Joseph Faith's Book

A COMMENTARY OR, EXPOSITION VPON THE DIVINE SECOND EPISTLE GENERALL,

WRITTEN
BY THE BLESSED APOSTLE
S^t. PETER.

By THOMAS ADAMS.

1 PETER 5.10.
The God of all grace, who hath called us into his eternall glory by Chriſt Ieſus, after that yee have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you: To Him be glory and dominion, for ever and ever, Amen.

EX IGNE RESVRGIT VIRTVS

LONDON,
Printed by RICHARD BADGER for IACOB BLOOME.
MDCXXXIII.

L. Bible. - New test. Peter.

BRITISH MUSEUM

TO
THE TRULY
NOBLE, AND WORTHILY HONOVRED,
S^IR^ HENRY MARTEN
KNIGHT;
IVDGE OF HIS MAIESTIES HIGH *Court of the Admiraltie, and Deane of the Arches Court of* Canterbury.

Noble SIR,

THE Merchant that hath once put to SEA, and made a proſperous *Voyage*, is hardly with-held from a ſecond *Adventure*. It hath beene my forwardneſſe, not vvithout the Inſtinct of our Heavenly *Pilot*, the moſt Bleſſed *Spirit* of God, to make one *Adventure* before: For he that publiſheth his *Meditations*, may be well called an *Adventurer.* God knowes what *returne* hath beene made to his owne glorie: If but little, (and I can hope no leſſe, though I have ever prayed for more) yet that hath beene to mee no little *comfort*. I am now *put forth* againe, upon the ſame *Voyage*, in hope of better ſucceſſe. For my *Commiſsion* I ſue to *You*: who have no ſmall power, both in the deciding of *Civill* differences, and in the diſpoſing of *Navall* affaires, and matters of ſuch commerce: being knowne well worthy of that *Authority* in both theſe *Eccleſiaſticall* and *Civill* Courts of Iudicature: That *You* would bee pleaſed to bleſſe my Spirituall *Trafficke* with *Your* auſpicious *Approbation*. I dare not commend my owne *Merchandize*: yet, if I had not conceived ſomewhat better of it, than of my former, I durſt not have been ſo ambitious, as to preſent it unto *You*; of whoſe cleare underſtanding, deepe judgement, and ſincere integrity, all good men among us have ſo full and confeſs'd an experience. Yet beſides *Your* owne candid diſpoſition, and many reall encouragements to me *Your* poore ſervant; this may a little qualifie my boldneſſe, and vindicate me from an over-daring preſumption: That my aime is *Your Patronage*, not *Your* Inſtruction; Not to informe *Your wiſedome*, which were to hold a taper to the Sunne: but to gaine *Your* acceptation and faire allowance: That under *Your* Honour'd *Name*, it may finde the more free entertainment, whereſoever it arrives: which (I am humbly perſwaded) *Your* Goodneſſe will not deny. That Noble *Favour* of *Yours*, ſhining upon theſe my weake endevours, will encourage me to publiſh ſome maturer thoughts, which otherwiſe have reſolved never to ſee the light. The ſole *Glory* of our moſt Gratious *God*, the Edification and comfort of his *Church*, with the true felicity of of *Your ſelfe* and *Yours*, ſhall bee alwayes prayed for, by

Your ever honour'd Vertues
humble and thankfull ſervant,

THOMAS ADAMS.

28 SE 60

AN EXPOSITION VPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER.

CHAP. I. VER. I.

Simon Peter, a Servant, and an Apoſtle of IESVS CHRIST, *to them that have obtained like precious Faith with us, through the righteouſneſſe of God, and our Saviour* IESVS CHRIST.

THE Bookes of the New Teſtament have been diſtinguiſhed into three kindes: Hiſtoricall, Doctrinall, and Propheticall. 1. Hiſtoricall; ſuch as containe the Birth, Life, Death, and Reſurrection of our Bleſſed SAVIOVR, with his Divine Sermons, and Miraculous Actions; written by the foure Evangeliſts: Seconded by the memorable and famous Storie of the *Acts* of his *Apoſtles*. 2. Doctrinall; ſuch as concerne our inſtruction in the knowledge of Chriſt, and teach us the way of ſalvation. Theſe are the holy Epiſtles of Saint *Paul*, S. *Iames*, S. *Peter*, S. *Iohn*, and S *Iude*. 3. Propheticall; ſuch as foretell the eſtate and condition of the Church militant to the end of the World: of which kinde is the *Revelation of S.* Iohn *the Divine* Yet doth not this diſtinction debarre the Hiſtory from altogether medling with Prophecie, nor the Propheticall part from touching upon Hiſtory, nor the Doctrinall part from the uſe of both the former. So the Evangeliſts, that wrote the ſtory of Chriſt, do nevertheleſſe abound with heavenly Doctrines, containing in them the life-giving Sermons of that Supreme Biſhop of our ſoules: Neither are they withou plentifull predictions; as of the deſtruction of *Ieruſalem*, and the end of the world. So the holy Apoſtles, in their Epiſtles, together with their doctrines, by which they build up the Church, do alſo propheſie of future things: as S. *Paul* doth of the Calling of the Iewes, and of the comming of Antichriſt; and the laſt Chapter of this preſent Epiſtle, hath been aptly called, *Saint Peters Prophecie.*

Concerning which, there have ariſen two ancient doubts, like clouds to obſcure the light of the Truth. Some have queſtioned the authority of this Epiſtle: others, the Author. 1. For thoſe that have contradicted the Authority of it, excluding it out of the number of the Canonicall Bookes, [a] *Euſebius*, [b] *Nicephorus*, [c] *Hierome*, and [d] *Gregorie*, make mention of them. They tell us of ſome ſuch quarrellers, they tell us not their names: Such there were, but who they were, they do not ſay. Therefore, let their opinion be buried in the duſt with them: for, this Booke lives while they are dead. 2. For the Author, ſome have denyed it to be S. *Peters*: and to this error, the ſuppoſed diverſity of the ſtile hath induced them. As if the ſame Author might not diverſifie his ſtile upon due occaſion, according to the difference of the matter, or argument upon which, or difference of the perſon to whom he writes. The Epiſtle to the *Hebrewes* is of a more accurate ſtile, than S. *Pauls* other Epiſtles: Yet by an univerſall conſent it is agreed upon to be S. *Pauls*. Certainly, the Author of this muſt be ſome grand Impoſtour, if hee were not one of thoſe three Apoſtles, that were preſent at Chriſts transfiguration upon the Mount: where hee ſolemnely profeſſeth himſelfe to have beene. The three witneſſes of Chriſts Clarification there, were *Peter*, and *Iames*, and *Iohn*: No man affirmes *Iames* or *Iohn* to be the Author of this Epiſtle, therefore it muſt be *Peter*. And if he were not the Author of it, with what impudence ſhould another Secretary call himſelfe *Simon Peter, a ſervant and an Apoſtle of Ieſus Chriſt?* To alledge, that *Paul*, writing to the *Galatians*, doth plainly teſtifie, that he *withſtood Peter to the face*, and that *hee was to be blamed*: therefore it is not likely, that *Peter* would write ſo faire an *Encomium* of *Paul, & ita admirandum prædicare.* Such Critickes are farre from the ſanctified ſpirit of an Apoſtle: for they, without reſpect to their private affections, or particular praiſes, ſought only the truth of the Goſpell, and the glory of their Maſter IESVS CHRIST.

[a] *Hiſt.* 3. *cap.* 25.
[b] *Lib.* 2. *Hiſt. cap.* 46.
[c] *De viris illuſtr. in Petro.*
[d] *Hom.* 18. *in Ezek.*

Math. 17. 1.

Gal. 2. 11.

2 Pet. 3. 15.

The Majeſtie of the HOLY GHOST appeares in every line of it; therefore the Authority is indubitate. The Name prefixed warrants it to be S. *Peters*, therefore we cannot denie the Author. It remaines only, that we directly come to the matter: In which proceeding, the Spirit of Illumination direct me to write, and the Spirit of Sanctification direct you to read; that all of us, beleeving and living according to the holy Doctrine delivered, the Name of God may be glorified, and our deare ſoules everlaſtingly ſaved, through our Lord *Ieſus Chriſt, Amen.*

Simon Peter, a ſervant, and an Apoſtle of IESVS CHRIST, *&c.*

WHerein we finde a double deſcription: 1. Of the Author, who ſends; *Simon, &c.* 2. Of the Perſons to whom this Salutation is ſent; *To them that have obtained, &c.* Firſt, the Authour deſcribes himſelfe by

his { Name, *Simon Peter.*
Condition, *a Servant.*
Office, *an Apoſtle.*
Maſter, IESVS CHRIST.

In nomine humilitas, in conditione ſanctitas, in officio dignitas, in domino majeſtas. His Name ſhewes him humble, his Condition holy, his Office gratious, by his Maſter who is glorious.

Simon was his proper name given him at his Circumciſion. It is obſervable, that this *Simon* was commonly a happy name in the Scriptures. There was *Simon Zelotes*, a zealous man: *Simon* a Tanner, this *Simons* Hoſt, a charitable man: *Simon* of *Cyrene*, that helped Chriſt to beare his Croſſe, a compaſſionate man: and *Simon Peter*, a ſanctified man. Not that grace is tyed to names; for there was a *Simon Magus*, a Sorcerer, a Witch, little other than a divell: but the favour of God makes any name as happy. No man hath now the myſtery of his fortune written in his name. Names are not Propheticall, Much leſſe magicall. The Civill uſe of names is for diſtinction; *Nomen quaſi Notamen*: the religious uſe hath by good antiquitie been obſerved at our Baptiſme.

So oft as thou heareſt thy owne name, call to minde the Covenant betweene God and thy ſelfe in holy Baptiſme; when God promiſed on his part to be thy God; thou on thy part to forſake his enemies, and to dedicate thy ſelfe to his ſervice. It is a wretched forgetfulneſſe not to remember thy owne name. What can he remember that forgets himſelfe? It is pity the Sacramentall water was ever ſpilt on ſuch a face; as forgets himſelfe to be a Chriſtian.

Whatſoever thy name be, let thy heart be *Simons*. It is ſaid, to ſignifie *Hearing*, or *Obeying*: ſo do thou confeſſe, profeſſe, love thy Maſter and Maker. Confeſſe him *Ore*, with thy mouth: profeſſe him *Opere*, with thy life: love him *Corde*, with thy heart. So, thou ſhalt have *Simon's omen*, though not *Simon's nomen*. Albeit thou be not called *Peter*, thou ſhalt be ſaved with *Peter*. Thus ſhall Chriſt bleſſe thy name with a good report upon earth: [a] *The memorie of the juſt is bleſſed*; with better reward in heaven, by [b] *Writing it in the Booke of Life.*

[a] Prov. 10. 7.
[b] Luc. 10. 20

Peter, was his ſir-name, given him by Chriſt himſelfe, who was in this ſenſe his God-father. [c] *When* IESVS *beheld him, he ſaid, Thou art Simon, the ſonne of Iona, thou ſhalt bee called Cephas, which is by interpretation a Stone*, or *Peter*. S. *Mathew* ſeemes to inſinuate that Chriſt gave him that name in alluſion to that Rocke of his confeſſion. [d] *Thou art Peter, and upon this Rocke I will build my Church*: But then, *Peter* ſeemes to be that Rocke on which the Church is built? Not ſo; *Peter* in making this confeſſion, *Tu es Chriſtus*; *Thou art Chriſt, the Sonne of the living God*; either ſpake, *Præ cæteris*, as *Ambroſe*, or *Pro cateris*, as *Auguſtine*; before the reſt, or for the reſt: He was Prolocutor, or mouth of the reſt. Therefore what was promiſed to *Peter*, pertained to the whole Colledge of the Apoſtles. To this expoſition runnes the ſtreame of the Fathers, [e] *If thou confeſſe with Peter, & tibi dicetur, Tu es Petrus: Petra, eſt quiſque Chriſti diſcipulus*: If thou be Chriſts diſciple, thou art *Peter*, thou art a Rocke. [f] *Petrus à Petra, non Petra à Petro: quomodo non à Chriſtiano Chriſtus, ſed à Chriſto Chriſtianus vocatur. Peter* is derived from the Rocke, not the Rocke from *Peter*: as Chriſt fetcheth not his name from a Chriſtian, but a Chriſtian from Chriſt. But, [g] *we are built upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt Himſelfe being the chiefe Corner-ſtone*; our foundation is in heaven. *Ariſtotle* ſaid, that a man is *Arbor tranſverſa*, a tree growing with the root upward: So the Church is, *Domus tranſverſa*, a houſe turned upſide downe: for the foundation is above. [h] *Other foundation can no man lay, than that is layd, which is*, IESVS CHRIST. *Peter* in this kinde is not the Rocke of the Church: time was, he ſeemed rather to be a wave, than a Rocke, when Chriſt ſaid to him; [i] *Get thee behind me Satan, thou art an offence unto me.* Let *Peter* have his deſire, and his Maſter ſhall not dye; ſo *Peter* himſelfe and the whole world had been loſt. This defeats the Pope of his infallibility of judgement.

[c] Ioh. 1. 42
[d] Mat. 16. 18
[e] Origen. *Hom.* 1. *in Mat*
[f] *Aug Tract* 124. *in Ioh.*
[g] Eph. 2. 20.
[h] 1 Cor. 3. 11.
[i] Matth. 16. 23.

Thus *Peter* is a name of addition, impoſed by our Saviour on *Simon*. Diverſe of the Papiſts have derived the authority of changing the Popes names from hence: Becauſe the two chiefe Apoſtles had their names changed; *Saul* into *Paul*, *Simon* into *Peter*. But *Lorinus* the Ieſuite denies this to be the ground of their mutation. Indeed there is a double difference, *in Authoritate & Effectis*, for Authoritie, the Apoſtles changed not their owne names, but GOD; for effects, their natures were changed with their names : a Priviledge that few Popes had the happineſſe to demonſtrate. Though *Sylvius* elected Pope, could diſclaime his wanton and idle bookes, and ſeeme to promiſe future gravitie : *Æneam rejicite, recipite Pium*; forget *Æneas*, and receive mee a *Pious* father; yet the new names have not altered the old conditions : they have proved the ſame men ſtill. The firſt alterer of Popes names is held to bee *Sergius* 2. whoſe proper name was *Os perci*, a Swines countenance : the name would have ſerved, had he ſeparated his ſwiniſh properties. Divers other followed, but they loſt not their former vices. One of their owne brings a teſtimony againſt them ; that of all Chriſtians Italians are the worſt; of all Italians the Romans, of all Romans the Prieſts, of all Prieſts the Cardinals, and commonly the moſt lewd Cardinall is choſen Pope, yea, ſome have objected, and they ſticke not to grant; *Hominem non Chriſtianum poſſe eſſe Romanum Pontificem*; a man that is not a member of Chriſt, may yet be head of his Church.

. Though change of names import an excellencie of grace, yet not a ſingularity, *Iames* and *Iohn* were *Sonnes of thunder* : were none ſo but they ? *Barnabas*, Sonne; of conſolation ; none ſo but hee ? *Peter* a Rocke; no rocke but *Peter* ? *Iſrael* called ſo becauſe hee was *ſtrong with God*; yet ſo was *Abraham*, and MOSES, whereas ſome obſerve that our Apoſtle puts in two words into the Epigraph of this Epiſtle, which he left out in the former ; *Simon* and *Servant*. And that our SAVIOUR did uſually chide him by the name of *Simon*, but commend him by the name of *Peter*, whence they obſerve, it was *Simon* that erred, not *Peter*, his Perſon, not his Office. So *Marke* 14.37. *Simon, ſleepeſt thou ?* And in his confirmation, [k] *Simon thou Sonne of Ionas, loveſt thou me more than theſe ?* repeating
[k] Ioh.21.15. that word *Simon* thrice. But they forget that *Matth.* 16. *Get thee behind me Satan*;
Mat.16 23. not *Simon*, but *Satan*. Indeed *Peters* name was not changed, but onely he had one added : he was ſtill *Simon*, but withall *Peter*. *Abraham* was not afterward called *Abram*, but *Abraham* : But *Peter* ſtill was called *Simon*. So here he ſtiles himſelfe; *Simon Peter*. The Ieſuites ſay, he was alwaies after called *Peter*, I cannot call them the fathers of lies, that were to doe the Devill wrong ; but the ſons of lying. I am ſure, he is many times after called *Simon*.

But will they now disjoyne theſe two names in one man ? I wonder, when *Simon* ſinned, whether *Peter* was guiltleſſe ! If *Os porci* had been damned, what would have become of *Sergius ſecundus ?* Thus the poore Shepheard ſaid to the great Biſhop of Coleine ; admiring his Pompe as a Prince, when his calling was but a Biſhop : ſome replied, that he wore not ſuch robes as he was Biſhop, but as he was Prince. I but, quoth the Shepheard ; *Cùm damnatus fuerit Dux, quid fiet de Epiſcopo ?* If the Duke ſhould goe to hell for pride, what would become of the humble Biſhop ? Their names cannot ſecure their perſons, not though they were *Pii nominis*. And yet as their lives have commonly beene ungodly, ſo the name of *Pietie* hath been leaſt uſurped among them : for there have been but five *Pii*. *Res mira inter tot Pontifices ſolummodo quinque fuiſſe Pios*. Here obſerve three circumſtances.

1 The Apoſtles did prefixe their names to their Epiſtles. Indeed neither did *Moſes* ſet his name before his booke, nor the Evangeliſts, *Matthew*, *Marke*, *Luke*,
Chryſ. and *Iohn*, before their Goſpels : Becauſe they *Præſentibus ſcribentes*, writing to thoſe that were preſent, had no cauſe to put to their names. But the Apoſtles writing to thoſe that were farre off, could not well avoid it in their Epiſtles, but why then did *Paul* ſuppreſſe his name writing to the Hebrewes ? *Quia non erant amico in Paulum animo* : that Apoſtle was not in their bookes, they had no good affection toward him : ſo that finding his name in the frontiſpiece they might haply have rejected the Epiſtle, and not vouchſafed to read it. The Apoſtles could not alwayes inſtruct men by Sermons, as did the Prophets ; nor by commentaries, as the Evangeliſts, nor by Dialogue, as *Iob* : but writing to remote perſons and places, they were compelled to ſignifie their mind by letters : and the forme of an Epiſtle requires a preſcription of his name that ſent it. They prefixed their names therefore

that it might be knowne, by what authority ſuch letters were written, and with what certaintie of credit they are to be received. [l] For as *no prophecie*, ſo no Epiſtle *of the Scripture is of any private motion*, *Penna calamus*, *Scriba Apoſtolus*, *Dictator Spiritus Sanctus :* The penne a quill, the Writer an Apoſtle, but the Inditor the Holy Ghoſt. This bindes us to beleeve and obey theſe ſacred writings. *Qui ſcripta non credit, ſcripta ſentiet :* He that will not beleeve what is written, ſhall feele what is written. *Lege hiſtoriam, ne fias hiſtoria :* Read the hiſtorie, leſt thy ſelfe be made an hiſtory, and an enſample to the reading of after-times.

2 The Apoſtles did prefixe, not ſuffixe their names, according to our cuſtome in our familiar letters. Let no man herein taxe them with a proud prelation: for where Gods Spirit is the dictator, wee muſt looke for no complements. And though in themſelves they were the moſt humble men upon earth, yet being to write *Apoſtolico jure*, in the name of IESVS CHRIST, and to ſignifie themſelves ſuch as he had choſen to lay the foundation of the Evangelicall Church; it was fit and neceſſary, they ſhould premention their names and Office. *Paul* endured all reproch to his owne perſon patiently, yet did ſtill magnifie his Office; *Ne contemptus Apoſtoli redundet in Evangelium :* leſt the contempt of the Apoſtle ſhould prejudice the Majeſtie of the Goſpell.

3 They prefixed their names, though upon them ſtucke ſome blemiſhes; to ſhew that albeit themſelves were guiltie of manifold infirmities, yet the Goſpell they delivered was pure from all imperfection. The blots of the Writers were no blots to the things written. *Paul* was a great ſinner, *Peter* a greater : Apoſtacie in *Peter*, was greater than perſecution in *Paul*; the one a ſinne after knowledge, the other before; the one was done of ignorance, the other againſt conſcience : yet *Peter* ſtill ſpeakes his name. Humane pens are dipt in the oyle of oſtentation, not Scripturall pens : they ſpit in their owne faces. *Moſes* wrote his owne incredulitie, *David* his owne bloudineſſe, *Ionas* his owne repining at that mercie without which hee had beene moſt miſerable. As if they acknowledged themſelves not onely *humano more errâſſe*, to have erred after the manner of men; but even *impio more peccâſſe*, to have ſinned after the manner of evill men. This they did; that none of GODS glory might cleave to their earthen fingers. Let this teach both you and us.

You of the Laitie, not to patronize your ſinnes upon the example of others: as if you would fortifie your profaneneſſe from the infirmities of your Teachers. *Lapſus Sanctorum ut non cadamus, non ut cadamus prabentur exempla.* The falls of the Saints are recorded, not as warrants to encourage our wantonneſſe; but as cautions to prevent and retard our precipices. 1. Wicked men love that in the Saints, which the Saints never loved in themſelves, vices : and ſhal a man make their foile his jewell, their ſhame his glory? 2. *Peccatum dicis, pœnitentiam non dicis.* Thou ſpeakeſt of their ſinnes, but not of their repentance. When *Theodoſius* excuſed a foule fact, becauſe *David* had done the like; Saint *Ambroſe* makes this anſwer; *Qui ſecutus es errantem, ſequere pœnitentem :* Thou that haſt followed *David* in his exorbitance, follow him alſo in his repentance. Hath thy mouth denyed with *Peter*, let thine eyes weepe with *Peter*. 3. They looke on the evill of good men, whereas they ſhould rather looke on the good even of evill men. *Noahs* vertues are not *Chams* admiration, but his drunkenneſſe is his ſport. Like flies, that skip over all the ſound parts of the body, and light upon ſores and ulcers. The Cloud that waited on the Campe of *Iſrael*, was light towards themſelves, darke toward their enemies; it ſaved them, drowned the Egyptians. Let every Chriſtian follow the light part; that ſhall guide him, the other will deceive him. 4. By diſregard of the Miniſters perſon, they evacuate the force of this Doctrine. Therefore GOD uſually plagueth the contempt of his Preachers, by the invaliditie of his owne ordinance upon their ſoules. [m] *When yee come to an houſe, ſalute it : and if the houſe be worthy, let your peace come upon it : but if it be not worthy let your peace returne to you.* Let us rather take the beſt, than make the worſt, of good mens lives.

[l] Verſe 20.

[m] Mat. 10.12.

Vs of the Miniſterie, to preſerve zeale and humility. [x] Take heed to thy ſelfe, and unto the doctrine. *Attende tibi & doctrinæ: tibi, quomodo vivas; doctrinæ, qualiter doceas:* To thy ſelfe how thou liveſt, to thy doctrine how thou teacheſt. But ſtill after our beſt endeavours, to our ſelves weakeneſſe and ſhame, to GOD the bleſſing and glory, *Cathedrám habet in cœlis qui corda docet:* he hath a pulpit in heaven, that teacheth the ſoule, that toucheth the conſcience. It is he onely that mellowes the heart, and ſoftens it with fitneſſe for the impreſſion of any Sermon. Thus for his name; now for

His condition, a *Servant*. *Hugo* obſerves that he doth omit this Title in his former Epiſtles, which hee inſerts here: but I doe not like his reaſon. Becauſe, ſaith he, there he ſpake of perſecutions and troubles, *quæ non oportet ſerviliter ferri, cùm ſint dignittates*, which ought not to be born with ſlaviſh cowardice, being rather honours than miſeries. Indeed Chriſts Croſſe muſt be borne *Heroico animo,* with a couragious mind: but ſtill this ſufferance rather inſinuates, than exempts *Service*; for they properly belong to all thoſe that faithfully ſerve God. [n] All that will live godly in CHRIST IESVS, ſhall ſuffer perſecution. They are laid on them, as it were by a fatall kind of deſtinie, becauſe they are the LORDS Servants. For outwardly, *Sunt proſperi peccatores, miſeri Sancti:* there are generally in the world poore Saints, and proſperous ſinners. Neither is a ſiliall ſervice *(Patientiæ impedimentum, ſed ornamentum, ſed adjumentum;)* a thing that does hinder patience, but beautifie it and helpe it. This reaſon then wants the weight to be received.

Yet I confeſſe there may be ſomething in it, and a cauſe may be rendred, why the Apoſtle here uſeth that formerly omitted Title. True it is, that when GOD dictates *voluntas facientis, ratio facti*; the will of the Writer is a ſufficient reaſon of the ſcription. But *in ſacris literis nil caſu fit*; in the holy Scriptures nothing is done by chance: every word, ſyllable, point, hath the efficacie: no blot ever fell from the pen of the Holy Ghoſt. There be reaſons, though our ſhallow underſtandings cannot reach them.

1 Perhaps this may be a reaſon: our bleſſed Apoſtle wrote this *Inſtante obitu*, knowing his diſſolution to be at hand: as he confeſſeth, Verſe 14. Knowing that *ſhortly I muſt put off this my tabernacle*, as our LORD IESVS CHRIST hath ſhewed me. Therefore hee comforts his owne ſoule in this title, as old *Hilariòn* did after him; *Theſe ſeventy yeares and upwards thou haſt ſerved the Lord, therefore now goe forth my ſoule with joy*, &c. Thou haſt ſerved the LORD in life, in death hee will crowne thee. [o] LORD, now letteſt thou *Thy Servant* depart in peace, according to thy word.

2 Perhaps in regard of others hee uſeth it: for he writes of the comming of CHRIST to Iudgement; which time ſhall be a bleſſed day to thoſe, whoſe conſciences can witneſſe with them that they have ſerved GOD. When rebells ſhall be caſt to the priſon of rebells; then *Euge bone & fidelis Serve*; [p] Come thou good and faithfull *Servant*, enter thou into the joy of thy LORD. Then all hearts ſhall confeſſe; It was not in [q] vaine, nor without profit, that we have *Served the Lord:* for [r] they ſhall bee mine, ſaith the LORD of hoſtes, in that day when I make up my jewels; and I will ſpare them as a man ſpareth his owne ſonne that *ſerveth him*. Then ſhall yee returne and diſcerne betweene him that *ſerveth God*, and him that *ſerveth him not*. *Servit Chriſtianus, Servat Chriſtus*; man ſerveth GOD, GOD ſaveth man, when the wicked ſhall acknowledge the godly, with groning and anguiſh of ſpirit; [s] we accounted his life madneſſe, and his end without honour: now he is numbred among the children of God, and his lot is among the Saints. Thus as on earth, *Serviens ad Legem, ſæpe fit Index*; the Sergeant at law is often made a Iudge: ſo that yee that have followed me in the regeneration, when the Sonne of man ſhall ſit on his throne, yee ſhall ſit upon twelve thrones, judging the twelve tribes of *Iſrael*.

3 Perhaps becauſe the time of his *Service* was almoſt now ended; and therefore

[x] 1 Tim 4. 16.

[n] 2 Tim. 3. 12.

[o] Luke 2. 29.

[p] Mat. 25. 21.

[q] Mal. 3. 14.

[r] Ver. 17.

[s] Wiſdom. 5. 4.

ſ Mat. 19. 28.

fore he might more boldly ſtile himſelfe the Servant of Chriſt. For, let not him that puts on his armour boaſt, but he that puts it off. Hee may now looke ſweetly both waies, with comfort to his life paſt, with joy to his reward to come. *Pulchrum eſt ante obitum conſummari vitam:* It is good for a man to acccompliſh his life before he ends it. *Beatus juvenis qui benè vivit, ſed magis beatus ſenex qui benè vixit:* The Young man is happy that lives well, but the Old man is bleſſed that hath lived well. Praiſe the Marriner that brings the veſſell ſafe into the Haven: Bleſſed Soule, that hath paſt the apprentiſhip of *ſervice*, and is now gone to bee made free in glory. There are two ſpeciall obſervations involved in this Title *Servant*, Chriſts excellency, and the Apoſtles humility.

1. This extolls the dignity of Chriſt, that ſo famous an Apoſtle creeps to him on the knees of lowlineſſe; Lord, I am thy *Servant*. The world eſteemed him [u] without forme or comelineſſe; and when they ſee him without beauty, that they ſhould deſire him. The Pſalmiſt ſpeakes in his perſon; [x] I am a worme, no man: a reproch of men, and deſpiſed of the people. [y] To the Iewes a ſtumbling block, to the Greekes fooliſhneſſe. But *Peter* ſtiles himſelfe *Servum Crucifixi*, the ſervant of him that was crucified. Indeed the ſervice of Chriſt is the honour of the Chriſtian. Our Saviour admitted and accepted this juſt honour: [z] *Ye call me Maſter, and Lord*; and ye ſay well, for ſo I am. Many in the World arrogate great dignitie to themſelves, becauſe ſo famous men are their ſervants. *Ahaſuerus* might vaunt of his *Vice-roys*, the Turke of his *Baſſau's:* But let all Scepters be laid downe at the foote of the *Lambe*, all ſheaves bow to the ſheafe of *Ioſeph*; all crownes be ſubjected to him, that is crowned with unſpeakable glory for ever.

u Eſa. 53.2.
x Pſal. 22.6.
y 1 Cor. 1.23.
z Ioh. 13. 14.

2. This is a cleere remonſtrance of Saint *Peters* humility; a famous Apoſtle; ſome have given him more, the primacie of the Apoſtles: yet what's his owne Title, *a Servant of* IESVS CHRIST. The godly are no further ambitious, than to belong to CHRIST. There is great ſuit to bee retained in the ſervice of Princes: but the beſt is to ſerve the Prince of Princes. What neede hee wait upon a channell, that may dwell by a whole River? Or ſerve him that ſerves, when he may ſerve him that reignes? A poore eſtimation of our ſelves, gives us the richeſt eſtimation with God. [a] When thou waſt *little* in thine owne ſight, waſt thou not made the *Head* of the tribes of Iſrael? When thou waſt little I then made thee great. *Abraham* ſayes, *non ſum dignus:* I am not worthy, &c. God dignifies him to be *the Father of them that beleeve*; *Act.* 1.23. When the lot was to be caſt for an Apoſtle to ſupply *Iudas* roome, two were appointed; *Ioſeph* and *Matthias*. *Ioſeph trinominis*, of three appellations: *Ioſeph*, the ſonne of reſt; *Barſabas*, and *Iuſtus*, ſir-named ſo for his equity. Yea more, he was *Frater Domini* the LORDS brother. *Matth.* 13.55. Are not his *brethren Iames and Ioſes*, &c. that is, Chriſts neare kinſman. *Mathias* but twice named in the Scriptures; both times in that one Chapter, *Acts* 1. yet the lot fell upon *Matthias*. *Matthias* ſignifies a *little* one: ſo the Goſpell appointed for the day of his feaſt and memorie, commends little ones, *Mat.* 11.25. Thou haſt hid theſe things from the wiſe, and haſt revealed them to *babes*, to *little* ones. Notwithſtanding the great titles and priviledges of the other, GOD ſent the lot upon the *little* one, it fell upon *Matthias*. He that ſeemes little in his owne eyes, is the greateſt in GODS account. It hath beene the humble and bleſſed acknowledgment of the Saints, that they are ſervants. Though we be new borne to our fathers Inheritance, yet now we are in our Nonage. [b] The heire, as long as he is a *Child*, differeth nothing from a ſervant, though he be LORD of all. Men make difference of their friends, children, and ſervants; GOD none. His friends muſt *ſerve*. [c] Ye are my friends, if yee doe whatſoever I command you, children muſt *ſerve*, even [d] the *Sonne* muſt ſerve him. Every Chriſtian ſouldiours Scutchion muſt be Patience, and his motto, *I ſerve:* yea, not only Saints, but *Angels* are glad of this title. [e] Are they not all *miniſtring* Spirits, ſent forth to *miniſter* for them, who ſhall be heirs of ſalvation? when Saint *Iohn* would have worſhipped before the feet

a 1 Sam 15.17.
b Gal. 4.1.
c Ioh. 15.14.
d Marke 3. 11.
e Hebr. 1. 14.
f Revel 22.9.

f Rev. 22.9. of the Angell, he replied, [f] See thou doe it not, for I am thy *fellow ſervant*. And let
me goe yet higher; the naturall Sonne of GOD, and that by an eternall generation,
g Phil. 2.7. put on him a ſerviceable nature; [g] He took on him the forme of a *Servant*. He was
ſo formed, ſo habited to ſervice, that he endured all ſorrow, and fulfilled all righte-
ouſneſſe. Art thou better than Apoſtles, better than Angels, better than the Sonne
of GOD himſelfe, Oh proud duſt, that thou deſpiſeſt the title of a *Servant*!

I cannot ſo briefely paſſe over that, wherein we muſt dwell all our lives, the *ſervice* of GOD; let me conſider in it three things; the liberty, the dignitie, the reward. The libertie muſt be weighed both in the will of the Agent, and in the freedome of the Action.

It is a voluntary *Service*; conſtrained obedience is not worth GOD-a-mercie.
The wickedeſt reprobates, yea the very devils muſt needs ſerve GOD; but can ex-
pect no wages, but hell. We know there is a neceſſitie, that ſhall draw him againſt his
will, whom command cannot lead with his will. *A te fiet*, or *de te fiet*; but ſtill
Fiet. Either GODS will ſhall be done by thee, or be done on thee; but howſoever
it ſhall be done in thee. Therefore the noble diſpoſition is led, not forced: they are
ſlaves, whom the feare of plagues onely terrifies from rebellion. But this Ser-
vant willingly puts his necke into Chriſts yoke: he denies his owne luſts, his owne
h Mat. 19.27. gaines, his owne pleaſures, his owne ſelfe. [h] Behold we have forſaken all, and fol-
lowed thee. A good Servant hath theſe properties: a quick eye, a liſtning eare, a rea-
dy foote, a working hand, an honeſt heart.

i Pſal. 123 2. A quicke eye; attending the leaſt becke of his commander. [i] As the *eyes* of
ſervants looke to the hands of their maſters; ſo our eyes waite upon the LORD
our GOD. *Paul* ſpeakes of Οφθαλμοδουλεία *eye ſervice. Col.* 3. 22. Servants obey
your Maſters, not with *eye-ſervice*, as men-pleaſers. This is a fault with men: but let
us ſerve our GOD no longer, no further than he ſees us: it is enough, his eye is never
k Pſal. 139.7. off our hands, our hearts. [k] Whither ſhall I goe from thy ſpirit? or whither ſhall
I flie from thy preſence? If I aſcend up into heaven, thou art there: if I make my
bed in hell, behold thou art there: if I dwell in the uttermoſt parts of the ſea, even
there ſhall thy hand lead me: if I ſay, the darkeneſſe ſhall cover me, even the night
ſhall be light about me. Heaven hath the preſence of his glory, earth of his provi-
dence, the ſea of his wonders, the darkeneſſe of his light, hell of his power; no
where to avoid his ſight. Heaven, earth, ſea, hell; all places named but Purgato-
ry; perhaps God is not there. If he fills all places, and not Purgatory; rather than
doubt his Omnipreſence, I will beleeve there is no Purgatory.

A liſtening eare; ſuch a one as *Eli* taught *Samuel* to find, when God calleth; ſpeake LORD, for *thy ſervant heareth*.

A ready foote: *Fidelis obedientia neſcit moras*; an obedient ſervant makes no
delayes. Gods ſpirit often uſeth the phraſe of riſing early: *Abimelech* roſe *early*
Gen. 20.8. and 22.3. to tell his dreame: *Abraham* roſe *early* to ſacrifice his Sonne: *Elkanah* and *Hannah*
1 Sam. 1. 19. roſe *early* to worſhip God: *Iob* roſe *early* to ſanctifie his children. We ſay with the
Iob 1.5. ſluggard; *Modò Domine, modò*; by and by, LORD: *Sed iſtud modò non habebit mo-
dum*: this ſame dilation hath no meaſure. *Gratia ab officio, quod mora tardat, abeſt*; the
ſervice ſhall find no thankes, that found no readineſſe. A good worke, the longer it
ſtickes in our fingers the leſſe acceptable.

A working hand: the life of *ſervice* is worke, the worke of a Chriſtian is obedience. The Centurion deſcribing his good *Servant*, ſaid no more but thus, *Mat.* 8. I bid him doe this, and he *doth* it. He that worketh not, is not Gods labourer, but his owne loiterer. We are all either Maſters of ſervants, or ſervants of Maſters; or ſervants to the State and commonwealth, or commanders of ſuch ſervants: ſome may be all of theſe, all are ſome of theſe. We know what we require of our ſervants, what our Maſters required of us. It were an eaſie thing to be a ſervant, if ſervice conſiſted onely in kiſſing our hands, in making curteſies, in taking wages and wearing liveries. Many weare Chriſts livery, all live upon Gods trencher: but moſt have gowty fingers, they will do no work in Gods ſervice. There is an habituall ſervice; ſo the ſlave while he eates or ſleepes, is in ſervice ſtill. But the actuall ſervice pleaſeth God; which conſiſts in [l] holineſſe and righteouſneſſe before him. Many thus call themſelves, but God doth not call them ſo. It is an everlaſting rule, [m] ye are his *Servants* to whom ye *obey*. There is much ſervice in the world, but it is to a wrong Maſter; but ſuch can God point out, and put out; and order it, like *Iehu*; when he inflicteth vengance on the world; [n] not one *Servant* of the Lord be among them. If any thinke to paſſe in the crowd, and preſſe among Gods ſervants, without their cognisance, the wedding garment, a queſtion ſhall be asked them, whereat they ſhall ſtand [o] *ſpeechleſſe*; *How came you in hither?*

An honeſt heart; and to make up this is requirable the acceſſion of two things, Sanctitie and Reſolution.

For Sanctitie; GOD that hath given thee a whole heart will not be ſerved with a peece of it. Some make ſhew *Servire*, when indeed they ſtudy *Savire*; as *Herod*, let me come to worſhip the child, when he meant to worry the child. They are like the Philiſtins Temple; there is the Arke, but Dagon too. Or like the Temples of Ægypt, faire without, but within full of Crocodyles. The eye is in the Pulpit, the heart in the Warehouſe. Rotten kernels under faire ſhells: full of *Herods* and *Naamans* exceptives; In this forbeare us. What ſhew ſoever be made, *oportet aliquid intus eſſe*, there muſt be ſome hidden good within. The oake that is rotten at the heart, will never be good for building. Say to the hypocrite, as *Simon Peter* did to *Simon Magus*; [p] Thou haſt *no part* nor lot in this comfort: for *thy heart* is not right in the ſight of God.

For Reſolution; there muſt bee no reaſoning, no diſputing; let no man dare to [q] *ſpeake to the Almighty*, or deſire to reaſon with God. It is too farre, if with *Ieremie*, any man put him to his [r] *Wherefore*; wherefore doth the way of the wicked proſper? *Abraham* told not his wife, when he went to offer *Iſaac*. *Paul* [s] *conferred not* with fleſh and bloud, when he went to preach among the Heathen. The Ieſuites commend blind obedience: and call the Novices that examine their impoſitions *Qua riſtas*. They exact a condition of their inferiours, as *Nahaſh* did of the *Gileadites*, that they may thruſt out their [t] *right eyes*: otherwiſe allow them no covenant of peace: yea they put out both the eyes of their people. To God this blind obedience is good, taken in that ſenſe, without asking a reaſon. When man commands, enquire *Quid*, not *Quis*; what is bidden, not who bids. When God commands, conſider, *Quis*, not *Quid*; who charges, not what is impoſed. Beleeve what God ſaith, though in our thought impoſſible: doe what he commands, though in our judgement unreaſonable. *Galerius maximus* ſeeking to pervert that bleſſed *Cyprian* to idolatry, wiſh'd him before ſenſe of puniſhment to bethinke himſelfe; *Cave ne perias*; take heed, you doe not caſt away your ſelfe. His anſwer was ſhort, but reſolute; *In re tam iuſta nulla conſultatio*. the caſe is ſo cleare that it refuſes deliberation. Say, goods, liberty, life it ſelfe is hazarded, yet God can reward all. The Apoſtles were cited by Chriſt to Ieruſalem, and commanded not to depart thence, [u] but to waite for the promiſe of the Father, to receive the Holy Ghoſt: They never alleadge; Is not this that Ieruſalem which was a provocation to anger from the firſt building? the ſlaughter-houſe of the Prophets? the common ſinke or ſewer of all ſinnes: yet wet with the bloud of our Maſter Chriſt? why Ieruſalem? Is not any other place fitter? no, they diſpute not, but goe thither with joy, what danger or unlikelyhood ſoever might affront them, they put on the reſolution of *Heſter*; *Si pereo, pereo*; if I periſh, I periſh. But there can nothing bee loſt, that wee piouſly truſt God withall.

For the liberty of this Service, know that Gods ſervant is the greateſt Freeman. [x] He that is called in the Lord, being a *Servant*, is the LORDS *free-man*. [y] *Bonus etiamſi ſerviat, liber eſt: malus etſi regnet, ſervus eſt:* The good man is free, though he ſerves: the evill is bond, though he raignes. Nor is the vicious perſon the

[l] Luke 1. 75.

[m] Rom. 6. 16.

[n] 2 King. 10. 23

[o] Mat. 22. 12.

[p] Act. 8. 21.

[q] Iob 13. 3.

[r] Ier. 12. 1.

[s] Gal. 1. 16.

[t] 1 Sam. 11. 2.

[u] Acts 1. 4.

[x] 1 Cor. 7. 22.

[y] *Aug de Civit* 10. *Lib.* 4.

the ſlave of one man: but *Quod gravius eſt, tot dominorum quot vitiorum*: which is more grievous; he hath ſo many maſters, as he hath vices. *Vis ut ſerviat caro tua animæ tuæ? Deo ſerviat anima tua: Debes Regi, ut poſſit regere*; Wouldeſt thou have thy fleſh ſerve thy ſoule, let thy ſoule ſerve God; thou oweſt to thy King the right of government. Serve therefore willingly, and be free continually.

For the dignitie of this Office, the Saints have ever had a holy pride in being Gods ſervants; there cannot be greater honour than to ſerve ſuch a Maſter as commands heaven, earth and hell: *Non reputes magnum quod Deo ſervias, ſed maximum, quod ipſe dignatur te in ſervum aſſumere*: Doe not thinke thou doeſt honour God in ſerving him; but thinke how God honours thee, in vouchſafing thee to be his ſervant. *David* could not ſtudy to give himſelfe a greater ſtile, than [a] O Lord, truely I am *thy ſervant*; I am thy ſervant, and the ſonne of thy hand-maid: and this he ſpake, not in the phraſe of a humane complement, but in the humble confeſſion of a Chriſtian. Yea, ſo doth our Apoſtle commend this excellencie, that (if wee note it) he ſets the title of *Servant*, before that of an *Apoſtle*: firſt Servant, then Apoſtle. Great was his office in being an Apoſtle, greater his bleſſing in being a ſervant of Ieſus Chriſt: The one is an outward calling, the other an inward grace: *Damnatur Apoſtolorum unus, ſervorum nullus*; There was an Apoſtle condemned, never any ſervant of God: *Iudas* preached to others, not to his owne heart; he healed their bodies, not his owne ſoule; wrought miracles upon others, not upon himſelfe; caſt out devils, yet himſelfe was caſt out as a devill. All which juſtifies that of *Samuel*, [b] To *obey* is better than ſacrifice, and to hearken than the fat of Rams. Prophets have beene excluded; many ſay, [c] Lord, Lord, we have *prophecied* in thy name; to whom it is anſwered, I never knew you; depart from me yee that worke iniquity. But never were *Servants* excluded; for the other, their booke and clergie cannot ſave them; It will be demanded of them at that day; *Non quid legerint, ſed quid egerint, non modò quid dixerint, ſed quomodo vixerint. Bern.* Not what bookes they have read, but what life they have led; not what they have taught others to doe, but what they have done themſelves. God by this title commends *Iob*, the greateſt man of the Eaſt: [d] Haſt thou conſidered *my ſervant Iob? Paul* cals *Iames* the Lords *Brother*, *Galath.* 1.19. other of the Apoſtles ſaw I none, ſave *Iames the Lords brother. Iames* cals himſelfe the *ſervant* of Chriſt, *Iam* 1.1. *Iames a ſervant* of God, and of the Lord Ieſus Chriſt; quite leaving out the remembrance of that other ſtile. If it were ſuch a noble priviledge to be a ſervant to *Cæſar*, and free of the Roman State; that the [e] *Captaine* confeſſed, with a great ſumme of money he obtained that freedome: what an honour is it to ſerve the King of kings? The good Emperour *Theodoſius* held it more noble, to be *membrum Eccleſiæ*, than *caput Imperii*; to be a member of the Church, than head of the Empire. It is better to be Gods ſervant, than Lord of all the world. This is the Dignity; now for

The Reward, it is immenſe and glorious. [f] Bread, correction, and worke are for a ſervant. For bread, God gives us our *daily bread*; wee are all at his keeping. For correction, *Heb.* 12. he *chaſtiſeth* us, becauſe he loveth us. For worke, *Matth.* 21. he ſends us to *worke* in his vineyard: we have from him Protection and Proviſion. For protection, *Rom.* 8.31. If God be *with us*, who can be againſt us? For proviſion, *Luke* 15.17. Even the hired ſervants of my Fathers, have *bread enough*, and to ſpare. But what is all this to that future glory, which was from everlaſtingneſſe prepared for thoſe ſervants! I know, they doe not ever ſpeed beſt in this world: out of a related ſtory let me draw this concluſion in earneſt. A ſervant convicted of ſome miſdemeanour before a magiſtrate, beſought ſome favour for his maſters ſake. Why, whom doe you ſerve, ſaid the magiſtrate? I ſerve God, ſaid the delinquent: with that his *mittimus* was quickly made; away with him, hee ſcoffes at authoritie: not long after a great Lord ſends for enlargement of this his ſervant: the magiſtrate upon the receit of the letters, ſends in all haſte for the priſoner; of whom he frettingly demands, why he told him not that he ſerved ſuch a Lord: The ſervant anſwered,

becauſe

[a] Pſal. 116.16.

[b] 1 Sam. 15.22.

[c] Matth. 7.23.

[d] Iob 1.8.

[e] Act. 22.28.

[f] Eccleſ. 33.24.

becauſe I thought you cared more for the Lord of heaven: you ſay, this is but a fable: you count him a foole that makes it a morall. *O utinam tantummodò fictum, non factum diceretur :* would God it were but a tale, and that our courſes did not juſtifie it well though our reward be ſhort on earth, let us looke for it with comfort in heaven. *Ambroſe* ſaid on his death-bed, we are happy in this, we ſerve a good Maſter. [g] Where *I am,* ſaith Chriſt, there ſhall my *ſervant be :* and if any man *ſerve* me, him will my Father *honour*. If we have done good and faithfull ſervice to him, we ſhall heare him ſay to us; [h] Well done *good and faithfull ſervants,* enter into the joy of your Lord: and this joy be to us all. *An Apoſtle :* here he ſpecifies his office. Where obſerve two things:

g Iohn 12.26.
h Mat.25.21.
Apoſtle.

Firſt, he joynes together *Service* and *Apoſtleſhip*; and that for two reaſons: 1. To diſtinguiſh and exemplifie his calling: for every man that is a ſervant of God, is not an Apoſtle of Ieſus Chriſt. [i] No man taketh this *honour* to himſelfe, but he that is *called* of God. There muſt be a Calling; or elſe Sinne will anſwer when it is queſtioned, as Satan did when he was conjured, *Act.19.15. Ieſus* I know, and *Paul* I know, but who are *yee?* Chriſt himſelfe did not preach publikely, till he was declared by God to be *Doctor mundi,* the great Prophet of the world: and had his confirmation from heaven, with *Hunc audite*. Neither is it enough to ſay, we are all Prieſts, *Revel. 1.6.* ſo we might ſay we are all kings, and turne rebels. There muſt proceed a miſſion and commiſſion; or elſe whoſoever runnes abroad, had better have ſtayed at home. 2. To ſhew that Apoſtleſhip was a matter of ſervice; as an honour, ſo a burden. None are called into Gods harveſt, but [k] labourers: Chriſt never bade us pray for loyterers and lookers on. As earthly Kings have ſome ſervants in ordinarie, other extraordinary: all Chriſtians are Gods ſworne ſervants extraordinary; ſo vowed in holy Baptiſme, to ſerve him all the dayes of our life. By profeſſing the true faith wee weare Chriſts livery, and by exerciſe of charity, the cogniſance of that livery. [l] By this ſhall men know that ye are my *Diſciples,* if you have *love* one to another. Princes and Preachers are Gods ſervants in ordinary: the Magiſtrate is (as it were) a finger of Gods hand, the Miniſter a Steward in his houſe. Though in a large ſenſe all are the Lords Miniſters: and it is uſually ſaid to thoſe three States, *Tu ſupplex ora, tu protege, tuque labora:* The Prince muſt governe all, the Prieſt pray for all, the people worke for all. Yet ſtrictly this office, as it hath eſpecially the name of Miniſtery, ſo it hath the nature, for it conſiſts in *Service*.

i Hebr.5.4.
k Mat 8.38.
l Iohn 13.35.

Secondly, it was the cuſtome of the Apoſtles to magnifie their office. So *Paul* to the Romans. [m] Inaſmuch as I am the Apoſtle of the Gentiles, *I magnifie mine office*. And this they did the rather to weaken the credit of falſe intruders. [n] Am I not an *Apoſtle?* am I not free? have I not ſeene Ieſus Chriſt? Our Saviour himſelfe accepted this honour. [o] Ye call me *Maſter* and *Lord*, and ye ſay well: for ſo *I am*. Is the terme [*Miniſter*] contemptible to any? That Chriſt who muſt ſave you, or you ſhall never be ſaved, cals himſelfe a *Miniſter, Matth.20.28.* The Sonne of man came not to be miniſtred unto, but to *miniſter*. If therefore men muſt *Honorare bonum Dominum, etiam in malo ſervo,* are bound to glorifie the good maſter even in the evill ſervant: and not onely to know [p] them, but *to eſteeme them very highly* in love for their workes ſake: Then much more [q] let the *Elders that rule well be* (yes they are, but alſo be) *counted worthy of double honour.*

m Rom.11.13.
n 1 Cor.9.1.
o Iohn 13.13.
p 1 Theſſ.5.13
q 1 Tim 5.17.

Of Ieſus Chriſt: here he declares his maſter, where three collections ariſe:

1. They were Apoſtles of Chriſt, for none ever called themſelves Apoſtles of God the Father: becauſe Chriſt himſelfe only was *Apoſtolus Patris,* the Fathers Apoſtle. He had other paſtors under him, but he was that *Great Shepheard and Biſhop of our ſoules*. He ſent others, but *Him hath the Father ſent*.

2. Chriſt onely hath authoritie to make Apoſtles: he choſe them to the worke, that could enable them to the worke. Therefore none ought to take this charge upon them, unleſſe they be either mediately or immediately called of God.

Some have no calling either of God or men, but runne on their owne errand.

[r] Ier. 23. 21.
[s] Ioh. 10. 1.

[r] I have not *ſent* theſe prophets, yet they *ran*: I have not *ſpoken* to them, yet they *propheſied*. Let them that ſet them on worke, pay them their wages. [s] He that entreth not in by the *doore* into the ſheepfold, but climeth up ſome other way, the ſame is a theefe and a robber. Either like the Sodomites they cannot find the doore: or like the Ieſuites they will not find the doore. Theſe later have runne ſo farre as the Indies, but who ſent them? *Impiger extremus currit mercator ad Indos*: theſe merchants went not to fetch ſheepe to Chriſts fold, but to ſheere their wooll and flay their skins. They were not Apoſtles, but Alchymiſts, they went to fetch gold. I have heard much talke of their miracles; if I had *all faith*, even to *remove mountaines*; I could not beleeve them. But whatſoever their miracles were, I am ſure their moralls were naught. The poore Indian refuſed (after all their commendations of celeſtiall glory) to goe to heaven, if the Spaniards ſhould be there.

Some are called of GOD without man, by an immediate vocation. So were the twelve Apoſtles by CHRIST in his ſtate mortall, *Paul* in his ſtate immortall. *Acts* 9.

Some are ſent of men without God: ſo *Iaſon* and *Menelaus* ſought the Prieſthood by unlawfull meanes of *Antiochus*: ſo *Ieroboam* made his prieſts. Alliance, Favour, Simonie have brought men of bad learning and worſe living into the miniſtery. Which made one to ſay, that horſes were more miſerable than aſſes; in that horſes went poſt to get aſſes preferment.

[t] Rom. 10. 15.

Others are ſent of God by man; ſo *Ioſua* was ordained of God by *Moſes*, *Timothy* and *Titus* by *Paul*, the Biſhops in *Crete* by *Titus*. [t] For how ſhall they preach, except they be *ſent*? They that in theſe dayes goe without this warrant, climbe in at the window: and that we know is no faire poſſeſſion of the houſe. *Qui ingreditur per feneſtras, ejicietur è foribus*: he that enters in at the windowes, ſhall be caſt out at the doores. God ſeales his approbation of the Churches calling, and anſwers it in the converſion of many ſoules. So that an induſtrious Paſtor may ſay to his people; [u] If I be not an Apoſtle to others, yet doubtleſſe I am to you: the Seale of my miniſtery are ye in the Lord.

[u] 1 Cor. 9. 2.

[x] 2 Cor. 5. 20.
[y] 2 Cor. 11. 2.
[a] Eſd 4 15.

3 They came not in their owne name, but in Chriſts; an *Apoſtle of Ieſus Chriſt*. [x] We are Ambaſſadors *for Chriſt*, and GOD doth beſeech you by us. We are ſutors, not for our ſelves, but for him: deſiring to [y] eſpouſe you to *one Huſband*, and to preſent you pure and chaſt virgins to *Chriſt*. We preach not our ſelves, but *Chriſt*, neither our owne glory, nor our owne gaine. Not our owne glory: God is glorified in our infirmities. Woe unto us if we arrogate that, whereof God is ſo jealous that he will not give it to another. Not our owne gaine, we would then take any profeſſion rather than this. There is no calling wherein a man may not live better, and grow rich ſooner. A cluſter of Law is worth a whole vintage of any other profeſſion. Indeed in Rome, and throughout the Papall Iuriſdiction, where reſpect of gaines, not of paines, guides mens diſpoſitions; where little learning, and leſſe honeſtie will ſerve to beare up, and to beare out much worſhip, more wealth: there great riches is in Clericall hands: It is their maine policie, by blowing up other ſtates to enlarge their owne. Like the flouds that made warre againſt the woods; [a] let us ſubdue them all, and make us more countryes. But for conſcience; not a Pope preached theſe nine hundred yeares; yet I hope they have not beene poore. They have not *Peters* net to catch the ſoules, but *Peters* hooke to take all the fiſhes that have ſilver in their mouthes. It is ſaid of *Leo* 10. that whereas others were only Popes but whiles they lived, he was Pope many yeares after he was dead *Sacra ſub extremâ ſi forte requiritis horâ, Cur Leo non potuit ſumere; vendiderat*. *Iohn* 22. left behind him two hundred and fifty tunne of gold: ſo that one wrote of him, *Erat pontifex maximus, ſi non virtute, pecuniâ tamen maximus*: Whatſoever he was in pietie, he was the chiefe Prieſt in mony. They inveigh againſt us for providing for our owne lawfull wives and children: yet admire themſelves for providing for their harlots, and baſtards, and minions. They come into the

Church, *tanquam ad auream meſſem*; as it were to a golden harveſt. The Friers were ſo long wilfull beggers, that they had beggard all the Chriſtian world. The Ieſuits hate all other Orders but the *Capuchin*: becauſe the *Capuchin* askes nothing, the *Ieſuite* would have all. Their artillery hath beene thus wittily deſcribed; the *Capuchin* Friers ſhooting from the purſe, the *Franciſcans* a little wide off it, the *Ieſuites* hitting it in the midſt. [b] I know who ſaid, If we have ſowen unto you *ſpirituall* things, is it a great matter if wee ſhall reape your *carnall* things? yet let us winne your ſoules, though we never have your purſes: the gaine of one ſoule is greater than the Indies: [c] For what is our hope, or joy, or crowne of rejoycing? Are not even *ye* in the preſence of our Lord Ieſus Chriſt at his comming? yes, ye are our *glory* and *joy*.

To them that have obtained like precious faith with us, through the righteouſneſſe of God, and our Saviour Ieſus Chriſt. Here he comes to the perſons to whom this Epiſtle is written: wherein conſider ſix circumſtances:

The

Generalitie of the perſons,	*To them*, all them.
Qualification of this generalitie,	*That have faith.*
Excellencie of this qualification,	*Precious ſaith.*
Equalitie of this excellencie,	*Like with us.*
Meanes of this equalitie,	*Have obtained it.*
Ground of this meanes,	*Through the righteouſneſſe of God, and our Saviour Ieſus Chriſt.*

To them, all them; here is the Generalitie of the perſons, for the word is indefinite. This is called a Generall Epiſtle; not in a metaphoricall ſenſe, as *Paul* cals the *Corinthians*; [d] ye are our *Epiſtle* written in our hearts, knowne and read of all men: or as one cals Chriſt, an *Epiſtle* ſent us from God the Father. Or as *Auguſt. in Pſal. 90. conc.2.* cals the Scripture, Gods *Letter* or *Epiſtle* ſent us hither, *de illa civitate unde peregrinamur:* from that Citie to which we travell. But in a proper and uſuall meaning; a letter of a friend ſent to his friends. It is called a generall Epiſtle; not onely: 1. Becauſe the doctrine contained in it, is orthodoxall and catholike. 2. Nor becauſe the uſe of it is generall; even to us, aſwell as to thoſe to whom it was written. But, 3 becauſe it was not directed to any one man; as thoſe of *Paul* to *Timothie, Titus, Philemon:* of *Iohn* to the elect *Lady*, and *Gaius*; no, nor to one particular Church, as thoſe of *Paul* to the *Romans, Corinthians*, &c. But to all the Saints, and worſhippers of Ieſus Chriſt, howſoever diſtreſſed, whereſoever diſperſed, or whenſoever deſpiſed; to all them that with humble faith, and ſincere repentance ſeeke our Mediatour.

For with God is no reſpect of perſons; [e] Behold that Lambe, which takes away the ſinnes of the world. [f] Men and brethren children of the ſtocke of *Abraham*, and whoſoever among you feareth God, to you is the Word of this ſalvation ſent. There is no difference of countrey, of condition, of eſtate. All which are exemplified by our Saviour Chriſt, *Matth.* 8. upon the Iew and the Gentile; the Leper and the Centurion. For Countrey, the *Leper* was a Iew, the *Centurion* a Gentile. For Condition, the *Leper* a man of peace, the *Centurion* a man of warre. For eſtate, the *Leper* poore, the *Centurion* rich. I know the greater danger is to the rich, and the ſweeter promiſes are made to the poore: yet let not the poore preſume, nor the rich deſpaire. The one may be *pauper in arca, pauperior in gratia*; poore in money, poorer in grace: the other may be *Dives in ſeculo*, yet *ditior in Domino*; rich for this world, yet richer for the world to come. [g] There is neither Iew nor Greeke, bond nor free, male nor female: for yee are all one in Ieſus Chriſt. *To them all*, let no man deny his ſoule this comfort.

That have Faith. Here is the *Qualification.* The definition and excellencie of this Grace I referre a little further. Here that we may a little conceive the nature of it, we finde it often called a *Hand*; and that for two reaſons: 1. As the hand faſtens hold upon the object, to which the heart directs it: ſo faith apprehends Chriſt with his bleſſed merits, whereby we are onely ſaved. 2. As the hand is fitteſt for

[b] 1 Cor. 9. 11.

[c] 1 Theſſ. 2. 19.

[d] 2 Cor. 3. 2.

[e] Iohn 1. 29.

[f] Act. 13 26.

[g] Gal. 3. 28.

operation, and doth execute that buſineſſe which no other member of the body can. So faith worketh godlineſſe, and produceth thoſe effects which no other grace in the ſoule can. For this purpoſe it hath an Inſtrument, *Galath.5.6. Faith worketh by love.* The hand can receive a gift of it ſelfe, but it cannot cut a peece of wood without an Inſtrument: but by the helpe of that it can divide or faſhion it to pleaſure. So Faith can receive Chriſt into the heart, that moſt excellent [h] *gift of God the Father:* but for the duties of the Law, Faith of it ſelfe cannot produce them. Ioyne love to it, and then it can: for Faith working by love performes all duties to God and man. Now of this *Hand* there be five fingers, which for methods ſake we may order according to the letters.

There is Fruitfulneſſe, it is not barren: for [i] faith without workes is dead: Nudifidians are Nullifidians. We will never take her for a true Lady, that hath not her Gentleman-uſher before, and her ſervants following after. If you ſee not Repentance going before Faith, nor workes attending on her, know it is not ſhee. *Opera pingueſcunt fidem*; good deeds doe batten Faith. *Fides appellata eſt ab eo quod fit.* Faith hath the appellation from doing. Two ſyllables ſound when we pronounce *Fides. Prima eſt à facto, ſecunda à Deo.* The one is derived from Fact, the other from GOD. *Interrogo te utrum credas, dices Credo. Fac quod dicis, & fides eſt:* Doeſt thou beleeve? Yes, I beleeve. Doe what thou ſayeſt, and that is faith. Wee may call Faith a Vine, Vertues the Branches, Workes the Grapes, Devotion the Wine. Falſe faith is like a ſandie earth; raine it never ſo much, no fruit ariſeth.

There is Appropriation of CHRIST: by faith hee is made ours, by love we are made his. It was a peece of the Philoſophers meditation, that *Totum in ſe habet homo, qui ſe habet:* the beleever addes, *Se habet qui Chriſtum habet; Chriſtum habet qui fidem habet, & in Chriſtum credit.* That man hath all in himſelfe that hath himſelfe, he hath himſelfe that hath Chriſt, and he hath Chriſt that hath true faith. [k] This is the victory that overcommeth the world, even our faith: yea, more, it overcomes Chriſt himſelfe. The world is overcome by faith, becauſe it cannot withſtand it: Chriſt is overcome by faith, becauſe he will not withſtand it. Chriſt in a duell overcame the Devill, *Matth* 4. a Canaanitiſh woman ſo overcame Chriſt himſelfe. He yeelded, [l] O woman, *great is thy faith; be it unto thee even as thou wilt.* This is able to ſmooth his countenance though it be frowning; to tye his hands though they be ſtriking. The Lion of this world raged long, and ſtill rageth, [m] ſeeking whom he may devoure. [n] The Lion of the Tribe of *Iuda* conquered him: now Faith conquers the Conquerour. *Quanta fidei vis, quæ vincit Leonem, omnes & omnia vincentem?* How great is the power of faith, that overcomes him who overcame all? Thus is God pleaſed to let Faith have an holy victory over himſelfe: he loves this ſanctified violence, and bids Faith wraſtle couragiouſly with him, like *Iacob*; permitting his Almighty ſelfe *vinci, vinciri*; to bee conquered and manicled from executing deſerved vengeance. So *Iob:* Albeit thou kill mee, yet I will truſt in thee; and becauſe (ſaith God) thou doſt truſt in mee, I will not kill thee. It were honour enough for faith to [o] *ſubdue kingdomes*, but to atchieve the kingdome of heaven! enough to *ſtop the mouthes of Lions*, but to vanquiſh that roring Lion, and to [p] *reſiſt* him! enough to *quench the violence of* elementary *fires*, but to deliver from the eternall fire of hell! enough to *eſcape the edge of* mens *ſwords*, but to eſcape the ſword of GODS Iuſtice. O the matchleſſe vertue of Faith!

There is Imitation of Chriſt: Faith hath two eyes; one lookes to Chriſts merits that we may be ſaved; the other to his righteouſneſſe that we may be ſanctified. In Imitation there be two things, Action and Affection. Action, for it is not enough to commend and admire the patterne, but we muſt follow it. Affection, for it is not enough to forgive becauſe wee cannot revenge. This is no ſufficient imitation of Chriſts love; for hee can, if hee pleaſe, bruiſe ſinners to peeces, and [q] *breake them*

with

[h] Iohn 3.36.

[i] Iames 2.20.

Luther.
Aug.
Bern.

[k] 1 Iohn 5.4.

[l] Mat.15.28.

[m] 1 Pet.5.8.

[n] Revel.5.5.

[o] Heb.11.33.

[p] 1 Pet.5.9.

Zanch.

[q] Pſal.2.9.

with a rod of iron. But wee muſt forgive with a minde to forgive, and give almes with the minde of charity. Faith doth not thinke that heaven will fall into the lap, but endeavours to worke out ſalvation, not without feare and trembling: and ſeekes to follow Chriſt to bleſſedneſſe, the ſame way that he went thither.

There is truſt in Chriſt; for there can be no faith in him without truſt and dependance on him. This point throughly examined, would call in queſtion many mens faith. The covetous worldling dares truſt Chriſt to raiſe his body, and to ſave his ſoule, and to give him the Kingdome of glory hereafter: but he dares not truſt him for his daily bread here. The fowles are fed, and the flowers are clothed by him; and will yee vex your ſoules with ſollicitous cares? If yee doe, may not Chriſt ſay truly, that ye are [r] *of little faith?* Shall wee truſt God with our jewels, and not with the box? As if thou durſt not commit thy children to his protection; thou ſcrapeſt up wealth with the hazard of heaven and eternall peace: yet if thou be queſtioned concerning thy ſalvation, thou anſwereſt, thy truſt is in Chriſt. This is a falſe and deceiving faith; take heed, leſt whiles he doth grant thee that wherein thou doſt not truſt him, worldly riches; he take away that wherein thou doſt truſt him, everlaſting joy.

There is honouring of Chriſt: no man ever beleeved on him, but he deſired to honour him. It is fit hee ſhould looke for glory from us, ſo well as wee looke for glory from him. We honour the King under whom we enjoy our owne with peace: we honour the Phyſitian that preſerves the health of our bodies: wee honour the Souldier that defends us from our enemies: O how much more ſhould we honour him that ſaves our ſoules! [ſ] we are bought with a price, therefore let us *glorifie him* both in our bodies and ſpirits, for they are *his*. Theſe be the five fingers of *Faith*, let us lay hold on Chriſt in life, he may lay hold on us in death, and beare us up in his holy hand to everlaſting glory.

Precious Faith; Here is the excellencie of this qualification. As *Athens* was called Greece of Greece, ſo Faith may be called the Grace of Grace. It is *Precious* in regard of the Object, the Subject, the Act, the Effect, the Vſe.

1 In reſpect of the Object; which in a larger acception is the whole Scripture, whereof every parcell muſt be beleeved, without diminution or addition. Strictly this is Chriſt, who is not onely the Word of God, but God himſelfe in the Word. *I am the way, the truth, and the life. Non eſt quà eas niſi per me: non eſt quò eas niſi ad me.* LORD, how ſhall we goe? Thou art our way: whither ſhall we goe? Thou haſt the words of eternall life. There is no way but by him, no light but from him, no life but in him. CHRIST is a mutuall hand; to the Father one, another to us. An hand to the Father, by which he reacheth us: an hand to us by which wee reach the Father. The Fathers mouth whereby hee ſpeakes to us, our mouth whereby wee ſpeake to him: our eye to ſee by, foot to goe by; our pillar of fire by night, and cloud by day, guiding us thorow the deſart of this world. It is a *precious* faith that layes hold on this precious object. [t] If thou confeſſe with thy mouth the LORD IESVS, and ſhalt *beleeve* in thy heart, that God raiſed him him up from the dead: (not onely *dead*, for ſo the Iewes beleeve him; but *riſen* againe, for that is the faith of Chriſtians: if thou have this *faith*) I tell thee from *Paul*, and *Paul* from GOD, to the comfort of thy ſoule; thou art preſently juſtified, and ſhalt be everlaſtingly ſaved. [u] *For the Scripture ſaith,* (it is not the promiſe of man, but the aſſurance of GOD) *whoſoever beleeveth on him, ſhall not be aſhamed.* [x] God forbid I ſhould rejoyce in any thing, ſave in the Croſſe of our Lord Ieſus Chriſt. There is nothing wherein men uſually rejoyce, but the faithfull find it in Chriſt. Doth any man glory *in knowledge?* [y] I deſire to *know* nothing among you, but Ieſus Chriſt, and him crucified. This is the bleſſed knowledge; for it is [z] *eternall life*. Doth any man *glory* in *honours?* It is Chriſt that hath made us [a] *Kings*. Doth another glory in *Riches?* Chriſt is *a treaſure never failing*; and [b] *of his fulneſſe* have all we received. In libertie? CHRIST hath [c] *Delivered us out of the hands*

[r] Matth. 6. 30.

[ſ] 1 Cor. 6. 20.

Aug. Tract. 22. in Ioh.
Iohn 6.

[t] Rom. 10. 9.

[u] Rom. 10. 11.

[x] Gal. 6. 14.

[y] 1 Cor. 2. 2.

[z] Iohn 17. 3.

[a] Revel. 1. 6.

[b] Iohn 1. 16.

[c] Luke 1. 74.

d Eph. 1.6. *of all our enemies.* In Princes favours? The King of Kings accepts us in him; [d] *He made us accepted in the beloved.* All good things are to be found in him; therefore he is a *Precious* object, and this a *Precious* faith.

2 e Rom. 10.10. In reſpect of the Subject; the ſeate of faith is in the heart; [e] *with the heart man beleeveth* unto righteouſneſſe. It is not placed in the mind and underſtanding onely, but in the will and affections. Faith as *Notitia*, a knowledge, reſides in the mind; as *Fiducia*, an aſſured perſwaſion, in the will. It is not a prattle of the tongue: *Herods* tongue belies his ſoule. (Heming.) *Dicitis quod creditis, non facitis quod dicitis.* Men ſay what they beleeve, doe not alway doe what they ſay, nor is it a floting opinion of the braine, a contemplative ſpeculation of myſteries: but a certaine perſwaſion of the heart. There is a forged faith, and a forced faith: forged in heretickes; who will beleeve no God, but one of their owne making. They beleeve all that they doe beleeve, *Sua fide, non eccleſiaſticâ, non catholicâ*; with a faith of their owne, not with the faith of the elect, of the Church. No oracle, no article of holy faith, but they will conceive it, and receive it, their owne way, or not at all. *Hoc non fidei, ſed perfidiæ:* this is rather an art of treacherie, then of faith. Forced in devills; they acknowledge from their owne horror, and againſt their wills, that there is a God. It was the relation of a reverend Divine concerning an Atheiſt in England. A young man was a Papiſt; but ſoone fell in diſlike of their ſuperſtition. He became a Proteſtant, but that did not pleaſe him long: England could not content him, he reeles to Amſterdam: There he fell from one Sect to another, till he lighted upon the Familiſts: the firſt principle they taught him was this; There is no God. As indeed they had need ſeare up their conſcience, and damme up all naturall light, that turne Familiſts. Hereon he fell to a looſe life, committed a robberie, was convicted, condemned and brought to die. At the execution he deſired ſome ſtay, uttering theſe words; Say what you will, ſurely there is a God; loving to his friends, terrible to his enemies. Even the lewdeſt reprobates, that ſpit in the face of heaven, and wade as deepe as Ieſuites in bloud, yet they ſhall have a forced faith. Though perhaps they ſay for the time, as *Nero: Verebor eſſe cùm faciam, Deum?* When *Seneca* reproved him for his vices, and bad him live, *ut facta ſuperi comprobarent*; that God might approve his actions: He anſwered, *Stulte, verebor eſſe cùm hæc faciam, deos?* Thou ſilly man, ſhall I feare there is a God, when I goe about my villanies? But they ſhall one day beleeve and feele: there may be Atheiſts on earth, there are none in hell: no ſooner come thither, but they know to their endleſſe ſorrow, that there is a God.

f De Iuſtif. lib. 1 cap. 15. g De unico Bapt. contr Petil. cap. 10. [f] *Bellarmine* ſaith, that the faith of reprobates and devills, *eſt recta & vera fides ex parte objecti*; is a right and true faith in regard of the object. And [g] *Auguſtine.* comparing *Peters* confeſſion, *Matth.* 16.16. *Thou art Chriſt the Sonne of the living God:* with the devills acknowledgement *Marke* 1. 24. *I know who thou art, even the holy one of God:* ſaith, that though *Peter* for this was commended, and Satan expelled: albeit the ſame confeſſion was beneficiall to the one, and not to the other: *In utriſque tamen non falſa, ſed vera; non neganda, ſed agnoſcenda; non deteſtanda, ſed approbanda.* Yet the faith in both was not falſe but true; not to be denied, but acknowledged; not to bee deteſted, but approved. Let this faith be granted true, ſo farre as it goes; yet as it hath many other differences, ſo this one eſpecially. The faith of reprobates and devills is compelled *ex evidentia ſignorum*, by the demonſtration of the ſignes; faith of the elect *ex evidentia Spiritus*, by the evidence of the Spirit. Theirs againſt their wills, ours from the ground of our hearts: for that is the ſeat and ſubject of all approved *faith*.

3 In reſpect of the Act, it beleeves on Chriſt. There be three degrees or faculties of faith, as the Schoole ſpeakes out of *Auguſtine*. Firſt, to beleeve there is a God; and this is a faith incident to devills. Next, to beleeve God; to credit the hiſtory of the Goſpell, and to aſſent that what God ſaith is true. This is called an Hiſtoricall faith, and may be in reprobates. Laſt, to beleeve on God, which doth *ex duobus prioribus emergere*; or as *Chemnitius* ſayes, *preſupponit eſt includit:* ariſeth from

both the former, and doth preſuppoſe and comprehend both the former. The faith of a reprobate is a true faith ſpecifically; a ſpark of fire is true fire, though it be not able to warme: a drop of water is true water, though it be not able to carry a veſſell: a little ſprigge may be a true Cedar, though it be not yet fit for timber. That figtree which our Lord curſed, though it bare no fruit, was a true figtree. [h] As the Iſraelites requir'd to goe three dayes journey in the wilderneſſe, before they did offer ſacrifice: ſo faith hath three degrees before it come to that perfection, as may juſtifie the ſoule. Saving faith in a man hath this precious act, to rely on Gods mercie in Chriſt for his ſalvation. He diſclaimes not his part in Chriſt, as the devils; *Quid nobis tecum? Marke* 1. What have we to doe with thee, thou *Ieſus* of *Nazareth?* nor loſeth it; as reprobates, *Iohn* 3. 18. He that beleeveth not, is condemned already. But hee challengeth his portion in the bloud of Chriſt. [i] I am my *Beloveds*, and my Beloved is *mine*. His body is in heaven, there I ſhall find it mine: his divinitie on earth, there I doe find it mine: his Goſpell in my eare, to beget him mine: his Sacrament in my eye, to confirme him mine: his Spirit in my heart, to aſſure him mine. Angels are mine, to fight for me: Prince mine, to rule for me: Church mine, to pray for me: Preacher mine, to feed me. [k] Whether *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death, or things preſent, or things to come; all are ours, and we are *Chriſts*, and Chriſt is *Gods*.

b Exod. 3. 18.

i Cant. 6. 3.

k 1 Cor. 3. 22.

This faith doth not onely with reprobates, beleeve the *Major* of the Goſpell, that Chriſt is ſalvation; but the *Minor* with *Mary*; that he is my Saviour. The devills beleeve much; but *Reconciliationem ſuam non credunt:* they cannot beleeve their owne reconcilement. Therefore ſaith *Iames*; *horrentes credunt*, they beleeve and tremble. *Timor infidelitatis filius*, ſaith *Baſil*; Feare is the child of unbeleefe. [l] Why are yee *fearefull*, O yee of *little faith?* why are the Apoſtles called, Δειλοὶ, timorious, but becauſe they were ὀλιγόπιστοι, of little faith? [m] But being juſtified by faith we have *peace* with God through Ieſus Chriſt. [n] In whom we have *boldneſſe* and acceſſe with *confidence*, by the faith of him. A Traitor condemned to death, knowes the King, and his prerogative royall, that he is able to pardon: his diſpoſition, that it is mild and mercifull: yea, he knowes that the King hath forgiven many ſuch offenders. But now for himſelfe, hee hath no friends to the King, no word from the King to warrant his pardon: no hope, if he ſhould intreat favour, that himſelfe was a fit ſubject for this exerciſe of mercie. Still he trembleth; *Sentit ſe miſerum, etſi noverit Regem miſericordem:* he feeles himſelfe miſerable, though he know the King to be mercifull. So the reprobate knowes Gods omnipotency; [o] Lord, if thou wilt, thou canſt make me cleane: he knowes his infinite mercie, that it [p] reacheth unto the heavens, and his faithfulneſſe unto the clouds: he knowes God hath forgiven many, *David* for adulterie, *Salomon* for idolatrie, *Peter* for Apoſtacie, *Paul* for blaſphemie. But for his owne part, he hath no friend to God, no mediator betwixt God and him, no Chriſt to ſpeake for mercie: he hath no word whereby he can apply this mercie: no hope, that mercie would come upon his ſubmiſſion and ſeeking. Hee wants that juſtifying faith, to doe this *precious* act of application. A man is deeply in debt, *non ſolvendo*, in no caſe to pay: he heares and beleeves, that his Creditor is an honeſt man, that he hath dealt mercifully with others; remitted a third, halfe, the whole debt. But he hath neither promiſe from his creditor, nor perſwaſion in himſelfe, that he will deale ſo kindly with him: for all this, he feares arreſt and impriſonment, without baile, mainpriſe, or any hope of deliverance. The wicked is deeply runne into Gods debt by his ſinnes: (yea every man is taught to pray, [q] *Forgive us our debts*) for which he is ſubject to convention, conviction, condemnation. He knowes how this Creditor dealt with a ſervant. *Matth.* 18. 27. becauſe *Non habuit unde*; he had not to pay, the Lord was moved with compaſſion, and forgave him the debt. But this reprobate, through want of applying faith, hath no promiſe, no ſecurity, no hope that he ſhall be freed: but he feares the priſon, where if hee bee once clapt up under the hands of that cruell Iailour, the devill; hee cannot

Bucer.

Iam. 2. 19.

in Pſal. 33.

l Mat. 8. 26.

m Rom. 5. 1.

n Eph. 3. 12.

o Matth. 8. 2.

p Pſal. 36. 5.

q Matth. 6. 12.

cannot depart thence till hee hath paid the uttermoſt farthing. It is then a *Precious* faith, that hath this powerfull art to beleeve a mans owne reconciliation.

4 In reſpect of the Effect, becauſe it hath *precious* conſequents. Amongſt many, conſider five ſweet fruits.

1 Peace with God, which is produced by that faith which juſtifies us. Receive peace, and be bleſſed: *Crede & accepiſti*, beleeve and thou haſt received it. Vpon our apprehenſion of Chriſt by faith, followes his ſatisfaction for us; upon this ſatisfaction we have remiſſion: upon remiſſion, reconciliation: upon reconciliation, peace. There is no quarrell againſt us in heaven; nothing but peace and joy, becauſe we have truely beleeved.

2 Peace with our owne conſcience. When that ſterne Sergeant ſhall take thee by the throte, and arreſt thee upon Gods debt, pay that thou oweſt; let thy faith plead, I have payed it. How? Produce thy acquittance, that bloudy acquittance, ſealed in the wouuds of thy Saviour, and given to thy faith. This ſhall turne the frownes of thy conſcience into ſmiles: and that hand which was ready to hale thee to priſon, ſhall now embrace thee with joy, encourage thee with kindneſſe, and fight for thee with conqueſt.

r 2 Tim. 4.7. 3 Victorie, faith knowes no other language but victorie. [r] I have kept the
s Hebr. 11.33. *faith*, now is layed up for me a *Crowne*. It [s] *ſubdueth kingdomes*, even *regnum Antichriſti*,
the kingdome of the devill, there's victorie: *wrought righteouſneſſe*, though the
world and ſin withſtood it, there's victorie: raiſed *ſtrength out of weakeneſſe*, there's
victory over nature: *turned to ſlight the armies of the aliens*, there's victorie over malice
and hoſtilitie: *raiſed the dead*, there's victorie over the grave: with patience and
greatneſſe of ſpirit, it endured *mockings, ſcourgings*, &c. miſeries worſe than death,
there's glorious victorie. It overcomes the world, 1 *Iohn* 5. 4. it overcomes the
t 1 Pet. 5.9. Prince of this world; [t] whom *reſiſt ſtedfaſt in the faith*. It quencheth all the *fiery darts*
of the wicked, *Eph.* 6. 16. They are *darts* in reſpect of their ſharpeneſſe, and *fiery* for
their violence: one ſinne kindling another, drunkenneſſe adulterie, adulterie murder.
Cajetan. The whole world lieth wickedneſſe; *Poſitus in maligno*, that is *in igne malo*: ſet on
fire of the divell. Yet faith quencheth all: Though they were as fiery as the Gunpowder
treaſon, yet this ſhall beare them off, beate them off, and infatuate their
Royard. malice. It is a *Shield*, this faith: this ſhield covers all, head and heart; underſtanding
and will: *ut non turbetur intellectus, ut non formidet affectus*; that neither the
mind bee confounded, nor the affection amazed. Yea, faith overcomes the King
Diez. of heaven himſelfe; appealing *a Deo iraſcente propter peccatum, ad Deum placatum propter
Chriſtum*; from GOD juſtly offended for ſinne, to GOD ſweetly pleaſed for
Chriſt. It is able to *remove mountaines*; the great hills of diſtruſt, the great heapes of
iniquities; therefore *Precious*.

u Hebr. 11.39. 4 Good report: [u] all thoſe Saints *through faith* obtained a *good Report*. They
ſay, *Non patitur ludum Fama, Fides, Oculus*: A mans credit, Faith, and his Eye, endure
no jeſt. Yet let thy faith be ſound; and though injury wound thy eye, ignominie
thy fame, yet thy faith ſhall make all whole. That mans righteouſneſſe, thorow
all clouds, ſhall breake forth as the Sunne, and his integritie ſhine like the noone-day.
All unjuſt aſperſions are but as rubbiſh; they may ſeeme to ſully him for a while,
that he may ſhine bright for ever. *Fruſtrà condemnatur in terris, qui commendatur in
cœlis*: How little is that man hurt, whom malice condemnes on earth, and God
commends in heaven! Let the world accuſe us, ſo long as our God doth acquit us.
x 2 Tim. 1.12. [x] *I ſuffer theſe things, and am not aſhamed: for I know whom I have beleeved.* [y] For not
y 2 Cor. 10.18. he that commendeth himſelfe is approved, but whom the Lord commendeth. Let
God juſtifie, and let all the friends on earth or in hell accuſe.

5 It bleſſeth to us all other bleſſings: [z] Hee that putteth his truſt in the Lord,
z Prov. 2. 25. ſhall be *made fat*. Without this faith, we are accomptant for every thing we receive,
to a bit of bread. There is no right to the creatures but by Chriſt, no right to Chriſt

but by faith. Without this *Quantum honoris, tantum horroris* : as much horrour, as honour : no leſſe wretchedneſſe than wealthineſſe ? But faith makes thy dignitie comfortable, thy wealth helpefull, thy wife, children, friends delightfull : *Quia frueris in Domino, quibus uteris in ſeculo* : becauſe what thou uſeſt in the world, thou enjoyeſt in the Lord. Yea, it bleſſeth even croſſes and curſes : *Sine veſte, non ſine fide*, &c. Thou wanteſt a garment for thy body, faith gives thy ſoule a rich one, the righteouſneſſe of Chriſt : thou lackeſt a houſe to dwell in, thou dwelleſt by faith even in the Lord Ieſus, and he dwels in thee. If thou want bread, it reacheth thee the bread of life : if friends, it aſſures thee the favour of God, and the inſeparable company of the holy Ghoſt : if health, it performes to thee everlaſting life. Let me ſay with *Seneca* in another ſenſe ; *Malo mihi ſucceſſum deeſſe, quàm fidem* ; I had rather want fortune, than want faith. Whatſoever worldly thing be lacking, faith can ſupply it : but if faith be lacking, who can ſupply that ? Faith keepes us for ever from that mourning note, *fuimus felices* : we ſhall never ſay, we have beene happy.

Fulgent.

5 In reſpect of the uſe ; faith cleares our wayes as we goe ; cheares our hearts as we worke ; perfumes the places where we reſt ; and refines our actions from that droſſe and feculencie, which would elſe make them odious in Gods ſight. [a] For *whatſoever is not of faith, is ſinne*. Faith, like *Iohn* the *Baptiſt*, pointeth to the [b] Lambe of God, that taketh away the ſinne of the world. Without this, God is no hearing God, no helping God, no ſaving God, no loving God at all. The Spirit ſhall convince the world [c] *of ſinne*, ſaith Chriſt ; *becauſe they beleeve not in me*. *Infidelitati retinentur omnia peccata, fidei remittuntur*. All ſinnes are retained to unbeleefe, remitted to faith. Faith is the neſt of good workes, ſaith our Church : let our birds be never ſo faire, our actions never ſo glorious, they will be loſt, except they be brought forth in faith, This is the [d] *neſt*, where the Sparrow and Swallow may *lay their young*, to keepe them ſafe ; even *Faith*, which is cloſe by *thine Altars, O Lord of hoſtes*. Heretikes and hypocrites may produce many goodly acts, and honourable deeds : but wanting this neſt of faith, they have no where to lay their young. Therefore as the Lawyers ſpeake, *moritur actio cum perſona* ; their workes are damnable with their perſons. A Recuſant in comming to Church againſt his conſcience ; rather to ſatisfie the Law, than to ſanctifie his ſoule ; is guilty before God, becauſe that worke was not done in faith.

[a] Rom. 14.23.

[b] Ioh. 1.29.

[c] Ioh. 16.9 *Homil.* 1 of good workes.

[d] Pſal. 84.3.

Now that a ſhort corollary, or recollection of all theſe ſcattered branches to their root ; *Faith* is *precious*. Conceive it ſome precious jewell, [e] thy cheekes are comely with rowes of *jewels*, thy necke with *chaines* of gold. *Gregory Niſſen* makes one of thoſe chaines to be ſound and religious faith, which is made of the pure gold of divine knowledge. And to this pure and golden chaine he applies, *Proverb.* 1.9. They ſhall be an ornament of grace unto thy head, and *chaines* about thy necke. This is the richeſt collar that can adorne any ſoule. [f] *Omnibus ſemper ornatibus ornamento eſt* ; *quia ſine hac nihil tam ornatum quod ornare poſſit* : It is an ornament to all trimmings, for nothing is ſo garniſhing and gracing, that it can become us without this. It is a jewell given us out of Gods owne treaſury : *æterna æternus tribuit*, &c. Though faith be not it ſelfe eternall, yet it ſhall make all thoſe bleſſedly eternall that have it. It is brought by the beſt meſſenger, Gods Spirit : not the worthieſt man on earth, not an Angell from heaven, is dignified to bring this treaſure : but onely the Holy Ghoſt. It is laid up in the beſt coffer, in the ſanctified heart : no treaſure-houſe is good enough for this jewell ; no cabinet but the heart. Laſtly, it gives us the place it came from : it came from heaven, and it brings heaven with it. It is Chriſts wedding ring ; to whom ſoever he gives it, he gives himſelfe with it. It is beyond all eſtimation *precious* ; it brought us more lands and revenues than the whole Indies. This is *Maries* choice, that better part that ſhall never bee taken from us.

[e] Cant. 1.10. *Orat. 3. in Cant. facta de puro divinæ cognitionis auro.*

[f] *Salvian.*

Like precious faith with us. I come to the Equality, or rather Parity of this Excellencie ; *Like with us*. The faith of the pooreſt beleever is as precious, as the richeſt.

cheſt. *Peter* is above them in office: in the effect and fruit of his office, they are like him. But *Peter* was thrice confirmed, and that by the mouth of Chriſt himſelfe, to make him ſtrong: how then could they have faith like him? The paralel is not drawne *à quantitate, ſed à qualitate fidei: nec dicitur, tantum fidei, ſed talem fidem:* The compariſon is not of the quantity, but of the quality of faith: nor doth he ſay, they had obtained the ſame meaſure and degree of faith, which he had himſelfe; but the ſame kinde of faith: not ſo much, but ſuch faith. The act of faith is to apply Chriſt to the ſoule: and this the weakeſt faith can doe ſo well as the ſtrongeſt, if it be true. A childe can hold a ſtaffe as well, though not ſo ſtrongly as a man. The priſoner thorow a hole ſees the Sunne, though not ſo perfectly as they in the open aire. They that ſaw the braſen Serpent, though a great way off, yet were healed. The poore mans, *I beleeve*, ſaved him; though he was faine to adde, *Lord, helpe my unbeleefe.* So that we may ſay of Faith, as the Poet of Death; that *dominos ſervis, & ſceptra ligonibus æquat*; it makes lords and ſlaves, Apoſtles and common perſons all alike acceptable to God, if they have it.

I confeſſe, that this excludes not the degrees of faith: there is a [g] *little faith*: and there is a *Great faith*; [h] O woman, *great is thy faith.* God deales in ſpirituall proceedings, as in naturall; *ad extrema per medium*; to extremes by the meane. *Non naſcimur ſenes*; wee are not borne old men: but firſt an Infant, then a man, then old. We are conceived of immortall ſeed, borne of the Spirit, ſo goe on to perfection. There is firſt a ſeed, then a plant, then a tree. We get not at one jump into Heaven, nor at one ſtroke kill the enemy. A little faith doth not a little good at ſome times: as in the beginning of converſion, or in the ſtorme of an afflicted conſcience. *Peter* was ſtrong, *Ioh. 6. 68.* When he reſolutely proteſted his infallible adherence to Chriſt; Lord, to whom ſhall we goe? Thou haſt the words of Eternall Life. *Peter* was weak, when he ſate by the fire in the High Prieſts hall, and denied his Maſter: and when hee diſſwaded Chriſt from ſuffering for us; [i] *Bee it farre from the Lord.* But where God gives great meanes, he lookes for great meaſure: according to his portion of grace, he expects our proportion of goodneſſe. It is enough for them that ſee only a glimmering of the Goſpell, to be but dwarfes in beleefe: We have the Sunne-ſhine, and therefore muſt have growth; and bee higher by the head, as *Saul*; if not than all the children of Iſraell, yet than all the ſonnes of Rome: whoſe faith is ſo hood winked with enforced ignorance, that they cannot ſee further than their popiſh Doctors will give them leave. Thus there may be degrees of faith; *Adauge nobis fidem*; Lord increaſe our faith. [k] *Him that is weake in the faith, receive you.* Endevour that your [l] *faith be encreaſed.* Grow from faith to faith; yea, from one meaſure of faith to another. Yet the leaſt faith, (ſhield it from weakneſſe of truth, though it have truth of weakneſſe) is as *precious* to the beleevers ſoule; as *Peters* or *Pauls* faith was to themſelves: for it layes hold upon Chriſt, and brings eternall ſalvation. In this ſimilitude of faith, wee finde three Obſervations:

1. The Vniverſality of Gods mercy without difference of perſons; that admits all ſorts of men, without any acception or exception of ſexe, ſtate, nation or condition; into the ſame covenant of mercy, and precious object of faith, that the glorious Apoſtles had. Here the unſpeakeable goodneſſe of God is commended to our meditation: whereas he might in juſtice have left us in our ſuperſtitions and infidelitie: of his infinite goodneſſe he hath called us to the ſame profeſſion of the Goſpell; and to a faith *ejuſdem pretii & præmii*, with his owne choiſe ſervants: [m] *In every Nation he that feareth God, and worketh righteouſneſſe is accepted of him.* Other lords cannot reward all their followers, as being poore and unable: or will not, as being baſe and illiberall. But our Lord is immenſe in Majeſtie, and propenſe in mercy: good in greatneſſe, and great in goodneſſe, of great goodneſſe. Poore *Bartimeus* begging, rich *Zacheus* climbing, old *Simeon* in the Temple, young *Iohn* in the wombe: covetous *Matthew* at the receipt of cuſtome, the loving Centurion building

[g] Matth. 6. 30.

[h] Matth. 15. 28.

[i] Matth. 16. 22.

[k] Rom. 14. 1.

[l] 2 Cor. 10. 15.

[m] Act. 10. 35.

building a Synagogue, the people watching under the Croſſe, the theefe hanging on the Croſſe; *This day thou ſhalt be with me in Paradiſe.* For, [n] whoſoever beleeveth on him ſhall not periſh; *etiamſi crucifixerunt*; no not although they were of the number of his Crucifiers.

n Ioh. 3.16.

2. The Apoſtles humility and charitie: he acknowledgeth the pooreſt Saints to have *like precious faith with himſelſe.* Many *Miriams* are proud of the Spirit, deſpiſing their poore brethren : Saint *Peter* matcheth them with himſelfe. They are as deare in the Maſters bloud, therefore as deare in the Servants love. *Gal. 6. 2.* Beare ye one anothers burdens. In other buildings, one ſtone lies upon another, all upon the foundation: ſo let us ſupport the weight one of another; and the foundation CHRIST, ſupport us all! The pebble muſt not envie the marble, nor the marble deſpiſe the pebble: the pinne in the Temple ſerves for uſe, ſo well as the pinnacle. [o] The members ſhould have the *ſame care one for another* : Chriſtian ſhoulders ſhould beare the weakneſſe of others. The rich and the poore are piled together in Gods houſe : the burthen of the poore is beggery, the burthen of the rich his ſuperfluous eſtate. Now if the poore lie upon the rich, and the rich be contented to ſuſtaine the poore : here the rich hath his burthen leſſened by giving, and the poore hath his burden eaſed by receiving. [p] If a brother *be falne*, do not you trample him downe, but help him up; relieve and *reſtore ſuch a one in the ſpirit of meekeneſſe.* When thou heareſt thy brother to have lapſed into ſome grievous fault, pitty him, pray for him, recollect him, ſaying, He fell yeſterday, I may fall to day. As *Auguſt.* when he ſaw a poore miſerable man, tooke occaſion to admoniſh himſelfe and the companie; *Aut ſumus, aut fuimus, vel poſſumus eſſe quod hic eſt* : we have beene, are, or may be, as wretched as he.

o 2Cor. 12.25.

Aug.

p Gal. 6.1.

3 This comforts our fainting hearts : there are many guſts and ſtormes, and flouds that attempt the overthrow of our faith: be our houſe founded on the [q] rock, it ſhall never be demoliſhed. Senſe of ſinne may be often great, and more felt than grace; yet not to be more than grace. A man feeles the ach of his finger more ſenſibly, than the health of his whole body : yet he knowes that the ach of a finger is nothing ſo much as the health of the whole body. The Sunne under the clouds, is ſtill a Sunne: the fire in embers ſtill fire: the ſap is ſhut up in the roote, and confined thither by the cold of winter; that it cannot ſhew it ſelfe in production of leaves and fruits, as in the ſpring; yet is there ſtill life in the tree. So in the diſtreſſed heart, during the ſtorme of affliction, there is ſtill *aliquid intùs*, ſome hidden grace; ſome ſparke of fire in the ſmoking flaxe, which the Lord Ieſus will not quench. Though thou be wounded with Gods owne arrowes, that ſeeme to drinke up thy bloud : although thy owne ſinnes be preſented to the eye of thy ſoule; though the Serpent (to increaſe thy terror) put forth his diſmall countenance: yet canſt thou beleeve? Take comfort, there is more health in the ſeed of the woman, than there can bee venome in the head of the ſerpent.

q Matth. 7.25

That have obtained the like precious faith : here is the meanes of this Equality, they have obtained it. Not by our own merits; there was no congruitie of nature to receive this precious treaſure. *Non naſcimur, ſed renaſcimur Chriſtiani*; wee are not borne, but new-borne Chriſtians. It is indeed naturall to every one, like *Simon Magus*, to thinke himſelfe [r] ſome *great man*; either *the man*, or ſomebody. *Luther* was wont to ſay, that every man by nature hath a Pope bred in his belly, too great an opinion of his owne worth: we are *Narciſſus*-like, enamoured of our owne ſhadowes. *Injuſtitiæ ferè ſola cauſa juſtitia eſt* : righteouſneſſe is almoſt the onely cauſe of unrighteouſneſſe : righteouſneſſe in opinion, of unrighteouſneſſe indeed: wee thinke our ſelves ſo juſt, that we make little reckoning of Chriſt, for want of whom we remaine unjuſt ſtill. But the higheſt Mountebanke in his proffers, is the loweſt Dwarfe in his merits. Not by our owne purchaſe: many have ſo obtained Lordſhips and Mannors; as the Captaine bought his Burgeſſe-ſhip, [ſ] *with a great ſumme of money*. Wert thou ſo glorious as an Angell, thy meat ſo good as Manna, thy

r Acts 8.9.

ſ Act 22.28.

garments richer than *Aarons* Ephod, and thy breath ſweeter than the perfume of the Tabernacle; yet all this could not get thee faith, nor give thee title to the t Acts 8.20. kingdome of heaven. [t] *Thy mony periſh with thee*, that thinkeſt the gifts of God may be bought with mony.

But we obtaine it by Gods mercie: for [u] it is *given* us for Chriſts ſake *to be-* u Phil. 1. 29. *leeve*. Faith is the faire gift of God; *Ipſum velle credere Deus operatur in homine.* Not onely the grace of faith, but the very will of beleeving is Gods worke in us. If any aske, ſaith *Auguſt. Cur illi ita ſuadeatur, ut perſuadeatur; illi autem non ita:* why this man is converted to beleeve, that man not convinced to beleeve. I anſwere with Saint *Paul*, *Rom.* 11.33. Oh the depth of the riches both of the wiſedome and knowledge of God! *Cui iſta reſponſio diſplicet, quærat doctiores; ſed caveat ne inveniat præſumptiores.* If any man diſlike this anſwere, let him ſeeke better: but beware leſt hee x 1 Cor. 15. 10. find worſe. [x] *By the grace of God I am that I am. Aug. Omne bonum noſtrum vel ipſe, vel ab ipſo.* All the good we have, is either God himſelfe, or what comes from him. *Bona mea, dona tua: ipſum minus eſt munus.* All my goods, O Lord are thy gifts. *Quisquis tibi enumerat merita ſua, quid tibi enumerat niſi munera tua?* He that ſhall reckon to thee his merits, doth no more but reckon thy mercies.

Have obtained; λαχοῦσι. *Sortiti ſunt*; ſo the Originall imports; they have obtained it by lot. So it is ſaid of *Zachary*. *Luke* 1.9. ἔλαχε τοῦ θυμιάσαι; *Sortitus eſt munus faciendi ſuffimenti*; his lot was to burne incenſe, &c. So, *Col.* 1.12. that we reade, *He made us fit to be partakers of the Inheritance; ad verbum*, εἰς τὸν μερίδα τοῦ κλήρου; *unto the part of the lot* of the Saints in light. Not that we draw theſe bleſſings by a lotterie, or imaginary fortune; but by the ordination of God; for though the *lot be caſt into the lap*, yet the whole diſpoſition thereof is of the Lord. It is therefore called our lot, becauſe the Lord hath deſtinated it to be our portion. Though the land of *Iſrael* were divided by lot, yet the Lord had decreed in himſelfe, and told *Ioſhua*, what lot and portion every tribe ſhould have. There is a threefold lot belongs to the faithfull. 1 The lot of the Saints is the ſufferings of the Saints. [a] The a Psal. 125. 3. rod of the wicked ſhall not reſt *upon the lot of the righteous*. It is their lot to have the rod, not the rod of the wicked: or if it ſalute them, it ſhall not dwell with them. b 2 Tim. 3. 12. [b] All that will live godly in Chriſt, ſhall ſuffer perſecution: it is their inevitable *lot* to be chaſtiſed on earth, it is their lot to be ſaved in heaven. 2 The lot of the Saints is not onely that light and happineſſe they have in this world. *Pſal.* 16.6. *The lot* is falne to me in pleaſant places, yea, I have a goodly heritage. When *David* ſate at the ſheepfold, the kingdome of *Iſrael* was given him by lot from God. But more ſpecially *Faith*, Grace and Sanctification; which gives them juſt right and title to the Inheritance of glory. Thus heaven is their lot now, a lot drawne out of the bloudy ſide of Chriſt; though not in poſſeſſion, yet in ſucceſſion. They have the earneſt of it: let them grow up to ſtature and perfection, and take it. The Inheritance is the eldeſt ſonnes lot, even whiles he is a child. 3 Laſtly, they have the *lot of faith*, that they may have the lot of ſalvation. Hell is the lot of the wicked: [c] Be- c Esa. 17. 14. hold at evening tide trouble, and before the morning he is not: this is the portion of them that ſpoile us, and the lot of them that robbe us. Therefore it is ſaid of *Iudas*, *Acts* 1. that he went *in locum ſuum*, to his owne place. [d] Vpon the wicked God d Psal. 11. 6. ſhall raine ſnares, fire, and brimſtone, and a horrible tempeſt; this ſhall be the *portion* of their cup. But the lot of the righteous is *faith*, and the end of their *faith* the ſalvation of their ſoules. God gives them heaven, not for any foreſeene worthineſſe in the receivers: for no worthineſſe of our owne can make us our fathers heires. But for his owne mercie and favour in Chriſt, preparing heaven for us, and us for heaven. So that upon his decree it is allotted to us; and unleſſe heaven could loſe God, we cannot loſe heaven.

Here then conſider how the lotterie of Canaan may ſhadow out to us, that bleſſed land of promiſe whereof the other was a type. The alluſion may be led on through three principall paſſages; the Preparation, the Qualification, the Poſſeſſion.

For the Preparation: Canaan was not a new made Countrey, out of barren and unhabitable deſarts; but was already furniſhed to their hands: Nature had enriched it with commodities, and Induſtry beautified it with buildings and maturities; which were not done by the Iſraelites. [c] They came to *goodly Cities* which they *builded* not: to houſes *full* of all good things which they *filled* not: to *Welles* digged which they *digged* not: and to *Vineyards* which they *planted* not. So heaven was prepared of old; *Mat.* 25. Inherite the kingdome *prepared for you from the foundation of the world.* That glorious Citie whoſe wall was of Iaſper, and the fabricke pure gold, the foundations of precious ſtones. *Rev.*21. Was neither formed nor furniſhed by the Saints; but [f] *the builder and maker was God.* So *Paul,* 2 *Cor.*5.1. it is the *building of God,* an houſe not made with hands. GOD made it for his choſen; and as the Canaanites were caſt out, that the Iſraelites might enter; ſo the LORD hath throwne the devils out of heaven, that elect men might dwell there.

2. For the qualification: as none had right to Canaan but the children of *Abraham* according to fleſh, ſo none have right to heaven but the children of *Abraham* according to faith. This qualification ſtands in our Captaine, and in our Combate. For the Captaine they had *Ioſhua,* we have IESVS: though there were a Canaan, there would have beene no lot, without a *Ioſhua:* though there bee a heaven, there would have been no roome for us in it without a *Ieſus.* The lot of every Tribe was knowne to *Ioſhua,* the portion of every Saint is purchaſed by IESVS. [g] *Ioſhua* had the Citie which *he asked* for himſelfe: IESVS obtaines whatſoever he asketh for us. *Pſal.*2.8. *Poſtula a me; Aske of mee,* and I ſhall give thee; though thy demand be more than *Herods* offer, halfe my kingdome; though it be the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. For the Combate; Canaan was given to Iſrael by promiſe, yet they could not enter without a combate: they fought many ſore battels, before they were ſetled in a victorious reſt. So muſt the kingdome of heaven *ſuffer violence,* before it afford reſidence: and we muſt be content to warre with greater Gyants than the Sonnes of *Anak,* even with Principalities and Powers, before we triumph. Let us beare the Country in our mindes, and wee ſhall finde courage in our hearts. [h] *Caleb* dares fight with the *Anakims,* if *Ioſhua* give him *Hebron:* and complaining *Ephraim* enlarge his territories, if *Ioſhua* promiſe them the wood-countrey. *Ioſh.* 17. 18. If *Dan* complaine of too [i] *little roome,* let him fight it out for more; let him conquer *Leſhem,* and poſſeſſe it. Chriſtians muſt not pine and repine, that others exceed them in graces; but buckle on the armes of faith; and with a reverent courage ſtrive for more. Nor is it a good argument that wee ſhare the lot of faith, if wee ſtrive onely for our ſelves; Chriſtians thus truly qualified ſeeke alſo the ſalvation of others. The *Reubenites, Gadites,* and halfe the Tribe of *Manaſſeh* had their lot allowed already; yet were they not ſuffered ſo to reſt; but [k] *to paſſe before their brethren armed, all the mighty men of valour,* and to helpe them. Nor is it enough for *Peter* and *Paul* to comfort themſelves in the ſecurity of their owne ſalvation; but they muſt labour the converſion and confirmation of their brethren. Thus are they qualified, to whom the lot of faith, and of eternall life by faith, is ordained. Heaven is not for every one, but for the Saints: would any man have a lot in Canaan, let him be ſure he be a true Iſraelite. It is not the bare hope and probability of a little, that can give the ſoule the ſatisfaction of comfort. For a man to ſtand to the courteſie of his Miniſter, for all the knowledge which hee requires in heavenly bleſſings: had beene for an Iſraelite to take it upon truſt of the Spyes, who were ſent to view and report the goodneſſe of the land; and never to enter it himſelfe.

3. For the poſſeſſion it ſelfe, no mortall eye hath ſeene it, nor eare hath heard it; bleſſed ſoules whoſe lot it ſhall be to enjoy it. But I leave this point to your meditation; for our Apoſtle ſpeakes here of the preparing lot, not of the poſſeſſing lot. Let us get the lotterie of grace, and we ſhall be aſſured the lot of glory. But

[c] Deut.6.11.

[f] Heb.11.10.

[g] Ioſh.19.50.

[h] Ioſh.14.13.

[i] Ioſh.19.47

[k] Ioſh.1.14.

alas how ſlowly doe we goe about this holy buſineſſe! *Ioſhua* was faine to chide the ſeven tribes; *Ioſh.*18:2. for neglect of their Inheritance. ***How long are you ſlacke to goe to poſſeſſe the land, which the God of your fathers hath given you?*** we may be all thus juſtly reproved; how long deferre we to make ſure our election, and to get the earneſt of everlaſting life?

Thus we have conſidered this *precious* Iewell of faith, and how we have obtained it: by no worthineſſe of our owne, but by *lot*: that is, the free gift and diſpoſition of God; who gives it, or denies it, according to his owne good pleaſure. If he have given thee this *lot* of beleeving, the thanks be to him: if thou draw a blanke and doeſt not obtaine it, yet he hath done thee no wrong: who ſhall command that independent proprietary to give away his owne? *That have obtained it*: here is matter of correction, of direction. First, this corrects the errors of two ſorts:

1. Such as have not obtained faith; who thinke that they may beleeve when they liſt: reſpecting only *Dei facultatem & facilitatem*, the ſufficiencie and indulgencie of God: not regarding the obduration of their owne hearts, and their indiſpoſition to receive it. *Recipitur quicquid ad modum recipientis*: whatſoever is received, is received according to the meaſure and capablenes of the thing which receives. Stones and ſand will not be leavened, but meale. There is matter in the rocke to build a houſe of; not forme and proportion till it bee hewed out. Thoſe five fooliſh Virgins, *Mat.*25. thought they might get *oile* at their pleaſure: but becauſe their lamps were out, themſelves could not be let in. Many thinke whereſoever they loſt their faith, they ſhall finde it on their death-bed. But *Nemo ſibi promittat, quod non promiſit Evangelium*: let no man promiſe himſelfe that, which the Goſpell doth not promiſe him. If they cannot finde it in the Church, they will hardly finde it in the chamber: if the ordinary meanes to beget faith have not wrought it, how ſhall it be taken when it is not offered? But ſaith *Auguſtine*, *Fides in poteſtate eſt*; faith is in a mans power: but that Father never meant that an infidell can beleeve when he liſt, but when God gives him that liſt, mans will is not compelled. As he addes, *Cùm vult quiſque credit*: when a mans will is to beleeve, he does beleeve: but whence hath he that will? the finger of God moves his will. *Fides eſt voluntaria certitudo abſentium*, ſaith another: faith is a voluntary perſwaſion of abſent things? [l] But it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. God muſt give the will, act, effect and all. The Fathers never averred, that an unbeleever can make himſelfe a beleever by his owne power: but when God hath given him the power of faith, he can then beleeve. [m] *Without me you can doe nothing*, ſaith Chriſt: not *parum*, a very little: but *nihil*, nothing at all. The members muſt be ſet in the body, before they can execute any offices for the body: neither are they members, becauſe they are working; but are therefore working, becauſe they are members. The tree brings forth the fruit, the fruit doth not bring forth the tree. Papiſts in their Congruities, and Libertines in their Potentials, run too much upon a very baſe figure, ὕστερον πρότερον, the cart before the horſe; merit before mercy. Doe not thinke, *To beleeve*, ſo eaſie a matter: the death of Chriſt darkned the Sun, ſhooke the earth, clave the rockes, opened the graves, and raiſed the dead; yet did not put faith into the Iewes hearts. It was a great miracle, *Deum naſci*, for God to be borne of woman: a great miracle, *Virginem parere*, for a Virgin to beare a childe, and ſtill to remaine a Virgin: but the greateſt miracle of all is *Fidem hæc credere*, for a mans faith to beleeve theſe things. *Bernard* makes this to be the moſt wonderfull mixture and compoſition of the three. First, *Deus & Homo*, God and man, a ſtrange union; that *hominem eſſe incipit, qui Deum eſſe non deſinit*; He ſhould begin to be man, who is God without beginning, without ending: Divinity and Humanity in one individuall Perſon; this is very myſticall. Next, *Mater & Virgo*, a Mother and a Virgin: *Quòd Virgo eſſet quæ peperit, & Mater eſſet quæ Virgo remanſit*: That ſhee ſhould be a Virgin ſtill, which was now a Mother; that ſhe ſhould be a Mother, which remained a pure Virgin; this was ſingularly admirable: maternitie and virginitie at

once

[l] Rom 9.16.

[m] Iohn 15.5.

once in the ſame individuall perſon. Laſtly *Cor hominis & fides*, mans heart and faith; a naturall underſtanding, and ſupernaturall objects mixed together. Fire and water would ſooner be reconciled then theſe two, without the ſupernaturall combining worke of Gods ſpirit. This is the moſt wonderfull miſture and myſterie. This *Faith* is no eaſy thing to *obtaine*. *Potes a te deficere, ſed teipſum reficere non potes: ille reficit; qui te fecit. Auguſtine.* Thou maieſt fall off, from thy ſelfe; not recover thy ſelfe: He onely that made thee, can reſtore thee. Faith is Gods gift; no man can *obtaine* it, if he detaine it.

2 Such as have obtained it, *ne Superbiant*, that they bee not proud of it. [a] What haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it? Let not the moſt famous diſdaine the meaneſt nor the meaneſt repine at the mightieſt. Inſultation and malice are enemies to grace and faith. [b] *Be not high minded, but feare.* Pride was the firſt ſinne that ever was in the world, and it ſhall be the laſt. As other infirmities decreaſe in us, ſo pride doth encreaſe. *Mille virtutibus affluens, propter arrogantiam amiſit fælicitatem*, ſaith *Chryſoſt.* on that Phariſe. *Luke* 18.11. Though he abounded with many vertues, yet he loſt all by his ſelfe-conceitedneſſe. *God I thanke thee* (for he was not a petitioner, but a proclaimer) I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane. Yet he was all theſe; an *Extortioner*, for in relying on his owne merits, he did rob God of his glory, and extort that from him which hee will not give to another. *Vnjuſt*, in condemning the publican without due proofe; ſo being himſelfe a guilty perſon worthy to be condemned, he uſurpes the office of a Iudge, and cenſures another. An *Adulterer*, in being wedded to vaine glory, and enamoured of popular applauſe: leaving the humble and chaſt love he owes to God he runs a whoring after his owne proud inventions. [c] Saint *Iames* calls them *Adulterers* that embrace the *friendſhip of the world*. Thus he did *verbis proferre virtutem, & factis deſtruere veritatem*: like a bad mill that keepes a great clacking, and grinds little. Howſoever all ſins may be ſaid to be in the devill *ſecundum reatum*, in reſpect of guiltineſſe: yet only pride is in him *ſecundum affectum*, in reſpect of his deſire: ſaith *Thomas*. His darling ſin, his character is *Pride*. Hens uſe to cackle ſo ſoon as they have laid their egs, & by this meanes they are inſtantly taken from them. The proud man may doe ſome good workes, but by his clacking and boaſting he looſeth them. The phariſaicall Papiſts have haply laid ſome egges, but they ſo cackle them that they quite marre their market. *Inſolens fælix, infælix.* Poore men advanced, and growing proud, are like clouds drawne up on high by the Sun; and when they are there, they darken the Sunne that drew them up. God may ſay to them, as *Sara* ſpake to *Abraham* concerning *Hagar*; I have given thee my handmaid, and now *I am deſpiſed in thine eyes.* But it is certaine; they have leaſt faith that thinke they have all faith. Men that make themſelves ſo ſure of heaven, that they will ſcarce change places with the departed Saints; may perhaps wiſh themſelves one day in the poore Publicans caſe and place; *Lord be mercifull to me a ſinner.*

a 1 Cor. 4.7.

b Rom. 11.20.

c Iam. 4.4.

Ierom.

Thus much for the reproofe of thoſe two errors; one in the defect, the other in the exceſſe: neither whereof have indeed *obtained faith*: Now for direction to thoſe that have obtained it: this twofold.

1 Learne to acknowledge the author Haſt thou obtained that precious Iewell denyed to thouſands, be the more thankefull. As *Thales Mileſius* asked no other reward of his readers, but *ubi mea legeris, me agnoſce*; Where thou readeſt me, acknowledge me So God requires of his creatures, that where they find the benefits, they thankefully acknowledge the Benefactor. God hath kept nothing to himſelfe but his glory, and this he will not give to another: as *Pharaoh* gave all to *Ioſeph*, only excepting the throne: yet in this glory we are too forward to be ſharers. When the Babilonians heard the muſicke, cornet, flute, harpe, &c. they fell downe, and worſhipped the Idol. So men when they heare the muſicke of their owne praiſes, Idolize themſelves, and worſhip a golden calfe. The wife is bound to be chaſtly re-

Dan 3.

ſerved to her owne husband; and not with a tempting dreſſe to invite adulterers. Vaine glory trickes us up, not for God our husband, but for ſtrange lovers; he will acknowledge no ſuch wife. *Ioab* ſent meſſengers to *David*, that he ſhould bring in his forces, and take *Rabbah*; his reaſon was, [d] *leſt I take the Citie and it be called after my name:* not *Ioab* thy ſervant, but *David* the King muſt have this honour. So God cannot indure that his creature ſhould divide the glory with himſelfe; give him all willingly, or he will have all in deſpight of thee. *Aſcendat gratia tua, ut deſcendat gratia ſua:* let thy thankefull acknowledgement goe up, that his great bountie may come downe.

d 2 Sam.12.28.

2 Learne to preſerve what thou haſt gotten. [e] *That which you have already, hold faſt till I come.* This was Saint *Pauls* happineſſe, that having finiſhed his courſe, yet he had ſtill [f] *kept the faith.* The loſſe of faith is a dangerous [g] *ſhipwracke:* if it be poſſible, ſave your veſſells, ſave your goods, ſave your wares, ſave your bodies; but though you loſe all, ſave your faiths, ſave your ſoules. Imagine thy ſelfe a veſſell; the ſea this world, thy fraight *Faith:* there is a man of warre againſt thee; the barke is Diffidence, the ſouldiours Atheiſme, Hereſie, Schiſme, Prophaneſſe: the charged Cannons and ordinance are Pride, Luſt, Hypocriſie, to which drunkenneſſe is the maſter gunner, and gives fire. The Arch-pyrate is the devill, who ſo violently aſſaults us, and bords us with his temptations, that often we are faine to blow up our deckes, loſe ſome of our neceſſary appertenances; glad like the young man in the Goſpell, *Relicto ſyndone fugere*, to ſave our ſelves, though we leave our caſe behind us. There be alſo Rockes of perſecutions, and Gulfes of errors; horrible gulfes in the *Sea* of Rome, dangerous ſwallowes about Amſterdam. When opinion goes before us, it is a great queſtion whether truth will follow us. Looke to thy faith. *Perit navis, ſi pereat fides*; ſhipwracke thy faith, and drowne thy ſoule. Caſt *Iudas* out of the ſhip, and take IESUS in: *Turbatur navis in qua Iudas, ſervatur navis in qua Ieſus.* That ſhip is troubled that harbours a Traitor: the ſhip is ſafe that hath in it the Saviour: now he hath CHRIST, that hath faith. If therefore by faith thou be freed from the bondage of Satan; take heed leſt by laying downe this refuge thou be againe captived. Let not the world like a crafty theefe ſteale away thy faith: looke to your faith yee covetous, forſake not the word to embrace the world. Be not like Plaices, which have a blacke ſide ſo well as a white: when their turnes are once ſerved by the white, they inſtantly, ſhew you the blacke. Though the faith of Chriſt be in their mouthes, the love of the world is in their hearts. Let no extremity of ſorrowes or ſufferings enervate thy faith: When a lewd malefactor being condemned to die with juſt *Phocion*, raild at the Iudge, the law, his enemies, and looked on death with terrour and amaſedneſſe: he thus cheared him with encouragement: doeſt thou grudge to die with *Phocion?* O thou faint-hearted profeſſor, doſt thou grudge to die with Chriſt, or for Chriſt? keepe thy ſhield of faith, and thou ſhalt victoriouſly march with the Saints on earth; and triumphantly ſing with the Angels in heaven. Faith obtained, faith retained, ſhall without faile advance thy ſoule to eternall glory.

Revel. 2.25.
f 2 Tim.4.7.
g 2 Tim.1 19.

Through the righteouſneſſe of God, and our Saviour Chriſt. Here is the ground of this meanes, the Iuſtice of our redeemer. Some read theſe words *diſtinctim*, by disjoyning them; *Dei, & Salvatoris*; *Of God*, and *Of our Saviour*. This reading may ſtand where *Righteouſneſſe* is referred to God, as to the cauſe efficient: and to Chriſt, as to the cauſe meritorious. *Auguſtine* admoniſheth us of the *Trinitie* here and teacheth us to collect it from ſuch places. *Sub Dei nomine Pater, ſub Salvatoris Filius, ſub Pacis & Gratiæ voce Spiritus ſanctus exprimitur:* By the name of God he underſtands the *Father*, by Saviour the *Sonne*, by Grace and Peace the *Holy Ghoſt*. But with Saint *Ambroſe*, they are better read *Conjunctim:* and this is plaine from the Greeke context, where all are contained under one article. *Aquin* thus: *Of* GOD, that is of CHRIST, *Secundum Divinitatem effectivè: Of our* SAVIOUR, that is of CHRIST, *ſecundum Humanitatem meritoriè.* But I leave that as too curious and take the words to be conſtrued onely copulatively: anſwerably to that of *Paul*; h Looking for the glorious appearing *of the great God, and our Saviour Ieſus Chriſt.* Here can be no diſtinction of Perſons thought on: for it is the *Great God* that appeares in judgement, but no Perſon of the Deitie properly appeares in judgement at the laſt day, but IESUS CHRIST. [i] For the Father judgeth no man: but hath committed all judgement unto *the Sonne*: therefore CHRIST is there called the *Great God*. For the Mediator betwixt God and man, is perfect God and perfect man; and yet not two, but one CHRIST. One not by confuſion of ſubſtance, but by unitie of Perſon, as *Athanaſius*.

b Tit.2.13.

i Iohn 5.22.

Here is then full teſtimony that CHRIST is God, againſt the Arrians. But when I reade that *Fevardentius* reports; how many of the Polonians have derogated from this eternall Deitie of Chriſt, and that from the writings of *Calvin*, and other Reformed Catholikes; I muſt ſigh with *Polycarpus*! *O bone Deus, in quæ me tempora reſervaſti, ut iſta audiam!* Good God, what times doe I live in, to reade and heare ſuch impious and impudent ſlanders! Let any indifferent man judge, whether they or we derogate more from our Saviour Chriſt: we in reſting our whole ſalvation upon him, or they in joyning other Saviours with him. They ſay, that if God will beare halfe the charges in cooperation, we may merit our owne glory, fulfill the Law, have workes to ſpare for our neighbours: whereof Rome hath ſuch ſtore, that ſhe can ſpare England ſome out of her ſuperfluity, if we will pay for them. But that we thinke, as when one boaſted how faire a ſhe-ſlave he had bought for a pound, another anſwered that ſhe was too deare of a groat: ſo if we ſhould beſtow our moneyes on ſuch ſupererogatory ſtuffe, every peny-worth would be worſe than other. We teach that our beſt actions are full of ſinne, our ſatisfactions debts, that no merit can doe us good, but the merits of Ieſus Chriſt. Whether of us more wrongs our Saviour? No, let them take their owne egge out of our neſt, we never layed it, we will never hatch it. [k] *He is over all, God bleſſed for ever: Amen.* He is the God of ſalvation, and he ſhall be found a God in judgement. *Qui negârunt in carne mortali, confitebuntur in igne immortali.* They that have denied it in their mortall fleſh, ſhall acknowledge it in immortall fire. I cannot ſay logically, *Quid ſit*, what he is; but *Quis ſit*, who he is: there is no Logicke ſufficient to expreſſe Chriſt. *De lumine, non ſine lumine*: No man can ſpeake of the *Light*, but by the light. The beſt apprehenſion of him is negatiue: he cannot lye, he cannot dye, he cannot deny himſelfe. He is God of the Father, as a branch from the root, as fragance from the Pomander, as words from the ſoule, as light from the Sunne. Man of the Virgin, by *over-ſhadowing* of the Holy Ghoſt, who withall hath caſt a ſhadow over this myſtery. Man, not by taking mans perſon into his owne nature, but by taking mans nature into his owne Perſon. But in all this, *Mallem ignorantiam humiliter confiteri, quàm ſcientiam impudenter profiteri*; I will rather humbly acknowledge my ignorance, than proudly profeſſe my knowledge. Therefore, as the Philoſopher ſitting on the banke of a River, and obſerving it to ebbe and flow ſeven times a day; becauſe he could not by Philoſophie finde out the hidden cauſe, he threw himſelfe headlong into it, with theſe words; *Quoniam ego non capio te, tu capies me*: Becauſe I cannot conceive thee, doe thou receive me. So I offer my ſelfe in all humilitie to Chriſt, God and man, my bleſſed Saviour; *Quoniam ego non capio te, capias me.* O Lord I cannot comprehend thee, doe thou therefore comprehend me, for ever!

k Rom 9.5.

Aug.

Through the righteouſneſſe, &c. Vpon this ground let me build five inſtructions, or concluſions which are naturally deduced from it.

1 All grace to our ſoules, all good to our bodies; all peace that may concerne this life or that to come, is derived to us through the *righteouſneſſe of Chriſt*. Whatſoever good deſcends from God to us, is granted through Chriſt; whatſoever good aſcends from us to God, is accepted through Chriſt. We are elected in Chriſt, redeemed by Chriſt, ingraffed to Chriſt, ſaved for Chriſt. God gives to all *Dona*, gifts; but they are onely true comforts to thoſe that enjoy them through Chriſt.

David out of the great love he bore to *Ionathan*, which was *paſsing the love of women*, was alſo loving to *Mephiboſheth* the ſonne of *Ionathan*; [l] he ſet him at his owne table, and reſtored him all the land of *Saul* his father. *Mephiboſheth* was lame and decrepite, yet *David* loved him for *Ionathans* ſake. Infinite is the love of God to his owne Sonne, therefore hee is called *the Sonne of his love, Coloſſ.* 1. 13. In whom he is *well pleaſed*. We are lame and deformed, warped, wicked, wretched; there is nothing in us that hee ſhould deſire us: yet hee reſtores us all the lands our Father *Adam* loſt, yea, and ten thouſand times more than ever he was owner of; and will one day ſet us at his owne table, yea, in *his very Throne, Revel.* 3. 21. and make us partakers of his glory: ſo did *David* to *Mephiboſheth* for *Ionathan* his Fathers ſake, ſo doth GOD to us for IESUS his Sonnes ſake. Conſider man in a foure-fold eſtate; *Confectionis*, as he was made; *Infectionis*, as he was marred; *Refectionis*, as he was repaired; *Perfectionis*, as hee ſhall be accompliſhed: and ſee how all mercy ſtill came to us through CHRIST. Firſt, GOD made man happie, becauſe holy; without miſery, becauſe without iniquitie. [m] This I have found, that God made man *righteous*, and in that righteouſneſſe he had *the Image of God, Epheſ.* 4. 24. If a glorious Heaven above him, a fruitfull Earth under him, command of the creatures below him, the guard of Angels about him, the peace of conſcience within him: if all this could make him happie, he was not ſcanted. He was created thus through Chriſt: [n] *By him* were all things created that are in heaven or earth, viſible or inviſible, &c. Secondly, man ſtood not thus long; hee fell from his holineſſe, ſo from his happineſſe; hee loſt the favour of the Creator, the ſervice of the creature; a curſe fell upon him for his ſinnes. Loe now, he lyes weltring in his owne gore, who ſhall heale him? God redeemes him through Chriſt; [o] So he loved the world, that he gave his *onely begotten Sonne*; he ſent him to doe it. Behold him hanging, bleeding, dying upon the curſed Croſſe to ſave us. Thirdly, a Redeemer is come, what is man the better for it, if he hath not power to beleeve on him? Faith he can have none, if it be not given him through Chriſt. [p] It is *given* to you in the *behalfe of Chriſt* to beleeve. Againe, Lord helpe; for Chriſt his ſake grant us a third mercie; make us beleevers, or we are never the better; we had as good have no Saviour, as not have him our Saviour: and ours he cannot be, unleſſe himſelfe make us his. Laſtly, for the ſtate of perfection and immortall bleſſedneſſe, it is through CHRIST. There is laid up for me, ſaith *Paul*, a *Crowne of righteouſneſſe*; and not for me onely, but for all thoſe that love his appearing. Who ſhall give this to us! *The righteous Iudge*; and that is Ieſus Chriſt. Thus all good comes to us *through Chriſt*.

l 2 Sam 9.7.
m Eccleſ.7.29
n Col.1.16.
o Iohn 3.16.
p Phil.1.29.
2 Tim.4.8.

Againe, all our good is accepted onely through the *righteouſneſſe* of Chriſt. Our very perſons are *accepted in the Beloved: Epheſ.* 1. 6. if our perſons, then our good actions. If we pray, he chargeth us to doe it, *Nomine meo*, [q] *In my name*; then we are ſure to ſpeed; *God will give it you. Auguſt. in Pſalm.* 85. *Orat pro nobis, orat in nobis, oratur à nobis.* Hee prayeth for us, as our Advocate: he prayeth in us, by his holy Spirit: is prayed to of us, as our [r] *Everlaſting Father. Oramus ad illum, per illum, in illo:* Wee pray unto him, wee pray by him, we pray in him. [ſ] I am the Way, the Truth, and the Life. *Venitur per me, provenitur ad me, permanetur in me.* I am the *Way*, you come by me: I am the *Truth*, you come unto me: I am the *Life*, you ſhall dwell for ever in mee. Hee is the Beginning of Salvation, therefore the *Way:* the midſt of Salvation, therefore the *Truth:* the end of Salvation, therefore the *Life*; ſaith *Ferus. Via incipientium, veritas proficientium, vita perfectorum.* The way of them that begin, the truth of them that grow forward, and the life of them that are perfect. In matter of diſputation with Atheiſts or Heretikes, concerning Gods Wiſdome, Majeſty, Power, &c. exerciſe all thy wit and induſtry, to convince the Adverſary. But when thou commeſt into another ſchoole, to wraſtle with the Devill, with the Law, with Sinne and Death, in the matter of thy Iuſtification; then fix thy eye upon no God, but the perſon of the God-head incarnate; Behold the

q Iohn 16.23.
r Eſay 9.6.
ſ Iohn 14.6.

Lambe of God, that takes away the ſinne of the world. Gods ſeat is ſaid to be compaſſed about with a Rain-bow, *Revel.* 4. 3. The Rain-bow was a ſigne of his covenant made with man; here doth ſignifie his perpetuall mercy to us in Chriſt. If he ſhould *marke what is done amiſſe*, who is able to ſtand? If he *enter into judgement* with us, no fleſh living ſhall be juſtified. But here is our comfort; there is a Rain-bow about the Throne; he can looke no way upon his Church, but thorow the *Rainbow*; through Ieſus Chriſt. Hence it is, not to us a terrible Throne; but a [t] *Throne of grace*, ſo full of mercy, that wee may *boldly come* unto it. Though, verſ. 5. out of the Throne proceed *lightnings*, and *thundrings*, and terrible *voyces*; though there be *ſeven lampes of fire burning before it*: yet all is well ſo long as there is a Rain-bow about it. Thus all good things come to us in Chriſt: that we may humbly acknowledge, and heartily ſing with *Paul*; [u] *Of him, and through him, and to him are all things*: to whom be glory for ever. *Amen.*

2 The faith of a Chriſtian is well grounded, *upon the righteouſneſſe of Chriſt*. [x] For other foundation can no man lay, than that is laid, which is Ieſus Chriſt. That houſe of faith only ſhall ſtand, that is built on this [y] *Rocke*. Neither, the *Raine* that fals in whole ſhowers of proſperity; nor the voluminous *Flouds*, that rore out perſecutions; nor the adverſe *winds*, that blow with the loudeſt violence of oppoſition; ſhall overthrow that houſe, *becauſe it is founded on a rocke*. [z] Thou art *Peter*, and upon this *Rocke* (which thou haſt acknowledged to be the Son of the living God) *I will build my Church*: and the gates of hell ſhall not prevaile againſt it. Though *Stephen Gardiner* apoſtated did reade that Text with the Popes ſpectacles, in the dayes of Queen *Mary*; and made the Pope ſupreme founder of *Faith*. Yet formerly in the dayes of King *Edward* the ſixth, he preached it otherwiſe, that the *Rocke* was only Chriſt. *Non agnovit Petrum eſſe Petram, ſed Petri Dominum. Domus Dei credendo fundatur*, ſaith *Auguſtine*. The foundation of Gods houſe in mans heart, is Faith. Firſt, place the foundation, then reare up the building; the Inſtruments of which edifice are the Word and Sacraments. Here is no place for Traditions of men, or Conſtitutions of Popes: the ground of faith is the *righteouſneſſe* of Chriſt, not our owne merits: if in thy garden any grace or good works ſpring over the wall, and ſaucily challenge to it ſelfe a prerogative of merit; deale with it as the Gardiner doth with ſuperfluous branches, prune it off: or as *Torquatus* with his over-venturous ſonne; cut it downe with the ſword of the Spirit for daring beyond the commiſſion. The Iuſtice of Chriſt is the ſole compaſſe of faith: our adverſaries oppoſe this both with pens and tongues, violently in the Schooles, invectively in the Pulpits: but come they to their death-beds, to argue it betweene God and their owne ſoules; then Grace and grace alone; mercy and only mercy; Ieſus and none but Ieſus. This their great Belweather is driven to confeſſe: [a] By reaſon of the uncertainty of our owne righteouſneſſe, and the danger of vain-glory, the ſafeſt courſe is *Fiduciam totam in ſola Dei miſericordia & benignitate reponere*; to put our whole truſt and confidence in the onely goodneſſe and mercy of God. But perhaps *Bellarmine* ſpake this as a meere Ieſuite; and afterwards being made Papable, he was willing to retract and unſay it.

God threatens, *Gen.* 6. 5. to deſtroy the World with a Floud, *becauſe the imaginations of mans heart were evill continually*. And *Gen.* 8. 21. God promiſeth no more to curſe the ground for mans ſake; *becauſe the imaginations of mans heart are evill from his youth*. The ſame reaſon that is alleaged why God will not ſpare the world; is alſo alleaged why he will ſpare the world. It ſerves to prove, that not mans merit, but Gods mercy is the cauſe why confuſion is withholden. [b] I am *the Lord*, I change not: *therefore* ye ſonnes of *Iacob* are not conſumed. Let them truſt in their owne workes, our ſoules beleeve on this ground, the *righteouſneſſe* of IESVS CHRIST. This is the Faith, and thus grounded, that our Church commends, that God requires: in this we live, in this, and for this, (if need be) let us die, that we may live for ever. Let the memorie of her be bleſſed, even that our *Debora*, whereof all true hearted Engliſh are glad to heare: Shee was truely the *Defender* of this true, ancient, Ca-

[t] Heb. 4. 16.

[u] Rom. 11. 36.

[x] 1 Cor. 3. 11.

[y] Matth. 7. 25.

[z] Matt. 16. 18.

[a] *De Iuſtif. lib.* 5. *cap.* 7.

[b] Malac. 3. 6.

tholike, and Apoſtolike Faith: ſhe reared up the Preaching of this faith, ſhe maintained this faith, ſhee lived in this faith, in this faith ſhee died: applying to her owne ſoule the mercies of God through the *righteouſneſſe* of Ieſus Chriſt.

Let this teach every ſoule humbly to caſt himſelfe downe at the feet of Chriſt, and to be beholding to him onely for his ſalvation. Our beſt works are but blankes, and when they come before him, ſhall bluſh for ſhame. Let us then goe out of our ſelves, and know that we are onely ſaved by the *righteouſneſſe* of our Lord Ieſus.

3 We collect hence, that it is not *Faith* which properly ſaves us, but the *righteouſneſſe* of Chriſt whereon it is grounded.[o] For *by grace* are ye ſaved *through faith*: by grace effectually, through faith inſtrumentally. The hand is ſaid to nouriſh the body, not of it owne nature and vertue, but becauſe it is an inſtrument to reach meat to it. It was the bloud of the Paſchall Lambe, for which the deſtroying Angell paſſed over the Iſraelites houſes; faith onely ſprinkles the poſtes. We are not juſtified for the onely act and quality of beleeving: it is the Iuſtice of Ieſus that juſtifies us, which faith apprehends. Faith brings the Creeple to the Beautiful gate of the Temple, *Act* 3. to the Word are promiſes of the Goſpell; and there it is able to receive (though with a ſicke hand, yet with an hand) the almes of grace, Chriſts merits and mercies. It was the braſen Serpent that healed, not the eye that looked on it; yet without a looking eye, there was no helpe to the wounded partie by the promiſed vertue.

[o] Epheſ. 2.8.

4 Obſerve, that Faith had need of a good foundation, for it is an heavie and waightie building. All other vertues lye upon faith, as their *Baſis*. Hope upon faith, for no man hopes for that which he not beleeves: *Patientia filia Spei, Spes Fidei.* As Patience is the daughter of Hope, ſo Hope is the daughter of Faith. Repentance lyes upon Faith; for how ſhould contrition for ſinne be admitted, if remiſſion of ſin were not beleeved. Charitie upon Faith; why ſhould we part with our goods for Gods cauſe, if we beleeve not that God would with everlaſting charitie embrace us? Faith beares a great waight: yet the righteouſneſſe of Chriſt beares that and all. *Quanta vis fidei, quæ tale ſuſtentat pondus; quanta vis Chriſti quæ talem ſuſtentat fidem!* How great is faith that is able to beare up ſuch a burden: how much greater is Chriſt, that is able to beare up faith?

Our ſinnes are of infinite number and preſſure: Doth any man extenuate them with a ſelfe-flattering mitigation; thinke that hee hath but a few, and few ſhall not bring him to judgement? No, they are infinite in number, hainous in nature, ſwelling in meaſure: the ſands of the ſea, haires of our heads, ſtarres of heaven, are ſooner reckoned. No ſoule of it ſelfe is able to ſtand under them: the wicked ſhall one day finde them ſo heavie, that they will thinke rockes and mountaines farre lighter; crying to the [p] *rockes*, fall upon us; and to the *mountaines*, cover us. Now Faith takes all this burden upon her ſhoulders, ſhe brings it to Chriſt, and he takes it upon his ſhoulders: being confident of his fidelitie, that it ſhall anſwer the invitation and promiſe of his mercy; [q] Come to mee all that are *heavie laden, and I will give you reſt.*

[p] Revel.6.16.

[q] Mat.11.29.

Our miſeries are many and mighty, dejecting us under the Load; we know not how to beare them. Wee bring this burden alſo, and lay it upon Faith, and Faith layes it upon Chriſt. Some are afflicted in reputation, [i] as *Suſanna*; others in children, as *Eli*: ſome by enemies, as *David*; others by friends, as *Ioſeph*: ſome in body, as *Lazarus*; others in goods, as *Iob*; others in liberty, as *Iohn*. In all extremities let us ſend a meſſenger to Chriſt for eaſe; faithfull Prayer. If Faith can but carry the burden to him, he will carry it for us, and from us for ever.

Our cares are many and mightie; too great a load for our ſelves to beare. Feare of what may come, expectation of what will come, deſire of what will not come: no redreſſe of all theſe in our ſelves: what fleſh and bloud can ſupport this burden? None; therefore Faith takes Chriſts word, and layes all theſe doubts or ſorrowes upon his *righteouſneſſe*. *Vt qui invenit ſollicitudinem in ſeculo, inveniat requiem in Domino.*

mino. That whoſoever hath found trouble in the world, may find reſt in the Lord.

Our ſickneſſes, our paines, our departures are heavy; *Suſtulit Chriſtus*. [r] Chriſt hath *borne* our griefes, and *carried* our ſorrowes. We have all erred like ſheepe, and the LORD hath laid *on Him* the iniquity of us all. When death, that proud Champion, comes in his fearefulleſt ſhape to affront and affright us, faith hath recourſe to the righteouſneſſe of CHRIST; and beſeecheth him to helpe us with this burden; to eaſe the pangs, and ſweeten the bitterneſſe of death, and hee doth it.

[r] Eſa. 53. 4.

5 Laſtly we inferre, that our ſalvation ſtands ſure in the Lord, becauſe it hath this ground, the *Righteouſneſſe* of Chriſt. God doth not truſt us with our owne life, but hides it in his Sonne IESUS. [ſ] Yee are dead, and *your life is hid with Chriſt in God*. Otherwiſe, if it were in our owne hands, we ſhould eaſily be tempted to ſell it; as *Adam* did for an apple, and *Eſau* for a meſſe of pottage. But *Ponitur in tuto, quia reponitur in Chriſto*: it cannot but be ſafe, which the LORD keepes. Happy ſoule, whoſe treaſure is thus layed up; where no ruſt or moath can corrupt it, no theefe breake through to ſteale it. An Engliſh merchant that trades in Turky, does not build or plant in Turkey, but tranſports all for England. The Burgeſſes of heaven may admit ſome ſlight trafficke in this world, but they lay up all for their owne countrey. *Quæ nam eſt hæc ſtultitia illîc reponere, unde iturus es: & illuc non præmittere, quo iturus es!* what follie is this for a man, to hoord up his treaſure there, where he is ſure he muſt not continue: and not to convey it thither, where is continuance for ever? If earth ſhould vaniſh and nature diſſolve; yea if heaven paſſe away with a noiſe, and the elements melt with heate; *ruat orcus, & ortus*; I will looke to the righteouſneſſe of my Saviour Chriſt, and ſtand upright. Let all our enemies doe their worſt, the devill tempt, the world afflict, ſinne menace, death affright; yet faith ſhall vanquiſh all through the righteouſneſſe of Ieſus Chriſt. He is righteous that hath promiſed: [t] it is a righteous thing with God, to recompence tribulation to them that trouble you: and to you who are troubled, reſt; when the Lord Ieſus ſhall be revealed from heaven with his mightie Angels. Let no man dare to call the righteouſneſſe of Chriſt into queſtion: woe unto him that ſhall make God a lyar. Shall he ſay, *whoſoever beleeves*, ſhall be ſaved, and ſhall we doubt? Shall wee annihilate his Croſſe, evacuate his bloud, runne into the fire from whence we are ranſomed, and die paſt hope? GOD forbid it, and the faith of our owne ſoules forbid it; there is aſſurance of ſalvation through the righteouſneſſe of Chriſt.

[ſ] Col. 3. 3.

Chryſ.

[t] 2 Theſ. 1. 6.

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Ver. 2. *Grace and peace be multiplied unto you, through the knowledge of God and of Ieſus our Lord.*

THe Perſon ſaluting, and the perſons ſaluted are conſidered, the ſalutation it ſelfe followes; *Grace and peace*, &c. This forme of ſalutation is uſuall with the Apoſtles, and uſefull for us. Whereby they expreſſe the true exerciſe of their office, to bring Grace and Peace in their mouthes. In the ſalutation conſider:

The { Matter, *Grace and Peace*.
Meaſure, *Be multiplied to you*.
Manner, *through the knowledge of God*, &c.

Grace and peace; this is the matter. It hath beene an ordinary cuſtome in the Iewiſh, Pagan, and Chriſtian world, to begin their letters with ſalutations: and in theſe to wiſh their friends, that they thought the beſt good. Some wiſhed proſperity, others health and Iouiſance, others ſumm'd up all in a contented minde. Some wrote, *Cura ut benè valeas :* others *Cura ut benè vivas.* One wiſheth ſoundneſſe to their bodies, another integritie to their lives. All thoſe were farre ſhort of that true bleſſedneſſe, which the Apoſtles ſaw to be in CHRIST IESUS : therefore *Grace* and *Peace* be to you ; this *Satius*, and *Satis :* this was ſo good, there could be no better : this was ſo much, there need be no more. This is a ſhort, but effectuall prayer frequently uſed in the Scriptures, and not ſeldome in our Liturgie. Such are *Dominus vobiſcum ;* the LORD bee with you, &c. Thoſe over-devout and factious Phariſes, that love long prayers, and ſhort good deeds, call theſe ſhort ejaculations, ſhreddings. But one well anſwers them, that theſe ſhreddings and liſts are of more value, than their northerne broad-cloth that ſhrinkes in the wetting.

We are here taught the Chriſtian uſe of ſalutings, bleſſings, and gratulations: ſuch godly complements are not to be neglected. It is the brand of the Churches enemies. [u] They that goe by ſay not, *The bleſſing of the Lord be upon you,* nor *wee bleſſe you* in the name of the LORD : therefore they are curſed ; [x] Let them all be confounded that hate Sion. Good men have ever uſed them : *Boaz* to the reapers, [a] *The Lord be with you :* and they anſwered him, *The Lord bleſſe thee.* A glorious Angell thus ſaluted *Gideon.* [b] *The Lord is with thee*, thou mightie man of valour. An Archangell to a poore virgin ; [c] *Haile thou that art highly favoured, the Lord is with thee ; Bleſſed art thou among women.* St *Paul* ſpends a whole Chap. in ſalutations ; Romans the laſt. What people had not their owne formes of ſaluting: the Idumeans *Dominus vobiſcum :* the Ethiopians *Pax vobis :* the Hebrewes *Ave*, the Romans *Salve*. Superiors muſt performe this dutie to inferiors. Inferiors in reverence to ſuperiors, all in love one to another. There is a Generation of men that teach, it is unlawfull to ſalute men with good day, God be with you, or leave be to you. They will ſalute none with a good wiſh unleſſe they know his buſineſſe. As if every mans buſineſſe required ſo little haſt, as to tarry the leaſure of their acquaintance. If all men ſhould pledge them in their owne cup, they might paſſe their whole life without a God ſpeed. They ſay, we cannot tell whether he goes, or about what : it may be he's going to the Taverne to be drunke. It's but a peradventure that he is going to bee drunke, but without all peradventure thou art not ſober ; that dareſt ſo raſhly judge thy brother. It is a rule in law and love ; every man is to be reputed honeſt till hee be diſproved. [d] *Charitie thinkes no evill.* In Freeſland there was a falſe Prophet, one *George David*, who called himſelfe Gods nephew ; and ſaid, heaven was emptie, and that he was ſent to chuſe ſome to fill it. We have ſome Separatiſts ſuch mad Prophets, that will elect and damne whom they pleaſe. But as themſelves ſay, the Pope hath no authority to make Saints : ſo we ſay, they have no authority to make devils. As many of the Popes Saints are reprobates in hell : ſo many of their reprobates are Saints in heaven.

[u] Pſal 129.8.
[x] Verſe 5.
[a] Ruth 2.4.
[b] Iudge.2.4.
[c] Luke 1.28.
[d] 1 Cor. 13. 5.

But they object, that Chriſt for *Greeting* taxed the Phariſes ; [e] *They love greetings in the markets.* I anſwere ; hee taxed their ambition, not their gratulation, he blamed not their affection, but their affectation. It was the direct charge ; [f] *When yee come into an houſe, ſalute it.* But Saint *Iohn* forbiddeth the *Elect Lady*, to give ſome men the good ſpeed. [g] For he that biddeth them *God ſpeed*, is partaker of their deeds. The anſwere is eaſy, the Apoſtle ſpake, of ſome notorious apoſtates, and dangerous heretikes : now to ſalute ſuch might induce ſome familiar conference, which he would not have the good Lady admit. So *Cyprian*, let there be no commerce with them ; but *ſimus ab illis tam ſeparati, quàm illi ſunt ab Eccleſia profugi* Receive them not to thy private houſe, that will not communicate with thee in Gods houſe. She might be weake and ſimple, they ſtrong and ſubtle. [h] For there are ſome that creepe into houſes, and lead captive *ſilly women*, laden with ſinnes, and led away with diverſe luſts : and then the beſt way is to ſhut them out of doores. But

[e] Matth.23.7.
[f] Matth.10.12
[g] Ioh.1Epiſt. 2. 11.
[h] 2 Tim. 3.6.

is every man an heretike, that wee ſhould ſo blanch him? But they plead further; we know not every paſſenger to be a brother. The greater their pride, that thinke themſelves too good to brother with them that are baptiſed into Ieſus Chriſt. Charitie would preſume all thoſe, that are waſhed in the ſame Sacramentall water with our ſelves, to be our brothers. Indeed to declare them truly they thinke no man their brother, that holds with Ceremonie, decencie, and diſcipline. But Saint *Paul* tells them, that the true bond of unitie, is not one ceremonie, nor one policie, nor one diſcipline: but [i] *One God, one Faith, one Baptiſme,* &c. There is difference betweene another diſcipline, and another doctrine. But laſtly they alledge, that in theſe ſhort paſſages, men talke of God, but thinke not of him, and ſo take his name in vaine. Nay but is not this rather to take Gods name in vaine, to avouch ſo uncouth an error? why ſhouldeſt thou thinke, that men thinke not of God. [k] For who knoweth the things of man, ſave the ſpirit of man which is in him? yeeld that there is ſometimes leſſe intention in theſe ſhort bleſſings, then in ſettled devotions; what then, ſhall we forbid men to pray, becauſe their mindes are often wandring; or children to ſay grace, becauſe they doe not perfectly underſtand? Certainly it is good to inure the mouth to gratious ſpeeches. Thus *Eliſha* diſmiſſed *Naaman, Goe in peace*: though he did not approve his fact, yet he bids him farewell; [l] *Goe in peace.* If thou doeſt wiſh this good to an evill man; thou art never the worſe, though he be never the better. [m] Firſt ſay, *Peace be to this houſe*: if the ſonne of peace be there, your peace ſhall reſt upon it: *if not, it ſhall turne to you againe.* So *David* prayed and mourned for his enemies; and though he could not be heard for them, he was heard for himſelfe: [n] *my prayer returned into mine owne boſome.* If the ſaluted be going about ſome bad enterpriſe, yet our bleſſing hath more likely hood to reclaime the error of our brother, then to proclaime any error of our owne. If God be with him, his bad purpoſe will be diverted from the execution: our prayers ſhall not further, but hinder his intended wickedneſſe.

i Eph. 4.4.
k 1 Cor. 2. 11.
l 2 King. 5. 19.
m Luke 10.6.
n Pſal. 35. 13

Wee are further taught here to uſe good formes in ſaluting; *Grace and peace*, gracious not grievous, holy not hollow, bleſſings not curſes: not an execration inſtead of a benediction. There be idle, prophane, and unrelliſhing complements: either through Curioſitie or Curialitie, Chriſtian ſalutations are thought groſſe. Inſtead of God be with you, I kiſſe your hand, I am your ſlave, &c. theſe are the elegancies of our times. Indeed there is one ſalutation left us, and frequent with us; good in it ſelfe, if it had the lucke to light into good mens mouthes; it is *God ſave you.* But as it hath beene Satyrically obſerved, theſe dayes are not altogether uncharitable: for whereas God chargeth men to love others as themſelves, many love others better than themſelves. You ſhall have a ruffian ſalute another with *God ſave you Sir*: but after ſome ſtrange atteſtations, ſweare away himſelfe with *God damne me Sir.* So he wiſhes his friend ſaved, himſelfe damned. How wretched is it, and unbecoming the tongue of a Chriſtian, when a curſe comes inſtead of a bleſſing? When a Maſter ſhall curſe his ſervants; as if GODS curſe could not come to his houſe, but through his owne lips. But when it comes to this, that parents curſe their children, O fearefull! The child kneeles for a bleſſing, the father gives it a curſe. If we wiſh the plague and ſuch noiſome diſeaſes to them that live with us, how ſhould we ſcape it our ſelves.

Let us alwayes therefore wiſh well to our friends; *Grace, peace,* and ſalvation: yea to our very enemies; [o] *Bleſſe them that curſe you.* For if Grace comes, *Quamvis antea mali Inimici, jam nec erunt mali nec inimici*: though before they were evill enemies, now they ſhall be neither evill nor enemies. You ſee now the ſweetneſſe of the Apoſtles benediction: *Origen* thinkes no whit inferior to the bleſſings pronounced by the Patriarches: as the bleſſing of *Noah* upon *Sem* and *Iaphet*: *Melchiſedeks* upon *Abraham*: *Iſaaks* upon *Iacob*: becauſe they bleſſed by the ſame Spirit. For Saint *Peter* might ſay with Saint *Paul*, [p] *I thinke alſo that I have the Spirit of God.* Onely it was not uſuall in the old Teſtament to uſe this bleſſing of Grace: for the

o Matth. 5.44.
p 1 Cor. 7.40.

Law

Iohn 1.

Law was given by *Moſes*, but *Grace* and *Truth* came by IESUS CHRIST.

Grace and *Peace:* this is the voice of the Miniſters of the Goſpell: ſo CHRIST directed them. *Luke* 10. *Peace* be to you. The Prophets began with *væ*, woe. *Eſa.* 1. *woe* to a ſinfull nation. *Hoſ.* 4. The Lord hath a controverſie with the land. *Amos* 1. For three tranſgreſſions, and for foure, &c. But the Goſpell begins, [q] *Feare not*, for I bring you tidings of great joy that ſhall be to all people. [r] Wee have not received the Spirit of bondage to *feare againe*, but the Spirit of adoption whereby we crie *Abba Father*. They come not with bitter violence, like thoſe two hote Diſciples, whom nothing could content but fire from heaven. But is there not a time to reprove, as well as to comfort? yes, there is a ſeaſon when that *ſtill voice* that came to *Eliah*, [ſ] the *voice* that thou heareſt *behind thee*; thoſe low whiſperings can doe no good. And then God is content, we ſhould derive from his Throne thunderings, and lightnings, and louder ſounds. *Revel.* 4.5. When *Iſrael* in *Moſes* abſence had turned-beaſts, and calved an idolatrous image: *Moſes* did not dance after their pipe, and laugh at their ſuperſtitious merriment: but with great zeale reproved their follie, and with indignation confounded their Idol. [t] Behold, *the whole earth ſitteth ſtill, and is at reſt:* [u] the *people ſit downe to eate and drinke, and riſe up to play*. If this be the worlds ſtate, wee ſhould be falſe prophets to cry nothing but peace. If your lives proclaime warres againſt God, wee muſt denounce Gods warres againſt you. Wee would faine at everie Sermon ſay nothing, but *Peace* to this Audience, but our God ſayes, *There is no peace to the wicked.* We would ſing with the Angels, *Peace on earth, and good will towards men:* [x] But how ſhall we ſing the Lords ſongs in a ſtrange land? we have preached honour, and peace, and ſalvation, and an incorruptible crowne of glory; and were not regarded. What remaines then, but to preach fire from heaven, miſts, and clouds, and darkeneſſe, and torments for dayes and nights, and eternall generations of yeares? We have ſung, *With thee O Lord is mercie, that thou mayeſt be feared:* now we change our note, with thee is vengeance, that thou mayeſt be feared. If the ſpirit of gentleneſſe can doe no good, a rodde muſt come. If the ſongs of Sion cannot mollifie, the thunders of Sinai muſt terrifie. A man is deſperately ſicke, another tells him of great riches, of Lordſhips and mannors, and faire purchaſes; alas this is an unſeaſonable ſpeech: he anſwers, firſt *Redde me ſanum*, then *Fac divitem:* firſt reſtore me to health, then talke to me of wealth: mens ſoules are ſicke of ſinne, and at deaths doore; never tell them of heaven and an immortall kingdome, till they be firſt recovered from the jawes of hell, and delivered out of the ſnare of the devill: firſt humble them by the Law, then revive them with the Goſpell. *Videamus Lacrymas*, let us ſee your humiliation, your repentance; let us heare your grones, we will then give you comforts: we dare not apply the oile of conſolation, til we have ſcowred your feſtered wounds with the ſharpe wine of reprehenſion. When we behold your cheekes blubbered with teares, your hands beating your breſts, your cries reſounding at heaven-gates for mercie: then is the time to ſay *Grace*, and *Peace* unto you.

q Luke 2. 10.
r Rom. 8. 15.
ſ Eſa. 30. 21.
t Zach. 1. 11.
u 1 Cor. 10. 7.
x Pſal. 137. 4.

Grace. To omit the diverſe acceptions of Grace, by it is generally meant, the receiving of the ſinner into the Covenant of mercie, into Gods favour by Chriſt. It is our ſecond Birth: our firſt was *ex libidine Carnis*, of the luſt of the fleſh: our ſecond *ex aqua & ſanguine*, of water and bloud by the *holy Ghoſt*. Thus are we changed into other men: as in the Reſurrection we ſhall be the ſame and not the ſame; *Caro eadem & non*, the ſame in ſubſtance, not in qualitie. So in our firſt reſurrection by Grace, a man is *Idem & non Idem*, the ſame and not the ſame: the ſame for conſtitution, not the ſame for diſpoſition. For before our hearts were proud, now they are made humble: before covetous, now charitable: before ſet on worldly delights, now on the righteouſneſſe of Chriſt, and the invaluable riches of a good conſcience.

Chriſtian vertues are not naturall: a man is not more borne with grace in his ſoule, then with apparell on his backe. [y] There is none righteous, no not one. If there were, what need was there of a *new creation?* The Philoſophers ſaid that Na-

y Rom. 3. 10.

ture had *Igniculos & ſemina virtutum*, the ſparkes and ſeeds of vertue in it. But Saint *Paul* ſayes, *Novi quod in carne non eſt bonum :* [a] I know that in me (that is, in my fleſh) dwelleth no good thing : but if there bee any good in mee, [b] *by the grace of God I am that I am.* The Rhemiſts quarrell with Saint *Paul*, for calling concupiſcence a ſin, which he proves to be a breach of the laſt Commandement. *Rom.7.7.* For I had not knowne *Concupiſcence*, except the Law had ſaid, *Thou ſhalt not covet.* They have in their Catechiſmes put out one of the former Precepts, and to make up againe the Decalogue, and number of Ten, they have cut the laſt Precept into twaine. There to ſerve their turnes, they make of the laſt Commandement, two; here to ſerve their turnes, they make of it, none. They are great patrons of Nature in their doctrines, and enemies of Grace: yet Nature is not ſo much beholding to them neither. For they take children from mothers, obedience of ſubjects from Kings; care of preſervation from a mans ſelfe; hurry them into damageable, yea, damnable precipices; and diſſolve all naturall combinations. Their *Iupiter Capitolinus* muſt drinke nothing but humane bloud. Yet they are all for Nature, as if they cared not for Grace.

a Rom.7.18.
b 1 Cor.15.10.

There is *Gratia gratis agens*, a grace that workes freely, but not effectually; which may be had, and loſt; and this is ſhort of the Apoſtles wiſh. There is *Gratia gratum faciens*, a grace that makes him acceptable to God that hath it; this the Apoſtle wiſheth, and it can never be loſt. It is the living fire of the Spirit, that can never be quenched. *Mittam Paracletum in æternum :* [c] I will ſend you a Comforter, that ſhall abide with you *for ever*. But how did the Grace of this Spirit abide in *David* and *Peter*, in the midſt of thoſe fearefull lapſes; which might be called in reſpect of Manners, plaine apoſtacies? *Spiritus concuſſus, non excuſſus : gratia mota, non amota:* The grace was ſhaken in them, not ſhaken out of them: it was moved, not removed. There was *Gratiæ remiſſio, non amiſſio :* A weakning, not annihilation of grace. This is that Grace, which makes our bodies the Temples of the Holy Ghoſt; whereas ſinne renders them the Devils kitchens.

c Iohn 14.16.

Grace; what need the Apoſtle wiſh this to them that already had it: for all they that have received the Goſpell, have alſo received grace? To this wee anſwer diverſely: 1. By Grace in theſe Apoſtolicall benedictions, *Ambroſe* only underſtands the remiſſion of ſinnes: *Tollet Donum animæ*, a certaine gift of the ſoule which makes men acceptable to God: but no gift of the ſoule can make it acceptable to God, but onely his favour in Chriſt. The Poets tooke Grace *pro venuſtate*, for a delectable beauty, ſightlineſſe, or trimneſſe of behaviour. But Divinitie teacheth us, that it is the favour of God towards us in his Sonne IESUS; [d] *By whom we have acceſſe into this Grace wherein we ſtand*; that is, the favour of God. It is his [e] *Grace*, wherein he hath made us *accepted* in the *Beloved*. And we have redemption through his bloud, even the forgiveneſſe of ſinnes, according to the *riches of his Grace*. In a word, Grace is *Bifrons*, like *Iohn Baptiſt*, it lookes two wayes, and is taken ſo eſpecially. Firſt, for Gods favour wherby we are made juſt: then for the Gifts of the Spirit, wherby we are made holy: that's the mother, theſe the daughters: that χαρις, theſe χαρισματα. Now then here is Grace taken in the effects: as *Paul, Epheſ. 6. 24. Grace be with all them that love the Lord Ieſus.* Now all they that love the Lord Ieſus, have the mother grace, that's the favour of God: therefore the Apoſtle wiſheth the multiplication and confirmation of the daughters, the bleſſed effects of this favour. If any man object, What needs man more than the grace of God? I anſwer, the grace of God that juſtifies hath neither *majus* nor *minus*, admits no latitude, as being abſolute and perfect in it ſelfe: for a man cannot be more than juſtified. But the grace of God that ſanctifies, needs continuall encreaſing: the Talents intruſted by the Lord to his ſervants, *Matth.25.15.* are Graces given: the husbanding, trafficking, and thriving with thoſe Talents, is the improvement of thoſe graces. I hope there is no man hath ſo much grace in his opinion, that he will ſcorne or refuſe anothers apprecation; *The Grace of Ieſus Chriſt be with thee.*

d Rom.5.2.
e Epheſ.1.6,7.

This is one anſwer; that Grace may be very well wiſhed to them that alreadie have it. But that diſtinction which Saint *Paul* himſelfe implies, *Rom. 6.* betwixt being in grace, and being under grace; doth yet more contentfully ſatisfie. For as *Auguſtine* ſaid; It is one thing to walke in the Law, another thing to walke under the Law: ſo it is one thing to be *ſub gratia*, and another to be *in gratia*. To live under grace is oppoſed to the ſtate of the Law: [f] *Yee are not under the Law, but under Grace.* To live in Grace is oppoſed to the ſtate of Sinne. *Verſ.* 2. How ſhall we that *by grace* are dead to ſinne, live any longer therein? There are foure differences:

f Rom.6.14.

Some are
- In Grace, but not under grace.
- Vnder Grace, but not in Grace.
- Neither in Grace, nor under Grace.
- Both in Grace, and under Grace.

1 Many Prophets and holy men of the firſt times lived in Grace, but not under Grace. [g] They deſired to ſee the day of Chriſt, and to heare ſuch things as we have heard, and were not ſuffered, yet were they ſaved by faith in the redemption to come, and led their lives in the grace of Chriſt.

g Luke 11.24.

2 Many in our times live under Grace, but they live not in Grace: hearing the Goſpell, and [h] *receiving the Grace of God in vaine.* They have *normam gratiæ* in their heads, and *formam gratiæ* in their diſſembling profeſſions, but not *veritatem gratiæ*, the truth of grace in their hearts. They are in the light, but the light is not in them. They have accepted the ſhew, but denied the power of godlineſſe: they ſay, they are Grac's, but grace is none of theirs.

h 2 Cor.6.1.

3 The unbeleeving Gentiles were neither in grace, nor under grace. Not in it, for they *walked after their owne luſts.* Not under it, for [i] they were *without Chriſt*, and *ſtrangers* from the covenant of promiſe. The Sunne was not riſen to them, they could not ſee it.

i Epheſ.2.12.

4 They that now beleeve are both under grace, and in it. Vnder it, as releaſed *à damnatione peccati*, from the damning power of ſinne; for *no damnation* to them that are in Chriſt. In it, as delivered *à dominione peccati*, from the raigning power of ſinne; that they no more *obey it in the luſts thereof.* The God of all mercy be bleſſed, that hath given us this grace; and may our thankfull hearts ever acknowledge it. [k] For wee are no more ſtrangers, and forrenners, but Fellow-citizens with the Saints, and of the houſhold of God. Chriſt now ſpeakes to us by the mouth of his Miniſters, Come ſervant, *Intra in Domini gratiam*; Enter into thy Maſters Grace: one day he will ſpeake by his owne mouth, *Intra in Domini gloriam*, Enter into thy Maſters Glory.

Rom.6.
k Epheſ.2.19.

Peace, is alſo diverſly accepted: here I take it ſpecially for the tranquillity of conſcience; that which followes righteouſneſſe. [l] For the Kingdome of Heaven conſiſts in *righteouſneſſe*, in *peace*, and joy of the Holy Ghoſt. [m] Being juſtified by faith, we have *peace with God*. In the latitude it may comprehend all thoſe things that conduce to our well-being. It is a ſweet nature; *Pacem te poſcimus omnes*: who loves not peace? If any man hate peace; his nighbour-hood, his company, his breath, his very ſight is offenſive to men. [n] *My ſoule hath too long dwelt with him, that hateth peace.* If ſome particulars be divided, and loſe their peace, the Generall mournes. [o] *For the diviſions of Reuben there were great thoughts of heart.* Let it be the Epitaph of Antichriſt, *Diſcords common Incendiary*, as of Pope Sixtus. *Non potuit ſævum vis ulla extinguere Sixtum: Audito tandem nomine Pacis, obit.* No warre, no contention could kill *Sixtus*: but when he heard the name of Peace, he ſwooned and died. But let it be a *Simeons* ſong; *Nunc dimittis in Pace.* Lord, let thy ſervant depart *in peace*. There is Peace externall, Peace internall, Peace eternall. An outward peace of the world. [p] If it be poſſible, as much as lyeth in you, *live peaceably with all men*. An inward peace of the minde, conſiſting in the tranquilitie of well ordred affections, and in the conſcience of a mans owne innocencie; *mens ſancta, pax ſancita*. An everlaſting peace of God; when the Holy Ghoſt [q] dwelleth with us, and in us. This comes not alone,

l Rom.14.18.
m Rom.5.1.
n Pſal.120.6.
o Iudg 5.15.
p Rom.12.18.
q Ioh.14.17.

alone, but hath before it *Iugum meum, Matth.* 11. Take up my yoke, and you ſhall finde peace. And *Crucem meam,* take up my *Croſſe,* and you ſhall have peace. And *Luke* 2.29. *Servum meum,* he muſt be my Servant: and *Verbum meum,* follow my Word: and then he ſhall have *Pacem meam,* my Peace. And ſo I come from conſidering this ſweet paire of Graces aſunder, to joyne them againe together, as I found them: whence derive we three obſervations:

1 It is not enough to wiſh grace to the ſoules of our friends, but alſo peace; that is, health to their bodies, and other temporall bleſſings? Nothing but Grace? Yes doubtleſſe. *Paul* begins his ſecond Epiſtle to the Corinthians with Grace and Peace: and ends it with a [r] *Farewell; Valete Fratres.* Which demonſtration of love extends as farre as all manner of proſperity; for heaven or earth, for ſoule or body. Our Saviours Prayer was not onely for Grace, *Thy kingdome come;* but alſo for *daily bread.* Saint *Iohn* to his welbeloved *Gains,* wiſhed *above all things that he might proſper, and be in health, as his ſoule proſpered.* He that wiſheth not well to his brothers body, never wiſhed well to his ſoule. The good mans deſire is for both; *Vt ſit mens ſana in corpore ſano*: That there may dwell a ſound ſoule in a ſound body. And this not in a formall complement, but an inward heartineſſe. For there are ſome that [ſ] ſpeake peace to their neighbours, but miſchiefe is in their hearts. And *Iudas* had an *Haile* Maſter, ſo well as *Gabriel* an *Haile Mary.* We pray for you, onely doe you wiſh well to your ſelves: croſſe not anothers prayers for your owne good.

2 The Apoſtle puts Grace before Peace: ſo Nature told us in the mouth of her great Secretary, *Ariſtotle*; that Iuſtice is the elder ſiſter to Peace. Agreement in evill is not love, but conſpiracie: ſuch men have onely *Metum & noxam conſcientiæ pro fœdere:* The terrour and guilt of conſcience for their combination. The Scripture tels us, that [t] *Righteouſneſſe* and *Peace* have kiſſed each other. *Aug. Fiat juſtitia, & habebis pacem:* Live righteouſly, and thou ſhalt have peace. [u] Depart from evill, doe good, ſeeke Peace, and purſue it: nay thou ſhalt not need to follow it, for it ſhall follow thee: Peace will come of it ſelfe to ſeeke Righteouſneſſe. On the contrary, where is no love of goodneſſe, there can be no goodneſſe of love. Wee aske our Watchman, as *Iehoram* did *Iehu*; *Is it Peace?* Hee muſt anſwer, Alas what peace, when there is no grace? There is many a *Dives* dreaming of nothing but eaſe and peace in his life; [x] *Soule take thy reſt, eat, drinke, and be merry.* There is many a *Balaam* deſiring nothing but peace in his death: but he muſt live in grace, that would die in peace. It is a vulgariſme; ſuch a man died like a Lambe, though perhaps he lived like a Wolfe. As though Conſumptions might not ſpend mens cholericke humours, Apoplexies ſtop the paſſages, which otherwiſe would not be fuller of paines than reluctations; as though palſeyes might not take away ſpeech, Lethargies dull, and Dropſies drowne the vitall ſpirits. There be many cauſes in Nature to make men die quietly, not ſanctifiedly. *Siſera* after a draught of milke was no more ſenſible of *Iaels* hammer, than *Holofernes* after a tunne of wine was of *Iudiths* ſword. But true Peace will not ſuppe, where Grace hath not broken her faſt. Our peace below is a continuall warre againſt Satan: ſhall bee above, an eternall victory over Satan. Be diligent, [a] *that you may be found of God in peace, without ſpot and blameleſſe.* You ſee the way to be found of God in peace; it is to be furniſhed with Grace, to be without ſpot and blameleſſe.

3 The Apoſtle wiſheth to us the beſt things, Grace and Peace. There be two Fiends that torment us, Sinne and a bad Conſcience. Now Grace delivers from Sinne, and Peace doth quiet the Conſcience. By theſe two mentioned, may all graces and bleſſings be Synecdochically underſtood: howſoever, where theſe are truly, the reſt cannot be wanting. *Iehoſhaphat* gave all his children portions, and legacies, ſilver and gold: but he gave the kingdome to *Iehoram:* God gives the beſt to the beſt. Spirituall things from God in Chriſt are moſt to be deſired of us, and they love us beſt that wiſh us theſe things. It is not pleaſure our Apoſtle wiſhed them; pleaſures are like *Iairus* minſtrels, muſicke in a houſe of mourning: there is more

r 2 Cor.13.11.

Ioh. Epiſt. 3. verſ. 2.

ſ Pſal.28.3.

t Pſal.85 10.

u Pſal. 34 14.

2 King.9.

x Luke 12.19

o 2 Pet.3.14.

need of *Lachrymæ* and lamentations for our ſinnes. Not ſecuritie; for a wicked mans ſecure and untroubled minde is ***mare mortuum,*** like the dead ſea; ſmooth and even at the top, but deepe and deadly in the bottome. Not honour and advancement; this builds up many like Babels Tower, that their end might be confuſion. Not riches; they are often like *Abſolons* haire, an ornament to hang himſelfe: or an unruly Iade, that knocks out his maſters braines, when he hath once caſt him out of the ſaddle. No nor an outward pompe, and glorious pride of ſtate and ceremonies: thus Rome hath loſt the bloud of her heart to paint her garments. Theſe outward things may ſwarme together like thoſe Idolaters to the houſe of *Baal, 2 King.* 10. But if you aske, as *Iehu* did there, Is there not a ſervant of the Lord amongſt them? Is there not one grace among all that rabble and throng? No, never a grace: then muſt all the reſt periſh, as the worſhippers of *Baal* fell by the ſword of *Iehu.* None of theſe things our Apoſtle wiſheth; but that which truly makes happy, and brings with it enough of other comforts, Grace and Peace. This makes men equall to Angels, and the want thereof caſts downe to devils. That which cauſeth a man to ſtand before Princes, is noble birth, honourable valour, abundant wealth, oraculous wiſdome, eminent place and offices. But that which makes a man ſtand boldly before the Iudgement ſeat of God, is onely Grace and Peace, the free and eternall favour of the Deity in the merits of Ieſus Chriſt. To conclude this; as we ſay we have grace, let us lead gracious lives: as we would have peace, let us decline unrighteouſneſſe which diſſolves it. And then God ſhall fulfill in your hearts Saint *Peters* wiſh; the *Grace* of our Lord ſhall be with you; and the *Peace* of God which paſſeth all underſtanding, ſhall preſerve your hearts and minds in Ieſus Chriſt.

Be multiplied unto you. I come from the matter to the meaſure of his wiſh; the encreaſe and multiplication of theſe bleſſings. For the goods of this world the beſt point of Arithmeticke is Diviſion: *Beatius dare quàm accipere,* ſaid our Lord Ieſus. It is a better thing to give than to receive. But for heavenly and unperiſhing graces the beſt point is *multiplication.* As he that for worldly riches doth not divide whiles he lives, ſhall find an empty Quotient when he is dead. So he that for heavenly gifts doth not *multiply* in life, ſhall finde his *Summa totalis* in death; povertie, vanity, vacuity. Here obſerve two inferences.

1 That there is no plenary perfection in this life, for we muſt ſtill be in *multiplying* our graces. *Bern. Quomodo proficis, ſi jam tibi ſufficis?* Who cares to thrive, that thinkes hee hath ſufficient? The higheſt Saint on earth, is but like the Arke of the Covenant; a Cubite and a halfe high: perfectly unperfect when he begins, unperfectly perfect when he ends. [b] When wee have done all that is commanded us, we are not onely confined to be, but alſo charged to call our ſelves, *unprofitable ſervants.* There was a ſect of Puritans, that thought themſelves ſo full of grace, that they refuſed one Petition in the Lords Prayer; *Dimitte nobis debita noſtra,* Forgive us our treſpaſſes. And *Philip Nerius* conceited himſelfe ſo full of God, that he uſed to ſay, *Recede à me Domine;* Depart further from me Lord, for I am holy enough: perhaps he thought, if GOD ſhould powre in more wine of Grace, it would burſt the veſſell; and that he was full before. He ſpake not with *Peters* intention, *Diſcede, quia ſum peccator;* Depart from me, for I am a ſinfull man: but out of a plethory of pride; *Diſcede, quia ſum ſufficienter juſtus;* Depart, for I am ſufficiently righteous. Nor as *Elias,* [c] It is enough, take away my life from me, for I am no better than my Fathers: but, It is enough, take away thy hand from me, for I am better than all my fathers: ceaſe thy bounty, ſtay thy hand from giving, I need no more. As *Cain* with his *Major iniquitas,* confeſſed his ſinne greater than GOD could forgive: ſo this man with his *Minor iniquitas,* eſteemed his ſinne leſſe than GOD need to conſider. But as there is that maketh himſelfe poore, yet hath much riches; ſo there is that maketh himſelfe rich, yet is very poore. There is not a poorer wretch than Laodicea, that brag'd, ſhe [d] *had need of nothing.* They that thinke to overcome God with a thouſand of their good workes, God will come againſt them

with

[b] Luk. 17.10.

[c] 1 King. 19.4.

[d] Revel. 3. 17.

with ten thouſand of their ſinnes; a huge armie: and one thouſand ſinnes will beat downe ten thouſand good workes. *Cant.*1.11. We will make thee borders of gold, with ſtuds of ſilver. The worlds faſhion is to gild ſilver with gold, and to put the beſt ſide outward: but the manner of the Saints is to overlay gold with ſilver, and to be like the [e] *Kings daughter,* moſt *Glorious within. Moſes* had a glorious countenance, but he covered it with a veile: theſe have baſe and deformed mindes, yet boaſt a ſhining perfection.

2 That we ſeeke to multiply our grace and peace. *Qui ſat habet, nihil habet.* Hee hath nothing, that thinkes hee hath enough. If Chriſt have healed thee of the palſey, he chargeth thee not to ſtand ſtill, but [f] Take up thy bed, *and walke.* Wee muſt like the Iſraelites, every day gather Manna till the Sabbath comes; be multiplying graces untill our eternall Sabbath in heaven. [g] In my Fathers houſe are many manſions; thither muſt a Chriſtian arrive, before he can ſue out his *Quietus eſt.* Every thing now is either *Vinculum* or *Vehiculum*; a Chaine or a Chariot, an hinderance or a furtherance. O happie ſoule that can make *vincula vehicula,* his thwarters that croſſe him, become his Porters to carry him, to the place of his reſt. And can climbe up by the ragged rockes of afflictions, to the victorious garriſon of heaven. *Creſcite & multiplicamini*; as God ſaid to the man and to the woman when hee put them into the world; encreaſe and multiply: ſo he bleſſeth his graces, when his holy Spirit ſowes them in our hearts. *Qui requieſcit tempore laboris, laborabit tempore quietis.* Hee that reſts in the time of labour, ſhall labour in the time of reſt. Let them both grow together, ſaith God, of the corne and tares, untill the harveſt. *Matth.*13. Now if the tares grow ſo faſt for the fire, let the good corne grow faſter for the barne. The veſſels whereinto Chriſt miraculated wine, were [h] *filled up to the brimme.* The veſſels of Gods grace, which by a greater miracle are made to hold a celeſtiall nature, muſt be full up to the brimme. It is ſaid of *Steven,* that he was [i] *full* of the Holy Ghoſt: full? ſo was Chriſt onely. The Schoole anſwers, there is three degrees of fulneſſe; *Apta, Æqua, Cumulata.* An apt or fit and meet fulneſſe; as when a houſe is well furniſhed, we ſay it is full. An equall or meaſurable fulneſſe, when it is even with the content of the receiver; ſo a veſſell is full to the brimme. A cumulate or heaped fulneſſe, when it overflowes the continent: ſuch a fulneſſe in Chriſt; [k] in whom dwelleth *all the fulneſſe of the God-head bodily.* This filled his humanity with fulneſſe of grace, the oyle of gladneſſe *præ ſociis*; above all his fellowes, and for all his members: and of [l] *his fulneſſe* have we all received, grace for grace. Ours then is *Plenitudo ſufficientiæ,* his *Superabundantiæ*; ours ſufficient, his ſuperabundant. Now this ſame *Apt* plenitude we may have in this life, but that *Equall* plenitude is onely to be expected in heaven.

Seeing this *multiplying* to fulneſſe is required, let us not content our ſelves with a vacuitie, or with little more than will cover the bottome. There are ſome utterly emptie, [m] and *void of the Spirit. Quantum eſt in rebus inane!* What an emptineſſe of grace is in many mens hearts! There are ſome that turne this grace into wantonneſſe: as if God were bound to fill the veſſell ſo faſt as they emptie it; or to multiply their peace when they ſpend it in ryot. You ſhall ſee every where a fulneſſe of iniquitie: a meaſure ſo heaped, and preſſed, and thruſt together, and yet running over: that *Non habet ulterius quod eorum moribus addat Poſteritas*; No after generations can exceed them. Where is a vacuitie of grace, muſt needs bee a plenitude of ſinne. *Inopem me copia fecit,* too much fulneſſe keepes them emptie. They have hands full, eyes full, mouthes full, houſes full, hearts full. Hands full of *bloud,* and bribes. *Eſay* 1. Eyes full of *adultery* and covetice: mouthes [n] full of *curſing and bitterneſſe*: houſes full of *ſpoiles*: hearts full of *impietie*: they multiply ſinnes like the ſands; but diminiſh Graces. Two ſorts here reprovable.

1 Temporizers, that never *multiply,* but ſtand at a ſtay; neither ebbe nor flow, but juſt ſtanding water betweene Religion and prophaneneſſe. Neither

[e] Pſal.45.13.

[f] Matth.9.6

[g] Iohn 14.2.

[h] Iohn 2.7

[i] Act.7.55.

[k] Coloſſ.2.9

[l] Iohn 1 16

[m] Iude ver.19.

[n] Rom.3.14.

hot nor cold, but luke-warme: heate and cold have their uſes, but betweene both is good for nothing, but to trouble the ſtomacke. They goe about many things, but bring about nothing. ***Omnia pro tempore, nihil pro veritate, Optat.*** They are all for the Time, nothing for the Truth. Like a Toppe, that goes alwayes round, but never goes forward unleſſe it bee whipt. Like a Mill-horſe that runnes about in a circle all day, at night you take him out where you put him in. Or like a doore, that rides all day on the hinges, and keepes out, or lets in viſitants; but it ſelfe is never the nearer home at night. [o] *Ephraim* is a cake not turned: their cake is dough, it will never ſerve for bread at Gods boord. One propounded to *Athenæus* this riddle: How a man and no man, with a ſtone and no ſtone, ſhould kill a bird and no bird, ſitting on a tree and no tree? Hee reſolved it; that the man was an Eunuch, the ſtone a Pumiſe, the bird a Bat, the tree a Fennell. The Temporizer expounds that riddle in himſelfe; for he is a Chriſtian and no Chriſtian, like that man and no man: his courage is no courage like the Pumiſe, which is a ſtone and no ſtone: his profeſſion is no profeſſion, like that Bat, which is a bird and no bird: (wherefore let him caſt away either his wings or his teeth, and ſo become either a bird or a beaſt) his conſcience no conſcience; like the Fennell, a tree and no tree. His whole religion is like adulterated Wine, ſome of the Baſtards; when the gueſt askes the drawer what Wine it is, he preſently replies; Sir, what would you have it to bee? his religion is the ſame you would have it. The Muſtard hath the leaſt ſeed, but growes up to the greateſt tree: this man you would take to be the greateſt tree, but his fruit is ſo ſmall you can ſcarce ſee it. Theſe time-ſervers love to prey upon novelties, as *Atalanta* on the golden apples, and loſe the prize. Among the uncleane fowles forbidden; *Levit.* 11. one is the Sea-maw, which we call the Gull. Vncleane, ſaith one; *Quia ſicut ales volat, & ſicut aquatile natat*: Becauſe it flies like a fowle, and ſwimmes like a fiſh. Not unlike the Syriphian Frogge, *Mihi terra lacuſque.* We have ſuch fowles and uncleane Gulls; that flie in England with the wings of hypocriſie, and ſwimme in the ſea of Rome with the finnes of Idolatry. Theſe be ſtraglers, farre from hitting the marke of ſalvation. When *Diogenes* ſaw a bungling archer about to ſhoot, hee ranne as faſt as hee could to the marke: the lookers on demanded the reaſon, he anſwered. I ſtand here to make ſure worke that he may not hit mee: for this fellow never meanes to come neare the marke. It will be hard for him that obſerves the time, to preſerve the truth.

2 Revolters, that doe not ***multiply***, but ſubſtract; growing worſe and worſe; ſo farre from acquiring graces they had not, that they loſe them they had. Like *Nebuchadnezzars* dreamed Image, the head might be of gold, but the feet was of clay and dirt; they have a muddie ending. In the Roman Indictions, the firſt yeare they payed gold as to the Crowne: the ſecond yeare, ſilver for the ſouldiers pay: the third yeare braſſe, for armour. So ſome have beene in perſecution golden Saints, in peace ſilver profeſſours, at laſt braſen or leaden worldlings. I have read of certaine trees, that on the Munday have beene growing in the Forreſt, and before Sunday following, under ſaile on the ſea. Neere to ***Calipolis*** there are by report, certaine trees, that ſhoot up apace, and grow in a ſhort time to ſuch height, as a man may from their tops ſee the Citie ***Ilium***; and then they preſently wither. Theſe men ſpring faſt at firſt, and ſeeme tall Cedars in profeſſion: but when once they come to the ſight of the Citie of God, then they waſte away: not like the good tree, *Pſalm.* 1. that brings forth his fruit ***in due ſeaſon***: but rather when the ſeaſon comes wherein fruit is to be gathered, they elude the Maſters expectation. Rome, that was once ſo ***famous for the Faith***, yet apoſtated; ***How is that faithfull Citie become an harlot!*** It is a fearefull ſaying; [p] It is impoſſible for them who have beene made partakers of the Holy Ghoſt, &c. if they fall away, to be renewed againe by repentance. I ſuppoſe he meanes a morall impoſſibilitie; ſo great a difficultie, that ſetting aſide the almightie power of the Spirit, they cannot be recovered.

Let

[o] Hoſ. 7. 8.

[p] Heb. 6. 6.

Let us then be like the Sunne and the Moone; without retrogradations. There was an ordinance for the Iſraelites concerning their entry into Gods houſe: [q] He that entreth into worſhip by the way of the North-gate, ſhall goe out by the way of the South-gate: he that entreth in by the way of the South-gate, ſhall goe out by the way of the North-gate: no man ſhall goe out the ſame way he came in. So the Wiſe-men were charged, [r] to depart into their owne Countrey, *another way*. Teaching us a ſtreight courſe, to goe continually forward. It is but a Poeticall fiction, how *Orpheus* went to fetch his wife *Euridice* from hell; which was granted him on this condition, that he ſhould not looke backe upon her, till he had brought her to heaven. But, *Flexit amans oculos, & protinus illa relapſa eſt*; he looked backe, and loſt her. It is a Scripturall truth, that *Lots* wife for looking backe to her deſired *Sodome*, was turned into a pillar of ſalt. Therefore, *Remember* that woman, ſaith CHRIST: that pillar of ſalt, *ut te condiat*; that it may ſeaſon thee, ſaith *Augustine*. It is obſervable, *Epheſ.* 6. That *Paul* deſcribing the whole Armour of God, and numbring all the pieces; makes no mention of a backe curet for the Chriſtian ſouldier. There's a helmet for the head, a corſelet for the breaſt, a ſhield for the foreparts; but no guard, no regard of the backe. It is a panoply, a compleat Armour, yet no defence for the backe. Teaching us that wee muſt never ſhew our backe in Gods warres: we muſt rather dye than fly; continuing faithfull to the end, not leaving the banner of Chriſt, till we have gotten the full victorie. When *Bias* fell into the hands of his enemies, his ſouldiers flying, and crying: What ſhall we doe? He anſwered with noble reſolution; Tell ye the living, that I dye fighting: and I will tell the dead that ye did eſcape flying. When *William* the Conquerour landed his Army in *Suſſex*; hee preſently cauſed his ſhippes to be ſunke, that there might remaine no hopes of running backe againe; they muſt ſtand to it. Let us all learne to multiply our graces: he that ſpends of the ſtocke and never encreaſeth, ſhall come to beggery. Be not entiſed with every vanity, to forſake your firſt love. In temporall lendings, you thinke it ſcarce enough to have the ſurpluſage of ten in the hundred: in ſpirituall things you think it enough and enough againe to hold your owne. You lend one money, if he comes and tenders the principall without intereſt, you grudge at it: yet God lends you grace, and you come at laſt, with *Domine ecce tuum*; Lord, behold thine owne: You know the reward; [ſ] *Caſt that unprofitable ſervant into outer darkneſſe.* No, [t] but let him that is *righteous*, be righteous ſtill: and let him that is holy, be more holy. Let us go [u] *from ſtrength to ſtrength, till we all appeare before God in Sion.*

Through the knowledge of God, and of IESUS *our Lord.* I have done with the matter, and the meaſure; now come to the manner. ἐν ἐπιγνώσει τοῦ θεοῦ. Which intends not [a] *ſimplicem cognitionem, ſed ſuper agnitionem, ſive poſteram cognitionem Dei*: It is not a meere and ſimple knowledge, but an acknowledgement; a reflective and doubling knowledge. By γνῶσις they underſtand ſuch a knowledge of God, as was in the Philoſophers, Poets, and Naturaliſts; *Vi naturæ congenita*; acquired by the light of nature. [b] *That which may be knowne of God, &c.* But this ἐπίγνωσις is ſuch a knowledge, as comes by Gods word, which makes us wiſe to ſalvation. The word is accepted and read three waies. Ordinarily for *knowledge*: ſometimes for *acknowledgement*. 1 *Cor*. 16. 18. *Acknowledge* them that are ſuch. Sometimes for *knowing againe*: there is knowledge Mentall, Sacramentall, Experimentall. The firſt is by the light of Nature; the ſecond is by the power of Grace, the third by the practiſe of life, and continuall proving the favour of God: of this knowledge more largely hereafter: here only obſerve two things.

1 The meanes of multiplying grace and peace in our hearts is *knowledge* of God. [c] This is eternall life to *know God*, and whom he hath ſend, Ieſus CHRIST. [d] They that *know* thy name; will put their truſt in thee. The cauſe of ſin and ruine is want of knowledge; *Hoſ.* 4. 1. ſwearing, and lying, and killing, and ſtealing abound, becauſe there is *no knowledge* of God in the land. Therefore Chriſt ſhall

[q] Ezek. 46. 9.

[r] Matth. 2. 12.

[ſ] Mat. 25. 30.

[t] Revel. 22. 11

[u] Pſal. 84. 7.

[a] Fevard in locum.

[b] Rom. 1. 19.

[c] Ioh 17. 3.

[d] Pſal. 9. 10.

e 2 Theſſ. 1.8.
Auguſt.
Bern.

[e] come in flaming fire, taking vengeance on them that ***know not God***. The want of the Sunne is the cauſe of darkneſſe, the privation of knowledge the poſition of all ungodlineſſe. Though it be true, that *Peccata ſcientium peccatis ignorantium præponuntur*; The knowing offender ſhall be ſcourged with ſharpeſt rods: yet *multi ut liberius peccarent, libenter ignorant*; many affect an ignorance not neceſſary, that they may ſinne with the more ſecuritie. *Nondum ſcient? aliquando ſentient.* Will they not know? they ſhall feele.

2 There is ſomething in grace and knowledge ſtill wanting, that muſt be multiplied and increaſed: for we know but in part. Therefore a man ſhould be often peruſing and looking over his own evidence; as we review our aſſurances of worldly poſſeſſions; that he may be ſure of the whole and every part of it: for it is dangerous to have any flaw or defect in our conveyance of ſalvation: which albeit it be ever ſound on Gods part, is not ſo on ours. The fals of a regenerate man much darken his knowledge: therefore when we have ſinned, it is not enough to renew our repentance, but we muſt rub over and poliſh our knowledge. Men may know much in their underſtandings by thinking of it; but we muſt double this knowledge in our affections and hearts, by feeling it. For there is no knowledge ſo comfortable, as the experimentall certainty of Gods favour. Mans heart is like a veſſell, the meanes of conveying knowledge to it is like a pipe: the Spirit of God like the wheele that powres the water into the pipe, the Miniſter is the ſervant that opens the cocke. Now the reaſon why our knowledge is ſo ſmall; is either becauſe the cocke alwayes runnes not, or not in that meaſure, or rather becauſe our veſſels be ſtopped, or it runs out by leakage, or it runnes over, by reaſon of the former fulneſſe; and repletion with the luſts of this world: mans heart is ſo full of crackes and flawes, that it cannot hold the water of life.

f Matt 11.27.
g 2 Cor. 1.3.
h Eccleſ. 1.18.
i Coloſſ. 2.3.
k Iohn 14.7.

And of Ieſus our Lord. There is no knowing of God with comfort, but through Ieſus Chriſt. [f] No man knoweth the Father but the Sonne, and hee to whomſoever the Sonne will reveale him. Otherwiſe wee may know him ***Fortem ultorem***, a juſt and omnipotent avenger: in Chriſt onely ***miſericordem Patrem***, [g] the Father of mercies, and God of all comfort. No man can ſee mee, and live; ſaith God to *Moſes*, *Exod.* 33.20. Woe to that man, who removing Chriſt will attempt to comprehend God in his Majeſtie. Without Him [h] he that encreaſeth knowledge, encreaſeth his owne ſorrow, his owne torment. [i] In him are hid all the treaſures of wiſdome, and knowledge. By the Sonne is the Father knowne: [k] If ye had knowne me, ye had knowne my Father alſo. Other religions begin at the higheſt, the Chriſtian at the loweſt; *God manifeſted in the fleſh*. He that will climbe to heaven, muſt aſcend by this ladder: begin therefore as Chriſt began; in the wombe of the Virgin, at the manger, then get up to the Croſſe, and laſtly mount up to the Crowne. Wouldeſt thou know God? runne firſt to the cradle, embrace the Infant; behold him ſucking, growing, roaring, crying, dying: and thou ſhalt thus ariſe from knowing God in Chriſt by faith, to know him in himſelfe by glory.

Bern.
Anſelm.

It is obſerveable, that our Apoſtle often gildeth his Epiſtle with the name of IESUS, and CHRIST. Twice in the firſt verſe, once againe in the ſecond, foure times after in the Chapter. He runs upon this note, as *David* did upon mercy, *Pſal.* 136. Little difference; for no mercy but through IESUS, and IESUS is all mercy. It is the ſweeteſt muſike; *Melos in aure, Iubilus in corde:* Angelicall melodie in the eare, Evangelicall harmony in the heart. Saint *Paul* in his Epiſtles mentions the name of IESUS foure hundred and ſixtie times, and upwards. Neither is this repetition onely of love, but of neceſſity: for it is impoſſible that grace and mercy ſhould be to us, but by IESUS CHRIST. *Si ſcribas, non placet niſi legam ibi Ieſum,* &c. If thou writeſt, I like not thy letters, unleſſe I finde them beautified with IESUS: if thou conferreſt, thy diſcourſe is without relliſh, if it bee without IESUS. ***Mallem non eſſe, quàm ſine Ieſu eſſe:*** I had rather not be at all, than be without IESUS. A reverend Father was ſo raviſhed with the ſweetneſſe, and tranſported with the zeale of this name, that hee profeſſed; I had rather be out of heaven with Christ, than in heaven without Chriſt. But our heart is farre too narrow to comprehend this infinitely ſweet Saviour, therefore I will end with that end of a divine ſonnet; O Christ, I would faine receive thee; but

Now I want ſpace, now grace: to eaſe all ſmart,
Since my heart holds not thee, hold thou my heart.

Now as all grace and peace is from our Lord Iesus Christ; ſo let us aſcribe all honour and glory to our Lord Ieſus Christ; for ever and ever *Amen.*

* * *

Ver. 3. *According as his divine power hath given unto us all things that pertaine to life and godlineſſe, through the knowledge of him that hath called us to glory and vertue.*

THe Connexion ſhall bee forborne a little, and give way to the diſtribution. The whole Verſe may bee diſtinguiſhed into two generalls; the

- Fountaine; wherein obſerve the
  - Hope of the Petitioner; *According as he hath.*
  - Abilitie of the Giver; *Divine power.*
  - Libertie of the Action; *Hath given.*
  - Neceſſity of the Receivers; *Vnto us.*
  - Vniverſality of the Gift; *All things that pertaine to life and godlineſſe.*
- Ceſterne; wherein obſerve the
  - Water of life; wherein conſider
    - Who; *God.*
    - What; *Hath called.*
    - Whom; *Vs.*
    - Whether; *To glory and vertue.*
  - Pipe or Bucket to draw and derive all to us; *Through the knowledge of him.*

The whole being thus let fall into parts, let us proceed orderly to take up the firſt, and view it. This is the hope of the Petitioner; which with a remarkeable dependance knits this Verſe with the former; and begetteth this doctrine from the Coherence. The experience of former mercie, workes a perſwaſion of future mercie. The Apoſtle deſired the multiplying of their grace and peace; and he grounds it on this hope, becauſe the Lord hath already given them much. He hath begun, therefore he truſts that he will finiſh. There is no ſtronger argument of Gods infallible readineſſe to grant our requeſts, than the experience of his former conceſſions. So *David* reaſons. The Lord that delivered me from the Lion and the Beare, will deliver me out of the hand of this Philiſtine. 1 Sam.17.37. This is *argumentum a priori*, the voice of a ſtrong faith, that perſwades the conſcience God will be gracious to him, becauſe he hath beene gracious. The Prophet thus often comforted his ſoule: [l] Thou Oh God, haſt inlarged me, when I was in diſtreſſe, therefore have mercie upon me, and heare my prayer. So *Pſalme* 86. 13. Thou haſt delivered my ſoule from the loweſt hell: therefore Verſe 16. O turne unto me, and have mercie upon me. Let the Iuſtitiaries deduce arguments from their owne preſent merits, my ſoule from Gods former mercies. Thou, O Lord, madeſt me good, reſtoredſt me when I was evill, therefore have mercie upon me miſerable ſinner, and give me thy ſalvation. Thus *Paul* grounded his aſſurance; becauſe [m] the Lord had ſtood with him, and delivered him out of the Lions mouth; therefore the

[l] Pſal.4.1.

[m] 2 Tim.4.17.

Lord ſhall deliver me ſtill from every evill worke, and preſerve me unto his heavenly kingdome. Hence was his *Novi, I know whom I have beleeved.* The Prophets diſtreſſed ſoule cryed; [n] Will the Lord caſt off for ever? is his mercie cleane gone for ever? hath God forgotten to be gratious? No, he recollects himſelfe, Ver. 10. with the memorie of precedent favours; I will remember the yeeres of the right hand of the moſt High; I will remember the workes of the Lord, and his wonders of old. Man uſeth to reaſon thus; I have beene good to ſuch a one, therefore hee need not exact upon me, and over-burden my kindneſſe. God thus; I have beene liberall, therefore I will be liberall; *multa dedit, ſed plura daturus*; *To him ſhall be given*; becauſe the good he hath, is but an earneſt of Gods greater bountie. He takes up mans ſoule as a poore beggar at his doore, ſtrips off her tattered ragges, gives her a ſute out of her owne wardrobe, adornes her with rich Iewels, and then as if all this were too little, loves her ſtill better and better; laſtly marries her to his owne ſonne, and ſo intereſts her to the inheritance of glory. You ſee the foundation of the Apoſtles prayer, the experience of Gods ſweet nature; who multiplies his graces. Let not this point part with us, till it hath taught us two things: to pray faithfully, and to live thankfully.

1 Let us pray in confidence that God will heare us, becauſe he hath heard us. [o] Come we boldly to the throne of grace, that we may obtaine mercie. Gods facilitie in his wonted grants, gives us ſtrong conſolation. A noble Princeſſe asked a Courtier, when he would leave begging: he anſwered, when ſhe left giving. God never ceaſeth to give, let us never ceaſe to begge. Who can goe with more courage to the King, than the man experienced of his goodneſſe? But if we be ſo confident, how comes it to paſſe, that we ſometimes faile of our ſutes, and returne denied. I anſwer, the defect is in our ſelves; God is the ſame in bountie, but we are not the ſame in dutie. Wee aske either *Mala*, or *Male*; either bad things to a good purpoſe, or good things to a bad purpoſe.

Evill things, either evill in themſelves, or to the petitioners: in themſelves one calls Prayer *Petitio decentium*, a Requeſt of convenient things. What a good father will not give, let a good ſonne not aske; [p] not a ſerpent inſtead of a fiſh, nor a ſtone for bread. We muſt not begge a ſerpent, leſt it ſhould hurt our ſelves, nor a ſtone, leſt we ſhould hurt others. *Non petitur in nomine Salvatoris, quod petitur contra rationem ſalutis. Auguſt.* That is not requeſted in the name of our Saviour, that is requeſted againſt the rule of ſalvation. The Diſciples asked many things, and had them: but when they asked [q] fire from heaven, they had it not. If it be not fit for God to give, it is not fit for us to ask. The Lord heares ever *Quoad finem*, though not ever *Quoad formam: audit ad ſanitatem*, if not *ad voluntatem*. If our will be not according to our weale, God denyeth the forme of our requeſts, and gives us the end: he withholdeth the worſe, and affordeth the better. [r] *Paul* beſought the Lord thrice that the thorne in the fleſh might depart from him. God did not heare him in that particular, but heard him in the generall; *my grace is ſufficient for thee: my ſtrength is made perfect in weakeneſſe.* He was not quite delivered from the temptation in himſelfe, but he was fortified with the ſufficiencie of God. The man ſicke of the burning fever cryes to his Phyſitian for drinke; he pitties him, but does not ſatisfie him: he gives him proper phyſicke, but not drinke. So God, ſaith *Auguſtine*, *Non tribuit quod volumus, ut tribuat quod malimus*: he does not give us what we would have, but what we ſhould have. Perhaps he croſſeth us in our affection, but bleſſeth us in our ſalvation. The yonger brother ſhall not have all his portion, leſt hee runne to ryot: nor the gallant ever enjoy health, leſt he be too proud. *Sæpe Deus facit opus quod non eſt ſuum, ut faciat opus quod eſt ſuum.* Thus a man is afflicted, that he may be humbled and many ſores are on the fleſh, that fewer ſins may be in the ſoule.

Or when we aske good things, but to an evill purpoſe. So the envious begges honour, that he may revenge himſelfe on his enemies. Young men aske health, that

they

[n] Pſal. 77.7.

[o] Hebr. 4.16.

[p] Matth. 7.9.

[q] Luke 9.54.

[r] 2 Cor. 12.8.

they may be ſtrong for licentiouſneſſe. Others require great places and offices, and to have ſomewhat to doe about the fire, that they may warme their owne fingers. As if a man ſhould be ambitious of the Pretorſhip in the Citie; that ſo with mulcts amercements, warrants, and bribes, he may maintaine his familie, and never goe to his coffers for money. Some deſire learning, that they may be factious: others riches, not to ſerve God, preſerve the ſtate, nor relieve the poore; but to grow fatt with idleneſſe, and domineere over their neighbours. [ſ] Yee fight and warre, yet you have not, becauſe you *aske not*. Aske not! alas we begge continually, yet cannot ſpeed: the errour is not in the want of asking. Where is it then? ye aske and receive not, becauſe you *aske amiſſe*. Ver. 3. you faile in your manner of requeſting, therefore God doth not ſatisfie your deſires. You aske and miſſe, becauſe you aske amiſſe. No, we pray as earneſtly, and with as devout affection as others, yet ſpeed not. Look a little further into the Apoſtles words, and your owne hearts: yee aske, *that you may conſume it upon your luſts*. Heres the reaſon, you begge good things to be wanton with them; ſilver and gold to give unto *Baal*: corne and wine to ryot. Perhaps you may faintly pray againſt that ſinne, which you would bee loth to loſe. This is to pray in jeſt; as *Auguſtine* ſpeakes of his unconverted eſtate; that he deſired God to coole the fire of his concupiſcence; but *orabat extingui, malebat expleri*: his tongue beſought an extinction, his heart deſired a ſatisfaction; he had rather have it pleaſed, then expelled. He prayed indeed, but as if he were afraid leſt God ſhould heare him.

[ſ] Iam. 4. 2.

2 Seeing that God gives more where he hath given much, let us be thankefull: for how ſhould God bleſſe us with that we have not, if we doe not bleſſe him for that we have. Let me be a little bold to enlarge this point of praiſing God: there is a ſix-fold manner of praiſing him; mentall, monumentall, chordall, cordiall, vocall and actuall.

There is a mentall praiſe, when we beare in our minds the favours of God; [t] I will *remember* the workes of the Lord. It was the wretchedneſſe of Iſrael to forget his wonders. They ſoone [u] *forgat* his workes. What can he remember, that forgets the mercies of God!

[t] Pſal. 77. 11.

[u] Pſal. 106. 13.

Monumentall, when wee erect trophies, pillars, and monuments, to continue the memorie of Gods deliverances. [x] *This ſhall be written for the generation to come*, and the people which ſhall be created, ſhall *praiſe the Lord*. Thus *Abraham* and *Iacob* reared diverſe pillars, which were dumbe catechiſmes to the poſterities unborne: anſwering the charge of God, and the practice of Iſrael; [y] *Our fathers have told us, we will not hide them from our children*, ſhewing to the generations to come, the praiſes of the Lord.

[x] Pſal. 102. 18.

[y] Pſal. 78. 4.

Cordall, I call that praiſe which is framed to God upon Inſtruments. *Pſalme* laſt. Praiſe him with the ſound of the Trumpet, praiſe him with the Pſalterie and Harpe, praiſe him with ſtringed Inſtruments and Organs. For this cauſe, muſicall Inſtruments are retained in our Churches; that they may elevate our drooping affections, to bleſſe GOD: Let all our muſicke, like *Davids* harpe, reſound his praiſes.

Cordiall praiſe, is that which enlivens all the reſt, and comes out of a pure heart: not hypocritically for faſhion, but ſincerely for devotion. This is that forme of thankefulneſſe God requires: if a man lookes into a pure fountaine, he ſhall ſee there a reflection of his owne image: in the pure heart God beholds an image of himſelfe. If *Cæſar* requires his owne image in his coine, ſhall not God expect his Image in thy ſoule! He loves little, that can tell how much he loves. Let all thy powers of body and ſoule doe their beſt to bleſſe God; but let thy heart exceed all; and what they want in expreſſion, let that make up in affection. [a] Bleſſe the Lord all that is *within me*; all that is within me, and all that is without me; but eſpecially that *within me*, bleſſe the Lord O *my ſoule*.

[a] Pſal. 103. 1.

Vocall, let our lips praiſe him, and let not our tongues lie ſtill. *Sing to the*

[b] Pſal. 92. 2.

Lord a new ſong; ſhew forth his loving kindneſſe in the morning, and his faithfulneſſe every night. Gods glory will make a good man ſpeake, even when terror it ſelfe hath commanded ſilence. *Luke* 11.14. Our Saviour caſt out a dumbe devill and when the devill was caſt out, the dumbe ſpake, and the people wondred. Many are poſſeſſed with this dumbe devill: their mouthes open not to ſound forth Gods praiſes: to heare one of them ſpeake in CHRISTS cauſe, would make all the *people wonder*. I know that Satans children are talkative enough: there are gaping devils; like *Demetrius*, that thinke to carry it away, with *Great is Diana of the Epheſians*. For this cauſe I thinke, they were firſt called *Rorers* whom Chriſt may well conjure, as he did that devill. *Marke* 1.25. *Hold thy peace, and come out*. But *Gregory* anſwers; Hee that ſinnes horribly, and confeſſeth not heartily; though he roares much, yet holds his peace. To heare blaſphemers wound and teare the ſweet and ſacred name of CHRIST would make a dumbe man ſpeake. *Herodotus* writes of *Cræſus* his ſonne, being borne dumbe, yet ſeeing his father endangered in a battell; on a ſuddaine cryed out, O ſpare him, he's the King. So when Gods glory is in queſtion; what a numbeneſſe, what a dumbeneſſe is it, not to ſay, O ſpare him, he's the Lord. The tongue that yeelds not this defence, is tyed by Satan, not looſed by God.

c 1 Pet. 2. 12.

Actuall, is when our lives praiſe God. [c] Let your converſation be honeſt, that they beholding your good workes, may glorifie God in the day of viſitation. So the maſter had taught the diſciple, as the diſciple taught us. *Matth*. 5. 16. we, like blind *Iſaac*, cannot ſee your hearts therefore we ſay, *Let me feele thee my ſonne*. If your lives be rugged, like the hands of *Eſau*; we will not truſt your voyces for the voice of *Iacob*. Have you righteouſneſſe? ſeale it, and deliver it as your act and deed. *Aug. Noli gloriari quia linguâ benedicis, ſi vitâ maledicis*. Never ſay you praiſe God with your words, when you diſpraiſe him with your workes. [d] *Honour the Lord with thy ſubſtance*, this is ſubſtantiall honour. GOD gave *Samuel* to *Anna*, *Anna* gave *Samuel* back againe to God. Returne part of thy riches to him, that gave all to thee. *David* loved *Mephiboſheth* for *Ionathans* ſake: is *Ionathan* gone? yet wee have many *Mephiboſheths*. The Lord diſpoſeth his part of thy ſubſtance to his miniſters to his poore members: hee encreaſeth thy part, for ſhame doe not thou diminiſh his.

d Prov. 3. 9.

His Divine power: we come to the next circumſtance; the Abilitie of the giver. Here is *Power*, yea *Divine power*; not onely Great, but Good. For mercie and Majeſty muſt meet together in the donation of all things that pertaine to life and godlineſſe.

e Pſal. 135. 6.

It is *Power*: God is Almightie. [c] Whatſoever the LORD pleaſed, that did he in heaven, and in earth, and in the *ſeas*, and in all deepe place. But is there nothing that God cannot doe? yes, he cannot lie, he cannot die, he cannot denye himſelfe. He is for potent, not for impotent workes. *Aug. Dicitur omnipotens faciendo quod vult, non patiendo quod non vult*. His Almightineſſe conſiſts in doing what he will, not in ſuffering what he will not. The doing of ſome things were an argument of weakeneſſe, not of power. For herein is a remonſtrance of our might; not that we have ableneſſe to ſinne, but to withſtand ſinne. Therefore. *Auguſtine* wiſheth; *Vt poteſtas non detur niſi contra vitium*; that no man had any ſtrength, but againſt wickedneſſe. Let every man deſire ſuch power; *Vt potens ſit in ſeipſo, & miro modo adverſus ſeipſum, pro ſeipſo*: that he may be ſtrong in himſelfe, and (after a ſtrange manner) againſt himſelfe, for his owne good. For a dominion over ones ſelfe is greater than the grand Seigniory of Turky. To bee ſtrong to ſinne is no credite for man; as it is no diſcredit for GOD that hee cannot ſinne. *Væ fortibus ad potandum*. *Eſa*. 5. woe to them that are ſtrong to drinke. Doſt thou pride thy ſelfe in this ſtrength? thou ſhalt *howle* for that glory. This power is the greateſt infirmitie. There are that [f] *oppreſſe* a man and his heritage, becauſe it is in the *power* of their hand. This *Poteſtas in malum*, ſtrength to ſinne, is to be ſtrong to

f Mica 2. 2.

goe to hell. Commonly to beaſts of the greateſt power, is given the leſt immanitie, and to thoſe of the greateſt immanitie the leaſt power. The oxe hath ſtrength but tameneſſe: the bee wildneſſe, but weakeneſſe. Either they have power to hurt, and not will: or will to hurt, and not power. This is happy for us; but it would be more happy in reſpect of our ſinnes, if God ſhould take away from us, *aut facultatem, aut voluntatem*, either our will or our abilitie to doe miſchiefe. They ſay, Lions doe not prey on yeelding things: that thou canſt doe harme, and wilt not, is the praiſe of thy Innocence: that thou wouldeſt doe harme, and canſt not, is the praiſe of Gods providence. *Saul* would kill *David*, and could not: *David* could kill *Saul* and would not. The two diſciples would command fire from heaven, but could not: Christ could command fire from heaven, but would not. *Poſſe & nolle nobile.*

It is *Divine* power, as for the mightineſſe, ſo for the mercifulneſſe: his goodneſſe doth ſweetly temper his greatneſſe. Not onely a power; but a good, gracious, divine power. He abideth faithfull, [g] *He cannot denie himſelfe.* If we deſire worldly wealth, he may deny us, for that is not himſelfe. If we deſire preferment, he may deny us, for that is not himſelfe. If we deſire revenge, he may deny us, for that is not himſelfe. But if we deſire Grace, goodneſſe, ſanctitie, mercie, he will not deny us, for that is himſelfe, and he cannot deny himſelfe. [h] *No good thing will he withhold* from them that walke uprightly. Againſt this divine power there is no reſiſtance: he is able to doe whatſoever he will, yea he is able to doe more than he will. Our God is in heaven, [c] *he hath done whatſoever he pleaſed.* He can doe more than ever hee was or will be pleaſed to doe. His divine power could have made many worlds, his divine will hath decreed but one. The paſſengers in mockerie bad Christ [d] come downe from the Croſſe: he was able to deſcend, and let the worke of redemption alone, but he would not loſe them to ſave himſelfe, but rather loſe himſelfe to ſave them. The Father was able to have given him more than twelve legions of Angels for his reſcue. *Matth. 26. 53.* But hee would not, but rather delivered up his ſonne to his enemies, to ſave his friends. So *Iohn Baptiſt* to the bragging Iewes, that pretended the father-hood of *Abraham*; [e] *God is able* of theſe ſtones to raiſe up children to *Abraham*. His *power* is without limits, as his will is without injuſtice. His *power* teacheth us to feare him; his *Divine* and gracious power to love him: both together make for our humilitie and comfort.

The knowledge of Gods *Power* will humble the proudeſt heart: was hee able to make thee of nothing; to bring thee backe to worſe than nothing; how dareſt thou diſpleaſe him? [f] It is a fearefull thing to fall into the hands of the living God: yet there is no way to avoid it, but by falling into it; ſtrive not to runne from him by wickedneſſe, but to runne to him by repentance. [g] Humble your ſelves under the mighty hand of God: it is a mighty hand, humble your ſelves under it, leſt you be humbled by it. His power is ſo mighty, that it bootes not a man to ſtrive with him, for he was never yet over-maſterd. The wrath of a King is like meſſengers of death, and man quakes at his anger that can but kill the body: yet how little doe we [h] feare him that can deſtroy both body and ſoule in hell? *Doe we provoke the Lord to anger? are we ſtronger than he?* ſaith the Apoſtle, doe wee challenge him that can confound us? we are like to get little by ſuch bargaines. [i] *Let him take away his rod from me, and let not his feare terrifie me; Then would I ſpeake.* As if *Iob* ſhould ſay, there is no medling with him ſo long as his ſword is by him. Firſt Lord take away thy weapons, and then let us talke together. It might be ſaid of *Iove*, *Si quoties peccent homines, ſua fulmina mittat Iupiter, exiguo tempore inermis erit*: if for every ſinne of men he ſhould ſend downe a thunderbolt, either *Vulcans* one-eyed *Cyclops* would be ſoone weary, or his flocke of thunder ſoone emptie. *Mars ultor galeam quoque perdidit, & res non potuit ſervare ſuas*; *Mars* his ſword might be wrung out of his hand, and himſelfe diſarm'd. [k] But who hath reſiſted the Lord? who hath entred the liſts with this divine power, and not meaſured his length on the ground? It is time for the poore child to quake, when he ſees his

[g] 2 Tim. 2. 13.

[h] Pſal. 84. 11.

[c] Pſal. 115. 3.

[d] Matth. 27. 40.

[e] Matth. 3. 9.

[f] Hebr. 10. 31.

[g] 1 Pet. 5. 6.

[h] Matth. 10. 28.

[i] Iob 10. 34.

[k] Rom. 99.

angry father come with the rodde. There is no ſtrugling with it; the beſt way is to yeeld our ſelves, and be ſilent; [l] *I was dumbe, and opened not my mouth, becauſe thou didſt it.* God tells revolted *Iſrael*, [m] that in *quietneſſe* they ſhould be ſaved; not by fight, nor by flight. *Aaron* was ſorry for his two periſhed ſons; but when *Moſes* told him that God would be glorified before all the people; *Aaron held his peace.* [n] *Peter* was accuſed by the Apoſtles, for going in to the Gentiles: but when hee made his defence, and rehearſed the matter from the beginning, *Acts* 11. 4. proving that hee was directed to that courſe by a viſion, Verſe 18. *They held their peace,* and glorified GOD.

The knowledge of this *Divine* and giving *power* may comfort the moſt dejected heart: it gives us many conſolations. 1. Concerning the ſalvation of others and our ſelves: how deſperate ſo ever we judge their eſtates, by reaſon of their continuall habit of ſinning, yet this divine power is able to convert them. No man can ſeeme to be further loſt than the Iewes, who are cut off from CHRIST through infidelitie, *Vpon whom the wrath of God is come to the uttermoſt*, and a malice of 16 hundred yeares burning is not waſted in them: yet ſaith *Paul*, even they may be graffed into the Olive againe, if they abide not ſtill in unbeleefe: and his reaſon is; [o] *Becauſe God is able to graffe them in againe.* But alas, I have beene frozen many yeares in the dregs of worldly luſts, and I doe not find my heart yet thawed: I know this is a fearefull caſe for a man to lie ſo long under the tyrannie of the devill: yet deſpaire not, apply the meanes of thy deliverance, ſtrive to extricate and unwind thy ſoule from this maze of deſtruction, breake thy heart with compunction for thy iniquities: this *divine power* is able to implant thee to the true vine, and make thee a member of Ieſus CHRIST. Thou ſhalt feele the [p] *working of his mightie power*; which he wrought in CHRIST, when he *raiſed* him up from the dead, and ſet him at his owne right hand in heaven. What was the *power* which he wrought in CHRIST? When malice had ſpent it ſelfe upon him on the Croſſe, and inſulting death began to triumph over him in the grave; even then this *mightie power* raiſed him up. Wee are as dead in ſinne naturally, as any man in the grave corporally; can neither move hand nor foote: there was a *power* that raiſed him, there is a *power* that can revive us. All our care muſt be to find in our ſelves the [q] *Power of his reſurrection*. 2. This comforts us in the midſt of all afflictions; we are weake in our ſelves, unable to ſtand under the lighteſt croſſe: but there is a *Divine power* that ſtrengthens us. Though it doth not nullifie our ſorrowes, yet it doth fortifie our patience, [r] *we are ſtrengthened with all might through his glorious power*, unto all patience and long ſuffering with joy fulneſſe. 3. This comforts us in prayer: there is no ſpeeding prayer but that is made in faith, and it is no eaſy matter to pray in faith: now the foundation of our faith is this *Divine power* of CHRIST. Let us ſpeake confidently with the Leper *Matth.* 8. LORD, if thou wilt thou canſt make me cleane. After the wiſedome of heaven had abridged all our neceſſities into ſix petitions; he binds up our faith with a reaſon, and bids us waite confidently, for the bleſſings craved heartily; *For* (or becauſe) thine is the *kingdome*, *the Power*, and (to thee be) *the glory* for ever. 4. This comforts us againſt all oppoſitions, even thoſe Principalities that wraſtle againſt us; the aſſurance of this divine power. *Non timeat Inimicum fortem, qui amicum habet fortiorem.* Let not him feare a ſtrong enemy againſt him, that hath a ſtronger friend with him. If God bee on our ſide who can bee againſt us? Let their force and malice ſtrive which ſhall bee greater, we ſhall overcome them all [ſ] by the *bloud of the Lambe*. [t] Ye are of God, and have overcome them: whom? all the adverſaries of your faith and manners. How? *Becauſe greater is he that is in you*, that is Ieſus, Chriſt by his *divine power*: *than he that is in the world*, that is, the malignant ſpirit of temptation. [u] Though I walke through the valley of the ſhadow of death; a place full of horror and amaſedneſſe; yet will *I not feare*: why ſo? becauſe thou O Lord art with me; *thy rod and thy ſtaffe doe comfort me*. Laſtly, let this hearten us to chearefull liberalitie; becauſe whatſoever wee lacke or loſe, there is a *divine power* able to requite it.

[l] Pſal. 39. 9.
[m] Eſa. 30. 15.
[n] Levit. 10. 3.
[o] Rom. 11. 23.
[p] Ep[illegible].19.20.
[q] Phil. 3. 10.
[r] Col. 1. 11.
[ſ] Revel. 12. 11.
[t] 1 Ioh. 4. 4.
[u] Pſal. 23. 4.

it. Thus *Paul* encourageth the Corinthians bountie; becauſe [x] *God is able* to make all grace abound toward them, that they having *all ſufficiencie* in all things, may abound to every good worke.

Hath given. I come from the Faculty of the Agent, to the Liberty of the Action: he *Gives*. He doth not ſet, nor let, nor ſell, nor lend, but *Give*. The covetous Land-lord ſets his tenements, the griping Vſurer lets his money, the waſting Prodigall ſells his eſtate, the charitable Neighbour lends his goods; but the moſt liberall God *Gives*. Thus doth God, Satan, and man, diſpoſe their things. *Deus donat, Diabolus vendit, Homo retribuit*, God gives, Satan ſels, and man reſtores. God and Satan have two ſeverall warehouſes: we come to the Devils warehouſe, looke on his wares, like them well, they have a faire gloſſe. The gloſſe of drunkenneſſe is good fellowſhip: the gloſſe of adultery is good affection: the gloſſe of covetouſneſſe is good husbandry: the gloſſe of murder is good courage: the gloſſe of ſedition is good reformation: the gloſſe of treaſon is good religion. To make good this gloſſe, his ſhop hath two falſe lights; mans law, and mans example. Firſt, humane lawes; ſo we ſhall never be able to prove ſinne to be ſinne, unleſſe we have an act of Parliament for it. Next, humane examples; and by that reaſon we ſhall never prove ſinne to bee ſinne, till all great men become good men, and that will not be this two dayes. Well, men thus liking the wares, they come to the price; that's everlaſting torment: deare, very deare! The Devill is no ſuch franke chapman, to ſell his commodities for nothing. No, did hee not offer Chriſt kingdomes upon free gift? *Matth.* 4. 9. No, they had a price ſet on them; *Si cadens adoraveris me*; it muſt be a crouch of his knee, he muſt *worſhip* the Devill for it. He makes ſhew of *Robin-Hoods* peniworths, and may forbeare his debters untill death; but then layes an heavie execution on them, and condemnes them to an everlaſting priſon. *Munera magna quidem præbet, ſed præbet in hamo*; he puts forth large baites, but there be damnable hookes hid in them. A worldling is beſet with exigents, he complaines his wants, Satan promiſeth ready help: *Iudas* ſhall have money in his purſe, *Gehezi* new ſutes to his backe, *Nero* a crowne on his head: but thus he poſſeſſeth their wretched hearts, from whence he is hardly ever untenanted.

In Gods warehouſe we finde wiſdome at the doore, crying for cuſtomers, *Eſay* 55. *Come ye to the waters*, come buy *wine* and *milke* without money; yea, verſ. 2. *Bread* and *fatneſſe*. Let us ſee the wares. Firſt is *Water*: water? alas a poore and plentifull commoditie: cheape enough; every chanell affords it. No, for firſt literally; water was of great uſe in Paleſtine, a drie Countrey. Poore *Hagar* with her little Boy, were almoſt loſt with thirſt: how did her heart leape, when [a] *God opened her eyes, that ſhe ſaw a Well of water? Iſaac's* heard-men ſtrove with the heard-men of *Gerar*, about waters; therefore he called the name of the Well *Eſek*, that is Contention. Iſrael mumured for water, and were plagued for it. Water hath a manifold uſe; it ſerves for drinke, for medicine, for waſhing, for purging, for boyling, for quenching, for fructifying. Water was held by ſome the beginning of all other things; *Aqua, quaſi A Qua omnia*. It was eſteemed a principall preſerver of life, therefore called living, *Gen.* 26. 19. *Iſaac's* ſervants found a Well of *Living water*: it is tranſlated, *Springing*; but the originall gives it, *Living* water. But it muſt bee here underſtood in a ſpirituall ſenſe; ſo the *Water* that God gives is Grace. [b] With joy ſhall yee draw *Water* out of the Wells of *Salvation*. [c] I will powre *Water* upon him that is thirſtie, (which hee expounds of Grace) *I will powre my Spirit upon thy ſeed*. [d] Whoſoever is a-thirſt, let him take the *Water of life* freely. Next is *Wine*; Is this ſo good? *Vinum lac libidinis*, Wine is the nouriſhment of luſt; the *Maniches* called it, *Fel Principis tenebrarum*, the gall of the Prince of darkneſſe. No, Wine is good, hath manifold benefits: it helpes the ſtomacke, nouriſheth the body, whets the wit, cheriſheth the heart, and cheares the whole man. Christs firſt miracle in *Galile* mentioned, was turning water into *Wine*: and the laſt thing he uſed in the Sacrament was Wine. It is ſaid to [e] *cheere God and man*, Thirdly,

[x] 2 Cor. 9. 8.

[a] Gen. 21. 19.

[b] Eſay 12. 3.

[c] Eſay 44. 3.

[d] Rev. 22. 17.

[e] Iudg. 9. 13.

Bread; this is called the Strength of mans life. It was a great curſe God threatned to Iſrael; *I will breake their ſtaffe of bread.* Laſtly, Milke; the Tartarians were ſaid to live with milke: Canaan is praiſed to *flow with milke*: therefore [f] *Deſire the ſincere milke of the Word.* Bread neceſſary for life, oyle for ornament, water for uſe, milke for nouriſhment, wine for delight. Theſe are good wares; the water of *Regeneration*, the wine of *Compunction*, the bread of *Life*, the oyle of *Gladneſſe*, the milke of the *Goſpell*: Who would deſire better purchaſe? Wee like them well, what's the price? *Nothing*: a very eaſie reckoning. The Lord *Gives*, and that better things for nothing, than Satan will ſell us for our ſoules. Thoſe thriftie men, that trie all ſhoppes for the cheapeſt penniworths, why refuſe they thoſe rich bleſſings which GOD gives for nothing, and pay ſuch a hard price for vanitie and vexation? Men might pay nothing for the beſt of things; they doe pay the beſt of things for nothing. In vaine doth fooliſh man exchange good for evill, when he may exchange evill for good.

You perceive how God *Gives*, Satan ſells; now ſee how man reſtores: for that bounteous hand which beſtowes much on us, requires ſome reſtitution of us. Man ſhould not ſell, as Satan: hee cannot give, as God: but he ought to reſtore, that is his part: this hee may doe, this hee muſt doe. To whom? to God for his owne ſake, to man for Gods ſake. To God, what is that? Thankes. [g] *Quid retribuam Domino?* What ſhall I render to the Lord for all his benefits? I will magnifie, and bleſſe his Name. That is not *Magnum facere, ſed magnum ſignificare*: Not to make his Name great, but to declare it great. [h] *Sing forth the honour of his Name: make his praiſe glorious.* How can man make his praiſe glorious? by ſinging forth the honour of his Name. This is a plaine reſtitution, yet goes under the name of a contribution. So willing is God to accept mans dutie, that he takes it as his bountie. The *Giver* is more bleſſed than the *Receiver*: in all other things wee are the receivers, and he is the Giver: onely in thankfulneſſe wee are the Givers, and he is the receiver. Reſpiration and Expiration are in their viciſſitudes alike: wee can draw in aire no longer than wee ſend it out. If wee returne no grace, we receive no grace.

To man: and this in matters either of Equitie, or Charitie. Of Equitie: [i] If I have taken any thing from any man by falſe accuſation, I *reſtore* him foure fold. [k] This neceſſitie *Nehemiah* impoſed on Iſrael: firſt by intreatie; *I pray you let us leave off this Vſury.* Next by command, *Reſtore* to them their lands and vineyards, and the moneyes of your exactions: then by an oath, hee tooke *an Oath* of them to performe this. Laſtly, by a Sacramentall curſe to the refuſers, ſhaking the lappe of his garment; *So God ſhake out every man from his houſe*, that performeth not this promiſe: even thus ſhall hee be ſhaken out and emptied: and all the Congregation ſaid, *Amen.* The very Barbarians abhorre the neglect of reſtitution: A great Ladie being a widow, called to her an Engliſh Merchant, trafficking in thoſe parts, with whom ſhee knew her husband had ſome commerce, and asked him if there were nothing owing to him from her deceaſed Lord: hee after her much importunitie acknowledged what, and ſhewed the particulars. Shee tendred him ſatisfaction, yea (and after his many modeſt refuſals, as being greatly benefited by the dead Barbarian) ſhee forced him to take of her hand the uttermoſt penny: ſaying thus; I would not have my husbands ſoule goe to ſeeke your ſoule in hell, to pay his debts. Here was a fire in a darke vault, great zeale in blinde ignorance: they ſaw by the candle-light of Nature. What Saint *Auguſtine* delivers for doctrinall Truth, *Non remittitur peccatum niſi reſtituatur oblatum*: Where is no reſtitution of things unjuſtly gotten, there ſinnes ſhall never bee forgiven. Of Charitie; for even this is but a reſtitution: Give mee, ſaith GOD, of that I have given thee: *De meo quæro, non de tuo*; I aske not for thine, but for mine owne: Give and reſtore; *Petimúſque damúſque viciſſim*; If wee doe not give almes according to our power, GOD will ſue us of an

[f] 1 Pet 2.2.

[g] Pſal.116.12.

[h] Pſal.66.2.

[i] Luke 19.8.

[k] Neh.5.10.

action of Detinie. *Quare non dediſti? meo jure, tua diſpenſatione, Matth.*25. Why did you not give things that were mine by right, yours only by uſe and diſpenſation; whereof you were not proprietaries and Lords, but accountant Stewards? *Cyprian. Improbi dant multa propter cruciantem Diabolum, nos reddemus nihil propter ſalvantem Dominum?* Reprobates will part with many things for a tormenting devill, and ſhall we reſtore nothing for our ſaving God? moſt men thinke when they give, that God and man is beholding to them: not ſo; *Non tribuunt de proprio, ſed retribuunt de alieno:* They doe not give of their owne, but reſtore ſome of that GOD hath given them. For reſtoring they ſhall have recompence, for detaining vengeance.

I am fallen upon a point of *Giving*; therefore, me thinkes, I ſhould not be niggardly in it. God give me a tongue to declare it, and give us all hearts to practiſe it. Two things it readily teacheth us:

1 How to judge of all wee have; as the LORDS gifts, not our owne merits. *Bona mea, Dona tua, Domine.* It is a wretched thing, *Vti datis, tanquam innatis:* To uſe thoſe things that are added to us, as if they had beene bred in us. [l] What haſt thou, that thou haſt not received? If thou didſt receive it, why doeſt thou glory, as if thou hadſt not received it? GOD, ſaith *Bernard,* is the Author of merit; *Qui & voluntatem applicat operi, & opus explicat voluntati:* For hee both applieth the will to the worke, and diſpoſeth the worke to the will. Thou doeſt good workes; ſo much as is good in them is not thine, but GODS. Man for theſe things, *Magis Deo debitor eſt, quàm Deus homini*; is rather a debter to GOD, than GOD to man. Thou canſt not ſo much as give GOD *Gratias,* Thankes; unleſſe GOD firſt give thee *Gratiam,* the grace of thankfulneſſe. Thou canſt not be patient under his hand, except his hand give thee patience. Why doe wee boaſt then? Seeing that *Quæ non fecimus ipſi, vix ea noſtra voco:* Wee cannot call thoſe deeds ours, which wee have not done our ſelves. [m] I laboured more abundantly than they all: yet not I, but the Grace of GOD which was with mee. Still if wee doe good, wee are beholding to GOD for it, not GOD to us.

2 To follow GODS example, in being evermore giving good things. Beneficence is *munus regale*, a royall office. It is a poore degree of comfort wherein many bleſſe themſelves, to doe no ill: for *Bonum in effectu, non in defectu: non virtus in non officiendo, ſed in proficiendo:* Goodneſſe conſiſts in the effect, not in the defect: nor is vertue glorious in being innocent from harme, but in being beneficiall for good. I wonder what hope the oppreſſour hath to bee ſaved; ſeeing hee doth not imitate GOD in giving, but the Devill in extorting? There are that give ſomething to the poore, that they may take away more: *Hæc venatio, non donatio:* This is not a charitable giving, but a ſubtill hunting. It is *fœnerare beneficium,* to put a good turne to uſury. But give; this is GODS precept, and muſt bee thy precedent. Yea, though thou have little, give of that little. GOD eſteemes the little gift of a poore righteous man, above the great almes of a wicked rich man. And that for two reaſons; *Quia de juſto, quia de parvo.* Firſt, becauſe it is of that is juſtly gotten: ſo *Zacheus*; [n] Halfe *my* goods I *give* to the poore; and reſtore to them I have wronged fourefold. Obſerve his words; *Do ex meis, reddo ex alienis:* I reſtore other mens goods, but I give mine owne. Secondly, becauſe hee gives of a little; as the poore Widow did her two Mites, even all her ſubſtance. When the Monkes complained of want, and that their revenewes fell too ſhort for their maintenance; the Abbot replied, that two companions came once together, to ſojourne in their Monaſtery; they were entertained: their names were *Date,* and *Dabitur*; Give, and It ſhall bee given you. Whileſt theſe two lived amongſt you, you all thrived: now you have thruſt out *Date,* Give; and *Dabitur,* (it ſhall be given) will not ſtay behind.

[l] 1 Cor.4.7.

[m] 1 Cor.15.10.

[n] Luke 19.8

Vnto us. I come from the bountie of the Giver, to the need of the receivers:

To us, that were { Worth nothing.
Worthy of nothing.

To us, that had nothing; miſerable beggers. And indeed what ſhould be the object of mercy, but miſery? Preſent thy ſelfe, O poore ſoule! *Miſerum ante miſericordem*; a miſerable creature before a mercifull Creator. Say not with *Laodicea*, οὐδενὸς χρείαν ἔχω, but οὐδὲν ἔχω; not, [o] *I have need of nothing*; but, I have nothing. God doth not onely forgive us, becauſe *non ſolvendo*, wee have [p] *nothing to pay*: but hee gives us, becauſe *non habendo*, wee have nothing to live on. There are three ſorts of poore and miſerable men: ſome ſing and are miſerable, ſome crie and are miſerable; ſome curſe and are miſerable. As the Italian ſayes; *Thus goe a begging; the Germans ſinging, the Frenchmen weeping, the Spaniards curſing.* Some are poore in the world, yet ſing care away. When *Auguſtus* heard that a Gentleman in Rome, concealing his broken eſtate, died ſo farre in debt; hee ſent to buy the pillow whereon hee ſlept. *Hi non ſunt ſolliciti ut ſolvant, ſed ut debeant.* They doe not take care how to come out of debt, but how to come into debt. Thus poore are many; yet they ſing in Tavernes, and dance in Theaters; though wretched beggers in heavenly graces. As it is in this world for temporall things, ſo for the world to come in ſpirituall things; *Cantant pauperes, lugent divites:* poore men ſing, and rich men crie. Who is ſo melancholy as the rich worldling? And who ſings ſo merry a note, as hee that cannot change a grote? So they that have ſtore of grace, mourne for want of it: and they that indeed want it, chant their abundance. Others are poore and crie: ſo did *Eſau*, becauſe hee could not recover the [q] *Bleſsing*, though hee ſought it *carefully with teares.* Theſe mad dogges bite the ſtone, without regard to him that threw it. Sorrow like a needle, runnes thorow their hearts, but hath no threed of faith in it, to ſow them to IESUS CHRIST. *Miſeriores, non meliores:* they are worſe in the ſtate of this world, yet not better in the ſtate of Grace. If GOD touch a *Pharaoh*, hee will roare: you ſhall have him howle to his ending, not to his mending. The cloud of a corrupt heart, when it is ſqueaſed and cruſhed with adverſitie, will haply powre downe ſome droppes: but to ſhed repentant teares in the middeſt of proſperitie; this is like raine in Sun-ſhine. Hee that mournes for the cauſe of his puniſhment, ſhall mourne but a while: hee that mournes onely for the puniſhment, and not for the cauſe, ſhall mourne for ever. Laſtly, others curſe and are miſerable, as *Iobs* wife counſelled him; Curſe GOD, and die. This is a deſperate povertie, when men defie him that ſhould make them rich. They anſwer GOD, as *Daniel* did *Belſhazzar*; [r] Keepe thy reward to thy ſelfe, and give thy gifts to another. They have a long feſtered ulcer; the Phyſitian offers to cure it: but they madly thruſt their nailes into it; no, it ſhall not bee healed. Such was our eſtate by nature: ſome were poore and inſenſible, others ſenſible, but diſconſolate; others ſenſible and deſperate. Wee were all poore beggers, and had nothing, therefore had neede of a *Giver*.

To us, that deſerved nothing: it is no wonder that GOD loved the Angels, for they obey him: that hee loved the irrationall and inſenſible creatures, for they doe not contradict him: but that hee ſhould bee good to us, *Neque capientibus, nec cupientibus*; neither receiving, nor conceiving, nor deſiring Grace: that had not onely a rebellion of will, but a will of rebellion; this was the wonder. This was not *Dilectio quoniam*, a love to us, becauſe wee firſt loved him: but *Dilectio etiamſi*, a love to us, though we hated him. He loved us, becauſe he loved us: in our creation when we could not, in our redemption, when we would not love him.

All things that pertaine to life and godlineſſe. I come from the neceſſity of the receivers, to the *Vniverſalitie* of the Gift. *All things that*, &c. This is that extent and

[o] Revel. 3. 17.

[p] Matt. 18. 25.

[q] Heb. 12. 17.

[r] Dan. 5. 17.

latitude of his donation; who gives ϖᾶσα ϖάντι, [ſ] *to all life and breath, and all things.* No ſilver in *Benjamins* ſacke, till *Ioſeph* put it in: no good in man till God infuſe it. Worldlings aſcribe things to the goodneſſe of their skill, or greatneſſe of their paines. [t] Is not this great Babylon, which I have built *by the might of my power?* [u] They ſacrifice to *their nets*. But indeed [x] every good and perfect gift comes from above, even from the *Father of lights*. [y] It is in vaine that you riſe up early, and goe to bed late: for *ſo he giveth his beloved ſleepe*. All that pertaine.

To life. Where wee may either by life underſtand our naturall life, together with all things that may preſerve it. He put a ſoule to our fleſh, gave birth to the childe, nouriſhment after birth; bread when wee were hungry, drinke when wee were thirſtie, &c. [z] To the wiſe-man his wiſdome, to the ſtrong man his might, to the wealthy man his riches: wiſdome, *Bonum mentis*, the good of the minde: ſtrength *Bonum corporis*, the good of the body: riches *Bona fortunæ*, the goods of fortune. He gives all, let us give him praiſe for all. [a] *He giveth all things richly to enjoy.* This is a large field to ſurvey, let your meditations ſupply the defect of my ſpeech. Who cannot ſay, * Thou art hee that tooke mee out of the wombe; thou didſt make mee hope when I was upon my mothers breſts. And becauſe *vita* is not onely *Vivere*, *ſed valere*; not to live, but to live in health; therefore *Iob* calls God, the *Preſerver of men*. Bleſſe him in all, for all, that gives all; hee gives us all things that pertaines to life, and reſerves onely this Quit-rent. But by life, here I rather underſtand our ſpirituall life; whereby wee live to him, and in him, and whereby he lives in us.

To godlineſſe; whatſoever conduceth to grace and glory. By his grace wee come to godlineſſe, and by godlineſſe to life. Hee provides not onely temporally for us, that we may live here; but eternally, that we may live for ever. The things hereto belonging are the graces and gifts of the Spirit: ſome thinke that theſe principall graces are but ſeven: becauſe ſaid, *Revel.* 4. 5. There were *ſeven* lampes of fire burning before the Throne, which are the *ſeven* Spirits of God: prefigured by the [b] *Stone* with *ſeven* eyes: by the *ſeven* Lampes of one Candle-ſticke, *Zach.* 4. 2. by the *ſeven* Hornes of one Lampe, *Revel.* 5. 6. which are the *ſeven* Spirits of God. Some have numbred and deduced them from *Eſay* 11. 2. The Spirit of wiſdome, of underſtanding, of counſell, of might, of knowledge, and of the feare of the Lord. But to make up the number, they put in *The Spirit of Pietie*; for it is not there expreſſed; there are but ſix according to our account: we may ſay of them, as of the ſeven Starres; *Quas ſeptem dicunt, ſex tamen eſſe ſolent:* Men ſay they are ſeven, but they are wont to be but ſix. But it is certaine, this ſeven-fold number is put for an infinite number; all graces that belongs to life and godlineſſe. [c] No good thing will he withhold from them that walke uprightly. This is an immenſe fountaine; the Lord fill all the buckets of our hearts at this Spring: and give us capable ſoules, as he hath a liberall hand.

But now is there ſuch a receit, and muſt there not be an Account? Yes, [d] To whom much is given, of him ſhall bee much required. If there be *Acceptio*, there muſt follow *Redditio:* and that both *in Quali*, and *in Quanto*; in Portion, the ſame; or in proportion, ſomething anſwerable to it. If the thing given be ϖολὺ, much; the thing required is not μικρὸν, little: and this ſhall be exacted in obedience, or extorted in vengeance. [e] *After a long time* the Lord of the ſervants comes, and *reckoneth* with them, though it be long, yet at laſt to a reckoning. Whether the talent be hid in idleneſſe, or waſted in riot; it ſhall be ſpoken. *Give account of thy ſtewardſhip*, for thou muſt be no longer *ſteward*. GOD is not like *Pharaoh* and his Taske-maſters; that allow no ſtraw, yet exact the full tale of brickes. Hee is unjuſtly taxed, to reape where he hath not ſowen, and to gather where he hath not ſtrewed, *Matth.* 25. 24. No, but if he hath planted a Vineyard, and dreſſed it with carefull coſt, hee lookes for Grapes. If GOD fill *Ioſhua's* heart with his Spirit, hee will fill his hands with buſineſſe. If Saint *Paul* hath abundant Grace, he muſt have abundant labours.

[ſ] Act. 7. 25.
[t] Dan. 4. 30.
[u] Habac. 1. 16.
[x] Jam. 1. 17.
[y] Pſal. 127. 2.
[z] Ier. 9. 23.
[a] 1 Tim. 6. 17.
* Pſal. 22. 9.
[b] Zach. 3. 9.
[c] Pſal. 84. 11.
[d] Luke 12. 48.
[e] Matt. 25. 19.

Every gift is obligatory; and whatſoever benefits us, *ipſo facto* binds us. Now what ſhall we anſwere for the intereſt, that have miſpent the principall? Have wee received all, and ſhall wee account for nothing? yes, the bookes ſhall be opened, and there are ſet down all the particulars of our receits and expences. There is Item received Strength, and laid out oppreſſion. Item received riches, and laid out Covetouſneſſe. Item received Health, and laid out riot and drunkenneſſe. Item received garments, laid out Pride. Item received Speech, laid out ſwearing and lying. Item received Sight, laid out luſting. Or perhaps your layings out are more. Item ſo many ſcore pounds laid out in malice and ſuites at Law: ſo many hundreds in luſts and vanities: ſo many thouſands in building great houſes. Item to the poore in our will to be payed at our death. 40, ſhillings: to the Preacher for a funerall oration to commend us, halfe a Soveraigne. Will this Bill goe curtant, when God comes to caſt it up? no, if theſe accounts be not mended in this life, we ſhall never have our *Quietus eſt* in the life to come. Let us then be good in our office, and make our reckonings even: that it may be ſaid to every one of us. [f] Well done good and faithfull ſervant, enter thou into the joy of thy LORD. Thus he that gives us all things that belong to temporall life and godlineſſe on earth, will alſo give us all things that belong to eternall life and glory in heaven.

[f] Matth. 25.23.

Through the knowledge of him that hath called us to glorie and vertue. Wee have conſidered the Fountaine, let us come now to the Conduit: the meanes or meritorious cauſe, through which all theſe precious gifts are beſtowed on us. This everflowing, and overflowing Conduit is CHRIST; [g] *in whom dwells all fulneſſe.* Now for us, *Quantum vas fidei capacis afferimus, tantum gratiæ inundantis haurimus.* The more capacious a veſſell of faith wee bring, the greater meaſure of grace we ſhall receive. In this Conduit obſerve two generalls: the water of life, which is our effectuall *calling to glorie and vertue:* and the Pipe or Bucket to draw and derive it to us, *the knowledge of Chriſt.* In the former conſider foure circumſtances; the Mover, the motion, the moved and the terme: who, what, whom and whither.

[g] Col. 1.19.

1 Who hath called us, CHRIST: He only can call home ſinners. *Luk* 19. 10. *Mat.* 9.13. *I came to call ſinners* to repentance; I, not Man, nor Angels: God onely can make *filios Abrahami, ex lapidibus Iordani:* can of ſtones raiſe up children to *Abraham.* He that could turne ſtones into bread, can turne a ſtony heart into that mercy to give bread. He that could fetch water from a rocke, can drawe teares from our flinty hearts. Man may imprint a conceit, God onely can worke a conſent. The Preacher may unfold the myſteries of the Goſpell, and effect a knowledge in the braine: but *Cathedram habet in cœlis qui corda docet;* hee hath a pulpit in heaven, that preacheth to the conſcience. To reſigne our ſelves to the truth, here is the finger of God. You will ſay, it is eaſie to thinke; no, we cannot thinke a good thought of our ſelves. Thought is free; no, the thought is Gods bond-ſervant. It is eaſie to beleeve: no, for [h] faith is the faire gift of God. Yet, it is eaſie to will: no, it is He that worketh in us, both *to will and to doe,* at his good pleaſure. *Phil.* 2. 13. Mans will is a fugitive *Oneſimus,* God muſt call home that runnagate, ſubdue that rebell. Yet when we have begun, it is eaſie to continue: no, *perficit, qui efficit:* He that *begunne* a good worke in us, will *performe* it. *Phil.* 1.6. IESVS is the *Founder* and the *Finiſher* of our faith, *Hebr.* 12.2. But we can ſuffer for him at our pleaſure: no, *datur pati:* it is given to us to *ſuffer* for his ſake, *Phil.* 1. 29. [i] *Without me ye can doe nothing;* not *parum,* but *nihil.* But in him, and through him all things: I can doe all things through him that ſtrengthens me, *Phil.* 4. 13. In our ſelves wee are weake Captives, [k] in him more than Conquerors. But if yee conſent and obey, you ſhall eate the good things of the land. *Eſa.* 1. 19. Yet is it neither of the willer, nor of the runner, but of God that ſhewes mercie. *Rom.* 9. [l] *VVith my whole heart have I ſought thee:* Did he bend his owne heart to it? No, but praies, O let me not wander from thy Commandements. [m] *I will runne the way of thy precepts,* but when? *when thou ſhalt enlarge my heart.* My Sonne, *keepe*

thy

[h] Phil. 1.29.
[i] Ioh. 15.5.
[k] Rom. 8.37.
[l] Pſal. 119.10.
[m] Verſe 32.

thy heart : yet it is the [n] *Peace* of God that keeps the heart in CHRIST IESVS. Gods imperative inferres no potenciall, but an optative : *Da quod jubes* ; Lord, give what thou biddeſt, and bid what thou wilt. *Lex imperat, fides impetrat* ; the Law chargeth obedience, but faith obtaines forgiveneſſe. *Turne us, good Lord* ; *ſo ſhall we be turned.* None comes to the Sonne, unleſſe the Father draw him : and if the Father hath once given us into his hands, no devils in hell ſhall ever be able to pluck us out.

2 What is the Action ; *Hath Called.* There was a time when Chriſt came perſonally to call ; [o] *Hee went out early in the morning to hire labourers into his Vineyard.* He went out ; *liceat dicere, exiit à ſe, ut intret in te ; imo ut te convertat in ſe. Pontan.* He went out of himſelfe, that hee might come into thee, that hee might convert thee into himſelfe. He went out from his Majeſty that is inviſible, to his mercy that is manifeſted in his workes. Now he calleth at divers times, in divers places, and after divers manners.

At divers times ; all houres of the day he is calling. *Mat.* 20. At the firſt houre, the third, the ſixth, the ninth, the eleventh. In all ages of the World ; before the Law he called *Abel, Enoch, Noah, Abraham* : under the Law, *Moſes, David, Eſay, &c.* Vnder the Goſpell, Apoſtles, Martyrs, &c. and now us, [p] upon whom the ends of the world are come : this is *Hora noviſſima*, 1 *John* 2. 18. The eleventh houre at the leaſt. He called ſome at the firſt houre ; *Samuel, John Baptiſt*, ſanctifying them from the wombe. Others in the third houre, their youth : as young *Daniel* and Saint *Iohn* the Evangeliſt. *Diſcipulum minimum Ieſus amavit plurimum, Ieron.* That little Diſciple CHRIST greatly loved. Other, in the ſixth houre ; as *Peter* and *Andrew* : others in the eleventh, as *Gamaleel, Ioſeph* of *Arimathea.* Some not onely at the laſt houre, but the laſt minute, as that one malefactor upon the Croſſe. One ſo, that no man ſhould deſpaire : but one ſo, that no man ſhould preſume. Thus [q] *All the day long* he ſtretcheth forth his hand to call us : woe unto us, if none of theſe houres can reclaime us ; for then the night followes, wherin is no more calling to grace, but to judgement.

In divers places ; ſome from their ſhips, other from their ſhops. *Peter* and *Andrew* fiſhing on the ſea, *Matthew* fiſhing on the land. It is a great matter to convert a mariner forth of his ſhip : but a greater wonder to convert a Publican forth of his ſhop. Some from the market, *Matth.* 20. 3. ſome from the hedges, *Luke* 14. 23. *Paul* in his furie. *Acts* 9. 1. breathing out threatnings and ſlaughter : *Henry* 8. in his diſcontent : the Pope denies his juſt divorce, hereon he juſtly denies the Pope. Let none deſpaire ; he can call Gallants at the Court, Ruffians at the Taverne, covetous merchants at their warehouſes ; yea he can call uſurers at their bankes. But indeed theſe laſt he ſeldome does call ; thoſe baptiſed Iewes ſeldome repent. You have ſeene drunkards, theeves, and adulterers weepe at a Sermon ; you never ſaw an uſurer ſhed a teare.

After divers manners. Firſt, by the preaching of the word ; and herein he uſeth two bells to ring us to Church : the Trebble of mercie, and the Tenor of judgment. [r] Out of the Throne proceed lightnings, and thundrings, and voices. *Lightnings* that illuminate the darke aire of the world : *thundrings*, the menaces againſt corruption and vices ; laſtly, the ſweet *voices* of comfort that preacheth [ſ] libertie to captives, and proclaimes the acceptable yeare of the Lord. One ſaid, our hearts are all of ſinne, but our eares are all of mercie : he that will pleaſe us with a ſong, muſt ſet it to the tune of the Goſpell : we can heare nothing but *Pax vobis* : and ſee nothing but *Ecce Agnus* : as if the Law were of no further uſe, like an old Almanacke out of date. But we know that *Moſes* and *Chriſt* met upon the *mount*, *Matth.* 17. not the Law alone, nor the Goſpell alone ; but *Moſes* and Chriſt, the Law and the Goſpell are conjoyned. Next hee calls by his Iudgments : thus he heats our iron hearts in the fornace of afflictions : that *nocumenta* might bee *documenta* ; mens ſufferings their inſtructions. *Quod leviter nocet, ſalubriter docet*, that which makes the body

[n] Phil. 4.7.

[o] Matth.20.1.

[p] 1 Cor.10.11.

[q] Rom.10.21.

[r] Revel.4.5.

[ſ] Eſa.61.1.

ſmart, makes the ſoule wiſe. Doth God afflict us? he calls us to repentance; for
t Rom. 5.3. [t] *Tribulation workes patience.* Whileſt we are thus exerciſed either *De malis illatis;*
vel de bonis dilatis: with ſorrowes inflicted, or with hopes delaied; God calls us
home to himſelfe. He often conveyes holineſſe through the wounds of afflictions:
the perſecuted Church, *Cant. 2.14.* flies like a *Dove to the clefts of the Rocke;* neſtles
her ſelfe in the wounds of Ieſus Chriſt. Trouble is a meſſenger, that ſpeakes
thus to us; make your peace with God. Thou cmo plaineſt that thou art afflicted
on every ſide, groaneſt under thy burden, after many changed ſides crieſt out of unremedied
paine: alas, thou repenteſt not: trouble came on this meſſage, to teach
thee repentance: give the meſſenger his errand, and he'l be gone. Laſtly, by mercies,
thus we have him frequently calling; he ſowes mercie upon us with a liberall hand
now the patience and long ſuffering of God lead us to repentance. *Romans* 2.4. God
ſpares the ſinner, but let not the ſinner ſpare his ſinne. Wee have hard hearts, if the
bloud of the Lambe cannot ſoften them: ſtony bowels, if ſo many mercies cannot
melt us. What was *Pharaohs* greateſt plague? not the murraine on his beaſts, nor
the haile on his fruits, nor the bloud in his waters, nor the blaines on his fleſh, nor the
firſt borne ſlaine in his families; but *Durum cor*, a hard heart. They write of a
northerne fountain, that turnes all things it receives into ſtones: and a cholericke ſtomacke
converts all meates into choler: ſo a hard heart turnes even Gods ſofteſt mercies
into hardneſſe.

Thus God calls; for Chriſt his ſake let us goe. [u] *It is the voice of my Beloved;*
u Cant. 2.8. x Ioh. 7.37. Let us runne to him. [x] In the laſt and great day of the feaſt, Ieſus *ſtood* and *Cryed*,
&c. ſtood up, *ut conſpiratur*, that he might bee ſeene: cryed *ut audiretur*; that hee
might be heard. He is audible in his word, viſible in his Sacraments, in both hee
calls. I ſtand at the dore and knocke. *Revel.* 3.20. *Oſtium eſt & ad oſtium pulſat:* he
that is our dore of entrance, knockes at our dore for entrance. It is fit wee ſhould
knocke at his dore, not he at ours. But if he does knocke, let not him ſtand without,
a Cant. 5.2. [a] till his head bee filled with dew, and his lockes with the drops of the night. He
is *In via veriteas, in veritat via, in utraque vita:* He is the way in the truth, and the
truth in the way, and in both the *life.* He calls, yet complaines, [b] *Ye will not come unto*
b Ioh. 5.40. *me* that you might have life. Goe we then to him; *Reficieris ſi acceſſeris, Deficieris ſi*
receſſeris. Aug. Come to him and live, depart from him and periſh. Let not Chriſt
c Eſa. 49.4. call in vaine, nor his Miniſters ſay; [c] We have laboured in vanitie, and ſpent our
ſtrength for nought. Faith and repentance are two ſhort leſſons, yet Iſrael was fortie
yeares before they could learne them. If God call upon us, and men will not
d Prov. 1.28. anſwer: they ſhall [d] call upon him when he will not anſwer. God ſhall ſay to the
reprobates. Be it to you according to your deſerts. To ſin is to depart from God;
e Matth. 25 41. therefore [e] *Depart* from me: you loved curſing, therefore depart *yee curſed:* the
fire of anger, of malice, of luſt hath burned in your hearts, therefore depart *into fire:*
you would have ſinned everlaſtingly, therefore depart into *everlaſting fire:* you have
harkened to the devills temptations, you muſt feele the devils torments; into fire
f Hebr. 3.11. *prepared for the devill and his Angels.* Abuſe not his calling, leſt he [f] ſweare in his
wrath that thou ſhalt never enter into his reſt. He ſend for us friendly, freely, frequently:
g Luke 14.24. let us make no excuſes, leſt he vow [g] that none of thoſe bidden gueſts ſhall
taſte of his ſupper. Many cry, O Lord why haſt thou forſaken me? to whom he
b Iob 21.14. replies, ô man why haſt thou forſaken me! they ſay to the Almighty, [h] depart
i Matth. 7.23. from us, we will none of thy wayes: therefore God ſhall ſay to them, [i] depart from
me yee that work iniquity. They that forget God calling on them in health, ſhall be
rejected calling on him in ſickeneſſe. The groaning reprobate ſhall ſay, *Veni Domine
ad ſolatium*, come Lord to comfort: but God to him, *veni improbe ad judicium*,
come ſinner to judgement. Then as *Æneas* for his loſt wife *Creuſa, Nec quicquam ingeminans
iterúmque iterúmque vocabis;* thou doubling thy cryes, ſhalt call for him
k Mat. 25.34. that will not heare. But to the faithfull and obedient ſhall be a ſweet voice [k] *Come,*
for you deſired to come; *yee bleſſed*, you loved bleſſing, and it ſhall be unto you, you

have ſerved, you ſhall raigne; *Inherite the kingdome prepared for you.*

3 Whom hath he called? *Vs*, us miſerable ſinners; that were deafe, and could not heare him: Lame, and could not meet him: blind, and could not ſee him: dead, and could not anſwere him. *Vs*, farre enough off, without God, without hope in the world. It was not ſufficient, that he payed himſelfe our debt in the bloud of his owne Sonne; and made a glorious Treaſurie of his ineſtimable merits; but he muſt alſo call us to the participation: otherwiſe Chriſt might have beene rich enough in merits, and God in mercies; and yet we ſtill beggers.

4 To what? *To glory and vertue*: ſome read *By glory and vertue*, other *To* glory and vertue, διὰ δόξης, &c. The ſenſe is good and receivable either way; a word or two of them both.

If we take it, *By* glory and vertue, the ſumme is this, CHRISTS calling is ſo effectuall, when he joynes with the word of his grace, the grace of his word, that it ſhall worke without controle: it ſhall take *virtuall* and *glorious* effects. God had a purpoſe to call the Gentiles, there were barres againſt it. [l] *Goe not* into the way of the Gentiles: [m] *it is not meete* to take the childrens bread and caſt it to dogges. Yet when thoſe children [n] put from them the Goſpell, and judged themſelves unworthy of everlaſting life, it came to the Gentiles: God did effect it by *glory* and *vertue*. God promiſed, *Romans* 11.26. that all Iſrael ſhall be ſaved: there were obſtacles enough againſt it: the bloud of Chriſt on their heads, they revile and curſe him in their ſynagogues, they are wanderers on the face of the earth; yet they ſhall be brought to the fold, by *glory* and *vertue*. So it was with us, God had purpoſed the Goſpell to England, ſealed up many ſoules there to eternall redemption. Were there no impediments? Yes, *Queene Mary* made a ſtop, put out the light, ſmote the Shephards, ſcattered the ſheepe, burnt the profeſſors, leagu'd with the Spaniard, yeelded all to the Pope: all is now bung'd up in ignorance, the devill is jocund, mens perdition as cock-ſure as he would wiſh it, ſaving only he muſt ſtay the time of their comming to hell. Yet ſhall there be no eluſion of Gods will; even then the Patroneſſe of ſuperſtition died; *Queen Elizabeth* of bleſſed memorie was advanced into the throne, all the clouds of error were diſperſed. God now lifts his Church out of her ſwoune, dilates his kingdome, to ſave our ſoules, our fathers before us, our children after us; which the mercie of God continue to us and ours, ſo long as the Sunne and Moone endure: all this *by glory and vertue*.

To glory and vertue, according to the common reading. How hath God already called us to glory and vertue? In two reſpects: *quoad inchoationem* in preſent being, *quoad perfectionem* in hope. Firſt, for our preſent eſtate we muſt underſtand by *Glory*, the honour of being Chriſtians: by *vertue*, the good life that becometh Chriſtians: to both theſe we are called:

To glory; is there any glory in this world belonging to a Saint? any account of a man ſo mortified to temporall things are we not the refuſe, and [o] off-ſcouring of all things? well, we have ſtill a great *glory* by our calling, albeit carnall eyes cannot ſee it; or will not take notice of it. For if there were ignominie in thraldome, then is there *glory* in freedome. [p] Stand faſt in the libertie, wherein IESUS CHRIST hath made you free. We are not borne free, but new borne free. It is great glory for us (naturally) ſlaves, to be made by CHRIST free-men: but greater glory to be made *Kings*, *Revel.* 1. So we that beleeve are truely noble, for brethren and ſiſters to CHRIST, and ſo of the bloud royall of God. [q] To as many as receive him, he gives right and priviledge to be the Sonnes of God. O happy Chriſtians! Let others boaſt their Generation, we our Regeneration. This is the beſt ornament of bloud, the nobleſt part of the Scutchion, the faireſt flower in the Gentlemans Garland. The youngeſt brother beares the armes of the eldeſt; ſo we of our elder brother CHRIST. Not my bloud, but my Chriſtianitie makes me noble, ſaid that noble martyr. Now this greatneſſe is got by our littleneſſe, the greateſt glory comes by humility. *Si gloriam cupis, gloriam deſpice: ſic omnibus eris glorioſior*, *Chryſ.*

If

[l] Matth. 10.5.

[m] Matth. 15. 26.

[n] Acts, 13.46.

[o] 1 Cor. 1. 13.

[p] Gal. 5. 1.

[q] Iohn 1. 12.

r Wiſed. 5. 4.
ſ 1 Cor. 4. 13.

If thou deſireſt glory, deſpiſe it: ſo thou ſhalt be moſt glorious. [r] The world hath the godly in deriſion, and a proverbe of reproch: count their life to be madneſſe, and their end without honour: [ſ] as the filth of the world, and the off-ſcouring of all things. But *Nemo miſer alieno ſenſu, ſed ſuo:* no man is miſerable becauſe another ſo thinks him, but becauſe he ſo feeles himſelfe. But the Lord hath called us to glory: and made us ſonnes to a King, *Iohn* 3. 2. brothers to a King, *Heb.* 2. 11. heires to a King, *Rom.* 8. 17. yea even to the king of glory. He were a poore ſot, that would be aſhamed of the alliance which the King ſhould challenge of him: yea poore is even that king that is aſhamed of the Sonne of God, offering his brotherhood. *Deſpicit mundus, reſpicit Dominus:* men are aſhamed of thy kindred, the Lord Ieſus hath called thee to *glory.*

t 1 Theſ. 4. 7.
u Tit. 2. 12.
x Luke 8. 46.
y Luke 6. 19.

To vertue, as well as to glory. [t] For God hath not called us to uncleaneſſe, but to holineſſe. *All things are yours*; not to abuſe with riot, but to uſe with moderation, and to enjoy with comfort, 1 *Cor.* 3. 22. Becauſe (by faith) *yee are*, and by obedience you are knowne to be *Chriſts, and Chriſt is Gods.* [u] The grace of God that brings ſalvation to us, teacheth us to live godly, righteouſly, and ſoberly: that is the vertue whereunto we are called; to deſpiſe the world, and pleaſe the Lord. *Magnæ virtutis eſt cum fælicitate Luctari: magnæ fælicitatis eſt a fælicitate non vinci, Aug.* Our vertue is to fight with vanitie; and our great happineſſe not to be overcome of happineſſe. *Qui deficit ſibi, ut adhæreat virtuti, amittit quod ſuum eſt, accipit quod æternum eſt, Aug.* Hee that denies himſelfe and ſtickes to vertue; loſeth his owne which he could not keepe, and getteth that happineſſe which he cannot loſe. Now CHRIST that calls us to vertue, gives it. [x] Some body hath *touched me*, for I perceive that *vertue* is gone out of me. There is no vertue but it comes from him: the woman touched him, but it was not her finger, but her faith, that drew out that vertue. Nor was this vertue in his garments; for living they thronged him, dead they parted them, yet were never the better. So many now may *tangere panem Domini*, touch the bread of the LORD: yet not *contingere panem Dominum*, not touch that bread which is the Lord; becauſe their faiths and their fingers goe not together. Thou art called to this *vertue*, come and take it: throng upon CHRIST for it, let nothing keepe thy faith backe, [y] *The whole multitude ſought to touch him: for there went vertue out of him, and healed them all.* If the glory of vertue doe not firſt enter into thee, thou ſhalt never enter into the vertue and triumph of glory.

a Revel. 7. 9.
b Phil. 3. 21.

Thus hath GOD already called us to glory and vertue, in reſpect of an inchoative fruition: hereafter we ſhall come to a perfect and plenary poſſeſſion. The *vertue* there, is a pure white garment without ſpot: and the *glory* a golden crowne of eternity. Gods children have three ſuits of apparell; blacke, red, and white. Here we are either in blacke mourning, or in red perſecuted; there wee ſhall be onely in white glorified. [a] A great multitude ſtood before the Lambe, *in white robes*, and palmes in their hands. *White*, is *Symbolum innocentiæ, lætitiæ, beatitudinis*; is the ſymbole of Innocency, of Ioyfulneſſe, of bleſſedneſſe: of Innocency, becauſe it is neither ſpotted nor died: of Ioyfulneſſe, becauſe oppoſed to blacke, which is the garbe of ſorrow: of Bleſſedneſſe, becauſe the ſtate there is not ſubject to any change. It matters not what ragges we were below, ſo we may be clothed with that *white* above: we now mourne in blacke; but thoſe teares ſhall worke a miracle through CHRIST, and change all our garments into *white*. Have *vertue*, if thou wouldeſt have *glory*: be wee here conformed to CHRISTS Image, and then he ſhall [b] change our vile body, that it may be faſhioned like his glorious body, by that mighty working whereby he ſubdues all things to himſelfe. For the *Glory*, it is unſpeakeable: eye hath not ſeene, nor eare heard, nor have entred into the heart of man, the things which GOD hath prepared for them that love him, 1 *Cor.* 2. 9. *Auguſt. Oculus non vidit, quia non eſt color: nec auris audivit, quia non eſt ſonus: nec illa intravit in cor hominis, quia cor hominis intrabit in illam.* The eye hath not ſeene it, becauſe it is not colour : nor the eare heard it, becauſe it is not ſound: nor hath it entred into the heart of man, becauſe the heart of man muſt enter into it. *Enter thou into the joy of thy Lord :* for it is too great to enter into thee. If we durſt pray with *Moſes, Exod.*33.18. Lord, *ſhew us thy glory :* hee would anſwer, *there is no man ſhall ſee mee, and live.* Therefore Lord one day give it us : yes he will, for he hath called us to it. *Ibi vacabimus & videbimus, videbimus & amabimus, amabimus & laudabimus, eſſe quod erit ſine fine.* There we ſhall reſt and ſee, ſee and love, love and bleſſe, that glory which is and ſhall bee for ever. *Quis altus noſter finis, quam pervenire ad gloriam cujus nullus eſt finis ?* what elſe ſhould we propoſe for our end, than that glory which ſhall have no end ?

Thus I have brought your meditations up into heaven, and now you ſay, *Bonum eſt eſſe hic*; it is good being here, it is good leaving you there. *Satis*, enough and enough againe; *Nunc dimittis in pace*, it is high time to bleſſe you with a diſmiſſion, or diſmiſſe you with a bleſſing: we have opened the Fountaine, but you know the Cocke is behind, that muſt derive the water of life to your hearts; *Through the knowledge of Ieſus Chriſt.* I know this point is too ample for the ſmall remnant of the fugitive time, and therefore a while I ſuſpend it. And now you may ſay, the Sermon is done: and yet would to God you could ſay ſo truely, that it was done. But as a learned Divine obſerved out of *Veri-dicus Chriſtianus*, the Chriſtian Tell-troth. When a great Lady asked her ſervants, whether the Sermon were done or not; they anſwered, it was done: ſhee pleaſantly replied; *Dicta, non facta concio*; it was ſpoken, it was not done. Christ hath called you to *glory* and *vertue*, to godlineſſe here and ſalvation hereafter : if now your hearts come home to him in obedience, then the Sermon is done indeed. But if you cleave to the world; and care more to bring wealth to your purſes, then Christ to your conſciences; the Sermon is ſpoken, it is not done. It is ſpoken and done by the Preacher. God grant I may ſay, It is anſwered and done by the hearers. O how beautifull were it to behold ! your growth and ſtature in grace confeſſing, and recompencing, the ſpirituall food which you have received.

Verſe 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the Divine nature, having eſcaped the corruption that is in the world through luſt.*

I Should come immediately to theſe words, but that in the former building there was a peece of timber left out now to be inſerted. It was the *knowledge* of our Caller. Now this point of *knowledge* (to avoid multiplicity of diſcourſe upon the ſame argument) may fitly be conſidered in the word of connexion, that knits the verſes together; δι' ὧν, *whereby*. But firſt I will let the words fall into parts by diſtribution. In the whole verſe we may obſerve:

- A
  - Conveiance, and herein the
    - Inſtruments, *whereby.*
    - Materialls, *Promiſes.*
    - Latitude of them for
      - Quantitie, *Great.*
      - Quality, *Precious.*
    - Forme, a deed of gift; *Hath given.*
  - Inheritance, *Partakers of the Divine nature.* This is qualitative, and may be exemplified in a ſeven-fold relation; as
    - Servants of a *Maſter.*
    - Subjects of a *King.*
    - Sonnes of a *Father.*
    - Fellowes of a *Societie.*
    - Members of a *Head.*
    - Branches of a *Tree.*
    - Spouſes of a *Husband.*
  - Deliverance wherein conſider the
    - Diſcoverie of danger, *The corruption that is the world through luſt.*
    - Recoverie from that danger, *Ye have eſcaped it.*

Whereby. Wee begin firſt with the Inſtrument, and ſo are fitly mette with the point which before eſcaped us. For this (*whereby*) ſtands like a *Ianus*, looking both to the matter paſt, and to come: the matter paſt was the *knowledge of Chriſt*, which was to this place reſerved, that we might have good occaſion to perpend the vertue of it. *Whereby.* The ſumme of the point is this; The true knowledge of CHRIST is the meanes, *whereby* are conveyed to us all the promiſes of mercie. One was of opinion, that a Philoſopher excells an ordinary man, ſo much as an ordinary man excells a beaſt: but every true Chriſtian excells a philoſopher as much as a philoſopher does a dunce. They ſcarce knew God in his creatures, we know God in his CHRIST. *Ignoti nulla cupido*; as we ſay, uncouth, unkiſs'd: we muſt looke before we like, diſcerne before we can deſire. *Mine eyes have ſeene thy ſalvation*, ſayes old *Simeon*; therefore *Nunc dimittis*, now leſt thy ſervant depart in peace, My corporall eyes have ſeene thy man-hood, my ſpirituall eyes have ſeene thy God-head; which is *thy ſalvation*: *ſalutare ſuum*, as giving it: and *ſalutare meum, my ſalvation*, as receiving it. Neither is this *Salutare Singulare*; but whoſoever hath ſeene and *knowen* this ſalvation, by his eye of faith, will earneſtly deſire it: as *Stephen* ſaw the Lord Ieſus at the right hand of God, therefore longed to come to him, *video, venio.*

There is no pleaſure ſo ſweet as *knowledge*, no knowledge ſo ſweete as that of religion, no knowledge of religion ſo ſweet as that of CHRIST: for this [c] *is eternall life to know God, and Ieſus Chriſt* whom he hath ſent. There is no entring into heaven without [d] *doing the will of God*: there is no doing it without knowing it. If firſt *ye know* theſe things, happy are ye if *ye do them*, * Ignorance is not then the mother of devotion, but the grandmother of irreligion. Let us never thinke that God will accept our verdict at the barre, when we give it up with an Ignoramus. Let us therefore uſe the meanes to get knowledge. 1. Read the Scriptures, that's Gods will, there's knowledge, *Iohn* 5. 39. 2. frequent the Temple, that's his houſe, there's knowledge. [e] I thought *to know* this, but it was too hard for me; *Vntill I went into the Sanctuary of God*, then I underſtood it. 3. Reſort to the Communion, that's Gods maundie, there's knowledge: this [f] *ſhewes the Lords death till he come.* 4. Conſult his Miniſters, for the *Prieſts lips preſerve knowledge*: there heare Gods oracle: yet after all this, glory not in thy knowledge.

Quamvis Sceva ſatis per te tibi conſulis, & ſcis,
Diſce docendus adhuc. Horat.

Hee that is proud of his knowledge, is a prodigie; for hee hath the gowt in the

[c] Ioh. 17.3.

[d] Matth. 7.21.

* Ioh. 13 17.

[e] Pſal. 37.17.

[f] 1 Cor. 11.28.

wrong end: others have it in their feete, he hath it in his pate. They that ſaw moſt of God, ſaw but his hinder parts: and in glory, when we ſhall ſee him face to face, it ſhall not be a *Comprehenſive, but apprehenſive knowledge*. It is not poſſible for men or Angels to know ſo much of God, as he knows of himſelf. Only the bleſſed Trinitie fully knows it ſelfe in the unitie of Deitie. We have now *ſcientiam aptam* a fit knowledge: then *Scientiam adæquatam*, a knowledge proportionate to our perfection.

But every man pleads his knowledge; let him then ſhew it in the effects. *Scientia conſcientiam dirigit, Conſcientia ſcientiam perficit*, knowledge directs conſcience, conſcience perfects knowledge. Abuſed knowledge will enhaunſe judgement and puniſhment: for this, were the ſinnes of the Iewes, *cæteris paribus*, greater than the ſinnes of the Gentiles: becauſe *in Iury God was knowne*, and his *Name great in Iſrael*; it was *not ſo with other nations*, neither had the Heathen the knowledge of his lawes. The ſinnes of us Chriſtians, other circumſtances being matches, are greater than the ſinnes of the Iewes; becauſe our knowledge is more. They had but an *Aſperſion*; line to line, *here a little and there a little*: we have an *Effuſion, Acts* 2. 17. I will *powre* out of my Spirit upon all fleſh. [g] Now after *you have knowne God*, how turne you againe to thoſe beggarly elements? will you ſweare, that know you ſhould not ſweare? will you defraud, that know you ſhould deale juſtly? [h] *Yee have not ſo learned* CHRIST. If *Barbaria* wring her hands for knowing ſo little, beware leaſt Chriſtendome rend her heart, for knowing ſo much to ſo little purpoſe. Knowledge doth elevate or lift up the ſoule: but if it be abuſed, it ſhall give her the greater fall. Becauſe the precipice is from on high, like ſtarres that the red Dragons taile ſwoop'd from heaven; it ſhall fall like an Angell of light into utter darkeneſſe, *validiora exempla, quàm verba*: deeds prove more than words: never tell me your ſcience, ſhew to me the fruits of your good conſcience. Albeit your words be never ſo lowd, if your workes be lewd: though you were ſonnes of thunder; yet a cracke in the Inſtrument will ſpoile the ſound; as *Iupiters* adulterie did even among children diſcredit his thunder. Our knowledge without holineſſe, is like *Vriahs* letters that contained his owne death, 2 *Sam.* 11. To ſuch they are letters of bloud, commendations to Satan. As that ſervant in the Comedie; *Egomet tabellas detuli, ut vincirer?* Have I brought letters to bind my ſelfe? ſo theſe two, diſcoyned, commend a man to hell; *Goe bind him hand and foote*, and throw him into utter darkeneſſe. Sinne even in ignorance is a tallent of lead; but ſinne in knowledge is a milſtone to ſinke a man to the loweſt. *Bona noſcere, et mala facere*; to know good, and doe ill, makes a mans owne mittimus to hell. Among arts the mathematickes are moſt commended, becauſe they ſtand upon infallible demonſtration, you thinke your ſelves good artiſts in Chriſtianitie, and profeſſe good knowledge in religion; let me ſee your mathematickes, ſome demonſtration. *Shew me thy faith by thy workes*; there's a demonſtration. *Let your light ſo ſhine on earth*, to the glory of your Father in heaven; there's a demonſtration. Feed the hungry, releeve the poore, there's another demonſtration. Give me this mathematicall part of divinitie, that conſiſts in demonſtration. *Non in fictis, ſed in factis: non in lectione ſed in dilectione, Aug.* This parcticall part is the object of mans eye: we cannot ſee the knowledge in your braines, but by the workes of your hands. You muſt doe, if you would be ſure you know: and you muſt know if you would be ſure of comfort.

Great and precious promiſes. From the Inſtrument we paſſe to the materialls conveighed; *Promiſes*. This is the conveighance of the Goſpell, therefore it is called a covenant; *Fædus promiſſionis*; the covenant of *promiſe*. The law gave menaces, the Goſpell gives promiſes. It was the condition of the law, *Doe this* and live: it is the *Promiſe* of the Goſpell; *Beleeve* and thou ſhalt bee ſaved. Indeed they had promiſes under the law, but not by the law: for whatſoeuer was promiſed in the old Teſtament, belongs properly to the new. *Lex imperat, fides impetrat*: the law came by *Moſes*, and by the Law death: Grace comes by IESVS, and by grace life, *Cajetan* ſayes truely of the Law, that it does *claudere ſibi*

[g] Gal. 4.6.

[h] Eph 4.20.

ſubditos ſub peccato; *pracipiendo, non adjuvando*; That it ſhuts up all thoſe are under it, under ſinne; by commanding, but not by helping. But the Goſpell brings mercy; *Promittit, immittit*; *offert, affert*; to our houſes, to our hearts. *Irenæus*, to ſome of his time that asked, *Quid novi attulit Chriſtus*; What new thing Chriſt brought with him into the world; anſwered, *Illum cuncta renovaſſe*; That he had made all things new, [i] *Old things are paſſed away: behold, all things are become new.* He fulfilled the old Prophecies by his new workes: ceaſed the old Sacrifices by his new Sacrifice: aboliſhed the old Sacraments, thoſe bloudy ones of Circumciſion and Occiſion, by his new Sacraments: gave us a new Commandement, a new Teſtament: puts in the roome of old menaces, new *Promiſes*. And theſe new things are *Virtute majora, utilitate meliora, actu faciliora, numero pauciora*; For vertue greater, for profit better, for uſe eaſier, for number fewer. Our faith is more lightſome to beleeve *in Chriſtum miſſum*; theirs, more obſcure, *in Chriſtum promiſſum, Kilius.* [k] *But is the Law againſt the promiſes of God?* God forbid. For if there had beene a Law given, &c. whereto then ſerveth the Law? yes, it hath a civill and a religious uſe: Civill, to reſtraine us from, and chaſtiſe us for ſinnes: and for this cauſe it is honoured even of the Politicians of the world, who though they will not themſelves beleeve the Goſpell, yet would have other men obſerve the Law, for their owne peace and tranquilities ſake Religious, for it is our *Schoole-maſter* to bring us to Chriſt, *Galath.* 3.24. Now the office of a Schoole-maſter is double, *Dirigere, & corrigere*: ſo the Law doth direct to good workes, and corrects for evill workes, *Aret.* It reveales ſinne, that as in a glaſſe wee ſee our miſery, and the penaltie due to tranſgreſſion. It is a corroſive laid to an old ſore, not to heale the ſore, that's not the act of a corroſive; but to eat out the dead fleſh, to make it alive and ſenſible, that ſo our wounds may be healed by the Goſpell. Therefore is not the Law contrary to the *Promiſe*; *Subordinata inter ſe non pugnant*; Things that are ſubordinate one to another, have a mutuall office of ſerving, not of contrarying one the other. *Ideo datur præceptum, ut præcipientis quæratur auxilium, Leo.* Therefore is the Law given, that we finding our owne diſabilitie to keepe it, might have recourſe to the Law-giver; to the ſufficiencie of Chriſt. For the Law ſo humbles a man with the griefe of ſinne, and terrour of Iudgement, that it ſends him packing to Chriſt, [l] *If any man ſinne*, and the Law tells us, we have all ſinned; *wee have an Advocate with the Father*, and this the Goſpell ſhewes us, even Chriſt the Propitiation for our ſinnes. It makes a man ſing with *David, Sweet, O Lord, is thy mercie.* The Law may *Exprimere peccatum*, but it cannot *Supprimere peccatum*; expreſſe ſinne, not ſuppreſſe ſinne. For that were to invade the office of the *Promiſe*: the office of the Law is to kill, the office of the *Promiſe* to give life. Thus we have in the Goſpell *Promiſſum vitæ*, the *Promiſe* of life; the Lord give us faith to apprehend *vitam Promiſſi*, the life of the *Promiſe* through IESUS CHRIST.

Great and precious. Here is the latitude of theſe materials, in their quantity and quality. They are for quantity *Great*, exceeding great: for quality, *Good*, exceeding good, *precious*. Great, for they promiſe a thing no leſſe than greatneſſe it ſelfe; the love of GOD, an immenſe kingdome, the world inviſible; in compariſon of whoſe greatneſſe this world it ſelfe is a Mole-hill: *Precious*, for if this temporall life bee held ſo precious, which wee know time muſt determine; how precious is that life which is equall with eternitie? If that life be ſo eſtimable, which is obnoxious to ſin, and waited on with miſery; in ſo much that all riches and jewels are rubbiſh in compariſon of it. [m] *Skin for skin, yea, all that a man hath, will he give for his life*; a truth from the father of lies: how precious is that life, where a man ſhall ſee nothing but what he loves, and love nothing but what he ſees! The beſt way to exemplifie the *Great Price* of theſe Promiſes, is to inſtance in ſome particulars. Hereof the Word of Grace is abundant: but a man that would commend a Spring-water, needs not drinke up the whole fountaine, one or two draughts is ſufficient. Take a taſte from *Math.* 11. 28. *Come unto me all yee that labour, and are heavie laden, and*

[i] 2 Cor. 5. 17.

[k] Gal. 3. 21.

[l] 1 Iohn 2. 2.

[m] Iob 2. 4.

I will give you reſt: a great and precious promiſe; if we conſider the Mover, the moved, and the motive. The Mover is Chriſt, Come unto *me*; not to the Mother, but to the Sonne; *Non ad Dominam, ſed ad Dominum,* Not to our Lady, but to our Lord. Send not others, but come your ſelves: come to no other but to me. The moved, *all that labour and are heavie laden*; that labour in your actions, are heavie laden in your paſſions, *Ferus.* That doe not carry ſinnes like corke and feathers, lightly on your ſhoulders, but groane under the unſupportable weight, and ſend forth prayers mixed with teares for eaſe. Come, not on your feet, but your faith; not on your legs, but your lives. The motive, *I will eaſe you*, or give you reſt. What; labour and grievous labour; a burden and an heavie burden; and yet I will eaſe you? a great and precious promiſe! The Phyſitian cannot ſay to his patient, I will cure thee: but thus farre, I will ſpare no invention of wit, no intention of will, no contention of power to helpe thee: onely the great Phyſitian of heaven can promiſe abſolutely, *I will eaſe thee.* [n] Caſt thy burden upon the Lord, and he will *ſuſtaine thee.* Take another: *Rom.* 8.28. *All things worke together for good, to them that love God.* All things, not onely Gods good things, but even our evill things. Afflictions that are moſt bitter, ſhall make us better: the ſharpeſt Rue ſhall be an herbe of grace. Yea, even our ſinnes; for ſuch is the goodneſſe of God, that *quod in pœnam dedit, in ſalutem vertit*; what at firſt he inflicted for a penaltie, he turnes to a mercy. *Peccatum triſtitiam peperit, triſtitia peccatum conteret, Aug.* Sinne firſt wrought ſorrow, now godly ſorrow ſhall kill ſinne: the daughter ſhall deſtroy the mother: They ſhall *worke,* not like idle indifferents that doe neither good nor harme; but the firſt movers and makers hand ſets them a working. *Together*; not ſingly and apart, leſt their divided forces ſhould drop and faint in their operation; but *vis unita fortior*; they ſhall *συνέργειν,* co-operate worke together, for the ſurer expedition of their intended buſineſſe. Not *in nocuum,* to their hurt, as all things concurre to the wicked; for as the ſea receives many freſh rivers, and ſweet ſprings into it ſelfe, yet remaines ſalt and bitter ſtill; ſo the ungodly are not made the better by Gods good bleſſings. Not *in neutrum,* neither to their good nor harme; but to the glory of God, and the deare ſalvation of their ſoules. Here is a *great* and *precious promiſe!*

[n] Pſal. 55.22.

Now ſeeing theſe *promiſes* are ſuch, let us affie them, and apply them: they deſerve our faith and application.

For Affiance, if God ſo promiſe, let us truſt him, [o] *He is faithfull that hath promiſed:* Woe to him that ſhall call Gods faithfulneſſe into queſtion. Yet there is a generation of men that object, what nothing but *promiſes? Promiſsis dives quilibet eſſe poteſt:* Every one can be rich in promiſing, though hee be poore and beggerly in performing. Who can live by promiſes? Theſe muſt, with *Thomas,* feele, or they will not beleeve: they are led by ſight and ſenſe, not by faith: unleſſe they have an ocular view, they care for no oraculous teſtimony, no miraculous power: here is nothing in hand, but *nudum pactum,* a bare and naked *Promiſe.* Thus ſtands the caſe with them; man hath a precious Iewell to ſell, it is his Soule: God and the world come both to buy it. The world firſt ſteps in, and thruſts his bags into his hand, here is preſent poſſeſſion. God comes and out-bids the world, for hee offers Grace, and Peace, and Glory: but withall hee craves day for the greater part of it, and gives nothing in hand but his *Promiſe,* his word, and ſome ſmall earneſt of the bargain. The worldling cries, a bird in hand is beſt, hugs his money that he hath: God he thinkes not ſo good a cuſtomer, he dares not truſt him, perhaps he feares he will breake. Yet this ſame man will rather accept a reverſion of ſome great Office or Eſtate, though expectant on the tedious tranſition of ſeven yeares, or on the expiration of anothers life, than in preſent a Summe of farre leſſe value. What folly is this, rather to take the idle vanities of this world in hand, than faithfully to wait upon Gods *promiſe* for the glory of heaven! O but we can ſatiate our ſelves with the profits and pleaſures of this life, and yet take Gods word for the Kingdome of Heaven too. But I ſay, if a man, if a Miniſter, if a Prophet, if an Angell ſhould tell you ſo, beleeve him

[o] Heb. 10.23.

not: for the Iudge of heaven and earth hath ſaid otherwiſe. *Ye cannot ſerve God and Mammon. Difficile eſt ſervare utrumque, impoſſibile eſt ſervire utrique.* It will be very hard for a man to keepe both, it is impoſſible to *ſerve* both. The two Poles ſhall ſooner meet, than the love of God, and the love of money. The very poſſeſſion of the world is not halfe ſo ſure as Gods *promiſe.*

For applying; ſeeing theſe promiſes are ſo precious, ſtore thy heart with them:
that which way ſoever the blow comes, *Impavidum non improviſum feriat*; it may
aſſault thee without feare, not without foreſight. Art thou moleſted with troubles?
p Ioh.16.33. remember the *promiſe*; [p] In the world thou ſhalt have tribulation: but bee of
q Pſal.50.15. good cheare, I have overcome the world. And [q] *Call upon me in the day of trouble,*
I will heare thee, and thou ſhalt glorifie me. All daies are troubleſome; *Man is of*
few daies, and full of trouble. Iob 14.1. but ſome are worſe than other. That aged Pa-
triarch told the King of Ægypt; *few and evill have the daies of thy ſervant beene:* he
had many evill daies, but ſome worſe; when he loſt *Rachel* his wife, *Ioſeph* his ſon.
The *Thames* hath alwais in it water enough to drown a man, but ſomtimes it is more
tempeſtuous and raging than at others. As all times have their incident trouble, ſo
there is one maine day of trouble: *Ieruſalem* is threatned her *Day* of viſitation. What
ſhall we doe when this *day* of trouble comes? remember the *promiſe*; *Call upon mee,*
ſaith *God*; I will heare and deliver thee. Do thy friends leave thee? maiſt thou com-
plain with *David*, my neighbours hide themſelves, and my acquaintance ſtood afar
off? Conſider the Lords promiſe; *Heb.*13.5. *I will never leave thee, nor forſake thee.*
r Ioſh.1.5. What was ſpoken to [r] *Ioſhua* in particular, the *Apoſtle* intereſts every Chriſtian in ge-
nerall; the infallible *promiſe* of Gods inſeparable preſence. Art thou tempted? re-
member the promiſe; God will not ſuffer thee to be tempted above thy ſtrength. If
God remove not *Pauls* temptation, he will give him an equivalent helpe; *my grace is*
ſufficient for thee. Tentari ſinet, ſuperari non ſinet. Doth the Law threaten thee with
death for thy ſins? remember the promiſe; *there is no damnation to them that are in*
*Chriſt Ieſus, Rom.*8.1. Anſwer with *Luther, Domina lex*; Lady law thou comeſt not
in ſeaſon, I have nothing to doe with thee: thou art a bitter lady, but I have a ſweet
Lord. There is death in thy lookes, but there is ſalvation in the face of Ieſus Chriſt:
who is *fairer than all the ſons of men.* The Law is all red, nothing but bloud, death, and
ſ Cant.5.10. fire in her lookes: Chriſt is white and red, of the pureſt complexion; [ſ] *My beloved*
is white and ruddy, the chiefeſt of ten thouſand. White in his owne innocency, rud-
die with the ſufferings for our ſinnes. Such is thy mercy, oh bleſſed Saviour! let the
Law doe her worſt, be thou a true S. *Chriſtopher*, and beare Chriſt in thy heart. In
the Law is the menace of death, in Chriſt is the *promiſe* of life: we may ſay concer-
t Ioh.11.21. ning any ſinner, what *Martha* ſaid of her Brother; [t] Lord if thou hadſt beene here,
my brother had not died. Doeſt thou ſuffer affliction? remember the promiſe; *if we*
*ſuffer with Chriſt, we ſhall alſo be glorified with him, Rom.*8.17. The Saints are called
from bleeding under the hand of perſecution, to the marriage ſupper of the Lambe.
Well may wee endure a bitter breakefaſt, even to bloud and death, conſidering that
this ſupper of glory ſhall cloſe up our ſtomacks. GOD makes his Church three
meales, a breakfaſt, a dinner, and a ſupper. The breakfaſt was in the morning of
the world, that's the Law, ſomewhat ſharpe; though they had aſſurance of Chriſt to
come. The dinner is in the worlds high-noon, that's the Goſpell: here is good cheare
the fat calfe killed, the *Meſſiah* ſlaine; yet like the Paſſeover, not eaten without ſowre
herbes; wee are faine to mingle our drinke with teares. The ſupper at night ſhall
bee ſweet, it is eternall glory: fitly called a Supper, becauſe then begins reſt
for ever. After breakfaſt a man goes to his labour, ſo after dinner, but after ſup-
per to bed. The ſervants of GOD under the Law, the ſonnes of GOD un-
der the Goſpell, muſt both labour, and worke out their ſalvation with feare and
u Rev.14.13. trembling: but at the Supper of glory workes ceaſe. [u] Bleſſed are the dead that
die in the LORD, for they reſt from their labours. Laſtly, doth the ine-
vitable hand of death ſtrike thee, muſt thou die? remember the promiſe; *I am the*

reſurrection and the life: whoſoever beleeveth in me ſhall not die for ever, *Iohn.* 11. 26. Let mee aske thy conſcience, as Chriſt there did; *Beleeveſt thou this?* If thy heart can anſwer; *yea Lord, I beleeve, &c.* Send forth thy ſoule with joy, thou haſt a promiſe that Ieſus Chriſt will receive it. [x] Commit your ſoule into the hands of a faithfull Creator in well doing. Here be *great* and *precious* promiſes; though thy memorie cannot retaine all that the Goſpell propoſeth, yet be ſure to hold faſt ſome: be not without ſome oile in thy lampe when the Bridegroome comes. Rich men that love themſelves well, will have antidotes for ſickneſſe; their Cabinets ſtored with hot and precious waters againſt ſwounings and ſudden qualmes. And lightly the pooreſt Cottager, though he cannot goe to the price of the better extractions, yet will at leaſt have ſome Aqua-vitæ in the houſe. Now if thy heart hold not ſuch ſtore of theſe moſt *precious* promiſes as the richer Saints; yet be ſure to have at all times Saint *Pauls* Aqua-vitæ ready, 1 *Tim.* 1. 15. *This is a true ſaying*, and worthy of all acceptation; that Ieſus Chriſt came into the world to ſave ſinners. But doe thy beſt to fill the Cabinet of thy heart, thou ſhalt have need enough of all. Remember who hath promiſed: [y] *All Gods promiſes are yea and Amen in Ieſus Chriſt*, may they be Yea and Amen in our beleeving hearts.

Are given to us. Here is the fourth circumſtance of the Conveighance; the *Forme* of it, which is a deed of gift, *Are given us.* All worldly things are but lent us: our houſes of ſtone wherein our bodies dwell, our houſes of clay wherein our ſoules dwell, are but lent. Honors, treaſures, pleaſures, money, maintenance, but lent. We may ſay of them all, as hee ſaid of his axe-head when it fell into the water: [a] *Alas they are but borrowed.* Onely ſpirituall graces are *given*: of thoſe things there is onely a true donation, whereof there is a true poſſeſſion. Worldly things are but a Tabernacle, a moveable; heaven is a manſion: whatſoever becomes of the former, if thou canſt keepe the other, ſay *Perdidi periturum, ſervavi æternum*; I have loſt that I could not keepe, I have kept that I cannot loſe. Happy Chriſtians, though they have the leaſt ſhare of things lent, they have the greateſt portion of things given. *Nos nihil in terris, illi nihil in cœlis*: we have little on earth, they have leſſe in heaven. God ſhall ſay to the wicked, I have lent thee an Office, give account of it, for thou muſt be no longer Steward. But to the faithfull, [b] *My peace I give to you, not as the world giveth*: how gives the world? *Dat aliqua, ut ſurripiat omnia*: it gives a little, that it may take away all: but the *Ioy* that I give you, *no man ſhall take from you*, *Ioh* 16. 22. Whatſoever is freer than gift; it makes a new proprietary of the ſame things: ſuch gifts are Gods ἀμεταμελητα, *without repentance.* He may repent that he made man, *Gen.* 6. that he made *Saul* King: but he never repents that he made a man repentant, or that he hath given him grace in Ieſus Chriſt. But ſaith of him, as *Iſaac* ſaid of *Iacob*; *I have bleſſed him, and he ſhall be bleſſed*, *Gen.* 27. 33. Here the Lords bounty requires of us ſome duty; this threefold.

1. Call upon the Giver, as the beggar frequents the gates of bounty; and that in faith, [c] *Aske in faith*, without wavering: for *Deſinat orare, qui non ſperat exorare*: let him ſpare to ſpeake, that diſtruſts to ſpeed. Faith is to God as *Bethſheba* was to *Salomon*; ſo in favour, that the [d] *King will deny her nothing.* And when thou moveſt this bounteous Giver, begge the beſt things, ſuch as are well worth giving. When wee put to ſea, wee pray for a good gale; when we have ſowen, for a good ſpring; when we reape for faire weather: we may have all theſe, and yet bee curſed: let us intreat for grace, this will bleſſe all. God does us no wrong in taking away our temporall things, for they are but lent us: *Retrahit ſua, non abſtrahit noſtra*: hee takes backe his owne, he does not take away ours. It is an argument of love in the Father; when he takes away the childs knife, and gives to him a booke. We cry for riches, it is a knife to cut our fingers: God gives us a Bible the riches of veritie, not of vanity. *Magnum magna decent*: great workes become a great nature: let us not bee afraid to aske him a kingdome; for how unworthy ſo ever wee are of things ſo farre beyond us, yet he gives things worthy himſelfe. When *Alexander*

x 2 Cor. 9. 8.

[x] 1 Pet. 4. 19.

[y] 2 Cor. 1. 20.

[a] 2 King. 6. 5.

[b] Ioh. 14. 27.

[c] Iam. 1. 6.

[d] 1 Kin. 2. 17.

gave a whole Citie to one of his Favourites, he modeſtly replied; It was too great a fortune for a man of ſo meane condition. But the Monarch anſwered; *Non quæro quid oporteat te accipere, ſed quid deceat me tribuere.* I examine not what is fit for thee to receive, but what is fit for me to give.

2 Be thankfull to this Giver; not onely for ſpirituall, but even for temporall things. It is not enough to take the whole loaves, but let us even gather up the fragments. Lay up in the Arke of thy memory, not onely the Pot of *Manna*, the *Bread* of life; but even *Aarons* Rod, the very ſcourge of correction, wherewith thou haſt beene bettered. Bleſſed be the Lord, not onely *Giving*, but alſo *Taking away*; ſaith *Iob*. God that ſees, there is no walking upon roſes to heaven, puts his children into the way of diſcipline: and by the fire of correction, eats out the ruſt of corruption, *Pſal.*50.15. God ſends trouble, then bids us call upon him; promiſeth our deliverance: and laſtly, the all he requires of us is to *Glorifie him.* [e] God giveth to all men liberally, and upbraideth not. Never upbraids? How then doth he condemne Iſrael by the Oxe and the Aſſe? *Eſay* 1.3. How tell *David* of his favours to him, in deliverance from *Saul*, and advancement to a Kingdome? I anſwer, God never upbraids, but when our ingratitude enforceth him. The widow of *Zarephath* to *Elias*; 1 *King*.17.18. Art thou come to call my ſinne to remembrance? But it is our unthankfulneſſe, that calls our ſinnes to remembrance. *How is the faithfull Citie become an Harlot?* God enquires not the means, but wonders at the matter. Vnthankfulneſſe is ſuch a fault, that men thinke it a vice, Angels a ſacriledge, Divels a monſter, God himſelfe a wonder. Gratitude pleaſeth him: of the Samaritan that *gave him thankes*, Chriſt tooke notice. [f] Of the ten cleanſed none were found to give glory to God, but the ſtranger. The Leper praiſeth God, Chriſt praiſeth the Leper: *Mary Magdalen* gave Chriſt an unction of thankfulneſſe, he gave her an unction of a good name; a thing better than ointment; for [g] *A good name is better than precious ointment.* That whereſoever this *Goſpell ſhould be preached*, her worke ſhould not be forgotten: *Mat.* 26.13. the whole world ſhould ring of her. God gives all *gratis*, I meane in the adverbe, not in the noune; for they are not all thankfull perſons that receive it. Some are not made better by Gods gifts, yea, many are made worſe. Give *Saul* a Kingdome, and he will tyrannize: give *Nabal* good cheare, and he will be drunke: give *Iudas* an Apoſtleſhip, and he will ſell his Maſter for money.

[e] Iam. 1.5.

2 Sam. 12 8.

[f] Luke 17.18.

[g] Eccleſ. 7.1.

But if God gives all to us, let us give ſomething to him. What ſhall I give him? *Quid retribuam Domino? non mea ſed me*; Not onely my goods, but my ſelfe. Say as that Widow might, I am poore and have nothing to give, but my two mites; my body and ſoule; take them, and take all. When thou commeſt to offer thy ſacrifice of thankes; doe as *Abraham* was bidden; *Occide unicum, chariſſimum peccatum:* Slay (not thy deareſt ſonne, but) thy deareſt ſinne. If we give our ſoule to GOD; as *Abraham* did *Iſaac*, he will reſtore our ſoule to us with joy, as he did *Iſaac* to *Abraham*: and that, as he did there to him, ſo here to us, not without the *promiſes* of life. There are that thinke every thing too much that God receives: as *Leonides* a ſteward told *Alexander*, that he beſtowed too much frankincenſe on his gods. When *Mary* gave IESUS that ointment, *Iudas* cries, *Ad quid perditio hæc?* Why is this waſte? he thought it loſt. But hee that hath given himſelfe to God, will not ſticke at the reſt. It is the Apoſtles argument of Gods liberality to us; [h] *Hee that ſpared not his onely Sonne*, but gave him for us, will not deny other things with him. So if thou have given him thy ſelfe, thou wilt never grudge him thy purſe, or thy praiſe. It is a good deſire of the ſoule, with that Father; *Quicquid mihi vult dare Dominus, auferat totum & ſe mihi det*; Whatſoever the Lord would give me, let him deny all and give me himſelfe. So God requires of us, [i] not thouſands of Rams, nor ten thouſand rivers of oile; not the ſonne of the body for the ſinne of the ſoule: but man, give me thy ſelfe. This *inſtar omnium, ſuper omnia*, in ſtead of all, above all. As *Seneca* writes of *Æſchines* a poore ſcholler, to his maſter *Socrates*: *Dono tibi unum quod habeo, meipſum*; I offer thee that one thing I onely have, my ſelfe. Others have given

much

[h] Rom. 8.32.

[i] Mich. 6.6.

much to thee, but they have kept more to themſelves: but no man gives more, than he that keepes nothing backe. *Socrates* kindly accepted and anſwered; I will take care, *ut te meliorem tibi reddam quàm accecepii:* that I may reſtore thee to thy ſelfe better than I received thee. So God deales with us, his returne is better than our gift: wee give to him our ſelves ſinfull and wretched, hee reſtores us to our ſelves gracious and bleſſed.

3. Be not proud, arrogate not that to thy ſelfe which is Gods gift. The Apoſtles reſtored a Creeple that was lame from his mothers wombe: but leaſt any of Gods glory ſhould cleave to their earthen fingers, they diſclaime their owne power and holineſſe, and give it to him that owes it, and will not give it to another; [k] *the name of* Iesus Christ *hath made this man ſtrong.* The bleſſed Virgin that was ſo full of grace, *in ſe* not *a ſe*; humbly acknowledged the fountaine: even [l] *God her Saviour.* The Papiſts truſt in our Lady, but our Lady did truſt in our Lord. And albeit ſhe was ſanctified to be the mother of her Maker; though ſo good a woman that, *Non primam ſimilem viſa eſt, nec habere ſequentem*; though all generations call her bleſſed; yet ſaith ſhe, *Reſpexit humilitatem*: The Lord regarded the lowlineſſe of his handmaid. They may tell us, that ſhe doth, *Iure matris imperare*, but indeed ſhee did *Fide filiæ impetrare*: not command by the right of a mother, but obtaine by the faith of a daughter. [m] O praiſe the Lord! *make known his deeds among the people*: make knowne his workes, but to his glory: for ſome make knowne his deeds, but to their owne glory. Vaine-glory eaſily creepes in even through the cracke of our acknowledgement of Gods goodneſſe towards us. One ſaies, ſuch a Noble man dranke to me, ſhooke me by the hand, diſcourſed with me: but hereby he inſinuates to the hearers ſome worthineſſe in himſelfe, for which hee was ſo graced. So ſome in declaring Gods workes and favours to them, have a conceit of merit in themſelves, deſerving ſuch reſpect. To meete with which pride, may ſeeme Christs charge to the Leper. *Marke* 1.44. *See thou tell it to no man.* Which enjoyned ſilence was not to ſmother Gods glory, but to keepe him from vaine-glory.

Thus we have conſidered the Conveyance, in

the
- Intent, *Whereby.*
- Content, *Promiſes.*
- Extent, *Great* and *Precious.*
- Patent, *Are given us.*

Now if all this be not a ſufficient aſſurance, then give me leave to ſpeake according to your capacity in the Citie; and to adde that it is ſigned, ſealed, delivered, and bound with an oath, for your further confirmation. You are well acquainted with theſe words, with ſuch deeds: I wiſh therefore, that as you know them in earthly things to your profit, ſo you may know them in heavenly things to your comfort.

They are ſigned, God hath put his hand to them in the Goſpell. If a Noble man ſhould ſend the gracious letters of preferment, and put his hand to them, thou wouldeſt credit it. If thy father taking a long journey, ſhould firſt pen his owne will, wherein he did make thee his heire, and bequeath to thee all his ſubſtance; and ſet his hand to it; thou wouldeſt joyfully and confidently embrace it. This Patent is the Teſtament and will of Ieſus Chriſt. [n] Father, *I will* that they whom thou haſt given me, may be with me where I am. This he hath ſigned with his owne hand: for the Evangeliſts were but the pens, it was the hand of Chriſt himſelfe.

2. But it is not enough to have a writing ſigned, doth the law require ſealing? Theſe promiſes are ſealed to us: there are two broad Seales, the two Sacraments. Baptiſme, whoſoever beleeveth and is *baptiſed*, ſhall bee ſaved: there is one broad-ſeale. The Lords ſupper; whoſoever *eateth the fleſh* of Chriſt, and *drinketh his bloud*, ſhall not periſh; there is another broad-ſeale. For the Sacraments are not only *Signa, ſed Signacula*; not bare ſignes, but Seales, ſo *Paul* called Circumciſion [o] *a ſeale of the righteouſneſſe of faith.* There is alſo a privy ſeale, Miracles; wrought in the

[k] Acts 12.16.

[l] Luke 1.47.

[m] Pſal. 105.1.

[n] Iohn 17.24.

[o] Rom.4.11.

firſt riſing of the Sunne, but now in the glorious day of grace and knowledge, ceaſing. Now we aske not for the privy ſeale of miracles; but the broad-ſeales of the Sacraments: herewith we are content, for by theſe inſtruments we receive Chriſt. *Verbum audimus, motum ſentimus, modum neſcimus, præſentiam credimus, Durand.* We heare the word, we feele the vertue, we know not the manner, but we beleeve the preſence of IESUS CHRIST. The Romiſts abuſe both theſe Seales: Gods broad-ſeale in corrupting the Sacraments, Gods privy ſeale in their falſe and lying miracles.

3 *p* Rom.8.15.

Is not this yet enough, to be ſigned with his holy hand, and ſealed with his Royall armes, except ſtill it be delivered? Theſe are delivered to us: p *Ye have received the ſpirit of adoption.* That you may be ſure of this conveyance, it is put into your hands, into your hearts.

4 *q* Hebr.6.17.

If yet the Subſcription of GODS hand, and affixion of his ſale, and delivery into your poſſeſſion, be not ſufficient; *Addidit & Iuramentum.* q GOD willing more abundantly to ſhew unto the heires of promiſe the immutability of his counſell, *confirmed it by an oath.* That by two unchangeable things, in which it was impoſſible for God to lye, we might have a ſtrong conſolation. In which two verſes, that ſtand like two Turrets, there are eight fortifications; which all the powers of hell ſhall never be able to overthrow. He doth not ſay, but ſhew; there's demonſtration; not ſparingly, but *Abundantly*; Extention: To, not ſervants, but ſonnes and *Heires*; if ſo, never to be diſinherited; there's Adoption: Of *Promiſe*; not of mans birth or merit, but of Gods promiſe, who never yet brake his word: there's ratification. The *Immutability of his counſell*; *ego Iehova non mutor*: friends are unconſtant, riches are unconſtant, the world is unconſtant, but *I the Lord change not, Mal. 3. 6.* there's Determination. He *interpoſed himſelſe by an oath*; wonderfull mercie, that the Creator ſhould ſweare to his creature! there's confirmation. Theſe be *two immutable things*; therefore without alteration, *In which it was impoſſible for God to lie*: well may he deny ſinners, but he *cannot deny himſelfe*: there's impoſſibility of retraction. Now for the Corollary, or uſe of all theſe invincible arguments, it is our *ſtrong conſolation*: ſo ſtrong a fortreſſe, that if we doe not betray it our ſelves, all the engines of hell ſhall never endanger it. How much are we beholding to God that he will ſweare, but how little beholding is God to us, if we will not beleeve him when he ſweares.

We ſee the ſtabilitie of theſe gracious *Promiſes*: which (to ſhut up the diſcourſe with application) ſhould not paſſe us without ſome profitable uſe. From the ſtability of GODS promiſes to us, let us learne to be conſtant in the performance of our promiſes to God, and to man.

o Col.1.23.

1 To God: we have all made a promiſe to him in our baptiſme; let not us forget that, leſt God forget us. Did we then promiſe, and doe we now ſtagger? The true Chriſtian is fixed on the poles of conſtancie, not carried on the wheeles of change. Let us o *continue in the Faith* grounded and ſettled, and be not moved away from the hope of the Goſpell. So grounded, that if an Angell from heaven ſhould preach another Goſpell, let him be accurſed, *Gal.* 1. 8. The inconſtant profeſſor is ſcarce a Chriſtian, but like *Agrippa almoſt a Chriſtian.* His Religion lies in waite for the Parliament; neither ebbes nor flowes, but is juſt ſtanding water, betwixt both. As a noune, he is onely adjective; as a verbe, he knowes no tenſe but the preſent. One part thinkes him theirs, the adverſe theirs, he is with both, with neither; not an houre with himſelfe. Hee might get to heaven, but for his halting; but hee knowes not what he ſhould hold, he knowes not what he doth hold. Hee is ſure to die, but not what religion to die in. He cannot tell whether is beſt to ſay his Pater noſter in latine or in Engliſh and ſo leaves it unſaid. He that hath promiſed, and not performed, is in worſe caſe then he that never promiſed. The fedifragous Chriſtian ſpeeds worſe than the barbarous Infidell.

2 To man; promiſes are due debts. There might happily have beene no ſinne in

not promiſing, there is a ſinne after promiſe in not performing. There is more alliance, than affiance in the world: *Frater quaſi ferè alter,* keepe thy word with him as with thy ſelfe. But how ſhould he keepe touch with man, that breakes with God, with his owne ſoule! If this point ſeeme obſcure, there are too many in this Cittie whoſe lives may comment upon it. *Curant ut debeant, non ut ſolvant.* They take care to owe, they thinke they ought not to pay. Theſe are worſe than the Prodigall; he lived on his [ſ] *owne portion*; theſe like the *unjuſt ſteward* live on another mans portion. They beare the name and weare the livery, but have not the ſoules of Chriſtians. A debter that can pay and will not, makes himſelfe uncapable of pardon. Such men thinke to ſet all on CHRISTS ſcore; and to ſay *Dimitte nobis debita noſtra,* forgive us our debts, is ſufficient: though they leave out the other part of the petition, *As we forgive others.* But God does not forgive ſpirituall debts where men have no care to pay temporall debts. Why but there is more vertue in the ſeed of the woman, than can be venome in the head of the Serpent; and repentance makes all reckonings even. But [t] *be not deceived, God is not mocked.* If they mocke him, he will mocke them: [u] he that ſitteth in the heavens ſhall laugh, the Lord ſhal have them in deriſion: neither can there be repentance without reſtitution. A theefe takes away thy purſe, askes thy pardon, ſayes he is ſorry for it, but keepes it ſtill: thou ſaieſt he does but mocke thee. If God could be coozened with trickes, how many politicke worldlings would goe to heaven, whoſe portion is in the infernall depth.

Well, let us learne to [y] put away lying, and to ſpeake every man truth to his neighbour, for we are members one of another. There is *vetitum,* a thing forbidden, *Lie not: Iuſſum,* a thing commanded, *ſpeake truth: argumentum,* a reaſon for both, becauſe we are *members* one of another. Let us be plaine in promiſing, honeſt in performing. There are ſome that have double tongues, and ſpeake their promiſes in a doubtfull ſenſe. Ambagious, equivocating termes; epicene and baſtard phraſes, as the devill gave his oracles; which muſt be true every way, certaine no way. They beguile mens plaineſſe, but in plaine truth they beguile their owne ſoules. For they that will over-reach others with the ſinne of deceitfulneſſe, ſhall be over-reached themſelves with the deceitfulneſſe of ſinne. They ſing the ſong of *Curio, vincat utilitas*; let gaine prevaile: they had rather be ſinners than beggars. Thus according to *Daniels* prophecie, *Proſternetur veritas,* truth ſhall be caſt downe: covetouſneſſe hath got the advantage of ground, and [x] *Truth is falne in the ſtreete.* Thus theſe two wraſtle on earth, and truth falls: but one day when they ſhall wraſtle in heaven, *Cupiditatem proſternet veritas,* truth ſhall prevaile. Wine is ſtrong, Princes are ſtrong, Women are ſtrong, but truth is ſtronger than all, 1 *Eſdr.* 4. 35.

But now where is this truth? I will tell you an apologue: foure friends parting enquired where they ſhould find one another againe: the water, the fire, the wind, and truth. Fire ſaid, you ſhall be ſure to finde me in a flint ſtone: Water ſaid, you ſhall be ſure to find me in the roote of a bulruſh: Wind ſaid, you ſhall bee ſure to find me amongſt the leaves: but poore Truth could not appoint no certaine place of meeting: for *Terras Aſtræa reliquit,* no place for truth, what ſay you to Weſtminſter Hall? indeed there is roome enough, but ſmall roome for truth. What ſay you to the exchange? there be faire walkes, but they may exchange away truth. Where is ſhe then, in your ſhops? that were ſtrange to find truth in ſhops. Is ſhe then in the Courts? we behold there alwayes *Sedem veritatis,* the ſeate of truth; but not alwayes *veritatem ſedentis,* truth in him that ſupplies that place. Perhaps ſhee lurkes in the Colledges of the Ieſuites: Oh no, when the truth offered to come thither, equivocation repeld her. She could never abide their maine Principles; *Iura, perjura, ſecretum prodere noli:* ſweare and forſweare, rather than tell truth. What is ſhe *in Scrinio pectoris Papalis,* in the Popes breaſt, that we ſhould runne to Rome for her? no Antichriſt cannot be a friend to truth. Is ſhe not ferried over to Amſterdam? no, truth will never follow thoſe that runne away from the Church. You

[ſ] Luk. 15. 12.

[t] Gal. 6. 7.

[u] Pſal. 2. 4.

[y] Eph. 4. 25.

[x] Eſa. 59. 14.

would wonder to find her in a Courtier, in a Politician; whoſe element and poſition is, *Qui neſcit diſsimulare, neſcit vivere:* he that knowes not how to diſſemble, knowes not how to live. Or in a country mans budget, ſhut up with ſnaphance: no, you ſhall have as much deceit under ruſſet, as under velvet, though a little more bungerly. No thankes to them, they would coozen as frequently, if they could doe it as cleanely, you would ſmile to find her *in Pueris & Fatuis*; in children and fooles: yet they ſay, children and fooles tell truth. But if it be child-hood or follie to tell truth, I am ſure we have but a few children, a few fooles. Or in a drunkard; yet they ſay, *In vino veritas*, drinke utters the truth. But take the Ale-bench without a malicious lie, or at leaſt an officious lie; a very lie, or a merry lie, and make a Pew of it. Where then ſhall we find Truth? I hope in the Church, in the Pulpits: Oh God forbid elſe! yet often truth keepes only in the pulpit, and does not goe downe ſtaires with the man; but ſtaies there till his comming up againe. I hope in this ſcrutinie of truth you will not ſay, that I have favoured our ſelves: no, beloved, GOD give us hearts, to know that wee are all untrue, deceitfull upon the weights; and mindes, to ſeeke truth as precious treaſure. *Omnis homo mendax*, God is true, every man a lyar. There is no certaine place to find truth, but in the word of God; there let us ſeeke her, there we ſhall find her. Now the God of Truth give us the truth of God, in the knowledge of Ieſus Chriſt.

That by theſe you might be partakers of the Divine nature. Wee are come to the ſecond generall part of the Verſe; which we called the *Inheritance*, conſiſting in the *participation of the Divine nature*. And we may well call it ſo; for none can deceive us of it before we have it, nor deprive us of it, after we have it. It cannot be prevented; [a] Feare not little flocke, it is *my Fathers will* to give you a kingdome. *Ab initio decretum, diu ſecretum, plenitudine temporis perceptum:* determined from the beginning, concealed a while, poſſeſſed in due time: whatſoever our Lawyers diſtinguiſh between a free-hold in law, and a free-hold in deed; this is both. It is a free-hold in law, whereto even they have right, that have not yet poſſeſſion. It is a free-hold in deed: on earth we have a purchaſe of the Inheritance, in heaven an Inheritance of the purchaſe.

[a] Luke.12.32.

That partakers, &c. Before I ſhew you the vine, let me cut up two brambles: one wherof the *Maniches*, the other the *Familiſts*, planted (by force) on this ground: there went but a paire of ſheeres between them: that of the *Maniches* was a dreame, *Nos ex traduce Dei ortos*, that we came by traduction from the nature of God himſelfe: and when this temporary life had runne the courſe; we ſhould returne to the ſame ancient eſtate, and become a divine nature. They preſuppoſed a commixion of Gods nature with ours; as if they were mell'd together like wine and water. This is a blaſphemious hereſie, to thinke there is *Transfuſio divinæ eſſentiæ in hominem, infinitæ in circumſcriptam:* a transfuſion of the divine being into man, as if Infiniteneſſe could be in a circumſcriptible eſſence. A creature cannot be made of the eſſence of God, for it hath no parts, it is not diviſible. The other is of ſome fanaticall ſpirits, who thinke we doe ſo paſſe into Gods nature, that our nature is quite ſwallowed up of his. So they take *that place*, 1 *Cor*. 15. 28. that at the laſt *God ſhall bee all in all*. But certainely this delirement never came into the holy Apoſtles minds; that our naturall being ſhould be loſt in the eſſence of God: they meant not that we ſhould loſe our nature, but the corruption of our nature; and that by a ſanctified renovation wee ſhould bee made partakers of the Divine immortality and bleſſedneſſe. Thus we are made *one with God, ſecundum modulum noſtrum*, according to the capableneſſe of our nature. The *Familiſts* ſay, we are deified: ſo as GOD became man, man becomes God: Their owne words are, men are deified, and God hominified. Theſe are new words, ſuch as the ancient Fathers never taught nor thought. But thoſe men thought it no treaſon to coin new words: and indeed it was neceſſary that they who would coine a new religion, ſhould alſo coine new termes, new paradoxes. There were ſome held, that mans ſoule was part of Gods owne eſſence, *Virgil, Divinæ particula auræ.* Indeed it is a breath of God, a worke of God, not a part of God.

Things may divers wayes participate others nature. *Omnes ſpecies ſub eodem genere participant eſſentiam generis:* as Angell, devill, man, and beaſt partake the nature of a living creature. *Omnia individua ſub eadem ſpecie participant eſſentiam ſpeciei:* as *Peter* and *Paul* of a reaſonable nature: Wolfe and Lambe of a Brute: Cedars and Briers of a vegetative. But to come neerer home, and to detaine you no longer in the ſuburbes or entrance.

Gods nature may be participated two wayes; *Secundum qualitatem, ſecundum Æqualitatem.* For equality, this *Trium perſonarum ſolum*, as *Aquin.* It is onely proper to the three perſons of the bleſſed Trinity, and not communicable to any other. Our Saviour Christ partakes both the Divine nature, and the Humane. The Divine *per eſſentiæ Identitatem*, by the Identitie of his eſſence. The Humane, *aſſumendo hominem in Deum*; by taking mans nature into God. *Non deſinit eſſe quod erat, ſed incipit eſſe quod non erat.* He did not ceaſe to be what he was, but he began to be what he was not. And this aſſumption of mans nature to the divine, did not make it God: it did rarely beautifie it, not properly deifie it. For as hee was man hee had not the eſſence of the deitie in him, but he was in it. Yet did he ſo glorifie it, that all the Angels of God worſhip it. [b] *When hee bringeth in the firſt begotten into the world, he ſaith; let all the Angels of God worſhip him.* Our neighbours of Rome tell us, that Christ was often worſhipped as man: they urge theſe places, *Matth.* 2 11. *Matth.* 8.2. *Matth.* 9. 18. *Matth.* 20.20. But here we doubt two things: firſt whether this was religious worſhip or civill. Next, if it were religious, whether their eye of faith ſaw not him God, ſo well as their eye of fleſh ſaw him man. Indeed the fleſh of Christ is to be adored for the union of the deitie, becauſe they bee inſeparable: but the *Arrians* worſhipped Christ as a creature onely, not as God and man. *Confitemur adorabilem in corpore, non ſecundum corpus.* We adore him in his fleſh, not according to his fleſh: as the honour redounds to the King himſelfe, that is done to the Crowne on his head. But I durſt here conclude againſt the Papiſts; that if it be unlawfull to worſhip Chriſt as he is onely man, then much more unlawfull to worſhip his Image.

Thus we ſee how Christ who is God, partakes of our nature: now conſider how we by Chriſt who is man, partake of the divine nature. Here the wicked begin to clap their wings, and boldly to inferre, that they partake Gods nature, becauſe God partakes their nature. But if this were enough to ſave men, becauſe Chriſt tooke our fleſh, call *Cain* and *Iudas* out of hell, yea let hell it ſelfe be as imaginary as is Purgatory. A father hath tenne ſonnes, nine of them are ſicke: doe they all certainely recover becauſe the tenth is ſound? yet they come all from the loines of one father. All the houſe of *Cis* are not kings, becauſe *Saul* is one. It is not enough that Chriſt comes neere thee in the fleſh, unleſſe thou come neere him in the ſpirit. Though there bee ſappe in the vine, congruent and potentiall to bring forth fruit in the branches: yet doth not this vine communicate his ſappe to Oakes and bryers, albeit theſe partake of the generall nature of wood. Yea after that the very branches of the vine are broken off and dead, the vine miniſters to them no more ſappe, though they retaine the vines ſpecies and nature. So that it is not our participation of Chriſts humane nature, that makes us happy; but of his divine: that partaking is by fleſh, but this is by faith. It is probable that ſome were loſt, who were even kinne to Chriſt in the fleſh: yet it muſt needes be granted, that to partake of the ſame bloud, is a degree neerer, than to partake of the ſame nature. *Matthew* and *Luke* ſet downe Chriſts Genealogie; the one, his line royall, the other, his line naturall. But Chriſt himſelfe ſets downe another Genealogie, a new one a ſpirituall one: [c] *my mother and my brethren* are they which heare the word of God, and doe it. He affirmes theſe to be as neare to him in the faith, as his own mother in the fleſh. And ſhe was more bleſſed *Percipiendo fidem, quàm concipiendo carnem*; in being

[b] Hebr. 1.6.

[c] Luk. 8.21.

being the daughter, than in being the mother of Chriſt. The Iewes thought it a great priviledge to be *Abrahams* ſonnes: yet one that called himſelfe ſonne of *Abraham*, fries in hell. The damned churle could ſay; [d] *Father Abraham* have mercy on me: the fleſh was not made after the Image of God, but the ſpirit: therefore God is not called *Pater corporum*, the father of bodies; but *Pater ſpirituum*, [e] the father of the ſpirits of all fleſh, *Iohn* 3.6. That which is borne of the fleſh is fleſh: but that which is borne of the ſpirit is ſpirit. *Eſau* was not bleſſed becauſe hee was of *Iſacks* fleſh, but *Iacob* was bleſſed becauſe he was of *Iſacks* ſpirit *Paul* is ſaid to travaile of the Galatians, [f] *Till Chriſt was formed in them.* Thus men may partake of one nature in Chriſt and yet be curſed: but if of his divine nature, they are bleſſed.

This participation then muſt be onely qualitative: by *nature* we underſtand not ſubſtance, but quality: by grace in this world, and by glory in the world to come. This communication of the *Divine nature* to us, is by reparation of the divine image in us. This is cleared by the analogie of other reſpondent places, *Hebr*.12.10. That we might be *partakers of his holineſſe*: ſo that to partake of the divine nature, is to be *holy* as God is holy, *Eph*.4.24. Put on the new man which *after God* is created in righteouſneſſe and the holineſſe of truth. To be *created after God*, is to partake of Gods nature; and this conſiſts in juſtice and holineſſe, *Rom*.8.29. God did predeſtinate us to to be *conformed to the Image* of his Son: the conformitie to Gods image, is the participating Gods nature. This was not wholly unſeene to *Plato*, who ſaid it was mans chiefeſt good, *Deo fieri penitùs conſormem*, to be made like to God. The ſweetneſſe of this benefit, and the multiplicity of comforts ariſing from it, I deferre a little further: and here proceed to exemplifie the relations, which may in ſome meaſure ſhadow out to us this *partaking of the Divine nature*. For it is in nowiſe to be underſtood really, but by renovation. I propounded in the diſtribution ſeven reſpects, to exemplifie the benefit of this participation.

1 As ſervants of a Maſter; not meerely as creatures, ſo all men partake; [g] *Wee are alſo his off-ſpring*. With outward things he maintaines all; the whole world almoſt theſe ſix thouſand yeares at his owne proper coſt and charges. He feedes the Ravens, and the young Lions ſeeke their meate at him. How few of the birds of the aire lie dead at thy feete for want of proviſion! But alas as the *Cananite* told CHRIST; theſe like the *Dogges* eate onely the crummes; the faithfull have the fat morſells; [h] All our *Fathers ſervants have bread enough*. They are but ſervants, yet they have bread enough. Thus wee partake with God in being his ſervants, wherein indeed conſiſts true libertie. [i] For he that is called in the Lord, being a ſervant, is the Lords freeman. [k] Thou Iſrael art my *Servant* the ſeed of *Abraham my friend*, Verſ. 9. *Thou art my friend I have choſen thee.* And this is a ſure participation where can bee no rejection. But how doe GODS ſervants partake of theſe *divine* things? In five reſpects; in Liverie, Libertie, Dignitie, Cogniſance, Recompence. For their Liverie, it is the profeſſion of the Goſpell; that ſame *New man*, *Col*.3.10. reſtored to the Creators Image. For their liberty, *Gal*. 5.1. *Stand faſt in the libertie* wherewith Chriſt hath made us free. For their dignitie, *Ioh*. 12.26. If any man *ſerve* me, him will my Father *honour*. It is more credite to be a Porter of Gods gate, than to command in the preſence chamber of a King, *Pſal*.84. 10. I had rather be a doore keeper in the houſe of my GOD, &c. For their cogniſance, it is both viſible and inviſible, viſible in their Charitie, *Iohn* 13.35. By this ſhall all men *know* that yee are my Diſciples. Inviſible, as being ſealed in their foreheads with the marke of the living God, *Revel*.7.3. For their recompence: the world ſaies, [l] *It is in vaine to ſerve God*: but they ſhall be *mine* ſaith the Lord, in that day when I make up my *Iewells*: of ſo high a value as his ſpeciall treaſure, Ver.17 God does not, as great men commonly doe with their ſervants; give them countenance, and let them ſhift for themſelves. Hee gives not onely protection, but proviſion: not only countenance, but maintenance. *Well done good and faithfull ſervant*, enter into the joy of thy Lord.

[d] Luk. 16. 24.
[e] Hebr. 12. 9.
[f] Gal 4. 19.
[g] Acts 17. 28.
[h] Luk. 15. 17.
[i] 1 Cor. 7. 22.
[k] Eſa. 41. 8.
[l] Mal. 3. 14.

This is the ſweet: but not common to all. For all ſhall not have *Servorum omina* the rewards of ſervants; that have *Servorum nomina*, the name of ſervants. God hath many ſervants, but little ſervice in the world. We doe ſo truſt and thruſt his work one upon another, that ſtill it is not done: they ſay, many hands make light worke but is uſually ſeene, that many hands make ſlight worke. Gods holy name is blaſphemed, the hearer ſaies, let the Magiſtrate looke to it: the Magiſtrate ſaies, let the Miniſter reprove it: the Miniſter ſaies, let the hearer reforme it: the company ſaies, let the offender himſelfe anſwer it: the offender ſaies, *Curet nemo*, let no man mind it. The ſea breakes in, all the borders contend whoſe right it is to mend the damme: but whileſt they all ſtrive much, and doe nothing, the ſea breakes further in upon them, and drownes the whole countrey. A Gentle-man having but one ſervant, thought him over-burdened with worke, and therefore tooke another to helpe him: now he had two, and one of them ſo truſted to the others obſervance that they were often both miſſing, and the worke was not done. Then he choſe another, he had three; and was then worſe ſerved than before. Therefore he told his friend; when I had one ſervant, I had a ſervant: when I had two, I had but halfe a one: now I have three, I have never a one. God hath ſo many titular ſervants, that when his buſineſſe comes to bee done, not one of them can be found.

2 As ſubjects of a Prince, and thus we partake with the King of heaven in many benefits. We have *Defenſionem legis*, the tuition of his Law; through a bleſſed Advocate. [m] If any man ſin, we have an *Advocate* with the Father, Ieſus Chriſt the righteous. We are faine to ſue *in forma pauperis*, therfore the great Iudge of heaven hath appointed us a *Counſellor* to plead our cauſe; Ieſus Chriſt, we have *Tutelam Imperii*, the ſafe-guard of the Empire; not onely the protection of the King, from which the wicked as out-lawes are ſecluded: but alſo the keeping of Angels, to whom [n] *He hath given a charge over us*, to keepe us in all his wayes. So neerly we participate of his *Divine* things, that wee have his owne guard royall to attend us. I know, that Chriſt is king over all the world. *The Lord raigneth, let the people tremble.* This kingdome is materiall and formall. The materiall are his ſubjects, and theſe are both elect and reprobate: for all are under his kingdome, *ſed diverſo affectu, diverſo effectu*; with a different deſire with a different event. The will of the King *fit de malis, fit à bonis*; is done by the obedient, upon the rebellious. The forme of his government is *Herile in illos, Paternum in iſtos*; to the wicked, the rule of a Lord over his ſlaves; to the faithfull, the rule of a father over his ſonnes. Accordingly he hath a double Scepter; there is *Virga Conſolationis*, the Rod of conſolation, *Pſal.* 23.4. *Thy rod doth comfort me.* And *Virga confuſionis*, the rod of confuſion, *Pſal.* 2.9. *Thou ſhalt breake them with a rod of iron.* Chriſts kingdome is eternall; [o] he ſhall raigne over the houſe of *Iacob for ever*, and of his kingdome there ſhall be no end. And this not onely *Formaliter*, in reſpect of the king: but alſo *Materialiter*, in reſpect of the ſubjects: for they [p] *ſhall ſtand continually before him*, as the Queene of the South bleſſed *Salomon*. In the Perſian army were ten thouſand ſouldiers called *Athanatoi*, immortall: not indeed becauſe they died not, but becauſe that number was ſupplied, and continually made up. As a Divine handling a point of uſurie concerning a hundred ſheepe lent to a neighbour, with a certaine rate or rent to bee paid yearely for them, and the ſtocke ſtill at the yeares end to be made good; wittily called theſe *Immortall* ſheep, for they never died to the owner, though to the borrower they all miſcaried. But Chriſt ſaies not as *Laban* did to *Iacob*; [q] if any ſheepe die, thou ſhalt make them up *de tuo*, of thine owne: thou ſhalt beare the loſſe of it, of thy hand I will require it. But rather like *David*, ſaves his ſheepe from the Beare and Lion, the world and the devill. As himſelfe when he died, ſuffered not a bone of his owne to be broken, and another put in place: ſo his ſubjects ſhall have no change: [r] *thoſe thou haſt given mee, I have kept, and none of them is loſt*. Here ſhall bee no *Interregnum*, not *Multi Principes*; nor is it enough to ſay, *Vivat Rex*; but oh king, live for ever *Thine is the kingdome, power and glory for ever and ever*. A King he is, yet hee were

[m] 1 Ioh.2.1.

[n] Pſal.91 11.

[o] Luke 1. 33.

[p] 1 King.10.8.

[q] Gen.31. 39.

[r] Ioh.17.12.

but a poore king, if he had no ſubjects: but *they ſhall reigne with him a thouſand yeares, Revel.20.6.* that is, for ever. For if every day in heaven be as a thouſand yeares, what is a thouſand yeares of ſuch dayes but Eternitie?

He is our King, to make us bleſſed by his kingdome. *Auguſtus*, that day hee had done no good to his ſubjects, in releeving their wants, ſaid to his friends at night; *Hodie non regnavi*; I have not beene a King to day. It was proverb'd of *Aurelianus*, that he was a good Phyſician, but he gave too bitter medicines. *Iulian* uſed to ſtampe a Bull on his coine, whereupon the *Antiochians* inferred, that he purpoſed to goare the world to death. The breſts of ſome Kings have beene ſtuffed with a thunder-cloud, their vapours alwayes venting to the worlds terrour. But wee may ſay of our ſupreme King Chriſt, as (in due meaſure) of his Servant our royall Soveraigne: if at leaſt we may compare the peace of a Prince with the Prince of peace: as he is the faireſt bloſſome that ever budded out of the white and red Roſary: ſo he hath brought together red and white; Chriſt hath reconciled Iuſtice and mercy; anger red as bloud, and compaſſion white as ſnow. He hath turned our ſcarlet ſins into white wooll: and this by making himſelfe ruddy in paſſion that was ever ſo white in innocencie. [ſ] My Beloved is *white* and *ruddy*, the chiefeſt of ten thouſand. Thus we partake the bleſſings of his *Divine Nature* in being his ſubjects: let the heathen ſerve their tyrants, the Turkes their *Mahomet*, the Romiſts their Pope, worldlings their luſts: Thou O Ieſus Chriſt be our King for ever.

[ſ] Cant.5.10.

3 As ſonnes of a Father, thus we partake many things of the Divine Nature. 1. Children have from their fathers on earth Generation, we from our Father in heaven Regeneration; [t] *We receive the adoption of ſonnes*. We are not naturall ſonnes; ſo is Chriſt onely: but naturalized, as I may ſay, made his owne by adoption and grace. [u] I will be a *Father* unto you, and ye ſhall be my *ſonnes* and *daughters*. 2. We have nutrition, and that both naturall and ſupernaturall. *Eſay* 1. I have *nouriſhed* and *brought up* children. He gives bread to nouriſh, not ſtones to choake: *Beneficia, non veneficia*; Fiſhes not Serpents, *Matth.*7. Thirdly, we have Education: earthly parents bring up their children to their owne cuſtomes: *Rachel*, though ſhe would goe with her husband *Iacob*; yet would not leave her Fathers gods behind her [x] *Our fathers worſhiped* in this mountaine; therefore ſo may we. That which comes by tradition, is held inheritance. *Videtur licitum, quicquid eſt conſuetum*: That which is patroniſed by uſualneſſe, ſlips into the opinion of lawfulneſſe. Thus many children are made Papiſts by the mothers ſide: and ſhe is ſo her ſelfe, for no other reaſon but becauſe her Grandame was ſo. Thus *materna ſectantes, paterna perdunt*: whiles they follow the counſell of their mother on earth, they loſe the bleſſing of their Father in heaven. But God brings up all his children after his owne law: they are in a ſtrange land, yet live after the lawes of their owne Countrey, their *converſation is in heaven.*

[t] Galath.4.5.

[u] 2 Cor.6.18.

[x] Iohn 4 20.

God deales with us, as *Bernard* obſerves, *Iſaac* did with his ſonne *Iacob, Gen.*27. Firſt, verſ.21. *Tangit manu approbationis*; Come neere that I may feele thee my ſon. Then verſ.26. *Oſculatur inſtinctu inſpirationis*; Come neere that I may kiſſe thee my ſonne. *Cant.* 1. *Let him kiſſe mee* with the kiſſes of his lips; that is, with his Spirit; for the Holy Ghoſt is *Oſculum Patris*, the kiſſe of God the Father. Then verſ. 27. *Benedicit*, he bleſſeth him; gives him a progreſſe of grace, and that irrevocable; hee ſhall be bleſſed. Laſtly, he gives conſolation, and full confidence, that we boldly cry, [y] *Abba, Father*. This duplication, *Father, Father*, is patheticall and myſticall. Patheticall; and ſo it inſinuates our Certaintie; we are ſure that God is our Father: And our Fervency, that we be importunate, not taking a denial at out Fathers hands. So *Martyr*. Myſticall, as *Aug. Paul* in uſing an Hebrew word and a Greeke, ſignifies that there is no difference [a] betweene Iew and Grecian; for the ſame Lord over all is rich unto all that call upon him. Every Chriſtian in the world may go *boldly unto the Throne of Grace*. It is for a *Saul* to ſay, *Pray for me*: but he that is Gods ſon, dares goe himſelfe without ſending others: let no terrours keep us from our Father. *Ibo ad patrem*, [b] I will ariſe and goe to my Father. To ſuch a commer Chriſt will communi-

[y] Galath.4.6.

[a] Rom.10.12.

Hebr.4.16.

[b] Luke 15.18.

cate good things; *Daughter, be of good comfort, Matth.* 9. 22. *Daughter*, a word of great familiaritie: *Be of good comfort*, a word of great ſecurity. [c] *I aſcend unto my Father, and your Father.* To his Father? what's this to us? Yea, alſo to your Father. *Aug.* He doth not ſay, I aſcend *ad Patrem noſtrum*, to our Father; but to *My* Father, and *Your* Father: *Aliter meum, aliter veſtrum: meum naturâ, veſtrum gratiâ.* He is in one reſpect my Father, in another yours; mine by nature, yours by grace.

Infinite good things we partake, if we be ſonnes; but all lies in the aſſurance of this filialitie. When God gives a man ſanctitie, he ſeemes to ſay; [d] *Thou art my Sonne, this day I have begotten thee:* when man apoſtates; Thou art not my ſon, this day have I loſt thee. What ſay you to the covetous worldling? Is he the ſonne of God, that is not charitable to the ſonnes of God? King *Richard* the holy warriour, having taken a Biſhop in the field in Coat-armour, was requeſted by the Pope to releaſe him; *Dimitte mihi filium:* Send me my ſon. The King ſends not the Biſhop, but his Coat-armour to the Pope, with this queſtion; *An hæc eſſet filii ſui tunica*; Is this thy ſons Coat? alluding to that of *Iacobs* ſonnes, when they had ſold their brother *Ioſeph*, and dipped his garment in Goats-bloud; [e] *This we have found, know now whether it be thy ſons coat.* The Pope being aſhamed, returned his anſwer; *Nec hanc eſſe filii ſui tunicam*; That this was not the Coat of any ſon of his. Gods ſonnes are knowne by their coat, that is, Charity. Satan layes hold on the covetous oppreſſour, and makes him his captive: if God ſhould now ſay, *Dimitte mihi filium*; deliver me my ſon: he would ſtraight ſhew God the oppreſſours coat; his Injuſtice and Extortion, *Hæccine filii tui tunica*; is this thy ſons Coat? No, Gods children weare no ſuch kind of garments, let him either ſtrip off ſuch robes, or periſh with them. Let others be ambitious of great and glorious parentages; only, Lord, make us thy ſons and daughters in Ieſus Chriſt.

4 As Fellowes, in due meaſure, with God himſelfe, 1 *Ioh.* 1. 3. *Truely our fellowſhip is with the Father, and with his Son Ieſus Chriſt.* We may have a ſocietie with man, this is requiſite, for we are all of one mould: but to God, what all fellowes? Yes, we have a fellowſhip with God; ſuch is his mercy, not our merits. The proud Gallant ſcornes the poore Mechanicke; what, are you my fellow? Yet, *Mors ſceptra ligonibus æquat*, Death takes away difference betweene King and begger, tumbles both the knight and the pawn into one bag. Wel, let the world deſpiſe us, it is enough the Lord doth not diſdaine our fellowſhip. [f] The grace of the Lord Ieſus Chriſt, and the love of God, and the *Fellowſhip* of the holy Ghoſt, be with you all. Diverſe ſorts of fellowſhips.

Conſortes, ſuch as partake a mutuall lot, as fellow-merchants in their adventures. We have thus a fellowſhip with God. If we rejoyce, he joyes in us, with us, makes us indeed rejoyce in him. For Chriſt rejoyceth in the Chriſtian, whenſoever the Chriſtian rejoyceth in Chriſt. That repenting ſonne was not more glad that he had found his father, than the father was glad hee had found his ſonne, *Luke* 15. If wee ſuffer, hee ſuffers with us. *Saul, thou perſecuteſt me*, ſaith Chriſt. *Patitur in nobis, qui paſſus eſt pro nobis:* Hee that did once ſuffer for us, doth ſtill ſuffer in us. The Vſurer oppreſſing thee, takes away the goods of Chriſt; and ſhall be called to a ſtrict account. There is *Conſortium*, the word by moſt tranſlations here uſed.

Contubernales, Chamber-fellowes, ſuch as lodge together, [g] *Come my beloved, let us lodge in the Villages.* Where the chamber is a ſanctified heart, the bed a pure faith, the pillow is the peace of conſcience, the curtains like *Salomons*, Azure, Purple, and Scarlet. *Azure* or skie-colour, noting our heavenly converſation; *Purple*, our zeale to Gods glory: *Scarlet*, our charity; ſo Love is praiſed to have a *threed of Scarlet in her lips.* Thus now God is thy chamber-fellow, and inhabites thy holy conſcience: and hereafter thou ſhalt dwell together with him in everlaſting reſt.

Conviatores, fellowes in a journey, and thus we have CHRISTS company. [h] Whileſt they walked and talked, *Ieſus himſelfe drew neere, and went with them.* They that will walke to Chriſt, ſhall have Chriſt walke with them. He is the Truth, the

[c] Ioh. 20. 17.

[d] Pſal. 2. 7.

[e] Gen. 37. 32.

[f] 2 Cor. 13. 14.

[g] Cant. 7. 11.

[h] Luk. 24. 15.

Way, and the Life: they that faithfully ſeeke *viam vitæ*, the way of life, ſhall find *vitam viæ*, the life of the way. The Papiſts have great Pilgrimages to Shrines, Chriſt doth not travell with them: he hath no fellowſhip with them, that gives his honour to blockes and ſtones. Let my ſoule on the holy feet of faith and obedience, travell toward Ieruſalem; then Chriſt will ſay, *Vade mecum*, thou ſhalt have my company. The good Chriſtian cannot in any Countrey travell alone, he is ſure of the fellowſhip of his Saviour.

i Eſay 1.18.

Collocutores, ſuch as conferre together; ſo we *partake* with God in a ſweet and familiar diſcourſe, [i] *Come now and let us reaſon together, ſaith the Lord.* Tell mee your griefes, ſaith Christ. Are you pained at the heart with true compunction for your ſinnes? I will heale the broken-hearted. Are you ſmitten with vexations? I will binde up your wounds. Thus it is our part, *Agnoſcere*, to acknowledge: his mercie, *Ignoſcere*, to forgive. Wee ſpeake to him by our prayers, he ſpeakes to us by his comforts. We powre our grievances into his boſome, hee powres his graces into our boſome. Many cannot heare Chriſt ſpeaking comfort to them; no marvell, for they ſpeake not for comfort to him. Strangeneſſe doth loſe acquaintance. We never came humble petitioners for grace to the Mercy-ſeat, but we ſped: if the Lord hath at ſome one time beene extraordinarily bountifull to us, ſhall we diſ-wont our ſelves from his preſence, be proud of our owne ſtocke, as if we needed him not? This is the way to loſe him, and all comfort with him. God loves to have us talke with him: if we forget to pray for good, why ſhould not hee forget to doe us good?

k Revel.3.20.

Convivæ, ſuch as feaſt together; thus we *partake* with God, [k] If any man open unto me, I will come in and *ſuppe with him, and he ſhall ſuppe with me*. Here is a mutuall ſupper; the Confeſſion of ſinnes, that's our cheare: the Remiſſion of ſinnes, that's Chriſts cheare. We give him meat and drinke, he gives us meat and drinke. Our diſhes are all Sallets, Lilies, and fruits. My beloved is gone downe into his Garden, to the beds of ſpices, to feed in the Gardens, and to gather Lilies, *Cant.6.2.* the fruits of our righteouſneſſe. Our drinke is penitent teares, though they be ſharpe to us, they are ſweet to him. The teares of penitent ſinners is the wine of Angels, ſayes a Father: yea, wine for the Lord himſelfe: not a teare falls, but he catcheth it in his owne bottell: if we feaſt Chriſt, give him this drinke. Let thy heart be a vine-grape, ſorrow the wine-preſſe, cruſh out this liquor, the Lord loves it. His meat to us is his owne *Fleſh*, his drinke, his *Bloud*: the bread of heaven, and the wine of bleſſedneſſe. Who ſo eateth my fleſh, and drinketh my bloud, hath eternall life, *Ioh. 6.*54. The Temple is his banketting-houſe, or wine-celler; *He brought me to the banketting-houſe, Cant.*2.4. There he broacheth to us the ſweet wines of his Goſpell and Sacraments. Here is another fellowſhip, and ſo are wee fellow-commoners with Ieſus Chriſt. Indeed all the good cheare is his: alas, what have we of our owne to make ſuch a gueſt welcome! He may ſafely diſcommend our proviſion: let us not ſay, as ſome doe to their gueſts; welcome, but here is no good cheare for you, when ſecretly in their hearts they thinke there can be no better. Chriſt loves not ſo proud a minde when the tongue ſayes, *Nihil eſt*, it it nothing: and the heart thinkes, *Nimium eſt*, it is too much. But plainely acknowledge thy povertie: if thou have any grace to feaſt him with, thanke him for bringing it, and ſay in this truely, that he is come to his owne coſt. Yet thus he is pleaſed to feed on his owne proviſion, and to call it thine. He feeds on ours, *Cant.5.1. I have eaten honey, and drunke milke:* we feed on his; *Eat O friends, drinke abundantly O beloved:* drinke liberally of it, for it is a Cup of *ſaving health to all nations*.

Hebr.2.11.

Convoti, ſworne brothers: men, not brothers by nature of bloud, are made ſo by vow of love. Here is another fellowſhip, Chriſt hath vowed himſelfe thy brother. [l] Both he that ſanctifieth, and they who are ſanctified, are all of one: for which cauſe he is not aſhamed to call them *Brethren*. Thou haſt vowed thy ſelfe to Chriſt in Baptiſme, keepe thy vow, make good thy fellowſhip, *ne ſis fœdifragus*, leſt thou be a vow-breaker. Thy ſinne is no leſſe than perjury, if thou become his enemie, to whom thou art a ſworne brother.

Thus we *partake of the Divine Nature* (with all reverence be it ſpoken) as *Fellowes*. But not to deny the King his Supremacie; *Socii ſumus in gaudio*, not *in ſolio: in loco regni, non in modo regnandi*; We are fellowes with Chriſt in his joy, reſerving the Throne to himſelfe. Yet hee is pleaſed to promiſe us a conſeſſion with him in his Throne: *To him that overcommeth, I will grant to ſit with me in my Throne, Revel.* 3.21. We have a partnerſhip with him in the place of his Kingdome, not in equality of raigning. The King ſets a ſubject at his owne table: yet muſt this ſubject ſtill acknowledge his Soveraigne. Though we be co-heires, let Chriſt be the elder brother. Though we be made *ſicut Angeli*, like to the Angels; yet not *ſicut Dominus Angelorum*, not like to the Lord of Angels.

The wicked know not, care not for this fellowſhip: they doe not like ſo divine company: they cannot be merry if God be by. Alas! none know the ſweetneſſe of this partnerſhip, but the partners. [m] *It is a new name, which no man knoweth but he that hath it.* But he that hath it is truely merry, and keepes *Hilary* terme all his life. In thy preſence is the fulneſſe of joy, and at thy right-hand are pleaſures for evermore, *Pſalm.*16.11. GODS company doth not onely make us glad, but makes us good. *Seneca* ſaid, that one ſpeciall meanes to ſtay us from vice, was to thinke ſome grave men were in our company. *Semper eos tecum, quos verearis, habe.* But we have not only men and Angels, but even GOD looking on us, and aſſociating us. *Peter* ſwore like a Ruffian, and forſwore like a Renegate, till CHRIST looked on him, and then he wept. There be divers fellowſhips in the world.

[m] Revel.2.17.

There is a generation of men, that laviſh their eſtates; as wee ſay, fling the houſe out at the windowes; that call themſelves Good-fellowes. But they cannot bee *Boni ſodales*, that are *mali homines*; Good-fellowes and evill men are incompetible. They are like *Simeon* and *Levi*, ſworne brothers, but *fratres in malum*, brethren in evill. Perhaps they have more ſocietie than honeſt men, but not ſo good ſocietie. Bryers and thornes twine more together than good plants. God is not in this fellowſhip; you ſhall meet him at the Church, not at the Ale-houſe. But Satan puts in for a part: ſometimes one drunkard playes the devill with another; in ſtabbing, or over-loading with drinke: but if there be not alwayes a perſonate devill, there is alwayes a perſonall devill; Satan himſelfe ſtands by. In this fellowſhip, Riot is the hoſt, Drunkenneſſe the gueſt, Swearing keepes the reckoning, Luſt holds the doore, and Beggery payes the ſhot.

There is another fellowſhip, a myſticall one, a miſchievous one; the *Societie* of Ieſuites: yet they write themſelves, *Ex Societate Ieſu*; Of the fellowſhip of Ieſus. What, no meaner? Would not *Peter*, nor *Paul*, nor *Francis* ſerve? No, none worthy of theſe mens company but Ieſus. I perſwade my ſelfe, he will give them little thankes for their familiarity. But doe they not rather derive their names *à contrario?* Ieſuites, not becauſe fellowes, but enemies to IESUS. As the Romans tooke names from their Conqueſts: *Scipio Affricanus*, becauſe he conquered *Affrica*. Call him not *Iſrael*, but *Iezreel*: call them not Ieſuites, but Iebuſites But *Peter* is the deputie of Ieſus, and they are factours of *Peter*: indeed they uphold the chaire of their imaginary *Peter*, and blow up other ſtates with Salt-peter. But ſure Ieſus was never a fellow-digger in their vaults, nor an Enginier in their fire-workes.

Well, thus CHRIST to the faithfull vouchſafes his fellowſhip: hee is the [n] *Roſe of Sharon, and the Lily of the valleyes*: not a Garden-flower encloſed, but hee growes in the field; his company is eaſily had, if our faith invites him. If thou wilt be *concors*, of one heart; thou ſhalt be *conſors*, of one fellowſhip with him. Let thy will and obedience agree with his Commandements; and then his ſweet preſence ſhall accompany thy conſcience for ever. Complaine not though other men blanch thee, ſo long as thou haſt the fellowſhip of Ieſus Chriſt.

[n] Cant.2.1.

5 As members of a Head, and thus we neerely partake of the Divine Nature.

[o] *Now yee are the body of Chriſt, and members in particular.* Chriſt is the head, the Church is the body, the faithfull are the members. What doth the head impart to the body? 1. Senſe: he gives us eyes, we ſee not the myſteries of ſalvation without him; *Lord enlighten mine eyes.* Eares; we may heare *Evangelium vitæ*, the Goſpell of life; but not *vitam Evangelii*, the life of the Goſpell without him. *Lord, open mine eares.* Taſte; for we may have the Cup of bleſſing held to our mouth, and yet cannot taſte the ſweets of grace without him: *Lord, make mee to relliſh thy heavenly gift.* Feeling; mans braine is ſaid to have no feeling in it ſelfe, yet to give feeling to all parts. But Chriſt hath a feeling of our infirmities, and gives us a feeling of our owne. *Mortui non eſt ſentire*; We are naturally dead, and cannot feele our miſery: it is Chriſt our head, that gives the life of ſenſe, and the ſenſe of life. 2. *Intellectum*; the head is the ſeat of underſtanding; wee can have no comfortable knowledge of God but by Chriſt; [p] *Lord ſhew us the Father, and it ſufficeth us:* Doe thou ſhew us, we can ſee nothing but by thy light. This is the true light, that lighteth every man that commeth into the world, *Ioh.* 1.9. Hence it is, that no member can be ignorant, becauſe he is joyned to the Head. Though they cannot *ſcire univerſa*, know ſo much as the Head: yet they ſhall *ſcire neceſſaria*, know ſo much as ſhall make them bleſſed. 3. *Motum*; Chriſt our Head gives us motion. [q] When I am lifted up from the earth, *I will draw all men to me.* If the Head be gone before, the members muſt needs follow after. We have *Movere*, from God by nature, *Act.* 17.28. but *movere in bonum*, to move to that which is good, from God to Chriſt. 4. Laſtly, *Vitam*, life it ſelfe; [r] for we are members of his body, of his fleſh, and of his bones. There is a quarrell betweene Philoſophers and Phyſitians, about the principall ſeat of life; whether it be in the heart or in the head. But in Divinitie the caſe is cleere, for all our life is from our Head. *I live, yet not I, but Chriſt liveth in me: and the life which I live in the fleſh, I live by the faith of the Sonne of God, Gal.* 2.20. *Vbi amat, ibi animat*; Our breath is in our bodies, the life of our ſoules is in heaven. Ye are dead, and your *life* is hid with *Chriſt* in God, *Col.* 3.3. *Corpore ambulantes in terris, corde habitantes in cœlis, Anſelm.* Our bodies move on earth, our hearts dwell in heaven.

Let us be ſure we are members of Chriſt, then ſure that we are partakers of the *Divine Nature.* Who is ſure of that? Not the Adulterer; for [s] he takes the members of Chriſt, and makes them the members of an Harlot; hee hath loſt the ligaments of purity. Not the Oppreſſour; he hath loſt the ligaments of charity: for he that is not a good member of the Common-wealth, is not a true member of Chriſt. And if the Vſurer can prove himſelfe a good member of his Countrey, I will yeeld he may be a member of the Church. Not the Drunkard; he hath loſt the ligaments of ſobriety: our heavenly Head hath no ſtaggering members. It will be very hard for a man to reele into heaven. Not the Contentious; for he hath loſt the ligaments of concord, and broken [t] the *Vnity of the Spirit*, which is in *the bond of peace.* That Religion that is derived from Chriſt, preſerves unity with Chriſtians. He that will not keepe the peace of God, ſhall not be kept by the God of peace. Not the furious Striker; who if he receives *verba*, words; returnes *verbera*, wounds: he is no member of Chriſt, for one member doth not ſtrike another. Not the Repiner; for the *eye ſayes not to the hand, I have no need of thee*, 1 *Cor.* 12.21. The foot will not invade the office of the eare, nor the armes of the lips. The Magiſtrate will not adminiſter the Sacraments, nor the Miniſter bench it. Not the Swearer; for he is no member that ſtrikes the head. If we be members, the paſſion of others will worke compaſſion in us.

6 As branches of a Vine, and ſo wee partake of the Divine Nature. *I am the true vine*, ſaith Chriſt: a true Vine indeed: For, 1. He was ſet on a bleſſed ground, the wombe of the Virgin, whom *all generations ſhall call bleſſed, Luke* 1.42. In this Fruit all nations are bleſſed. 2. He was cut and pruned, wounded for our tranſgreſſions; till there ran out the life with bloud, that was to us the bloud of life. 3. He was dunged, ſoiled with the filthy excrements of the Iewes: his mouth prayes for

them

[o] 1 Cor. 12.27.

[p] Iohn 14.8.

[q] Iohn 12.32.

[r] Epheſ. 5.30.

[s] 1 Cor. 6.15.

[t] Epheſ. 4.3.

Iohn 15.

them, their mouthes ſpit on him. 4. He was digged, his ſide opened with a ſpeare, his hands and feete with nailes; *Foderunt manus*; *Pſal.*22. 17. *They digged my hands and my feete.* 5. As the vine is faſtened to ſome wood or wall: ſo was Chriſt fixed to his Croſſe, till death and hell had done their worſt. Yet there is ſtill life in him, and he ſpreads this life to his branches, farre and wide. [u] *Sending out his boughs unto the ſea; and his branches unto the river.* We are all naturally drie ſtickes, fit for nothing but the fire: but being engraffed into him, there is the living ſappe of grace derived to us. As the branch cannot beare fruite of it ſelfe, except it abide in the vine; no more can yee, except yee abide in me, *Ioh.* 15.4. This ſaith Saint *Auguſt.* *Corda inſtruit humilium, ora obſtruit ſuperborum:* comforts the poore Publican, confounds the proud Phariſe. *Qui viret in foliis, venit a radicibus humor.*

Thus alſo we are partakers: there is a threefold divine union. 1. Eſſentiall, ſo God the Father is one with the Sonne and the Holy Ghoſt. 2. Perſonall, ſo Gods ſonne is united to humane nature. 3. Myſticall, ſo the faithfull are united to Chriſt. [x] *He that is joyned to the Lord is one ſpirit.* This is infinite comfort: wee cannot want Grace and felicity, unleſſe Ieſus Chriſt ſhould want it. Whatſoever the *Divine nature* hath communicable to man, wee participate by being branches of this vine. Perhaps hee doth cut us till we weepe and bleed; [y] *he purgeth us*, but to doe good purpoſe, that we might bring forth more grapes: for we are moſt fruitful under the Croſſe. Such is the pietie of our heavenly father to us; that even his anger proceeds from mercie: he ſcourgeth the fleſh, that the ſpirit may be ſaved in the day of Ieſus Chriſt, 1 *Cor.* 5. 5. yea Lord, cut us even till we weepe and bleed, ſo we may partake thy joy and glory in heaven.

7 As ſpouſes of one husband, Chriſt: this is a neere partaking. [a] *A man ſhall be joyned to his wife, and they two ſhall be one fleſh.* The husband and the wife are one fleſh, the beleever and Chriſt are one ſpirit. This is an ineffable myſterie, my heart feeles it, no tongue can expreſſe it. Here all language is loſt, and admiration ſeales up every lip: we may drowſily heare it, and coldly be affected with it; but let me ſay, principalities and powers, nature and reaſon, men and Angels ſtand amazed at it. But what doe we thus partake of the Divine nature, by this marriage to Chriſt. 1 We have *Oſcula*, his kiſſes; and this is *arrha fidei & amoris*, the earneſt of love and faithfulneſſe φίλημα a kiſſe, of φίλειν to love: whom God kiſſeth, he loveth: as the Father wel-comed his returning ſonne, *he fell on his necke and kiſſed him*, *Luke* 15.20. No token of affection more lively, more lovely than a kiſſe. 2. *Amplexum*, his embracings. His left hand is under my head, and his *right hand doth embrace mee*, *Cant.*15.20. God is ſaid to have a right hand and a left, *Pro.* 3. 16. with *Riches* and *Honours*, which are the gifts of his *left* hand, he lifts up my dejected head: with eternall life, which is the gift of his *right* hand, he *embraceth* my ſides for ever. [b] Who ſo puts his truſt in the Lord, *mercie embraceth him on every ſide.* 3. *Concubitum*, we ſleepe with him; * *our Bed is greene.* Make ready his bed, if thou wouldeſt have his company, ſweepe the chamber of thy heart from all the duſts of evill thoughts, and annoyance of luſts: give him fine linnen, Innocencie of ſpirit: a pillow of Charity, a covering of obedience to keep him warme; and let the down-bed of thy faith be prepared; then he will lodge with thee. 4. He gives his ſpouſe a Iointure or portion. As in the ſolemniſing of a marriage on earth, the husband ſaies to his wife; *with all my worldly goods, I thee endow:* ſo Chriſt endowes us with his riches of glory. [c] *My beloved is mine and I am his.* Bleſſed exchange! he is ours, wee are his: yea all ours are made his, all his is made ours. We brought him a portion of wickedneſſe, of wretchedneſſe; the fee-ſimple of ſin, death and hell: he bore all thoſe torments, and ſo tooke them that hee tooke them away. Hee brings us another manner of Iointure or endowment; juſtification, ſanctification, freedome, grace and peace on earth, glory and joy in heaven. Here's a bleſſed wedding: in our marriages we have theſe requirable things; the Bride-groome, the Bride, the Father to give the bride, the Prieſt to tie the knot, the witneſſes, and the wedding ring. Here the bride-groome

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[u] Pſal. 80. 11.

[x] 1 Cor. 6. 17.

[y] Ioh. 15. 2.

[a] Epheſ. 5. 31.

[b] Pſal. 32. 10.

* Cant. 1. 16.

[c] Cant. 2. 16.

is Chriſt, the bride the Church, the giver God the Father, (who gives this poore beggar woman, mans ſoule to be married to this rich man, this Prince? God himſelfe.) The Prieſt that makes the knot is the Holy Ghoſt, he is the ſealer of this union: the witneſſes are Angels, the wedding ring is our faith. Doſt thou plead, thy ſoule is married to CHRIST? ſhew mee thy wedding ring, looke well to thy faith.

The beſt way to reconcile two diſagreeing families or enemie kingdomes, is to make a marriage betweene them: for the uniting of blouds ends all quarrels. We were all adverſaries to GOD, and hee was ready to fight againſt us with eternall death, how ſhould peace bee made but by a marriage! So *Hamor* perſwaded the *Shechemites*: [d] let us take their daughters to us for wives, and give them our daughters; ſo ſhall we have peace. Loe, the king of heaven gives his onely ſonne to mortall mans daughter, that is his ſoule; and though ſhe were a miſerable beggar, jointures her in his own kingdom. Be not then married to the world, its a miſhapen ſtigmaticke: not to luſt, its a blacke and Leprous witch: not to the devill, he is a foule and ugly monſter: runne not a whoring after riches, pleaſures, and wantoneſſes, remember thy chaſt love to thy one and owne husband. [e] *I have eſpouſed you to one husband, that I might preſent you a pure virgin to* CHRIST. Abhorre bigamie, leſt he divorce thee: have one husband; the bed brookes no rivalls. Raiſe thy affections above a common pitch, and let thy ſoule beare her ſelfe as the ſpouſe of the great King. It is a wonderfull joy that a man hath with the wife of his youth: *uxori non redditur æquivolens*: but it is a greater joy in being ſpouſes to Chriſt; the faithfull ſoule knowes onely the ſweetneſſe of his embraces. But the greateſt of all is to be married to him in heaven; [f] Bleſſed are they that are called to the *marriage ſupper* of the Lambe. Onely that marriage is the merry age, where ſhall bee joy, great joy, eternall joy. Our muſicke ſhall be the Quire of heaven, and our banket everlaſting glory.

I have beene over prolixe in this point of partaking the *Divine nature*: but it is tedious onely to thoſe that have no right in this participation. Let mee excuſe my ſelfe; my tongue followed my heart, and I could not but ſpeake what was my comfort to feele. It hath given ſweet content to my owne ſpirit, God grant it may give no leſſe conſolation to others. This participation is not a transfuſion of the divine eſſence or nature into us; but a communication of the manifold bleſſings wrought out by Chriſt. Of nothing, we have being, of being worſe than nothing, we are reſtored to Gods Image; formed with reaſon above the creature, and reformed with Grace above reaſon: now immortall in our ſoules, hereafter to be immortall in our bodies. What honour, what glory is this, that a man of duſt, a worme creeping out of the mud; *audeat erectos ad ſydera tollere vultus*; ſhould looke up unto heaven, and call the omnipotent God his Father! How gratious is this promiſe, how glorious this participation! Let not the blind judgements of the world trouble us: we beleeve and know, know and feele, feele and joy that we are partakers of the *divine nature*. We might here inferre with [g] *Athanaſius*, that Chriſt is the ſame ſubſtance and nature with the Father; becauſe they that are partakers of the Sonne, are alſo *partakers* of the *divine nature*. He ſaies further, [h] that the beginning of this partaking, is by the conſignation of the holy ſpirit in our baptiſme. [i] *Ambroſe* refells the *Arrians*, from this ſcripture, who condemne the voice of ſubſtance and nature in divine things: as if Chriſt could be the ſonne of God, and not the ſubſtance of God. But if the name of ſubſtance or nature trouble them, let this text ſatisfie them. [k] He addes, who can deny the Holy Ghoſt to be equall with the Father or the Sonne, when as it is his worke whereby we get a participation of the divine nature. [l] *Cyril* ſaies, that the faithfull communicant in receiving the Sacrament, is made partaker of the divine nature. [m] *Leo* from hence takes occaſion to exhort us to pietie and holy life: remember whoſe thou art, the member of Chriſt, and temple of the bleſſed Spirit: *Noli tantum habitatorem pravis actibus de te effugare*;

doe

[d] Gen. 34. 21.

[e] 2 Cor. 11. 2.

[f] Revel. 19. 9.

[g] *Contr. Arrian orat* 2.

[h] *Epiſt. ad Serap.*

[i] *De fide ad Grat lib.* 1. *cap.* 9.

[k] *De ſpir. ſanc. lib.* 1. *cap* 2.

[l] *Cyril. Ieroſ. Catech.* 4. *Myſtag.*

[m] *Ser.* 1. *de nat. Dom.*

doe not drive away ſo ſweet an inhabitant by thy ſins, and againe ſubject thy ſelfe to the devills ſervitude. To the ſame purpoſe ſpeakes *Cyrillus Alex. lib.*4.in *Levit.* And *Origen* in *Levit. Homil.* 4. All of them ſtriving to ſhew us, that we by faith partake of Chriſts fleſh, by his fleſh of his ſoule, by both of his ſpirit, by all of his Deitie.

Thus you have ſeene the conveiance, and the Inheritance. In the one was *verbum Promiſſionis*, a word of promiſe: in the other *verbum promotionis*, a word of preferment. Now all theſe priviledges we partake as we are true Chriſtians. *Plato* ſaid, he was beholding to nature for three things: firſt, that ſhe had made him *Hominem non Brutum*; a man, not a beaſt: next, that ſhe had made him *virum, non fæminam*; a man, not a woman: for *mulier quaſi mollior*, or *mollis aer*: but *vires in viris, vera ſedes virûm, ſexus ſolet eſſe virorum.* Laſtly, that ſhe had made him *Græcum, non Barbarum*; a Greeke not a Barbarian. Well, in all theſe preferments he acknowledged himſelfe but beholding to nature: and for all theſe we ſo well as he, are beholding to the God of nature. But there is a fourth thing, for which as he to Greece, ſo we muſt bee thankfull to Grace: that wee are not onely men and not beaſts, Greekes, that is knowing, and not ignorants; or Philoſophers, and not fooles: but yet infinitely more, that we are Chriſtians, and not Infidells. By this onely we partake of the *Divine nature*; onely glory in this. [n] Let not the wiſe man glory in his wiſedome, nor the mightie man in his ſtrength, nor the wealthy man in his riches: but let him that glorieth, glory in this, that hee underſtandeth and knoweth me, ſaith the Lord. Nothing is more worthy thy pride, than that which will make thee moſt humble if thou haſt it; that thou art a Chriſtian. When an Ambaſſador told *Henry* the fourth, that magnificent King of *France*, concerning the King of *Spaines* ample dominions: firſt ſaith he, he is King of *Spaine*: is he ſo, ſaith *Henry*? and I am King of *France*. But ſaith the other, he is King of *Portugall*; and I am King of *France*; ſaith *Henry*. He is King of *Naples*; and I am King of *France*. He is King of *Sicilie*, and I am King of *France*. He is King of *Nova Hiſpania*; and I am King of *France*. He is King of the Weſt-*Indies*; and ſtill, I am King *France*; Hee thought the kingdomes of France equivalent to all theſe. To what purpoſe is all this? yes, if thou apply it rightly. Another hath great learning and wit; well I am a Chriſtian. Such a one hath great honours; I am a Chriſtian. Another hath abundance of riches; I am a Chriſtian. That man hath large dominions; well I have more in heaven, I am a Chriſtian. He is of the bloud royall, partakes the nature of kings; yet I partake of the nature divine, am of the bloud royall of IESUS CHRIST, I am a Chriſtian. Let them glory in their great and honourable relations, it ſhall content our ſoules that we partake of thy *Divine nature*, Oh IESUS CHRIST!

Having eſcaped the corruption that is in the world through luſt. This is the third maine point, our deliverance. It hath the laſt place in the words, not ſo in effect with us: we muſt firſt eſcape this *corruption*, before we can come to that divine *participation.* As you have ſeene what you are, Partakers of the nature of God: ſo now ſee what you were, ſoild with the corruption of luſts, [o] *Such were yee, but you are waſhed*, &c. In this deliverance we conſidered two generall parts; a diſcoverie, and a recoverie: a diſcoverie of great danger, a recoverie from that danger. The danger diſcovered was the *corruption of luſt*: the deliverance is ſpecified, an *Eſcaping*. In the danger or wretched eſtate wherein they naturally ſtood, conſider. 1. The Infection, *corruption of luſt.* 2. The Diſperſion, *through the world.* For the Infection, conceive in it two things. 1. *Tumorem*, the *Corruption.* 2. *Humorem*, the *luſt.* The one that is bred, the other whereby it is fed. In all we ſhall find, that the greatneſſe of the danger commends the greatneſſe of our deliverance.

Corruption; this is the Tumour; *morbus epidemicus*, an univerſall diſeaſe. *All fleſh hath corrupted their waies.* This monſter is not coagulated all at once: but *Gradatim ſpargere vires*; *Prorſus & ex multis unum coaleſcere morbum.* Stone after ſtone,

Babel

[n] Ier.9 23.

[o] 1 Cor.6.11.

Babel is builded: ſticke after ſticke, the burning pile is made up: from the confluence of many diſeaſes, ariſeth death.

Firſt, it gets into the thoughts; that the [p] *Imaginations of the heart are evill.* This we thinke little danger; but when it hath got the Citadell, it commands all the ſconces, and forts, and guards. The Heart is a Caſtle, the outward ſenſes are the gates, when it hath got into the caſtle. The watchmen were to blame, that let the enemy in. *Turpius ejicitur, quàm non admittitur hoſpes.* Theſe be *Partus mentis, Primogeniti Ægypti:* if thou canſt not hinder the conception of ſinne, but it muſt be borne: yet like the midwives of Ægypt, diſpatch it betimes, leſt it diſpatch thee. [q] For luſt when it hath conceived, bringeth forth ſinne: and ſinne when it is finiſhed, bringeth forth death. Spare not the little Babylonians, leſt they one day grow great enough to vanquiſh Iſrael. Kill the young wolves, and ſecure thy flocke: deſtroy the brood of the viper; let it never come to this, I would I had prevented it. Sin is eaſily committed in act, if admitted in thought. Labour firſt to purge thy heart from this corruption: let not thy *vaine thoughts lodge within thee, Ieremie* 4. 14. *Iob,* though he were well perſwaded of his children, in reſpect of their outward demeanour, yet he doubted their hearts, *Iob* 1. 5. It may be my ſonnes have ſinned, and curſed God in *their hearts.* [r] Keepe thy heart with all diligence: the hands and feete muſt be well guarded and regarded, but eſpecially looke to thy heart. Let thy thoughts examine thy thoughts: thy conſcience muſt not only extend to deeds and words, but even to ſecret thoughts. They that are accuſtomed to evill thoughts, can ſeldome bring forth good words, never good deeds. As the corne is, ſo will the flowre be: if the meale be bad, the fault is not in the milſtones that grownd it, but in the miller that put in ſuch baſe corne. All thy ſenſes and members are but the milſtones, the heart is the miller: if thy words and workes be ill meale, thanke the miller thy heart for ſuch corrupt thoughts. As the wood is, ſo will the fire be: if it be wet and ſtinking wood, look for an unſavoury and unwholeſome fire: if the wood be ſweet and drie, it will perfume the roome with a ſweet and pleaſant aire. Such fewell as you lay on your thoughts, ſuch fire ſhall you have in your actions. There is a knowledge projected, which onely lookes upon outward things: and even beaſts doe in ſome meaſure participate this with men. There is a knowledge reflected, that inwardly beholds a mans ſelfe. Many men know many things, but they know not themſelves. Mans knowledge ſhould not be a gadding harlot, whoſe feete cannot keepe within doores: but a good houſewife to ſtay at home. When *Dinah* would bee rambling abroad, to ſee faſhions, and to obſerve the Ladies of the land; ſhe was defloured by *Shechem:* if our affections be noctivagant, night-walkers, they will eaſily come home quicke with child.

[p] Gen. 6. 5.

[q] Iam. 1. 15.

[r] Prov. 4. 23.

Gen. 34.

Next, this corruption gets into the ſenſes. It paſſeth through the eye, *Ier.* 9. 21. *Death is come up into our windowes,* and is entred into our palaces, to cut off the children from without, and the young men in the ſtreets. *Mors per feneſtras;* it hath terrible effects: it invades the Palaces, the ſecret chambers of the heart: *abſcindit pueros,* it cuts off the little maſculine vertues of the ſoule: yea even the young men the graces that begin to get ſtrength in us. Al this death coms in at the window, that is the eye. *Cur aliquid vidi, cur noxia lumina feci?* Mine eye hath betraied my ſoule. *Epiphanius* gives an apt morall reaſon, why in the old law when a dead corps paſſed by any houſe, they were commanded to ſhut their doores and windowes. When *opus mortuum,* a work of death, abhorred ſin, is propoſed; ſhut both the doores, your mouthes; and the windowes, your eyes. It is ſaid that *Iudiths* pantofles raviſhed *Holofernes* eyes, *Iud.* 16. 9. *Her ſandales tooke him:* what good men tread under their feete, that wicked men are ſeduced by. Therefore ſaies *Salomon,* [s] *Looke not on the colour of the wine, when it moveth it ſelfe aright:* be not tempted with the colour or dancing of it in the cup. *Nimium ne crede colori.* That ſenſe is acceſſary to the ſinne; that opens the doore, and lets the theefe come in. Iniquity is the theefe, the eye is the gate: therefore ſaies *Iob; Pepigi fœdus cum oculis.* I have made a covenant *with mine*

[s] Prov. 22. 31.

eyes. Adulterie is ſuch an ugly monſter, that it could never enter the citie of the heart, unleſſe it did firſt corrupt the watch. *Adverte oculos*; [t] Lord turne away *mine eyes* from beholding vanitie. The eare is another paſſage; through that doore Satan often ſends in his errand. *Væ mihi quia audivi*; woe is me becauſe I have heard, that which made me either angry or guiltie. Keepe him out, and be ſafe: ſtop thine eares to his charmes, ſo ſhall he not touch thy heart. But he cries to the porter, let me but come in, I will deſire no more: doe but give him the hearing, it is ſufficient to take thy ſoule.

[t] Pſal. 119. 37.

It ſtaies not wholly in the ſenſes, but gets alſo into the tongue; and this muſt needes babble the corruption. *Democritus* called ſpeech the Image of life: and another uſed to ſay; *Loquere ut te videam*; ſpeake, that I may know what thou art. *Totum ſpiritum ſuum profert ſtultus*; [u] the foole uttereth all his mind. As wiſe men carry their mouthes in their hearts: ſo fooles carry their hearts in their mouthes. Fooles firſt ſpeake, and then deliberate, they bluſter out their follies. A wicked man beares his words in his mouth, as a dogge doth an arrow in his ribbes; never reſts till it be drawne out. He is pregnant of ſlander or blaſphemie; and either he muſt bee delivered, or hee will burſt. *Ex ore tuo*, ſaith God; O evill ſervant, *out of thy owne mouth I will judge thee*; God doth judge, and man may gheſſe. *Diogenes* ſaid, you will chuſe men to ſervice before you heare them ſpeake; yet will not buy an earthen pot before you trye it by the ſound. A bell may have a cracke, and you cannot ſee it; but take the clapper, and ſtrike it, you ſhall ſoone perceive it is flawed. The damoſell told *Peter*, ſure thou art of Galile, for thy *ſpeech bewrayeth thee*. Many lappe the water. *Curvatis genibus*; none but a right *Gileadite* can without liſping pronounce *Shibboleth*.

[u] Prov. 29. 11.

Laſtly, you ſhall finde it in the hands too, and there it exceeds it ſelfe: in the heart it is but corruption, in the hands it is eruption. *Ex ungue leonem*; you may know a covetous Wolfe by his pawes. A troubled fountaine ſends forth unpure ſtreames: an evill heart hath a moſt evill hand. If the hand grope for a bribe, as *Felix* did of *Paul*; there is a moſt unjuſt heart. If the hand ſcramble for wealth, there is a covetous heart. If the hand be ſtill ſtriking and ſtabbing, there is a bloudy heart. The actions of the hands are ſo many characters, whereby we may ſpell the meaning of the heart. *Manus loquuntur*, the hands ſpeake a man. What a man does, I am ſure he thinkes, not evermore what he ſaies. *Sauls* tongue could ſay, *Praſtiti mandatum*, 1 *Sam*. 15. Bleſſed be thou of the Lord, I have performed the commandement of the Lord. But *Samuel* heard the language of his hands; *What meanes* then the bleating of the Sheepe, and lowing of the Oxen in mine erres? Verſe 14. *Corruptio, quæ reponitur cordibus, exponitur manibus*. The corruption that is ſecreted in the heart, is declared by the hand. The deafe man would thinke the aire quiet, but he that heares it thunder, knowes it is troubled. Many looke faire and skie-coloured in their profeſſion; but *Fulminant operibus*, they thunder in their workes. [x] They imagine miſcheefe, and practiſe it, *becauſe it is in the power of their hand*. They have breath as ſweete as Sirens, but their deeds leave a ſtinke behind them.

Acts 29.

[x] Mic. 2. 1.

Now ſwell all theſe corruptions into one impoſtumated head; and here is not onely the *corruption of the world*, but a world of corruption. As the Prophet calls *Ieruſalem* and *Samaria*, not only ſinners but *ſinnes*. Or as *Lucan* ſpeakes of a wounded body; *Totum eſt pro vulnere corpus*; the whole body was as one wound. A land over-flowne with ſea is ſaid to be all ſea. So a heart over runne with ſinne, is all ſinne. That is land ſtill, and this is a heart ſtill: but by reaſon of this deluge we ſay, that is all ſea, this is all ſinne. And this corruption is ſo pleaſing to the wicked, that they thinke it health it ſelfe. Men take ſuch delight in this beſtialitie, that as *Pliny* reports, *Grillus* being transformed to a hogge, would not endure to be turned to a man againe. When God offers the drunkard to make him ſober, no he thankes him, he is better as he is. Doth he undertake to let out the uſurers corruption by charitie? no, he had rather be an uſurer ſtill.

Micah 1.

Diverſe uſes are to be made of this propoſition; which are generally two-fold; concerning others, concerning our ſelves. Concerning others, that we flie the perſons in whom this corruption rages; as being willing to avoid the plague, we doe balke the houſe wherein the infection dwells, miſerable follie! we hate the plague which may kill our bodies, wee love the plague which may ſpill our ſoules. The
Nazian. condition of ſinne is better than the condition of ſickeneſſe. For if a man lie ſicke in the ſtreets, others are daintie and ſhunne him, walking a looſe. But let a rich man be an adulterer, a ſwearer, an uſurer; we cloſe with him: yet only of theſe we have a charge, *De non tangendo*, not to accompany them. Which of theſe corruptions, in your owne ſoules, doe you thinke the worſt? To ſee this corruption, the Lord give us eyes, to let out this corruption, pricke our hearts, and from this corruption, ſave our ſoules.

Concerning our ſelves; *Leviùs ignorare morbum, quàm remedium*: better not know our diſeaſe, than no meanes to cure it. For this purpoſe, ſomething muſt be done upon us, ſomething by us. The thing to be done to us, which may properly get out this naturall corruption, is *Salting*. For ſalt doth not onely preſerve from corruption, but alſo eate out corruption. It hath diverſe effects, fit to ſhadow out the worke of the ſpirit on us for this purpoſe. Firſt it preſerves from corruption and rottenneſſe: the Egyptians uſed to wrap their dead bodies in ſalt. All are corrupted,
[y] Math. 5. 13. ſubject to rottenneſſe, and need ſalting: the Miniſters of the Goſpell are the [y] *ſalt of the earth*. It is not enough to have *Sales*, quirkes of wit, but *Salem*, ſoundneſſe of doctrine. They that preach not only *Novè*, after a new method; but *Nova*, new things; ſwell your braines, but leave your hearts emptie, they doe not ſalt you. That is good ſalt, which keepes your ſoules from ſtinking before God. Secondly it is ſearching, and goes to the quicke: there muſt be acrimonie in ſalt, elſe it is not good. Doe we cut, and fret, and trouble you: remember we are ſalt; *Quo acriùs, eo meliùs*. Indeed a man may over powder, and there is diſcretion in ſalting. There are ſome that have had too much ſalt, till they are ready to throw the Church out at the windowes: the name of a Biſhop frights them, a ſurpliſſe makes them runne: they feare a croſſe worſe than the devill does. Theſe are over-powdred, but with ill ſalt; they are corrupt, and muſt be new ſalted. There is no medicine profitable, but it is ſharpe: our acrimonie is good, though thereby we endanger the loſſe of your loves. This
[z] 2 Cor. 7. 9. ſhould not make you fret at us, but at your owne ſinnes. [z] I rejoyce, not that yee were made *ſory but that you ſorrowed to repentance. Si hæc audientes doleatis*, if you heare theſe things ſorowing, give me thankes for it, ſaith *Chryſoſtome*. Shew your ſelves *gratos non gravatos*. The Preachers reproofe is like ſalt, it may bite: but better ſharpe corroſives, than feſtering wounds. I am moſt loved, where I am moſt
[a] 1 Sam. 25 32 ſalted, *Bernard*. At laſt you will ſay with *David*: [a] *Bleſſed be the Lord God of Iſrael*, that God of all grace; *that hath ſent thee to meete me this day*; with thy admonition. *Bleſſed be thy advice*, the doctrine thou haſt preached: and *Bleſſed be thou which haſt kept me this day from ſhedding bloud*: even a benediction upon thy perſon, that haſt beene the Inſtrument of preventing my ſinne, by thy ſalting. There is nothing more againſt the graine of our affections at firſt: but when by this meanes wee ſhall find our ſelves preſerved to heaven, where no corruption ſhall enter, for this ſalting we ſhall thank the Lord. Laſtly, ſalt gives a taſt or relliſh to another thing. *Nunquid inſulſum ſine ſale edi poteſt? Iob 6.6.* Can that which is unſavoury be eaten without ſalt? Corruption ſhall not inherite incorruption; *1 Cor. 15. 10.* Without this ſalt there is no taſte in us. Vnſavoury meate is called fooliſh meate. *Vt ſapiant fatua fabrorum prandia betæ, Martial. Lib. 13. Ep. 13.* One manner of Gods entring into covenant, was called *Fœdera ſalis, Numb. 18. 19.* the covenant of ſalt, for the perpetuitie of it. So were the ſacrificers ſeaſoned in the old Law, *Levit. 2. 13.* ſo muſt every ſoule be relliſhed in thr Goſpell; *Marke 9. 49. Every one ſhall be ſalted with fire.* In that was *Fœdera ſalis*, in this *Sal fœderis*: there was the covenant of ſalt, here is the ſalt of the covenant. Love them beſt, that ſalt you moſt: had you rather

ſtink

ſtinke than be ſalted, and ſo preſented a ſervice to God. The Sermon may delight us; but not better us, that hath no ſalt in it. *Nullà eſt in tanto corpore mica ſalis.* Catull. If thou yet find no good by thy Paſtor, yet love him *Spe futuri*, in hope of the good hee may doe thee.

Thus to get out this corruption we ſee what is to be done on us: now what is to be done by us? Two things; a viſion of it, and a Proviſion againſt it.

Firſt, we muſt endevour to ſee it: Phyſicians ſay, if the diſeaſe be once knowne, the cure is halfe done. If we could ſee corruption in the true forme, we would loath it. But as the conjured devill appeares not to the necromancer in hideous and frightfull ſhapes, but in ſome familiar repreſentation: ſo vice ſhewes it ſelfe in formes moſt delectable to fleſh and bloud. If halfe ſo much were knowne to man, as God knowes, wee would hang downe our heads for ſhame. Mans heart is beyond all Geometrie; [b] *Deceitfull above all things, and deſperately wicked; who can know it?* No man can meaſure it, but he only that ſpannes the heavens; *I the Lord ſearch the heart.* It is a little peece of fleſh, it will ſcarce give a kite her breakfaſt, yet fills the whole world with corruption. Therefore learne to ſee this corruption: ſinne in it ſelfe is not to be ſeene; therefore behold it *in concretis*: the Tyrant like a Lion, the Fraudulent like a Foxe, the luſtfull a Goate, the drunkard a Hog, the oppreſſor a Wolfe, the traitor a devill.

If we would ſee any thing, it is requiſite that the object be rightly placed; not behind us, not beſides us. Not behind us, there we cannot ſee it. Wee hang other mens faults at the pummell of the ſaddle, put our owne in the cloakebagge behind us. Like Barbars that trimme all men but themſelves. Not beſides us; if thou wouldeſt plainly behold an object on this ſide of the roome, thou muſt goe on the other ſide. Wouldeſt thou ſee the corruption of pride? thou canſt never doe it ſo long as thou art proud, thou ſtandeſt on the ſame ſide. Goe on the contrary ſide, that is to Humility, then thou ſhalt behold Pride in her gawdy and ridiculous colours. Wouldeſt thou ſee the corruption of adulterie? thou canſt not ſo long as thou art an adulterer; the harlot is on the ſame ſide with thee: goe over the way to chaſtitie, and there ſee the harlot in her proper and foule deformitie. Deſireſt thou to contemplate the ſordid corruption of drunkenneſſe: thou canſt never doe it ſo long as thou art drunken; thou and thy cups are both of one ſide: goe and ſtand *in oppoſito*, to ſobrietie; then thou ſhalt ſee a bleare eye, a reeling foote, a ſtammering tongue; thou wilt abhorre it. Wouldeſt thou grow into diſlike of uſurie? never ſo long as thou art an uſurer; goe on the other ſide, to Charitie; then ſee a covetous heart, an oppreſſing hand, an unquiet conſcience. It is impoſſible to diſcerne the tetricall and horrid countenance of ſinne, ſo long as thou ſideſt with it: ſet thy ſelfe againſt it by repentance, and thy diſlike will be greater, than ever was thy love.

Next when thou haſt diſcovered it, ſtrive to expell it: this is not done by nature: for nature, according to the temperature of bodies, encreaſeth this corruption. The Italians have a proverbe: If little men were patient, if great men were valiant, and red men were loyall; all the world would be equall. The ſame cauſes in nature that concurre to ſuch a conſtitution, concurre to ſuch a corruption. Therefore they ſay; from a white Spaniard, a blacke German, and a red Italian, *Libera nos domine*, good Lord deliver us. And we in England confeſſe much truſt or danger in men, according to their complexions. To a red man read thy read: with a browne man breake thy bread: from a pale man ſtill remove: from a blacke man keepe thy love. But this is onely according to nature: for grace can alter nature, and purge out this originall corruption. When an Aſtrologer told a Cardinall, to what miſfortunes he was borne: he anſwered, but I am new borne: and the good of my ſecond birth hath croſſed the bad of my firſt. Humours cannot be durable, becauſe their prime matter is capable of ſo many formes and changes: but Graces having their roote in the Deitie, muſt needs be eternall, as is their author. Strive then to caſt out nature by grace, corruption by CHRIST. Doe not keepe it in, but caſt

[b] Ier.17.9.

Esther 3.6.

it out: a wicked man may reſtraine evill, as doe the godly: but here is the difference; that man keepes in corruption, this kils corruption; onely to refraine evill is to be evill ſtill. ***Haman*** was angry for want of ***Mordecay's*** reverence, yet he ſmothered the fire of his wrath, which nothing but the laſt drop of every Iewes bloud could extinguiſh. The good man doth not onely checke it, but choake it. If he cannot *Ejicere*, yet ſo he will ***Dejicere peccatum, modo non noceat, modo non placeat.*** If he cannot nullifie it, he will mortifie it; that this corruption ſhall never hurt him, ſhall never pleaſe him. And when he hath gotten this upper hand of it, he never loſeth it: for if it be forborne, it will returne. Corruption is like a candle new put out, it is ſoone lighted againe: if Satan but blow upon it, the owne heat enflames it. Let us therefore alwayes be tilling the paradiſe of our ſoules with good workes, that God may delight to walke there. 8. Will Chriſt himſelfe become ***Ianitor cordis***, he will be as ready to be the doore-keeper of our houſe, to keepe out our enemies; as ***David*** was willing to be the doore-keeper of Gods houſe, to let in his friends. It is onely the Lord, who with the ſweet breath and perfume of his holy Spirit, doth cleanſe the aire of our hearts from this corruption. We ſee our dutie, to caſt it out: now let me adde two circumſtances; when, and whence.

Firſt, when we muſt caſt it forth, and that; 1. Whileſt corruption is young. Kill the enemie whiles he is young; ***ut virtus ejus elidatur in ſemine***; that he may leave no poſterity to hurt thee, ***Hieron.*** Sinne long cuſtomed, is hardly conquered; ***Acta confirmant voluntatem, tam in malo quàm in bono***; Frequent actions conſtitute an habite, whether in good or ill. Hee that hath done well once, ſhall more eaſily doe it the next time. He that hath done evill once, ſhall more hardly reſiſt it at the next aſſault. There are ***mala innata***, and ***mala inſeminata***; evils that naturally grow in us, and evils that we ſow in our ſelves. Whatſoever growes of it owne accord, let us ſtrive to kill; but ſow none. ***Contere caput ſerpentis***, ſuppreſſe the beginnings of evill. Sin is like a Nettle, the older it is, the hardlyer killed. Well hath our Church ordered that preparative every Morning-prayer; ***To day*** if yee will heare his voyce, harden not your hearts. 2. Whileſt we are young: for Corruption growes the older the ſtronger, and man the older the weaker. ***Iuvenis, admittis ſocium; Senex, habebis dominum***; Whom thou being young entertaineſt for thy play-fellow, when thou art old thou ſhalt finde thy Maſter. Our Saviour began the worke of our ſalvation whileſt hee was very young. The very firſt day, that great Prince was Courted in a Stable: he ſhed ſome bloud in his Circumciſion when he was but eight dayes old. And is it too early for us being young, to worke up our owne ſalvation? Shall Satan have the Roſe-buds, and God onely the ſtalke? Satan the veines full of bloud, bones full of marrow, God a carcaſe? We vowed in our Baptiſme, all the dayes of our life to his ſervice; for ſhame let us not, ***Ananias***-like, keepe ***backe part of the price.*** [c] If ye offer the blinde for ſacrifice, is it not evill? if the lame and ſicke, is it not evill? The governour of your bodies will none of it, will the Governour of your ſoules accept it? Serve God in old-age? a ſweet peece of ſervice! If God come in youth, and finde no fruit, beware the fig-trees curſe; ***Never fruit grow on thee hereafter.*** The ſealing of a bond without a time ſet, makes the debt preſently due. God doth not bid the drunkard abſtaine when he can drinke no more: nor the Vſurer leave oppreſſing when his bagges be full. To leave ſinne, when ſinne leaves us, will never paſſe for true repentance.

[c] Mal. 1.8.

Next, whence we muſt caſt it forth; out of the heart. For as in generation, ſo in regeneration, ***Cor primum vivit***, Life begins at the heart. Now to caſt it quite out from thence, that no dregges remaine, this is not poſſible on earth; but the ſtrength and principalitie of it. As when many birds are caught in a net, if a Pelican or ſome great fowle can breake the net, and get out; all the little birds follow. So caſt out the grand-corruption, that is moſt predominant; as Luſt in the Adulterer, Covetouſneſſe in the Worldling, Pride in the haughtie; then all the inferiour will follow. As if the maſter be dead, all the ſervants will attend the funerall. If it cannot

not wholly bee now buried, it ſhall bee one day: God ſuffers ſinne in his choſen till the laſt, that then they may have a full triumph. When the five Kings were hid in a cave at *Makkedah*, *Ioſhua* charged the ſouldiers to purſue their enemies, and conſume them: for the Kings he brought them out at evening, and then made his men of warre ſet their feet on the neckes of them. So at evening you ſhall ſet your triumphant feet on the neckes of theſe tyrants, having firſt captivated them, and ſlaine your enemies with the ſword of mortification. Yea, [d] God *ſhall ſhortly tread Satan* himſelfe *under your feete*, and give you a full victorie in Christ.

Ioſhua 10.

d Rom. 16.20

Luſt; we perceive the tumour that is bred, now look upon the humour whereby it is fed: *Luſt*, Concupiſcence in it ſelfe, as it is a facultie of the ſoule, and gift of God, is not ſinne; but may be the hand of vertue, or the inſtrument whereby ſhee workes. Keepe her at home, and ſet her on worke, to light the candle, and ſweepe the houſe; let her be under the correction of grace, and ſhe may prove a chaſte Virgin, fit to meet the Bride-groome at his comming. Luſt is in it ſelfe, as they write of the Planet *Mercury* in the Horoſcope of mans nativitie; if it be joyned with a good Planet, it makes it better; if with a bad one, it makes it worſe. There is a *Luſting* of the Spirit; [e] for the *Spirit luſteth againſt the fleſh*. But it is moſt commonly taken in the worſe ſenſe, and ſo two wayes; Strictly, and largely, or in the full ſcope.

e Gal. 5.17.

Strictly, it is taken for the ſinne of uncleanneſſe; which albeit God hath in ſo many places threatned to confound; yet that filthineſſe hath the Bawdes; Whores are not without their patrons. Such are firſt Libertines, and they will have Scripture for it. *Hoſea* was commanded by God to take a wife of Whoredomes, *Hoſ.* 1.2. Som anſwer, this was *Fictum non factum*, a figure, not a fact; not an hiſtorie, but a myſtery. That God would caſt off his old wife, the Church of the Iewes for their Whoredomes, and chooſe a new one, even a wife of Fornications, the Church of the Gentiles: [f] that hee might *ſanctifie* it, and *preſent* it to himſelfe a glorious Church. So the not beleeving wife is ſanctified by the husband, 1 *Cor.* 7.14. But grant it an hiſtory, yet was not the Prophet to be blamed, that *Ex impudica meretrice caſtam fecerit uxorem*; of an impious ſtrumpet he made a chaſt wife; but rather they that of chaſte wives make impudent ſtrumpets; which is the condition of thoſe times. Howſoever, to the Prophet this act was commanded, to all us, the like is forbidden.

f Epheſ. 5. 27.

The other defenders of incontinencie are the Papiſts; and that not onely with arguments, but with authoritie. Their common plea is, that in hot countreyes they are neceſſary evils: but by their leave Iſrael was a hotter climate than Italy; yet [g] *There ſhall be no whore of the daughters of Iſrael.* But they cite *Auguſtine*, *Aufer meretrices & turbaveris omnia libidinibus*: take away whores, and ware your wives; that were the way to make ſtewes of your owne houſes. This might *Auguſtine* ſay, but Saint *Auguſtine* never ſaid it. Such a gallant he might be in his unruly youth: but after that ſame *Tolle* and *lege*, when hee lighted upon that Text, *Rom.* 13.13. no more *chambering and wantonneſſe* now, but he put on the Lord Iesus, and diſclaimed *the luſts of the fleſh*. He confeſſes; Indeed I did once begge of God the gift of continencie; but to tell truth, I deſired that he ſhould not heare me; *malebam expleri, quàm extingui*: I had rather it might then be ſatisfied, than mortified. But we juſtly abandon that remedie, that is worſe than the diſeaſe. As an Emperour ſaid of the meanes preſcribed him to cure his Leproſie, which was the bloud of Infants; *Mallem ſemper ægrotare, quàm tali remedio convaleſcere*; I had rather be ſicke ſtill, than be recovered by ſuch a medicine. Thus they that put away honeſt wives, and goe to harlots; deale as wiſely, as he that cuts off his owne legs, to goe upon crutches. *Cauſa patrocinio non bona pejor erit.*

g Deut. 23.17.

Confeſſ. l. 8. c. 7.

This Luſt is a ſinne hardly ſubdued: old *Lot*, whom all the fire that conſumed Sodome could not touch, yet *uritur igne ſuo*; he was enflamed with his owne heat. *Ambroſe* ſaith of *Sampſon*; *Strangulavit Leonem, non ſuffocavit libidinem*: Hee

could

could choake a Lion, not his luſt. Another of *Hercules*; *Lenam non potuit, potuit ſuperare Leænam*; *Quem fera non valuit vincere, vicit Hera*; Hee found the Lioneſſe weaker than the Bawd, and no beaſt ſo ſavage as his Whore. Luſt is an helliſh fire, whoſe fewell is fulneſſe of bread and idleneſſe, evill words the ſparkes, infamie the ſmoake, pollution the aſhes, the end hell. For this ſinne GOD rained fire and brimſtone upon Sodome; *Gehennam miſit è cælo,* Hee ſent downe Hell out of Heaven, *Salvian*. The delight is ſhort, a minute determines it; the torment is everlaſting, no worlds of ages ſhall end it. *Plutarch* writes of *Lyſimachus*, who being beſieged, himſelfe and all his people readie to periſh by thirſt, gave up the keyes of his Citie to the enemie for one cuppe of cold water; when he had taſted this cold comfort, he cryed out, O that for ſo ſhort a pleaſure, of a King, I ſhould be made a ſlave! So *Brevis eſt voluptas fornicationis, perpetua eſt pæna fornicatoris, Hieron*. The pleaſure of adultery is ſhort, the puniſhment of the adulterer is everlaſting. Conſider this luſt in the bodie, as a pot boyling on the fire: it may be two wayes cooled.

Firſt, by taking away the fewell: uncleanneſſe is the daughter of ſurfet. *Saturitati, tanquam matri, omnes aſcribuntur libidines*; That Harlot breeds baſtards, and layes them at the Rioters doore; the ſoule ſtands charged to anſwer what the bodie does. When the mouth is made a tunnell, the throat a wine-pipe, and the belly a barrell, wantonneſſe *bien venù*, *Rom*. 13. 13. After gluttony and drunkenneſſe, followes chambering and wantonneſſe. *Gregory* obſerves, that *Coquorum princeps*, the chiefe of the *Cookes*, which was *Nebucaradan*, firſt overthrew the walls of Ieruſalem, and firſt put fire to the Temple. By the chiefe of the Cookes, he underſtands Gluttony; by the wals, our ſenſes; by the Temple, our heart: Riot gives the firſt overthrow to all theſe.

Secondly, the pot is cooled by powring cold water into it: onely abundance of ſorrowfull teares can put out this unruly fire. The Amalekites had ſpoiled
1 Sam. 30. *Ziklag*, and taken their wives and their children priſoners: which when *David* and his people found, they wept till they could weepe no more. *David* asked counſell of the LORD, and upon his direction followed them, and ſmote them from the twilight till the evening of the next morrow. So there eſcaped none, ſave foure hundred young men that fled upon Camels. Conceive *Luſts* to bee theſe Amalekites, they ſpoile our *Ziklag*, ſacke our Citie, captivate our wives and children, our Senſes and affections: now let us caſt cold water into this pot, weepe till wee can weepe no more; lament we day and night. Then let us purſue theſe brutiſh Amalekites, ſo ſhall wee overcome our untamed luſts, and ſmite them from the twilight of our youth, to the evening of our old-age. Some young men may eſcape, ſome vaine words and uncleane thoughts may remaine in us: but for the old Amalekites, groſſe and foule faults, wee ſhall conquer them. So recover wee our wives and daughters, our affections ſo deare to us: and they that were the priſoners and drudges to Luſt, ſhall now doe good ſervice to GOD. [h] *The*
b Ier. 23. 10. *Land is full of adulterers,* and because of oathes it *mourneth*. Shall the Land mourne for the Inhabitants, and not the Inhabitants mourne for their ſinnes? Wee have preventions, lawfull marriages. The *Garamantes* of *Lybia* have all their women common; wicked Infidels! No marriage, no chaſtitie; we have marriage, but not chaſtity. *Intolerabilius peccatum, ubi tale remedium*. The more unſufferable their impiety, that have ſuch a remedy. Though we cannot quench this fire, we will weep upon it; we will mourne for theſe luſts. Let the offenders uſe this remedy, and by
i Pſal. 74. 13. Gods aſſiſtance they ſhall get the victory. [i] *Thou breakeſt the heads of the Dragons in the waters*. The heads of the Dragon are broken in the waters, great luſts are drow-
Exod. 32. ned in a floud of teares. *Moſes* in zealous indignation did drown Iſraels ſin: he drowns the Idoll, leſt the Idoll ſhould drowne the people: as the Philoſopher did with his wealth; *mergam te, ne mergar à te*; ſo beat your luſtfull affections to duſt, drown them in your teares, and let your ſoules drinke thoſe teares, as the Prophet ſayes, *My teares*

have been my drink day and night. Theſe ſhall ſo blot Satans accuſation and bill of complaint againſt us; that the Court of heaven will not reade it. There was an hand-writing againſt us; but it was ingraven in braſſe; no *Aqua-fortis* of our teares could eat out that: onely Chriſts bloud did expunge it, *Col.* 2.14. The Devill ſtill puts up new declarations and quarrels againſt us, but they are written (as it were) in paper; if we weepe on them, we ſhall eaſily blot them out. *Antipater* wrote to *Alexander* a long Epiſtle, containing accuſations of his mother *Olympias*; to whom *Alexander* ſhortly replied; Alas, doth not *Antipater* know, that *Vna matris lacryma multas delebit literas?* That one teare of a mother will waſh out many letters of an accuſer? So one teare of the childe of God, ſhall obliterate all the indictments of the Devill. Thus penitently, *Peccata dolere, eſt peccata delere:* for God eſteemes ſinne in deed repented, as if it had never beene in deed committed. Weepe therefore here, that thou mayeſt not weepe hereafter. One remorſefull teare ſhed on earth, is better than whole buckets in hell. Weepe here, and weepe never; weepe there, and weepe for ever. [k] *They that ſow in teares, ſhall reape in joy.*

k Pſal. 226. 5.

All this while we have conſidered *Luſts* in the narroweſt bounds; as a particular effect of that grand beldame Concupiſcence. But *Luſt* is of a greater latitude, and is not onely to be taken for the deſire of fleſhly company, but for the whole generall corruption of our nature, prone to all ſinne. [l] There is in the world the *Luſt* of the fleſh, the *Luſt* of the eyes, and the pride of life: therefore it is called *Concupiſcentia mundi*; the luſt of the world. Saint *Iohn* divides the world into three parts, and gives luſt two of them there: all in the next verſe; *The world paſſeth away, and the luſts thereof.* Whatſoever is in the unregenerate will of man, that is *Luſt*. [m] The workes of the *Fleſh* are manifeſt; that is, of *Luſt*, it is all one. When they are conjoyned, as *Luſts* of the *Fleſh*; then fleſh is as the mother, and luſts the daughters: when they are found in ſeverall places, know they are but diverſe names of one and the ſame thing. *Paul* in reckoning them up, mentions many, and concludes more; with *And ſuch like.* He ſayes firſt they are ſo *manifeſt* that he need not, and laſt ſo *manifold* that he cannot reckon them all up. Now if Saint *Paul* numbring the ſinnes of his times, was faine to breake off his catalogue with an *& cætera*; how ſhall wee in theſe dayes deliver up a true inventory of them? Alas, we have now thoſe ſinnes, to which they then wanted names. Theirs were Serpents, ours are dragons: the firſt were evill, but the laſt are worſt of all. The conſummation of times and ſinnes are met together upon us. The world, like that Image, had a head of gold, there was ſome puritie: his ſhoulders of ſilver, there the metall declines: his armes of braſſe, baſer ſtill: his legges of iron, yet more ruſtie; but now come to his feet, they are all of clay; nothing but earth, earth. And as commonly in a diſeaſed bodie, all the humours fall downe into the legges or feet, and make an iſſue there. So the corruption of all ages hath ſlided downe into the preſent, as into the feet, and there *Luſt* hath made an iſſue, to the annoyance of all the world.

l 1 Iohn 2.16.

m Gal. 5.19.

This Luſt is a friendly *Iudas* within us, a familiar devill: She is indeed the mother of all wickedneſſe; yeeld the father-hood to the Devill, Luſt will challenge the mother-hood to her ſelfe, [n] *When Luſt hath conceived, it bringeth forth Sinne: and Sin when it is finiſhed, bringeth forth Death.* Saint *Iames* ſeemes to ſpeake of a wombe; *Luſt conceives:* of a Birth, *it bringeth forth:* of a Growth, *it is finiſhed:* of a Death, it laſtly kills, *brings forth death.* The Pſalmiſt deſcribes the bringing her to bed, *Pſalm.* 7.14. Firſt, ſhe *conceives* miſchiefe, and growes quicke with childe. Then, ſhe *Travels with iniquitie*; there's her labour. Laſtly, ſhee *brings it forth*, there's her delivery. The Prophet gives her a quicker diſpatch; [o] *Shee conceiveth miſchiefe and bringeth forth iniquitie.* Shee doth but conceive, and preſently bringeth forth. Let mee take leave to follow this ſignificant allegorie. We have found out the mother of ſinne, *Luſt*; but can ſhe be with childe without an husband, or one inſtead of an husband! ſinne muſt have a father, ſo well as a mother: though it bee an illegitimate baſtard, it muſt have a father. You all know the

n Iames 1:15.

o Eſay 59.4.

Father of ſinne, that's the devill. We have now a father and a mother: the father begets, and the mother conceives: ſhee is bigge with child: but how ſhall ſhe doe for a midwife? ſhe cannot be delivered of her burden without a midwife. There is one ready at her call, that's conſent. We have now a father, a mother, a midwife: ſuppoſe the child is begotten, conceived and borne; how ſhall we doe now for a nurſe? it will otherwiſe die for want of keeping. *Luſt* is ſome great Lady, and ſcornes to nurſe her owne children. There is a nurſe provided too, and that is, Cuſtome. Here are all things too fit and ready for the production of this monſter. The devill is the father, *Luſt* the mother, conſent the midwife, and cuſtome the nurſe: if conſent bring it forth, cuſtome will bring it up. When ſinne was firſt brought forth into the world in that firſt humane perſon that ever ſinned, *Eve*, this was the proceeding. Concupiſcence the mother kept company with the devill the father, and hee ſuggeſted to her his ſeed, that was temptation. Preſenting a faire fruit to her eye, and diſſwading from confidence in the truth of Gods charge: upon this ſeed ſhee begins to conceive, *Gen. 3. 6.* She ſaw it *pleaſant* to the ſight, and *deſirable* to make one wiſe. After this conception in the thoughts, ſhe knew not how to be delivered but by conſent: *ſhe did take and eate.* Now the child is borne, leſt it ſhould periſh for want of keeping, *Luſt* puts it forth to nurſe. Dame *Cuſtome* takes it to keeping, and promiſeth to bring it up. And ſhe hath beene ſo good as her word; ſo nurſe it, and nouriſht it, that it is now paſt a tender ſtripling: *Paul* calls it an old man, *Eph.4.22. Put off the old man*; above 5000 yeeres old, and yet it is not only alive, but lively and luſty to this day.

Firſt, for the father of ſinne, whom all confeſſe to be the devill, [p] *When hee ſpeaketh a lie, he ſpeaketh of his owne: for he is a lyar, and the father of it.* CHRIST calls him the father of lies, not of lyars, for *all men are lyars.* Now as *Omne mendacium eſt peccatum*, every lie is a ſinne; ſo ſome have obſerved that *Omne peccatum eſt mendacium*, every ſin is a lie: becauſe it is done againſt the truth. If ſo, then he that is the father of all lies, is the father of all ſins. And by a lie he engendred all ſinnes. GOD had ſaid, In the day thou eateſt thereof thou ſhalt [q] *ſurely dye: Eve* firſt, receiving Satans ſeed, reporting this, corrupts it; and ſaies onely, yee ſhall not touch it, [r] *Leſt yee dye.* Satan ſaies peremptorily, *yee ſhall not die.* So Gods plaine affirmation, *ye ſhall die*; was firſt turned to a dubitation, *leſt yee die*: at laſt, to an impudent negation, *ye ſhall not die. Deus affirmat, mulier dubitat, diabolus negat, Bern.* God affirmes it, the woman doubts it, the devill denies it. Thus he is the father of ſinne. In the devill there be ſome good things: *Subſtantia, immortalitas, fides, aliquando veritas.* Subſtance, for he is good as a creature, not as a devill God made him an Angell, he made himſelfe a devill. *Deus non odit peccatum cauſâ diaboli, ſed diabolum cauſâ peccati.* God does not hate ſin for the devils ſake, but he hates the devill for ſinnes ſake. Immortality; for he is a ſpirit and cannot die. Faith, [ſ] the *Devills beleeve and tremble.* Truth; for they confeſſed *Ieſus* to be the ſonne of the living God. But theſe two laſt are enforced, not voluntary. His whole purpoſe is to beget ſinne, and by ſinne to beget death. God made not death, *Wiſedome* 1. how then came it into the world? It entred by ſin: how entred ſin? by the malice of the devill. This Satan workes in a double ſpight.

In a ſpight to man; becauſe he is Gods Image: he cannot hurt God, therefore have at his Image. Beſides; man is to be advanced to that heaven, from which he is hurled downe for ever. If therefore hee poſſibly can, he will plucke him to hell where himſelfe muſt be for ever. Thus Satan gave life to ſinne, that gave death to all the world. In a ſpight to Chriſt; for Chriſt and Satan were never friends. The Lion of *Iudah*, and the Lion of this world, were never at peace. The devill doth what he can to bruiſe CHRISTS heele, in hurting his members; and CHRIST hath throughly burſt his head. In CHRISTS birth Satan ſet hard to kill him by *Herod*, in the wilderneſſe he tempted him, he never reſted till he had brought him to the Croſſe: he had him then where he would. But as the devill came to deſtroy

CHRIST,

[p] Ioh.8.44.

[q] Gen.2.17.

[r] Gen.3.3.

[ſ] Iam.2.19.

CHRIST, ſo CHRIST came to deſtroy the divell, [t] ***For this purpoſe was the Sonne of God manifeſted, that he might deſtroy the workes of the devill.*** But as Chriſt reſiſted him when his living body was on the pinacle of the temple: ſo he overcame him when his dead temple hung on the pinacle of the Croſſe. *Scaliger* writes, that the Cameleon when he ſpies a Serpent ſhading under a tree, gets up and lets downe a little threed, not unlike a ſpiders, breathd out of his mouth: at the end whereof their hangs a little drop as cleare as chriſtall, which falling on the ſerpents head kills him. So Chriſt mounted on the tree of his Croſſe, ſends downe from his ſide a threed of bloud, that fell on the old ſerpents head, and for ever ſlew him. Now if thou wouldeſt prevent this generation, infatuate the father of ſinne, diſable the devill. Allow him no bed of fornication in any member of thy body, or corner of thy ſoule. Would he beget adulterie in thee? afford him not the bed of an uncleane thought. Would he beget revenge? afford him not the bed of anger. Would he beget uſurie? allow him not the bed of covetouſneſſe. ***Tolle concubitum***, debarre this copulation, prevent this conception and thou ſhalt never have that baſtard laid at thy doores.

We have had much adoe with the father of ſinne, we ſhall yet be more troubled with the mother. I could not bee blamed for accuſing him, that accuſeth all the world: neither muſt I be partiall to the Beldam, ***luſt***. An old decrepite woman, growing on a pace to ſixe thouſand yeeres, and yet ſhee is not paſt children. This luſtfull mother is ready to conceive, as that devilliſh father is forward to beget. ***Pugnabit primò fortaſſis, & (Improbe) dicet: Pugnando vinci ſe tamen illa volet***: ſhe wraſtles with a deſire to be overcome. I will conſider how this is done in ſome particulars;

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An offence is done you, the devill comes, and joyning with concupiſcence, ſuggeſts the adulterous ſeed of anger: ***luſt***, the mother conceives malice, ſhe travells with the pleaſure of revenge, ſhe growes bigge with conſpiracie, and at the laſt, ſhee brings forth murder.

There is beauty in a woman, Gods admirable workemanſhip, rich colours upon a peece of clay. By ſome wanton looke, laſcivious ſpeech, or light behaviour, the devill ſuggeſts the ſeeds of unchaſtitie. ***Luſt*** conceives deſire, ſhee travells with expectance of opportunitie, growes bigge with immodeſtie, at laſt, brings forth adulterie.

In another, the devill ſuggeſts the ſeed of Pride; ***Luſt*** conceives it by thinking on honour, ſhe travells in the imagination of high places: how great things ſhee might doe, how bravely quit her enemies, if preferred to ſome dignitie: he growes bigge with an office, and at laſt brings forth ſcorne and tyrannie: now ſtill ſhe runs upon ***Pompey's*** motto. ***Semper ego cupio præcellere, & eſſe ſupremus.***

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adulterie ſits not in thoſe eyes: thoſe feet were not made to pleaſe *Herod* with a meaſure: thoſe armes were wonted to no wanton embraces; but to embrace the croſſe with patience, our ſoules with comfort. For thee, *Luſt*, for thee have I died; thou onely didſt murder mee: doe not make theſe wounds bleed a-freſh: open not my ſide againe, to let forth new ſtreames of bloud: pull mee not from my throne in heaven to the grave againe. Wouldeſt thou keepe *luſt* from the adulterous companie of Satan: ſet in the view of thy conſcience, IESVS CHRIST crucified.

The next is the midwife, *Conſent*: well might the child be conceived by ſuggeſtion, but without conſent it could never be borne. The devill ſuggeſts into *Abſaloms* heart pride, his *luſt* conceives a crowne, *Conſent* of will is his midwife, and delivers him of treaſon. The devill ſuggeſts into *Demas*, gaine; his *luſt* conceives heapes of mony, eaſe, the pleaſure of the world: *Conſent* of will is his midwife, and delivers him of apoſtacie. Satan comes to a young beginner, one newly ſet up for himſelfe, and ſuggeſts the ſweetneſſe of being rich: *luſt* conceives all wayes of gaine and propounds being one day an Alderman: *Conſent* of will playes the midwife, and brings forth fraud and lying. If thou wouldeſt prevent the birth of ſinne, deny *luſt* her midwife, *Conſent*. [u] My ſonne, if ſinners entiſe thee, *Conſent thou not*. Could artiſans and women maſter great difficulties *& tu non poteris?* ſaith *Auguſtine* to himſelfe. It is no eaſy atchievement: It was as great a miracle that *Ioſeph* in the armes of his miſtreſſe ſhould not burne with *luſt*; as it was for thoſe three Saints to walke in the fiery fornace without ſcorching, *Luther*. If *luſt* will yeeld, and ſinne muſt be bred, yet be ſure to locke up the midwife; that it may be an abortive brood, ſtiffled in the wombe, ſtill-borne. He was a great Prince, that on the difficultie of his Queens deliverie; when the midwife put him to the choice, whether the mother or the ſonne ſhould be ſaved, ſeeing one of them muſt on neceſſitie be loſt: the king anſwered, ſave the fruite, though the tree fall; preſerve the ſonne, albeit you loſe the mother. But in this caſe doe the contrary; ſave the mother and let the child periſh: kill ſinne, and preſerve nature alive. Thou art tempted, *conſent* not; allow no midwife, and the child ſhall never bee borne. Wee have all *luſt* about us; a very [x] *body of death*: the father is ready, the mother is willing; keepe away the midwife; that though ſinne be done upon us, we may have this comfort, we *conſented* not.

[u] Prov. 1. 10.

[x] Rom. 7. 24.

The laſt is the Nurſe, *Cuſtome*: this feeds, ſuſtaines, and brings up the baſtard. Though it be borne, it could not batten, thrive, and grow to ſtature, but by ſucking on the breſts of *Cuſtome*. The curſe that the *Cretians* uſed againſt their enemies, was not fire on their houſes, nor a ſword at their hearts: but that which in time would bring on greater woes; *ut mala conſuetudine delectentur*; that they might be delighted with an ill *cuſtome*. [a] If I have done this, if there be iniquity in my hands, &c. *Then let the enemy perſecute my ſoule, and take it: yea let, him tread downe my life upon the earth, and lay mine honour in the duſt. Hugo Cardin.* on thoſe words of the Pſalme comments thus. *Let him perſecute my ſoule*, by ſuggeſtion: *take it* by conſent; *tread downe my life* by action; and *lay mine honour in the duſt* by cuſtome. This is not onely a grave to bury the ſoule in, but a ſtone rolled to the mouth of it, to keepe it downe. Sinne but now borne, *Iniquitas eſt*; *matura, natura fit*: when it is ripe, it becomes a nature. *Deſinit eſſe remedio locus, ubi quæ fuerunt vitia, mores ſunt.* The diſeaſe is incurable, when vices are made manners. *Incipit eſſe licitum, quod ſolet eſſe publicum.* Cuſtome is not onely another nurture, but another nature. Lawyers ſay, *Quod eſt conſuetum, praſumitur eſſe iuſtum.* That which is done by many, is at length thought lawfull in any. Take an Apologue: foure things meeting, boaſted their comparative ſtrength; the Oke, a Stone, Wine, and Cuſtome. The oke ſtood ſtoutly to it, but a blaſt of wind came and made it bow; the axe felled it quite downe. Great is the ſtrength of ſtones, yet continuall drops weare them; *Gutta cavat lapidem*: a hammer breakes them

[a] Pſal. 7. 5.

to peeces. Wine overthrowes Giants and ſtrong men, Senators and wiſe men; *& quid non pocula poſſunt?* yet ſleepe overcomes wine. But *Cuſtome invicta manet*, remaines unconquered. Many would not endure Iesus Christ, becauſe he came to breake their cuſtomes. The Maſters of the *Pythoneſſe*, *Acts* 16. 21. objected this againſt *Paul* and *Silas*; that they did *teach cuſtomes not lawfull for them to receive*. For this cauſe was the up-roare in *Epheſus*; the coppy-hold of *Diana* was touched: and the towne clarke had no meanes to appeaſe the tumult, and deliver the Apoſtles; but by ſaying, [b] *Theſe men are no blaſphemers of your goddeſſe*; they come not to breake your cuſtomes. Tell a Papiſt, that his two meales faſt makes the third a glutton, he defies you for a breaker of his *cuſtomes*. Tell a country man that it is unlawfull to keepe his towne-wake on the Sunday; he hates you as a Puritan, that comes to breake his *Cuſtome*. It is *Cuſtome* that hath undone our Church: when the Paſtor comes to demand his tithes; he is anſwered, as the man of Romney-marſh did his Miniſter from Scripture; *Cuſtome to whom Cuſtome*. But the Miniſter well replied; *The Churches of God have no ſuch cuſtome*. This is the nurſe *Cuſtome*: and ſo you have all foure; the father, the mother, the midwife, the nurſe. And here is the generation of that monſter, ſin: borne from the wombe of that concupiſcence, which my Text calls *Luſt*.

Now God hath given us meanes to conquer all theſe. The father is Satan, [c] *Whom reſiſt ſtedfaſt in the faith*. Faith in the Lambe ſhall put this roaring Lion to flight. *They overcame him by the bloud of the Lambe, Revel.* 12. 11. For the mother, overcome her by mortification, [d] *Mortifie your members which are on the earth*: not onely lay her a ſleepe, but lay her dead. The midwife is *Conſent*; diſable her, by reſolution *not to obey her in the luſt of the fleſh*, [e] Let not ſinne *raigne* in your mortall body. He ſaies not, let not ſinne tyrannize: but let it not *raigne*. Be not ſin's voluntaries: if you bee onely preſſed againſt your wills; it is not you that offend, but ſinne that dwelleth in you. The devill will ſuggeſt, and concupiſcence will admit, but take away the midwife, conſent not. There will be *Senſus*, let there not be *Conſenſus*. When the faire *Lucrece* was raviſhed by *Tarquin*, *Auguſtine* obſerves; *Duo fuerunt, & unus adulterium admiſit*: there were two perſons, and but one adulterer: a conjunction of bodies, but a diſtraction of minds. A regenerate mans caſe is like that of *Lucrece*; ſinne is rather done on him, than of him. But laſtly, let us all confeſſe, that the father hath begot, and the mother conceived, and the midwife brought forth ſinne in us: we have gone too farre in this birth: yet in the feare of the Lord let us not put it to nurſe; not accuſtome our ſelves to it: but breake off ſinne by repentance; otherwiſe, *Luſt when it is finiſhed, brings forth death*.

That is in the world: we have ſeene the infection, let us now looke upon the Diſperſion; *Through the world*. The world is taken two wayes; for the frame and conſtitution of the world: and for the men and Inhabitants of the world. Now this corruption extends it ſelfe to both: the content hath corrupted the continent: mens ſins have infected the world, as the plague in perſons infect the very walls of the houſe. The latter acception is here ſtrictly meant: yet let us ſee this corruption in both.

Firſt, for the men of the world; for this is rather *corruptio morum quam elementorum*: a depravation of manners, rather than of elements. [f] *The Prince of this world ſhall be caſt out*. Not the Prince of the great world, for that is God; but of the little world, evill man: the wicked are his vaſſalls, becauſe they are ſinnes veſſells. The devill is called the [g] *Prince of the power of the aire, the ſpirit that worketh in the children of diſobedience*. [h] *Chriſt was in the world, and the world knew him not*. What world knew not Christ? The heavens knew him, for the ſunne was eclipſed at his death, and that *in Plenilunio*: the earth knew him, for it ſhooke and quaked with feare: the ſtones knew him, for they rent and cleave in ſunder The world that knew him not, was man; not *ſubſtantia*, but *Incola mundi*. *Vnum-*

[b] Act. 19. 37.

[c] Pet. 5 9.

[d] Col. 3. 5.

[e] Rom. 6 12.

[f] Ioh. 12. 31.

[g] Eph. 2. 2.

[h] Ioh. 1. 19.

quidque illud eſt quod amat : every thing is that which it loves : ſo the wicked are the world, becauſe they affect the world. But if the world be ever taken in the worſe ſenſe, how then is it ſaid ; *Sic dilexit mundum* ; So God loved the world ? when *Donatus* oppoſed that, 1 *Iohn* 5. 19. *Poſitus eſt in maligno* ; *the whole world lieth in wickedneſſe : Auguſtine* anſwers him with, 1 *Iohn* 2. 2. Chriſt is the propitiation, not for our ſins only, but for the ſins *of the whole world*. And * God was in Chriſt *reconciling the world to himſelſe*. Here *Qui benè diſtinguit, benè docet :* a diſtinction ſhall make all cleare. Where *world* is taken in an evill ſenſe, it is meant of evill men, where in good ſenſe, of good men. Where in a generall ſenſe of all men. The godly are called the world, but *medulla mundi*, the marrow of the world: when this marrow decaies, the world will periſh. [i] *Helpe Lord, for the godly man ceaſeth : and the faithfull faile among the children of men.* If the godly be diminiſhed, now helpe Lord. *Chryſoſtome* ſaies, many things are ſpoken *De agro*, that ſhall not be fulfilled but *in horreo. Diſtingue tempora, & concurrent ſcripta.* But the wicked are properly called the *world :* for though they be reaſonable men, and have ſoules from heaven ; yet they are corrupted by and corrupting the earth There is a river in Spaine full of fiſhes ; but thoſe fiſhes are corrupt and unwholeſome, by reaſon the river runnes three or foure leagues under the ground : ſo the wicked though they had ſome ſparkes of naturall goodneſſe, yet by running through the earth, they become lothſome, [k] *Many walke, that are enemies to the Croſſe of Chriſt :* if many in *Pauls* time, more now. For Satan who was then bound, is now looſed againe out of priſon : and [l] *hath great wrath, becauſe he knowes he hath but a ſhort time.* So tetricall and horrible is this, that a man would thinke the whole world were turned devill. Therefore pray we with *David* ; [m] *From men of the world*, good Lord deliver us.

* 2 Cor. 5. 19.

i Pſal. 12. 1.

k Phil. 3. 18.

l Revel. 12. 12.

m Pſal. 17. 14.

Secondly, the world in the very frame and ſubſtance of it is thus corrupted; *all in vanitie.* A man that would taſt the ſaltneſſe of marine waters, needs not drinke up all the ſea : it is enough for me to give you a taſt of this world. In the creation of every daies worke, God ſaw that it was *good :* but in the ſixth day, having done all ; *Erant valde bona :* viewing all in the harmonie, *They were very good.* The things of the world were made good for man, but he made them evill to himſelfe : ſo that now *the whole creature groaneth under this corruption*, *Ro.* 8. So it labours, as if it deſired releaſe, and reſt : ſo it is corrupted that it muſt periſh. *Communis mundo ſupereſt rogus.* [n] The heavens ſhall paſſe away with a great noiſe, &c. *Non minùs certum, quia dilatum :* the differring doth not diſcredit the certaintie. If the world it ſelfe be ſo periſhable, what think you of all the pompe and vanities of it? *Corrupta ſunt, & corrumpentia:* they are corrupt themſelves, and corrupting others. [o] *Love not the world :* what is this world ? The Apoſtle expounds it to be *luſt of the fleſh, luſt of the eyes, and pride of life. Beatus qui explicatur, miſer qui implicatur.* Bleſſed is the man that is delivered out of them, wretched is he that is wrapped in them.

n 2 Pet 3. 10.

o 1 Ioh. 2. 15.

There's only one way left, not to admit
The worlds corruption ; to be none of it.

Now ſhall I wrappe up both theſe worlds into one bundle, and teach you how to loath it ? This you will doe by conſidering the villanie, miſerie, Inconſtancie, Inſufficiencie of it.

The villanie ; *The world ſhall hate you*, ſaith Chriſt. Then Chriſt hath not told us truly, or the world will uſe us hardly. As *Tertullian* obſerves on *Nerva's* epiſtle to *Plinie :* hee would not have Chriſtians ſought for, *quaſi Innocentes*, as if hee confeſſed them innocent : yet being found he would have them puniſhed, *quaſi reos*, as if he profeſſed them guilty. Good men commonly find as much favour of the world, as *vitellius* ſhewed *Iulius* the. Senator : when the Emperor *Commodus* commanded hee ſhould bee ſlaine with the ſword ; *vitellius* in favour did beat him to death with cudgells. Plead what they can for their owne innocence, the Wolfe will anſwer the Lambe ; Indeed thy cauſe is better than mine, but my teeth are better than thine, I will devoure thee. There are not wanting, that like *Fimbria* of Rome, who meeting a Citizen that he hated, in the ſtreet, gave him a deadly thruſt into the body with his ſword: and the next day entred an action againſt him, that he had received but part of his blade into his body, and not all, as he meant it. *Sic nocet innocuo nocuus:* what can the Lambe expect elſe of the butcher? Indeed ſometimes the world uſeth a man, as *Ierome* notes, the Prætor handled a ſouldier, to make him renounce CHRIST. Firſt he impriſons him in his owne houſe, allowes him a chamber well furniſhed, ſoft lodging, daintie cheare, wine, muſicke, all delights. When this courſe would not take, (yet Lord, how many are thus tempted to leave their Saviour!) then he caſts him into a darke dungeon, loades him with irons, ſtarves him with the hungry allowance of huskes and puddle-water. When nothing would doe, he burnes him. If the devill cannot winne men to hell as hee ſeemes an Angell of light, hee will ſtrive to accompliſh it as hee is a ſpirit of terror; if not transformed to another ſhape, then deformed in his owne ſhape.

The Miſerie: ſo ſoone as CHRIST was baptiſed, and the Spirit deſcended on him, preſently Satan had a-bout with him. No ſooner doe we give our names to CHRIST, and receive the holy ſpirit, but inſtantly the devill rages and roares againſt our poore ſoules with might and malice. If we begin to pleaſe God, we diſpleaſe the world: if God be our friend, that will be our enemie, [p] when wee were come into *Macedonia,* our fleſh had no reſt, but we were troubled on every ſide: *without were fightings, within were feares.* When we once put our endeavours to godlineſſe, expect no quiet. *Nunquam bella bonis, nunquam diſſidia ceſſant: Et quocum certet, mens pia ſemper habet, Proſp.* Say we then with *David*; *Oh God my heart is ready. Paratum ad ſublimia, paratum ad humilia: paratum ad proſpera, paratum ad adverſa, paratum ad univerſa.* Ready for good things, ready for evill things, ready for high things, ready for low things, ready for all things, *Bernard. 1 Sam. 6.* The king of *Bethſhemeſh* might low after their calves at home, yet they kept one path, and turned neither to the right hand nor to left. So although wee mourne for parting from our temporary delights; yet let us keepe the way of truth, that will bring us to the end of our faiths, the ſalvation of our ſoules. Scrape not then on the dunghill of this earth for pearles, where nothing will thrive but toad-ſtooles. [q] *In me you have peace, in the world you ſhall have tribulation:* leave me to affect our owne miſerie.

[p] 2 Cor. 7. 5.

[q] Ioh. 16. 33.

The Inconſtancie: at moſt we can get but the figure or faſhion of this world, and *Figura tranſit,* the faſhion of it periſheth, *Ier.* 17. 11. The Partrich may ſitte on egges, and hatch them: but then (becauſe they are none of her owne) the true mother calls them, and they flie away. The worldling is this brood-gooſe, hatcheth chickens, gathers riches: but when God calls them, they runne away from him, and leave him *a foole.* [r] *Thou foole, this night ſhall they fetch away thy ſoule from thee,* then whoſe ſhall theſe things be? Swallowes will not build in houſes ready to fall: yet we more unwiſe, build our neſts in this periſhing world. Sea-paſſengers have written, that about the Teneriffe there be certaine Ilands, called the flitting Ilands: they are often ſeene, but when men come neere them, they flitte away. The world it ſelfe is ſuch, a flitting Iland: to day thou thinkeſt it *Tuum,* thine; to morrow it ſhall not find thee *Suum,* his: thou art quickly gone from that, or that from thee. *Solvet amicititas mors ingratiſſima veſtras.* O bleſſed place, where peace hath no change!

[r] Luke 12. 20.

The Inſufficiencie; it can never content us. They that have moſt, crave moſt: the richeſt uſurers are the pooreſt beggars. [s] He that loveth ſilver ſhall not be ſatisfied with ſilver. As the poore man cryes, *Quid faciam, quia non habeo,* what ſhall I doe becauſe I have nothing? ſo the covetous cryes as faſt, *Quid faciam, quia habeo,* what ſhall I do becauſe I have ſo much? [t] *What ſhall I doe becauſe I have no roome to beſtow my fruits?* But whats this? have we any hope to caſt out worldlyneſſe? No: indeed

[s] Eccl. 5. 10.

[t] Luke 12. 17.

deed your judgements here can make no reſiſtance, but your affections cannot bee brought to it. Moſt men deſire *Eſaus* bleſſing, the fatneſſe of the earth: they care not for *Iacobs*, yet hee went away with the Covenant. *Cains* outlawed ſtocke were yet excellent in worldly things; *Iabal* in cattell, *Iubal* in muſicke, *Tubal* in braſſe and iron; they were the fathers of thoſe profeſſions. What worldly thing is there, but ſome reprobates have had it? For beauty, *Abſalom* was very faire; and the daughters of men by beauty enſnared the ſons of God, *Gen.* 6. 2. For ſtrength, *Goliah* was very potent; for ſwiftneſſe, *Hazael* was a ſwift runner; for wealth, *Nabal* was very rich; for honour, *Saul* was a King: In man one dramme of grace, from God one drop of mercy, had beene better than all theſe. [u] *There appeared a woman clothed with the Sunne, and the moone under her feet, and upon her head a crowne of twelve Starres.* The Sunne is Chriſt, the twelve Starres the twelve Apoſtles, the Moone is the world, and that is under the Churches feet. We that have the earneſt of the Spirit, and the firſt-fruits of ſalvation, while we are awake, know and acknowledge this to be the beſt of all. Yet if a little reſt of quiet, or eaſe of health, or luggage of wealth be miſſing, we mutter as if God had done nothing for us, and are often readie to leave the muſicke of Sion, and to runne backe to the world. *Strabo* hath a tale of a Muſician, that had got together many delighted hearers, whom with ſweet charmes he held by the eares; they praiſed his muſicke, he was well pleaſed with their company. On a ſudden the market-bell rung, away they ranne all, and ſtayed not ſo much as to give him thankes: onely one ſomewhat deafe ſtayed behinde. The Muſician heartily thanked him that he would tarry with him, when all the reſt went away at the ringing of the market-bell: why, but hath the market-bell rung indeed, ſayes he? Yes, quoth the Muſician; away trudges he too. You can apply it. Preach wee never ſo well againſt worldlineſſe, when the charmes and chimes of the world ring, it is hard to keepe your mindes from running. O how difficult is it to conquer this world? yet faith can doe it, [x] *This is the victory that overcommeth the world, even our faith.* Every true Chriſtian is greater than *William* the Conquerour, greater than *Alexander* the Great, greater than *Pompey* the Great, greater than the great Turke. For they conquered in many yeares but a few parts of the world, but the Beleever in one houre with one act onely, ſubdues the whole world, with all things in the world. *Terra fremat, regna alta crepent, ruat ortus & orcus; Si modo firma fides, nulla ruina nocet*; Art thou a Chriſtian? haſt thou vanquiſhed the world, that vanquiſheth all the wicked? Bleſſe God for this conqueſt: the King of Spaines over-running the Indies was nothing to it. Merchants would give much to know a ſhort cut to thoſe remote places of trafficke, without paſſing ſtraites, or fetching bouts: the ſhorteſt cut to the riches of the whole world is by their contempt. Here is a ſhort deſcription of the worlds vanity, by reaſon of this corruption: but what can be expect that ſpeakes againſt the world? When Chriſt himſelfe came to diſſwade men from the world, hee had ill lucke in that point. Hee might preach; [y] Make to your ſelves friends of the *Mammon* of unrighteouſneſſe: and verſ. 13. You cannot ſerve God and *Mammon*. But *when the Phariſies that were covetous, heard all theſe things, they derided him, verſ.* 14. he had but a flout for his labour. But let thoſe that have hope of heaven, ceaſe to love this world: and know that if Chriſt make us to deny this world, hee will give us a better; wee ſhall be no loſers by him, he vouchſafes us the kingdome of heaven. [z] *For if in this life onely we had hope in Chriſt, wee of all men were moſt miſerable.* Take this corrupted world that like it; let that glorious world be ours.

Having eſcaped the corruption. We have conſidered the Infection, and the Diſperſion, and therein the Diſcovery: now one word of the Recovery, wee have *Eſcaped it*. I call this a Deliverance; for we have *Eſcaped*; not by our owne power, but by his grace that hath delivered us. [a] Our ſoule is *Eſcaped* as a bird out of the ſnare of the fowlers; the ſnare is broken and we are *Eſcaped*. The ſnare of the fowlers were the lime-twigs of this world: our ſoule was caught in them by the feathers.

[u] Revel. 12. 1.

[x] 1 Iohn 5. 4.

[y] Luke 16. 9.

[z] 1 Cor. 15. 19.

[a] Pſal. 124. 7.

thers, our affections : now indeed we are *Eſcaped*, but the Lord delivered us. Wee that were once taken captives of Satan at his will, are now freed. There is a fourefold manner of freeing captives : 1. By manumiſſion, a voluntary making free of a bond-ſervant: ſo we are eſcaped from the ſervice of Satan into the glorious libertie of the ſonnes of God. [b] If the Sonne ſhall make you free, you ſhall be free indeed. 2. By Commutation, we were priſoners by ſinne to Death. God therefore made a change with Death : Take thou my Sonne priſoner, give mee my ſervants free. Death and Hell were forced to exchange : So they killed Chriſt, and we eſcaped. 3. By price; when a ranſome is paid: now Chriſt [c] *gave himſelfe a ranſome for all*: no ſilver or gold could ſerve; but the [d] *Precious bloud of that immaculate Lambe*. We are bought with bloud, and this is the bloud of God. So *Tertullian, Sanguis Chriſti non redemiſſet eccleſiam, niſi fuiſſet ſanguis Dei*; No bloud could have ſaved us, but the bloud of him that was God. Here was mercy, great mercy: Chriſt to have mercy upon us, had no mercy upon himſelfe : the price is payed, and wee are eſcaped. 4. By violence; thou haſt plucked my feet out of the ſnare, when they were too hard for mee: with a ſtrong hand and out-ſtretched arme, God hath delivered us out of this Ægypt. As *David* delivered his ſheepe from the Lion, ſo the LORD hath *delivered us, 2 Tim.4.17. Ejecit dæmonia*; CHRIST did caſt out devils : like *Alexander*, he ſtood not to untie the knot, but hee cut it. By all theſe wayes wee are eſcaped, may our thankfull hearts give praiſe to our Deliverer Ieſus Chriſt.

[b] Iohn 8.36.

[c] 1 Tim.2.6.

[d] 1 Pet.1.19.

But did GOD all this for us, and ſhall we doe nothing for him, for our ſelves? Alas, wee ſhall then ſoone againe be entangled with the *Corruption* of this world. Here wee learne the due and true uſe of Faith and Repentance; Faith to lay hold on the bloud of CHRIST, to cleanſe our ſoules from this *Corruption* of luſt and Repentance by true remorſefull teares to purge our ſelves continually. *Nulla dies ſine maculis, nulla dies ſine lacrymis*; No day is without ſinnes, let no day paſſe without ſorrowes. Theſe ſhowers ſhall kill the weeds of luſts, and ſpring up the herbes of graces. When he over-waters earth, there follows temporall plentie: when earth waters heaven, there followes ſpirituall plentie. Let mee now give you the picture of Repentance; which I deſire not to be ſet up in your houſes, but to be laid up in your hearts.

Shee is a Virgin faire and lovely, but ſorrow ſeemes to doe violence to her beautie; yet indeed increaſeth it. You ſhall ever ſee her ſitting in the duſt, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating, her lungs panting. Shee comes not before GOD with a full belly, and meat betweene her teeth, but her ſoule is [e] *humbled with faſting*. Shee is not gorgeouſly attired, Sack-cloth is her garment. Not that ſhee thinkes theſe outward formes will content GOD, but onely are *mæroris Inſignia*, the remonſtrances of pure ſorrow within. And indeed at that time no worldly joy will downe; onely pardon and mercy in IESUS CHRIST. Shee hangs the Word of GOD as a Iewell at her eare, and tyes the yoke of CHRIST as a chaine about her necke. Her breſt is ſore with the ſtrokes of her owne penitent hands, which are alwayes lifted up toward heaven, or beating her owne boſome. Sorrow turnes her *lumina* into *flumina, frontem in fontem*; her eyes into fountaines of teares. The ground is her bed; ſhee eats the bread of affliction, and drinkes the water of anguiſh. Her knees are hardned with continuall praying, her voice hoarce with calling to heaven: and when ſhee cannot ſpeake, ſhee delivers her minde in groanes. There is not a teare falls from her, but an Angell holds a bottell to catch it. The windowes of all her Senſes bee ſhut againſt vanitie: ſhee bids Charitie ſtand the Porter at her gates, and ſhee gives the poore bread, even while her ſelfe is faſting. Shee would waſh CHRISTS feete with more teares than *Mary Magdalen*; and if her eſtate could reach it, give him a coſtlier unction. Shee thinkes every mans ſinnes leſſe than her owne, every mans good deedes more. Her com-

[e] Pſal.35.13.

compunctions are unſpeakable, knowne onely to God and her ſelfe, and to no creature elſe. She wiſheth not onely men, but beaſts, trees, and ſtones to mourne with her. She thinkes that no Sunne ſhould ſhine, becauſe ſhe takes no pleaſure in it: that the Lilies ſhould be clothed in blacke, becauſe ſhee is ſo apparelled: that ths Infant ſhould draw no breſt, nor the beaſt take food, like the *Niniuites*; becauſe ſhee hath no appetite. She hath vowed to give GOD no reſt, till he have compaſſion upon her, and ſeale to her feeling the forgiveneſſe of all her ſinnes. Now Mercie comes downe like a white and glorious Angell, and lights on her boſome. The meſſage which Mercy brings from the King of Heaven is this; *I have heard thy prayers and ſeene thy teares.* The HOLY GHOST comes with an hand-kerchiefe of comfort to drie her eyes. Laſtly, ſhee is lifted up to heaven, where Angels and Cherubims ſing her tunes of eternall joy: and GOD bids Immortality ſet her in a Throne of glory.

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Verſe 5. *And beſides this, giving all diligence, adde to your faith vertue; and to vertue, knowledge, &c.*

THe former part of the Chapter is ſpent in comforting: Now hee comes to exhorting. A father does not onely promiſe his ſon, I will make thee mine heire: but withall impoſeth on him ſome duties, by performance whereof, he may aſſure himſelfe of Inheritance. If we ſhould ſpeake nothing to men Inſtructively, or reprehenſively, but all comfortably; it were the next way to ſend them comfortably to ruine. *Sat Deus; at nobis quædam facienda reliquit*; It is not fit that Heaven ſhould take all the paines to bring Earth to it; Earth muſt doe ſomewhat to bring it ſelfe to heaven. Gods bountifulneſſe is beyond our thankfulneſſe: yet thankfulneſſe is not enough, there is matter of labour and *Diligence* in it. He that lies in a darke pit, will yet offer his hand to him that will helpe him up. *Ieremie* did put the cords under his owne armes, that [f] *Ebed-melech* let downe to draw him out of the dungeon. If the Lord of a Manour have given thee a tree, thou wilt be at the charges to cut it downe and carry it home. He that workes firſt in thy converſion, hath in wiſdome made thee a ſecond. Thou ſeeſt Gods bounty; Now looke to thine owne dutie.

This is taught us by the { Qualitie, *Diligence.*
{ Quantitie, *All* diligence.

Give diligence: Here firſt for the Qualitie. There is no matter wherein we hope for good in the event, accompliſhed without *Diligence* in the act. He that expects a royaltie in Heaven, muſt admit a ſervice on earth. The good man is weary of doing nothing, for nothing is ſo laborious as Idleneſſe. *Bernard calls* it a dull numneſſe of the ſoule, which neglects to begin, or is weary to proſecute any good worke. Deny Sloth not only continuance, but countenance. *Quantò magis occupatum Diabolus invenit, tantò minus occupat.* Satans imployment is prevented, when he findes thee well imployed before he comes. *Thomas Becket*, no good man, in no good cauſe, when he was admoniſhed to be leſſe ſtirring in State-matters; anſwered, that he ſate at the ſterne, and therefore ought not to ſleepe. This is a Chriſtians caſe, Is the

[f] Ier.38.12.

the world tempting, the Devill attempting, my fleſh betraying, and ſhall I ſleepe? Doe I ſteere the helme of my owne veſſell, wherein my ſoule is the paſſenger, and my hope of bleſſedneſſe the fraught; and would you have me to ſleepe? *Iacob* complaines, that the [g] *ſleepe departed from his eyes*: ſo carefull was he to make his reckoning even with his maſter. I am ſure we have a greater charge, greater Maſter, greater account, and yet we ſleepe. *Lepidus* lyes in Harveſt under the coole ſhade, *Vtinam hoc eſſet laborare*; I would this were to take paines: ſo ſome [h] *ſtretch themſelves upon their Ivory-beds*; and invite their curious morſels with rich wines: and O that this were the way to heaven! *Auguſtus* hearing that a Roman farre in debt, ſlept quietly during his life: ſent after his death to buy his pillow. It is a ſtrange pillow whereon ſome ſlumber, that owe ſo much to God and man. When the Oyſter gapes, the Crab throwes into her a little ſtone, which hinders her from ſhutting againe, and ſo he devoures her. Satan watcheth our idle gaping, throwes in his bait; luſt or drunkenneſſe, and ſo preyes upon us. It is obſerveable, that albeit the Romans were ſo idle, as to make *Idleneſſe* a god; yet they allowed not *Illi ignavo numini Templum intra urbem*; That idle Idoll had not a Temple within the City, but without the walls. It grieves me to thinke that our Suburbs abound with ſo many worſhippers of this lazie Devill: yet I ſtill pray that none may be within the wals. Let us deale with Idleneſſe and wantonneſſe, as *Philip* of *Macedon* did with two ſuch perſons; cauſe *alterum fugere, alterum fugare*; the one to drive the other out of our coaſts. The old world ſnorted when the great ſhowre came: Sodome ſlept, but her damnation ſlept not. It was *Gogs* preſumption,[i] I will goe to the land of unwalled Villages, I will goe to them that are at reſt. So Satan preſumes to ſet on the ſluggiſh as an undefenced city. *Otia pulvinar Satanæ*; the Devill ſhoots in a ſlug, and hits none ſo ſoon as the ſluggiſh. The unjuſt Steward out of office, fore-caſts, [k] *I cannot dig, and to beg I am aſhamed*. We have thoſe can dig, yet are not aſhamed to beg. Many one ſayes not *Fodere neſcio*, but *Fodere nolo*. It is mercy to give them three things; correction, work, and meat. A generous ſpirit is of *Maximinus* diſpoſition; *Quò major ſum, eò magis laboro; & quò magis laboro, eò major ſum*. Our gallants would not endure that father, that ſhould charge his *eldeſt ſon to worke in the vineyard*. *Iacob* got the bleſſing; but it was under the name of *Eſau*, which ſignifies working, *Ambr*. Wee muſt have the hands of *Eſau*, if we looke for the bleſſing of *Iacob*. There are three markes and helpes of *Diligence*; Vigilance, Carefulneſſe, Love.

Vigilancie: a ſerious project, which we can hardly drive to our deſired Iſſue, takes ſleepe from our eyes. The beſt plot is to be ſaved, to appeaſe Gods anger, to get remiſſion of our ſins: yet we are *ſupini* and *ſopiti*, faſt aſleepe, though this be undone. Chriſt ſaid unto *Peter*,[l] *Simon, ſleepeſt thou?* Is *Iudas* waking, the Phariſies walking, the ſouldiers banding, the devils urging, the Sonne of man betraying, the great worke of redemption accompliſhing; and Sleepeſt thou? So is Satan provoking, thy fleſh ready to yeeld the fort, ſinne at the doore, and Iudgement not farre off, and ſleepeſt thou O Chriſtian? When *Abraham* received the wofulleſt charge, that was ever given to father, concerning his onely ſonne; he [m] *roſe early* to doe it. On the weeke-dayes every man riſeth early to his trade; on the Lords day, when the buſineſſe of their ſoules is ſpecially in hand, men uſually ſleepe their fills.

Carefulneſſe, *Eccleſ.* 5. 1. Keepe thy foot when thou goeſt to the houſe of God. Thou haſt a foot, walkeſt with that foot, even to the Temple; but looke to it. *Res eſt ſolliciti plena timoris amor*: If thou loveſt God, thou wilt be fearefull to offend him, carefull to pleaſe him. *Gideon* ſmote the hoſt of *Zebah*, and *Zalmunna*, and [n] returned from the battell before the Sunne was up. Satan findes us careleſſe, ſmites us in the night of ignorance, and carries us away captives before wee perceive it. The World ſayes to a man, as the Prieſts and Elders did to the Souldiours; here is ſtore of money, * *Wee will ſecure you*: Money is able to make thouſands ſecure. But, *Magna ſecuritas, maxima tempeſtas*. The Spies of *Dan* returning, told them that the people of *Laiſh dwelt ſecure, quiet and careleſſe*: ſo they

[g] Gen. 31. 40.

[h] Amos 6. 4.

[i] Ezek. 38. 11.

[k] Luke 16. 3.

Matth. 21. 28.

[l] Marke 14. 37.

[m] Gen. 22. 3.

[n] Iudg. 8. 13.

* Matt. 28. 14.

tooke them, ſo they ſmote them, and burnt the Citie with fire, *Iudg.* 18. 7. No man perfectly knowes his owne heart: you thinke all well, this may be not aſſurance, but ſecureneſſe. *Invadunt urbem ſomno vinóque ſepultam*; When they ſhall ſay,
o 1 Theſſ. 5.3. o *Peace and ſafety*, then commeth on them ſudden deſtruction. Every man thinkes ill of his ſinnes, but perhaps he thinkes too well of his good workes: the ſervants of God miſtruſt their owne righteouſneſſe.

Love: this *Diligence* muſt fetch the life from affection, and be moved with the love of vertue. They are moſt, whom feare correcteth from evill, they are beſt, whom love directeth to good, *Auguſt.* Wee refuſe the daintie morſels of a churles table, becauſe wee have them not with love. GOD regardeth not the mammockes of our ſacrifices, the ſcraps of our perfunctory obedience, when the awe and law of man brings us thither; not the love of GOD. Conſtraint makes a thing eaſie in it owne nature, to become toileſome; love makes a difficult thing eaſie. He that is baniſhed his native Countrey, thinkes every ſteppe tedious: let his owne will call him forth, his travell is pleaſant; elſe men would not croſſe the ſeas to ſee faſhions. There was a man ſo well affected to his owne Citie, that in fiftie yeeres hee never went a league out of it; as if like a fiſh he muſt needs die, if taken out of his owne element. Not long after his lucke was to commit an offence; whereof being convicted, and liable to ſevere puniſhment; the favouring Iudge, intending to mitigate it, becauſe this was his firſt errour; confined him on the paine of death to the limits of that Citie. Now what was to his opinion formerly a delight, becomes a bondage and vexation; nothing in the Citie pleaſeth him, all his deſire is to gad abroad. How many miles can we ride and runne in a day to ſee one beaſt purſue another! The unevenneſſe of the way, the uncertaintie of the weather troubles us not, becauſe we have a love to the ſport. If the charge of a Superiour commands us to meaſure over ſo many miles, we ſoone complaine of wearineſſe. The Sabbath findes many in the fields, walking to the neighbour Villages, for wanton delights. If they were commanded to travell ſo farre to Church, and to ſerve God, they would ſay with *Ieroboam*, it was too long a journey. All negligence in good things is from the want of love.

Well, God requires our diligence; *Vult & non vult piger, Bed.* He would have honour, but no labour: *Delectant præmia cum promittuntur, deterrent certamina cum præmittuntur*; The promiſes delight them, the combates affright them. O fooliſh man! thouſand thouſands ſtand about thee, and doſt thou preſume to ſleepe? *Bern.* *Mallem mihi eſſe malè quàm molliter, Sen.* I had rather be ſicke than ſlothfull: by that, the minde is ſtirred up, by this, effeminated. I uſe, ſaith that Philoſopher, ſhort ſleepe; it is enough for me to have forborne watching. *Aliquando me dormire ſcio, aliquando ſuſpicor*; Sometimes I know I ſleepe, ſometimes I ſuſpect it.

But enough of *Diligence*, unleſſe wee were taught alſo rightly to diſpoſe it. For there be many that weary themſelves for very vanitie. Even *Iſrael* would goe backe to Ægypt for the Garlicke and Onions: Things, ſaith *Gregory*, that provoke teares in them that eat them. *Manna* makes the heart merry; but they muſt have Garlicke; as if they were weary of joy, and deſired againe teares and ſorrow.
p Pſal. 19.8. p *The Statutes of the Lord are right, rejoycing the heart.* But *Contemnunt habere unde ſpiritualiter gaudeant, & deſideranter appetunt unde carnaliter gemant.* Men confeſſe this world troubleſome, yet love their owne vexation, above the Peace of GOD, which paſſeth all underſtanding. Our mindes are ſo ſcattered among theſe viſible things, that wee forget how the ſtate ſtands within us. Like him that lookes to the out-ſide of his houſe, loames, waſhes, paints it, while the rotten timber drops downe within. While men hunt after the worlds veniſon with *Eſau*, they are in danger to loſe their Fathers bleſſing.

I have given three helpes of *Diligence*; let mee yet adde a fourth, Studie; ſo ſome here tranſlate σπουδὴν, what good worke can be done without ſtudie? Indeed
q 2 Tim.2.15. the maine is confeſſed: q *Studie to ſhew thy ſelfe approved unto God.* But we thinke inferiour

ſeriour offices need no ſuch ſtudious diligence: what eaſier thing is there than to keep the peace? yet the Apoſtle ſayes, *Studie to be quiet*. Mans nature is ſo apt to revenge, that it is no eaſie matter to be peaceable, Sayes the Philoſopher, *Te ſtudeto*, ſtudie thy ſelfe. What is eaſilier knowne than a mans ſelfe? No, ſayes *Iob*, *Non novi animam meam*, I know not mine owne ſoule. Mans ſelfe is a good booke to ſtudy: [r] *I am fearefully and wonderfully made*. Reade this booke *in Folio*, in thy proſperity: reade it *in Quarto*, abridged by calamitie: reade it *in Octavo*, made leſſe by penury: reade it *in Decimo-ſexto*, made contemptible by ignominie: reade it *in Nihilo*, made nothing of this world by death. The Lawyer will not anſwer a declaration without ſtudie; or he builds more on his fortune and favour, than on his wit and fidelitie. The Poet can tell the Gallant that buyes Love-ſonnets; I ſtudie for your pleaſure. The Advocate ſtudies his pleading, or talkes idle. When a vaine-glorious Oratour asked his friend, How liked you my ſpeech? and preventing the anſwer which he expected applauſive; beleeve mee ſayes hee, I did it on the ſudden, without ſtudie. ſo I beleeve ſayes the other, for it did not ſavour of the Studie. For us, what dare wee doe without ſtudie? Perhaps you thinke not ſo; but that wee come with the ſame preparation to ſpeake, that you come to heare. So we might all be acaccuſed bee accurſed, for doing Gods buſineſſe negligently. You thinke, becauſe it is eaſie for you to come to Church when the Bell hath tolled an houre, it is as eaſie for us on a nights warning to preach. If there be any thing in the world that bewrayes this Cities ignorance, this is it: I will tell you a paradox: I call it ſo becauſe few will beleeve it, but it is true. It is more difficult to heare well, than to ſpeake well. To heare, ſay you? I can heare the graveſt Biſhop in the Land, and never ſtudie for the matter: But I ſay, if thou wilt bee ſo good a hearer as hee is a Preacher, thou muſt ſtudie for it more than hee. Good reaſon: hee goes along with the meditations conceived in his owne breſt; thou muſt goe along with his ſpeech; hee followes himſelfe, thou muſt follow him. It is eaſier for a Hare to runne her owne courſe, than for an Hound ſteppe by ſteppe to hunt her out. Our SAVIOUR ſayes, *Take heed how you heare*: there is a certaine art or cunning in well hearing. In a certaine Countrey, every man was to plead his owne cauſe: he was allowed an Advocate to put his minde in good termes, but himſelfe delivers it. One had his turne thus fitted, payed the Lawyer, tooke the copie, liked it admirably, ſtudied it by heart. But after often reviewing it, he fell into diſlike of it, and return'd it backe with his *Non placet*. The Lawyer asked him the reaſon why he now diſliked that, which at firſt he ſo applauded: why ſayes he, now I have read it often over, and finde the weakneſſes; at once reading it ſeemed very good. And, quoth he, ſhall the Iudges heare it above once? Let this touch upon the infirmity of common hearers.

Beloved, you cannot heare well without ſtudying how to heare; doe not thinke wee can preach well without it. Indeed there bee enthuſiaſticall Preachers, that runne away with a Sermon, as horſes with an emptie cart: you are not worth your eares, if they cannot diſtinguſh. But to conclude, if no great worke can be done without ſtudie, then ſurely not the ſalvation of body and ſoule without it. It is well, if with any ſtudy we may have it. When an Aſtrologer told *Agrippina*, that *Nero* her ſonne ſhould be Emperour; but firſt he muſt untie a knot by art, that was tied by nature: he meant, that he muſt artificially diſſemble himſelfe honeſt, though hee were naturally a villaine. Shee anſwered, hee ſhall untie any knot to have an Empire. It is enough for us that wee may have the Kingdome of Heaven, though wee untie a knot by the art of Grace, that was bound by the corruption of Nature. Wee are borne uncleane, have made our ſelves guiltie; given to luſt, avarice, pride; there's Natures knot: let us untie this by grace; [ſ] *Such were yee, but yee are waſhed, but yee are ſanctified*; and the Kingdome of Heaven ſhall bee ours. To this let us give all ſtudie: ſome Aſtronomers have beaten their braines with much ſtudie, to finde out the ſpace betwixt Earth and Heaven: and

[r] Pſal.139.14.

[ſ] 1 Cor.6.11.

and have given it up for above three hundred thouſand miles. How great was their ſtudie? how uncertaine their account? how vaine the fruit? know it is a great way, not a journey over to France, or to India; ſtudie how to get thither. For this wee ſtudy to preach, for this ſtudy you to heare, let us all ſtudy to practice; and when we have given all *Diligence*, ſtill LORD be mercifull to us.

Give diligence; not a pragmaticall buſineſſe in others affaires; but rectifie thy diligence, confining it principally to thy ſelfe. Dreſſe thine owne garden, leſt it be over-runne with weeds, *Sen.* I know not with whom I had rather have thee be, than with thy ſelfe. *Vbicunque ſum, mecum ſum: rebus enim humanis me non trado, ſed commodo*; I lend my ſelfe to other mens occaſions, I give my ſelfe to mine owne. We may ſay to Worldlings, as CHRIST to *Martha*, you are troubled about many things; but *one thing is needfull*, minde that. They thinke when they have gotten ſtore of riches, they ſhall then ſleepe in quiet; no then is leaſt quiet of all. The rich man reſolves when hee hath filled his barnes; then *Soule reſt*; no, then Soule come to Iudgement, to everlaſting unreſt; *Luke* 12. [t] It is in vaine, men riſe up early, and goe to bed late, and eat the bread of ſorrowes: for upon better conditions *God giveth his beloved ſleepe.* *Pyrrhus* boaſted to his friend *Cineas*, that he would invade Italy, and hoped to atchieve it: *Cineas* asked him, Sir, what will you doe then? Then we will attempt Sicily, and ſo at laſt get Carthage and all Affrica. And what then Sir? Then ſaith *Pyrrus*, we will reſt and be merry. Alas, ſaith *Cineas*, may we not doe ſo now, and ſave all this trouble? Then *Otium*, I will take mine eaſe? No, then *minus otii*, leaſt eaſe of all: for beſides hazard of bloud in getting, there will be continuall trouble in keeping. *Non minor ille labor, quàm quærere, parta tueri.* *Eutropius* in the Poet, to one that asked how he might be revenged on his enemie; gave this counſell; *Facito divitem*, make him rich; ſo lay on him *Sarcinam curarum*, a burden of cares. The rich Land-lord envied his poore tenant, becauſe he heard him ſing every day at his labour, that had ſcarce bread for his family; while himſelfe wanting nothing, was full of diſcontent. One adviſed him to convey cunningly into his Cottage a bagge of money; he did ſo. The tenant finding this maſſe, ſo great in his imagination, left off his ſinging, and fell to carking and vexing how to encreaſe it. *Creſcentem ſequitur cura pecuniam*; The Land-lord fetcheth backe his money, the tenant is as merry as ever he was. God is our Land-lord, while we his poore tenants have but little, we are content with a little: but if riches encreaſe, cares encreaſe with them; and till our Land-lord take backe his burden, we have no eaſe. We may ſay of worldly wealth, what [u] *Salomon* of worldly knowledge; he that addes it, addes ſorrow with it. *Diogenes* laid himſelfe to ſleepe in his cell, and his purſe by him; a theefe ſpies it, and watches till he was aſleepe. About mid-night when he thought himſelfe, he ventures to ſteale it. To whom the ſubtill Cynicke; *Tolle infalix, ut facias utroſque dormire*; Take it wretch, ſo we ſhall both ſleepe. Thou couldſt not ſleepe till thou hadſt it, nor I till I loſt it. The very Camell is glad to be eaſed of his burden: When *Æſop* with the reſt of his fellow-ſlaves were put to carry burdens to a Citie; one choſe to beare this merchandize, another that, every one had his choice, and *Æſop* choſe to carry the victuals. Every one laught at this, that he being the weakeſt, had elected the heavieſt burden. Away they went together; and after ſome miles they went to breakfaſt, his burden was the lighter by that. Then to dinner, it was lighter ſtill: then to ſupper, now it was eaſie: the next day they had eaten up all his burden, and he went emptie to the Citie, whither they being loaden could not reach. Let the covetous chuſe gold for his burden, the proud rich garments, the ambitious mountaines of honour, every worldly his ſeverall luggage; let my choice be that of Saint *Paul*, If I have food and rayment, therewith to be content; I ſhall goe the lighter to heaven.

All diligence: here's the quantitie, *all*: and that for two reaſons:

1 The working up of ſalvation is no eaſy labour; thereto is requirable *All* diligence. *Talis diligentia reſpicit tantam rem, tanta res requirit talem diligentiam.*

[t] Pſal.127.2.

[u] Eccleſ.1.18.

Such a diligence reſpects ſo great an object, and ſuch an object requires ſo great a diligence. Refuſe no labour for ſuch a reward, *Ierom.* The beſt things are the hardlieſt come by. *Qui cupit optatam,* &c. he muſt be frozen with cold, and ſweltred with heate, that accompliſhes ſo great a worke. This equitie muſt needs be granted, that if we cannot attaine to worldly traſh without labour, then much leſſe to heaven without *all* diligence. [x] *The kingdome of heaven ſuffers violence* : but reſt alone, trie if you can extort this by force. Spare no invention of witte, no intention of will, no contention of ſtrength about it. If you will needs uſe violence, oppreſſion, extortion, here violate, here oppreſſe, here extort : wraſtle for this though with *Iacob* you lame your limbes; get it though you loſe your lives. When *Dionyſius* ſaw what heapes of wealth his ſonne had hoorded up in his cloſet; hee asked him what he meant to let it lie there, and not to make friends with it to get him the kingdome after his deceaſe? *O fili non eſt in te animus regni capax,* Son thou haſt not a ſpirit capable of a kingdome. So knowing a rich mans piles of bags and whole countries of revennues; and finding no workes of pietie, none of charitie; we may juſtly tell him; *Non eſt in te animus regni cælorum capax :* he hath not a ſoule capable of thy kingdome of heaven. In heaven there is [a] *gold tried in the fire.* Will we adventure our eſtates, our lives; to find out new lands where may be gold : and ſpend no diligence for that where we are ſure is gold, and ſuch as cannot periſh? In all other things the difficultie of obtaining whets thy mind, and ſpurres the actions forward: only for heaven which we confeſſe beſt of all, we uſe labour leaſt of all. It is a hard taske, therefore give *all* diligence.

2 God requires *Totum hominis,* [b] the whole duty of man; that is Gods due. What nothing left for this world? yes, moderate providence; the ſaving of ſoules hinders not proviſion for bodies; but furthers and bleſſeth it. Firſt ſeeke the kingdome of heaven, then theſe things *ſhall be added to you, Matth. 6.* other things ſhall come into the bargain *Paul* calls them *Adjectanea,* CHRIST *Adjectiva*; there is no ſubſtance in them. *Sequere tu Chriſtum, cætera ſequentur te.* Follow thou Chriſt, the reſt ſhall follow thee. The world ſaies; *Inſequeris? fugio: fugis? inſequor.* Doſt thou follow me? I will flie thee : doſt thou flie me? I will follow thee. Beſides there is a maſſe of corruption in us, *all* diligence is little enough to expell that. A tyrant boaſted that he had turned a great ſtreame in two daies : yet quoth the Philoſopher, but you have been turning an other ſtreame this twoſcore yeeres, and yet have not done it; your owne evill diſpoſition.

A Chriſtian is like a common wealth; Grace is the Queene, religious thoughts the ſubjects, luſts the rebells : theſe warre againſt the Queene [c] *fight againſt the ſoule.* If they grow to a head, they will make a mutine in our hearts : our beſt policie is to keepe them bare and low : though we cannot take away *velle,* their will; yet let us prevent them of *Poſſe nocere,* power to hurt us. To this let us give *all* diligence, and the Lord give a bleſſing to that diligence.

Beſides this, adde, &c. Thus much for the addiction, now to the addition. Wherein we find a conceſſion, an acceſſion, that he requires; *Adde.* You have done ſomething, yet there is a *Præterea,* a *Beſides. Profectionem agnoſco, Perfectionem requiro :* I yeeld a beginning, I aske a proceeding. Sit not downe with your *Satis*. knowledge you have, and faith you have; yet there's an *Adhæc, Beſides* theſe. [d] *Leaving the principles, let us goe on to perfection. Nihil præſumitur actum, dum supereſt aliquid ad agendum.* We cannot ſay, that worke is finiſhed, whereof any part remaines to bee done. None were fit to fight the battels of God, but they that lapped water out of their hands; (like the dogges of *Nilus* for feare of the Crocodyles) ſtill going forward, *Iudg.* 7. 5. As God himſelfe is ſaid to drinke, *De torrente in via; of the brooke in the way, Pſal.* 110. 7. this man *lifts up his head,* and goes on. Chriſt hath ſprinkled all the way betweene heaven and earth with his bloud, and hath made it a [e] *living way :* like good hounds, let us trace him by the foote, and runne [f] *after him in the ſmell of his garments*; not reſting till we reſt with our Ma-

[x] Matth. 11. 12

[a] Revel. 3. 18.

[b] Eccl. 12. 13.

[c] 1 Pet 2. 11.

[d] Hebr. 6. 1.

[e] Heb. 10. 20.

[f] Cant. 1. 4.

ſter. Thou haſt done many good workes, aſſureſt thy ſelfe of ſome growth; yet *forget that is behind, and reach forth unto the things before, Phil. 9. 13. Non ſufficit Chriſtum ſequi, ſed conſequi* : there is ſtill a *beſides*. [g] They goe from ſtrength to ſtrength, *till every one appeare before God in Sion.* When thy ſoule hath taſted ſome crummes that fall from thy maſters table, ſome drop of bloud that ranne from thy Lords ſide; yet ſtill thinke of a *Præterea*, ſomewhat *beſides*. *Beda* obſerves on *Num. 33. 29. They went from Mithcah, and pitched in Haſhmonah* : that *Mithcah* ſignifies ſweetneſſe, and *Haſhmonah* ſwiftneſſe. *Mithcah* and *Haſhmonah*, ſweetneſſe and ſwiftneſſe muſt be joyned together. They that in *Mithcah* have taſted of the Lord ſweetneſſe, will remove to *Haſhmonah*, come toward him with ſwiftneſſe.

g Pſal. 84.7.

When the young man asked CHRIST, what he ſhould doe to be ſaved, he pointed him to the law, [h] *keepe the commandements*. But he replied, *All theſe have I kept from my youth up : what lacke I yet?* Verſe 20. yes, there is a *Præterea*, a *beſides* he never dreamt of; *If thou wilt be perfect, ſell all thou haſt and give to the poore*. This laſt *beſides* almoſt put him beſide himſelſe. In naturall things we ſtill covet a *Præter*. If we have witte, we covet more witte : we will ſeeke to be more wiſe than we can be, though we bee found leſſe wiſe than we ſhould be. But in worldly things our deſires have an everlaſting *Præterea*. Hath *Ahab* a kingdome? yet *Naboths* vineyard is another *Præterea*. Hath he bought the Mannor, he muſt have the poore mans cottage *beſides*. [i] The rich man had exceeding many flockes and heards, the poore nothing but one only Lambe; well this one Lambe is his *Præterea*, he muſt have it. Hath another put out the hundred to uſurie? yet there's a *beſides*, when the ten pounds come in for intereſt, out with that too. [k] The widdow had filled all her veſſells with oyle, yet ſhe calls for another veſſell, theres a *Præter* ſtill. The rich man, *Luke* 12. had his barnes full before; but now hee muſt enlarge them according to his deſires; there's another *Præterea : beſides*, all this he muſt have more. O the inſatiate deſire of this world! but for heavenly things, a ſmall ſcantling ſerves us. I beleeve that CHRIST died for me, I am ſory for my ſinnes, I hope to be ſaved; heres enough, no *Præterea* now, no *beſides* is thought on. Nothing ſatisfies us for this world, we are quickely glutted with Ieſus Chriſt.

h Mat. 19.17.

i 2 Sam. 12.2.

k 2 King. 4 6.

Beſides this. GOD that hath done enough for us; leaves us ſomewhat to doe for our ſelves. Hee hath given us *all things* that pertaine to life and godlineſſe, Verſe 3. enriched us with *great* and *precious promiſes*, made us *partakers of the Divine nature*, Ver. 4. there's *Opus meum*; Gods worke. But *beſides this adde to your faith vertue* : there's *Opus tuum*, thy worke. [l] The bloud of Chriſt clenſeth us from all ſinne; yet he that hath this hope, purgeth himſelſe, 1 *Iohn* 3. 3. there's thy *Præterea*. Behold, I ſtand at the doore and knocke : if any man will open to me, I will come in, &c. *Revel.* 3. 20. God knockes, thou muſt open, that he may enter : doe thou open, that's thy part : God will enter, thats his part. *David* calls God his *Helper* : now as Saint *Auguſtine* obſerves; *adjuvari non dicitur, qui nihil ſponte conatur* : he is not ſaid to be helped, that never concurred with his endevour. *Beza in loc. Non Trunci aut ſtipites ſumus*, we are not blockes and ſtones : and withall he inferres upon, 1 *Cor.* 3. 9. we are *labourers together with God* : that wee doe *Gratiæ primæ* συνεργειν : and hee that denies it, denies the efficacie of the firſt grace.

l 1 Ioh. 1 7.

This we affirme without feare of falling into the Popiſh doctrine of free-will too. Three things concurre in a ſinners converſion; the word of God perſwading, the ſpirit of God prevailing, and the will of man conſenting. Thou art created without thy ſelfe, not ſanctified without thy ſelfe. The father begot the child without the childs will : then it had none, for it was not : but he cannot bring this child to any art againſt his will. I will not diſput Gods power; he can, but he will not ſave us againſt our wills. Some Romiſts ſtrongly build their paper-houſe of free-will on ſuch places : but a man may ſmile to read how bitterly they oppoſe us in the frontiſpice, and how conſentingly they jumpe with us in the concluſion. *Caſtifica* *teipſum*, ſaies *Fevardentius*, there is free will: yet he concludes, *Caſtificas te non de te, ſed de illo qui habitat in te*; there's no free will. [m] *Make ſtraite ſteps to your feete*, and turne you to me, ſaith the Lord: therefore can they turne themſelves? Here they cry out lowder than oyſter women in the ſtreets, victorie, victorie: but they ſing their owne ἐπινίκιον, put the crowne on their owne heads. But whats the conqueſt? they have gotten what we never denied. They prove here freedome of our will to adde to our owne endevours: right, ſo ſay we to too: but they forget that God had made us firſt partakers of the divine nature: [n] now *if the ſunne make us free, we ſhall be free indeed. Acta fit activa voluntas.* Did Saint *Peter* write this to wicked men, or to Saints? If they would prove that unregenerate men can will their owne converſion by nature of themſelves, it were worth their prize and praiſe: otherwiſe they have taken great paines for a thing not denied them. As I have heard of that wiſe man, who chalenged his neighbour for impounding that very horſe, which himſelſe at the ſame time was riding on.

[m] Hebr. 12. 13.

[n] Ioh. 8. 36.

Indeed God chargeth us with a *Præterea*; yet ſaith CHRIST, [o] *without mee yee can doe nothing. Bonum debet eſſe ex integra cauſa*; and that is only Gods grace. But we are not allowed to be idle, *Pſal.* 132. 11. God hath ſworne in truth unto *David*; *of the fruit of thy body will I ſet upon thy throne*: there is Gods covenant. *If thy children will keepe my teſtimonie*: there is our condition. *Lex data ut gratia quæreretur: Evangelium datum ut lex impleretur.* The law is given that we might have recourſe to the Goſpell: the Goſpell is given that wee might be enabled to performe the Law. God is the principall Agent, but thou haſt thy *Beſides*. Implore his aide, put to thy owne endevours. *Qui inſtat præcepto, præcurrit auxilio.* Confidence of ſalvation, doth not contradict warineſſe of converſation. He that is moſt ſure of heaven, is yet afraid to doe that may deſerve hell. *Adde* the oile of thy diligence to the kindled Lamp of Gods grace, thy oile doth not enlighten the Lamp, but feeds it. *Fruſtra oramus, pro quibus non laboramus, Augu.* In vaine we pray for that bleſſing, which our endeavours never ſeeke. The Philoſopher wanting ſhooes, and the King giving him leather; yet he thought it not enough unleſſe the King would alſo put them to making. God is ſo beholding to ſome, that he muſt doe all for them, if he will have them. But when he hath called thee to the truth, that might have ſuffred thee to die in ignorance and infidelitie, thou haſt thy *Beſides*. Bee not ſo much thy owne enemie, as to fruſtrate GODS mercie by thy ſluggiſhneſſe. Loſe not, through want of ſome labour to amend thy life, the hope of eternall bleſſedneſſe.

[o] Ioh. 15. 5.

Adde: we are falne upon a point of Arithmeticke; a ſpeciall good point if it be confined to good things. Of the foure maine parts; Addition, Subtraction, Multiplication, and Diviſion; the world embraceth three, and caſts out a fourth, for worldly things: ſo GOD commands three of them, and caſts out a fourth, for heavenly things. The world barres diviſion, and God forbids ſubtraction. Give me leave to follow this metaphor ſo farre, as it may give light to my preſent intention. Let us firſt ſee the worlds arithmeticke, then Gods.

Addition, eſpeciall of ſinne to ſinne is a frequent point. *Herod* had done many foule miſcheefes; yet he had his addition; [p] *Hee added yet this above all*, that he had ſhut up *Iohn* in priſon: yea afterwards he ſlew him in the priſon, *Marke* 6. 17. To Inceſt he added tyrannie, to tyrannie murder. That other *Herod* had ſuch an addition: [q] *He kiſſed Iames*; and becauſe he ſaw it pleaſed the Iewes, *he proceeded further, to take Peter alſo.* Many ſuch additions; to [r] *ſwearing* they adde *Lying*, to lying killing, to killing ſtealing, to that adulterie; untill *bloud toucheth bloud.* Their reward ſhall be proportioned: becauſe their (added) ſins for length *reach up to heaven*; therefore GOD ſhall *double* unto them *double* according to their workes.

[p] Luk. 3. 20.

[q] Act. 12. 2.

[r] Hoſ. 4. 2.

Revel. 18. 5, 6.

Multiplication goes beyond addition, *Eſa.* 56. 12. *To morrow ſhall be as this day, and much more abundant*, *Eccl.* 7. 17. *Be not over much wicked.* In youth men ſow thoſe curſed ſeeds in the ground of their hearts, in age they reape a multiplied

croppe.

2

croppe. Let uſurie bee a demonſtration of this point: the uſurer ſaies to his monies, as God ſaid once to his creatures; *Encreaſe and multiplie.* A monſtrous and unnaturall brood: other cattell and plants have their appointed ſeaſons to engender and bring forth: mony brings forth to day, and begins a new travell to morrow. Yea, the young brood brought forth to day, begins it ſelfe to beare to morrow. Other creatures the ſooner they begin to beare the ſooner they leave off: uſurious monies begin betimes, and multiplie without end. It is an unhappy point of arithmeticke multiplication by uſurie, and ſhall be puniſhed, as God threatned *Eve*; [ſ] *I will multiply ſorrowes.* But *væ accumulanti non ſua*; woe to him that multiplies that which is not his, *Hab.2. 6.* [t] *For three tranſgreſſions of Iſrael and for foure, I will not turne away the puniſhment thereof.* Vpon him that will multiplie his ſinnes, God will multiplie his plagues.

[ſ] Gen.3.16.

[t] Amo.2.6.

Subtraction is another point of the worlds practiſe. [u] They covet houſes and fields, and *take them away* by violence. *Ieſabel* was cunning in this point againſt innocent *Naboth*; ſhe took away his living and life too. How could ſo many flantit in their caroches, but that they live by ſubtraction? the tenth and right of the Church maintaines it. O the pittie of God and man! that maintenance ſhould be taken from the poore Miniſter who wants bread, and bee given to feed the unſatiate guts of pride and luxurie. If a robber takes a purſe, he dies for it: but let others ſubtract from the poore their commons, from labourers their wages, from the Church her endowments; and this Arithmeticke paſſes. This made *Socrates* laugh, to ſee little theeves riding in carts to the galhouſe; and great theeves in coaches to condemne them. *Minuta puniuntur, magna in triumphis feruntur.* A poore ſea-captaine being brought before *Alexander* for pyracie; thus confeſſed his fault. Indeed I am a pyrate becauſe I robbed ſome few fiſher-men in a cockeboate: but if I had ſcowred the ſeas as thou haſt done, and ſpoiled all the world, with a Navy, with an army; I had beene no pyrate, I had beene an Emperour. The malefactor could ſay, I die for a few trifles of petty theeverie: but if I had robbed the poore by giving their bread to dogges; or the Church by Simonie and detaining her tenths; or the commonwealth by ingroſſings, inhauncings; I might have beene a Iuſtice of peace or an Alderman. Thus as in a throng, a dwarfe comes to be lifted up above the ſhoulders of the talleſt, and made a laughing ſtocke, that kept leaſt a doe: ſo in the crowd of this world, the leaſt ſins are expoſed to the ſharpeſt cenſures. Well, if any man will practiſe ſubtraction againſt the poore, God will uſe it againſt him, and take his name out of the booke of life. *Si in ignem mittitur qui rem non dedit propriam, ubi mittendus qui invaſit alienam? Augu.* If hee bee damned that gives not his owne, what ſhall become of him that takes away another mans? If [u] *Iudgement without mercie ſhall be to him that ſhewes no mercie*; where ſhall ſubtraction and rapine appeare? *Pſal.* 109.11. Let the extortioner catch all that he hath, and let the ſtrangers *ſpoile his labour.* There is one ſubtraction; his eſtate, Vetſe 13. let his poſteritie be cut off, and in the generation following *let his name be blotted out.* There's another ſubtraction; his memorie, Verſe 12. let there be none to *extend mercie* unto him, neither any to favour his *fatherleſſe children.* There's another ſubtraction; a deniall of all pitie to him and his, Verſe 7. Let his *prayer become ſinne:* there's another ſubſtraction; no audience from heaven, Verſe 8. Let *another take his office*, there's a ſubſtraction of his place. Let his *dayes be few*, there's a ſubſtraction of his life, *Pſal.* 69. 28. Let him be *blotted out of the booke of the living*, and not be written with the righteous; there's the laſt, the ſubtraction of his ſoule. This is a fearefull arithmeticke: if the wicked *adde* ſins, God will adde plagues. [x] *Adde iniquitie unto their iniquity*, and let them not come into thy righteouſneſſe, *Rev.*22.18. *God ſhall adde unto them the plagues written in the book.* If they ſubtract from others their rights, God ſhall ſubtract from them his mercies.

[u] Mic.2.2.

[u] Iam. 2. 13.

[x] Pſal.69 27.

Now let us come to GODS Arithmeticke, and this principally conſiſts in addition. [y] Whoſoever ſhall compell thee to goe a mile, *goe with him twaine.* To give

[y] Matth. 5.41.

give every man his owne is but equity, but the addition of charity makes bleſſed. *I was hungry, and ye gave me meate, &c. Mat.25. Come ye bleſſed, &c.* To remiſſion adde reſtitution, to reſtitution charity, to charity, piety. How oft ſaies *Peter*, ſhall I forgive my brother? till ſeven times? yea ſaith Chriſt, and more: to ſeven times, adde ſeventy times. We muſt all give an account; bleſſed are they that can bring in this bill of reckonings; *Addition* of good to good. *Let us not be weary in well doing, Gal.6.9.* there is our bill of reckoning. [a] *Feare God and keepe his commandements, for this is the whole duty of man:* there is our totall ſumme. Now as Addition teacheth us to adde grace to grace: ſo there is a multiplication required, to encreaſe the effects of thoſe graces, in a multiplicity of good workes. *Non aucta ſcientia ceſſat:* knowledge not improved will be impaired. Haſt thou faith, but no ſtronger than many yeeres agoe? Is not thy zeale more fervent, thy charity more compaſſionate, thy humility brought lower? [b] *Lord, thou deliveredſt me five talents: behold! I have gained beſides them, five talents moe.* To him that hath ſhall be given: but from him that hath not, ſhall be taken away that he ſeemed to have. If here bee no uſurie, we ſhall loſe the principall. God is a father that loves to have his children thrive: he gives them a ſtocke, and lookes they ſhould not be unthrifts: if they doe well, they ſhall have the whole inheritance. As in generation, ſo in regeneration, we muſt be growing up to a full ſtature in Chriſt, *Eph.*4.13. As a traveller paſſeth from towne to towne till hee come to his Inne: ſo the Chriſtian from vertue to vertue, till hee comes to heaven. God hath ſowne ſome good ſeeds in our hearts, let us manure the ground with repentance, and mature the fruits by obedience, that they may grow up kindly, to his honour and glory.

Now becauſe I am moved to move your charity at this time; let me be bold to teach you another point of GODS Arithmeticke; it is Diviſion. [c] *Give a portion to ſeven, and alſo to eight.* Geometricall diviſion is Iuſtice; to give every one his owne. There is an arithmeticall diviſion, Charity, to give ſomewhat to all that want: not all to one, this is no diviſion: but ſome to all, this is to divide well. *Da omni petenti, non omnia petenti, Aug.* He that will not divide while he lives, ſhall finde an empty quotient when he is dead. The bread of the poore is like the way of the rich; he that hords it from him is *a man of bloud.* We find meanes of Diviſion, but they are not good. Vpon the leaſt quarrell we divide all among the Lawyers: the Common-pleas and the Chancery drinks up the poores portion. Among Ruffians a word and a blow; among civill men a word and a writte. I heare the proud neighbour ſpeake of his equall; goe to, I have a hundred pound to ſpend with him; I heare him not ſpeake of the poore begger, I have a hundred pence to give him. Even the Lawyers themſelves count you mad: I have heard that a Lawyer dying bequeathed all his goods to Bedlam: ſaying, among mad-men I got it, and let mad-men ſpend it, *Luk* 12.13. There were two covetous brethren ſtrove for the Inheritance, they ſtrove not who ſhould be moſt charitable. There are that divide a part to Tailors for ſtrange diſguiſes, a part to panders for their female damnations, a part to corrupt officers that ſell truth for bribes; and if they have any left divide it among their children; but I finde no portion left for the children of GOD.

What men charitably divide, they ſhall onely finde: of all, what I gave, that I have. This diviſion is not loſſe but gaine: it is ſent before to bee kept ſafe in the beſt coffer. [d] The bread caſt upon the waters, ſhall bee found againe after many daies. The truly rich man is not diſcerned by his plate, nor bagges, nor wardrobe; but bounty: not by multiplication but by diviſion. Other men poſſeſſe riches as ſicke men fevers, which indeed rather poſſeſſe them. Good almes are like Ambaſſadours, ſent liegers abroad to ſecure the reſt at home. We have many of Saint *Iames*'s Almoners, *Iames* 2.16. God bleſſe you; but they bleſſe you without a croſſe: would I were able to helpe you; able! herein they wiſh well to themſelves onely. As the Tenant ſaid to his Land-lord; would I could give you this farme? what then ſaid the Land-lord? you ſhould never have it, quoth the Tenant. They

wiſh

[a] Eccl.12.13.

[b] Mat.25.20.

[c] Eccl.11.2.

[d] Eccl.11.1

wiſh themſelves ***Facultatem non voluntatem***; money not mercy. The poore may ſay to them as the begger ſaid to the Biſhop: if ſuch wiſhes were worth a halfepeny they would not be ſo liberall. Well, divide it thy ſelfe, or it ſhall be done for thee. ***Accumulationem diſſipatio ſequitur***: the father could not be more cunning at the rake, than the ſonne will be at the pitchforke. The moneys that were formerly cheſted like cag'd birds, will wing it merrily when he ſets them a flying. [c] ***He begetteth a ſonne, and there is nothing in his hand***: if at leaſt they be not gone before hee comes at them, ***Luk.***12.20. Thou foole, then *whoſe ſhall theſe things be?* yea, whoſe ſhalt thou thy ſelfe be? and that is the harder queſtion. [f] When he dieth hee ſhall carry nothing away: but death comes and there's a Diviſion indeed. Read *Iames* 5.2. The moth ſhall divide his cloth, the ruſt his gold: this is not all; the world ſhall divide his goods, infamie his name, the earth his body, terror his conſcience, and hell his uncharitable ſoule. Wilt thou not divide, O worldling? thou ſhalt be divided. Your twenty in the hundred will not beleeve this, but a hundred to twenty hee ſhall feele this. But let us divide our goods by charity, and Chriſt will gather up our ſoules in mercy.

It followes; ***Adde to your faith, &c.*** The motives are done, come wee to the materials. Here be eight in number, all excellent in nature. Vnder this number of eight (though I put no divinity in numbers) the Scripture hath often commended to us the graces of God. So *Coloſ.*3.12. The induments we muſt put on, are eight: firſt is the linings, ***bowels of mercies***; next kindneſſe, &c. ***Paul*** does not there begin with faitk, but he ends with ***Charity***, as our Apoſtle here. So ***Phil.***4.8. hee commends to us gracious qualities by the number of eight. ***Whatſoever things are true, &c.*** To both theſe gradations he propounds the ſame eminent corollary. *Col.*3.15. ***The peace of God***, and the ***God of peace, bee with you.*** ***Ezek.***40.41. ***There were eight tables whereon they ſlew their ſacrifices***: upon theſe eight tables we muſt ſlay our ſinnes, that wee may make our ſoules acceptable ſacrifices to God. ***Ezek.***40.31. The aſcent to the Temple had ***eight ſteps***: by theſe eight degrees we muſt clime up to heaven, or not come thither. There were but eight ſoules ſaved in ***Noahs*** arke: without theſe eight graces no ſoule ſhall be ſaved: Our SAVIOUR CHRIST preſcribed eight ſteps for our aſcending to bleſſedneſſe, ***Mat.***5. his Apoſtle hath delivered the ſame number. ***Eight*** beatitudes, ***beatus numerus***. It were no impoſſible thing to finde our SAVIOURS text in his Apoſtles gloſſe. ***Chriſt*** begins with ***Pooreneſſe in ſpirit***, ***Peter*** with ***Faith***: this ſees it ſelfe poore, and therefore apprehends ***Chriſts*** riches. 2. ***Chriſt*** commends ***mourning***, and ***Peter***, ***Knowledge***: now hee that knowes his ſinnes will mourne for them. 3 ***Chriſt*** praiſeth ***Meekeneſſe***, ***Peter Temperance***: it is no hard thing to finde meekeneſſe in temperance; which is a vertue neither to diſtemper a mans ſelfe, nor to diſturbe others. 4. ***Chriſt*** bleſſeth the deſire of ***Righteouſneſſe***, ***Peter*** of ***Vertue***; which is a rule to live righteouſly: ***Chriſt*** magnifieth ***Mercy***, ***Peter Charity***: and who are charitable but the mercifull? 6. ***Chriſt*** perſwades to ***Pureneſſe in heart***, ***Peter*** to ***Godlineſſe***, and godlineſſe makes the heart pure. As it is true charity ***eſſe miſericordem***, to be mercifull: ſo it is true piety ***eſſe mundicordem***, to be pure in heart. 7. ***Chriſt*** exhorts to ***Peace-making***, ***Peter*** to ***Brotherly kindneſſe***; and who can diſtinguiſh betweene ***Peace-makers***, and thoſe that are ***Brotherly-kinde?*** As ***Abraham*** ſaid to ***Lot***, let us not ſtrive, for we are ***Brethren***. Laſtly, ***Chriſt*** encourageth to ſuffer ***Perſecution for righteouſneſſe ſake***, and ***Peter Patience***: now [g] ***Tribulation worketh patience.***

[g] Rom. 5 3.

Conceive all this a glorious houſe, the building up of a Chriſtian. Let ***Faith*** ſtand for the foundation: ***Vertue*** for the wals: ***Knowledge*** the windowes, that let in the light of Gods truth to illuminate it. Let ***Temperance*** be the morter, that keeps off the violence of wind and weather; for temperance diverts corruption. Be ***Patience*** the pinnes and ſtaies that hold together the frame; for patience will not be moved. Let ***godlineſſe*** be the perfect forme or module of it, that the ſtructure may mocke the rage and reſiſtance of hell. Set ***Brotherly kindneſſe*** for the lodging chambers,

bers, built to entertaine friends. ***Charitie*** is the rooſe, as Saint *Auguſtine*: ſaies of Gods houſe in mans heart; ***Diligendo perficitur.*** Thus as God brought *Moſes* to the mount, *to the top of Piſgah*: and ſhewed him the land of Canaan, *Deutronomy* 34. 1. So I have brought your meditations to the top of the mount, and ſhewed you the fruitfull valley ſtanding thicke with the graces of God. Now to the firſt materiall.

Adde to your faith vertue. Faith is the firſt, and I have drunke deepely to you in this cup before: yet I would have you ſicke of an holy ebrietie, and ſtill to thirſt for this drinke, *Cant.* 5. 1. *Bibite & inebriamini*, drinke abundantly of this cup. *To your faith*, I cannot omit foure things naturally ariſing out of the words. 1. The neceſſitie. 2. The ſingularity. 3. The proprietie. 4. The ſocietie of *Faith*.

Firſt, the neceſſitie of *Faith*: our Apoſtle to build his houſe of Chriſtianitie, laies this the foundation. That would be a poore houſe that hath no foundation: the hope of too many, is a caſtle in the aire, that wants the foundation of *faith*. Philoſophy laies her ground in reaſon, Devinitie in *faith*: the firſt voice of a Chriſtian is, I beleeve, *Ille apud Deum plus habet loci, qui plus attulit, non argumenti, ſed fidei.* He hath moſt reſpect with GOD, not that is wiſeſt in reaſon, but ſtrongeſt in faith. Now the neceſſitie of *faith* appeares in three reſpects; *Ratione Dei, Diaboli, tui.*

In reſpect of God; [h] *For without faith it is impoſſible to pleaſe God.* Every mans deſire ſhould be to pleaſe God, without faith it is impoſſible to doe it. [i] *How ſhall they call on him in whom they have not beleeved?* It was faith that made *Abraham* titled *Gods friend.* He that thruſts into Gods preſence without faith ſhall be examined; *Quomodo intraſti; friend, how cameſt thou in hether?* Beleeve and welcome; [k] *As thou beleeveſt, ſo be it done unto thee.*

In reſpect of the devill: he is a roaring Lion, we have no meanes to *reſiſt* him but by being *ſtedfaſt in the faith*, 1 *Pet.* 5. 9. He is too ſtrong for thee if thou meeteſt him with thy vertue, or with thy good workes; for he will object ſins enough to outwaigh them, *Solon* cannot meet him with his juſtice, nor *Salomon* with his wiſedome; every poore ſinner can overcome him with his faith. This [l] *quencheth all the fiery darts of the wicked.* Temperance is a good buckler, that he ſhall not wound thy body: honeſtie a good buckler, that he ſhall not wound thy name: patience, that he ſhall not diſturbe thy mind; but if thou want faith, he will for all theſe wound thy ſoule. This is an invincible ſhield againſt an implacable enemie.

In reſpect of thy ſelfe: thou art ignorant, there is no underſtanding of GOD but by *faith*, *Eſa.* 1. The vulgar reads; *Niſi credideritis non intelligetis*; unleſſe yee beleeve, yee ſhall not underſtand. *Quomodo capitur Trinitas*, how the Trinitie may be comprehended in underſtanding, thou askeſt well: *quomodo creditur Trinitas*, how the Trinitie may be beleeved in faith, thou askeſt not wel. *Ideo benè creditur, quia citò non capitur, Augu.* It is therefore to be beleeved, becauſe it cannot be underſtood. Thou art originally corrupt, naturally hatefull to God: nothing canſt thou doe to pleaſe him, till thy ſelfe be firſt made pleaſing to him. The doer is not acceptable for the deed, but the deed is acceptable for the doer. Hadſt thou all the ſucceeding graces, and not this foundation of *faith*; whereby thy perſon is made *accepted in the Beloved*; when thou art judged, thou couldſt not be ſaved. Nature may doe works to glorifie our ſelves, *faith* doth workes to glorifie God. We are not juſtified by the workes of the Law, but by Grace, ſay we. But are not the workes of the Law, the workes of grace? yes, every good worke of the Law is a worke of grace; as every ſin is a breach of the Law. Grace and the Law are not thus oppoſed, but grace and nature. In the roote of a tree appeares no beautie, no ſhew of leaves or fruits: yet *Quicquid in arbore pulchritudinis eſt ex illa procedit*: what beauty ſo ever is viſible in the tree proceeds from the roote. So in the humility of *faith* wee find ſmall luſtre, no pleaſure diſcernable to the eye of man: yet whatſoever luſtre or grace fulneſſe ſhines in our workes, is derived from that roote. Thus *Faith* is the Queene that ſhall

[h] Hebr. 11. 6

[i] Rom. 10. 14

[k] Matth. 8. 13.

[l] Eph. 6. 16.

ſhall ſpeed: let *Ahaſuerus* be never ſo angry, to his *Eſther* he will hold out his golden ſcepter. To this faith God allowes entrance; [m] *Let us draw neere with a true heart in full aſſurance of faith.* As *Adoniah* to *Bethſhabe*, [n] *I know the king will deny thee nothing.* The Eunuch to *Philip*, *Acts* 8 38. See here is water, *what hinders me to be baptiſed. Beleeveſt thou? yes; then nothing hinders.* Vpon the knowledge of my faith, I aske, what hinders me to be loved, what hinders me to be bleſſed, what hinders me to be ſaved? now as *Philip* to the Eunuch, ſo CHRIST anſwers us; *Nothing, Fiat tibi ſecundum fidem tuam*: be it unto thee according to thy faith. Looke wee a little further into the neceſſitie of *Faith*: it is taken two wayes in the Scriptures; either Objectively or Actively. Objectively or materially, *Pro veritate fidei*, for the truth of faith. Actively or Formally, *Pro vita fidei*, for the act of faith, which is the life of faith. For the object to bee beleeved, and the act of beleeving.

The object or doctrine of faith is that, which GOD by his Prophets and Apoſtles hath delivered; or what is naturally and by good conſequence deduced from this, or reduced to this. For inference and connexion of Scripture is Scripture, as the roote of a tree is the tree though it be hid in the ground. But to deliver rules of faith, no writing hath power but the Scripture: therefore none may ſpeake authoritatively of the doctrines of faith ſince the Apoſtles: mens aſſertions have no power to oblige the conſcience. What the Scripture forbids, flie it: what it affirmes, beleeve it: what it reproves, mend it: what it commands, doe it. [o] *And as many as walke after this rule, Peace be on them and mercy, and upon the Iſrael of God.* There are ſome things *Liberè credenda*; ſome conceive them this way, others that way: *Vnuſquiſque abundat ſenſu ſuo.* Some things are *Piè credenda*; as that of *Mary* lived and died a virgin, albeit it be not there expreſſed: for who durſt touch that veſſell which God had ſanctified to beare his owne ſonne? Others are *neceſſariò credenda*, all things revealed in holy writ, be they plaine and eaſie, or darke and myſticall. All I ſay, *in præparatione mentis*, in the readineſſe and intention of the mind, when we ſhall come to underſtand them: as the myſterie of the Trinitie, CHRISTS incarnation without ſin, &c. Though we cannot conceive, we muſt beleeve. Now there is a difference of things objected *Fidei ſalvificæ*, to our ſaving faith. *Primaria credendi*, ſuch are the Articles of faith: *Secunda credendi*, whatſoever thereof is neceſſarily inferred. The want of this *faith* excludes from heaven; yet the having of it without further degree doth not bring all thither. *Athanaſius* doth not ſay, whoſoever doth beleeve this ſhall be ſaved: but whoſoever doth not beleeve this ſhall be damned.

Therefore there is no binding mens faith to that the Scripture averres not. The Papiſts doe bind to things. 1. *Citra fundamentum*, beſides the foundation; as Traditions, untemperd morter dawbed on the walls of truth to hide it. 2. *Circa fundamentum*, to things about the foundation, ſuch as endanger it: as deniall of Scripture to Lay-men. This is a wretched ſin, to obtrude for matter of faith, that it is not lawfull to read the Scriptures which are the rule of faith. 3. *Contra fundamentum*, to things againſt the foundation; as the ſacrifice of the maſſe, diſtinction of mortall and veniall ſinnes, Iuſtification by workes, &c. What is againſt that which is neceſſarily to be beleeved to ſalvation, is againſt the foundation. But it is neceſſary to truſt in CHRISTS bloud and merits onely becauſe there is [p] *no other name given under heaven whereby we may be ſaved.* Therefore to truſt in others, to let Angels or men ſhare part of our faiths, is againſt the foundation. Indeed they boaſt, that they onely hold the foundation: but [q] *I Paul ſay unto you, that if yee be circumciſed, Chriſt ſhall profite you nothing.* If you joyne your owne merits with Chriſts merits, he ſhall profite you nothing. Thus for the matter of faith.

As we ſee the neceſſitie of faith, in reſpect of the doctrine to be beleeved; ſo ſee the neceſſitie of it, in reſpect of the act of beleeving. The Schoolemen in defining this faith, are defective. Firſt, they forget the name of CHRIST, who is the *ſpeciall object* of faith: that light which makes the eyes of faith to ſee. Secondly, they leave out *Fiduciam*, Confidence or affiance; an immediate effect or act of faith. For

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[m] Heb. 10. 22.

[n] 1 King. 2. 13.

[o] Gal. 6. 16.

[p] Acts 4. 12.

[q] Gal. 5. 2.

[r] *we have boldneſſe to enter into the Holieſt*. Thirdly, they make it a ſpeculation, not a practiſe; but *Fides in agendo eſt*, Faith is operative and buſie, in applying Chriſt, in lifting up the ſoule to Chriſt, in abhorring that many offend Chriſt, in doing that may pleaſe Chriſt. *Quò itur?* whither goe we? to God. *Quà itur?* how goe we? by Chriſt. *Quo pede?* on what foot? on our faith; for faith is ſtill walking. There be three acts of faith concerning Chriſt, Prehending, Apprehending, Comprehending of Chriſt. Prehending of him is by knowledge; we know him a Saviour: this is the firſt ſtep, but not farre enough, to heaven: the wicked know, the devils have this faith. Apprehending of him, by appropriation of his merits: wee know him our Saviour; *my* Lord, and *my* God. Comprehending of him is a full poſſeſſion in the heart. The other often doubts; ſuch a faith had *Peter*, when hee cried out ſinking, [ſ] *Lord ſave me*. While he beleeved, he trode the ſea ſafely: when he doubted, he began to ſinke. When we [t] *comprehend with all Saints*, and *know the love of Chriſt that paſſeth knowledge*; this is the fulneſſe of faith, *Tit.1.1. According to the faith of Gods elect*: there is a faith of the Elect, therefore the reprobates may have a faith by themſelves. Their beleefe is in the Elect, but the beleefe of the Elect is not in them. They may have *fidem veram*, a true faith; but not *fidem ſalvificam*, a ſaving faith. This is of neceſſitie to heaven; and as it depends upon Chriſt, ſo it is given by the Spirit of Chriſt. Our Apoſtle ſayes before, *Sortiti ſunt fidem*, they *obtained it by lot*. *Iacob* prophecied the diviſion of Canaan, yet was it done by lot. Faith is not gotten by wit or diligence, but by Gods lot, that is, Gods gift. If this lot be thine, thou haſt drawne well, and ſhalt never looke blanke. The abridgement of all godlineſſe, or ſanctitie in the root of ſanctitie, that's, this *Faith*. Now ſeeing (neceſſarily) we cannot be ſaved without it, in all our hearts good Lord plant it.

Secondly, we are to conſider the Singularity: the Apoſtle ſayes not *Faiths*, but *Faith*. He writes to many, but he ſpeakes of no pluralitie of faiths, [u] *One Lord, one Faith*. One *ratione objecti*, which is Chriſt; not one *ratione ſubjecti*; for every beleever hath his owne faith. But his meaning is that all true beleevers have one and the ſame faith: *veſtra fides, your faith*. There is but one faith in the Church, as but one Church in the faith. *Vna fides ſpecie, non una numero*; One faith in nature, not one in number. We may ſay of faiths, as of faces: *Facies non omnibus una; Non diverſa tamen*; One light, many rayes: one fountaine, many ſtreams: one tree, many branches. The Church is a Pomgranate, that hath many kernels: an eare of Wheat, that hath many graines. Every man hath his owne faith, yet all have but one faith. *Paul* ſpeaks of ſome that *have erred from the faith*; and of others *reprobate concerning the faith*; that have prevaricated from that faith which the Church in unity profeſſeth: [x] *Wherefore rebuke them ſharply, that they may be ſound in the faith*. Mans body, as Phyſitians ſay, is ſubject to two thouſand diſeaſes: the eye to two hundred: but faith, which is the ſoules eye, is ſubject to more. There be ſo many errours concerning the Faith, that they are not to be numbred. Almoſt ſo many Sects as Cities, ſo many Creeds as heads. Chriſt ſayes, when he ſhall come to Iudgement, that he ſhall *ſcarce finde faith on the earth*: but if he come now, he ſhall finde too many faiths. *Majorem inveniet quàm velit eſſe fidem*; I pray God the pluralitie of faiths among many, hath not brought a nullity of faith in the moſt. So our Saviours prophecie will ſtill be true; *Inveniat inter tot fides nullam fidem*: among ſo many falſe faiths he ſhall ſcarce finde any true faith. Not ſo much need to pray now with the Apoſtles, *Adauge nobis fidem*, Lord increaſe our faith; but *Diminue nobis fides*, Lord decreaſe our faiths. Leſſen the number of our falſe faiths, increaſe the meaſure of our true faith. Wee know how ſome beleeve this yeare, we know not how they will beleeve next yeare. *Incerta fides, certa infidelitas*; Where beleefe is uncertaine, unbeleefe is certaine. The vanity of ſome men, the curioſitie of many men, the inconſtancie of all men, make many faiths. As the Levite ſerved his raviſhed Concubine, *Iudg.19.29.* he divided her into twelue peeces, and ſent her into all the coaſts of Iſrael; ſo poore *Faith* hath beene cut into twelve thouſand peeces, and ſcattered all over the world.

[r] Heb.10.19.

[ſ] Matt.14.30.

[t] Epheſ.3.12.

[u] Epheſ.4.5.

1 Tim.6.10.
2 Tim.3.8.

[x] Tit.1.13.

The Papiſts exclaime ſo farre as the world is Chriſtened, that the varietie of faiths ſprung from us. *Ex uno Luthero multæ fides*; Out of one *Luther* came many faiths: as out of the belly of the Trojan horſe, an armie of ſouldiers. They call us *Novangelicos*, new-Goſpellers; and *Quinti Evangelii profeſſores*; Proteſtants of a fifth Goſpell. All their malice is to black and grime the face of our Church: which ſtill, maugre all their ſpight, lookes faire in the eye of her Husband *Ieſus Chriſt*. All their aſperſions and calumnies are but rubbiſh to ſcoure us, and make us Gods brighter veſſels. A *fifth Goſpell*, ſay yee? No, remember your owne booke, which the monkes of Paris wrote, and called it *Evangelium Æternum*, the Everlaſting Goſpell: there was a *fifth Goſpell*. But the want of our union with the Pope, or unity with our ſelves, doth not diſprove the truth of our faith. *Sicut Dei una Ieruſalem, ſic Diaboli una Babylon, Auguſt.* As Ieruſalem is at one, ſo Babylon is at one; the children of hell are at peace. Satan divides not his kingdome; one crow will not pecke out another crowes eyes. *Omnis unitas non eſt veritas, omnis diſſenſio non eſt falſitas.* As every union is not truth, ſo every diſſention is not falſhood. *Melius eſt diſſidium pietatis, quàm pax iniquitatis*; Better are the troubles and differences of righteouſneſſe, than the peace of wickedneſſe. *Non eſt veritas unitatis, ubi non eſt unitas veritatis*; There is no truth of unity, without unity of truth. Agreement in evill is not unitie, but conſpiracie. Indeed our neighbours of Rome are ſubtill, their quarrels are not in the ſtreets, all their jarres keepe within doores. The Inquiſition keepes Papiſts in the unitie of hereſie; Yet ſome of them ſecretly know their owne errours, their owne diſtractions. *Ludovicus Vives* writes of a great one among them, perſwaded to goe to one of their conventicles; who anſwered, Come, *Eamus ad communes errores, quia ſic vultis*: Let us goe to the common errours, ſeeing you will have it ſo. Where was their union in the time of their Anti-popes; when there were three at once? which was the Head? Was it a body without a head? or a body with three heads? The one were defective, the other monſtrous. What was the unitie of their faith, when their heads were condemned heretikes? ſome of them ſacrificers to devils? Yea, even now they agree not in the *Faith*. The Dominicans abridge mans free-will, the Ieſuites contradict this: this quarrell fils the world with bookes. The truth is, there are more differences of faith in the Romiſh religion, than in all the world beſides. [z] A reverend Divine of ours hath collected from *Bellarmines* owne pen, many hundred differences among them; yet theſe men boaſt their unitie of *Faith*. But as no unity is ſo ſtrong as that *Fidei*, of faith: ſo no diſſention ſo violent as that *fideûm*, of different faiths. *Faith* is a whet-ſtone that gives edge to the inſtruments of warre.

The Papiſts on the left hand: Their Divines conclude that none of us can be ſaved; one heaven cannot hold the Pope and *Calvin*. Some of ours ſay ſo of them: if Rome be Babylon, then all that have the marke of the Beaſt, muſt burne in hell. So plainely, *Revel.* 19. 20. They inſtance in many particulars, wherein the Roman Church doth raſe the foundation. Therefore they ſay, Babylon will be ſerved, as ſhee wiſhed to Ieruſalem, *Pſal.* 137. She cried of that Citie, *Raſe it, Raſe it, even to the foundation*: her reward ſhall be proportionate; *her little ones ſhall be daſhed againſt the ſtones*. But this may be too farre on both ſides; a Fever of zeale.

Schiſmaticks on the right hand; for faith ſuffers, as Chriſt ſuffered, in the midſt of her enemies. *Fides laceratur utrinque*; Theſe invent a new Faith, a new Church. As the heathen made a peece of wood a god, and then adored it: ſo theſe ſet up a new creed of their owne forging, and then worſhip it. If it be appealed, they cry lowder than the Epheſians for their *Diana*, with ſuch a noiſe; Great is *Diana* of the Epheſians. If they live among us, we ought to compell them to unity. A woman not contracted, muſt not be forced to marry, becauſe ſhe is free; but if ſhe be willingly contracted, and afterward diſlike, ſhe may be juſtly forced by the Law. Theſe are contracted to the Church, therefore may bee juſtly compelled; [a] *Compell them to come in, that my houſe may be full.* But can Faith be conſtrained? *Nil minùs eſt fidei*

quàm

[z] Doct. *Hall*, the Peace of Rome.

[a] Luke 14.23.

quàm fidem cogere, Tertul. It is againſt the nature of Faith to be compelled; *Probitate coactâ, Gloria nulla venit.* How then? *Quid jam niſi vota ſuperſunt?* There is no helpe left but our prayers: let us deſire that as at firſt, *Vniverſa terra erat unius linguæ*, the whole world was of one language; ſo that it were now, *unius fidei*, all of one faith. Let us beſeech *Dominum fidei*, to ſend us *Dominam fidem*: pray our Lord of Faith, to ſend us our Lady Faith. That every one may have faith in his owne heart; and all our faith may be one in Ieſus Chriſt.

The third point is the Proprietie; *Your* faith. The faith of all is one, as it reflects on our Saviour Chriſt: yet every ſoule that will goe to heaven, muſt have a particular faith in it ſelfe. All of us beleeve one thing, yet the act of thy faith cannot ſave my ſoule; it muſt be my owne faith. No man can be ſaved by a common faith in any religion. *Vna fides cum reliquis Sanctis, tamen propria fides cujuſq; Sancti.* For the ſubſtance, it hath a community with the reſt of the Saints: for the availeableneſſe, it hath a proprietie to every beleever. One bird cannot flie to heaven with anothers birds wings. Now it is called *Your* faith two wayes, *Ex æquitate juris, ex proprietate uſus.* By the right and intereſt you have in it, and by your proper uſe of it.

1 *Your* faith, becauſe you haue a right and intereſt to this faith. As Saint *Iude* calls it the [b] *Common ſalvation*, ſo it may be called the *Common faith.* If no Chriſtian be excepted from the right of ſalvation by Chriſt, then none is excepted from the right of faith in Chriſt. The faith that *God delivered to the Saints*, is *Your* faith: take your handfull out of this ſheafe, your portion is in this common ſtocke. It is *Æquè pretioſa fides*, ſaith our Apoſtle, *verſ,1. Like precious faith*: not appropriated to *Peter* or *Paul* only, the reſt ſecluded; but common to all the Saints. *Qui ſe excipit, ſe decipit: qui alium excipit, Chriſto injuriam facit.* He that excepts himſelfe, deceives himſelfe: he that excepts others, doth wrong to Chriſt. There is a woe to ſuch; [c] *Woe to you Scribes and Phariſies, hypocrites, for ye ſhut up the kingdome of heaven againſt men.* They have a bridge over the gulfe, whereby themſelves are eſcaped; and then take it way leſt it ſhould helpe others. But [d] *When thou art recovered, ſtrengthen thy brethren.* Shew others the mercy thou haſt taſted: teach them to eſcape damnation by that way thou haſt eſcaped it. So *David, Pſal.66.16.* Come and heare all ye that feare God, and *I will declare what he hath done for my ſoule.* Woe to them that engroſſe faith, that encloſe Gods Commons, that make that ſeverall and peculiar, which the Lord hath laid open, and made common. Thus the Phariſie deſpiſed the poore Publican; yet went home leſſe juſtified. The Phariſies reproched them; [e] Have any of the Rulers beleeved on him? *But this people who knoweth not the Law, are curſed:* but themſelves were more curſed. Shut not the doore of heaven againſt thy brother, leſt God ſhut it againſt thine owne ſoule, *1 Cor.12.29.* Divers gifts are appropriated to divers men; but faith is general to al the elect. There is a part of the body for ſeeing, a part for hearing, a part for ſmelling, a part for taſting, a part for walking, a part for ſpeaking; but all parts are for Feeling. The eye feeles, the eare feeles, the tongue feeles, &c. Faith is like that ſenſe of feeling, common to all. All are not ſeeing parts, nor all hearing parts, nor all ſmelling parts; but all are feeling parts. *Are all Apoſtles? are all Prophets? are all Teachers? are all workers of miracles?* Others may have particular graces, faith is a common grace to all. It is a devilliſh malice to grudge another man faith. When one wiſhed that none might goe to heaven, but himſelfe, his wife, and his daughter; another replied, it were farre better that none might goe to hell, but thy ſelfe, thy wife, and thy daughter.

2 *Your* faith, becauſe every one muſt have a proper and peculiar uſe of faith. Thou canſt not ſee CHRIST with anothers eyes, nor walke to heaven on anothers feet. Get true faith of thine owne, though little, let it be true. If it cannot be ſo great as the beſt, let it be ſo precious as the beſt; a little peece of gold is ſo good gold as a great peece, excepting the quantity. Keep thy faith, though thou [f] beare about in thy body the *markes of the Lord Ieſus.* Where-ſoever thou art maimed, let thy faith be ſound. If a man receive a wound, he is glad it is not to death, if he have ſicknes, that it

[b] Iude verſe 3.

[c] Mat 23.13.

[d] Luke 22.32.

[e] Iohn 7.49.

[f] Gal.6.17.

is not mortall. So keepe faith, and keepe life: loſe not thy faith, and thou ſhalt never loſe Chriſt.

The fourth and laſt point is the Societie. *To* your faith; *To,* implies ſome acceſſion. Faith is a great Queene; it is baſe to let her goe without a Court and a traine [g] The Queene ſhall be brought to the King in rayment of needle-worke: *The Virgins that be her companions ſhall follow her.* The virgins are Vertue, Temperance, &c. *Nuda fides, nulla fides:* Let us not be Solifidians, as the Papiſts call us, leſt we be Nullifidians, as they are. Faith is of *Rebecca's* humour; *Give me children, or elſe I die. Langueſcit fides ſine bonis operibus, malis operibus moritur.* The want of good workes makes Faith ſicke, evill workes kill her out-right. Good deeds are ſuch things, that no man is ſaved for them, nor without them. Thou haſt need of thy faith, or thou canſt not be ſaved; Chriſt hath need of thy workes, or hee will not ſave thee. Not that he needs them for himſelfe, *Pſal.16.2. My goodneſſe, O Lord, extendeth not to thee:* but for his children, *ver.3. But to the Saints that are in the earth.* So that in this reſpect, *Matth.20.3.* Looſe the Aſſe and the Colt, for *the Lord hath need of them:* unbinde your covetous deſires, be free in the workes of mercy; for the Lord hath need of them. You aske, why ſhould I part with my goods, ſeeing my faith ſerves my turne, and is ſufficient to ſave my ſoule? Yes, but the Lord hath need of them. Vſe for himſelfe, becauſe need for his; and what you lay out *to theſe little ones,* he takes it to himſelfe, *he will pay you againe.* Thus *Faith,* like that Queene of the South, comes not alone to *Salomon*; ſhe brings her traine after her. Faith is this Queene; let Repentance be her Vſher to goe before her; and good workes the Court that follow her: ſo let her come to the King of Mercy, the Preſence-chamber of Ieſus Chriſt.

g Pſal.45.14.

To your faith vertue.] We have laid the foundation, and are now come to the walls of this ſpirituall houſe. It were a fooliſh coſt of a foundation without walls; then ſaid in diriſion, *This man began to build. Vertue,* this is a ſpeciall materiall. It is fit, *ordiri à definitione,* to begin with the definition: but we muſt firſt ſee what is the vertue here meant, before we can define it. *Ieremie* ſayes that *Vertue* in the Scripture is ſometimes taken for the great power of God; as the Prophet ſpeakes, *Virtutes Domini nunciabit in Inſulis:* And *Pſal.46.* he is called *Dominus virtutum.* The Philoſopher called *Vertue, Bene vivendi formam & normam*; the rule or method of living well. *Piſcator* underſtands *Vertue* here *Iuſtitiam erga proximum,* righteouſneſſe towards others, where-after they that live are called good men. In a word, *Vertue* is taken in a double ſignification. 1. In the Latitude; ſo for all graces and good endowments; as *Philip. 4. 8. Whatſoever things are true.* &c. *if there be any vertue, any praiſe.* Thus underſtood here, it is but the *Genus* to all theſe ſucceeding graces; *Knowledge, Temperance,* &c. all are *Vertues.* 2. In a reſtrained ſenſe, it intends ſome ſpeciall habite, directing a man to lead a good life, *Tit.2.12.* ſoberly, *ratione tui,* righteouſly, *ratione proximi,* godly, *ratione Domini.* Firſt therefore we will conſider *Vertue* in the copious acception; and ſo we may deduce this generall doctrine.

Faith without vertue can neither make a man good in himſelfe, nor juſt before the Lord. *Faith, non otioſa, ſed officioſa*; it muſt have vertue with it. God requires grapes of the Vine, (implanted to Chriſt by Faith) *in fidei noſtræ teſtimonium:* not for his owne diet, but in teſtimony of our faith. If faith have ingraffed us into the Vine, we muſt be bearing branches. And though we ſhall not be rewarded *Propter opera,* for our workes; yet *ſecundum opera,* [h] according to our workes: *Vertue* muſt wait at the heeles of Faith. There is a great ſea of difference betweene the Papiſts and us, about good workes; which, God knowes, are ſcant and cold among us all. We both agree that they are to be done; both our doctrines perſwade to wel-doing; but when they talke of merit in them, here we part company: they travelling to heaven by their workes, we by our faith; which of us ſpeed beſt, reſts in the concluſion to prove. They cavill that wee hold not good workes neceſſary; wee hold them as neceſſary as they, but in another kinde of neceſſitie. They in a neceſſitie of prioritie,

h Revel.2.23.

we in a neceſſitie of poſterioritie. They *in Demonſtratione a cauſa*, we *in Demonſtratione a ſigno*. They *Vt merita*, we *ut debita*. They to bind God to us, we as already bound to God. They to make him our debter, we in acknowledgement of a debt due to him: even our almes is not a gift, but a debt. Therefore it is ſaid, that no man hath a right in his owne, but onely the uſe and diſpoſition. As the wealth of the ſeven plentifull yeares, ſupplied the want of the ſeven barren: ſo the wealth of the rich is given to ſupply the neceſſitie of the poore. *Tua ſuperflua, aliorum neceſſaria.* Our almes brings not God accountant to us, but helpes us in our account to God. The Papiſts hold them neceſſary, *Tanquam a ſervis mercenariis*; they looke for wages for them: we *Tanquam a filiis ingenuis*, as of children diſpoſed according to the nature of our father.

But if we be onely juſtified by faith, why are we rewarded according to workes? workes are of two ſorts; *Intrinſeca* or *Infuſa*; ſuch as God workes in us: theſe are here vertues, Theologicall or morall; as Patience, &c. *Extrinſeca* or *Acquiſita*; theſe we draw out of the former, or rather God out of us. The former are as the principall, theſe the intereſt. Now God doth not ſo much call us to account for that he gives us, but for the employment and encreaſe of it that ſhould bee made to his uſe. Therefore he that buried his talent, was condemned, though he had it. The other were rewarded, not becauſe they had their talents, but becauſe they had imployed them, and gained by them. One came with *Domine, ecce tuum*; yet he was anſwered with, *Caſt that unprofitable ſervant into utter darkeneſſe*. But the other, *Lord behold, thy five talents have gotten five moe?* then; *Euge bonè*, well done good and faithfull ſervant; *Enter thou into the joy of thy Lord*. God calls him *faithfull*; becauſe he uſed his *Faith* to the producing of good workes. So *Matth.* 25. not according to the internall habite of vertues or vices; but according to the workes proceeding from them, is the reward beſtowed. Chriſt ſaies not, you have *beleeved*, but you have *done*; come ye bleſſed.

Two things fall neceſſarily here to be obſerved; The Invaliditie of merite in our *vertuous* workes; The neceſſitie and commoditie of theſe *vertuous* workes in themſelves. Here is faith preceeding and workes proceeding. *Antecedit fides juſtificandum, Opera ſequuntur juſtificatum.*

1 The inſufficiencie of our vertues and their effects, which are good workes; to merite or to juſtifie our ſoules before God. It is a ſilly illation of the Romiſts; that becauſe we muſt *adde* to our faith *vertue*, &c. therefore faith cannot alone juſtifie. We doe not commend a ſolitary faith, you ſee her required company. The eye alone of all parts of the body doth ſee; but the eye that is alone, or ſeparated from the body, doth not ſee. We pronounce that to be no juſtifying faith which is without vertue and workes. But that faith qualified with workes, doth notwithſtanding juſtifie without workes; this we maintaine againſt men and Angels. We ſeparate not faith and workes *in Iuſtificato, ſed in juſtificando*: not in the perſon juſtified, but in the act of juſtifying. In fire though light and heat cannot be divided the one from the other; yet the one may be conſidered without the other. But how ſhall Saint *Paul* and Saint *Iames* be reconciled; the one ſaying, we are juſtified by *faith*; the other, by *workes*? Is the ſpirit of unitie and truth divided? No; the one ſpeakes of a Iuſtice of juſtification, the other of a Iuſtice of teſtification. The one acquits before God, the other approves before man. The one is without us, lent: the other within us, inherent: the one we receive, the other we returne. *Paul* like a Doctor in the Schooles reading, *Iames* as a Paſtor in the Pulpit preaching. The one eſtabliſhing a reall faith, the other confuting a verball faith. *Piſcator* doth thus cleare it: he ſaies that Saint *Paul* and Saint *Iames* did handle two diverſe queſtions. *Paul*; *Quòd fides juſtificat*: *Iames*; *Qualis fides juſtificat*. The one, that faith doth juſtifie: the other, what kind of faith doth juſtifie. The one properly teaching Iuſtification, the other ſanctification.

Vertue as a ſervant followes *Faith* her Miſtreſſe, but when ſhe comes to anſwer the Iuſtice of God, *vertue* runnes behind the doore, with a Lord be mercifull to me a ſinner: and ſo leaves the burden on faiths ſhoulder, which onely anſwers it in the bloud of IESUS CHRIST. Faith is like *Rachel*, and *vertue* her maid *Bilhah*: though *Bilhah* ſupplie the defects of *Rachel*, yet ſtill let her remember that *Rachel* is her Miſtreſſe. CHRIST is our husband, and we his ſpouſe: now it is fit the Bridegroome ſhould be alone with the bride in the ſecret chamber; all the ſervants and attendants being ſhut forth: but when the doore is opened, and the Bridegroome commeth into the waiting-roome, then let all the ſervants and hand-maides attend: then enter *vertue, temperance*, &c. *Extra cauſam juſtificationis opera ſatis laudari non poſſunt: ad cauſam hujus admitti non debent.* Out of the point of Iuſtificati workes cannot be ſufficiently commended: into the cauſe of Iuſtification, they muſt not be admitted. *David* had a great army of ſouldiers at his backe, yet he ſlew *Goliah* alone, had none to helpe him. Faith alone conquers Satan, but it hath an hoſt of ſeconds with it. Faith like *Iohn* that *beloved Diſciple*, leanes on CHRISTS breaſt; good workes with *Peter* follow CHRIST. The ſtory of *Iudith* proceeding with *Holofernes* may be here entertained for a fit ſimilitude. *Bethulia* is in danger of *Holofernes*, the terror of the Eaſt; as we of the Iuſtice of God. *Iudiths* undertakes for the ſafetie of the *Bethulians*, faith for the ſafetie of Chriſtians. All *Bethulia* being too weake to encounter him, as all our obedience is too little to anſwer God. *Iudith* goes accompanied with her hand-maid, *faith* with *vertue*. The hand-maid waits on *Iudeth* all the way: yet in the act of deliverance *Iudith* is alone, and her hand-maid attends without the doore. *Vertue* is ever waiting upon faith; but in the mightie act of deliverance ſhe dares not come in, but lets faith alone with the whole buſineſſe. It is ſhe that goes to the throne of grace with confidence, and obtaines mercie through the mediation of her ſweet Saviour Chriſt.

2 The neceſſitie of vertuous actions. The law though it have no power to condemne us, hath power to command us. *Lex datur ut gratia quæreretur, Evangelium ut lex impleretur.* The law ſendes us to Chriſt to be ſaved, and Chriſt ſends us back againe to the law to learne obedience. The former is plaine; [i] *The Law is our Schoole-Maſter to bring us to Chriſt, that we might be juſtified by faith.* The other is as manifeſt: [k] *If thou wilt enter into life, keepe the commandements, Tit.* 2.11. *The grace of God that bringeth ſalvation to all men, hath appeared.* There is the grace of God, and ſalvation with it: whither doth it ſend us? *To the deniall of ungodlineſſe and worldly luſts*, that we ſhould live ſoberly, &c. He that beleeves will keep the commandements. Now the keeping of the Law is two-fold; legall, evangelicall. Legall; ſo *Adam* might have kept it, ſo Chriſt did. Evangelicall, Chriſts righteouſneſſe imputed to us: he kept it for us, and we ſtrive to keepe it in him. That is true [l] *faith, which worketh by love.* A man is a perfect Chriſtian inwardly through faith before God, who hath no need of our workes; outwardly before men by his workes; for our faith profits them nothing. We call a painted man *æquivocè*, a man: ſome painters are ſo skilfull in caſting their colours, and can paint a fire ſo lively, that at the firſt bluſh you would thinke it to be a fire indeed. But trie it by the effects, hold your hand to it, to feele ſome warmth, it is but a cold boord or blocke. Many can thus lively paint their faith with the colours of profeſſion: that God is their God; and though few be ſaved, they are ſure to be of the number; excellent fire! But let the poore come neere to be warmed with works of mercie; or others looke for the light of *vertue*; there's neither light nor heat in it; a meere painted fire. A Pigmaleons blocke; faced only like faith. But the Goſpel that gives ſalvation, chargeth us with the lawes obedience. *Eſther* being brought up in her young yeares under *Mordecai*; though ſhee was afterwards married to king *Ahaſuerus*, and an Imperiall crowne of gold ſet on her head; yet was ſtill obedient to *Mordecai*, as before. [m] *She did the commandement of Mordecai, like as when ſhe was brought up with him.* When he charged her to ſpeake to the king, albeit with hazard of life; ſhe obeyed; *if I periſh, I periſh.* We were under the rudiments of the Law, as ſhe under *Mordecai*: now we are freed by

the

Iud. 13.

[i] Gal. 3. 24.

[k] Matth. 19.17

[l] Gal. 5.6.

[m] Eſth. 2. 20.

the Goſpell, married to the great king IESUS CHRIST; crowned with his grace, enriched with the royall apparell of his righteouſneſſe: yet ſtill we muſt be obedient to the Law, as Queene *Eſther* to *Mordecai*. *Epaminondas* gave his ſouldiers leave to feaſt and ſleepe, while himſelfe walked and watched about the armie. Chriſt will not deale ſo with us; but rather as *Abimelech* ſaid to his ſouldiers; [n] *what you ſee me doe, doe yee ſo likewiſe*. Though in Iuſtification, *Fiat tibi ſecundum fidem tuam*; be it unto thee according to thy faith: yet in ſalvation; *Reddetur unicuique ſecundum opera ſua*; every man ſhall be rewarded according to his workes. [o] *Bleſſed are the pure in heart for they ſhall ſee God*. They muſt lead *vertuous* lives on earth, that ever expect in heaven to ſee the Lord IESUS.

[n] Iudg. 9. 48.

[o] Matth. 5. 8.

All this while we have conſidered *vertue* in the larger acception; comprehenſive of all the reſt. Strictly Saint *Auguſtine* defines it to be nothing elſe, but *Diligere diligendum*; to love that is to be loved. Thus it hath a ſweet reference to all the graces following. *Id diligere, Scientia eſt*, &c. To love this is *knowledge*: not to be ſeduced from it by allurements, is *Temperance*: not to be removed from it by calamitie, is *Patience*: to doe this for Gods cauſe, is *Godlineſſe*: to communicate it to others, is *brotherly kindneſſe*: to dilate it to all men, is *Charity*. *Ambroſe knowledge* ſeekes *vertue*, *Temperance* finds it, *Patience* ſuffers for it, *Godlineſſe* poſſeſſeth it, *Charitie* communicates it. Theſe are ſo linked together with a golden chaine of harmonie; like the Tabernacles curtaines of blew ſilke; that pull one, pull all. Hath any man *vertue?* he muſt have *knowledge*: *In neſciente non eſt virtutis habitus*: the ignorant are not capable of the habite of vertue. If there be *knowledge*, *temperance* will follow: for follie is the mother of Surfet, and digges the own grave with the teeth: but abſtinence is the daughter of wiſedome. If *Temperance*, then ſurely there will be *Patience*: *Temperantia injuriam non facit, Tolerantia patitur*. Temperance doth no wrong, Patience ſuffers it. He that abhorres to hurt others, will much leſſe hurt himſelfe. If *Patience*, there muſt needs be *Pietie*; for the [p] *Thanke-worthy patience* is that, which *for conſcience toward God*, endureth wrongfull griefe. If we be content to ſuffer evill for God, ſurely we will doe for God. If *Godlineſſe* goe before, *fraternall kindneſſe* will follow after. For no man can love the inviſible God, and hate his viſible brother. If *kindneſſe* to our *brother* in CHRIST; then *Charitie* to all. A heathen will be kind to his friends, a chriſtian muſt be charitable to his enemies. This is a golden chaine: the wicked have a chaine, [q] their *pride compaſſeth* them about as a *Chaine*: *Funas peccatorum*, the cords or chaine of their ſinnes; one end whereof reaches to hell. But this chaine is tied to heaven by the one end thereof; faſten the other end to thy conſcience, it ſhall draw thee up thither.

[p] 1 Pet. 2. 19.

[q] Pſal 73. 6.

The Papiſts ſay, Images are the bookes of Idiots, but the Prophet calls them *Teachers of lies*: and all know that they are occaſions of ſinne. Let me give you a Picture without the offence; behold an Image without ſinne. It is of *Vertue*: you ſhall not ſooner ſee the medalls but you will ſtraite know the face. Conceive her a virgin *Intemerata pudicitia*, of an unſpotted chaſtitie; faire, yet never courted with a laſcivious language. She hath a face white as is heaven mixed with ſome lovely red; White with her owne innocence, ruddy with bluſhing at others naughtineſſe. Of her Saviours complexion; [r] *My beloved is white and ruddy*. She hath a brow cleare as Chryſtall, wherein God hath written *Sapientia, Wiſedome*. This is her courage; ſhe may be affronted, ſhe cannot be affrighted. She hath eyes that never ſent out a wanton looke: thoſe caſements were never opened to let in vanitie. She is not poring with them on the earth; but *Nititur erectos ad ſydera tollere vultus*; directs them to heaven where they ſhall one day ſee her deſire, even the glory of GOD. [ſ] *Thou haſt raviſhed my heart, my ſpouſe, with one of thine eyes*. The LORD loves thoſe eyes. She hath *lippes* like *a threed of ſcarlet, and her ſpeech is comely, Cant*. 4. 3. She hath the tongue of Angels; when ſhe ſpeakes, ſhe miniſters grace to the hearers. She diſcourſeth the language of Canaan moſt perfectly: and never opens but the firſt aire ſhe breaths, eccho's with the praiſe of her maker. Her eares are like the

[r] Cant. 5. 10.

[ſ] Cant. 5. 10.

Sanctum Sanctorum of the Temple; none but the high Prieſt muſt enter there. They are ſtopd to the ſongs of any Siren, open to the mournings of any poore. What gracious words ſhe receives in at thoſe doores, ſhe ſends them like Iewells to bee laid up in the Cabinet of her heart. She hath two hands; one of equity, another of of charitie, none for injurie. She gives every one his due for Iuſtices ſake, ſome more than their due for mercies ſake. She gives, forgives, does that to others which ſhe expects at the hands of CHRIST. She hath bowells of mercie; the members of Chriſt are as deare to her, as her moſt inward and vitall parts. Shee feeds them, as conſidering what it were to have empty bowells her ſelfe. Her knees were never ſtiffened with pride: ſhe can eaſily bow them to give her Superior homage: but throwes them downe at the foot-ſtoole of her maker: yet ſtill her heart is lower, and ſhe never riſeth without a pardon. Her feet are ſtill travelling the waies of pietie, and running the race of ſalvation. She knowes this life is a journey, and no time to ſtand ſtill, therefore ſhe is ſhod for the purpoſe, with the *Preparation of the Goſpell of peace:* ſhe never reſts, till ſhe is gotten within the threſholds of heaven. She hath a white ſilken garment, the ſnow of *Lebanon* is blacke to it: not woven out of the bowells of wormes, but out of the ſide of her Saviour. She is clothed all over with his righteouſneſſe, which makes her beautifull in the ſight of her maker. She is girt with the Girdle of *Truth:* and ſinnes not, not becauſe ſhe cannot, but becauſe ſhe will not. For *virtus non eſt non poſſe peccare, ſed nolle; Augu.* She hath a Crowne promiſed, bleſſedneſſe: her Redeemer, even the King of heaven, did bequeath it her in his will, and ſhe ſhall weare it in eternall glory, And let every ſoule, that knowes and loves her on earth, or hopes to enjoy her reward in heaven, call her Bleſſed.

To your vertue, knowledge. Vertue without knowledge were like a beautifull damoſell blind: or a faire houſe that hath not a window in it, vertue is like a pearle in the ſhell; there muſt be knowledge to breake the ſhell, or we cannot come at the pearle. Ignorance is dangerous: *Non repugnant, qui impugnari ſe neſciunt.* Thus the divell carries many to hell, as faiconers carry their hooded hawkes, without baiting. *Quis non ſenſerit illum miſerabilem, qui ſe nunquam ſenſit miſerum?* There is no wretchedneſſe ſo pitiable, as that which is not knowne to the ſufferer, *Qui Dominum neſciunt, a Domino neſciuntur:* If men will not know God, God will not know them. *Scire Dei, eſt approbare; neſcire, reprobare.* Therefore he ſendes away the wicked with a *Neſcio vos, I know you not:* but *Novit qui ſui ſunt; the Lord knowes them that are his, Hoſ.* 8.4. *They have made Princes, and I knew it not:* that is, I did not approve of it: wilt thou not know? thou ſhalt not be acknowledged.

Grego.

2 Tim. 2.19.

The worke of regeneration begins at illumination. The firſt thing that ſunke in our firſt parents, was *knowledge:* now where the wound began, there muſt begin the medicine. Thou ſeeſt in a tree buds, leaves, flowers, and fruits and barke and pith: yet all theſe are but the juyce diverſely digeſted and ſent forth. So here in a Chriſtian, *Faith, Vertue, Temperance, Patience, Charitie, Godlineſſe:* yet all theſe are but the *knowledge* of Chriſt diverſly concorded: *knowledge is lux virtutis.*

The Papiſts indeed magnifie Ignorance: good reaſon, for Ignorance magnifies them. Our way to heaven is *knowledge,* perhaps they have a way by themſelves. Like Owles, they keepe a whooting in the darke, but are blind in the broad day; never aske them poore ſoules, as *Philip* the Eunuch; *underſtandeſt thou what thou readeſt?* but doeſt thou read at all? No, we may not be ſuffered to reade. It will be very hard for a man to ſtumble over the threſhold of heaven, or to goe blindfold to ſalvation.

Concupiſcence though ever ſinfull, yet could not bring forth ſinne without the conſent of reaſon: and this would never conſent ſo long as the eyes were open. For ſinne is a thing ſo ugly and deformed, and ſo like the father the devill; that it is unreaſonable for a mans ſoule to yeeld to it, Hence *Paul* calls ſinne a *worke of darkeneſſe:* for Satan doth hide it from us in the *Birth,* and would hide it from us in the

Growth, onely on our death-bed and anguiſh of ſoule, he ſhewes it us in the *Fruite*. In this ſenſe, that may rightly be underſtood, *Nemo ſciens peccat*; that no man ſinnes knowingly, at the very inſtant of the committing. Though he have the habite of knowledge in the generall, yet hath he loſt it in the particular. As we ſay of the Coward; There is feare in his heart, even while he feareth not; in regard of the habite. And the ſlave hath an habituall ſervice upon him, even when he ſleepes: he ſerves though he takes his eaſe. There may be the habite of *knowledge* in the mind, yet not the uſe of it in ſome ſpeciall act. The devill to utter his damned commodities, dealeth as ſome tradeſ-men about their bad wares; puts out the true lights, and ſets up falſe lights in their ſtead. In the time of Superſtition he put out *verbum Prædicatum*, the word preached; that man did ſcarce know ſinne in generall. In theſe dayes of profaneſſe, he puts out *verbum applicatum*, the word applied, that few conſider what ſinne is in practice. So that now, he that comming from the mount as *Moſes*; and hearing the worlds confuſed noiſe; would thinke it the noiſe of warre; conquering or conquered: but being among them, he findes it the noiſe of joy and dancing, revelling and roaring. Not becauſe men doe not know theſe ſins in generall: but they will not know them in theſe particular facts. Luſt like a thick ſmoke dimmes the eye of *knowledge*.

Now the meanes to prevent this wickedneſſe, is to keepe open the eye of *knowledge*. This is done both by the doctrine of *Truth* in generall: and the application thereof in ſpeciall. The generall knowledge of truth is more eaſy: for which of us is ignorant what ſinne is *knowledge* while ſhe walkes in generalls, is in her owne Iuriſdiction: ſenſe and affection hath nothing to doe with her; but ſhe may freely give her ſentence. Loe then ſhe dares calls uſurie, uſurie; and not a moderate improvement of mony: Pride, pride; and not handſomeneſſe: Covetouſneſſe by the owne name, and not thirſtineſſe. But when ſhe deſcends to particulars, wherein all actions doe conſiſt and diſputeth whether this or that ſpeciall act be ſinne or not; here ſenſe and affection put in for a part, chalenges an intereſt, and overſway. And as it is in an ill pick'd (or as we ſay) pack'd Iury; whereof there is one wiſe man, another honeſt man, five knaves and five fooles: the greater part over-rules the better part, theſe ten over-beare thoſe two. The five ſenſes, and as many Affections, are the knaves and the fooles; Science is the wiſe man, Conſcience the honeſt: now neither Science the wiſe, nor Conſcience the honeſt, can be heard, nor give in their verdict; but all goes with the mad ſenſes and franticke affections.

Here we ſee the uſe of Preachers, who may ſpeake freely, and helpe us to retaine the truth in particular. Admonition is called by the Greekes νουθεσία, as it were a reſtoring or putting of the minde in order. When the underſtanding is (as it were) beſides it ſelfe, and out of joynt; tranſported with ſome ſuddaine paſſion, or prevented by an evill cuſtome, this repaires it. So *Paul* delivers the uſe of it, *Eph.* 4. 12. πρὸς τὸν καταρτισμὸν; the putting againe in joynt of luxate members. This continuall publicke Preaching is neceſſary; as a Taper ſet on the table to give light to all in the houſe. If this light waſt it ſelfe, what hurt does it to thee? yea if it goe out in the owne ſtench, yet it lightens thee ſo long as it laſts. But thou ſaieſt; *Conſilium mihi non det, qui ſibi non dat*: let not me take counſell of him, that gives none to himſelfe. Yet he might build an Arke for *Noah*, that was himſelfe drowned in the floud: he may light thee to heaven, though himſelfe goe darkling to another place. *Woe to him if he doe not preach*: if he doe preach, take thy portion. *Quòd benè dicit, tuum eſt; quòd malè vivit, ſuum eſt*. But if he preach not, thou mayſt periſh. Where if you had good eyes and thankfull hearts, you would ſee and acknowledge how God hath bleſſed you more than the Romaniſts. The devill was fained to ſend a letter of commendations to the Popiſh Clergie. Amongſt many other things he thanks them for their ignorance; but eſpecially for their ſilence. For ſetling our eſtate wee require a learned Lawyer; for our ſicke body a learned Phyſitian: and for the ſoule that is moſt precious, ſhal we not deſire a learned Divine? In law thou canſt but hazard thy eſtate; in Phyſicke thou ventureſt but a mortall life: but here thou mayeſt loſe thy ſoule. The body dies, the Phyſitian is payed: let the ſtate be loſt, thy Lawyer hath his Fees before. But if the Miniſter ſave thy ſoule, yet he is not regarded, not rewarded: if he loſe it by wilfull negligence, he hath loſt himſelfe. Thus requiſite are Preachers to give the light of *Knowledge*. But yet if in this night of ſinne we will doe any profitable worke, wee muſt either our ſelves have a particular light of our owne in our hands; or if we cannot, we muſt get another to hold the candle to us, that wee may ſee the deformitie of ſinne; leſt *Knowledge* being blinded, and Luſt leading the way, we both fall into the pit of deſtruction. *Iohn* the *Baptiſt* was Chriſts Harbenger, and went before him, that is the glory of heaven. *Knowledge* is like *Iohn*, that ſhining Lampe, without that, we cannot finde the way to the glory of heaven, nor be brought to CHRIST. Thus in generall; now let us further obſerve five concluſions.

1 That by *Knowledge* is here meant an inſight into heavenly things. Indeed *Auguſtine* diſtinguiſheth betweene Knowledge and Wiſdome; *Ad Sapientiam pertinet æternarum rerum cognitio intellectualis: ad ſcientiam temporalium rerum cognitio naturalis:* Wiſdome, ſaith he, is an intellectuall apprehenſion of eternall things: *Knowledge* a naturall apprehenſion of temporall things. But there is no true *Knowledge*, but that which can make the knowers bleſſed. Chriſtian wiſdome ſeemes the worlds folly, *Greg.* What is more fooliſh than *mentem verbis oſtendere*, to declare a mans meaning in his words? to bleſſe them that curſe us? *Mala libentius ferre quàm facere*, to ſuffer rather, than to doe evill? not to reſiſt our oppreſſours? Yet this is Chriſts commended wiſdome; and he that is *Sapientia Patris*, the *wiſdome of the Father*, ſhall one day crowne it: Yet there may be a holy knowledge in theſe lower things. *O would to God thou wert wiſe, and wouldeſt underſtand and know the laſt things! Vt Saperes quæ Dei ſunt. intelligeres quæ mundi ſunt, prævideres quæ inferni ſunt, Bern.* That thou wert wiſe in the things of God, wouldſt underſtand the vanities of this world, and fore-ſee the torments of hell. *Profecto Inferna horreres, ſuperna appeteres, quæ ad manum ſunt contemneres.* Thou wouldeſt abhorre the plagues of hell, deſire the joyes of heaven, deſpiſe the temptations of earth. The great affection we beare to the world, ſhewes that we *know* it not.

2 The Apoſtles earneſt exhortation to *Knowledge*, Intimates that naturally we want it. *Ariſtotle* compares our wits at the beginning to a faire table, whereon is nothing written, but it is apt to receive all formes and figures. But he is deceived, for it is a darke vault, wherin is no light of Grace, and no more of the light of Nature than the little ſparke or ſnuffe affords. [u] *The naturall man receiveth not the things of the Spirit of God.* By nature he is ſubject to two enemies of knowledge, Ignorance, and Errour. By Ignorance we know not things neceſſary, by Errour wee know them falſely. Ignorance is a privation, Errour a poſitive obliquitie. All ignorance cannot be helped, all errours cannot be eſcaped. From ignorance comes vice, from errour Hereſie. Many ſtriving to expell ignorance, fall into errour: as an Empiricke to cure one diſeaſe, cauſeth a worſe; ſo quenching thirſt with a draught of poiſon. Some are *tantæ fatuitatis*, ſo deepely poſſeſſed with folly, that they ſcarce differ from beaſts. Hence we ſee that *Knowledge* is not eaſily had; *Veritas in profundo latet.* In the Weſt-Indies, they that by digging, follow the veines of gold, runne under high mountaines and ſtony rockes, many miles: yet the intereſt of Oare ſufficiently defrayeth the expences of labour. But knowledge is attained not without greater difficultie: for the ſoule in the body, as a priſoner in a dungeon, takes in nothing but thorow the grate; ſees onely thorow windowes and cloudy ſpectacles. [x] *The wiſdome of the world is fooliſhneſſe with God.* Therefore the firſt way to *Knowledge* is, *Scire quod neſcias*, to know thine owne ignorance. *Qui ſe diligit ſtultum, non proficiet ad ſapientiam: nec fiet quiſque qualis eſſe cupit, niſi oderit qualis eſt, Auguſt.* Hee that doates on his owne folly hath no hope of wiſdome; nor can a man become what he would be, unleſſe he hates being what he is. They can never come to true wiſdome,

u 1 Cor.2.14.

Auguſt.

x 1 Cor.3.19.

whom the opinion of their owne falſe wiſdome deceiveth. Let no man deceive himſelfe, 1 *Cor.*3.18. *If any man among you ſeemeth to be wiſe, let him become a foole that he may be wiſe.* Confeſſe thy Ignorance, this is the way to get knowledge.

3 That Knowledge is not the cauſe of ſin, but Ignorance: for *Vertue* is begotten and nouriſhed by *Knowledge. Scientia præcedit virtutis cultum, Chryſoſt.* Knowledge muſt goe before vertue: for man deſires not that he knowes not: *Et malum niſi cognitum non timetur*; Vnknowne evill is not feared. Indeed there may be a disjunction of theſe two in reſpect of their morall parts. So there may be *Virtus ſine ſcientia,* and *Scientia ſine virtute.* The Heathen had vertue without knowledge, and wee have knowledge without vertue. But as theirs was not true vertue, *abſente ſapientiâ,* without knowledge; ſo, nor is ours true knowledge, *abſente virtute,* without vertue. There may be a ſervant that knowes his maſters will, and doth it not. And this ſhall ggravate his wretchedneſſe; *Scire quod ſequi debeat, & nolle ſequi quod ſciat;* To know what he ſhould follow, and not to follow what he doth know. The Sunne does not heat all men to whom it ſhines; nor doth knowledge, when it hath taught men, *Quid ſit faciendum,* What is to be done; *Continuò accendit ad faciendum,* preſently inflame or enable them to the doing of it. *Aliud eſt divitias ſcire, aliud poſſidere: nec facit divitem cognitio, ſed poſſeſſio*; It is one thing to know where riches are, another thing to be maſter of them. It is not the knowledge, but the poſſeſſion of them, that makes rich. But to ſay that knowledge is a ſpurre to wickedneſſe; is all one as if a father training up his ſonne to be an archer; another ſhould tell him that by ayming moſt fairely, he ſhould miſſe moſt foulely. No certainely; there is no *Vertue* can batten or thrive, but that which ſuckes on the breſts of *Knowledge.*

Iſidor.

4 Seeing we muſt joyne with our *Faith Knowledge,* it is manifeſt that an ignorant faith is no faith. The Papiſts ſtand hard for their implicite faith; it is enough they ſay. Their proofe is *Matth.*8.26. *Why are ye fearefull, O ye of little faith!* As if there were no difference betwixt *Exiguam & Implicitam fidem*; between a little faith, and an implicite faith: betweene a little man and a great Elephant: the little one is a man, and the great one is a beaſt: Betweene a little Starre, and a great cloud: that is true light, this is very darkneſſe: that turnes to water, this remaines fire ſtill. A little faith with knowledge is true and ſaving: a great preſumption with ignorance is damning. A ſmall tree is better than a great ſhadow: that may beare fruit, this is nothing. A Iuggler could never ſhew more trickes, than they with this involved faith: they are very like; for theſe alſo caſt a miſt before mens eyes, and juggle away their ſoules, when the Devill comes with his firy darts, their ſhield of faith is ſo wrap'd up that they cannot finde it. It is like ware in a Pedlers-packe, miſlaid; hee hath it, but he knowes not where it is. It is truly called *Fides carbonaria,* the Colliers faith: the Devill catechiſeth him; how doeſt thou beleeve? I beleeve as the Church beleeves. How beleeves the Church? as I beleeve: this man was ſaved, ſay they; but for all that, I doe not thinke that the Devill and the Collier ſo ſoone parted. Sure if he had no better weapons, Satan would have another bowt with him, and ſuch a one as would coſt him his ſoule. Beleeve as the Church beleeves, we aske you no more: this and the ſigne of the Croſſe is ſufficient: O the multitude of ſoules they thus beguile! But adde to your faith *Knowledge: Fides neſcia* is *fides nulla*: [y] *They that know thy name, will truſt in thee.* They that know not what they ſhould beleeve, cannot beleeve to their owne comfort.

[y] Pſal.9.10.

5 Laſtly, this *Knowledge* muſt be added to *Vertue* alſo. The Romiſts love all blind graces: they commend *Cæcam fidem, cæcam obedientiam*; A blind faith, a blind obedience, a blind devotion, whoſe mother is ignorance. But the Apoſtle bids us adde *Knowledge* to theſe: and *Vertue* it ſelfe, luſtre it with what gloſſe of obedience and devotion they can, I ſay not, *Pede claudicat uno,* goes halting toward heaven: but *Oculis orbatur utriſque*; is like a ſieled Dove, it would mount to heaven, and hovers upward; but ſtrikes at a tree, and fals; if it want knowledge to direct it. But why ſhould I ſay, *Vertue* without *Knowledge* is blind, when indeed it is not at all. A man may doe

Bonum, good, and not know it: but not ***Benè*** well; true vertue is not without knowledge. But as ſome doe ill, and yet thinke it good: ſo others doe good, and yet thinke it ill. For the former, [a] *Whoſoever killeth you, will thinke that he doth God ſervice.* For the latter, *Ioſephs* miſtreſſe meant him a ſhrewd turne in betraying him to priſon, which was *Ioſephs* ſtep to promotion. Or as the theefe wounded a paſſenger, and intended to kill him, yet with his ſtroke cut and let out an ulcer, whereof he was ready to die: neither of theſe can be called vertue. For good and well muſt in all actions meet: wicked is not much worſe than undiſcreet. *Knowledge* without *Vertue*, makes a mans ***Mittimus*** to hell. [b] *If ye were blinde, you ſhould have no ſin: but now you ſay, we ſee, therefore your ſin remaineth.* Like the woman, *Luke* 15.8. that hath a *Candle in her hand:* but as the Romiſh vulgar did reade it, in ſtead of ***Domum everrit***, ***Domum evertit***: ſo theſe, in ſtead of ſweeping the houſe, pull it quite downe. So much light abuſed on earth, ſo much darkneſſe inflicted in hell. *Vertue* without *Knowledge*, is either like [c] *Laodicea*, proud, and knowes not whereof; or mad, and knowes not what to doe. I conclude, *Ioh.* 9.6. Chriſt made a medicine for the blinde mans eyes, of his owne ſpittle, and the earths clay. The firſt, ſignifying the knowledge of Chriſt by his Word, that comes out of his mouth: the other, the knowledge of our ſelves, who being made of earth, doe naturally ſavour of nothing but clay. Now of both theſe materials Chriſt made one lumpe, tempering them together: ſo both theſe knowledges muſt be ſo mell'd together, that they be not ſevered. To have the *Clay*, knowledge of our ſelves; without the *Spittle*, knowledge of Chriſt; were to caſt us downe to deſperation. To have the *Spittle*, knowledge of Chriſt; without the *Clay*, knowledge of our ſelves, and our owne unworthineſſe, would puffe us up with preſumption. Both doe well together, that we may know our owne ſelves in our ſelves wretched; yet in the grace and comforts of God, everlaſtingly bleſſed.

Will you now take a ſhort character of the *knowing* man? Hee deſires to know all things, but firſt himſelfe; leſt having acquaintance in every place, he ſhould die a ſtranger to his owne heart. And in himſelfe, not ſo much his ſtrength as his weakneſſe. To know our owne vertues makes us proud; our owne vices humbleth us. Both his eyes are never at once from home: one keepes houſe, while the other goes abroad for intelligence. He is blind in no mans cauſe, but beſt ſighted in his owne. He confines himſelfe to the circle of his owne affaires, and thruſts not his finger into needleſſe fires. His hearts deſire is to know God; and he knowes there is no better way to know him, than through Ieſus Chriſt. Herein conſiſts his happineſſe, for ſo he makes ſure-worke for his ſoule. It is the beſt, and therefore firſt regarded; and he never reſts til his faith be built on aſſurance, that God hath pardoned his ſins, and given him a place in heaven. The world he ſo far ſeekes to know, that he may abhor it. He ſees the falſeneſſe of it, and therefore learnes to truſt himſelfe ever, others ſo far as not to be damaged by their diſappointment. He knowes this to be a ſhort and miſerable life, and therefore ſtudies the way to a bleſſed and eternall one.. That this world ſhal periſh, therefore is loth to periſh with it. That money may make a man richer, not better; and therefore chuſeth rather to ſleep with a good conſcience, than a full purſe. He had rather the world ſhould account him a foole, than God: therefore deſires no more wealth than an honeſt man may beare away. He knows this worlds delight conſiſts of crotchets and ſhort ſongs, whoſe burden is ſorrow: only heaven hath the beſt muſicke, where glorious Angels and Saints ſing for ever to the Lord of Hoſts. He knowes his owne ignorance, endevours to ſcience; and for what he cannot apprehend, he begs wiſdom of God; not of every thing, but only of ſo much as may make him bleſſed. He knows how to make his paſſions, like good ſervants, to ſtand in a diligent attendance, ready at the command of Reaſon, of Religion. If any of them forgetting their duty, be miſcarried to rebell; he firſt conceales the mutiny, then ſuppreſſeth it. He wil not ſee every wrong done him, knowing he hath done more to his Maker. After continuall acquaintance with the Scriptures, and humble familiaritie with the Holy Ghoſt; he knowes the way to heaven perfectly, and runs apace till he gets into the armes of his Saviour.

Verſe

[a] Iohn 16.2.

[b] Iohn 9. 41.

[c] Revel. 3. 17.

Verſe 6. *And to Knowledge, Temperance.*

This grace of *Temperance* may be here diverſely underſtood:

1 For ſuch a diſcretion as may ſeaſon all theſe graces: ſo taken it is, *Sal omnium virtutum*, the ſalt of every vertue. Devotion without diſcretion, is like an haſtie ſervant that runnes away without his errand. Profeſſion of *Faith* without Temperance, is turned into hypocriſie, or ſuch a prepoſterous zeale; that is, like fire, not on the harth to warme, but in the top of the chimney, to ſet the houſe on a flame: *Vertue* without it is folly: *Virtus cum indiſcretè tenetur, amittitur: cum diſcretè intermittitur, plus tenetur*; A man may ſo indiſcreetly hold Vertue, as to loſe it: another may ſo diſcreetly forbeare medling, that he doth more firmely hold it. *Patience* without diſcretion wrongs a good cauſe: a man muſt beare his owne injuries patiently, but not GODS nor the Churches. *Moſes egit cauſam populi ad Deum precibus & lacrymis, cauſam Dei adverſus populum gladio & vindictis*; *Moſes* pleaded the peoples cauſe to GOD with prayers and teares; but GODS cauſe againſt the people with ſword and vengeance. *Godlineſſe* without Temperance, is Devotion out of the wits. *Gregory* obſerves on the viſion of the foure Cherubins, *Ezek.* 1. 10. That the firſt proportion of thoſe creatures faces, was *vultus hominis*, the countenance of a *man*, which ſaith hee did *Rationem denotare*; ſignifie diſcretion or this temperance. See them allegorized: the Iuſt man by mortification of the fleſh becomes a *Calfe* ready to be ſacrificed: by fortitude in his ſpirituall warre, *fit Leo vincens*, he is a conquering *Lion*: by contemplation of the celeſtiall glory, *Aquila triumphans*, he is a triumphant *Eagle*: *Per rationem Temperantiæ homo exemplaris*; By reaſon of his Temperance, he is an exemplary *Man*. *Brotherly kindneſſe* without Temperance, is brotherly dotage. So kindneſſe runnes into crueltie: thou feedeſt thy friends ſenſuall appetite, flattereſt him in his luſts, concealeſt his faults, followeſt his humours; all in kindneſſe: this is to ſpill his ſoule in kindneſſe. *Charitie* laſtly, without Temperance, is Prodigalitie: it gives *Expansâ manu, ſed cæco oculo*; with an open hand, and ſhut eye; and ſo a man may for his charity goe to the Devill, when in ſtead of Gods friends, he rewards his enemies. Thus hath Temperance relation to all theſe graces.

Gregor.

Greg. in Ezek.

2 For ſuch a Diſcretion as may moderate *Knowledge*; and qualifie that heat to which it is addicted. [d] *Knowledge puffeth up*. Some men ſo bluſter on their knowledge, that they hold all the world dunces beſides themſelves. There is ſomewhat of poiſon in it, without the Corrective of Temperance. Hence comes ſingularity of opinions; Some conceit themſelves ſo wiſe, that all the ſober and peaceable ſpirits of the Land are meere fooles to them. Poore ſoules! Who does not pitie their blind madneſſe? One cries, *Secreta mea mihi*; My myſteries be to my ſelfe: another replies, *Stultitia tua tibi*; thy fooliſhneſſe be to thy ſelfe: the former is the Schiſmaticke, the other the Libertine. An indifferent man might decide; *Nec uni, nec alteri, ſed dividatur*: let not all the folly be to one, nor all to other, but let them both part it betwixt them. One is ſo wiſe that hee cares for no Preacher at all; another wills that ſuch a factious one ſhall teach him, and no body elſe. Whether is the madder of the two; hee that will altogether faſt, or hee that will feed on nothing but bones? *Modus rei tribuit decorem, ordo modum, diſcretio ordinem*. The grace of an action is the Manner, the grace of the Manner is Order, the grace of the Order is Diſcretion. Temperance is not ſo much a vertue it ſelfe; as *Quadam moderatrix & auriga virtutum*; as a Marſhall or Moderatour of

[d] 1 Cor. 8. 1.

Bernard.

vertues. It is not enough to doe a good worke; *Niſi illud ſuo loco, modo, tempore feceris*; unleſſe the due place, fit manner, and convenient time, be obſerved. If not in the right place, it is as a man lights a taper, and puts it beſide the candle-ſticke. If not after the right manner, it is as one that is gone a good part of his travell; but muſt come backe againe, becauſe he hath miſtaken his way. If not in due time, it is like him that would never water his garden, but when it rained. If not to the right perſon, it is like a man that forgetfully ſalutes his friend ever by the wrong name. If not to the right end, it is like *Iulian*, that never was bountifull, or did a man a good turne, but to damne his ſoule.

3 It is taken for ſuch a moderation of the minde, whereby we ſo demeane our ſelves, as neither to ſurfet on fulneſſe, nor to deſpaire on want. Not that the moſt temperate man can ſo maſter his paſſions, but that at ſometimes hee may over-joy his content, or over-grieve his trouble. When the moſt equall weights are firſt put into the eveneſt balances, there is a little ſwaying on both ſides, and appearance of ſome inequalitie: yet after a little motion they ſettle themſelves in a juſt poiſe. This Temperance is a ſteddy and habituall firmeneſſe, that hath no criticall fits. The franticke, though he be ſober eleven moones, if he rage one, cannot avoid the imputation of madneſſe. When there is no diſturbance, to be quiet, is not worth God-a-mercy. The husband told his wife, that he had one ill quality; hee was given to be angrie without cauſe: ſhe wittily replied, that ſhe would keepe him from that fault, for ſhe would give him cauſe enough. It is the folly of ſome that they will be offended without cauſe, to whom the world promiſes that they ſhall have cauſes enow. [e] *In the world ye ſhall have tribulation*; when this cauſe of diſquiet comes, then to be reſolved and peacefull, this is *Temperance*. The balances that are moſt ill matched in their unſteddy motions, yet come to an equalitie, but ſtay not at it. The perverſe worldling may reſtraine his paſſion; yea, may be ſo well compos'd, that ordinary things ſhall not ſtirre him; but when a new and unlooked for croſſe comes, then hee is out of *Temper*, hath loſt *Temperance*. Like a Fencer, that ſtands upon his uſuall wards and poſtures, and playes well in his ſchoole: but abroad he meetes with a new tricke, a blow that quite puts him from the rules of his art, and ſo is beaten with ſhame. Indeed the beſt mans *Temperance* may faile in one particular act, but this doth not take away the habite from him.

e Iohn 16.33.

This *Temperance* muſt guide our converſation. [f] *Gods Sacrifice* and *Service* muſt be *Reaſonable*. *Cum fervor diſcretionem erigit, & diſcretio fervorem dirigit, Bern.* Let Zeale inflame Temperance, and Temperance qualifie Zeale. *Nimia remiſſio nutritiva criminum, nimia diſtrictio parricida virtutum.* Too much remiſſeneſſe nouriſheth vices, too much ſtrictneſſe killeth vertues. Without this moderation, Feare paſſeth into Deſpaire, Griefe into Bitterneſſe, Love into Flattery, Hope into Preſumption, Ioy into Diſſolutenes, Anger into Fury: The want of *Temperance* in ſtead of cheriſhing, deſtroyes: like the Idolater ſo rap'd with the faire Image of the Goddeſſe, that comming to kiſſe it, he bit it. It altogether over-does. [g] *Be not righteous over-much, neither make thy ſelfe over-wiſe. Qui plus poſſe putat ſua quam natura miniſtrat: Poſſe ſuum ſuperans, ſe minus eſſe poteſt.* But enough of this kinde of Temperance; men are not ſo hot that we need to coole them; but rather ſo cold that we had need to heat them. Few among us are ſo over-zealous to out-run Chriſt, it is well if yet we will follow Chriſt. We need not ſo much adde temper to your zeale, as zeale to your temper; and wiſh you ſo much of both, as may bring you to ſalvation.

f Rom.12.1.

g Eccle.7.16.

4 Laſtly, *Temperance* is taken for a moderate uſe of outward things; and comprehends in it Abſtinence, ἐγκρατεῖα: when wee eat no more, drinke no more, goe no braver, than naturall equitie and morall decencie requires. Now if the firſt degree to Vertue be *vitium fugere*, to avoid the contrary; behold the beautie of this faire grace, by viewing the blackneſſe of the oppoſite ſinne, Intemperance. Generally it extends it ſelfe to all immoderations; but eſpecially it is appropriated to foure. There is Intemperance: 1. In Luſt, ſo it is called Incontinence.

2. In apparell; ſo it is called Pride. 3. In meats, ſo it is called Gluttony. 4. In drinkes; ſo it is called Drunkenneſſe. All which are but the effects of *Intemperance*.

Firſt, Incontinence: to this Intemperance all are naturally prone, but in a difſerent ſort. Some quite expell and mortifie this deſire by grace: for he that is [h] *One ſpirit with Chriſt*, will ſcorne to be *one fleſh with an Harlot*. The virginitie of the bodie may be loſt, and yet the ſoule preſerve her maiden-head. [i] *Theſe are they which were not defiled with women; for they are virgins*. This is not intended againſt marriage, there is no defilement in that. *Marriage is honourable among all men, and the bed undefiled, Hebr*. 13.4. Our Adverſaries call it a Sacrament; what, and a defilement too? Doe they uſe to make Sacraments of pollutions? They might be married, yet not *defiled with women*; neither with carnall nor ſpirituall harlotrie, nor with adultery nor idolatrie; and ſo remaine ſpirituall *virgins*. Others there are that keepe in this corruption by civill modeſtie; they will not expreſſe it, yet have it. Many heathens could thus ſuppreſſe their corruption, not mortifie it. Their Intemperance is to them like a mad-brain'd wife to a ſober man; he lockes her up, and goes abroad without trouble; but when he comes home he is wearied with her ſcolding. Others there are that care not to let their Intemperance burſt out, but they want opportunity: now the theefe cannot rob till he come at a bootie. So the ſinne is in them, even while they forbeare the act, and they are intemperate perſons. There is a ſort that ſhame not the eruption of this ſinne, without reſpect (I ſay not of conſcience, but) of credite: *Quorum luxuriæ meretrix non ſufficit omnis*; That in the luſt of [k] *fed horſes neigh* after women. The meanes to avoid this Intemperance, is:

1 By ſubduing the body to the ſoule; [l] *I keepe under my body, and bring it into ſubjection*. The bodie is that part, which is againſt the Lord. The body will begge, but let a ſhameleſſe begger have a ſhameleſſe deniall. When the bodie does what the good ſoule dictates, there is a breathing Saint: when the ſoule conſents to the bodies appetite, there is a blinde man led by his dogge. Becauſe the Serpents head had led the way ſo long, now the repining taile would needs lead; but then the whole ranne into miſchiefe. When luſt undertakes to guide a man, and reaſon is faine to follow, there is a precipice to deſtruction.

2 By debarring the fleſh all luſt-provoking meats and drinkes. It is wretched to have this noyſome fire, wicked to feed it with fewell. *Sodome* found that *Fulneſſe of bread* was the mother of unnaturall filthineſſe. High diet is adulteries nurſe: *Rarò vidi continentem, quem non vidi abſtinentem, Auguſt*. You ſhall ſeldome ſee a man continent, that is not abſtinent. The heat is taken at a Taverne, that is, laid at a brothel-houſe. Abſtaine then, for it is faſting-ſpettle that muſt kill this tetter. He that will ever be running for fewell, never meant to put out the fire.

3 By avoiding beautifull temptations. [m] *Flee fornication*: Reſiſt other ſinnes, flee this. Stand not to trie thy ſtrength, but runne away. *Parthus tutus ab hoſte fuga eſt*. *Ioſeph* ſtood not to bandie termes, and diſpute with his miſtreſſe, but fled from her. If thou wilt endure conference with an Harlot, ſhe will conquer. Like *Vliſſes*, ſtop thine eares, her charmes ſhall not take thee. *Many have runne out of their wits for women*, 1 *Eſdr*. 4.26. Satan having conquered the woman, never came at the man, but left the woman to doe that; hee thought ſhee would be devill enough to tempt man. *Salomon* with all his wiſdome, *Sampſon* with all his ſtrength, were thus maſter'd. One overcame a Lion, yet a Lioneſſe overcame him. The other could finde out the Harlot from the true mother; yet a Harlot found out him, and made him forget his Maker. [n] *The people began to commit whoredome with the daughters of Moab*. The daughters of *Moab*, light by nature, for they were begot in Inceſt. *Lots* daughter lay with her owne father while hee was drunke, and called her ſonne *Moab*; which ſignifies, The *ſonne of her father*. Impudent ſtrumpet, not to bee aſhamed of ſo foule and horrible a fact! Thus they were light, and that by nature; they had it by kinde, it coſt them nothing. Even the *ſonnes of* God were

[b] 1 Cor. 6.17.

[i] Revel. 14.4.

[k] Ier. 5.8.

[l] 1 Cor. 9.27.

[m] 1 Cor. 6.18.

[n] Numb. 25.1.

tempted to folly by the *daughters of men, Gen.6.* A woman faire is mans ſnare: think them thy ſhe-devils, ſent and taught to ſeduce and ſpill thy ſoule. *Meretrix quò pulchrior, eò pernicioſior, Aug.* A Harlot the more beautifull, the more banefull. *Rara concordia formæ & pudicitiæ*; It is rare to ſee a woman chaſt that's poore and faire. *Stat quævis quævis meretrix mercabilis arte.* Bring gold enough, a little cunning ſhall ſerve for whoredome; the Devill makes his high-wayes eaſie. Perhaps all doe not ſell their bodies, that ſell their ſoules; ſome ſinne, but ſet no price on it. I am perſwaded that no one Inducement ſo ſoone turnes women to Popery, as their Indulgence to this ſinne. *Venialia dicunt, ſed vænalia ſunt*; If God would afford pardons on the Popes rates, this ſinne would be infinite. But *non ſic reſpondetur Domino:* His Iuſtice will not be ſo anſwered.

4 By meditating on the puniſhment. If in the act of thy luſt thou couldſt ſee into the darke doores of hell, and behold the adulterers and their harlots embracing flames, quenchleſſe flames; howling, and ſhreeking, and curſing their glaſſes, their tires, their Bawds, their Panders; bound to eternity of inſufferable horrours: this would coole thy heat. For luſtfull kiſſes, kiſſing of fire; for ſoft beds, beds of deſpaire; for wanton ſongs, gnawing their tongues; for heating delicates, everlaſting famiſhment; for ſilken curtens, to wiſh a [o] *Rocke* for their pillow, and a *Mountaine* for their coverlet: this, O this would ſlacken thine intemperance. What men thinke moſt pleaſing, is moſt plaguing; to have their *luſts* granted: [p] *So I gave them up unto their owne hearts luſt.* They deſired it, they had it; this was the greateſt plague. Thinke thou ſeeſt beyond thy beauty old-age, beyond old-agd ſickneſſe, beyond ſickneſſe death, beyond death Iudgement, beyond Iudgement hell, beyond that no limits of time or torments, but all eaſeleſſe, endleſſe. Thou crieſt, God be mercifull to me; but be alſo mercifull to thy ſelfe: weepe for thy ſinnes, and beſeech God to mortifie thy luſts by the death of Chriſt.

2 The ſecond kinde of Intemperance is in Apparell, Pride, Pride? why there is no ſuch ſin, all is but faſhion. Indeed Pride hath loſt it ſelfe in the name of Faſhion. This was wont to be called the womans ſinne: [q] *The daughters of Sion were hautie,* &c. there is Pride and her wardrobe. But now it is a queſtion whether the women keepe their Charter ſtill: the men have endevoured to be as proud as they; not that the other are excuſable: innumerable are their boxes, and powders, and paintings; how they dawbe their mud-walls with Apothecaries morter! It is a ſigne that they love a vizzard better than a face. [r] *God ſhall ſmite thee, thou painted wall:* painting is for walls, not for faces. If Natures defects and furrowes cannot be filled up with theſe colours, yet art ſhall ſupply all with rich attires. As that Painter ſhould have drawne *Venus* very beautifull: but when his cunning failed in her face, he drew her in exceeding rich apparell: *Pulchram non potuit, divitem pinxit*; Becauſe he could not make her faire, he made her rich. They die their haires too; but this ſeemes to be no new faſhion. For *Cyprian* writes of it in his time: *Fœminæ crines ſuos inficiunt malo præſagio: capillos enim ſibi flammineos auſpicari non metuunt.* They got a flame-coloured haire, an ill preſage; it is not ſafe comming ſo neere to that colour. They ſpend more time betwixt the combe and the glaſſe, than betwixt their family and the Church. They metamorphoſe their heads, as if they were aſhamed of the head of Gods making, proud of the Tire-womans. Sometimes one tire is halfe the husbands rent-day. This is the monſtrouſneſſe of our pride; [s] *and what ſhall we doe in the end thereof? Ieſabel* was the daughter of a King, the wife of a King, the mother of a King, yet her painted face and proud heart threw her out at the window, and ſhe was trampled under horſes feet. But *Iehu* would bury her; no, the dogs had done it to his hand. O the greatneſſe of our lands Intemperance this way! we have learned all things of our neighbours but this, to be proud good-cheape. Hoſpitalitie and noble attendance is changed into a veſſell that runnes on foure wheeles: It is a faſhion to build great houſes, as the Eſtriches lay egges; and then to leave them. When the poore come thither for releeſe, there's none but Dawes to chatter to them; the Lord

[o] Revel.6.16.

[p] Pſal.81.12.

[q] Eſay 3.16.

[r] Act.23.3.

[s] Ier.5 31.

or the Knight is at London; their Mercers and taylors ſhare the poores due. Great men gather up their wealth and their credite neerer about them, than in former times. Then it conſiſted in good houſe keeping and many ſervants: now in two or three trunkes of apparell and a boy to bruſh them. Many follow *Abſolons* faſhion, to carry a forreſt of haire on their heads: as if that were their grace, which God hath forbidden as ungracious. CHRIST ſaies, the *body is more worth than rayment:* but ſome ſtrive to make their rayments more worth than their bodies: like birds of paradiſe; their feathers are better than their carcaſes. To pull downe, if it were poſſible, the height of this pride, conſider.

1 Thy beginning; *remember the rocke from whence thou wert hewen.* [t] *From following the ewes great with young,* he brought him to feed *Iacob* his people: *David* was not aſhamed of his beginning. Say thou art borne noble; yet art thou not made *de meliore luto,* of any finer clay or mettall than the meaneſt. We have all one common mother: and the proudeſt duſt once dead, ſhall putrifie and ſtinke for all his perfumes ſo ſoone as the pooreſt. Though all have not *veſtem communem,* yet all have *Cutem communem.*

2 Thy progreſſe: what can thy brave rags better thee? a golden bridle makes not the better horſe. If thy coate be made of wooll, the ſheepe wore it before thee: if of ſilke, the ſilly worme may pull downe thy pride. The bowells of wormes hath clothed thee, and thou ſhalt feed the bowells of wormes. Becauſe thou flouriſheſt with the flags of vanity; thou thinkeſt it is thy ſelfe, like the flie on the coach wheele, that makes ſo glorious a duſt: ſo let *Heliogabalus* boaſt of his ſilken halters.

3 Whatſoever the out ſide be, looke to the linings. *Mens cujuſque is eſt quiſque.* The *body is more worth than the rayment*; therefore the ſoule is more worth than the body; for the body is but the rayment of the ſoule. Why deſpiſeſt thou thy poore brother? I have more lands: haply, and more ſinnes. I have braver apparell: a neat out-ſide, and a ſluttiſh inſide. I am fairer; perhaps in face, and fouler in heart. Thou art rich in the poore commodities of this world: and poore in the rich commodities of the other: peacocke looke downe to thy feete.

4 There is onely one garment worth having and ſaving. [u] *Put you on the Lord Ieſus Chriſt:* this is *Stola prima,* [x] *the beſt robe.* The Papiſts buy the beggarly righteouſneſſe of ſory Saints, and neglect this. We have worne our owne innocence to rags, let us put on Chriſts. Though our garment of inherent righteouſneſſe be very thinne; yet if it be lined with Chriſts imputed righteouſneſſe, it ſhall keepe us warme: if embroydered with his, it ſhall make us acceptable to God. If we love a ſilken garment woven out of the bowells of a worme: how much more ſhould we love the garment woven out of the bowells of Ieſus Chriſt! Thus hath God allowed to ſome a great meaſure of honour, a great meaſure of riches, a great meaſure of proſperitie; but to none one dramme of pride.

The third kind of Intemperance is in meates; in making thoſe things *Detrimenta corporis,* injuries to the body; which God ordained to be *Nutrimenta corporis,* conſervatives of the body. Good meate which is the creature of God, is offered to the art of the Cooke, who makes worke for the mouth, which makes worke for the ſtomacke, which makes worke for ſurfet, which makes worke for death, which makes worke for the devill. A ſinne ſo genuine and naturall to this nation; that pride is not more proper to Spaine, nor luſt to France, nor drunkenneſſe to Germanie, than gluttonie is to England. For methods ſake, let me deſwade you from it, by conſidering the manner, the meaſure, the matter, the Effects, the End of it.

1 For the manner, this is meerely circumſtantiall, and may thus bee expreſſed. Too ſoone: too late, too daintily: too faſt, too much, is gluttonie. Too ſoone [y] Woe unto thee Oh Land, *When thy Princes eat in the morning:* but bleſſed art thou Oh Land, *When thy Princes eate in due ſeaſon, for ſtrength and not for drunkenneſſe.* [z] *Woe unto them that riſe up early in the morning* to follow ryot. Their mattins

[t] Pſal. 78.71.

[u] Rom.13.14.

[x] Luk.15.22.

[y] Eccl.10.16.

[z] Eſa.5.11.

tins is their Iunkets, and their morning ſacrifice is offered to their belly. Too late, ſuch are midnight revells: *Nullum tempus occurrit ventri:* Intemperance makes no difference of times. Too daintily; above the eſtate: and herein the poore may fault as ſoone as the rich; *Tam latè,* if not *Tam lautè.* Indeed men have *Talem dentem, Qualem mentem.* Every one hath an *Eves* ſweet-tooth in his head, that longs for forbidden things. Too faſt, that is with voracitie; we call it *Caninum appetitum.* a Eſa.56.11. [a] *Greedy dogges that can never have enough.* Too much: *Qui minus tradit corpori quàm debet corpori, civem necat: Qui plus tradit corpori quàm debet corpori, hoſtem nutrit.* He that allowes his body leſſe than he owes it, kills his friend: he that allowes his body more than hee owes it, trankes his enemie. Give it *Quantum ſufficiat naturæ,* not *Quantum placet gulæ.* The wiſe man wil diſtinguiſh betweene his body and the luſt of his body: his allowance therefore ſhall bee ſuch as may preſerve nature, not pleaſe intemperance.

2 For the meaſure; it is an inſatiate deſire of delicacies. So the rich man ſaid; b Luk.12.19. [b] *Soule eate, for thou haſt, &c.* not only body eate, but ſoule eate, and ſatiate thy ſelfe. The belly is no troubleſome creditor; it is contented with a little: *ſi das quod debes, non quod potes, Sen.* If thou giveſt it what it ſhould have, not what thou canſt give. It is not the conſtitution of nature, but the concupiſcence of luſt, that longs for abundance. This invented ſawces; *Non tam condimenta, quàm blandimenta.* Here is a ſtudie to be ſicke, when men are cunning in gluttonie. *Vt ſaturitas tranſeat in eſuriem, natura mutatur in artem.* This made *Philoxenus* wiſh his neck ſo long as a Cranes; to prolong the ſweetneſſe of his meates. This is not *Neceſſitatem ſupplere, ſed aviditatem explere.* Such are to bee reckoned in the number of living creatures, not of men, *Seneca.* c Phil.3.19. [c] *They make their belly their god:* for that they like beſt, and love moſt, is their god. The heathen had a god of drunkenneſſe, but I never read that they had any of gluttonie. To make the belly a deitie; how baſe is this Idolatry! yet *Hugo* thus deſcribes their luxurious worſhip. The belly is their god, the kitchin their Temple, their lungs the organ-pipes, the Altar their table, the cookes are their prieſts, fleſh roſted, boiled, or broiled, their ſacrifices, and their Incenſe, the odour of their ſawces. But this ſacrifice is to the divell; whoſe belly is filled with the froth of luxurious gluttons; in ſtead of graces, ſawces: in ſtead of praiſing God, belching blaſphemies. They have theſe vertues our Apoſtle ſpeakes of, but in a ſtrange way They have *knowledge*; which diſh beſt pleaſeth their appetite. *Patience*; to ſit foure houres at one meale. *Fortitude*; to encounter with an Oxe ready prepared. *Peace*; till they have filled their ſtomachs. Yea faith, hope, and charitie too; their faith warmes in their kitchin, their hope lies in their meſſe, and their love boyles in their kettle. This is the meaſure of gluttonie, which indeed cannot be meaſured. All is to ſatiate curioſitie; to fill more than the belly, even their eye. But as too much raine drownes the fields, which moderate ſhowres would make fruitfull: ſo this plethorie of diet inſtead of conſerving nature, confounds it.

3 For the matter, it is great feaſting. *Ierome* wrote to *Euſtachius* in the deſart; If I did eate any thing boyled, *Luxuria fuit*; ſo great was his temperance, All our art is too little to pleaſe our palates: we have piles of diſhes to make barricadoes againſt the appetite. Feaſts indeed have their juſt allowance: our Saviour himſelfe honoured a great feaſt, with his preſence and miracle, *Iohn* 2. But they muſt not be unſeaſonable; as to feaſt when we need to faſt; when God calls to mourning, then to revell, *Amos* 6. GOD threatens plagues, they fall to dances; therefore Verſe 7. *the banket* of theſe joviall fellowes ſhall be *removed.* Not exceſſive: *Nabal* the churle made *a feaſt like a King*; you know a churles feaſt. He feeds his familie with the mouldie remnants a moneth after. Not profane, ſuch was *Belſhazzars,* when the temple was ranſack'd to furniſh his cupbord of plate. *Nehemiah* read the Law of God every day of the feaſt: if men did thinke of that Law, they would not make God and *Belial* meet at one boord; *Ioſeph* and *Mary* went up to *Ieruſalem* to the great feaſt with *Ieſus,* but there they left *Ieſus, Luke* 2. Twelve yeares they could

keepe him, yet at a feaſt they loſt him. *Beda* ſaies; the men went in one companie; the women in another: the children ſometimes with the father, ſometimes with the mother: betwixt them both CHRIST was loſt: ſo eaſily is CHRIST loſt at a feaſt. It is obſervable, Verſe 46. that in the Temple they found him: they loſt him at a feaſt, but they found him againe in the Church. The end of ſuch feaſts is commonly the beginning of a fray. Vpon the Sodomites feaſting, heaven rained downe fire and brimſtone. Vpon *Iobs* children feaſting the houſe fell downe. Againſt *Belſhazzar* feaſting, the finger on the wall wrote characters of deſtruction. What *Dives* hath dined, the divell takes away. If gluttonie be the founder, Satan is the confounder. The hoſt provides meate for the belly, the gueſt a belly for the meate: death deſtroyes them both. [d] *Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them.* *Paul* ſaies, *Phil.* 3.19. that *their end is damnation.* It is heavy, that their end is damnation; but it is worſe, that their damnation is without end. Let us evermore ſuſpect theſe riotous meetings; among them that [e] *Feed themſelves without feare.* It is written of good *Iob*, that he feared his children at a feaſt. [f] *It may be that my ſonnes have ſinned, and curſed God in their hearts.* Let us be like the deere, who are ever moſt fearefull at their beſt feeding. Beware leſt *Indulgentia gulæ*, be *Suffocatio gratiæ*; be jealous of a great feaſt. But I ſhall hold you too long at a feaſt, unleſſe my cheare were better: I therefore paſſe to

4 The effects; which are manifold and manifeſt. The throates pleaſure did ſhut up Paradiſe, ſold the Birthright, beheaded the Baptiſts; and it was the chiefe of the Cookes; *Nebuzaradan* that firſt ſet fire to the Temple, and raſed the Citie. Theſe effects are, 1. *Craſsitudo*, groſſeneſſe; which takes away agilitie to any good worke: which makes a man move like a Tunne upon two pottle pots. *Cæſar* ſaid he miſtruſted not *Anthony* and *Dolabella* for any practiſes, becauſe they were fat: but *Caſca* and *Caſsius*, leane hollow fellowes; who did thinke too much. The other are the devills cramm'd fowles; like *Eſops* hen, too fat to lay. Indeed what need they travell farre, whoſe felicitie is at home? placing Paradiſe in their throats, and heaven in their guts. 2. Macilencie of grace: for as it puts fatneſſe into their bodies, ſo leaneneſſe into their ſoules. God fatted the Iſraelites with quailes, but withall [g] *ſent leanneſſe into their ſoules.* The fleſh is blowne up, the ſpirit doth languiſh. They are worſe than ἀνθρωπόφαγοι, for αὐτόφαγοι: they put a pluriſie into their blouds, and an apoplexie into their ſoules. 3. Conſumption of their eſtates: for it is *regius morbus*, a coſtly diſeaſe: it makes way for either a writ or a mittimus. *Gula gurges*, their patrimony runs through their throate. Man that is the Lord of all creatures, hath the leaſt mouth of all creatures; *malum non imitari quod ſumus.* When *Temperance* that juſt ſteward is put out of his office, all runnes to decay and ruine: if ſatietie goe before, beggarie will follow after. 4. Sickeneſſe to their bodies: they wrap up diſeaſes in their full morſells, as pills in pap. Men deſire ſtrength of bodie, and length of daies: *ſed prohibent grandes patinæ.* Gluttonie was alwayes a friend to *Æſculapius.* But for the throats indulgence, *Paracelſus* for all his *Mercurie* had died a beggar. Aches and ay-mee's are incident to intemperate houſes: Gowtes, pluriſes, dropſies, &c. *Quæ niſi divitibus nequeunt contingere menſis, Horat.* Wee complaine the ſhortneſſe of our lives, yet take the only courſe to make them ſhorter.

5 Laſtly, the end is rotteneſſe and death: why doſt thou feed that fleſh ſo fat, that muſt feed the wormes? The daintieſt of flying, ſwimming, or running creatures *noſtris ſepeliuntur ventribus*; are buried in our bowels. *Seneca. Quæris cur tam ſubito morimur? Ex mortibus vivimus.* Doſt thou aske why wee die ſo ſoone? wee live upon deaths. The beſt dyet ſhall leave thee *Putidum & putridum cadaver.* The fineſt food ſhall make no better duſt. When moderation it ſelfe cannot avoid dying, how thinkeſt thou to prop up thy tabernacle with ſurfet? lay hold on *Temperance*: the Phyſician ſaies, nothing is better for the body than *temperance*: the Lawyer ſaies, nothing is better for the eſtate than *temperance*: the Philoſopher ſaies, nothing is better for the wittes than *temperance*: the Divine ſaies, nothing is

[d] 1 Cor. 6.13.

[e] Iud. ver. 12.

[f] Iob 1.5.

[g] Pſal. 106. 15.

better for the ſoule than *temperance*. It is good for the body, good for the brain good for the eſtate, good for the ſoule : readily therefore admit *temperance*. For further helpe againſt Intemperance, take theſe foure conſiderations.

Firſt that abſtinence is mans riſing, as Intemperance was his fall. We that have lapſed from the joyes of Paradiſe by meate, let us recover it againe ſo well as we can by abſtinence, *Gregorie*. I ſpeake not here for faſting onely ; though that have the due uſe, the due place. It hath a time and place in the midſt of ſorrow: for Repentance comes not before *God* with a full belly, and meat between the teeth. The uſe of it, is to prepare the ſoule for goodneſſe, not to merite by it. The Papiſts hold it not *Tanquam adminiculum*, as a helpe of pietie ; but an immediate part of Gods worſhip ; to be ſatisfactory. But I commend in abſtinence three rules. 1 That it be not too much ; for it is better to abſtaine every day a little, than ſome daies wholly. They are moderate ſhowers that make the ground fruitfull. And eaſy ſhaking rootes the young plant faſter ; an hard ſhaking roots it up. 2. Remember the poore in your abſtinence. [h] *Wherefore have we faſted, and thou ſeeſt it not ?* complaine the hypocrites: God anſwers, *becauſe in your faſts yee exact your debts* ; you ſhew no mercie to the poore *Iejunium quod te affligit, alterum lætificet*. Let the abſtinence that makes thee looke pale, beget bloud in anothers cheekes : let thy faſt be the poores feaſt, *Am.* 6.4. They eate the Lambes out of the flocke, and the calves out of the ſtall : that's ſometime bad enough, but Verſe 6. *they forget the affliction of Ioſeph* ; that's worſe ; this enhaunceth their damnation. Your tables abound with diſhes, their bowels ſound like ſhawmes : take away here, and beſtow it there. Bate a meſſe at thy table, and ſend it to the poores table. *Nehemiah* allowed ſome libertie to the rich, ſo it were joyned with liberalitie to the poore [i] *Goe your way, eate the fat, and drinke the ſweet : but be ſure to ſend portions to them, for whom nothing is prepared.* Thinke it is CHRIST that hungers, while thou rioteſt. *Godfrey* of Bologne would not bee Crowned with Gold in that place, where his Maſter had beene Crowned with thornes. Doe not thou pamper thy ſelfe, when CHRIST ſtarves. CHRIST is hungry, and he muſt ſatisfie you : It is CHRIST that begs of you, and he muſt give you : it is Chriſt that lies at your gates, and he muſt let you into the gates of heaven. *Advocatus pauperum, qui Iudex divitum.* True feaſts of charitie are not only *Convivia*, but *Sacrificia* ; *with* [k] *ſuch ſacrifices God is well pleaſed.* 3. Abſtaine from all ſinne ; *Commendatio Iejunii, emendatio vitæ* : the praiſe and crowne of abſtinence is amendment of life. When you faſted and mourned, did yee at all faſt unto me, *even to me*, ſaith the Lord ? *Zech.* 7.5.

2 Conſider, it is Gods bleſſing that makes fat, and not meat. [l] *Man lives not by bread, but by the word of God. Daniel* lookes as faire with his pulſe, as the reſt with their liberall portions of the kings meate. If Gods bleſſing be ſeparated from thoſe edible materialls, they yeeld no nouriſhment. He that could turne ſtones into bread, can turne bread into ſtones : and make wine infatuate, not exhilarate. He can rot the graine in the clods, blaſt it in the eare, wither it in the blade, conſume it in the barne : yea when it hath paſt the flaile, the mill, the oven ; he can make it gall in the palate, in the ſtomach poiſon. He can either give thee meate and no ſtomach, or ſtomach and no meate. Be temperate then, and bleſſe God ; for every creature is [m] *ſanctified by the word of God, and prayer*. Paſſe not by his bleſſings with ſhut eyes, as not glorifying the creator, nor looke on them with doting eyes, as too admiring the creature. Commend moderate meate to thy ſelfe, and thy ſelfe to the bleſſing of God.

3 Conſider, that if it be ſo wicked to devoure meates gluttonouſly, what is it to devoure men ? to [n] *ſwallow up a man and his houſe, even a man and his heritage?* Such devourers were the Phariſes ; and under the colour of long prayers. Theſe are monſtrous Epicures : the poore mans bread is his [o] *life* ; and he that takes it from him is *vir ſanguinum*, a bloudy man. The uſurer keepes a ſlender dyet, but his ſtomach holds abundance of morgages, forfeitures, and is oppreſſed with ſuch

oppreſſions.

[h] Eſa. 58.3.

[i] Neh 8 10.

[k] Heb. 13.16.

Matth. 4.4.

[m] 1 Tim. 4.5.

[n] Mic. 2.2.

[o] Iob 31.39.

oppreſſions. *He hath ſwallowed downe riches, but he ſhal vomit them up againe: God ſhall caſt them out of his belly, Iob* 20.15. God ſhall one day ſay to ſuch men; *Reddite quod devoraſtis*; reſtore what you have devoured. When the Chirurgian opens the Epicures dead body, he findes undigeſted crudities: when God ſhall unrip the oppreſſors dead conſcience, there will be found five or ſixe impropriated Churches, there a depopulated towne, there thouſands of acres of decayed tillage; there the lands of Orphants, and the dowries of widowes. *Multi in hac vita manducant, quod poſtea apud Inferos digerunt.* They devoure that on earth, which they ſhall digeſt in hell.

4 Laſtly if thou wilt ryot, let me ſhew thee a banket, [p] *He brought me to his banketing houſe, and his banner over me was love: Eate O friends*, &c. *Ioh.* 6. 58. This is that bread which came downe from heaven: he that eateth of it, ſhall never die. This is *Panis verus*, though not *Panis merus*. As he is both the Phyſician, and the medicine in reſpect of his bloud: ſo he is both the Paſtor, and the food in reſpect of his body. He feeds his Lambes, not on his grounds, but on his wounds. All men eate *Panem Domini*, the bread of God: the Saints *Panem Dominum*, the bread that is God himſelfe. They that have ranſacked ſea and land, for rarities, never found ſuch a daintie. Here ſatiate, here be intemperate: thinke your ſoules can never feaſt enough on this diſh: with this onely immoderation God will never bee angry. [q] Bleſſed are they that hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied. Christ is *vita quâ vivimus*, and *vita quam vivimus*: the life whereby wee live, for *in him wee live, move, and have our being, Acts* 17. 28. And the life which we live; *Now live not I, but* Christ *liveth in me, Gal.* 2. 20. Let Epicures boaſt their delicacies, this be the food of our ſoules.

I come to the laſt kind of Intemperance: and this in drinkes, we call it drunkenneſſe. My theme is ſtill *Temperance*: wherein I confeſſe, that as Phyſicians comming to their patients, often catch ſome of their diſeaſes: ſo you may ſay, that I fall into the vice I reprove, and that againſt exceſſe, I ſpeake exceſſively. But it is a ſin, I durſt not lightly or ſlightly paſſe over: a diſeaſe the whole world is ſicke of, and I would alſo put in my Ingredient to cure it. All drunkenneſſe is not with wine, [r] *They are drunken, but not with wine: they ſtagger, but not with ſtrong drinke.* There is a threefold ebrietie. 1. Of wine; *Eph.* 5. 18. *Be not drunke with wine wherein is exceſſe.* 2. Of forgetfulneſſe, *Eſa.* 29. 10. *God hath powred on them the ſpirit of deepe ſlumber.* 3. Of luſt to ſinne, *Eſa.* 28. 7. *They have erred through wine*: which I take there not ſo much to be intended againſt this corporall, as that ſpirituall drunkenneſſe: for it is ſaid, *They were in viſion, and ſtumble in judgement.* I am not to deale with that drie drunkenneſſe; but onely with the firſt, and haply the worſt.

Man hath a threefold appetite: Naturall, which is common with plants: this inſenſibly covets nouriſhment. Animall, common with beaſts: this ſenſibly deſires needfull nouriſhment. Rationall, proper to man: this reaſonably deſires fit and proper nouriſhment. All theſe appetites deſire drinke: without which the ſpirits naturall, vitall, animall, would conſume the firmamentall heate; that would waſt up the primogeniall humiditie; and ſo the ſparke of life would burne out; as the Lampe is extinct without ſupply of oile. The veines ſucke the ſtomach drie of moiſture; hence comes emptineſſe; upon that ſenſe of that defect; upon that, the deſire of repletion; and this is Thirſt. Drinke is the good creature of God, whether it be wine, &c. It ſerveth Alimentally for the bodies ſtrength, [ſ] *Drinke no longer water but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.* Phyſically, to refreſh body and mind. [t] *Give ſtrong drinke to him that is ready to periſh: and wine unto thoſe that be of heavy hearts. Vinum moderatè ſumptum, medicamentum: plus juſto, venenum, Augu.* moderate wine is phyſicall; immoderate, banefull. *Iucunditati, non ebrietati creatum eſt.* It is made for pleaſure, not for fulneſſe. It is given [u] *to make glad the heart of man.* Civilly, for ſhew of honeſt gladneſſe, and maintenance of amitie. So our Saviour ſupplied the want of wine at a wedding, *Ioh.* 2. *Nehemiah* bids the

[p] Cant. 2. 4.

[q] Matth. 5. 6.

[r] Eſa. 29. 9.

[ſ] 1 Tim. 5. 23.

[t] Pro. 31. 6.

[u] Pſal. 104. 15.

the people at their feaſt; to *eate the fat, and to drinke the ſweet, Neh.* 8. 10. It was ill done of *Lycurgus* to cut downe all the vines: and falſe of *Mahomet*, to ſay that in every grape there is a devill. Onely intemperance makes the ſinne, abuſeth the creature, offends the Creator: onely againſt this bends my diſcourſe. Herein for method, I deſire onely to conſider two things; the damme and the Littour. Yet firſt before I ſhew what brood this monſtrous mother brings forth, conſider how ſhe is bred her ſelfe.

Drunkenneſſe is produced from the concurrence of many cauſes. The maine is an inordinate deſire of drinke: the originall of all vices is from our ſelves: there is a harlot within, which commits all theſe whoredomes abroad; concupiſcence. Not he that drinkes wine, but he that inordinately loves wine, is the drunkard. x *They count it a pleaſure to ryot in the day time* Their ſoule danceth in the cup, and their eye delights in the colour of the wine, *Prov.* 23. 31. now *Vbi amor, ibi oculus.* Their life is the life of frogs; like flies, *ſuctu vivunt*; they live by ſucking. As it was ſaid of *Bonoſus*, *Non ut vivant, ſed ut bibant nati:* they are not borne to live, but to drink. They drinke not for neceſſitie, but luxurie; not for ſocietie, but for ſatietie: indeed not for their friends ſake, but for the drinkes ſake. He is not ſo much a drunkard, *qui de improviſo cadit*, that is overtaken unawares: as he that loves and frequents it, though he carry it away more ſtrongly. Not he *qui potu vincitur, ſed qui potibus vincitur*, that is tied to his cups. Therefore, *Eſa.* 5. 22. *Væ fortibus ad potandam*; woe to them that are ſtrong to drinke: a ſtrong body without ſtrong grace, is ſtronger to ſinne; *Fortior in viribus, fortior in vitiis.* Thus the ſtrongeſt is the weakeſt; ſtrong to commit ſinne, weake to reſiſt ſinne. They drinke not once againſt dryneſſe, nor a ſecond time againſt ſadneſſe, but continually for madneſſe. This love of drinke is the Beldam, there are alſo other concomitances. Evill company; y *Come, I will fetch wine, and we will fill our ſelves with ſtrong drinke.* They will urge a man with ἢ πίθη, ἢ ἄπιθε: but God diſchargeth ſuch men our ſocietie. 1 *Cor.* 5. 11. And healths; *Accuſationis cauſa eſt, per adjuratum Cæſarem non frequentius bibiſſe, Ieron.* He that will not be drunke for the King, is no friend to the king. Here is a profeſſing from the bottome of his heart, to the bottome of the cup, that ſuch a great mans health ſhall be pledged, perhaps it muſt be done on the knees; rank idolatrie! wherein men make gods of others, beaſts of themſelves. For this purpoſe they have their ſhe-ſaints, their miſtreſſes, ſometimes little better than ſtrumpers. Here's the little difference betwixt a Papiſt and a drunkard: the one hath his will worſhip, the other his wine-worſhip. It was a noble anſwer of a Prince, when one told him how deepe a health hee had pledged for him; Doe not, ſaith he, drinke my health, but pray for it.

x 2 Pet.2.13.

y Eſa.56.12.

Looke now upon the damme, drunkenneſſe. *Aquinas* diſputing whither drunkenneſſe be a ſin or not, objects that no vice is oppoſed to it: as to temeritie cowardice, to prodigalitie avarice; therefore it is no ſinne, but he anſwers, that there is a vice oppoſed to it, though it wants a name, becauſe it is ſo unuſuall: as the forbearing of all ſuſtenance. It is queſtioned alſo whether a ſicke man may drinke medicinally for his health, and be drunke with it: but we may affirme, that there is no medicinall cup to the body, that is poiſonfull to the conſcience. It is folly to thinke, that the cauſe of many ſickneſſes, ſhould be phyſicke for one: or that the endangering the ſoule can be good phyſicke for the body: no good phyſician will preſcribe it, no divine will allow it: ſay with *Conſtantine*; *Mallem ſemper ægrotare, quàm tali remedio convaleſcere.* It is better to be ſtill afflicted with our diſeaſe, than bee recovered by ſuch a medicine. This vice is the plying of the pot: *Nocturno torpere mero, torpere diurno. Mantuan* the poet, *Eccl.* 9. rehearſeth the drunkards ſeven draughts.

Funde iterum: potare ſemel, guſtare: Secundus
Calluit os potus: calefacta refrigerat ora
Tertius: arma ſiti, bellumque indicere Quartus
Aggreditur: quintus pugnat: victoria Sexti eſt:

Septimus (Oenophili ſenis hæc doctrina) triumphat.
The firſt draught doth but taſte the wine: the ſecond waſheth the mouth: the third cooleth it: the fourth threatens war againſt thirſt: the fifth fights with it: the ſixth overcomes it: the ſeventh triumphs over it. All this is taught by ***Oenophilus***, a lover of wine, an old drunkard; this is the drunkards doctrine. Let us heare the Philoſopher ſomewhat more ſober and ſtayed. ***Ariſtotle*** makes ſeven degrees of it: 1. Neceſſitie, a man muſt drinke. 2. Commoditie, a man ſhould drinke. 3. Pleaſure, he may drinke. 4. Fulneſſe, he may not drinke. 5. Satietie, and that is bad. 6. Ebrietie, and that is worſe. 7. Madneſſe, and that is worſt of all. Here be the deadly draughts, to which drunkenneſſe runnes headlong. ***Fertur equis auriga, nec audit currus habenas.*** The ſea knowes his bounds, but not the deluge of drunkenneſſe. We ſee the Damme, let us looke upon the Littour or effects; which are many and hideous.

1 It makes roome for the Devill: all ſinnes breake in at the loſſe of the Sconce or Capitoll; Reaſon: thence the enemie commands the whole Towne. The eyes are wanton, the tongue blaſpheming, the hands ſtabbing: all miſchiefes. ***Invadunt urbem ſomno vinóque ſepultum.*** So were the Trojans conquered: and for this cauſe, I thinke, ever ſince, drunkards are called true Trojans. It is a ***mare mortuum***, no fiſh can live there, no vertue thrive here. It is the root of all evils, the rot of all goodneſſe: The Devill could find no reſt [a] ***in drie places:*** he loves the low countries, the wet ground; mooriſh and mariſh ſoules. The great ***Behemoth*** loveth the [b] ***Fennes***. Of all reaſonleſſe creatures, he choſe the drunken Hogs, ***Marke*** 5.

[a] Matt. 12.43.
[b] Iob 40.21.

2 It overturnes the eſtate: ***The drunkard ſhall come to poverty, Prov.*** 23.21. He conſumes more in a day, than he earnes in a weeke. He lyes open to others plots, and hath no rule of his owne ſpirit, but ***is a Citie without wals, Prov.*** 25.28. He is his owne theefe, he needs no other oppreſſours, for he is a caterpillar to himſelfe. He railes on cormorants, yet devoures himſelfe. He throwes his houſe out of the windowes, it is fit his houſe ſhould throw him out of the doores.

3 It poiſons the tongue; ſwearing and lying are the ordinary effects of it: ***The drunkards made ſongs upon David.*** It thinkes it ſelfe a ***Cæſar***, and fals a taxing all the world: ***Quicquid in corde ſobrii, in lingua ebrii, Fulgent.*** O but ***In vino veritas:*** it is falſe, for no mans good name is ſpared. If he be ***multa bibens***, he is ſure ***Plurima dicens:*** he often utters that in a moment, whereof hee is driven to repent all his life. ***Arcanum demens detegit ebrietas:*** A drunken inveigher againſt King ***Pyrrhus***, being brought to his anſwer for thoſe criminations, ſaid; We ſpake all that is objected, and would have ſpoke more if the wine had not failed us. Such a one will ſpeake of God moſt, when he thinkes of God leaſt: but the mouth inured to blaſphemous or ſcurrilous ſpeeches, is no fit trumpet of Gods praiſes.

4 It intoxicates all reaſon. ***Bacchus*** was called ***Liber pater***; but his ſonnes are not ***Liberi***, Free-men, but ſlaves; bound to ſleepe. [c] ***They are out of the way with ſtrong drinke:*** they are either out of the way, or reeling in the way. [d] Wine and women will make men of underſtanding to fall away: ***Apoſtatare facit ſapientes.*** We keepe our doores ſhut againſt theeves: yet let in this theefe that is worſe. O that a man ſhould voluntarily let a theefe in at his mouth, to ſteale away his wits! Young ***Cyrus*** refuſing to drinke wine, gave this reaſon to his grand-father ***Aſtiages***; I tooke it to be poiſon; for I have ſeene it ſpoile men of wit and ſenſe. ***Alexander*** that overcame all, was overcome by wine, ***Aug.*** If the bodie chide the foot for ſtumbling and hurting it, the foot may lay the fault in the head for not guiding it.. ***The people ſate downe to eat and drinke, and roſe up to play.*** Wee have them that ſit downe to drinke, till they cannot riſe to play: they muſt ſleepe as they lye. ***Sine timore, non ſine periculo:*** they are as [e] ***he that lyeth downe in the midſt of the ſea, or ſleepeth on the top of a maſt.***

[c] Eſay 28.7.
[d] Eccleſ. 19.2.
1 Cor. 10.
[e] Prov. 23.34.

5 It enervates the ſtrength: ***Vinum ab implendo venas, Iſidor.*** In ſtead of filling them with bloud, it drownes them. It brings rotten teeth, ſtinking breaths, trembling hands, running eyes, gowts and dropſies. All theſe are the waiters on

drunkenneſſe: all ſtrive which ſhal bring a man ſooneſt and lothſomeſt to the grave. He is gone in his ſtanding, gone in his underſtanding, gone in ſtrength to helpe him ſelfe: we commonly ſay of the drunkard, he is gone. *Cum abſorbet vinum, abſorbetur à vino, August.* If his belly be made a tombe of drinke, drinke will make his body a ſepulcher of his ſoule. *Crebro ebrii cito ſeneſcunt*; It is ſomewhat, that it alters the complexion: *Vino forma perit, vino corrumpitur ætas.* But worſe, that it diſſolves the conſtitution: for how ſhould his firmamentall lampe burne, that is ever drowning it in deluges of ryot!

6 It is the bawd to incontinence, *Rom.* 13. 13. After *Drunkenneſſe* followes *chambering and wantonneſſe. Pro ordine membrorum, ordo vitiorum, Hieron. Ambroſe* ſayes of Luſt; that it is fuelled with junkets, enkindled with wine, inflamed with drunkenneſſe. It is *Fomes libidinis: Vina parant animos veneri, Ovid. Nunquam ebrium putabo caſtum, Hieron.* I will never beleeve the drunkard to be chaſt. Drunken *Lot* became inceſtuous *Lot*: hence ſprang the Moabites and Ammonites, thoſe mortall, almoſt immortall enemies to the Church. Whom the vices of Sodome could not taint, Luſt infected. *Vritur ebrius flammis mulierum, quem ſobrium ſulphurea flamma non attigerat, Origen.* The flames that deſtroyed Sodome, hurt him not; his owne fire ſcorched him. In this ſenſe it may be ſaid; *Vinum lac libidinis.*

7 It is an Incendiary to quarrels and homicides. *Bacchus ad arma vocat.* Drunken *Alexander* killed *Clitus*, for whom ſober *Alexander* would have killed himſelfe. The Danes and Norwayes once purpoſing for England, fell drunke on ſhipbord, and ſo ſlaſh'd one another, that there was the end of their voyage. We often heare of ſuch ryotous meetings, that *In prælio trudit inermes*; Some dropping dead in the middeſt of their ſinnes. Be they never ſo proteſting their kindneſſe; yet *Tutius eſt ebriis abſtinuiſſe locis*: They may bee kinde at firſt, will bee cruell at laſt. Drunkards kiſſe when they meet, and kill when they part; *Hæc faceret non ſobrius unquam.*

8 Laſtly, beſides all other plagues, it is a woe to it ſelfe. [f] *Who hath woe? who hath ſorrow? who hath contentions? who hath wounds without cauſe?* The merry madneſſe of an houre, is payed with the afflictions of a tedious age. *Woe to them*, ſaith the Prophet, *Eſay* 5. 11. *Woe to the crowne of pride, to the drunkards of Ephraim, Eſay* 28. 1. *Cùm infunditur, grave; cum turbat ſtomachum, gravius: cum refunditur, graviſſimum:* When the carowſer powers in his wine, it troubles him; and he would give ſomewhat to avoid it: when it offends the ſtomacke, it troubles him worſe: when it comes up againe, it troubles him worſt of all. One *Fornerius* writes of a Monke at Prage, who having heard at ſhrift the confeſſion of drunkards, wondred at it, and for experiment would needs trie his braine with this ſin; ſo accordingly ſtole himſelfe drunke. Now after the vexation of three ſicke dayes, to all that confeſſed that ſinne, hee enjoyned no other penance but this; Goe and be drunke againe. Sure his meaning was like *Seneca's*; *Sceleris in ſcelere ſupplicium*; It is a torment and affliction to it ſelfe. You ſee the Damme and her littour, learne we now to avoid it, becauſe we are men, becauſe we are citizens, becauſe we are Chriſtians.

Becauſe we are men: while the wine is in thy hand, thou art a man; when it is in thy head, thou art become a beaſt. The drunkard cries to his fellow; Doe mee reaſon: but the drinke anſwers, I will leave thee no reaſon; ſcarce ſo much as a beaſt, for they will drinke no more than they need. *Diogenes* being urged to drinke immoderately, caſt the drinke on the ground; being reproved for that loſſe, he anſwered, If I had drunke it, *non ſolum liquorem, ſed meipſum perderem*; I had loſt both the drinke, and my ſelfe.

Becauſe we are citizens, and therefore ſhould lead civill lives: drunkenneſſe is an uncivill exorbitance. It was a good Perſian law; [g] *That no man was compelled but every* one did *according to his owne pleaſure.* Here was no compulſion, but it was left arbitrary, *Vt bibat arbitrio pocula quiſque ſuo.* It were ſomewhat if but ſo much moderation were obſerved at our feaſts: *Vt qui inebriari abhorret, in compulſus diſcederet.*

[f] Prov. 23. 29.

[g] Eſther 1. 8.

ret incompulſus diſcederet. Wee fault in thoſe very Ethnicke obſervances; and thinke it a diſcourteſie not to be intemperate for company.

Becauſe we are Chriſtians, [h] ***Thou, O man of God, fly theſe things.*** The grace of God that brings ſalvation, ***teacheth us to live ſoberly***, *Tit.*2.12. Wee are children of the *Day*, let us caſt off that ***worke of darkneſſe***, *Rom.*13. The ***Rechabites*** forbore wine in awe of their earthly Father, *Ierem.*35. And ſhall not we forbeare drunkenneſſe in awe of our heavenly Father? Yes, leſt that curſe fall on us, that [i] ***our table be made a ſnare before us***: yea, leſt we be not admitted *into the kingdome of God, Gal.* 5.21. [k] Let not your hearts be over-charged with ſurfetting and drunkenneſſe, and ſo that day come upon you unawares: drinke every draught, as if it were thy laſt draught. The poore woman would appeale from drunken King ***Philip*** to ſober King ***Philip***; ſo will any man from a drunken Chriſtian to a ſober Heathen.

Thus in ſome poore meaſure I have deſcribed this monſter of Intemperance. A ſin ſo odious, that it is abhorred of God, deſpiſed of Angels, derided of men, pleaſing only to devils, *Aug.* Yet have we ſmall hope to ſubdue it; for it is inſenſible: [l] ***They have beaten me, and I felt it not.*** ***Bernard*** calls it a groſſe Devill; he that is poſſeſſed with it, ***fals into the fire, and into the water***, gnaſheth and fometh, *Matth.*17.16. Now as all the Diſciples could not caſt out that Devill; ſo nor all the Preachers this. It is an habit hardly put off. When a Gentleman heard that his ſon was given to dicing, he anſwered, the want of money will make him leave it. After he heard that he was given to whoring; yet ſaith he, marriage or old-age will allay that fury. But when he heard that he was given to drunkenneſſe, he was hopeleſſe; for he knew that ſin would encreaſe with yeares. A gameſter will hold ſo long as his purſe laſts, an adulterer ſo long as his loynes laſt, but a drunkard ſo long as his lungs and life laſt. A Philoſopher once chancing into a company of drunkards, where a Muſician ruled the laſcivious riot; preſently charged him to change his harmony into a Dorion. By this means he ſo wrought them, and brought them to ſobriety; that caſting away their garlands, they were aſhamed of all they had done. But our drunkards have not the patience to heare ſuch muſicke. ***Saul*** was vexed with an evill ſpirit, but ***Davids*** Harpe expelled him. O that we knew that Inſtrument or leſſon, which could worke ſuch a reformation! We would double and treble that note, which might effectuate ſuch a cure. But the drunkards noiſe is louder than the Preachers voice: the ſound of the pot drownes all reprehenſion.

Verſe 6. *To your Temperance adde Patience.*

PAtience is that vertue, ***Quæ mallet mala non committendo ferre, quàm non ferendo committere***, *Auguſt.* Which had rather ſuffer evill and doe none, than doe evill and ſuffer none. It hath theſe degrees; It does not wrong, it receives it, not with ſtupiditie but ſenſe: it does not vex him that offers to vex it: it returnes not wound for wound: it does not hate the offender: it loves him: it does good unto him: it intreats God for him, *Chryſoſt.* For ***Patience*** conſiſts not onely in bearing injuries, but in forgiving the injurers.

But why doth the Apoſtle next to Temperance annex ***Patience***? ***Quos delitiæ non emolliunt, ſæpè injuriæ frangunt.*** Temptations of pleaſure move not many, whom the ſenſe of injuries enrageth. Men may refraine from hurting others or themſelves; therein is Temperance: but others will hurt them, to beare this with a quiet minde is ***Patience***. A Chriſtian may live without doing wrong, not without receiving

[h] 1 Tim. 5 11.

[i] Pſal. 69.22.

[k] Luke 21.34.

[l] Prov. 23.35

wrong. *Objectum malitiæ eſt non malus.* The Wolfe will not worry a Wolfe, ſo
long as there is a lambe in the field. This vertue is better underſtood than practiſed:
like *Caſſandra,* better knowne than truſted. Therefore admitting that you underſtand
it, I will apply my ſelfe to the affections, that you may embrace it. This let me
endevour by leading you thorow certaine graduall conſiderations.

1 That it is the condition of mankind to ſuffer. When thou conſidereſt thy
ſelfe, there is preſented to thee a man, a naked man, a poore man, and a miſerable
man, *Bern. Luges hominem, erubeſcis nudum, contemnis pauperem, doles miſerum, lacrymas*
miſerabilem; Thou mourneſt thy mortality, bluſheſt at thy nakedneſſe, deſpiſeſt
thy poverty, weepeſt for thy miſery. Now, *quod ferendum eſt, feras*; what thou
muſt beare, beare patiently.

2 That miſeries are not onely incident to men, but more proper to Chriſtian
m 2 Tim.3.12. men, [m] *All that will live godly in Chriſt, ſhall ſuffer perſecution.* This was Chriſts prognoſtication;
In the world you ſhall have ſorrow, Ioh 16. This the Apoſtles prediction;
Through many tribulations you muſt enter the kingdome of heaven, Act 14. What Saint
was ever crowned before he had combated? *Ierom.* Search the whole Bible over;
Et quem legiſti in cœlis triumphantem, quem non legiſti prius in terris tolerantem? But it
n Act.9.31. is ſaid; [n] *The Churches had reſt thorow-out all Iudea,* &c. And there was peace in the
dayes of *Salomon*; peace in the dayes of *Conſtantine*; peace in the milken times of
Queene *Elizabeth*; and yet ſtill greater peace under the reigne of our preſent Soveraigne,
that King of peace. Yet though we be freed from publike oppreſſions inflicted
by Magiſtrates, not from private moleſtations. In the moſt Halcyon dayes we
finde bitterneſſe: *Sine miſeria vixiſſe miſerrimum eſt.* If there be not an *Eſau,* there
will be an *Iſhmael:* if the hand of miſchiefe cannot reach us, yet *Penetrabunt ſpicula*
linguæ; The arrowes of ſlander and contumely will ſticke in our ribs. All men are
neceſſitated to miſeries, that bend their courſe toward the kingdome of heaven, *Aug.*
o Ephes.6.15 Hence it is that S. *Paul* gives a peece of armour to the feet. [o] *Let your feet be ſhod with*
the preparation of the Goſpell of peace. Our feet are naturally tender: if they be bare,
clods, flints, thornes will gall them. Our affections, if they be not ſhod with *Patience,*
will be ſo pricked with croſſes, that we ſhall be weary of our journey to heaven.
It is no unuſual ſtratagem in warre, to ſtick the way full of thorns, and ends of pikes,
to wound and diſ-ranke the adverſary. So the Devill beſets our way of peace, that
we had need of leg-harneſſe, *Patience.* Though all parts be armed, yet if the feet be
naked, Satan will wound us there: as *Achilles* was wounded in the heele, when all
other places of him were invulnerable. Thus was *Iob* armed, *Iam.*5.11 S. *Iohn* ſpeaking
p Rev.14.12. of great warre, and greater victory, concludes; [p] *Here is the patience of the Saints.*
Therefore *Paul* expreſly, *Hebr.*10.36. *Yee have need of patience, that* &c.

q Iob 2.10. 3 That all afflictions come by a ſupreme providence, therefore be *patient.* [q] *Shall*
we receive good at the hand of God, and not evill? What ever be the Inſtruments, hee
looke to the high Agent; *Deus abſtulit*; The Lord hath given, and the Lord hath
r Psal.39.10. taken away; *Bleſſed be the Name of the Lord.* So *David,* [r] Remove *thy ſtroke* from me;
I am conſumed by the *blow of thine hand.* Whatſoever is the weapon, it is *thy blow.*
So he ſnibbed the ſons of *Zerviah,* concerning the blaſpheming of *Shimei*; it may be
the Lord hath ſaid to him, *Curſe David,* 2 *Sam.*16.10. *Deus juſſit.* So our Saviour
ſ Ioh.19.11. told *Pilate,* [ſ] Thou couldeſt have no power at all againſt me, *except it were given thee*
from above. GODS providence is *mater neceſſitatis,* the mother of neceſſitie: now
Patience makes a vertue of this neceſſitie. Other creatures modeſtly and ſilently
obey, and ſhall man vex himſelfe with impatience? *Quicquid Superi voluere, peractum*
eſt; To wraſtle with Fate, is to provoke Fate to wraſtle with us; and then
who falls? Who is hee that ſaith, and it commeth to paſſe, when *the* LORD
*commandeth it not? Lam.*3.37. Murmure not my ſonne, thy Father did it. Wee
ſtrike at God, and hee ſayes to us, as *Cæſar* ſaid to *Brutus*; Is it thou my ſon? Well
t Psal.50.21. may he ſtrike us, and let us only ſay, *Tu Pater,* it is *Thou my Father,* and be ſilent. [t] *Theſe*
things haſt thou done, and I kept ſilence, ſaith the Lord. Wicked men ſtrike the juſt
God.

God, and he holds his peace: the juſt God ſtrikes wicked men, and they murmure.

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4 Thinke thy croſſes meant for thy bleſſings: puniſhments are good for none but the *Patient*, to them onely they are ſignes of favour. *David* not onely concludes thus; [u] *By this* I know thou favoureſt me, *becauſe mine enemie triumphs not over mee:* but alſo thus; *Becauſe thou haſt afflicted me*, therefore I know thou loveſt me. If ye be without chaſtiſement, *then are ye baſtards, and not ſonnes, Hebr.* 12. 8. This only frees us from baſtardie; or rather ſecures us, for indeed Adoption frees us. Whom God ſmites not, he loves not, *Aug.* Let the Chriſtian underſtand; God his Phyſitian, tribulation his phyſicke: being afflicted under the medicine, thou crieſt, *Non audit medicus ad voluntatem, ſed ad ſanitatem*; The Phyſitian heares thee not according to thy will, but thy weale. Thou canſt not endure thy maladie, and wilt thou not be patient of the remedie? Let it not be true of us, that *Nec mala noſtra, nec remedia ferre poſſumus.* A man is ſicke of a Pleuriſie, the Phyſitian lets him bloud, he is content with it: the arme ſhall ſmart, to eaſe the heart. The covetous man hath a Pleuriſie of riches; God lets him bleed by poverty: let him be patient, it is a courſe to ſave his ſoule. Theſe are not *in vindictam, ſed in medicinam: Pereat voluptas carnis, ne amittatur eternitas ſalutis.* [x] When we are judged, we are chaſtened of the Lord, that wee ſhould not be condemned with the world. We ſpeake for the fleſh, as *Abraham* did for *Iſhmael*; O that *Iſhmael* might live in thy ſight! No, God takes away *Iſhmael*, and gives *Iſaac:* He withdrawes the pleaſure of the fleſh, and gives delight to the ſoule. God threatens not to puniſh the wicked: I call it a threatning, for promiſes come from mercy, but that is a grievous puniſhment. [a] *Why ſhould you be ſtricken any more?* Let me have none of that mercy! Art thou afflicted, why complaineſt thou? that which thou ſuffereſt, is not thy damnation, but thy caſtigation. Refuſe not the rod, as thou wouldſt embrace the inheritance, *Nec attendas quam pœnam habeas in flagello, ſed quem locum in Teſtamento.* Regard not ſo much what portion thou haſt in the puniſhment, as what intereſt thou haſt in the Covenant. Hee that knowes hee ſhall raigne in heaven, will patiently ſuffer upon earth.

6 That all croſſes are deſerved, and come not upon us againſt equity. Equity, I ſay, conſidered in reſpect of God, not in reſpect of men: they come from a juſt Author, though from an unjuſt inſtrument. Thy ſinnes have procured it: [b] *Thy way and thy doings have procured theſe things unto thee: Nulla homini noceret adverſitas, ſi nulla dominetur iniquitas*; No miſery had afflicted us, if no ſinne had firſt infected us. Wherefore doth a living man complaine, a man for the puniſhment of his ſinnes? *Lam.* 3. 39. That man may well ſuffer patiently, that knowes he ſuffers juſtly. *David* felt the ſpight of his enemies, *Pſa* 38. yet he acknowledgeth his ſin the cauſe; ver. 18. *I will declare mine iniquity, I will be ſory for my ſin.* [c] For what glory is it, if when ye be buffetted for your faults, ye ſhall take it patiently? But if when ye doe well, and ſuffer for it, ye take it patiently, *this is acceptable with God.* But a man is often puniſhed for that he never did? I anſwer, in that act for which he ſuffers, he may be innocent; yet in others, guilty. *David* could cleare his innocencie in reſpect of *Saul*, not in reſpect of God. For *Saul*, [d] *Lord, if I have done this, if there be iniquitie in my hands.* But for God; *If thou ſhouldeſt marke iniquitie, Lord who ſhall ſtand? Pſal.* 130. 3. Let them be evill, be ſure thou ſuffer either for, or (at leaſt) with a good conſcience. For he refuſeth to be an *Abel*, whom the malice of *Cain* doth not exerciſe, *Greg. Roſa quæ redolet, creſcit cum ſpina quæ pungit*; The ſweet Roſe growes among ſharpe thornes: [e] *As the Lily among the thornes*, ſo is my love among the daughters.

Therefore overcome evill with good, *Rom.* 12. 21. Be ſo farre from ſnatching Gods weapons out of his hand, that thou rather maſter unkindneſſe with kindneſſe. This Saint *Paul* makes to be the worke of *Patience*; *See that none render evill for evill, 1 Theſſ.* 5. 15. We thinke it ignominie and cowardice, to put up the lye without a ſtabbe, a wrong without a challenge. But *Salomon* ſayes, (to whoſe wiſedome all wiſe men will ſubſcribe) that *It is the glory of a man to paſſe by an offence.* It is more honour, *Injuriam tacendo ferre, quàm reſpondendo ſuperare, Gregor. Satius*

[u] Pſal. 40. 11.

[x] 1 Cor. 11. 32.

[a] Eſay 1. 5.

[b] Ier. 4. 18.

[c] 1 Pet. 2. 20.

[d] Pſal. 7. 3.

[e] Cant. 2. 2.

& tutius injurias perferre, quàm inferre aut referre. The greateſt magnanimitie is *Patience.* Yet, O into what infortunate times are we fallen, when every wrong muſt be anſwered with bloud! How hath the Devil bewitched us to glory in our ſhame! That the wretchedeſt and baſeſt cowardice ſhould ruffle it out in the garbe of valour! Yet if the graveſt Biſhop in the Land doe preach this, our impatient gallants will not beleeve it. Indeed how ſhould they credit man, who will not be perſwaded by God himſelfe! O yet that our teares could waſh off the guilt from mens ſoules, as eaſily as we can convince them by arguments! we would then with *Ieremie,* wiſh our heads fountaines, and our eyes ſpouts; to cleanſe our Land from the bloud thus ſhed, and the brave opinion of ſhedding it. *Apud Chriſtianos non qui patitur, ſed qui facit injuriam, miſer eſt, Hieron.* Among Chriſtians he is onely the wretched man that does wrong, not hee that ſuffers. It is a great vertue not to hurt him that hath hurt thee; *Magna gloria, ſi cui potuiſti nocere, parcas, Hugo.* This was in thoſe dayes truely noble; now nothing but revenge. *Iob* is counted a foole, and *David* a coward. With them it was valour, *Audire noxia, & reſpondere placita;* To bleſſe thoſe that curſed them: we thinke that *Degeneres animos patientia arguit;* that patience is an argument of baſeneſſe. What is the difference? *There was the faith and patience of the Saints:* here is the infidelitie and impatience of ſinners. Let ſuch men know:

1 That God ſhall condemne them for invading his office; for *vengeance is His:* and that they call courage, he ſhall judge outrage. Then it will be but a poore plea, to ſay ſuch an one wronged mee: who gave thee leave to quit thy ſelfe? Is not God able to puniſh? Thou art cruell, and wilt carve too deepe: let God alone he is mercifull and juſt.

2 To what purpoſe are Magiſtrates, if every man may be his owne judge? Thou mayeſt complaine to the deputie, not with thine owne hands puniſh the injury. [f] *If a man have matter againſt another, the Law is open, and there are deputies; let them implead one another. Sic certent cauſæ, ut non certent pectora;* Let mens cauſes fight a while, that their ſoules may be in peace for ever. *There is utterly a fault among you, that ye goe to law one with another,* 1 *Cor.*6.7. That is a fault: but ſome ſo abuſe the Law, that *Quæ datur in conpenſationem injuriæ, vertitur in injuriam:* That which ſhould redreſſe wrong and miſchiefe, is perverted to be the greateſt wrong and miſchiefe. Whom their hands dare not ſtrike with blowes, their purſes ſhall vex with ſuits. We may ſay of ſuch Citizens, as it was of ſome Popes; they are not *Vrbani,* but *Turbani.*

[f] Act.19 38.

3 Remember that the LORD IESUS ſhed his bloud to make thee friends with GOD, and wilt not thou be friends with thy brother? Cannot the bloud of CHRIST, that bought a whole Church, of GOD, buy the forgiveneſſe of one wrong at thy hands? Take heed, leſt for not ſhewing mercy, thou finde no mercy.

4 GOD is patient towards thee, though *he be provoked every day. Ad Patientiam vocat, qui patientia eſt;* He invites us to be patient, that is, *Patience* it ſelfe. *Suſtine tu, ſuſtinet Deus;* Doe thou beare with others, God beares with thee. Is there a Too much, which thou canſt ſuffer for ſo patient a Lord? How wouldeſt thou endure wounds for him, that canſt not endure words for him? A man reviles thee, thou art impatient: how wouldſt thou afford thy aſhes to CHRIST, and write *Patience* with thine owne bloud?

August.

5 The examples of the very Heathen may put ſuch impatient Chriſtians to the bluſh. When that *Tarentine* was angry with his faulty ſervant; *Sumpſiſſem inquit ſupplicium, niſi tibi iratus eſſem:* I had ſtriken thee, had I not beene angrie. He had rather *Impunitum dimittere, quàm per iram plus juſto punire. Xenophon,* to one that railed on him, replied; *Didiciſti tu maledicere, ego maledicta contemnere;* thou haſt learned to reproch, and I to contemne thy reproches. When *Metellus* inveighed againſt *Tacitus* in the Senate, he anſwered; It is eaſie to finde fault with him that is not willing to reply. *Potentia tua, non Patientia mea, accuſanda eſt;* The blame lyes on your malice, not on my patience. When one tould *Diogenes, Vituperant te multi;* many

deſpiſe thee; he returnes; So wiſe men muſt ſuffer of fooles. *Lingua illum meliorem eſſe indicat, quem carpit.* The ſame envious tongue that would ſpeake a man worſe, doth indeed confeſſe him better: for the object of entire is goodneſſe. Another being reproved by his friend, becauſe he did not correct his provoking ſervant anſwered, *Quia alium, quem potius caſtigarem, inveni:* becauſe I have found one I have more reaſon to correct, that is, my ſelfe. Thus for moralitie they excellently commended this vertue: we have the ſeale of God put upon it, [g] *Be ſhod with the preparation of the Goſpell of peace.* Nothing but the Goſpell of peace can give true *patience.* Theirs was an opinion to ſtupifie mens ſenſes: *Minùs im patienter, non minùs infaeliciter ferre:* but the knowledge of peace in heaven is the ſoule of *patience.* Hereby we have a reſolution that nothing ſhall hurt us: for ſinne is the ſting of all troubles; pull out the ſting, and deride the malice of the ſerpent. Sinne makes our burden heavy: take away that, all is tolerable. Sinne turnes the grave into a darke dungeon; which remitted, is a perfumed bed of quiet reſt. Sinne ſhewes the Devill horrible, God a ſevere Iudge: let the Goſpell remove that, God is thy Father, the devill his and thy ſlave. Therefore the Prophet well annexeth *Bleſſedneſſe* to the *Remiſſion* of ſinnes. [h] Bleſſed is he whoſe tranſgreſſion is forgiven. And our Saviour ſaies to the man ſicke of the Palſey; [i] *Be of good cheare*; for *thy ſinnes be forgiven thee,* yea more, we are reſolved that *all things ſhall worke together to our good:* All things, then even our ſinnes. Not that ſinne is good in it ſelfe: but as *Bernard*; *Miro quodam modo etiam ipſum peccatum juſto in Iuſtitiam operatur.* The miraculous hand of God diſpoſeth our very unrighteouſneſſe, to helpe us to righteouſneſſe. And that firſt in reſpect of God, manifeſting and magnifying his mercie in forgiving it: *where ſinne abounded, grace did much more abound, Rom.* 5. 20. And in reſpect of our ſelves; working in us a ſorrow of repentance, not to be ſorrowed; an humilitie to be honoured, a faith to be crowned. *Humiliores efficimur & cautiores, Bern.* Thus God caſts us into the fire, not to be conſumed as droſſe, but refined as gold. That at laſt we may reſolve, not only to die in the Lord, but for the LORD IESUS.

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[g] Eph. 6. 15.

[h] Pſal 32. 1.

[i] Matth. 9. 2.

[k] Pſal. 125. 3.

[l] Prov. 21. 18.

[m] Ioh. 16. 22.

2. Theſ. 1. 8.

Rachel; and ſhall not we ſerve longer for our deare husband Ieſus? *Love ſuffers all things*, 1 *Cor.* 13. he loves not the Lord, that will not ſuffer for him. *Omnia paſſus amor, nec ſe vult dicere paſſum.* [n] *Be patient therefore unto the comming of the Lord: lift up your heads, for your redemption draweth neere, Luke* 21. 28. If theſe meditations could ſinke and ſoke into our hearts, they would be mollified with *patience*. It is truely ſaid concerning the wicked; *Breve eſt quod delectat, æternum quod cruciat*: their pleaſure is ſhort, their paine everlaſting. The contrary is as true concerning the faithfull: *Breve eſt quod cruciat, æternum quod delectat*: their paine is ſhort, their joy eternall. [o] The hope of the righteous ſhall be gladneſſe: but the expectation of the wicked ſhall periſh. Vpon *Shimei's* execration, *David* thus comforted himſelfe; *It may be the Lord will looke on mine affliction, and will requite good for his curſing this day*, 2 *Sam.* 16. 12. *David* ſuffered much of *Saul*, before he wore the promiſed Crowne: no matter what wee ſuffer on earth, ſo wee may be crowned in heaven.

Laſtly, conſider that CHRIST our LORD ſuffered all patiently for us: that Lambe was dumbe before the fleecers and Butchers. Such Lambes muſt wee bee, that have neither hornes to daſh nor nailes to teare, nor teeth to bite, nor flight to eſcape; but patiently to ſubmit our ſelves to the will of our ſhepheard. Such Lambes were the Martyrs; their perſecutors were more weary *feriendo*, with ſtriking; than they *Ferendo*, with ſuffering. But none ever ſuffered like the Lord Ieſus: *Iuſtus pro injuſtis, ab injuſtis*, 1 *Pet.* 2. 21. He is not onely our Redeemer, but our example he taught us both in his doing, and in his dying. [p] *Ought not Chriſt firſt to have ſuffered theſe things, and to enter into his glory?* As hee was *Vnctus oleo lætitiæ præ ſociis*, ſo *oleo triſtitiæ præ cæteris.* As hee was annointed with the oile of gladneſſe above his fellowes ſo firſt with the oile of ſadneſſe above his fellowes. Indeed the Deitie ſuffered not, yet hee that is GOD ſuffered. *Deitas in Dolente*, though not *in Dolore*. Now all this is to teach us patience, *Hebrewes* 12 2. Let us looke unto Ieſus the founder and finiſher of our faith; who endured the croſſe and deſpiſed the ſhame, and is now ſet downe at the right hand of the throne of God: therefore *Let us runne with patience unto the race that is ſet before us.* By death Chriſt came to us, by death let us not grudge to goe to Chriſt.

Patience you ſee, is an excellent vertue; you have heard many commendations of it: if it had no other, this were enough to praiſe it, that it eaſeth our griefes. Many cannot away with other graces; becauſe *voluptatem prohibent, voluntatem cohibent*; they curbe the will, and abridge delight, and impoſe hard things to the fleſh. They cannot away with *Charitie*, becauſe it takes out of the purſe: nor with *Abſtinence*, becauſe it reſtrains the appetite: nor with *Humilitie*, becauſe it abates pride: nor with *Chaſtity*, becauſe it debars luſt. But me thinks each man ſhould love *Patience*, becauſe it eaſeth his paines, and mitigates his ſorrowes. Naturall men care no more for vertue, than that cruell Iudge did for equity: yes if they knew a vertue that would eaſe their burdens, and qualifie their griefes, they would love it. Me thinkes, even wicked men ſhould uſe this vertue, and make much of it: though for no other purpoſe than *Pharaoh* uſed *Moſes*; to remove the Iudgements. Our proverbe hath it; Of ſufferance comes eaſe: let us be *patient* then, if but for our owne benefits.

VERSE 6. *And to patience, Godlineſſe.*

BEfore we come to the definition of Godlineſſe, let us conceive ſome reaſons of this connection, and immediate adding of *Pietie* to *patience*.

1 Becauſe the pillar of *patience* is *godlineſſe*; it cannot ſtand without it, it

[n] Iam 5.7.

[o] Prov.10.28.

[p] Luke 24.26.

deſpiſe thee; he returnes; So wiſe men muſt ſuffer of fooles. *Lingua illum meliorem eſſe indicat, quem carpit.* The ſame envious tongue that would ſpeake a man worſe, doth indeed confeſſe him better: for the object of entire is goodneſſe. Another being reproved by his friend, becauſe he did not correct his provoking ſervant anſwered, *Quia alium, quem potius caſtigarem, inveni:* becauſe I have found one I have more reaſon to correct, that is, my ſelfe. Thus for moralitie they excellently commended this vertue: we have the ſeale of God put upon it, [g] *Be ſhod with the preparation of the Goſpell of peace.* Nothing but the Goſpell of peace can give true *patience.* Theirs was an opinion to ſtupifie mens ſenſes: *Minùs im patienter, non minùs infæliciter ferre:* but the knowledge of peace in heaven is the ſoule of *patience.* Hereby we have a reſolution that nothing ſhall hurt us: for ſinne is the ſting of all troubles; pull out the ſting, and deride the malice of the ſerpent. Sinne makes our burden heavy: take away that, all is tolerable. Sinne turnes the grave into a darke dungeon; which remitted, is a perfumed bed of quiet reſt. Sinne ſhewes the Devill horrible, God a ſevere Iudge: let the Goſpell remove that, God is thy Father, the devill his and thy ſlave. Therefore the Prophet well annexeth *Bleſſedneſſe* to the *Remiſſion* of ſinnes. [h] Bleſſed is He whoſe tranſgreſſion is forgiven. And our Saviour ſaies to the man ſicke of the Palſey; [i] *Be of good cheare*; for *thy ſinnes be forgiven thee*, yea more, we are reſolved that *all things ſhall worke together to our good:* All things, then even our ſinnes. Not that ſinne is good in it ſelfe: but as *Bernard*; *Miro quodam modo etiam ipſum peccatum juſto in Iuſtitiam operatur.* The miraculous hand of God diſpoſeth our very unrighteouſneſſe, to helpe us to righteouſneſſe. And that firſt in reſpect of God, manifeſting and magnifying his mercie in forgiving it: *where ſinne abounded, grace did much more abound, Rom.* 5. 20. And in reſpect of our ſelves; working in us a ſorrow of repentance, not to be ſorrowed; an humilitie to be honoured, a faith to be crowned. *Humiliores efficimur & cautiores, Bern.* Thus God caſts us into the fire, not to be conſumed as droſſe, but refined as gold. That at laſt we may reſolve, not only to die in the Lord, but for the LORD IESUS.

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Rachel; and ſhall not we ſerve longer for our deare husband Ieſus? *Love ſuffers all things*, 1 *Cor.* 13. he loves not the Lord, that will not ſuffer for him. *Omnia paſſus amor, nec ſe vult dicere paſſum.* [n] *Be patient therefore unto the comming of the Lord: lift up your heads, for your redemption draweth neere, Luke* 21. 28. If theſe meditations could ſinke and ſoke into our hearts, they would be mollified with *patience*. It is truely ſaid concerning the wicked; *Breve eſt quod delectat, æternum quod cruciat*: their pleaſure is ſhort, their paine everlaſting. The contrary is as true concerning the faithfull: *Breve eſt quod cruciat, æternum quod delectat*: their paine is ſhort, their joy eternall. [o] The hope of the righteous ſhall be gladneſſe: but the expectation of the wicked ſhall periſh. Upon *Shimei's* execration, *David* thus comforted himſelfe; *It may be the Lord will looke on mine affliction, and will requite good for his curſing this day*, 2 *Sam.* 16. 12. *David* ſuffered much of *Saul*, before he wore the promiſed Crowne: no matter what wee ſuffer on earth, ſo wee may be crowned in heaven.

Iam 5.7.

o Prov.10.28.

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p Luke 24.26.

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VERSE 6. *And to patience, Godlineſſe.*

BEfore we come to the definition of Godlineſſe, let us conceive ſome reaſons of this connection, and immediate adding of *Pietie* to *patience*.

1 Becauſe the pillar of *patience* is *godlineſſe*; it cannot ſtand without it,

deſpiſe thee; he returnes; So wiſe men muſt ſuffer of fooles. *Lingua illum meliorem eſſe indicat, quem carpit.* The ſame envious tongue that would ſpeake a man worſe, doth indeed confeſſe him better: for the object of entire is goodneſſe. Another being reproved by his friend, becauſe he did not correct his provoking ſervant anſwered, *Quia alium, quem potius caſtigarem, inveni:* becauſe I have found one I have more reaſon to correct, that is, my ſelfe. Thus for moralitie they excellently commended this vertue: we have the ſeale of God put upon it, [g] *Be ſhod with the preparation of the Goſpell of peace.* Nothing but the Goſpell of peace can give true *patience.* Theirs was an opinion to ſtupifie mens ſenſes: *Minùs impatienter, non minùs infæliciter ferre:* but the knowledge of peace in heaven is the ſoule of *patience.* Hereby we have a reſolution that nothing ſhall hurt us: for ſinne is the ſting of all troubles; pull out the ſting, and deride the malice of the ſerpent. Sinne makes our burden heavy: take away that, all is tolerable. Sinne turnes the grave into a darke dungeon; which remitted, is a perfumed bed of quiet reſt. Sinne ſhewes the Devill horrible, God a ſevere Iudge: let the Goſpell remove that, God is thy Father, the devill his and thy ſlave. Therefore the Prophet well annexeth *Bleſſedneſſe* to the *Remiſſion* of ſinnes. [h] Bleſſed is he whoſe tranſgreſſion is forgiven. And our Saviour ſaies to the man ſicke of the Palſey; [i] *Be of good cheare;* for *thy ſinnes be forgiven thee,* yea more, we are reſolved that *all things ſhall worke together to our good:* All things, then even our ſinnes. Not that ſinne is good in it ſelfe: but as *Bernard; Miro quodam modo etiam ipſum peccatum juſto in Iuſtitiam operatur.* The miraculous hand of God diſpoſeth our very unrighteouſneſſe, to helpe us to righteouſneſſe. And that firſt in reſpect of God, manifeſting and magnifying his mercie in forgiving it: *where ſinne abounded, grace did much more abound, Rom.* 5. 20. And in reſpect of our ſelves; working in us a ſorrow of repentance, not to be ſorrowed; an humilitie to be honoured, a faith to be crowned. *Humiliores efficimur & cautiores, Bern.* Thus God caſts us into the fire, not to be conſumed as droſſe, but refined as gold. That at laſt we may reſolve, not only to die in the Lord, but for the LORD IESUS.

[g] Eph. 6. 15.
[h] Pſal 32. 1.
[i] Matth. 9. 2.

6 Conſider that all ſufferings ſhall have an end. The rod lies now on the godly, but it is not in the right place, *ubi manendum eſt* At laſt CHRIST ſhall lay it where it ſhall abide even on the wicked, there it muſt reſt for ever. [k] *The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity. So Abraham* told *Dives* of an exchange: before *Lazarus* had ſorrow, thou hadſt pleaſure: now therefore you have changed turnes, and places; *he is comforted and thou art tormented, Luk.* 16. To the godly eaſe ſhal come; *Patientia filia Spei:* Hope is the Mother of patience. The *Wiſe man* rejoyced to find the *Star,* the woman to find her peece of ſilver, our Lady rejoyced to find our Lord: Chriſt alwaies returnes with encreaſe of joy. *The righteous is delivered out of trouble: and the wicked commeth in his ſtead, Prov.* 11. 8. Here is the viciſſitude. [l] *The wicked ſhall bee a ranſome for the righteous, and the tranſgreſſor for the upright.* Here is the redemption or ranſome; miſerie like a Vulture, muſt have ſome body to prey upon; the world deſtines the, righteous to it, and for a while they ſuffer: but God ordaines the unrighteous to it, and they muſt ſuffer for ever. GOD ſhall ſpeake to ſorrow, deliver me my ſervant, let that man goe whom thou now afflicteſt; and take this reprobate in his ſtead, torment him for ever, *Hebr.* 10. 36. *Yee have need of patience;* why ſhould we be patient? Becauſe yee have ſo ſhort a time to ſuffer, Verſe 37 *Yet a little while, and he that comes, will come, and will not tarry.* Why, what ſhall he doe when he is come? [m] *I will ſee you againe, and your heart ſhall rejoyce; and your joy ſhall no man take from you. The Lambe ſhall lead them to the fountaine of living waters; and God ſhall wipe away all teares from their eyes, Revel* 7.17. But how are we ſure of this? Becauſe *it is a righteous thing with God,* to recompence tribulation to them that trouble you: and *to you who are troubled, reſt with us, when the Lord Ieſus ſhall be revealed from heaven with his mightie Angels. Iacob* ſerved ſeven yeares patiently for his wife

[k] Pſal. 125. 3.
[l] Prov. 21. 18.
[m] Ioh. 16. 22.
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[n] Iam 5.7.

[o] Prov. 10. 28.

[p] Luke 24. 26.

it is firme being upheld by it. For true *Patience* cannot befall a reprobate; (ſtupiditie may, as to *Nabal*) not by an abſolute impoſſibilitie, but by the indiſpoſition of his heart to receive it: as a ſparke of fire falling upon water, ice, or ſnow, preſently goes out: which faſting on wood or ſuch combuſtible matter, kindles and burnes. The food whereupon true patience lives, is faith in the Goſpell of peace. *Saul* was a morall man, yea a zealous man, while he was *Saul*, and *Gamaliels* ſcholler but when he was made a Chriſtian, he was called *Paul*; he was not a *Paul* before. So *Patience* in Ethnikes is not rightly named: as *Silvius* when he was choſen Pope ſaid; *Æneam rejicite, recipite Pium*: forget *Æneas*, and accept me your *Pius*. So to ſuffer before converſion, was but ſtupiditie in quiet: now *mutato homine, mutato nomine*, the perſons being changed, change alſo the name; call it *Patience*.

2 Becauſe *Godlineſſe* teacheth a man patience: it is the Imitation of God and our God is patient. Now if we feele this mercie from God, let us ſhew it to them that are his. He that will not tolerate man, *tolerari a Domino ſe facit indignum*; makes himſelfe unworthy to be borne with of God. *Deus habet in manu vindictam, mavult in uſu patientiam*. God hath in his hand vengeance, in his heart patience. We pray for pardon as we give pardon: we would be loth to have our owne lips condemne us.

3 Becauſe patience will doe the ſoule no good with *godlineſſe*: the glory and comfort of all ſuffering, is gods cauſe. Neither is the reward given for ſuffering, but for ſuffering well. [q] *This is thanke-worthy, if for conſcience toward God, wee endure griefe.* Tribulations are the markes of Christ; but then they muſt be borne for Christ: herein *Paul* delighted himſelfe; [r] *I take pleaſure* in reproaches, in neceſſities, in perſecutions, in diſtreſſes, *for Chriſts ſake*. Thus being prouder of his iron fetters, than a bragging Courtier of his golden chaine. The departures of the Saints are not *Mortes, ſed Immortalitates*. If *Iulian* ſo honoured his ſouldiers dying in the warres; *celebri potius laude, quàm luctu*: how much more ſhall Christ honour his! *Precious in the ſight of the Lord is the death of his Saints, Pſal. 116. 15.* ſuch as undergoe in Chriſts cauſe Chriſts Croſſe. No death is comfortable, *niſi in Domino, vel pro Domino*: and that mans life is well beſtowed in ſuffering death, when to *Patience* is added *Godlineſſe*. Our life is the Lords by many deare titles: therefore not too good for him when he requires it. Thou art a depoſitary, to whoſe truſt is committed a precious Iewell: perhaps thou haſt much adoe to keepe it from the ſubtilties of tempters, and violence of attempters: yea haſt a corrupt deſire, unthriftily to ſpend it upon profits or pleaſures, ſurfets and vanities: and thou never art in true quiet, till he that delivered this Iewell, thy life to thee, doth reaſſume it. But then thou muſt tarry till he calls for it: for God refuſeth the ſoule that comes to him before he ſends for it. When the Indians, to avoid the Spaniſh ſlaverie, grew to a practiſe of killing themſelves: the Spaniards diſſembled a killing of themſelves alſo: threatning upon their meeting in another world to afflict them there more than before. Indeed, if the troubles and anguiſhes of this world ſo deſpaire thee, that thou caſteſt away thy owne life: thoſe very ſame in a farre heavier meaſure ſhall find thee out in the other. *Miſeriam non effugis, ſed adauges*. There is no comfort in ſuffering death, except *Godlineſſe* bleſſe our patience. *Ælian* writes that among the Grecians there was a Law, that if a ſick man drank wine without the advice of his Phyſician, though he ſaved his life by it, he ſhould be put to death for it; becauſe he did that was not permitted him. Bitter then muſt be their puniſhment, that take not wine but poiſon: that precipitate their lives into certaine deſtruction: having no command from God, that he requires it; no promiſe that he will reward it. Our Saviour teacheth us, *being perſecuted in one Citie, to flie into another*: if we wilfully runne into unneceſſary death; he will ſay *who required this at your hands?* who bad you runne from England to Rome for poiſon; and from Rome backe againe to England with treaſon: you may have *Patience*, but here's no *Godlineſſe*. The good ſheepe knowes the voice of his Shepheard, and ſtaies for his call. Thoſe glorious

[q] 1 Pet.2.19.

[r] 2 Cor.12.10.

Martyrs that now have a permanent triumph in heaven, were not ſo madly prodigall of their bloud, as to throw them away without a warrant. They that poſſeſſe this Lawrell, *waſhed their garments*, not in their owne blouds onely: ſo they might have beene ſtill red and ſtained: but *in the bloud of the Lambe*, that changes them into *white*. ſ *Therefore they are before the throne of God, and he that ſitteth on the throne ſhall dwell among them.* That ſinfull *Mary* waſhed and bathed herſelfe, not in her owne bloud but in her teares: ſaith *Chryſoſtome*. And of Saint *Peter* he askes this queſtion; when he had denied his Maſter; *Nunquid ſanguinem fudit?* did he ſhed out his owne bloud? No, but his teares, and ſo waſhed away his ſinnes. We are not ſent into this world to ſuffer, but to doe, and when wee doe ſuffer, to adde to Perſecution Patience, to Patience *Godlineſſe*. The way to triumph in ſecular armies, was not to be ſlaine in the battell, but to keepe their ſtation. In the Romane warlicke diſcipline; *Ius legionis facile; Non ſequi, non fugere:* this was the rule; not to follow deſperately, nor to flie baſely. So it is in our Chriſtian battell; not to invite danger, not to ſhrinke from it. Indeed God betimes in the world called for this bleeding witneſſe: hee ſealed his acceptation of *Abels* ſacrifice, by accepting *Abel* for a ſacrifice; who before all example, firſt dedicated Martyrdome, *Chryſoſt*. And as ſoone as CHRIST came into the world, after the receiving of the wiſe mens oblations; he would immediately be glorified with that hecatombe of Innocents. But to offer this without Gods asking, ſhall bring but a poore reward. For while pietie is not preſerved, the Crowne of patience is loſt. t Wherefore let them that ſuffer *according to the will of God*, commit the keeping of their ſoules to him *in well-doing*, as unto a faithfull Creator. Put not *Pietie* from thy *Patience*, thy wounds ſhall be healed, and thy ſoule rewarded.

ſ Revel. 7. 15.

t 1 Pet 4. 19.

4 Becauſe patience without *Godlineſſe*, when it receives injurie of man, may doe more injurie to God. Let us write the wrongs to our ſelves in the duſt, to forget them; that is *Patience:* the wrongs we have done to God in marble; to remember them; that is *Godlineſſe*. To beare meekely with thy perſecutors, is commendable patience: to be ſilent at Gods diſhonour, is condemnable baſeneſſe. It is no leſſe than treaſon; thy ſilence makes thee guilty. Thou pleadeſt thy ſelfe to be the ſonne of God: he is a very bad ſonne, that can heare his righteous Father blaſphemed with patience. Curſed is that *Patience*, that hinders a man from *Godlineſſe*. CHRIST is thy brother, he bought thee with his bloud, thou art his coheire: canſt thou behold him gored with new wounds, and hold thy peace? Thou beleeveſt not; for then thou wouldeſt ſpeake: as the Pſalme hath it: *I beleeved and therefore I ſpake:* no defending of faith, no faith. The *Inhabitants of Meroz* tooke not part with Gods enemies, yet were they curſed for not taking part with friends, *Judge*. 5. 23. Indifference in Gods cauſe is damnable: not to oppoſe them, that oppoſe God, is to be his enemy. How eaſily are we moved at our owne injuries? how patient at Gods? Let our owne credits or riches bee troubled, we rage like Lions let Gods honour be queſtioned, we are as tame as Lambes. If the aſperſion of ſcandall lights upon our names, there is ſuite upon ſuite, from Court to Court; all to beggar the raiſer of it. Let the Lords dreadfull *Name* be blaſphemed, we are ſo far from ſpending a penny, that we will not ſpeake a ſyllable. Like *Ionah*, we are more moved for the loſſe of a gourd, than for all *Niniveh*. *Moſes* can brooke *Miriam* deſpiſing him, and goe away ſilent, becauſe himſelfe onely was intereſſed, *Numb*. 12. But when the people had Idolatrizd, he brake the ſacred Tables in paſſion, burned the Calfe, ſcattered the duſt on the waters, and in deteſtation of their wickedneſſe made them drinke it. We have patience enough, but *pietie* is thruſt out of doores. Such infortunate and apoſtate times are we falne into, that to uphold Gods honour is held uncivill tartneſſe: ſuch men are ſawcy, and ſuch ſawce is too ſharp for proud and vicious ſtomachs: this diſſolves the knot of friendſhip. Let it; *Ideo miſit Deus bonam ſeparationem, ut malam rumperet Conjunctionem:* better a holy diſcord, than a profane concord. Care not for that mirth, which muſt grieve the Holy Ghoſt:

diſclaime that peace, which muſt be at warre with Chriſt. If they refuſe thee, thou knoweſt who will receive thee, *Ioh.* 9.35. When they had excommunicated him, Christ welcomed him. *Feare not them that kill the body*, &c. It is worſe loſing the Lords favour, than thy Land-lords: better part from thy cottage in earth; than thy Inheritance in heaven.

Neceſſary therefore is the acceſſion of *Pietie* to Patience. It is an abhorred ſin to temporize: when a Chaplaine muſt meaſure his ſpeech by his Lords humour, the truth of the Lord of hoſts is abuſed. Againſt oppreſſion he dares not ſpeake, becauſe it is his Lords fault; not againſt Pride, becauſe it is his Ladies: not againſt riot, becauſe it is his young Maſters. He muſt not meddle with the ulcers that ſticke on his great ones conſcience: hell will take that patience. Let them be aſhamed of Chriſt, that care not for his being aſhamed of them. For us, let us plead Gods cauſe, for his ſake that pleads our cauſe in heaven.

Godlineſſe is taken by the Philoſophers in a threefold relation. For Religion towards God, which they held a devout adoration of their Idols. For religion towards their country: when any died for their country, they were ſaid *Piè mori*. For religion towards their parents: ſo *Æneas* was called *Pius*: and for this they gave thoſe additionall names of *Pii*. Our Apoſtle meant it not in this latitude: it muſt here import ſome particular grace, as appeares by the ranke. Yet let us a litttle conſider it in the larger acception. So it is ſuch a gracious habite, as prefers Gods glory before all things, and refers all things to it.

For the former, *Godlineſſe* aimes immediately at the Lords honour, *Matth.* 8. 21. There was one following Christ, but hearing of his Fathers death, he firſt deſires leave to bury him: perhaps he gaped for an executorſhip, or meant at leaſt to thruſt in for an adminiſtration. No ſaith Christ; *let the dead bury their dead*: thou haſt a living father, (let the dead goe) that can give thee a better inheritance. But to bury ones Father is *Godlineſſe*: yes, but ſaith *Ierome*; *Pietatis genus eſt, impium eſſe pro Domino*: to neglect our very Parents when God requires it, is pietie. Himſelfe teſtifies; he that loves father or mother better than me, is not worthy of me. This falls heavy on ſome: the voluptuous loves his wife better; [u] *I have married a wife, and therefore I cannot come. Vxori plus datur quàm Chriſto*: the uxorious husband obeyes his wives precepts, ſooner than Gods. The covetous parent loves his child better than the Lord: oppreſſing Gods children to enrich his owne. So his young ones be warme in the neſt, let Christ ſhake with cold. Love the Lord, and love thy children, or friends: but if neceſſitie enforce the loſſe of one; *In ſuos odium, eſt pietas in Deum, Hieron*: whatſoever thou loſeſt, loſe not the Lord Ieſus. [x] Another ſaid, Lord I will follow thee, but let me firſt goe bid them farewell that are at home, as if any friend were to ſtand in competition with Christ. But we have alwaies ſomewhat to do when we ſhould follow him: as *Eliſha* ſaid to *Eliah*; let me firſt kiſſe my father and my mother; then will I follow thee, 1 *King.* 19.20. *Vriah* was ſo earneſt of fighting the Lords battell; that he would not goe downe to his houſe, nor ſleepe with his beautifull wife. Such a zeale, as prefers Gods ſervice before all other things, that is *godlineſſe*.

For the other; it referres all to Gods honour: in all things that it does, ſpeakes, or ſuffers, it declares a purpoſe of heart to glorifie the Lord. All things and actions are *Ordinabilia ad deum*: *deus finis*, all elſe *ad finem*: what ſhould man deſire more than to ſerve that God who preſerves him? [a] *Whatſoever yee doe, doe all to the glory of God*. This is the end of our creation, the beginning of our ſalvation, the perfection of our happineſſe. Haſt thou wiſedome? referre it to the glory of thy maker: otherwiſe like the Moone, when thou art lighteſt to the world thou art darkeſt to heaven. Haſt thou ſtrength? uſe it to reſiſt Satan, to conquer (not another, but) thy ſelfe. *Væ fortibus ad peccandum*; woe be to them that are ſtrong to ſinne. Haſt thou old age? let thy life grow white with thy haires: leſt thou be *Satur Dierum*, full of dayes and fuller of ſinnes. Haſt thou honour? imploy it to honour him that

hath

[u] Luk. 14.20.

[x] Luk. 9.61.

[a] 1 Cor. 10.31.

hath honoured thee. Haſt thou authoritie? draw not this ſword in thy private wrongs, let it not bee ſheathed in the Injuries of the Goſpell. Haſt thou riches? ſpend them upon *Godlineſſe*; *Pro Pietate ſumptum facere, lucrum eſt.* Say not with *Iudas, Why is this waſt?* but with *David*; [b] *I will not offer to the* LORD *of that which coſts mee nothing.* To this generall *Pietie* there are two enemies, Profaneneſſe and Hypocriſie.

b 2 Sam. 24. 24.

Profaneneſſe: there are two characters of a man truely *Pious*; underſtanding and will: the one in his Science, the other in his Conſcience: commonly this vice bewitcheth them both. As thou doſt ſee thy owne face in thy heart, ſo others doe ſee thy heart in thy face. If a drunkard dare number his ebrieties: the laſcivious, how often he hath beene at the houſe of ſinne; who can blanch this ungodlineſſe! But indeed wicked men have more boldneſſe to appeare ill, than the godly have to appeare good, [c] For *he that departeth from evill, maketh himſelfe a prey*; or as the originall imports, *is accounted mad.* Any man that carries his face toward Sion, is held an hypocrite: he that is aſhamed to doe ill, ſhall be aſhamed for his good. This is not a graine of ungodlineſſe, but ungodlineſſe in graine. Can you lament your loſſes on the ſeas, the wracke of goods in your ſhips; and not the ſhipwracke of a good conſcience in your ſhops? The ſpider never builds, but where are flies: Satan never placeth his neſt, but where is ſtore of theſe ungodly luſts. Let them baniſh profaneneſſe, that ever expect the comforts of pietie.

c Eſa. 59. 15.

Hypocriſie; [d] *Have not I choſen you twelve and one of you is a devill?* I, not another; emphatically, I, καρδιογνώστης, the very *Wiſedome* of GOD. *Choſen*, not entertained offering your ſervice, not admitted as ſutors, but *Choſen*. *You*, not the refuſe people out of the high waies, nor the great Perſonages of the Land; but you, whom I have elected to propagate my Goſpell, how many? *Twelve*; a little number: Chriſts is the leaſt Colledge. *Yet one of you is a devill*; lay theſe particulars together, and ſumme up a hypocrite. *The congregation of hypocrites ſhall be deſolate, Iob* 15. 34. The hypocrite is like *Hoſe's* dough-bak'd Cake, *Hoſea*. 7. 8. Only hott on the viſible ſide. Seeing the fire of GODS Altar, the zeale of the Temple cannot heate them, they are reſerved to bee baked throughly in the Oven of hell.

d Ioh. 6. 70.

Endevour then to ſtore thy heart with *Godlineſſe*: for worldly things, ſay as he did of Eloquence: *Si adſit, non ſperno: ſi abſit, non deſidero*: if they be preſent, I will uſe them, if they be abſent, I doe miſſe them. *Sequere tu Pietatem, cætera ſequentur te*: follow thou *Godlineſſe*, other things ſhall follow thee. [e] *Firſt ſeeke the kingdome of God and his righteouſneſſe*, then ſhall *all theſe things be added to you.* While a man hunts after his owne ſhadow, his backe is upon the ſunne, and ſtill his ſhadow is unovertaken before him: let him turne his face to the ſunne, and travell toward it; his ſhadow ſhall follow him. The profits and delights of this world are but a ſhadow, while a man hunts after them his backe is upon Ieſus Chriſt, that *Sun* of righteouſneſſe; and he can never overtake them: if he could, yet they are but a ſhadow. Set thy face and thy faith toward Chriſt, all theſe ſhadowes ſhall waite upon thee. A Painter had drawne *Iove's* picture, *Iuno's*, and another mans that was his friend. That friend cheapned the other two, and laſt of all, his owne. Nay, ſaies the Painter, buy the other two, and take the laſt into the bargaine. Be ſure of *Godlineſſe*; riches, honours, and pleaſures; all thoſe counterfeits of true happineſſe, ſhall come into the bargaine.

e Matth 6. 33.

Our diſcourſe hath thus farre dwelt on *godlineſſe* in the latitude. In a ſtricter acception, I find it eſpecially conſiſting in two things; Adoration and Imitation of GOD.

Adoration of the true God in a right manner, is *Godlineſſe*. Nature hath written in every heart, that a Superior power is to be worſhipped; though it could not declare, *Cui debitum*; what power that was which might challenge it. Out of this Ignorance ſprung that multitude of imaginarie gods; which Saint *Paul* calls

Dumbe

[f] *Dumbe Idols*. Now he that is dumbe, is alſo commonly deafe: they could neither ſpeake nor heare, *Pſal.* 115.5. *They have mouthes, and ſpeake not: they have eares, and heare not.* To avoid this ſin, God gave an expreſſe Law; *Thou ſhalt have no other Gods but me.* Which negative precept eſpecially forbids foure things. 1. The having no God at all, as the Atheiſts; [g] *The foole ſayes in his heart, There is no God.* 2. The having ſtrange gods, and not the true; as had the Gentiles: gods *according to the number of their Cities*: every twinkling Starre was held a deity; yea, many ſo groſſe and baſe gods, that there were not worſe creatures in the world, except themſelves. 3. The having ſtrange gods with the true, as had the Samaritans; *They feared the Lord, and ſerved their own gods*, 2 *Kin.* 17.33. they *ſware by the Lord, and they ſware by Malcham*, *Zeph.* 1.5. They chuſe new gods; then was war in the gates. 4. The having the true God, but not a-right, according to his will and Word, as Heretikes. For this is the maine difference betweene Hereſie and Idolatry, that ſerves the true God with a falſe worſhip, this ſerves falſe gods with a true worſhip: Both hatefull.

Now ſeeing the principall part of our *Pietie* ſtands in the due and true worſhip of God, it is Satans maine ſtratagem to ſubduce it. If it were poſſible, he would have it himſelfe, and draw us *A Cultu dei debito, ad cultum ſuimet indebitum.* He is proud ſtill: *amiſit celſitatem gloriæ, non ſuperbiæ*; He hath loſt the height of his happineſſe, not the height of his pride. He would be a god, though a helliſh god: a Prince, though it be a prince of darkneſſe. Good Angels refuſe to be worſhipped; when *Iohn* fell at the Angels feet to worſhip him; he ſaid to him, [h] *See thou doe it not.*

But evill Angels deſire it: to this the Devill perſwaded Chriſt; *to fall downe and worſhip him*; he durſt be ſo bold with the Sonne of God himſelfe. Devilliſh impudence! to requeſt him that is worſhipped of the Angels of light, to worſhip an angell of darkneſſe. But Chriſt ſoone choaked him; *Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve, Mat.* 4.10. But howſoever he cannot bring men to worſhip himſelfe immediately, yet he effects this often mediately. If Iſrael will but make a golden Calfe, the Devill findes his owne worſhip in that: If a Papiſt bowes to his crucifix, even here he finds himſelfe honoured. Albeit they ſay, we give the Image no worſhip, think it no god: no more did the Iſraelites thinke that *Calfe* their deliverer out of Ægypt; yet was this a curſed ſinne. They ſay, they worſhip God before the crucifix; but God rejecting that worſhip, it ſtayes in the crucifix. Such another policie had the devill to wound Iſrael; when he preſented to them the whores of *Moab, Numb.* 25. Was only Adultery his aime? No, but Idolatry alſo. *They have beguiled you in the matter of Peor, and the matter of Cozbi, ver.* 18. The matter of *Peor* was wrought by the matter of *Cozbi*; [i] *They went to Baal-peor, and ſeparated themſelves to that ſhame. They joyned themſelves to Baal-peor, and did eat the ſacrifices of the dead, Pſal.* 106.28. *Baal* was the Moabitiſh Idoll, *Peor* a mountain: there they worſhipped, and feaſted, and ate the offerings of the dead. Not of dead men, but of Idols, which are dead things: for God is ὁ ζῶν, *the living God.* But could Satan effectuate this Idolatry in ſuch a people? We reade, *Numb.* 24. *Balaam* itching after *Balaks* gold, hereon he practiſes, and ſhifts ground; as gameſters doe their ſtandings for better lucke; and would faine curſe; but ſpight of his teeth he bleſſeth. Now he ſees, there is no way to make God forſake his people, unleſſe they were firſt brought to forſake him. Therefore it is likely that upon *Balaams* advice, the daughters of *Moab* and *Midian* were brought before the Iſraelites; light houſwives, dancing, friſking, and flaring; their carriage promiſing tractablenes enough, if the other would come on: ſo were they tempted to wantonneſſe with thoſe profeſt ſtrumpets, and by that means to offer up to *Baal-peor*. This was the devils trick to effect that *Art*, by fraud, w^{ch} he could not *Marte*, by open war. Let me a little encreaſe your deteſtation of idolatrous worſhip, that you may more ſincerely worſhip God.

1 It is a pleaſing ſin, therefore more pernicious: few that love it, can be brought to acknowledge it. A Turke beleeves nothing leſſe, than his Alcoran to be Idolatry. A Monke at his Maſſe is ſo farre from thinking himſelfe an Idolater, that hee calls

[f] 1 Cor. 12.2.

[g] Pſal. 14.1.

[h] Rev. 19.10.

[i] Hoſ. 9.10.

himſelfe a Spirituall man. Though nothing be more reproved in Gods Word, and puniſhed in his workes, than Idolatry; yet there is in corrupt nature a ſtrange proclivitie to it. The Prophet calls Idols, [k] *Delectable things: Their delectable, or deſirable things ſhall not profit them.* The Idolater is like a woman inflamed with love toward ſome proper young man: her affection is ſo ſet, that forgetting all modeſtie, ſhee ſends for him, and brings him to the bed of love: [l] *Neither left ſhee her whoredomes brought from Ægypt: for in her youth they lay with her, and they bruiſed the breſts of her virginitie, and powred their whoredome upon her.* Such a whore is the Church of Antichriſt, *Revel.* 17. Whoſe doctrine like the wine of fornications, goes downe merrily, to the intoxication and poiſon of ſoules. Onely the Goſpell hath brought this Land a remedie, no other than the bloud of Chriſt to purge it.

2 It is an impudent ſin, and goes to the furtheſt line of condemnation. It ſtickes not to take Gods bleſſings with the left-hand, and gives them away to his enemies with the right. So the Iſraelites received of God Manna, food from heaven; and then ſacrificed it to Idols. For it is likely that in the Deſart they had no better cheare to feaſt the Devill with, than Manna and water: their beaſts being hardly ſufficient to maintaine their daily ſacrifice to the Lord. God gave them Iewels from the Ægyptians, as wages for their ſervice; they melt them to make a *Calfe.* Yea, Children, that are the chiefe Inheritance on earth; [m] *Happie is the man that hath his quiver full of them:* they ſhall not be aſhamed, when they ſpeake with their enemies in the gates: children, the divided peeces of themſelves; ſo deare, that *Rachel* mourn for them, and *would not be comforted, becauſe they were not:* even theſe they ſacrifices to *Moloch:* [n] *Yea, they ſacrificed their ſonnes and their daughters unto devils; and ſhed innocent bloud of their ſons and daughters, whom they ſacrificed unto the Idols of Canaan:* and the Land was polluted with bloud. But, *what will ye doe in the end thereof? Ier.* 5.31. What? *Therefore was the wrath of the Lord kindled againſt his people; inſomuch that he abhorred his owne inheritance, Pſal.*106.40. *Ephraim* is joyned to Idols, *let him alone, Hoſ.*4.7. Let him alone? O fearefull: when God takes away correction, damnation enters the doores. Sin ſhal now be the wages of ſin, that death and deſtruction may be the wages of both: [o] *Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſinne.* This is fearefull; therefore I conclude this point, as Saint *Iohn* doth his firſt Epiſtle; *Babes, keepe your ſelves from Idols:* Yea, Lord keepe us all from them by the grace of thy Spirit.

You ſee the danger of will-worſhip; let this containe us in the true adoration of God. Worſhip is two-fold; Civill or Religious. Civill, to men, in reſpect of their degrees in the Church, Common-wealth, or private family. In regard of Age, give reverence to the gray-head: of gifts, ſo *Eliſha* reverenced *Eliah:* of place; in Church: ſo Miniſters are to reverence their Biſhops: in Common-wealth, ſo ſubjects muſt give reverence to Magiſtrates: in private family, ſo children owe reverence to their parents, ſervants to their maſters. To God only is due religious worſhip: they write that to the King of *Benin* the people give ſuch reverence, that we ſcarce give more to God. They fall flat on the ground before him, covering their faces, and depart without turning their backes. But to all men give *Summa, ſed Sua:* to God only religious worſhip; who is ſo jealous of his honour that he will not give it to another. Be yee never ſo great, ſtoope to the Lord: honour him that hath honoured you: it is no diſcredite to your worſhips to worſhip God. Chriſt ſtooped low for our ſakes; [p] *He made himſelfe of no reputation, but tooke upon him the forme of a ſervant, and was made in the likeneſſe of men.* What the Barbarians dreamed of *Paul* and *Barnabas, Act.*14.11. *Dii deſcenderunt ſimilitudine hominum*; The gods are come downe to us in the likeneſſe of men. We found true in Chriſt; *God is come downe among us in the likeneſſe of man*; Yea, indeed, a true man. GOD ſaid once, *Gen.*3.22. in deriſion of our folly; *Behold! the man is become as one of us.* But wee may ſay truely, GOD is become as one of us. Hee that was ſo low, is now and was ever the moſt High: Let us adore that bleſſed IESUS. The LORD ſaith, when he bringeth in the

firſt

[k] Eſay 44 9.

[l] Ezek.23.8.

[m] Pſal.127.5.

[n] Pſal.106 37.

[o] Hoſ. 8. 11.

[p] Philip 2.7.

firſt begotten into the world; [q] *Let all the Angels of God worſhip him.* Doe the bleſſed Angels of heaven, and ſhall not men on earth worſhip him? I ſpeake not onely of a corporall adoration, though that alſo be due. *At the Name of* IESUS *ſhould every knee bow, of things in heaven, in earth, and under the earth.* Neither doe I thinke the bowing of knee, at the Name of IESUS, to be a fruitleſſe but harmeleſſe ceremonie. As for their exception, that the bowing more at this, than at other Names of GOD, may breed an errour of advancing the Sonne above the Father and Holy Spirit. Wee anſwer, that the truth of the Sonnes equalitie with the Father and the Spirit, is a myſterie ſo hard for mortall wits to apprehend; that of all errours, that which may give them the moſt honour, is leſſe to be feared. *Bellarmine* obſerves, that moſt Heretickes have denied the Son, none ever denied the Father to be God. But why not bow we as well at the name of Chriſt? if any name bee greater than other, it ſeemes to be Chriſt: for he is called *Domini Chriſtus, Luk.* 2.26. *The Lords Chriſt. Bernard* anſwers; Of all names given to him, ſtill IESUS is the ſweeteſt. Other are names of Majeſtie, this of Mercy: the *Word* of God, the *Sonne* of God, the *Chriſt* of God; all titles of glory; IESUS, of Grace and Redemption. The contemptible name, which *Pilate* ſo ſcoffed at; IESUS of Nazareth, is ſo preached and praiſed; that againſt all Infidels it hath gotten the preheminence above every name. The condemning then of this honour due to IESUS, is rather an argument of ſpite, than an evidence of the Spirit; as it hath beene ſaid truely. To this *Name* all ſhall bow: in heaven, Angels and glorified Spirits: on earth, Men: under the earth, thoſe that bee now dead: for all ſhall appeare before his Tribunall with bended knees. Perhaps by *under the earth*, are meant even devils and damned ſpirits: though they bow not *ſpontanea genua*, yet they ſhall give an extorted adoration. Glorious Angels, bleſſed Spirits, and good Men, have a voluntary geniculation: but the wicked on earth, and fiends in hell, ſhall be forced to it againſt their wils. So was *Iudas*; *I have ſinned in betraying the innocent bloud.* So *Iulian*; *Thou haſt overcome, O Galilean!* So the devils; *What have we to doe with thee, Ieſus thou Son of God? Matth.* 8.29. That evill ſpirit ſaid; *Ieſus I know, Act.* 19. 15. for even the devils beleeve and tremble. Wicked men now trample his bloud, but ſhall one day ſubmiſſively acknowledge his Dominion; *Lord, when ſaw we thee hungry,* &c. *Matth.* 25. But this extorted Confeſſion ſhall be to their Confuſion; *Depart ye curſed.* Thus as every knee ſhould bow, ſo every knee ſhall bow; if not out of faith, yet out of feare. [r] *I have ſworne by my ſelfe: the word is gone out of my mouth in righteouſneſſe, and ſhall not returne; that unto me every knee ſhall bow, Rom* 14.11. *He is God, and ſhall be worſhipped*

This I thought good to urge, becauſe as if we had beene taught to be proud, there is little reverence among us: I am aſhamed to ſpeak it; many ſit in the Church as at a Theater: their hands are too idle to uncover their heads, their knees too ſtiffe to bow to Chriſt. Even to the Goſpell, which muſt ſave them, or they ſhall never be ſaved, their regard is little better than contempt. For ſhame of men, and Angels, where is our reverence? Doe you come hither to give God a bleſſing, or to take it? Will a Petitioner ſue to a Peere with a covered head, or an unmoved knee? [s] *Yee ſhall reverence my Sanctuary, I am the Lord.* If the Law chalenged ſuch reverence, what doth the Goſpell? If the bloud of goats had ſuch reſpect, what requires the Lambe of God, the bloud of our Lord *Ieſus*? What is this, but to *give the ſacrifice of fooles? Eccl.*.5.1. God will dwell with him, *that trembleth at his Word, Eſay* 66.2. Wee tremble like mountaines; yea, *the mountaines quake at Gods preſence,* ſaith the Pſalmiſt: wee are not moved. But as for mee, I will come into thy houſe in the multitude of thy mercies; [t] *and in thy feare will I worſhip toward thy holy Temple* O for one dramme of this reverence! But indeed it is in vaine to bend the knees, with unbended ſoules: it is a poore worſhip, to move our hats, not our hearts. But hee doth beſt, that expreſſeth before men his zeale by his reverence, and commends before GOD his reverence by his zeale. It is fabled, that when *Iuno* on a day had proclaimed a great reward to him that brought her the beſt preſent;

[q] Hebr. 1.6.

Philip. 2.

[r] Eſay 45. 23.

[s] Levit. 19.30.

[t] Pſal. 5.7.

there came in a Phyſitian, a Poet, a Merchant, a Philoſopher, and a Begger. The Phyſitian preſented a hidden ſecret of nature; a preſcript able to make an old man young againe. The Poet an Encomiaſticke Ode of her bird, the Peacocke. The Merchant, a rare hollow Iewell to hang at her eare. The Philoſopher, a booke of ſtrange myſteries. The poore quaking Begger, onely a bended knee, ſaying, I have nothing worth acceptance; *Accipe meipſum,* Take my ſelfe. Some come hither with preſcripts of their owne; they have receits enow already, they care for no more. Other like the Poet, come to admire Peacocks, the gawdie Popinjayes, and faſhioniſts of the time, bluſtring in their painted feathers. Other like the Merchant, preſent Iewels; but they are hollow: come with criticall or hypocriticall humours: like Carpes, to bite the net, and wound the Fiſher; not to be taken. Some like the Philoſopher, bring a booke with them; which they reade without minding the Preacher, ſaying, they finde more learning there, than he can teach them. But *bleſſed are the poore in ſpirit*; that like the Begger, give themſelves to God. *Iuno* gave the reward to him, God gives the bleſſing to theſe. [u] *He hath filled the hungry with good things, but the rich hee hath ſent empty away.* A reverent heart ſhall carry away the comfort: *Godlineſſe* in the humble duſt of Adoration, ſhall be lifted up by the hand of mercy.

Imitation of God followes: for what elſe is *godlineſſe*, but to be like God? We were all made after his Image; that was loſt: now our regeneration is nothing elſe but the repairing of that Image. [x] *Be yee therefore followers of God, as deare children.* True children will imitate their parents: if we doe not follow God, we are baſtards. Follow thy Father, as *Aſcanius* did *Æneas,* though *non paſſibus æquis. It is written, Be ye holy, for I am holy,* 1 *Pet.* 1.16. By nature a *Noah* may beget a *Cham*; *Abraham an Iſhmael*: but in grace, the moſt Holy begets no children but Saints. [a] *He that ſaith he abideth in him, ought himſelfe to walk even as he walked.* He is no member that walks a contrary way to his head. If *Ieſus* goe unto the Mount to pray, and *Iudas* to the Phariſies to betray, he is no Apoſtle, but an Apoſtate. This is *my* way, ſaith Chriſt, the *light of Truth*: if you will goe by *darkneſſe, becauſe your deeds are evill*; wee ſhall never meet, till we meet in judgement. [b] *Be you mercifull, for your Father in heaven i mercifull.* God loves mercy; they that love it not, are not *Godly*. I wonder what hope; oppreſſours of their poore tenants; Vſurers with their forfeitures; contentious men with their Law-vexations; the malicious with their injuries, can have? The Father of mercies hath no children but the mercifull. *Iudgement mercileſſe ſhall be to him that ſhewes no mercy, Iam.* 2.13. The poore man that hath ſmarted with their crueltie, may taſte the ſweets of Gods mercy: Wretched they! this cup ſhall never touch their lips. Have mercie on mee, ſayes the poore wretch to his living oppreſſours; no. Have mercy on me, ſaith the dying oppreſſour to God: No, *Goe ye curſed*; *you* had no mercy on others, there is no mercy for your ſelves. If thou ſee a man unmercifull, be bold to ſay he is *ungodly*.

Thus Pietie conſiſts in the imitation of God: *Pii nomen non meruit, qui Dei exemplum non coluit.* Indeed this name is often uſurped, ſeldome juſtified. There are ſome things, wherein it is no *Godlineſſe* to ambigate a likeneſſe to God. Contend not to be like him in the Arme of his power, for this *Nebuchadnezzer* loſt his kingdome: nor in the finger of his miracles, for this *Simon Magus* was caſt downe, and broke his necke: nor in the face of his Majeſtie, for this *Lucifer* was throwne out of heaven: nor in the Braine of his wiſdome, for this *Adam* was driven out of Paradiſe. But in the bowels of his mercy; according to this wee ſhall be everlaſtingly rewarded. Never did, or ſhall, Man or Angell offend, in coveting to be like God in meekneſſe, in goodneſſe, in charity, in mercy. Imitate his Morals, not his Miracles.

To conclude, let me ſet this marke upon *Godlineſſe*: Prove your ſelves *Content* and I will aſſure you *Godly. Godlineſſe with contentment is great gaine,* 1 *Tim.* 6.6. The Apoſtle ſeeing ſuch univerſall labour for ſmall gaine, thought to winne men with *great* gaine. But what is that? *Godlineſſe?* Here's a paradox will hardly be received: he had need of good Logicke, for this is a hard poſition. The whole world

thinkes

[u] Luke 1.53.

[x] Epheſ. 5.1.

[a] 1 Ioh. 2.6.

[b] Luke 6.36.

thinkes gaine to be godlineſſe, and doth *Paul* ſay Godlineſſe is gaine ? *Michaiah* had not ſo many opponents, foure hundred to one, 1 *King*.22. He ſhall have merchant with his adventures, Land-lord with his fines, Patron with his Simonies, Vſurer with his obligations, Lawyer with his caſes; all ſtriving to confute this, crying out for gaine, as the Epheſians for their Goddeſſe; Great is *Diana* of the Epheſians. Indeed [c] *all men cannot*, and many men will not, *receive this ſaying. You will not beleeve it, though it be told you, Habac*.1.5. This ſaying may, like the *Lord, Pſal*. 14. 2. *Looke downe from heaven, to ſee if any will regard it:* None, no not one. It may goe from Court to City, from City to Country, and ſcarce one of a thouſand will yeeld to it. But as the Bride was decked for her Beloved, *Pſal*.45. in garments of needle-work, and a veſture of wrought gold, with jewels and ornaments: So God trimmes up *Piety*, ſweet and beauteous in her-ſelfe, with rich endowments of honour, pleaſure, peace, and happineſſe; as it were Letters of Commendations, that all might love her. No worldly gaine can ſatisfie mans heart: Iſrael murmured as much when they had Manna, as when they had it not: and rich men are as troubled with that they poſſeſſe, as poore men for that they want. *Iacob* gave *Reuben* a bleſſing, but added, *Thou ſhalt not be excellent, Gen*.49. So God gives the worldling riches, but ſayes, *Thou ſhalt not be ſatisfied*. But when Piety commeth, Content followes it: you found ſmall peace in the world, you ſhall have great peace in conſcience. When Chriſt brought ſalvation to *Zaccheus*, his minde altered: before he did nothing but ſcrape, now hee was all for giving. This was not the firſt day that he ſeemed rich to others, but this was the firſt day hee ſeemed rich to himſelfe. Riches bring contention, *Godlineſſe* brings contentation. Gaine hath often hurt the getters, Piety is profitable to all men. Wealth comes, and a man is not pleaſed: honour comes, and yet he is not pleaſed: the luſts of the fleſh are fulfilled, and yet he is not pleaſed: but when *Godlines* comes, his cup is full: [d] *The lines are fallen unto me in pleaſant places, I have a goodly heritage.* As *Philip* ſaid, *Lord, ſhew us the Father, and it ſufficeth, Ioh*. 14. 7. So Lord, give us *Godlineſſe*, and it ſufficeth. What the rich man falſely uſurped, this certainely affordeth; *Soule reſt, ſat habes*, thou haſt enough. [e] *If the Sonne make you free, yee ſhall be free indeed:* If *Godlineſſe* make you rich, ye ſhall never be poore.

Verſe 7. *To Godlineſſe Brotherly Kindneſſe.*

FOr better method of proceeding in the deſcription of this next Grace, let me guide my diſcourſe and your attention through theſe five particulars. The Connection, Definition, Diſtinction, Concluſion, Application.

First, for Connection and Dependance, we muſt conſider the reaſons why the Apoſtle joyns immediatly to godlineſſe, *Brotherly kindneſſe*. We have three reaſons. 1

1 Becauſe *Brotherly kindneſſe* is the daughter of *Godlineſſe*. He that loves God for his owne ſake, will love his brother for Gods ſake. [f] *Peter loveſt thou mee? feed my lambes.* What you have done to theſe little ones, yee have done to me, *Mat*.25. *Ille bene agit quæ juſta ſunt, qui novit prius ſervare quæ pia ſunt, Greg.* He may beſt be good to his brother, that hath firſt learned to be good to his Father. *Rivus charitatis ducitur de fonte pietatis.* The river of charity ſprings from the fountaine of piety.

2 Becauſe *Brotherly kindneſſe* is the moderatour of *Godlineſſe*. Some mens piety runnes an impetuous pace; ſo faſt that it forgets to ſalute their brother by the way. Thoſe two Diſciples were ſo hot for Chriſt, that they would needs have fire from heaven upon their brethren. As *Iudas* would have hindred *Maries* piety by ſhew

[c] Matt 19.11.

[d] Pſal.16.6.

[e] Ioh.8.36.

[f] Ioh.21.17.

of Charity: ſo the Phariſies overthrew Charity with the ſhewes of Pietie, [g] *They devour widowes houſes, and for a pretence make long prayer.* God loves not ſuch madde zeale, that ſo fixeth the eyes on heaven, that it deſpiſeth to looke on their poore brother on earth. Indeed when ſuch an oppoſition meets us, that either wee muſt forſake Chriſt, or our brother; then himſelfe teacheth us to leave all, and to follow him. But when there is no ſuch neceſſity, God is often contented to depart from his owne right, that we may ſuccour our brother. *Go learne what that meaneth; I will have mercy and not ſacrifice, Matth.9.13.* Mercifull workes to thy brother, are *Pro ſacrificiis, Heb.13.16.* and *Præ ſacrificiis, Hoſ.6.6.* God will forgive the omiſſion of piety, upon good cauſe of fraternall charity. He will ſpare the wife from Church to comfort her ſicke husband; the mother, to releeve her diſtreſſed childe. We have thoſe will runne ſo faſt to a Sermon, that they will not ſtay to give a poore orphant a penny. The true Catholike hath a catholike care: and ſets not the two Tables at variance; both which looke to Gods obedience, as the two Cherubins to the Mercy-ſeat. I know there is a Great Commandement, and another (but) like unto it, *Mat.22.38.* But let not ſacrifice turne mercy ont of doores, as *Sara* did *Hagar:* nor the flames of Zeale conſume the moiſture of Charitie, as the fire from heaven drunke up the water at *Eliahs* ſacrifice. Godlineſſe workes by *brotherly kindneſſe, Gal.5.6.* No man muſt looke ſo high, that he over-looke his brother, *Eſay 58.3.* You faſt and mourne, and I regard it not, ſaith the Lord; *becauſe ye exact upon the poore: Pietatem hanc ego nolo*; Charity is the Kings high-way to heaven: Zeale like *Cuſhi* runs apace, but love like *Ahimaaz,* gets firſt to the King, becauſe it *runnes by the way of the plaine, 2 Sam.18.23.* Only that *Godly* man which is *kinde* to his *brother*, comes with beſt ſpeed to his Maker.

3 Becauſe *Godlineſſe* is proved by *brotherly kindneſſe*; this is our demonſtration that we love GOD. With one and the ſame Charitie we love both GOD and our brother: the difference is in the degrees and reſpects; God for himſelfe, others for him, and in him. There is nothing more eaſie than to oſtent the love of GOD; but the lacke of charitie, is the conviction of hypocriſie, *1 Cor.13.1.* There bee many donations of the Spirit: *Though I ſpake with tongues of men*: ſo many tongues as that divine Poet wrote of Queene *Elizabeth:*

That Rome, Rhine, Rhone, Greece, Spaine, and Italy;
Plead all for right in her nativity.

Yea, *of Angels, Si quæ ſint Angelorum linguæ, Ieron.* If at leaſt the Angels have any language. Yet *if we have not charitie, we are as ſounding Braſſe or a tinkling Cymball.* Like *Balaams* Aſſe, that ſpake to better her maſter, not her ſelfe. Or the Sermon-bell that rings others to Church, while it ſelfe ſtill hangs in the ſteeple, and heares nothing. *Though we had the gift of prophecie*; ſo *Balaam, Saul, Caiaphas* propheceid; yet wanting Charity; the firſt loved gold more than God: the ſecond, his luſts more than his obedience: the laſt condemned IESUS CHRIST. *Though we had all knowledge,* yet wanting Charity; wee might like the Phariſies, open the doore for others, and not goe in our ſelves. *Without Charity we are nothing*; nothing *In eſſe Gratiæ,* how great ſoever *In eſſe Naturæ, Aquin.* Yea, *though we gave our bodies to be burned*; though we not onely ſpeake but ſuffer; not doe, but die. Of all ſufferings death is the moſt terrible, of all deaths, *Burning.* Now *Si tradidero,* If I *give*; not by compulſion, but of mine owne accord: as it is ſaid of CHRIST; *Tradidit ſeipſum, Epheſ.5.2. Hee gave himſelfe. Si tradidero corpus,* If I give my *Body*: not onely ſuffer loſſe of goods, and that is much; [h] *To take joyfully the ſpoiling of our goods:* but calamities in our *bodie*; as the father of lies ſpake truely in this: Skinne for skinne, yea, all that a man hath, will hee give for his life, *Iob 2.4. Si tradidero corpus Meum,* if I give *My* body: not my childes bodie, as *Abraham* offered *Iſaac's*, not onely fleſh of my fleſh, but fleſh that is *my* Fleſh. *Si tradidero morti*; If I give my body to *Death,* not onely to paine and paſſion. Yea, not to a naturall death, this law muſt paſſe upon all men; but to a violent death. Laſtly, to a death ſo violent, that there is not a greater torment; to be roſted and conſumed in the fire; *to be burned.* Here be many acts of patience, of Pietie; yet if we hate our brother, all is loſt. Therefore *Stephen,* when he died for *godlineſſe,* forgot not *brotherly kindneſſe.* [i] *Lord lay not this ſinne to their charge.* As if the want of this would diſcredit the cauſe, or endanger the reward. So did other Martyrs, fetching this example from the Head: *Father forgive them, for they know not what they doe, Luk.* 23. 34. Thus neceſſary is this connexion: [k] he that ſaith he is in the light, *and hateth his brother, is in darkeneſſe ſtill.* If there could be a *godlineſſe* deſtitute of this, it ſhould never bee welcome to Chriſt.

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[g] Mat.23.14.

[h] Heb.10.34.

[i] Act. 7. 60.

[k] 1 Ioh. 2. 9.

2 Secondly, for the definition of this *Philadelphia*; It is a love to the faithfull; to ſuch as profeſſe the ſame faith with us, and by that faith are adopted heires to the ſame God, through the brother-hood of the ſame CHRIST. It is diſtinguiſhed from charitie by the nearentſſe and deareneſſe. By neareneſſe, I meane not locall, but myſticall: *Charitie* hath a great latitude, and is like the heaven that covers all: *brotherly kindneſſe* like the ſunne that ſhines upon the one halfe at one. The firmament ſends influence to more than the ſunne, but the ſunne comes nearer to that object it bleſſeth, than the firmament. By deareneſſe, for the bond of nature is not ſo ſtrong as the bond of Grace. Our creation hath made us friends, and given us amitie: our Redemption hath made us brethren, and given us unitie, *Gal.* 3. 28. *We are all on in Ieſus Chriſt.* Therefore though we are formerly bound, *to doe good to all*; yet here by a new bond, *eſpecially to them that are of the houſhold of faith.* Be good to every man, more good to a Chriſtian, moſt good to a faithfull chriſtian; for thou art tied to him in the bond of the neareſt fraternitie.

Conſider then here the ground of this *Brother-hood,* which is the bond of Adoption. Which if it have power to bind God to man, and man to God; then much more to bind man to man. Religion is a binder, *Evangelium colligit*: the Goſpell hath a combining power, to gather into one fold all the ſheepe of CHRIST, wandring on the mountaines of the broad earth. Friendſhip is a great uniter; it knowes no other language but *Tuus ſum totus*; I am wholly thine. It is ready to exclude thoſe poſſeſſives, *Meum* and *Tuum,* from being any parts of ſpeech, and to drowne all proprietie. Marriage is a great uniter, ſtronger than friendſhip, by Gods ordinance: it knowes no other method but compoſition. Among Pagans it brought two into one lawfull bed: the bride could challenge on her wedding day of the bridegroome; *Vbi tu Caius, ego Caia*; where you are maſter, I muſt be miſtreſſe. Among Chriſtians it goes further; not onely to bring two into one houſe, but two into one fleſh. As God by creation made two of one, ſo againe by marriage he made one of two. But the principall attractive, congregating, and combining power in the world, to draw together heaven and earth, ſea and land, Eaſt and Weſt, Iewes and Gentiles; and to make one of two, of ten, of thouſands, of all, is the Goſpell; the bond of our Chriſtian covenant; which makes us all one in the LORD IESUS. Thus we are compact under the governement of one Lord, tied by the bond of one faith, waſhed from our ſinnes by one laver, nouriſhed by the milke of one Goſpell, feaſted at the ſupper of one and the ſame Lambe, aſſumed by one and the ſame ſpirit, to the Inheritance of one and the ſame kingdome, and ſhall bee brought all to one and the ſame ſalvation.

3 In the third place we come to the diſtinction: there are three ſorts of *Brethren*; by Race, Place, and Grace.

By Race; and: that either by Birth: ſuch as have the ſame parents; ſo *Iacob* and *Eſau* were brethren. Or by bloud; ſo *Abraham* and *Lot* were called brethren, *Gen.* 13. 8. So our bleſſed Saviour was ſaid to have brethren and ſiſters, *Mark.* 6. 3. *Mary* his mother was a pure virgin, as well as after his birth, as before his conception. *Hebridius* the hereticke abuſing that Text, *Matth.* 1. 25. *He knew her not, till ſhe had brought forth her firſt borne ſon*: held that *Mary* had more children becauſe Chriſt was called her firſt borne. But ſo, *Hebr.* 1. 6. He is called *Primogenitus Patris,* the firſt begotten ſonne of the Father: yet, *Ioh.* 3.16. he is *Vnigenitus Patris*, the oney begotten ſonne of his father. So he is called the firſt borne of his mother, not that ſhe had any child after him, but becauſe ſhe had none before him. This word [*Vntill*] onely doth negatively exclude the time paſt, no wayes affirmatively inſinuate the time to come. So *Matth.* 28. 20. I am with you alway, even *Till* the end of the world: he doth not meane to leave us then, but to bee with us for ever, *Act.* 3. 21. The heaven muſt receive Chriſt, *untill* the times of reſtitution of all things: what no longer? yes, and after that reſtoring alſo, 2 *Sam.* 6.23. *Michal* had no child *untill* the day of her death; and it is certaine that ſhe had none afterward. Therefore *Iames* and *Ioſes*, *Iuda* and *Simon*, were Chriſts brethren *Cognatione*, by kindred, *Gen.* 29. 15. *Laban* ſaid unto *Iacob*; *becauſe thou art my brother, &c.* *Laban* was his Maſter, his Vnkle, his Father, yet he alſo calls him *brother*. This is one kind of fraternitie.

By Place, ſuch as are of the ſame nation, *Deut.* 17. 15. Thou ſhalt chuſe a king from among thy *brethren*, that is of thy owne nation; not a *ſtranger*, *Deut.* 23. 20. unto a *ſtranger* thou maieſt lend upon uſurie, but not unto thy *brother*, *Rom.* 9. 3. I could wiſh my ſelfe ſeparated from Chriſt, *for my brethren, my kinſemen according to the fleſh*. So all Engliſhmen are brethren; all in nation, not all in affection. For ſome of them were ſo brotherly kind, that they would have powder'd us: and they have left their ſpawne behind them; that if their power were anſwerable to their will, they would, in kindneſſe, cut all our throates.

By Grace; and this is either common or ſpeciall, that is ſpirituall; by generation or regeneration. In the former reſpect all men are brethren: [l] *God hath made of one bloud all nations of men.* We are brothers by the mothers ſide, they call it the ſurer ſide: all our bodies are from the wombe of one earth, returneable to the bowels of one earth. Brothers by the fathers ſide; all our ſoules are from heaven, inſpired by the breath of one Creator. In the latter reſpect, wee are all brethren in Chriſt. By creation wee have a brother-hood with the creatures; ſo *Iob* calls the wormes his *ſiſters*, *Iob* 17. 14. By renovation we have a brother-hood with the Angels.

[l] Act. 17. 26.

4 You ſee the kinds of this *Fraternitie*; let us now come to the fourth point of the method; to draw ſome concluſions from it. Here conſider two things, the neceſſitie and the practiſe; wherefore wee muſt have it, and wherein it conſiſteth.

The neceſſitie is great: our Apoſtle would not have given it a roome among theſe principall graces, if he had not found it, *Et in ſe dignum, & apleriſque dedignatum*; worthy in it ſelfe, and yet generally neglected. It is worthy in it ſelfe: that vertue which is ranked with *Godlineſſe*, muſt needs be honourable. Here behold Gods great goodneſſe and mercie; who doth not only provide for his owne glory, but mans good. A man would thinke, ſo long as he is ſerved by *godlineſſe*, what ſhould he care whether we ſerve one another with kindneſſe? yes; he eſteemes no man his ſervant, that is not his brothers friend: if we be not kind to our brethren, he values not our *kindneſſe* to him. *David* would little reſpect the peace-offers of the Ammonites, who had ſo villanouſly intreated his ſervants, 2 *Sam.* 10. God abhorrs the Iſraelites chalenge of his paternitie, when they had beaten his ſervants that demanded his rent, and ſlew his ſon. Our *Faith, knowledge, temperance, patience*, concerne our ſelves: our *Vertue* and *Pietie*, God: onely theſe two laſt. *Brotherly love* and *Charitie*, hath he put in for men. See his goodneſſe: of eight he hath given foure to thy ſelfe, allowed two for thy brother, and hath reſerved but two immediately for himſelfe, that owes all. Now albeit this grace be worthy in it ſelfe, yet we are apt to neglect it: therefore our Apoſtle in his two Epiſtles urgeth it foure ſeverall times, 1 *Pet.* 1. 22. Chap. 2. 17. *Love the brother-hood.* Chap. 3. 8. *Love as brethren*; and laſtly here in my Text. Saint *Paul* in his writings thrice, *Romans.* 12. 10. *Be kindly affectioned one to another with brotherly love*, 1 *Theſ.* 4. 9. *Hebr.* 13. 1. *Let bro-*

therly love continue. Diverſe of the fathers in their ſeverall Apologies highly commended this vertue. This inculcating doth inſinuate both the precious neceſſitie, and the common diſeſtimation of it. All ages have complained the want of it The Poet wrote long ſince; *Fratrum quoque gratia rara eſt.* The Prophet; [m] *Take yee heed every one of his neighbour, and truſt yee not in a brother: for every brother will utterly ſupplant, Ier.*12. 6. *Even thy brethren, and the houſe of thy father, have dealt treacherouſly with thee.* Our Saviour; *The brother ſhall betray the brother to death, Mark.* 13.12. The Apoſtle; 1 *Cor.*6.8. *you doe wrong, and defraud, and that your brethren, Gal.*2.4. He tells them of *falſe brethren, privily comming,* &c. He reckoneth it as none of the leaſt exigents he was driven to, to be *in perill of falſe brethren,* 2 *Cor.* 11. 26. now what is ſo frequently taught, at laſt let it be learned.

Let us come now to the practiſe, wherein this *Philadelphia* conſiſteth; and this we muſt conſider negatively and poſitively; *in non officiendo, in proficiendo.* Firſt, what it forbids and debarres, as oppoſites to it, and murderers of it.

Firſt, contentious litigation, 1 *Cor.* 6. 6. *Their is utterly a fault amongſt you, that brother goeth to Law with brother.* How unnaturall is it, for one hand to ſtrike another. Hath Christ made thee friends with God, and wilt thou not be friends with thy brother? *Non erit tibi concordia cum Chriſto, ſi ſit diſcordia cum chriſtiano.* So *Abraham* intreated *Lot*; [n] *let there be no ſtrife betweene us for we are brethren.* So *Moſes* endeavoured to pacifie the two Hebrews, *Act.*6.28. *Sirs, why doe yee wrong one to another, for yee are brethren?* Art thou a chriſtian, and ſeekeſt to undoe thy brother? It's one of the *Abominations*, which Gods very *Soule hateth, Prov.* 6. 19. But the more buſy ſuch deviliſh engines and Incendiaries are to ſeparate us, the more conſtantly let us hold together.

Secondly, an inveterate hatred; which is a moſt degenerate paſſion; to hate the ſon of a mans owne mother? As *Ioſephs* brethren *hated* him, becauſe his father *loved him, Gen.* 37. 4. a fault that coſt them deare afterwards. God loves all his children, wilt thou hate him that God loves? *My delight is in the Saints,* ſaith that royall Prophet, *Pſal.* 16. 3. Let all brother haters know their wretchedneſſe; *he that hateth his brother is in darkeneſſe.* That is miſerable enough, to live in darkeneſſe, helliſh darkeneſſe: but this is not all; for he lives in death, 1 *Iohn* 3. 15. *whoſoever hateth his brother, is a murtherer:* and a murtherer cannot enter into the kingdome of heaven. So that, whoſoever hates another, condemneth himſelfe: and is loſt in a voluntary bloud-guiltineſſe.

Thirdly, even anger it ſelfe is a traitor to this vertue: for as hatred is a long anger, ſo anger is a ſhort hatred malice is nothing elſe but inveterate wrath. [o] *The cauſles anger is in danger of Iudgement.* A cholerick diſpoſition is no excuſe: for as every man is either a foole or a phyſician: ſo every Chriſtian is either a mad-man or a Divine: a mad-man, if he gives his paſſion the raines, a Divine if he qualifies it. When a railing fellow reviled *Pericles* all day, and night in the ſame tune followed him home to his gate: he all this while not returning a word, now commanded one of his ſervants with a toarch to light the brawler home to his houſe. Thus did an Ethnicke: therefore if a brother offende upon ignorance, neglect it: if upon infirmitie, forget it: if upon malice, forbeare it: upon what tearmes ſo ever, forgive it, as thou wouldeſt be forgiven of God.

Fourthly, oppreſſion is a horrible breach of this *Fraternitie.* [p] *Let no man overreach or oppreſſe his brother.* Even the Iew that might take uſurie of a heathen, might not take it of *his brother.* Thus our uſurers common-diſtinction is taken away: for all Chriſtians are *brethren*, and I thinke they deale not with Infidells. Vnleſſe they helpe themſelves thus, that they may take uſurie of Chriſtians becauſe themſelves are none.

Laſtly, a proud dedignation and contempt of their *brethren.* [q] *Thou ſitteſt and ſpeakeſt againſt thy brother, thou ſlandereſt thine owne mothers ſonne.* So the Church complaines, *Cant.* 1. 6. *My mothers children were angry with me.* Wilt thou deſ-

[m] Ier.9.4.

[n] Gen. 13.8.

[1] Ioh.2.11.

[o] Matth. 5.22.

[p] 1 Theſ.4.6.

[q] Pſal.50.20.

piſe him that is CHRISTS brother? Is he vile in their eyes whom the Lord Ieſus bought ſo deare? Wee all grow up together a perfect *man, unto the meaſure of the ſtature of the fulneſſe of* CHRIST, *Eph.*4. 13. The pooreſt ſoule of this brother-hood muſt concurre to make up the perfection of CHRIST. Comfort thy ſelfe thou faithfull ſpirit: they bluſh at thy acquaintance, ſcorne thy companie: but the Lord thinkes himſelfe not perfect without thee.

Thus privatively, now poſitively. This *brotherly kindneſſe* is ſhewed in reprehending thoſe we love. *Non minima pars dilectionis, reprehendere delictum.* [r] Thou ſhalt *rebuke* thy brother, and not ſuffer ſinne upon him; thou ſhalt not *hate* him in thine heart. So that not to rebuke him, is to hate him. *Non fratri iraſcitur, qui peccato fratris iraſcitur, Aug.* He is not angry with his brother, that is angry with the ſinne of his brother. Hate not *virum* but *vitium.* The beſt brotherly love is to the ſoule: love to his body is but the body of love: the ſoule of love is the love of his ſoule. Why did *David* ſo mourne for *Abſalom,* wiſhing to have died for him; but in love to his ſoule? Now much of this love ſtands in a mild reproofe: ſo let us live brothers on earth, that wee may for ever live together brothers in heaven; and bee ſo kind as to helpe forward one anothers ſalvation. There are many other offices of this brotherly love, but they are no ſtrangers to you; it is enough to have named them. Such as helping their poore eſtates: for [s] the *love of God is not in him,* that hath, and refuſeth to give to him that hath not. All are for the brother-hood, but few for their brothers good. Praying for them; this the very firſt words of the LORDS prayer teacheth us; *Our Father;* not *my* father, but *our:* we deſire others ſhould fare as well as our ſelves. Some only pray for themſelves and their families; as the Athenians offered ſacrifice for none but themſelves, and their neighbours of *Chios.* But we have all one father; and therefore he that ſpeakes muſt plead the cauſe of the reſt of his brethren. *I pray not for theſe alone,* ſaith Chriſt, *but for all them,* &c. *Ioh.*17.20. Pray we for others, others for us, as Chriſt doth pray for us all.

I come to the laſt point, that is the application; let this *Philadelphia* dwell ever among us. There be diverſe brother-hoods.

The Papiſts have their fraternities, yea their paternities, their maternities, and their ſiſter-hoods. Ieſuites will not be called *Fratres,* but *Patres;* holy fathers. But in meane time they neglect their owne fathers, they muſt not know them, nor call them ſo. They ſay to him that enters their order; *Quid tibi cum patre?* what haſt thou to doe with thy father? thou haſt no father but the Pope. *Quid tibi cum matre?* what haſt thou to doe with thy mother? Thou haſt no mother but the Church of Rome. *Quid tibi cum fratribus?* what to doe with thy brethren. Thou haſt no brethren but theſe of the ſame order; or haply the Fryers, &c. *Quid tibi cum ſororibus?* what haſt thou to doe with thy ſiſters? theſe now are onely the Nunnes. Here's a brother-hood.

The Schiſmatickes have a brother-hood, and they hold themſelves the onely pure brethren in Chriſt: but they have ill lucke in it, for no body elſe holds them ſo. It ſeemes they dwell by neighbours that have little cauſe to love them, who are thus faine to commend themſelves. They are ſo brotherly kind, that they turne charitie quite out of dores. They will feed at your tables, though they will not brother with you; and they have ſcripture for it; that *Elias* refuſed not the meate brought by an uncleane raven. But if all rich men (for thoſe burres ſticke to no others) were of my mind, ſuch pure, proud, factious and ſcornefull brethren ſhould goe ſeeke their dinners. Albeit they take us for Ravens, I am ſure they are no *Eliah's.* You ſhall never come to taſt their diſhes; and they have Scripture for it; *Not to communicate,* not to drinke with them that are not their brethren; (they meane) at home, and at their owne coſt. He that cannot raile againſt Church governement, is not a gueſt for their tables. Every morſell they cut, they wiſh it were a biſhopricke. Here is a brother-hood, but it is a bad one, a mad one. Theſe are *Nigri*

fratres

[r] Levit.19. 17.

[s] 1 Ioh.3.17.

fratres, that love to ſoote and grime the face of their mother. They are ſo linked to the fraternitie, that let another man fall into their hands, there is no mercie to be expected. Forfeitures fall to them by providence; and it is the mans unworthineſſe for which they undoe him. Impudent wretches, that dare father their wickedneſſe upon Gods allowance! But they that thus deſpiſe the brother-hood of Chriſtians, ſhall be found no brothers to Christ.

Libertines and profane perſons have a brother-hood too: but commonly it is an ale-houſe brother-hood, and their kindred comes in by the pot. And this is no wonder, for bryars and thornes embrace and twine more together than good plants. Saint *Peter* ſaies, *love brotherly fellowſhip*: but theſe two, brother-hood and fellowſhip have ill lucke, they are continually ſeeking one another, but they ſeldome meete. For moſt men are either brothers and not companions, or companions and not brothers. Schiſmatickes are all for the brother-hood, and nothing for ſocietie: Libertines are all for ſocietie, and nothing for brother-hood. Neither of theſe doe well aſunder, happily well both together.

I might touch upon diverſe other brother-hoods brothers of the *Roſy-Croſſe*, Brothers of the *Reconciliation*, brothers of the *Elixar*, chiming, cheating, rather couzens than brothers, more fooliſh than Popiſh, and more knaviſh than either. But let them be buried in oblivion, whoſe very names make a ſtinke.

If all theſe have their brotherhoods, let not us Chriſtians bee behind them. We have all one father, *Mat*.23.9. *Call no man father, for one is your Father in heaven*. All one mother + *Ieruſalem above is the mother of us all*. All one elder brother * *Who is the firſt borne among many brethren*. For our Fathers ſake, for our mothers ſake, for our brothers ſake, for our owne ſake, let us hold together as brethren. I cannot ſay with *Paul*; [t] *Touching brotherly love, yee need not that I write unto you: for yee your ſelves are taught of God to love one another*. There is two much need, there was never more Saint *Iohn*, *Revel*. 3.7. mentions a whole Church, called *Philadelphia*, brotherly-love. Saint *Auguſtine* thought it a fit name for all chriſtendome: for how farre ſo ever beleevers are diſperſed, they are all brethren. All are brethren, but wee that live together in one countrey, are twins. It is therefore a moſt fit name for England and the Lord make England *Philadelphiam*; that every one of us may love another, and Ieſus-Chriſt may love us all.

+ Gal.4.26.
* Rom.8.29.
[t] 1 Theſ.4.9.

To brotherly kindneſſe, Charitie.] Wee are now gotten to the roofe of this ſpirituall houſe, *Charitie*. This is the higheſt round of the ladder: there be eight ſteps, this is the uppermoſt; as neareſt to heaven. It hath a further extent than *Philadelphia*; that is onely to brethren in the ſame faith, this is to all, even to our enemies, *Matth*.5.44. All men love their friends, but Chriſtians love their enemies, *Tertullian*. *Beatus qui amat te, & amicum in te, & inimicum propter te*. *Aug*. It is greater than *faith*, and hope, 1 *Cor*.13. Faith ſhall bring in viſion, viſion ſhall thruſt out faith: Hope ſhall lead in poſſeſſion, poſſeſſion ſhall caſt forth hope. [u] *Above all things put on Charitie*: here are three particulars; the Action, *put on*: the Affection, the robe of *Charitie*: the preheminence; *Above all*. We find a preheminence, if we read *Super hæc omnia, above all*: a neceſſitie, if we read *Ad hæc omnia, To theſe all*. Put it on, as either clothes for covering, or armour for defending. It is a good armour againſt Satans temptations to ſinne, or accuſations for ſinne. Of all men, ſeldome is any great ſinne faſtened on the charitable: how ſhould he ſpeed ill, that hath ſo many prayers! It is a good covering, *Iob* profeſſes that he had *warmed the poore with the fleece* of his ſheepe, *Iob* 31.20. That charitie which keepes the poore receivers body warme, keepes the givers ſoule warmer. Whether it conſiſts *in donando*, or *in condonando*: in bearing and forbearing, in caſe of wrong: in beneficence and giving, in caſe of need. *Put it on*: [x] *wiſedome and treaſures hidden are unprofitable*; this muſt not be hidden as a night-gowne, or cloſſet-robe, but worne. Yea, *keepe it on*; it muſt not be a looſe garment, ſoone on and ſoone off. Charitie, ſome thinke, is a veſture that will quickly be worne out; therefore they ſeldome weare it, unleſſe it be on high daies, and then they give a little to a collection. But it ſhould

[u] Col.3.14.
[x] Eccl.20.30.

be rather like the Iſraelites clothes in the deſart, laſting fortie yeeres. If this grace be wanting, all the former are loſt : *brotherly love is not*, *Godlineſſe* vaniſheth, there is no place for *Patience*, *temperance* is worthleſſe, *knowledge* is obſcured, all *Vertue* pineth away. Oh that now your hearts, like thoſe two diſciples going to *Emaus*, had this doctrine of *Charitie*, burning within you. Here for methods ſake conſider we the motives to it, and the materialls of it. The motives are deduced from the neceſſitie, the dignitie, the commoditie, the danger of neglecting it. The neceſſitie muſt be conſidered in reſpect of God, of our ſelves.

Methode.

The neceſſitie of it in reſpect of God, appeares by his charging us with it, both in the Law and in the Goſpell, *Levit.* 19. 18. *Iohn* 13. 34. But how then does CHRIST calls it a *New Commandement*. It is anſwered ; *vetus ratione veritatis, novum ratione uſus*. It is old in regard of the truth, new in regard of the uſe. Papiſts thinke it too new ; they will be brotherly kind to their owne tribe ; love none but thoſe that love them. They affect ſome new things, dethroning of Princes, &c. but not this. Sectaries thinke it too old, they will none of charitie : they love no old thing, but *Adams* old ſinne of diſobedience. Poore charitie cannot find a boſome to reſt in ; it is too new for ſome, and too old for others. *Paul* bids us *put it on*; but ſome thinke it too coſtly a garment, and will not become them. The Poet hath a fable, that an old man travelling with his little ſonne, and having but one beaſt betweene them ; the father did ride and the child went a foote : then the people exclaimed and ſaid he was an unkind father, who being of able limbes would take his eaſe and put his tender ſonne to trudge by him. Hereon he ſet up his ſonne, and went a foote himſelfe : then they called him kind dotard, that would let a young boy ride, while his aged father travelled by him. Hearing this, he got up with his ſonne, they did both ride : now the people railed on him for an unmercifull man to his beaſt ; ſaying, they might ride by turnes. Then they lighted both, and would neither ride ; now the people began to laugh at them, that both would lead an empty beaſt, and goe on foote themſelves. Laſtly when hee ſaw that nothing could pleaſe them, he went and drowned his beaſt ; and loe, now he was derided moſt of all. This is *Charities* lucke : the old man tells the young that he ought to be charitable, becauſe he is comming into the world, and hath his fortunes before him. The young man, tells the old, that he ought to bee charitable, becauſe hee is going out of the world ; that hee may well ſpare his clothes that is going to bed. The father and ſonne conclude, that if they ſhould both be givers, this were the way to over-load charitie ; to make others rich, and themſelves beggars. When neither of them gives, but leave charitie emptie, the world curſes them for miſerable wretches. Laſtly, they conſent to drowne poore charitie in the gulfe of covetouſneſſe : and make open profeſſion to the world, that they will not be troubled with ſuch a vertue. Becauſe thou canſt not content all men, wilt thou refuſe to pleaſe God ?

The neceſſitie of it followes, in reſpect of thy ſelfe. Things of greateſt uſe ſhould bee of greateſt eſtimation. Thou wouldeſt know if thou breatheſt Chriſtian ; the ſigne of it is thy *Charitie*. This is the pulſe of *Faith* ; Saint *Iames* his demonſtration : [y] *Shew me thy faith by thy workes*. This is the beſt teſtification of thy love to God, ſaith Saint *Iohn*. True religion muſt be conſidered both *Quoad extra*, and *Quoad intra* : ſo it is defined, *Iam.* 1. 27. *Pure religion and undefiled before God is this, to viſite the fatherleſſe and widdowes in their afflictions, and to keepe himſelfe unſpotted from the world.* Here is a deſcription of it ; *Quid in ſe, quale in alios.* In it ſelfe it is *Religion*, a binding qualitie ; and hath three proofes : by nature, it is *Pure* : by qualitie, *undefiled* : by object, *Before God*. Now *Quoad extra*, for the effects ; theſe are two : *Innocencie* in our ſelves, *Charitie* towards others ; releeving the widdow and Orphant. Religion is not only contemplative ; but the greater part of it, like the Mathematickes, is in demonſtration. There can be no aſſurance to thy ſoule, that thou art in GODS favour without *Charitie*. Indeed faith is the life of a Chriſtian ; but the breath whereby he is knowne to live, is *Charitie*, [a] *Though I beſtow all my goods to feed the poore, and have not charitie, it profiteth me not nothing.* But may there be

[y] Iam. 2. 18.

[a] 1 Cor. 13. 3.

be a giving away of our goods to the poore, without charity? Yes; obſerve in thoſe words five degrees: 1. *Si impertiam*, it is a good mans part to lend, *Pſal* 37.26. *He is mercifull and lendeth:* but here *though I give*; wheras moſt men open their hands only to take: *give*, and give freely without expectation of repayment. 2. *My own*, not anothers: for many will cut large ſhivers of anothers loafe: but *my* goods, *Eccleſ.* 11.1. Caſt *thy* bread on the waters. 3. *All* my goods; not a little ſuperfluitie, not a competent portion, no nor yet a great ſumme; but *all*, *Mat.* 19.21. Behold, we have left *all*, and followed thee. 4. Not to the rich, but to *the poore*, ſuch as have need, with a diſcreet election of objects for bounty, *Eſay* 58.7 Breake thy bread to *the hungry*. 5. *To feed* the poore, not to feaſt them; not ſuperfluouſly, but neceſſarily. Yet a man may doe all this out of oſtentation, curious ambition, or idle prodigality; and not from the internall habite of charity, which is a gracious love to Chriſt and his members: and the *Hoc aliquid, hoc multum, hoc totum nihil eſt*: This ſomwhat, this much, this all, is nothing at all with God. Thus neceſſary is Charity, without which *Aut non habentur cætera, aut fruſtra habentur omnia*; A man hath nothing in ſubſtance, or all things without comfort. A certaine King of Northumberland in that great controverſie about Eaſter; ſome alleaging for *Peter*, others for *Iohn*; bethought himſelfe that *Peter* was the Porter of heaven-gate; therefore reſolved to take that ſide, ſaying, he would make the Porter his friend, that when he came thither he might be ſure to get in. Whatſoever he dreamt of *Peter*, doe thou by Charity make Chriſt thy friend: he is *Ianua vitæ*, the doore of everlaſting life; he muſt let thee in, or there is no entrance for thee. Yea make him thy friend, for hee is the Lord of the kingdome. Thus alſo are the poore made [b] *thy friends*, ready to *receive thee into everlaſting habitations*.

2 The Dignity followes. It is *munus regale*; yea, *opus divinum*, a royall office, a divine practiſe. Mercy or charity is the ſole worke communicable to man with God. The Lord is content to acknowledge himſelfe the charitable mans debtor; *He hath lent to the Lord, and he will pay him againe*, *Prov.* 19.17. But ſtill this payment is not deſerved of man, but conferred of God. It muſt needs be an excellent thing, that brings God to an acknowledgement. There is an Vſury in the world much applauded, more defended, moſt of all practiſed; the very ſhame of Chriſtendome. It was a ſhame for a Galatian to be a circumciſed Chriſtian: it is more ſhame for a Chriſtian to be a baptized Iew. It is a Iewiſh ſinne, ſend it backe to the owners: we trafficke many things, it were a bleſſed ſhip that could quite tranſport Vſury. I will tell you of a lawfull Vſury, (not that the world runs mad upon, but rather runs from) a practiſe that needs no patron to defend it, it will reward and protect it ſelfe. *Fænerare, non fratri, ſed Domino: hæ enim uſuræ regnum, illæ gehennam præparant*, *Chryſ.* Put forth thy goods for uſury to God, not to thy brother: that Vſury ſhall bring thee a kingdome of peace; the other ſhall procure thee a place in torment. Below perhaps thou contenteſt thy ſelfe with ten in the hundred, above thou ſhalt have an hundred for one. Now if it be true, that [c] *the borrower is a ſervant to the lender*; then by lending to him, in charitie to his, after a ſort we have a hand upon God himſelfe. And this is the dignitie of charity, the great acceptation with God: ſo Chriſt honours it, *Matth.* 25. *Come yee bleſſed* &c. excellent grace, that is ſo gracious with Chriſt!

3 The Commodity of it followes; It ſecureth all, it encreaſeth all, it bleſſeth all. It ſecureth all; like an Ambaſſador by lying Lieger abroad, it makes all ſafe at home. It deriveth from the poore this prayer; God bleſſe your ſtore: it deriveth from God this bleſſing, [d] *I will abundantly bleſſe thy proviſion*. It encreaſeth all: it makes friends; praying friends; as they beg of thee, ſo they beg of God for thee. For a benefactor is a petty creator: thou giveſt a penny, it is his patrimony. Their devotions are ſent up to heaven for thy bleſſing: and as the Biſhop told *Monica* weeping for her ſeduced ſon; *Fieri non poteſt, ut filius iſtarum Lacrimarum pereat*: It cannot be that the ſon of thoſe teares ſhould ever periſh. So be comforted in thy charity; *Fieri non poteſt ut filius iſtarum precum pereat*; It cannot be, that they for whom are ſent up ſo many praiers, ſhould ever periſh; it leaves behind thee an everlaſting memory; living thou art honoured, dead well reported; *Hee hath given to the poore, his righteouſneſſe endu-*

[b] Luke 16.9.

[c] Prov. 22.7.

[d] Pſal. 132.15.

Pſal. 112.9.

reth for ever. Thus Charity, ſayes *Chryſoſtome*, is *Ars quaſtuoſiſſima*, the moſt gainfull art; it is a field ſowen, the crop is thine. [e] *He that ſowes bountifully, ſhall reape bountifully:* How bountifully? Chriſt anſwers; a meaſure heapen, and ſhaken, and preſt together, yet running over. It bleſſeth all: a maine act of piety in the Law was Sacrifice, a maine act of piety in the Goſpell is Charity. This is an Evangelicall *Sacrifice, with which God is pleaſed, Heb.*13.16. Now the poore are the altar whereon wee muſt offer this ſacrifice. Charity ſanctifies all: *Give, and all ſhall be cleane to you:* you ſhall have *new bags*, which wax not old, *new garments*, which ſhall never be worne out, *new gold*, which cannot be ruſted, *Luke* 12.33. God is loth thou ſhouldeſt loſe thy wealth, therefore bids thee truſt him with it: *Non erit remotius, ſed certius*; It ſhal not be further from thee, but ſurer to thee: The Omnipotent ſhall keepe it for thee that art impotent: no theefe can breake into heaven, to ſteale it from thee: it is out of the reach of the moſt mercileſſe oppreſſour. Thou ſayeſt, I truſt in Chriſt to be ſaved: now dareſt thou truſt him with that precious jewell, thy ſoule; and not with thy baſe worldly traſh?

4 Laſtly, the danger of neglecting Charity, is the Curſe; *Goe yee curſed,* you did not releeve me, *Mat.*25. If thou being rich wilt not give to the poore, he that is the moſt *Rich* will give nothing to thee. Hee that ſtoppeth his eares at the crie of the poore, ſhall crie himſelfe and not be heard, *Prov.* 21.13. *Shouldeſt thou not have had compaſſion on thy fellow ſervant, as I had pitie on thee? Matth.*18.33. There is judgement mercileſſe to the unmercifull, *Iam.*2.13. If any man thinke the omiſſion of this dutie to be too ſeverely judged; *Chryſoſtome* anſwers, that as it is a kind of homicide to take away from the poore; and he that doth it is *vir ſanguinum*, a man of bloud. So not to give to the poore is litle leſſe: for two wayes is a lamp put forth; either by blowing it out, or by not powring oyle into it. He that can ſave, and will not, kils: ſo that the very want of charity is murther. This danger will be found great, *Matth.* 25. they are not arraigned for want of juſtice, nor for want of wiſdome, nor for want of temperance; but for want of *Charitie*. Now when a ſcholler is to be oppoſed for his degree, and but one queſtion to be asked him; if hee knew it before, hee would perfectly ſtudy that. We know that one queſtion will then be asked us; it is concerning our *Charitie*; let us ſtudy that throughly, that we may anſwer it well before the Iudgement-ſeat of Ieſus Chriſt.

I come from the Motives, to the Materials, wherein this externall and practicall part of *Charity* conſiſts. They are theſe; who, what, to whom, whereof, and how.

I Who muſt give charitably: it ſeemes this charge belongs onely to the rich. [f] *Charge them that are rich in this world,* &c. There is none ſimply rich, but God. *Craſſus* thought himſelfe not rich, till all Rome was poore to him: yea unleſſe *Ex fructibus*, he could maintaine an armie of fortie thouſand men, out of the very revenues and ſurpluſage of his eſtate. But as *Nemo miſer niſi comparatus*; So none is properly rich, but in regard of the poore. Some thinke they are called *Divitiæ Iniquitatis, quaſi Inequalitatis*; The riches of Iniquity, that is, of Inequality: ſome have more, ſome leſſe: let them that have moſt, give moſt; let them that have little, give of that little. A rich Phariſie may give abundantly, but the poore widow muſt caſt in her two mites. A man may be, not *Dives in ſeculo*, yet *dives in Domino.* [g] *So he is that layeth up treaſure for himſelfe, and is not rich towards God:* Whereas other may be *rich in good workes, 1 Tim.*6.18. If there be a willing minde, it is accepted according to that a man hath, not according to that he hath not, 2 *Cor.* 8. 12. Therefore the labouring-man is not priviledg'd from this dutie; [h] *Let him labour with his hands, that he may give to him that needeth.* Though he may plead, that wife and children are bills of expences; yet *Luke* 3.11. *Let him that hath two coats, impart to him that hath none:* Not one out of a whole wardrobe, but one of two. If thou have little, be not afraid to give according to that little, *Tob.* 4.8. Thy family ſhall not want, but be kept warme with the bleſſing.

What muſt be given, not words, but deeds: a charitable heart hath a helpefull hand. The good mans charity ſhould dwell, as it is ſaid of the Dutch-mans wit, at his finger-

[e] 2 Cor.9.7.

[f] 1 Tim.6.17.

[g] Luke 12.21.

[h] Epheſ.4. 28.

finger-ends. They for exquiſite workes, we for mercifull workes. To good deeds onely ſtands open the gates of Heaven.

3 To whom extends our charitie; this munificent part of it to the poore. Wee favour and feaſt thoſe who are recommended to us by their owne greatneſſe: Who feaſts thoſe that are recommended by CHRIST? [i] When thou makeſt a feaſt, call the poore, lame, blinde; and thou ſhalt be bleſſed, for they cannot recompence thee: but God will, at the reſurrection of the juſt. *To doe good to them that doe good to us, Luke 6. 33.* Such kindneſſe a man may take up in the ſtreets of Turkie. But how if they be vagrants and lewd perſons? yet be charitable to them, for theſe reaſons: 1. It is better one unworthy creature ſhould receive, than ten worthy ſhould miſſe. The graceleſneſſe of ſome beggers is too true, but many make this a generall excuſe to ſpare their purſes. Thy owne conſcience in this is thy beſt guide. 2. Thy reward is not loſt, though thy gift be fallen like good ſeed upon bad ground. Thy harveſt is not in the man, but in Chriſt; not on earth, but in heaven. As our Saviour ſaid, *Luke* 10.6. When ye come to an houſe, ſay, Peace be to this houſe. If the Son of Peace be there, your peace ſhall reſt upon it: *If not, it ſhall turne to you againe.* So if the poore man be good, thy almes ſhall doe him good: if not, thy charity ſhall turne to thee againe. Howſoever the man be evill, yet the Lord is good. The unworthineſſe of the receiver, takes not away the reward of the giver. [k] When they were ſicke, I humbled my ſoule with faſting; *and my prayer returned into mine owne boſome.* I prayed for them, I was heard for my ſelfe. If thy charitie doe them no good, it ſhall doe thee good. 3. Dutie bindes us to give obedience to evill Princes, in conſcience of GODS ordinance. And as an evill ſubject ſerves GOD for his Princes ſake, ſo a good ſubject ſerves his Prince for GODS ſake. Thus obedience is given, if not *Principi*, yet *Principatui*; If not to the Perſon, yet to the Office. So becauſe GOD commends and commands charitie, wee muſt give though to evill men: *Do homini, non moribus:* Wee give to the man, not to the manners. Hee is a man, his Maker will requite mee: hee is a Chriſtian, I know where to fetch my reward.

4 Whereof muſt we give, not evill gotten things, but our owne. *Quod dediſtis, dicitis; non quod abſtuliſtis. Quærit Deus dona, non ſpolia, Ambroſ.* You talke of what you have given, not what you have taken away: GOD requires gifts, not ſpoiles. As the Iewes bought a burying place for ſtrangers with the bloud of CHRIST: ſo many build Hoſpitals for children with their fathers bones. Thus one laughes that receives, but another weepes that loſes: And perhaps his imprecations that is impoveriſhed, will come ſooner to Gods eares, than his apprecations that is releeued. I would not have one poore mans juſt curſe, for many poore mens good prayers. [l] *The cryes of the poore* againſt their oppreſſours, *enter into the eares of the Lord of Sabbath.* This crie comes from the more ſenſible ſoule; not alwayes from the ſpirit of bitterneſſe, but from the bitterneſſe of ſpirit. When the oppreſſour hath built his Almes-houſe, and hopes by their perfunctory devotions to bee admitted to heaven; the curſes of the undone wretches knocke him downe to Hell.

5 Laſtly, how we muſt give, and this may be conſidered in five circumſtances.

1 Cheerefully; *As thou haſt gotten, give with a cheerefull eye, Eccleſ.35.10.* A good countenance refreſheth the poore mans minde, as well as the almes doth his body. Thoſe liquours of oyle or wine that powre out themſelves, and drop of their owne accord and maturitie from their native places, are better than they that are preſſed, and ſqueaſed out by violence. Give without preſſing; *the* LORD *loves a cheerefull giver.* This is *Duplex eleemoſyna; & quia damus, & quia hilariter damus:* The good is doubled by cheerefulneſſe. Chryſoſt.

2 Diſcreetly, not with confuſion. *Quod quotidiè fit, moderatè fiat, Sen.* Give ſo to day, that thou mayeſt give to morrow. Confine not thy charity to the twelve dayes. The charitable man keepes Chriſtmas all the yeere; gives ſo at once,

[i] Luke 14.14

[k] Pſal. 35.13.

[l] Iames 5.4.

that hee may give ſtill: as wee ſow the furrow, not by the buſhell, but by the handfull,

3 With a right intendment; not for thy glory, but for Gods glory, *Chryſ.* The Phariſaicall giver, *Dat ſibi, non Domino*; gives to himſelfe, not to God: hee aimes at his owne praiſe: what reward can he looke for? Let him pay himſelfe.

4 Opportunely: for *Quantum moræ addis, tantum dono detrahis, Sen.* The more delay in giving, the leſſe honour in the gift. It is an uncharitable charity, when men will give nothing to the poore, but what they cannot make uſe of themſelves. The mouldineſſe gives their bread, the Fly gives their meate, the Moth gives their garments. CHRIST hath not their *Superflua, ſed reproba*: though it be courſe, let it be wholeſome; know thy beſt things come from Chriſt.

5 Laſtly, before thou give thy goods to the poore, give thy ſelfe to God. No mans workes can pleaſe God, unleſſe the perſon of the worker be firſt acceptable to him. So *Cain* offered to God *Sua non ſe*, his goods not himſelfe. *Non tua des, & teipſum detineas*: doe not afford thy riches, and with-hold thy ſelfe. *Ananias* kept backe part of the portion, he had better have given nothing. He could never finde in his heart to beſtow his eſtate on the poore, that denyes to conſecrate himſelfe to CHRIST. Some pretend that they have given themſelves to GOD, but they will not part with any thing of their eſtates: but the Devill confutes them, *Iob* 2.4. Thy riches are nothing to thy ſelfe: ſpare one, ſpare both. By charity, give part of thy wealth to the poore, by faith, give thy whole ſelfe to Chriſt.

Auguſt.

Applicat.

Now ſhall I live to eat the labours of mine owne hands, to ſee this Sermon performed? I will not flatter you with the worlds age, as man doth himſelfe with his: but ſay, it is old, exceeding old, white haires are upon it. Why? *Charitie is cold.* [m] *Give them, O Lord; what wilt thou give? Give them drie breſts and a miſcarrying wombe.* Wee have drie breſts, there is no milke of charitie in them: and a barren or miſcarrying wombe, not able to bring forth the comfortable iſſue of good workes. *Charitie* is a new commandement, and moſt men thinke it a new faſhion. The Ieſuites ſay we have tranſlated *Charitie* out of our Bibles: but this is their old figure of lying; we finde it frequently in our Bibles: I would to God neither wee nor they had tranſlated it out of our hearts. The Romiſt have a Shee-Saint, called Saint *Charitie*: they beg for her, and get faire Ditions and Additions of patrimonies to her Temple, or rather indeed to themſelves. Let me begge for *Sancta Charitas*, no woman but a divine and heavenly grace, and that not more for her ſelfes-ſake, than for your owne ſoules. We build great houſes, but not for Charitie: many build as *Vacia* did, a corner for himſelfe; deſolate places where they may *Latere*, not *Vivere*. Great men convey their charitie out of the Countrey, in a Caroch up to the Citie: and here contrive it into three or foure inhoſpitable roomes. Perhaps they keepe ſolemnely their owne birth-dayes, like *Herod*: but at Chriſts Birth-day they are gotten aſide. They honour their owne memories, whoſe lives are not worth a ſmile: but not his without whom they had better never beene borne. *Rapit aula, rapit alea*: Yea, with ſome the chimney of Charitie is made a moveable, and carried in their pockets. *Charitie* is dead, yet let us mourne for her, though it were as *Rachel* did for her children, not to be comforted becauſe ſhee is not. And albeit ſhee never returne, let us give her a Fare-well; *Vale Charitas*, Farewell ſweet Charitie. Though wee never ſee thee againe on earth, wee ſhall one day meet thee in heaven, and finde thee in the boſome of Ieſus Chriſt.

[m] Hoſ. 9.14.

Seneca.

VERSE 8. *For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitfull, in the knowledge of our Lord Ieſus Chriſt.*

OUr Apoſtle hath led us from vertue to vertue, as one directs a traveller from towne to towne, till he comes to the deſired Citie, [n] *They goe on from ſtrength to ſtrength, till every one of them appeareth before God in Sion.* H hath ſhewed us a golden chaine, the firſt linke whereof is *Faith*, and the laſt is *Charitie.* Now we ſay that we have them all: have you? then know that *If they be in you, and abound,* they ſhall keepe you from *unfruitfulneſſe* in your profeſſion. To prove *Sanctimonium cordis,* bring *Teſtimonium operis:* let your outward life witneſſe your inward grace.

Me thinkes, I find in this verſe three myſticall members of a Chriſtian: his *Heart,* his *Hand,* and his *Head.* 1. *If theſe things be in you and abound;* there is his Heart. 2. *They make you that yee ſhall not be barren nor unfruitfull:* there is his Hand. 3. *In the knowledge of our Lord* IESUS CHRIST: there is his Head. His Head conceives CHRIST, his Heart containes CHRIST, his Hand brings forth CHRIST. 1. His Head, like *Mary,* conceives the *knowledge* of devotion; being illuminated by the Holy Ghoſt. 2. His Heart travells in birth of it, growing in grace, and growing in ſpirit, till he be delivered. 3. His Hand, that is his life; like a mid-wife, helpes him to bring forth that bleſſed iſſue. His Head is enlightned, his Heart is enlarged, his Hand is enlivened.

If theſe things be in you and abound. I will not Martyr the Text, but begin as the Apoſtle begins, with the Heart. Wherein I conceive foure particulars; the ſeed, the ground, the ſowing, and the growing. 1. The ſeed, ταῦτα, *theſe things.* 2. The ground, ἐν ὑμῖν, *In you.* 3. The ſowing, which makes them ὑπάρχοντα, to *Be* in you. 4. The growing, καὶ πλεονάζοντα: ſo in you that they *abound* and thrive. Firſt, for the ſeed, and herein obſerve two things.

Firſt, we make choiſe of our ſeed, and allow it good; or elſe expect no good harveſt. He that ſowes cockle, lookes not for wheate: of tares caſt into the ground, we think it impoſſible to find barly. [o] *Whatſoever a man ſowes, that ſhall he alſo reape.* Who can wonder to ſee him reape a curſe, that hath ſowen a curſe! Thus it often commeth to paſſe, that the matter of ſinne is read in the puniſhment; as the croppe is a remonſtrance of the ſeed. Doth *Adam* ſow the ſeed of ambition, aſpiring above a man? he is brought ſo low as to be beholding to the beaſts for apparell; there's the croppe. *Caine* would not offer *Abel* a reaſting place on earth, therefore the earth ſhall allow him none. *Rehoboam* would make his finger heavier than his fathers loynes: therefore his loynes ſhall be made lighter than his fathers finger. *Samuel* hewing *Agag* in peeces, ſhewed him the harveſt of his owne ſeed: [p] As thy ſword hath made woman *chidleſſe,* ſo ſhall thy mother be *childleſſe* among women. If *Gehaſi* will take *Naamans* iniquity he ſhall take *Naamans* leproſie, *King.* 22.38. The dogges licked up *Ahabs* bloud; why? *Ahab* had ſo ſerved *Nabaoth,* *Hoſ.* 4.12. You have gone a *whoring* from your God; therefore, Ver. 13. Your daughters ſhall commit *whoredome,* and your ſpouſes *adulterie.* [q] When they ſhall ſay, wherefore doth the Lord

[n] Pſal. 84.7.

[o] Gal. 6.7.

[p] 1 Sam. 15.33.

[q] Ier. 5.19.

theſe things unto us? they ſhall be anſwered; as in their *owne* land they did worſhip *deos non ſuos, ſtrange* Gods: ſo they ſhall worſhip their *owne* God *in terra non ſua,* in a *ſtrange* land. Whoſoever ſowes evill ſeeds, either *in Quali* or *in Quanto* ſhall reape evill fruites.

Therefore the ſeed muſt be *theſe things*: let us ſow holineſſe of life, that wee may reape the life of holineſſe. It is Gods mercie that every ſinne is not *Benoni,* the death of the mother; that the ſeed of luſt does not burne up the ground: that earthineſſe does not like a grave bury the ſoule: drunkenneſſe like a deluge, drowne the ſpirits; and Epicuriſme like an infected aire, choake the vitall breath. It is a wonder that the very element of Gods fight not againſt him, whoſe ſinnes fight againſt the maker of elements. *Paul* tells us, 1 *Cor.* 15. that wee muſt all die, and all riſe againe: and compares us to ſeed ſowen in the ſpring that is reaped in the harveſt. If therefore thou wouldeſt reape a glorious body, ſow a gracious body. *Theſe things.*

Secondly, we muſt have *Theſe, All* theſe; not one or two but all. It is not enough to have faith, and leave out vertue; not knowledge without temperance, nor pietie without charitie. If thy journey be eight miles, and thou give over at the ſecond or third; thou wilt fall ſhort of heaven. Many will be contented with ſome, but few will embrace all. Men deale with God, as for their Tythes, ſo for their lives, [r] Let him that is taught communicate to his Teacher, *in all his goods.* Εν πᾶσι? *In all?* nay put out (*In omnibus*) this *In all,* and we will compound with you, *Deut.* 5. 33. You ſhall walke in *all the waies* of the Lord. In *all?* nay put out this ſame (*All*) and we will conſent to you. There are few that ſay; [ſ] *All that thou commandeſt us,* we will doe. *Vende omnia,* Sell *all* thou haſt, and give to the poore; this the world thinkes moſt unreaſonable. He that hath not all ſaving graces in ſome meaſure, hath none in any meaſure. The Romiſts are ſo ſlaved to their ſuperiours, that they will doe all they are commanded by them. As a deſperate Roman ſaid of *Catiline;* whatſoever he bids me, I will doe. But ſaies another, how if he ſhould bid thee fire the Capitol? he anſwers, *Catiline* will not bid it; but if he ſhould, I will doe it. So they muſt doe all the Pope chargeth them: but how if he bids them fire the Senate, blow up the Parliament? they ſecretly reply, he will not command it; but if he ſhould we will doe it. They give not this obedience to God: he chargeth them not to *touch his anointed ones;* againſt this they have their exceptives. But againſt the Popes *mandamus,* there is no queſtion, no exception, and from it lies no appeale. How inſatiable mans deſires are of this world! give *Alexander* kingdome after kingdome, he will not reſt till he have all. If a covetous man had all the houſes; if a Citie given him, hee would rifle for the goods in them: if hee had all the Gold and Iewells, hee would alſo require the garments: if hee had the Citie, hee would alſo challenge the ſuburbes: yea, All could not ſatisfie him. But how little grace contents us; one or two, as *Ioaſh* ſtroke the earth but thrice. 2 *King.* 13. 18. wee take inſatiably of earth, very moderately of heaven; as if we were afraid to have too much grace, and that it would but trouble us.

[r] Gal. 6. 6.

[ſ] Ioſh. 1. 16.

In you. Wee ſee the qualitie of the ſeed, now let us conſider the nature of the ground. Mans heart is the ground for Gods ſeed: holy ſeed requires holy ground. This ſeed is caſt in by the eare: for *Niſi prius Deus fuerit in aure, non erit in ore, non in corde:* unleſſe God firſt come in by the eare, he will not be in the mouth, nor in the heart. But if it ſtay in the eare, and goe no further, it will not fructifie, *Math.* 13. The eare is like a pipe, made to convey water, not to containe it. The heart is that home where it ſhould dwell: as *Mary* laid up Christs ſayings *in her heart.* But as *corde mobili nihil mobilius*: ſo *corde nobili nihil nobilius*: an inconſtant heart is the baſeſt of things, a faithfull heart the nobleſt. Every heart is not fit ground for this ſeed: therefore (ſeeing I am falne upon the metaphore) be pleaſed to conſider how this ground is prepared: and to ſpeake in the phraſe of husbandrie; it muſt be fallowed, ſtirred, and laid up, before it be ſowed.

Auguſt.

It muſt be fallowed: the word preached is the plough to breake it up. It is broken

ken up by the Law, ſowed by the Goſpell: break it up by *Moſes*; ſow it by IESUS. There is by nature growne over every heart a thicke and hard cruſt: the menace of judgements muſt breake this rough and tough mould. To this purpoſe, there is an Information by doctrine, and a reformation by diſcipline. There are ſome tender hearted; as *David* was ſnibb'd with a word, *Peter* with a looke. Some are quickly corrected; ſoft hearted children that weepe at the leaſt chiding. Others are harder, like nettles; if you touch them gently, they will ſting you. Therefore if the golden ſcepter cannot winne them; the yron ſcepter muſt breake them. But as we plough upon the fallowes, ſo we muſt cauteloully take heed of plowing where the harrow hath gone before, ſo ſaith the Prophet; *Breake up the fallow ground*; the unbroken heart: but ſpare the already *broken ſpirit. In you*, in your ſelves: ſome can plow furrowes on others backes: ſo doe perſecuters on the Church. [t] *The plowers plowed upon my backe: they made long their furrowes*. The ſlanderers harrow mens good names, *Pſal*.50.20. They ſit and ſpeake againſt their brethren, and ſlander their owne mothers ſonnes. Vſurers harrow the eſtates of the poore; yea harrow and *grind their very faces*. Arrant and arrogant hypocrites harrow and furrow their neighbours ſimplicitie: but the Phariſie is no fit husband-man to plow up the Publican. But plow thy ſelfe, find ſome corner of thy heart to breake up ſtill. Satan is founderd, and cannot walke upon rugged ground. The fallowed or broken heart hee cannot abide; but God reſpects it. [u] *A broken and contrite heart, O God, thou wilt not deſpiſe*.

It muſt be ſtirred. Our backwardneſſe requires continuall provocations. To bee good is a thing hardly gotten, quickly forgotten. The art of bringing mens hearts to God, hath many paſſages, takes many courſes, tries many experiments: as indeed there are many ſorts of ſervants. A Land-lord had ſummoned his tenants to doe him ſome ſervice: yet being done, and they all preſent, the ſteward demands, which of them came for love, and which for mony. They that came *gratis* for love, were feaſted in the Parlar, they that came for reward had courſer fare in the Hall. One amongſt the reſt would chuſe neither of theſe places, but walkes by himſelfe. The ſteward asked him his motive of comming, whether, for love or mony; that his placce might be aſſigned accordingly. He replied; I come for neither love nor money, but for plaine feare, and therefore I chuſe a place by my ſelfe. Thus ſome approch to God for reward, as *Saul* loved him for his kingdome. Some for love, as *Mary* that brought CHRIST a precious unction becauſe ſhe loved. him. Others for feare, *Ahab* was humbled under feare of the vengeance. Now all our endeavour is to plant in mens hearts the love of God; that they might ſay with *Peter*; *Lord thou knoweſt that I love thee*. But this is effected, ſometimes by promiſe of reward, that they may be led by profit, *Eſa*.1.19. *If ye be willing and obedient, ye ſhall eate the good of the Land*, *Rom*.2.20. There is glory, honour, and peace, to every man that worketh good. Sometimes by threatnings, that they may be wonne by feare, *Rom*.2.9. Tribulation and anguiſh upon every ſoule that doth evill, *Hebr*. 12.29. *Our God is a conſuming fire*. Now though perfect love caſt out ſervile feare; as Saint *Iohn* ſpeaketh: yet filiall feare brings in perfect love, *There is mercie with thee O Lord, that thou mayeſt be feared*. It hath beene ſaid of baſe feare; *Degeneres animos timor arguit*; that it is an argument of a baſe and cowardly ſpirit. But of this feare it is true; *Regeneres animos timor arguit*; that it is the argument of a regenerate and gracious ſpirit. He never loved God, that feares him not. With ſome of theſe the heart muſt be continually ſtirred.

It muſt be layed up, that is the husband-mans next courſe. Now the heart is laied up by faith: when a man beleeves, he is then fitted to receive any ſeed of goodneſſe. As the Eunuch ſaid; [x] *I beleeve, what hinders me to be baptiſed?* So I beleeve, what hinders me to be loved, what hinders me to be bleſſed, what hinders mee to bee ſaved? Not; *be it to thee according to thy faith*. Humilitie, patience, charitie, are now ſowen with fortunate ſucceſſe: faith hath layed up the heart, *Cor paratum*,

[t] Pſal.129 3.

[u] Pſal.51.17.

[x] Act.8.36.

ſaies *David* : ſpeake Lord, for my eare is open ; ſow Lord, for *my heart is ready. Paratum ad proſpera, ad adverſa, ad diverſa, ad univerſa.* If adverſitie comes, ſow my heart with patience : if thou take back the goods which thou once gaveſt me, ſow it with contentedneſſe : if proſperitie comes, ſow it with thankefulneſſe : if ſinne, ſow it with penitence : againſt Satans temptings, ſow it with pietie : againſt all malicious courſes, ſow it with charitie. As waxe to receive the impreſſion of a ſeale, ſo the heart is ſoftned and tempered to receive the Image of God. Bleſſed is the ground, which the Lord hath encloſed for his owne garden.

Be in you : this is the ſowing ; God muſt firſt prepare the ground, and then ſow his ſeed in it. It is he that unlockes the heart, to entertaine theſe graces. There are ſixe keyes whereby things are opened or ſhut, that God hath intruſted into the hands of no other, Angell or Seraphin. The key of raine, *Deut.* 28. 12. The Lord opens the heaven to give raine to the Land in his ſeaſon. The key of food, *Pſal.* 104 28. Thou openeſt thy hand, and they are filled with good. The key of the wombe, *Pſal.* 113. 9. Hee maketh the barren woman to bee a joyfull mother of children. The key of the Grave, *Revel.* 1. 18. *I have the keys of hell and of death.* The key of the mouth, *Pſal.* 51. 15. *O Lord open thou my lips.* The key of the heart, *Act.* 16. 14. The Lord opened the heart of *Lydia*. In all theſe [y] he openeth, and no man ſhutteth : he ſhutteth, and no man openeth. Now when hee hath thus opened and prepared the heart, he ſowes in it this ſpirituall ſeed. Graces like good herbes, will not grow of themſelves : vices like weeds, need no ſowing. Man is no more borne with vertues in his ſoule than with apparell on his backe. It is not generation, but regeneration that ſowes this ſeed. The ſeed is good, the ſower is God, *Gal.* 5. 22. Indeed there bee miniſteriall deputies ; ſo *Paul* plants, and *Apollo* waters, but ſtill God gives the encreaſe. This takes away from our beſt workes all poſſibilitie of merit. A meritorious worke muſt be *Ex proprio*, and *Ex indebito.* Firſt, it muſt be our owne : but every good gift is from the *Father of lights, Iam.* 1. *Omne bonum noſtrum vel ipſe, vel ab ipſo.* Secondly, it muſt be beyond our dutie and debt : but alas, having done our beſt, we are unprofitable ſervants. Heaven is indeed often called a Reward ; not factive, but pactive ; of covenant, not of merite : God gives it us, not becauſe we have earned it, but becauſe he hath promiſed it. *Iuſtitia nec veſtra, nec vera* : woe to us if we had no more comfort than we deſerve, *Matth.* 20. The laſt received, as the firſt, *every man a peny.* Not becauſe they wrought harder, that came in later : as *Paul* that came in after the reſt, yet abounded in labours above them all. But to ſhew that God reſpects not *Quantum* but *ex quanto* ; the love, more than the worke. And that the reward is not of merite, but of mercie : for if it were of merite, he ſhould have begun at the firſt : if it be of mercie, he may begin where he will. Thus he gives all grace to us, that we may give all glory to him.

[y] Rev. 3. 7.

Pſal. 50. 16.

In you, not about you, not on you, but in you. Not behind you, as Libertines that *caſt Gods lawes behind their backes*. They runne ſo faſt to the *Samaria* of riot, that they leave Ieruſalem behind them. As Christ ſaid to *Peter, get thee behind me* : ſo theſe to goodneſſe, keepe behind me, I love not to ſee thy face. Not before you, as worldlings that ſend religion afore them to threeſcore, but never overtake it. It keepes before them indeed, but the length of Gracious-ſtreete ; and they like *Salomons* foole never come neerer it than the Stockes. *Moſes* ſaw Canaan before him, and deſired it : theſe ſee it, and deſire it not ; they like the world better. Not about you ; as profane perſons in holy places ; *inter ſanctos non ſanctè* ; live in the midſt of vertues without vertue. That proverbe is too often juſtified ; neerer to Church, further from God. It ſeemes to be taken from the Iewes ; who having the greateſt light, had the darkeſt life : the neerer they were to the Sanctuary, the further from ſanctitie. Such a man may ſay, *Inopem me copia fecit* : like fooliſh Indians, that have ſtore of Gold, and trucke it away for rattles. An emptie veſſell bung'd up cloſe, though you throw it into the midſt of the ſea, will receive no water.

ter. The Monaſtery is a place of devotion, the Monke is in the Monaſtery: yet perhaps the Monaſtery it ſelfe, as ſoone as devotion, may enter into the monke. A man may be in a holy place, yet if holineſſe be not in his heart, it is not where it ſhould be. *Iſmael* was an unbeleever in the houſe of Faith, the family of *Abraham*. Not on you, as hypocrites; that have a ſhew of ſanctity on them, but no ſubſtance of ſanctity in them. Outwardly lambes, there is innocence *on them*: inwardly Wolves, there's no innocence *in them*. Hypocrites cover their ſpotted hides with the Lions ſkinne of *Iudah*, Sanctimony; ſo they beguile their brethren. They are alwayes proudeſt, that have the leaſt cauſe. The utmoſt ambition of *Iohn* the Baptiſt, was but to untie Chriſts ſhooe: of that other *Iohn*, the beloved Diſciple, but to leane on his breſt: but *Iudas* the traytour will dippe with him in the diſh, yea kiſſe his ſacred lips. But there was never holineſſe without humbleneſſe. Dyers can ſet on their colours the faireſt gloſſes with Logwood, but they will not hold; when a ſhowre comes, the gloſſe is gone. The gloſſe of profeſſion without ſinceritie will off in a ſtorme; we muſt be dyed in graine to hold, and have theſe graces *in us*. The parts of oſtentation are like looſe corne, which the fowles pecke up. As *Ierome* ſaid of the Scripture, ſo I may ſay of godlineſſe: It is not *In ſuperficie & verborum foliis, ſed in medulla cordis*; not read in ſuperficiall leaves and letters, but in the marrow and ſubſtance of the heart. An Hypocrites profeſſion is in *Folio*, but his ſincerity is ſo abridged, that it is contained in *Decimo-ſexto*; nothing in the world to ſpeake of.

But *In you*; what indeed hath a Chriſtian to enjoy, but that which is in him? He may uſe the world, and that's without him; but he enjoyes the Lord, and he's within him, 1 *Ioh*.4.16. Haſt thou Chriſt? then he is within thee: *Ieſus Chriſt is in you*; or you are reprobates. Haſt thou the Spirit? He is within thee, 1 *Cor*. 3. 16. *Know yee not, that the Spirit of God dwelleth in you?* Haſt thou peace or joy? *Rom*. 14.17. they are within thee; little without. Have yee the Kingdome of Heaven? Chriſt ſayes, it is *within you*. The heaven that is on earth, is within us; though the heaven that is in heaven, be too great to enter into us. Therefore is it ſaid; *Enter thou into the joy of thy Lord*: for it is too immenſe to enter into thee. Yet ſo much as thou art capable of, ſhall be *within* thee. Many preſume there is much goodneſſe within them, but through their owne blindneſſe they are deceived. One writes of a widow, that being thicke-ſighted ſent for a Phyſitian to cure her: he promiſed her good ſight, ſhe him, good money. He comes and applies medicines, binding them over her eyes: and ſtill as hee departs, hee carries away with him ſome of her beſt goods. Thus hee continues her paine, till he had robbed her houſe of all her ſubſtance. At laſt the cure being done, he demands his covenanted pay: but ſhe looking about her houſe, replied that he had not cured her: For whereas before ſhee could ſee ſome goods of her owne, now ſhe could ſee none: before ſhe was thick-ſighted, now poore-blinde. It is ſo with us; while we were dim-ſighted, we imagined many goods of grace in us: but now being truely inlightned, wee confeſſe our ſelves poore: and hence fall on our knees to the Father of mercies, to ſupply us with his ſaving graces.

2 Cor.13.5.

And abound:] this is the Growing; πλεονάζοντα. After the ground is prepared, and the ſeed injected, by the Spirit of Grace fructifying is expected: they muſt encreaſe, multiply and *abound*. Where two things are neceſſarily implied:

Firſt, theſe things muſt *be in us*, before they can *abound*, [a] *He that hath my Commandements, and keepeth them*, ſaith Chriſt, we muſt firſt have them, before wee can keepe them. Therefore auditors in hearing Sermons, ſhould bring intention. It is ordinary with many, to commend the Lecture to others eares, but few commend it to their owne hearts. It is morally true, what the Chriſtian tell-troth relates: A ſervant comming from Church, praiſeth the Sermon to his maſter; he askes him, what was the Text: nay quoth the ſervant, it was begun before I came in: what then was his concluſion? he anſwered, I came out before it was done. But what ſaid hee in the midſt? Indeed I was aſleep in the midſt. Many crowd to get into the Church,

but

[a] Iohn 14.21.

but make no roome for the Sermon to get into them. Open thy heart ſo well as thine eare: if this ſeed be not ſowen there, it will never ***abound*** with fruits to everlaſting life. You come not to a banket to looke on, but to eat: hither God calls, but then ***Eat O my friends, Cant.5.*** they are ſullen gueſts that depart away hungry. ***Ezekiel*** was bidden to ***eat the roule, Chap.3.*** You may *taſte of the heavenly gift*, ***Hebr.6.*** and feele no ſweetneſſe; but eat it downe, and it will be pleaſant. Worldly things we ſeek to ſwallow downe: therefore Chriſt cals the riches of the Phariſies, τὰ ἐνόντα, b Iob 20. 15. things within them: [b] hee hath ſwallowed downe riches. But in ſtead of nouriſhment they have taken a vomit. The adulterer layes luſt next to his heart; the co- c Pſal. 5.9. vetous layes uſury, the malicious hatred next his heart. [c] *Their inward part is very wickedneſſe.* But for ſpirituall things ſome Out-houſe ſerves; as Chriſt himſelfe could be allowed no roome in the Inne; the ſtable is held ſufficient. But doe you afford better things better places; let them ***be in you.*** Not onely in your bookes: (and yet if theſe things were in the worldlings bookes, hee would burne his ſtudy) nor onely in your heads; for ſome have much ſcience, little conſcience. Not in your mouthes onely, for many have *Gravitatem in ſermonibus, pravitatem in moribus*; an ill courſe of life, with a good diſcourſe of language. But in your hearts, a holy cloſet fit for ſuch heavenly Iewels. Be ſure firſt you have them, then next that you have encreaſed them.

Secondly, it is not enough to have them, but to have them in ***abundance.*** The heart is but a little peece of ground, yet hath roome enough in it for many ſeeds. God calls for this encreaſe, 2 *Cor.9.8.* ***Rom.15.13.*** *Epheſ.4.15.* *Vera virtus tempore non clauditur, ſemper juſtior eſſe contendit,* ***Bern.*** True vertue is not temporall, but is ſtill ambitious of improving it ſelfe. The Spouſe of Chriſt muſt have many jewels, *Cant.1.10.* A jewell at the eare, attention to the Word: a jewell at the foot, Humilitie: a jewell on the for-head, Modeſty: a jewell on the hand, Charity: a jewel on the head, Conſtancie: a jewell on the heart, Fidelity. He that hath a good number d Mal. 3.17. ber of theſe jewels, ſhall be admitted into the number of Gods jewels: [d] ***They ſhall be mine in that day, when I make up my jewels.*** Take the ***whole armour*** of God, ***Epheſ.6.*** one peece will not ſecure us; we know not which way the blow will come. If wee have onely ***Breſt-plate,*** the blow may light on the head: if onely the ***Helmet*** of ſalvation, it may light on the breſt. Therefore take ***the ſhield of faith,*** that covers and defends all. ***Mars*** was called ***Gradivus:*** every Chriſtian ſouldiour ſhould be ***gradivus***; goe to heaven by degrees.

For our bodies, no ***care*** can adde to their ſtature, ***Matth.6.*** But we may adde to our ſpirituall ſtature, ***Epheſ.4.13*** growing up ***to the meaſure of the ſtature of the fulneſſe of Chriſt:*** for Gods family admits no dwarfes. The rich man growes eaſily richer, the good man eaſily better. Rivers at the firſt head may be covered with a buſhell, which after a few miles fill large channels. A drop of true grace workes it e Ioh. 7.38. ſelfe to [e] ***Rivers of living water.*** So is it ſaid of our Saviour, ***Luke 13. 32.*** ***The third day I ſhall be perfected:*** Perfection it ſelfe growes to perfection; and ſhall not we that Ioh. 14.2. are imperfect ſtrive toward it? ***In my Fathers houſe there are many manſions:*** not in the wilderneſſe, not in ***Horeb,*** not on the Mount, where ***Peter*** would build Tabernacles, nor in any part of this life; but in heaven: therefore ſtill labour to grow and ***abound,*** till you come thither. If a man caſt a ſtone into the water, circle begets circle; ſo one true grace will beget many. We reckon of a Phyſitian that hath ***abundance*** of medicines; a Lawyer that hath abundance of trickes, an Vſurer that hath abundance of moneyes, a Merchant that hath abundance of wares: we affect ***abundance*** in all periſhable things: O then let us ***abundantly*** love grace, that Chriſt may ***abundantly*** love us.

They make you, that yee ſhall neither be barren nor unfruitfull. I come from the Chriſtians Heart to his Hand; wherein wee perceive the efficacie of ***Grace: Shall make you.*** Not perſwade, nor intreat, nor move, nor allure, but ***make you*** fruitfull, by a lively and ſtrenuous operation. If ***Patience*** be in you, it will ***make you*** overcome injuries. If *temperance*, it will ***make you*** abhorre ryot. If *Faith*, it will ***make you*** beleeve above ſenſe. If *Charitie* ***make you*** beneficiall to the poore. Evill may ſhew the good they have not, but good men cannot hide the good they have. It is like fire within us, it will ***make us*** ſpeake *Pſal.*39.3. So powerfull, that it can neither be ſuppreſſed nor expreſſed. This ſeed ſhall *proferre fructum*; one bleſſing is the father of another; therefore Chriſten every bleſſing *Ioſeph*, upon *Rachels* faith and argument; [f] *God will adde to me another ſonne.*

Here is a kind of certaintie in this (καθίστησιν) conſtitution: as ſinne will make a man fruitfull in naughtineſſe, ſo pietie in holineſſe. As there is a relation betwixt this life and the next, by an unchangeable ordinance of God. Miſchiefe in this world, miſerie in the world to come: no repentance here, no ſalvation there: a devill on earth, no Saint in heaven. But holineſſe in the ſeed, ſhall have happineſſe in the harveſt: if the courſe bee gracious, the end ſhall be glorious. [g] Whatſoever good thing any man doth, the ſame ſhall hee receive of the Lord. So there is a relation in this life betwixt the diſpoſition and the actions. If the heart be full of luſt, the tongue will be a trumpet of impudence, the eyes windowes of temptation, the geſtures ſo many remonſtrances of ready proſtitution: all the wheeles being like apt enginers, employed on the wills buſineſſe. If avarice ſit in the heart, like an Epicure to feaſt on gold; oppreſſion ſhall be the purveyer to provide it, Brokage the Cater to fetch it in, Vſurie the Cooke to dreſſe it, and deſtruction the ſtomach to digeſt it. What evill ſeed is within, will appeare without. And ſo if grace have *Exiſtentiam*, a being: it will have *apparentiam*, a manifeſtation. Hath *David* Hope? he will wnite for a kingdome in the extremitie of perſecution. Hath *Abraham* faith? he will not deny to God, his onely ſon. Hath *Iob* patience? he will brooke all croſſes with an unmoved quietneſſe. Hath *Daniel* temperance? he will not bee enticed with the Kings dainties. Hath *Ioſeph* chaſtitie? he will never come neere his miſtreſſes chamber. Hath *Paul* fortitude? he dares fight with beaſts at *Epheſus*. Hath *Stephen* a faithfull reſolution? he will be content to die for CHRIST, and be rained to death with a ſhowre of ſtones. Needs muſt that vertue be *fruitfull* that is ſtirring, and needs muſt that be ſtirring that is living, and needs muſt that be living that is quickned by Ieſus Chriſt.

Neither barren nor unfruitfull: here is a double effect; expreſſed negatively, but implying an affirmative or poſitive conſequent; Pregnancie and fertilitie. οὐκ ἀργοὺς οὐδὲ ἀκάρπους. For if thoſe privatives, barrenneſſe and unfruitfulneſſe bee taken away; there will neceſſarily follow a poſition of thoſe contrary habits. It may bee they both ſignifie one thing, I am ſure they intend both one ſenſe. Yet I will take leave to reſolve, them into a double metaphore; Pregnancie to the wombe, fertilitie to the ground.

Not barren; the barren wombe hath ever beene held a curſe and a reproch. So *Iohns* mother inſinuates: [h] The Lord hath looked on me, to take away *my reproch* among men. When *Rachel* bore *Ioſeph*, ſhe ſaid, *God hath taken away my reproch*, *Gen.* 30. 23. Whether carnall barrenneſſe be a curſe or not, I am ſure ſpirituall is no leſſe. [i] *Give them, O Lord: what wilt thou give? give them a miſcarrying wombe and dry breſts.* When God gives ſalvation, he is ſaid to take away barrenneſſe. *Sing O barren, thou that didſt not beare*, *Eſa.* 54. 1. Now only GOD can open both the wombes; of *Rachels* fleſh, and of *Lydias* heart, *Gen.* 30. 22. *Act.* 16. 14. If the Lord propagate *Abrahams* carnall ſeed, much more his ſpirituall; [k] who are borne, not of bloud, nor of the will of the fleſh, nor of the will of man, *but of God*. It is often obſervable in the ſcripture, that the children of women long barren proved moſt famous and excellent. Of *Sara*, *Iſaac*, from whoſe loines ſuch multitudes were deduced. Of *Rachel*, *Ioſeph*, that wonder of men and Angels. Of *Anna Samuel*, that great Prophet and Prieſt of the Lord. Of *Elizabeth*, *Iohn* the *Baptiſt*; of whom the Lord himſelfe teſtifies; [l] *Among them that are borne of women, there hath not riſen a greater.* So theſe Saints that have beene begotten of ſpirituall barrenneſſe, and converted

[f] Gen. 30. 24.

[g] Eph. 6. 8.

[h] Luk. 1. 25.

[i] Hoſ. 9. 14.

[k] Ioh. 1. 13.

[l] Matth. 11. 11.

verted *from a ſinfull* life wherein they were habituated; have proved moſt notable inſtruments of Gods glory. As *Mary* Magdalen that was diſpoſſeſt of ſeven divells, was ſo honoured as to preach the firſt Sermon of CHRISTS reſurrection, and to have her memorie propagated with the glorious Goſpell, *Matth.*26.13. *Zacheus*, a Publican, an extorting Publican, a rich extortioner; yet how gracious was hee to CHRIST, yea how gracious was CHRIST to him! *Luk.* 19. *Paul* borne out of due time, 1 *Cor.*15. yet outſtripped the reſt; and was *in labours more abundant than they all, ver.*10. Thus *ultimi* have beene *optimi*, as the laſt grapes make the ſweetſt wine. When GOD opens the barren wombe, hee brings forth the excellenteſt children to CHRIST. [m] Many that are firſt, ſhall be laſt, and the laſt ſhall be firſt. The laſt of all prove not the leaſt of all, yea often the beſt of all.

Now to take away barrenneſſe from the ſpirituall wombe, there is required this proceeding: by preparation, by conception, by pregnancie and by birth.

Firſt, the wombe muſt be prepared: for barrenneſſe is upon all ſoules by nature. Therefore let us deſire of God, as *Rachel* begged of *Leah* [n]: *Give me, I pray thee, of thy ſonnes mandrakes.* Little *Reuben* had gathered ſweet flowers in the field: *Rachel* hath a mind to them: *Epiphanius* thinkes, to helpe her barrenneſſe. *Pererius* obſerves out of *Avicen*, that the ſeed of it doth purge *Locum conceptionis.* Some have taken thoſe mandrakes for Lilies, and ſome for Violets: but certainly they were amiable flowers, ſuch as they wont to ſtrew on the bridall beds. Beſeech we the Lord to ſtrow the beds of our hearts with ſuch mandrakes, *Cant.* 7. 13. *The mandrakes give a ſmell:* thoſe holy ſeeds of grace will take away our barrenneſſe, and prepare our ſoules for a holy conception. Yea CHRIST muſt interceed for us, as *Iſaac intreated for Rebecca, becauſe ſhee was barren:* and the *Lord will bee intreated of him, Gen.*25.21.

In the ſecond place followes conception, and this is by illumination and ſanctified knowledge. Ignorant Papiſts glorioully boaſt their famous progenie of good workes: but can a woman bring forth before ſhe hath conceived? Such a progenie were a prodigie. Therefore firſt, [o] *Teach me thy way O Lord,* and then *I will walke in thy truth.* And *Pſal.*119.27. *Firſt, make me to underſtand the way of thy precepts: ſo ſhall I talke of thy wondrous workes.* If they were examined as *Philip* queſtioned the Eunuch, *Act.*8. *Vnderſtandeſt thou what thou readeſt?* their negative anſwer would declare their ſoule not to be with child of grace. Thou maieſt have a ſwelling, as the Phariſie, (*Luke* 18. *I am not as other men,* &c.) imagine thy ſelfe pregnant, provide thee a midwife, that's oſtentation, to deliver thee; and Goſſips, flatterers, to witneſſe for thee: but all is but a Timpanie: when death, that infallible midwife comes; thou art delivered of nothing but wind, vaineglory. CHRIST calls himſelfe the *Way*, the *Truth*, and the *Life*. He that by underſtanding conceives not the *way* cannot in heart beare the *truth*, ſhall not in ſucceſſe bring forth everlaſting *life.* You ſhall have a Phariſaicall Benefactor call together his Goſſips [p] *with a trumpet in the Synagogue*, as if he would ring them to Church with a Saints-bell; to behold what? his deliverie: of what? of almes. Almes? very well; let us have ſome more ſuch travails: nay, all is but ſome windy exhalation. Perhaps he hath got in ſome deſperate forfeiture, and now he will glaſe a Church window with it; and that's all. *Spectatum admiſſi riſum teneatis?*

Thirdly, after conception appeares pregnancie, Grace is borne in the heart by faith and is ſenſibly felt. If therefore thou haſt conceived it, thou ſhalt feele it move in thy ſoule: as *Iohn* ſprung in the wombe of his mother at the ſalutation of *Mary, Luk.*1.41. The pregnant woman hath many qualmes; the ſoule in this plight feeles many pangs; and is in *Rebecca's* caſe, when the [q] twinne-brothers *ſtruggled together within her.* If *Eſau* had beene there alone, there had beene no contention: but when ſhe hath alſo conceived a *Iacob*, that is Spirit; *Eſau* the fleſh will oppugne it. Nature can agree with it ſelfe, but not with grace. [r] The *fleſh* luſteth againſt the *ſpirit*, and the

[m] Math.19.30.

[n] Gen.30.14.

[o] Pſal.86.11.

[p] Matth.6.2.

[q] Gen.25.22.

[r] Gal.5.17.

the *ſpirit* luſteth againſt the *fleſh* : and theſe are contrary the one to the other. No ſoule beares grace without ſorrow, and compunction of heart for her ſins. [s] *A woman when ſhe is in travaile hath ſorrow*. Mans firſt and ſecond birth begins in crying, *Iohn* 3. 3. *Except a man be borne againe, he cannot ſee the kingdome of God.* Except a man be once borne, he never can ſee the light on earth : except he be twice borne, he never can ſee the light of heaven. There is *Dolor in utroque partu*, but here's the difference : after the ſorrow of the firſt birth, comes more ſorrow : after the ſorrow of the ſecond, comes eternall joy, *Gal.* 4. 19. My little children, of whom *I travaile in birth againe*, till CHRIST be formed in you. *Dolet Pater miniſterialis*, &c. Thy ſpirituall father hath paine in begetting, thy ſpirituall mother in bearing, and doſt thou the child borne expect indolencie and immunitie from ſorrow ? yea all plead conception, I aske you for your pangs : when ſtood your eyes full of teares, your hearts painting with grones, your prayers beating at heaven gates with importunities ? Shew your *maternos nixus* : mothers have *timores, ante partum, dolores, in partu, languores poſt partum* ; feares before their deliverie, ſorrowes in their deliverie, languiſhments after their deliverie. *Mary* Magdalens ſoule had no ſooner conceived grace but ſhe wept, and waſhed Chriſts feete with her teares.

Laſtly, comes the production or bringing forth, which is done by active obedience. Conception is *Gratia infuſa*, Pregnancie is *Gratia diffuſa*, bringing forth is *Gratia effuſa*. Doſt thou preſume in thy ſoule the conception and pregnancie of grace, and yet leadeſt a profane, covetous, or diſſolute life ? Thou ſai'ſt no ; I have thy word to the contrary : but thy life ſaies yea, I have not thy worke to the contrary : whether thou ſay, No or yea, God and thy owne heart knowes the contrary. Shall we ſay with the Prophet ; *It is brought to the birth, and there is no power to bring foorth ?* No, though it be often ſo with the body, it is never ſo with the ſoule : if the heart have conceived, it will bring forth. The penitent malefactor on the Croſſe no ſooner had his barrenneſſe taken away, but preſently he brought forth fruit : hee condemneth himſelfe, reproveth the other, juſtifieth CHRIST, glorifieth God. Store of good children are not naturally borne on the ſuddaine : but [t] *ſhall I bring to the birth, and not cauſe to bring forth, ſaith the Lord?* Saving grace hath more validitie than nature he that gives ſtrength to conceive, denies not ſtrength to bring forth : that ſoule ſhall [u] *be a joyfull mother of many children.* Yea God can give *Partum ſine dolore*, birth without paine, *Eſa.* 66. 7. *Before ſhee travailed, ſhee brought forth : before her paine came, ſhe was delivered of a man child.* We read of *Cornelius* his good workes, we read not of his teares, *Act.* 10. Indeed this is a great wonder, *Eſa.* 66. 8. *Who hath heard ſuch a thing ? who hath ſeene ſuch things ? ſhall the earth be made to bring forth in one day, or ſhall a nation be borne at once ? for as ſoone as Syon travelled, ſhee brought forth her children.* Nor eare hath heard, nor eye hath ſeene the like : yet God is the worker of ſuch miracles. That a ſoule which hath long beene barren, ſhall in one day bee ſet a teeming, and produce gracious fruit to CHRIST.

But where now be our Births ! *Leah* in her old age groweth barren, and ceaſeth to bring forth children to her husband CHRIST. Our Saviour delighteth himſelfe with his *Rachel*, the Church triumphant in heaven, now almoſt compleate. *Leah* the Church militant ceaſeth to beare, and will ſo continue ; except ſhe give her ſonnes mandrakes for her husbands companie, *Gen.* 30. for ſake her worldly pleaſures wherewith ſhe is ſurfeted. I confeſſe, theſe are breeding daies : and as we ſay, that the meanes of begetting hath more encreaſed mankind, than the end : ſo there bee ſpirituall births enough, but they are baſtards : our ſonnes are our ſinnes. As one writes of the Popiſh Clergie ; who refuſe a lawfull wife, to abuſe an unlawfull harlot : *Deus in ira abſtulit filios Diabolus in nequitiâ dedit nepotes.* God in his juſt anger tooke away their children, the devill in his wickedneſſe hath given them baſtards. So alſo are we barren ſoules to produce *Natos*, lawfull children, good workes : plentifull to produce *Nothos*, unlawfull fruites, wicked ſinnes. Legitimate workes are few, illegitimate many. The Romans had their *Nothia*. Legacies and inheritances

[s] Ioh. 16. 21

[t] Eſa. 66. 9.

[u] Pſal. 113. 9.

given to their baſtards: ſo we dedicate and bequeath all our deſires, and delights, and meanes, to our iniquities. [x] *Then when luſt hath conceived, it bringeth forth ſinne: and ſinne, when it is finiſhed, bringeth forth death. Luſt when it hath conceived,* [there is the Conception of ſinne] *bringeth forth ſinne,* [there is the Birth of it.] *Sinne when it is finiſhed,* [there is the Growth of it] *bringeth forth death,* [there is the End of it.] It hath a father, a mother, a mid-wife, a nurſe. The Devill by ſuggeſting, begets ſinne as the father: Luſt, by imagining, conceives ſinne as the mother: Conſent, by agreeing, brings it forth as the mid-wife: Cuſtome, by indulgence, brings it up as the nurſe. Here is now no barrenneſſe! The Devill was never more buſie to beget ſin: Concupiſcence never more pregnant to conceive it: Conſent never more readie to act it: Cuſtome never more ſtrong to continue it. Such a brood you have, *Pſalm.* 7. 14. There is longing, conception, birth. Such another, *Iob* 15. 35. *They conceive miſchiefe, bring forth vanitie, and their belly prepareth deceit.* Here is a quicke diſpatch; they are no ſooner delivered, but their *belly prepares deceit*; to it againe incontinently. Theſe are monſtrous births; it is pitie that they are not abortive, and never ſuffered to ſee the light. Such a mother may curſe the fruit of her owne wombe.

You ſee we are not *barren:* but better no light than that which burnes us: better no children than baſtards. Let us never give life to that, which gives death to us. *Leah* ſaid of *Reuben, This ſonne ſhall comfort me:* Wee may ſay of our iniquitie, This ſinne will afflict me. Many ſoules are pregnant, but they bring not forth a ſon of grace, but a daughter of the fleſh: it is a daughter, not a ſonne. The Iewes have often beene deluded in expectation of their *Meſſias:* among the reſt I have heard this ſtory reported for one. A Chriſtian was exceedingly in love with a Iewes daughter; who alſo ſo over-affected him, that though ſhee might not marry him, yet ſuffered her ſelfe to be begot with childe by him. This being perceived, according to their law ſhe muſt be put to death for it. Her betrothed lover deſiring to ſave her, addreſt himſelfe like a ſhining Angell, and taking the benefit of the Moone, called to them in a ſhrill voice, to ſpare her: affirming that ſhe was with childe of the *Meſſias.* This was eaſily credited, her fault acquitted, her life ſpared. Now when the time of her delivery approched, the expectant Iewes ſwarmed thither in multitudes. Delivered ſhe was, but to their mockery and ſhame, not of a ſonne, but of a daughter. At nine moneths end, that virgin-Ieweſſe was brought to bed of a Florentine daughter. After ſuch a manner many timpanous ſpirits in the world doe travaile; but when the childe is borne, it is not a Sonne of the Spirit, but a daughter of Concupiſcence. *Parturiunt montes, excurrit ridiculus mus.*

If this be the progenie, barrenneſſe is rather bleſſedneſſe: God make us all *barren* of ſinnes, but *fruitfull* of graces, pregnant of ſalvation: that we may conceive, beare, and bring forth Chriſt. Indeed he had but one carnall mother, but many ſpirituall. [y] *He that doth my Fathers will, is my mother.* Indeed this is a conception which the world never conceived; but it is true from the mouth of Truth it ſelfe. Doeſt thou beleeve and obey? thou art Chriſts mother. When a woman ſaid, *Luk.* 11. 27. *Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked:* hee anſwered; *Yea,* thou ſayeſt true, ſhe is bleſſed indeed, and all generations ſhall call her bleſſed. But I will tell thee *who are rather bleſſed; They that heare the Word of God and keepe it. Mary* her ſelfe was *Beatior percipiendo fidem, quàm concipiendo carnem Chriſti, Aug.* She was more bleſſed in receiving the faith of Chriſt, than in conceiving the fleſh of Chriſt. Otherwiſe he might have beene her Sonne, and not her Saviour.

Not unfruitfull. Fruitfulneſſe is that inſeparable effect, which GOD expects from every tree planted in his Garden. Is Sion his ground? it muſt bee fruitfull, *Eſay* 5. Is the man of Iudah his plant? he muſt be fruitfull? Is the Church his Vineyard? He goes thither to gather fruits. The effect of ſanctified knowledge, is fruits, *Phil.* 1. 11. Art thou the Spouſe of Chriſt? thou art fruitfull, *Rom.* 7. 4. *We are married to Chriſt, that we ſhould bring forth fruit unto God.* Haſt thou the Spirit? it

appeares

[x] Iames 1. 15.

[y] Matt. 12. 50.

appeares in the fruits, *Gal.* 5. 22. *The fruit of the Spirit is love, joy, peace,* &c. Hath a man knowne Chriſt? it is ſeene in the fruits, *Luke* 6. 44. *For every tree is knowne by his owne fruit.* Good workes are compared to fruits, for two ſpeciall reſemblances; Odour and Taſte.

For Odour, God is pleaſed with the ſmell of our graces. [a] *See, the ſmell of my Son is as the ſmell of a field, which the Lord hath bleſſed, Cant.* 7. 13. *The Mandrakes give a pleaſant ſmell.* Not that our good workes ſmell fragrantly of themſelves, but in the merits of Chriſt, *Cant.* 1. 3. The virgin ſoules eſpouſed to Chriſt, get their husbands flowers: his perfumes make them ſweet. [b] *All thy garments ſmell of Myrrhe, Aloes, and Caßia.* Thy *Garments:* our clothes hide but a rotten carcaſe, perhaps a rotten conſcience: Chriſts garments are truly ſweet. *Thy* garments: our beſt *righteouſneſſe* is lothſome rags, *Eſay* 64. 6. *All* thine, thy juſtice, thy mercy, thy grace, thy ſatisfaction, thy obedience: *All*; there is not a hem of thy veſture, but if it be touched with the hand of faith, is healing and ſaving. They *ſmell of Myrrhe, Aloes, and Caßia:* they are confortative, *Pſal.* 94. 19. *In the midſt of my ſorrowes thy comforts delight my ſoule.* Purgative; *Heb.* 9. 14. they *cleanſe our conſciences.* Sanative; 1 *Pet.* 2. 24. *By his ſtripes we are healed.* In his merits our Mandrakes give a pleaſant ſmell. Now that this ſweet Odour may be in our workes, we muſt be ſure to take out the ſent of *Adam*, the ill ſavour of our native corruption. Our prayers are [c] as *Incenſe, and the lifting up of our hands, as an evening ſacrifice:* Yet, *Non ſpecioſa laus in ore peccatoris*; Praiſe is not ſeemly in the mouth of a ſinner. It is like *Sampſons* honey out of the mouth of a dead beaſt. If you walke contrary to me, [d] *I will not ſmell the ſavour of your ſweet Odours* But if it be ſanctified, it is *an odour of a ſweet ſmell, a ſacrifice well pleaſing to God, Phil.* 4. 18. If charitie toward ſome, be ſeparated from equity towards others; That ſacrifice of almes is mingled with bloud; as *Pilate* ſerved thoſe, whoſe *bloud he mingled with the bloud of their ſacrifices, Luke* 13. The forme of a worke is the life of it: and God may ſay, as the Poet did to the harſh repeater of his verſes; *Quem recitas meus eſt,* &c. The good matter is mine, the corrupt manner is thine.

[a] Gen. 27. 27.

[b] Pſal. 45. 8.

[c] Pſal. 141. 2.

[d] Levit. 26. 31.

For Taſte, ſome fruits have a ſweet ſmell, but a bitter relliſh. The actions of the Phariſies ſmelt well, but when they came to bee taſted, they were Rue and Worme-wood. The Goſpell calls for relliſhable fruits; not ſuch as impietie produceth, *Rom.* 6. 21. *What fruit had you then in thoſe things, whereof you are now aſhamed?* But *verſ.* 22. *fruits unto holineſſe,* the *end* whereof is *everlaſting life.* It is not enough to avoid *barrenneſſe,* but to maniſeſt *fruitfulneſſe,* 1 *Pet.* 3. 11. *To eſchew evill,* that is the firſt leſſon of Chriſtianitie, but not all: *to doe good,* is the perfection, 2 *Tim.* 2. 19. *Let every one that calls on the name of the Lord, depart from iniquitie:* that is one ſtep, but not high enough: we muſt alſo *doe the will of our* Father. The forbearance of ſinne doth but bring Chriſt unto our doores; it is *fruitfulneſſe* in good, that ſettles him in our hearts.

In the knowledge of our LORD IESUS CHRIST. It is ſaving knowledge that takes away *barrenneſſe,* and makes us *fruitfull* in the workes of obedience. [e] *Who planteth a vineyard, and eateth not of the fruit thereof?* Wee expect this of the earth that hath only nature: and ſhall not God expect it of us, who have ſenſe to governe nature, reaſon to governe ſenſe, grace to governe reaſon, IESUS CHRIST to governe all? The knowledge of our bleſſed Saviour is ſweet and publicke: now after this confeſſed ſweetneſſe, how bitter would that queſtion bee, if I ſhould diſpute whether this knowledge bee truely in us or not? Wee ſay, wee know him: but [f] *Hereby we know that we know him, if we keepe his Commandements.* And now the queſtion growes bitterer and bitterer; from Worme-wood to Gall. Let us appeale from mens lippes to their lives: hee that obeyes him not, knowes him not, 1 *Cor.* 2. 8. *If the Princes of this world had knowne, they would not have crucified the* LORD *of Glory.* If wee know him, wee will not againe crucifie our bleſſed Saviour; and take upon us their office, whom wee ſo condemne; *Iudas* his to betray him, *Pilates* to condemne him, the ſouldiers to crucifie him, *Heb.* 10. 29.

[e] 1 Cor. 9. 7.

[f] 1 Iohn 2. 3.

If he that deſpiſed *Moſes* Law, died without mercy; what puniſhment is he worthy of, that *treads under foot the Sonne of God?* Prophane Chriſtians are worſe than the Iewes: they threw CHRIST downe, but did not tread upon him: theſe tread under feete that ſacred bloud. When the Iew wounded him, out came bloud: when the Gentile wounded him, out came bloud and water: when the Chriſtian ſhall wound him, out will come bloud and fire. *Paul* calls Chriſt *That Rocke:* when *Moſes* ſmote the rocke, out came water: if we ſtrike it, out will come bloudie water: not to purge us, but to judge us; at that day when we ſhall ſee him whom wee have pierced. We attaine that now by the Spirit of the Goſpell, which we could not by the letter of the Law. The Apoſtle calls that a *killing letter*; ſo it was *mortua*, dead: and *mortifera*, deadly: for ſinne was by the Law, and death by ſinne. But if faith doe not give us Chriſt, we are ſtill under the Law; and if our obedience doe not teſtifie our faith, the Law was not more deadly than is the Goſpell to us: for it enhaunceth our condemnation, *Matth.* 21.44. Chriſt calls himſelfe *That Stone:* we may be built on it, we may be ſpilt by it, according to our uſage of it.

Circumſtances of a ſinne give aggravation to it; *Non quòd diſſimilis res ſit, ſed perſona*; The action is varied according to the perſon. We expect better things of well-promiſing profeſſours, than of impudent and proſtituted libertines. Shall an Officer that reformes the Tap-houſe, be himſelfe found in a Brothell-houſe? Were it not ſtrange that the Witch ſhould tell the Iuggler, he hath a bad conſcience? Or that the Hypocrite ſhould raile at the Player? Or the Vſurer challenge the theefe? Or the Lay-Parſon with his ſacrilegious Impropriation, blame the poore Vicar for looking narrowly to his poore remnants? It is all one as if he that hath taken away my houſe, ſhould finde fault with me for putting on my cloake. The diſſolute ſhall ſpeed better than the hypocrite; and lukewarmeneſſe is more offenſive to Gods ſtomacke than froſt-coldneſſe. The Thiſtle in the forreſt ſhall not fare ſo ill, as the barren Fig-tree in the vine-yard. Therefore, [g] *though Iſrael hath played the harlot, let not Iudah tranſgreſſe.* The offering brought with unhallowed hands, is worſe than none at all. *Sole & Sale nihil utilius*; Nothing more uſefull than Light and Salt. Yet for the *Light, Matth.* 6.23. *If it be darkneſſe, how great is that darkeneſſe!* And for *Salt, Matth.* 5.13. *If it have loſt the ſavour, wherewith ſhall it be ſalted?* Though men be never ſo profound in knowledge, if they be prophane in converſation, their Salt is loſt. Salt keepes other things from putrefaction, but if it be putrefied it ſelfe, what ſhould ſeaſon it? A ſweet ſinger delights us all: but *Quis medebitur cantatori à ſerpente percuſſo?* If a Serpent hath ſtung him, who ſhall recover his voyce? If the eye be out, what ſhall looke to the eye? The Manna kept, and not ſpent, rotted: good gifts ſmothered will come to nothing. *Sampſon* loſt his ſtrength in *Dalila's* lap, the ſtrength of grace is loſt in idleneſſe. If Ieruſalem forget her firſt love, preſently *her right-hand forgets her cunning, Matth.* 5.13. There are three things obſervable in the infatuated Salt. 1. The difficultie to be recovered, *Wherewith ſhall it be ſalted?* 2. The unprofitableneſſe; *It is good for nothing.* 3. The contempt and ſcorne, *It is caſt out and trodden under foot of men.* Neither is the unprofitable Miniſter only this unſavoury ſalt; though Chriſt directed that ſpeech to his Apoſtles. If they be *tenebroſæ lucernæ*, darke lanternes; if any fault be in thoſe lights, the whole Pariſh is full of ſnuffers: But alſo even every profeſſour of godlineſſe, that hath *denied the power thereof*, 2 *Tim.* 3.5.

[g] Hoſ.4.15.

Such an one like loſt ſalt, is *good for nothing*. For, *Ad nihilum valet, quod non valet ad finem ſuum*; That is good for nothing, that is, not good for the end and purpoſe why it was made. If a knife be not good to cut, we ſay it is good for nothing: yet it may be put to ſome other uſe. If a plough be not good to breake the ground, we ſay it is good for nothing; yet it may ſtoppe a gappe. If a hound be not good to hunt, wee ſay he is good for nothing; yet he may in the night give warning of a theefe. But if a Profeſſour bee not good for honeſtie, hee is indeed good for nothing. *Corruptio optimi peſſima:* The dead body of a man is more offenſive than the carcaſe of a beaſt. Putrified flowers ſtinke worſe than weeds. A ſurfet of bread (though it be the ſtaffe of life) is the moſt dangerous ſurfet. [h] *Sonne of man, what is the Vine? Shall the wood thereof be taken to doe any worke? or will men take a pinne of it to hang any veſſell on?* The Vine fruitleſſe, is of all trees moſt uſeleſſe. Though it be compared to divers noble and worthy things: the Tribe of *Iudah* is called a *Vine*, *Eſay* 5. The good woman a *Vine*, *Pſal.* 128. 3. *Vxor tua ſicut vitis abundans*; Thy wife ſhall be as a fruitfull Vine. The beſt man a *Vine*, *Iohn* 15. 1. *Ego ſum vitis*: though it be the Vine that *cheareth the heart of God and man*, *Iudg.* 9. 13. Yet if this Vine be fruitleſſe, it is good for nothing, not ſo much as to make a pinne to hang a hat on. Oakes and Cedars are good for building, Poplars for pales, very buſhes for hedging, doted wood for firing: but the fruitleſſe Vine is good for nothing.

[h] Ezek. 15. 3.

It is obſervable that the refuſe of other things have their uſes. Sowre wine will make vineger; old rags paper; lees are for Dyers; ſoile and rubbiſh is good to fat the ground; pot-ſheards and broken tiles to mend high-wayes; yea, they offer to ſell combing of haires; Ladies and Gentle-women know, if they be good for any purpoſe. But the fruitleſſe Vine, the ſavourleſſe ſalt, the lightleſſe lampe, the graceleſſe Chriſtian, is good for nothing. Let all yeeld to him, if he be *fruitfull*; let him yeeld to all, if he be *barren*. The daughter of Sion would never have beene ſo notorious a harlot, had ſhe not beene firſt ſo rare a virgin. *Iulian* had beene leſſe damned, had he never beene a Chriſtian.

Conſider the fearefulneſſe of their judgement, *Iohn* 15. 2. and 6. where you finde ſeven degrees of their fall: 1. *They beare no fruit*, this is their firſt ſtep to hell. 2. Bearing no fruit, *They are cut away from the Vine*: Inſition is bleſſed, but Abſciſſion moſt wretched. [i] *Cut it downe, why cumbreth it the ground?* To be excommucated from Iesus Christ, is moſt accurſed. 3. Being cut from the Vine, *They are caſt out of the Vineyard*: The prayers of the Church are not heard for them, nor are they ſuffered to [k] *ſucke on the breſts of her conſolation*. 4. Being caſt out of the vineyard, *they wither*: needs muſt that branch wither, that receives no life of ſap from him, that gives the ſap of life unto all. 5. Being withered, *they are bound into fagots*, like the *Tares* into bundles, *Matth.* 13. 30. Not all knit into one, but many ſeverall fagots. An adulterer with his adultereſſe make one fagot. A drunkard with his pot-companion, another fagot. A Seminary with a traytour, another fagot. The Extortioner and his Broker, another fagot. The Whore-maſter and his Pandar, another fagot. All ſhall not be puniſhed in the ſame degree, albeit in the ſame torment. 6. Being thus fagotted and coupled together, *They are caſt into the fire*; the moſt terrible of all tortures. 7. Laſtly, being caſt into the fire, *they burne and frie* in thoſe quenchleſſe flames, *Marke* 9. 48. *Where the worme dieth not, and the fire is not quenched.* In compariſon whereof, our earthly fire is no more than if it were but painted. They are ever frying, never dying: in univerſall and eternall anguiſh. Vniverſall upon every part of bodie and ſoule. For the bodie, *Matth.* 22. 13. They are *bound hand and foote*, and *crowded into a priſon of outer darkeneſſe*: like brickes in a firy furnace, not able to wrinch; having not ſo much as a chinke where any coole wind may enter in to refreſh them. Their ſeeing, affrighted with ugly Devils and darkeneſſe: their hearing, with hideous outcries: their ſmelling, with the odious ſtenches of the filthy bodies under torture: their taſte, with a raging thirſt: (begging one droppe of ungranted water, *Luke* 16. 24.) and a ravening hunger, biting their tongues for anguiſh: their feeling, afflicted with inſufferable torments, [l] *In a lake of fire burning with brimſtone.* And now if the paine of the bodie bee but as it were the bodie of paine; the ſoule of torment is the torment of the ſoule. The phantaſie diſtracted with horride imaginations, like a melancholy mans frightfull dreames, *Wiſd.* 17. 3. *Being horribly aſtoniſhed with ſtrange apparitions; ſad viſions appearing to them with heavie countenances.* The will is vexed, that it muſt have the will in nothing. The

[i] Luke 13. 7.

[k] Eſay 66. 11.

[l] Rev. 19. 20.

memorie with a fixed recordation of paſſed things; what it once enjoyed, what it now ſuffereth, and what it muſt ſuffer for ever. It can thinke of nothing to adminiſter comfort : that it was once happy more afflicts it. Now as the reprobates *commit two evills, Ierem.* 2. 13. forſaking the fountaine of living waters, and fall to the broken ciſternes of their owne digging: as there is in ſinne an averſion from the Creator, and a converſion to the creature : ſo there is in puniſhment; for averſion, *Pæna damni*, the puniſhment of loſſe, a privation of all bleſſed comforts; for converſion to the creature, *Pæna ſenſus*, a puniſhment of ſenſe, a poſition of all poſſible plagues. This is manifeſt by the rejection, *Matth.* 25. 41. *Depart from me*; from me your Redeemer, from me that made my ſelfe man for your ſakes, from mee that received ſuch wounds for your remedie, from me that invited you with pardon, but you would none. Therefore depart from *Me*, from my friendſhip, from my protection, from my preſence, from my Paradiſe, from my kingdome, from my ſight : and from all thoſe that goe with me, Quires of glorious Angels, communion of bleſſed Saints : this is the privation. *Into everlaſting fire*, theres the poſition : a fearefull place! God grant we may never know more of it than by heareſay. I have beene content to urge the danger of unfruitfulneſſe, that you may prevent it : as *Niniveh* overthrew the meſſage of her overthrow by her repentance: her ſinnes were deſtroyed, and her ſelfe ſtood. So may our proviſion of thoſe torments in thought, be the prevention of them in ſenſe ! *Sæpe Deus minatur quod faciat, ut non faciat quod minatur.* God, in his mercie, threatens before he puniſh; that hee may not puniſh as he threatens. What *David* ſaid of his enemies, [m] *Let them goe downe quicke into hell*; wee may in another ſenſe wiſh to our ſelves, our beſt friends. Deſcend we every day into hell by meditation, that at the laſt day we may not deſcend thither by condemnation. Let us often goe to hell while we live, that we may not come thither when we are dead. Recollect we our ſelves, and become fruitfull trees; that when GOD tranſplants us from this nurſery, hee may ſet us in his owne glorious garden. The fruits of the earth ſpring, bud, grow greene, grow ripe, and then wither : but the fruits of the ſpirit ſhall never decay. If they have filled GODS vineyard on earth, they ſhall flouriſh in his Eden of heaven for ever.

[m] Pſal. 55. 15.

In the knowledge of our Lord Ieſus Chriſt. The object of our knowledge here is our bleſſed Saviour comfortably deſcribed to us in foure Attributes 1. *Our.* 2. LORD. 3. IESUS. 4. CHRIST. *Vt Dominus poteſt, ut Ieſus vult, ut Chriſtus facit, ut noſter debet.* As he is LORD hee can, as hee is IESUS hee will, as hee is *Chriſt* hee doth, as hee is *Our* he ſhould, ſave us. *Lord, ecce poteſtatem*, conſider his mightineſſe. *Ieſus, ecce ſuavitatem*, conſider his ſweetneſſe. CHRIST, *ecce voluntatem*, conſider his willingneſſe. *Our, ecce bonitatem*, conſider his goodneſſe that gives us intereſt in himſelfe, and vouchſafes us to chalenge his mercie. *Lord, ratione Dominionis*, in regard of his Dominion; [n] *The Lord raigneth let the people tremble* : he ſitteth betweene the Cherubins, let the earth be moved. *Ieſus, ratione ſalutis*, in regard of his ſalvation; [o] *He that is our God is the God of our ſalvation*; who came into the world to *ſave ſinners. Chriſt, ratione Promiſſionis*, in regard of the promiſe. God did promiſe him, and the Iewes expected him under the name of *Chriſt, Ioh.* 7. 26. *Doe the rulers know indeed that this us the very Chriſt? ver.* 41. *This is the Chriſt. Our, ratione appropinquationis*, in regard of his appropriating himſelfe unto us, not taking on him the nature of Angels, but the ſeed of *Abraham, Hebr.* 2. 16. He tooke our fleſh, that we might take of his ſpirit; and thus gave us an intereſt in himſelfe. *Our* Advocate, 1 *Ioh.* 2. *Wee* have an Advocate with the Father, Ieſus Chriſt the righteous: *Our* LORD, *Our* IESUS, *Our* CHRIST. Againe *Ieſus in facto, Noſter in pacto. Lora* in his power, his workes declare him to be the Lord; who doth what he will in heaven, in earth, in the ſea, and in all deepe places, *Pſal.* 135. 6. The ſame workes that the father doth, doth the ſonne alſo. *Ieſus* in being made; hee that is the LORD the Creator, was made Ieſus a creature, *Gal.* 4. 4. *made of a woman, Ioh.* 1. 14. *The word was made fleſh. Verbum, quid potentius? Caro,*

[n] Pſal. 99. 1.

[o] Pſal. 68. 20.

quid impotentius? factum, quid mirabilus? The *word*, what more powerfull? *Fleſh* what more feeble? *Made*, what more wonderfull? Chriſt, in being ſacrificed and crucified for us: *broken for our tranſgreſsions*, 1 *Cor*. 11. 24. *Take, eate, this is my body which is broken for you*. The Iſraelites did eate *Agnum aſſum*, a Lambe roſted: we *Agnum paſſum*, the Lambe of God crucified. He was *broken* for us: breaking is taken from an alteration of the good eſtate of the body. So it is ſaid, age breakes a man. *Moſes* was 120. yeares old when he died, yet was not his naturall force broken, *Deut*. 34. 7. It was recorded as a matter of admiration, *Pſal*. 38 8. *I am feeble and ſore broken*: ſorrow breakes a man. Our Saviour though he was young, and of a moſt excellent conſtitution, yet was thus *broken*. [*] *Nec color nec decor in eo*; no forme or comelineſſe in him; why becauſe he was *Vir dolorum*; a man of ſorrowes, *Eſa*. 53. But what is age, ſickneſſe, and ſorrow, to the hand of God? *The Lord did breake him, Iob* 13. 25. *Wilt thou breake a leafe driven to and fro? As a Lyon, ſo will hee breake all my bones, Pſal*. 51. 8. make me to heare of joy and gladneſſe; *that the bones which thou haſt broken may rejoyce*. Chriſt was broken in all parts of his fleſh, his head with thornes, his backe with ſcourges, his hands and feete with nailes, his ſide with a ſpeare: onely (that the ſcripture might be fulfilled) *not a bone of him was broken*. *Our* in reſpect of the covenant, *Novum fœdus, Hebr*. 8. 10. *Ero Deus veſter*, I will be your God, and you ſhall be my people. Infinite mercie; the [p] *Lords Chriſt*. is become *our Ieſus*.

[*] Eſa. 38. 13.

[p] Luk. 2. 26.

The ſumme of the Inſtruction is to teach us how to know our Saviour; as *Lord* as *Ieſus*, as *Chriſt*, as *Our* LORD IESUS CHRIST. He is LORD, let us know his Majeſtie: *Ieſus*, let us know his mercie: *Chriſt*, know his Office: *Ours*, know our owne intereſt in him.

LORD, in this title conſider his power: know him *Hominem verum*, but not *Hominem merum, Rom*. 9. 5. He is of Iſrael *concerning the fleſh*, but alſo *over all, God bleſſed for ever, Amen. Col*. 1. 2. *Grace from the Lord Ieſus*; from him as God, as the Fountaine of Grace, 2 *Pet*. 1. 1. Grace and Peace *Through the Lord Ieſus*; through him as mediator, as the Conduct-pipe to derive it to us. LORD, this title is given him to diſtinguiſh and declare his power: as in waightie Proclamations Kings ſet downe their names with their titles. So *Exod*. 34. 6. *The Lord, the Lord God, mercifull, gratious*, &c. Whatſoever the father did to us, Chriſt did alſo, to prove him LORD. Did the father create us? ſo doth the ſonne, *Col*. 1. 16. *By him* were all things made; by *him*, that is there called the *Image of the inviſible God*, and firſt borne of every creature. Doth the father uphold the world by his providence? ſo doth the ſonne, *Hebr*. 1. 3. *He upholdeth* all things by the word of his power. Doth the father regenerate us? ſo doth the ſonne, *Col*. 2. 13. Doth the father raiſe the dead? ſo doth the ſonne, *Ioh*. 5. 21. As the *Father quickeneth* them, ſo the *Sonne quickneth* whom he will. Therefore is the ſonne called *Pater æternitatis, Eſa*. 9. 6. *The everlaſting Father*. *Deus tantus in filio, quantus in ſeipſo*. God is as Almightie in his Sonne, as he is in himſelfe. This is a myſterie; *Præſumptio inquirere, pietas credere, æterna vita cognoſcere*. To ſearch too farre into it, is preſumption: to beleeve it, is godlineſſe: to know it, is everlaſting bleſſedneſſe.

IESUS, in this contemplate his mercy, *Mat*. 1. 21. He hath not name for no cauſe: the Angel gives the *For*: Thou ſhalt call his name IESUS; *For* he ſhall ſave his people from their ſinnes. IESUS is his name, and *ſalvation* is with him. He that truely knowes this IESUS, knowes him both God and man, one Perſon, our Saviour. The word IESUS hath but three terminations among the Latines; IESUS, IESU, IESUM. Take the three laſt letters, and they make *SUM*, I Am, the incommunicable name of God. Therefore as the Apoſtle did in their Epiſtles, ſo let us in our hearts, evermore joyne IESUS with God the Father. 1. Becauſe [r] he that *honoureth not the Sonne, honoureth not the Father*: he that diſhonours one Perſon of the Trinitie, diſhonours all. 2. Becauſe all good from God to us is by IESUS: for otherwiſe we may have riches, and honours, and worldly poſſeſ

Matth. 1. 21.

[r] Ioh. 5. 23.

ſions; but not have them as mercies. No man comfortably knoweth God but by *Ieſus:* there is no ſafe venturing on that infinite Iuſtice, without mercie at the right hand of it.

CHRIST, in this, meditate on his office, and the purpoſe of his comming, which was to redeeme us. [f] For God ſent not his Son to condemne the world, but that the world through him might bee ſaved, *Ioh. 12. 47. I came not to judge the world, but to ſave the world.* For this end he was appointed and annointed, *Luk. 4. 18. The Lord hath annointed me to heale the broken hearted*, &c. Now let not Gods purpoſe be fruſtrated: *Deus miſit quem promiſit:* doe thou entertaine him into a pure heart. When *Martha* told her ſiſter *Mary* ſecretly; *The Lord is come;* [t] *ſhee as ſoone as ſhe heard it, aroſe quickly, and came unto him.* The *Meſſias*, the Chriſt, the Redeemer is come; that bleſſed high Prieſt that offer'd up himſelfe an expiatory ſacrifice for us; now ariſe, let us goe and meete him.

Our Lord Ieſus Chriſt, in this obſerve his performance, and free donation of himſelfe to us. He is not only The Lord, and the Ieſus, and The Chriſt, but *Ours*. Whatſoever he did or ſuffered, was for us, *Dan. 9. 26. The Meſſiah ſhall be cut off; but not for himſelfe:* not for devills, not for Angels, not for himſelfe: for whom then? for us men and for our ſalvation; the loſt ſheepe, the ſinners, the rebells, *Eſa. 9. 6. To us* a ſonne is given, *Luk. 2. 11. To us* a Saviour is borne. This *Our*, is a poſſeſſive: in knowing him a Lord, there is feare: in knowing him a Ieſus, there is comfort: in knowing him a Chriſt, there is hope: in knowing him *Ours*, there is aſſurance.

Our; God loves theſe appropriations of mercie, if they bee of the breed of Faith. So hee taught us to pray, *Our Father:* not by an epithite; Holy Father, Righteous Father, Omnipotent Father; but by a pronoune, *Our Father.* Yea hee admits every particular hand of faith, to take his owne handfull out of this ſheafe, and to turne *Noſtrum in Meum, Our* into *Mine.* Though he be the God of all, yet *Paul* ſaies; *My God, Phil. 4. 19. My God* ſhall ſupply all your need. Though he be Lord of all, yet ſaith *Thomas, My Lord, Ioh. 20. 28.* Though he be the Saviour of all his people, yet ſaith *Mary, My Saviour, Luk. 1. 47.* My ſoule rejoyceth in God *My Saviour.* Though he be the Father of the ſpirits, of all fleſh; yet hee chargeth a faithfull ſoule, *Ier. 3. 19. Thou ſhalt call me, My Father.* If God ſay unto thy ſoule, *I am thy ſalvation;* why maieſt not thou ſay to him, *Thou art my God?* The Romiſts challenge us of over-boldneſſe, and peremptory arrogance, to ſay *My God*, as if wee did ingroſſe Chriſt; but indeed, they ingroſſe him, that confine him to Rome. But why? becauſe the franticke Merchant ſtands on the Key, and cries, All the ſhippes are mine: may not therefore a ſober merchant ſtand there, and ſay, This ſhippe is mine? Is there no *Ieſus* to be had unleſſe wee fetch him from Rome? The Lord commands this voice of faith, *Hoſ. 8. 2.* Iſrael ſhall crie unto me, *My God, Pſal. 118. 28. Thou art my God,* and I will praiſe thee. *Non eſt præſumptio dicentis, ubi eſt authoritas jubentis.* There is no preſumption in the ſpeaker, where there is authoritie of the commander.

But now that we may aſſure him *Ours*, let us aſſure our ſelves his. *Marce, ut ameris, ama.* The beſt demonſtration of our poſſeſſion of him, is to find his poſſeſſion of us. [u] *My beloved is mine, and I am his:* wouldeſt thou know the certaintie of this marriage, and uniting of thy ſoule to Chriſt? when there is doubt made concerning a marriage, we ſearch the Regiſter, and take out a certificate or teſtimonie under the Curates hand; and that ſatisfies the Court. So here goe to the Regiſter, thy Heart: there it is recorded, if it be at all, under the hand of the Holy Ghoſt: for, *Rom. 8. 16. The Spirit witneſſeth with our ſpirit, that we are the ſonnes of God:* exhibite this in the Court of thy conſcience, and all the doubtes are cleared. Are thy affections knitte to Chriſt? art thou where thou loveſt, rather than where thou liveſt? is the deſire of thy ſoule with God? this is a bleſſed fruition! [x] *A bundle of myrrhe is my well beloved unto me, hee ſhall lie all night betwixt my breſts:* let him lodge in thy

heart

[f] Ioh 3.17.

[t] Ioh 11.29.

[u] Can. 2.16.

[x] Cant. 1. 13.

heart for ever. When thou art thus raviſhed with him, hee will be alſo raviſhed with thee, *Cant.* 4. 9. *Thou haſt raviſhed my heart, my ſiſter: thou haſt raviſhed my heart.*

The Inſtruction is cleared to our faith, how we ought to know our Saviour; as Lord, as Ieſus, as Chriſt, as *Ours*. Now for our affections, let us make ſome uſe of it, and ſo conclude with application. For uſe, the true knowledge of Chriſt according to theſe foure termes, meetes with foure temptations. 1. *Lord*, meetes with our pride. *Si ſis ſub Domino, quare abuteris miniſterio?* If thou be under a ſupreme Lord, why doſt thou inſult and dominere as if thou wert no ſervant. 2. *Ieſus*, meets with our deſpaire. *Nil deſperandum Chriſto duce, & auſpice Ieſu.* Who can deſpaire that knowes he hath this Ieſus for a Saviour. 3. CHRIST, meetes with our diſregard and neglect of his heſts: if hee bee the Holy one of GOD, let us reverence him. 4. *Our*, meetes with our covetouſneſſe and worldly affections: let us not flie from that which is ours, and flie after that which is none of ours.

LORD. Art thou provoked to pride and preſumption? humble thy ſelfe, there is a Lord above thee. When the Apoſtles ſtrove about matter of ſuperioritie, Chriſt rebuked them, *Luk.* 22. 31. *And the Lord ſaid to Simon*, &c. He is not (there as in other places) called Ieſus, but *Dominus, The Lord.* But why was his ſpeech directed to *Simon?* becauſe he was moſt likely to be too confident, having moſt audacitie, and being the chiefe ſpeaker. The greateſt gifts moſt endanger a man to pride. A father loves all his children well, but is moſt tender to the ſickeſt childe: perhaps *Peter* was moſt ſicke of this diſeaſe; I am ſure his uſurping ſucceſſors are incurable. Humble thy haughtie mind, there is a Lord above thee: and ſuch a Lord, as *reſiſteth the proud*, and giveth grace to the humble, 1 *Pet.* 5. 6. *Pharaoh* cries, *Quis eſt Dominus*, who is the Lord? who? even he that drowned *Pharaoh* in the red ſea. The ſlave durſt not boaſt himſelfe, if he were ſure that his Lord heard him. When a great Prelate durſt write, *Ego & Rex meus*; I and my King: the King ſubſcribed in act; *Ego & ſervus meus*, I and my ſlave: and quickly tooke downe the maine maſt of his ambition. To queſtion the Titles of Kings, hath ever beene held treaſon: why then dare any preſumptuous ſpirit oppoſe the word of this LORD? No, *Dic verbum Domino, Matthew* 8. 8. Say the word, O Lord, and my ſervant ſhall be healed.

Ieſus. Art thou tempted to deſpaire? *Ieſus* is a name, *in quo nemini deſperandum*, in which a faithfull ſoule vanquiſheth deſperation. Deſpaire is a ſinne that never knew *Ieſus.* The drowning man would never ſinke, if he knew and felt an infallible ſtay in his hand. Deſperation is like that beaſt, *Dan.* 7. 7. that had no name given it. There were three ſpecified, a Lion, a Beare, a Leopard: but the fourth hath no denomination. To thoſe foure terrible beaſts are likened foure hainous ſins: Preſumption to the Lion, Perſecution, to the Beare, Oppreſſion, to the Leopard: and to the nameleſſe fourth, deſperation. The Lion, preſumption hath beene conquered, in *Mary* Magdalen. The Beare, perſecution ſubdued, in *Paul.* The Leopard, oppreſſion tamed, in *Zaccheus.* But deſperation without diſtinguiſhing the kind; is *dreadfull and terrible, and exceedingly ſtrong: it had great yron teeth, it devoured and brake in peeces, and it had tenne hornes.* It hath hornes enow to puſh at God with blaſphemie, at man with injurie, at the owne ſoule with diſtruſt of mercie. Other ſinnes are fearefull enough and have the rage of Lions and Beares and Leopards, to make mans ſoule miſerable. But the finall ruine never to be recovered while there ſtands a ſeate of juſtice in heaven, is deſperation. Well, yet before any man fall into this gulfe, let him looke up and know IESUS, *Ioh.* 1. 19. *Behold that Lambe of God, that takes away the ſins of the world.* Behold the Lamb of GOD, yee that are Lions to your own ſoules! hath his death put ſenſe into rockes and ſtones, and can it not perſwade you? Is the bloud of *Ieſus* ſhed for you, and will you in an impatient fury throw your owne bloud into the aire with *Iulian*, or ſpill it on the ground with *Saul*, or ſacrifice it on a tree with *Iudas?* Shall he open heaven, and will yee ſhut it! He pull you out of the fire, and you runne into it againe? He drunke to you in a cup of Paſſion, and you ſhould pledge him in a cup of ſalvation; ſinging with that melodious Prophet, *Pſal.* 116. 13. *I will take the cup of ſalvation, and bleſſe the Name of the Lord.* Will you then take a cup of death and deſpaire, blaſpheme his name, evacuate his merits, tread his blood under your feete, and dye paſt hope? God forbid it; and the prayers of your lips, the teares of your eyes, the grones of your hearts, and the hope of your ſoules heartily forbid it. No man can deſpaire, that truly knowes our good Lord Ieſus.

CHRIST. Is not the great benefit of redemption yet throughly apprehended of thy ſoule? art thou tempted to diſtruſt or diſregard a worke of ſuch infinite price? Behold him, he is *The Chriſt*, the expectation of the Iewes, the conſolation of the Gentiles, the ſalvation of all. [a] *A light to lighten the Gentiles, and the glory of thy people Iſrael.* The creation by Gods hand, was *magnum opus*, a great worke; but the Redemption by CHRISTS death a greater worke. In the Creation hee made man like himſelfe: in the Redemption he made himſelfe like man. *Granat. Illic participes nos fecit bonorum ſuorum: hic particeps eſt factus malorum noſtrorum.* There he made us partakers of his good, here he makes himſelf partaker of our evill. There he only *Spake the word*: here *Dixit magna, fecit mira, pertulit dira: paſſus eſt dura verba, duriora verbera*: hee did not onely ſpeake words, but ſuffered wounds: hee wrought wonders, he endured thunders; what heaven, earth, and hell, could inflict upon him. There man was made in the Image of God, here God is made in the Image of man. The creation was a worke of his finger, *Pſal.* 8. 3. When I conſider the heavens, the worke of *thy fingers*. Redemption a worke of his arme, *Pſal.* 98. 1. His *holy arme* hath gotten him the victory: yea it was a worke of his heart; even that bled to death to accompliſh it. Now if it be true what the ſchoole ſpeakes: *Bonum Gratiæ unius majus eſt quàm bonum naturæ totius univerſi, Aquin.* If the ſaving of one ſoule be greater than the making of the whole world; and the goodneſſe of Grace doth ſo far tranſcend the goodneſſe of nature. Then be thankefull to God for his Creation, but much more bleſſe him for his CHRIST. *Si totum me debeo pro me facto, quid jam addam pro me refecto? Bern.* If I owe my whole ſelfe for my creation, what have I left to pay for my Redeemer? I will ſerve thee O Lord, becauſe thou haſt given me my ſelfe: but much more honour thee becauſe thou haſt given me thy Sonne Chriſt.

Our. Are we led aſide with worldly affections, and a having covetouſneſſe? know, nothing is *Ours* but IESUS CHRIST. [b] *I determined not to know any thing among you, but Ieſus Chriſt, and him crucified.* This was that bleſſed Apoſtles reſolution. Love him above all: *nil contra eum, nil ſupra eum, nil ſicut eum, nil præter eum, niſi quod propter eum.* Affect nothing againſt him, nothing above him, nothing like him, nothing beſides him, but what onely for him. *Behold*, ſaith *Peter, we have left all and followed thee, Matth.* 19. 27. they loſt nothing by it, *Ver.* 28. *When I ſit on my throne, ye ſhall ſit on thrones with me.* If CHRIST, be *ours*, all is *ours*, 1 *Cor.* 3. 22. *All things are yours; whether Apoſtles, or the world, or life, or death, or things preſent, or things to cóme. All are yours, and ye are Chriſts, and Chriſt is Gods.* In this heavenly conveyance, there is. 1. The Tenure, of great Latitude; *All things.* 2. The Tenants, of great happineſſe, *Ours.* 3. The Heire, of great excellencie, CHRIST. 4. The Land-lord, of great majeſtie, *God.* It is ſaid of the wicked, *Ion.* 2. 8. that they *forſake their owne mercie.* Their *owne*, as proper to them, more certaine than the skinne to their fleſh, if they would have kept it: but as Chriſt ſaid to the Iewes, *Noluiſtis, you would not. Qui relinquit ſuum, ut arripiat alienum: retinebit nec alienum, nec ſuum.* He that forſakes his owne to ſnatch away anothers, ſhall neither keepe anothers nor his owne. See what you doe yee covetous: you leave *your owne* CHRIST, for the world that is not yours; the ſubſtance for the ſhadow: and you ſhall loſe both ſhadow and ſubſtance. *Ours*: this is the encouragement of faith and obedience: why doe wee ſo labour to bee *his*, but becauſe

[a] Luk. 2. 32.

[b] 1 Cor. 2. 2.

cauſe wee are ſure hee is *ours ?* every man loves his owne; let us never forſake *our owne* Ieſus.

You ſee now the uſe of this fourefold knowledge of our Saviour. *Quoſdam ſua confidentia fert ad præſumptionem; agnoſcant Dominum. Quoſdam ſua diffidentia fert ad deſperationem; agnoſcant Ieſum. Quoſdam ſua temeritas fert ad dedignationem; agnoſcant Chriſtum. Quoſdam ſua cupiditas fert ad tergiverſationem; agnoſcant Noſtrum.* Some mens pride lifts them up to preſumption; let them acknowledge him a Lord. Some mens diſtruſt caſts them downe to deſperation; let them acknowledge him a Iesus. Some mens careleſneſſe lulls them in ſecuritie; let them acknowledge him a Christ. Some mens covetouſneſſe drives them to apoſtacie; let them acknowledge him *ours*. Conſider him *Lord*, and be not proud: conſider him Iesus, and be not deſperate: conſider him Christ, and be not diſſolute: conſider him *ours*, and be not runegates. Thou haſt made thy ſelfe *ours*, make us all *Thine*, O deare Saviour of the world.

Now for application, to bring all yet neerer home to our conſciences? Hee is Lord, give him obedience. Hee is Iesus, and requires our Hope. Hee is Christ, and requires our Faith. Hee is *Ours*, and requires our Charitie.

Lord: this challengeth our obedient ſervice, *Hunc audite, Matth.* 17.5. *Heare him, Act.*3.22. He is that great Prophet of the Lord, whom we are bound to *heare in all things. Sweare not:* who commanded it? *The Lord, Matth.* 5.34. *Bee not angry* unjuſtly: who forbad it? *The Lord, Ver* 22. *Be mercifull* who impoſed it? *The Lord, Luk.*6. Who obeyes this *Lord?* now this Lord forgive us. [c] *If I be a Lord, where is my feare?* He may aske indeed, where is it? and who can anſwere him with a demonſtration? The Lion Roares, but who trembles? *Qui non timebunt in verbis, dolebunt in verberibus.* Hee that will not [d] *tremble at his words*, ſhall feele his wounds. But if hee bee our *LORD* to governe us, hee will not bee our Iesus to ſave us.

[c] Mal.1.6.

[d] Eſa.66.2.

Iesus: this requires our Hope: for in whom is our hope but in Ieſus. When we are exerciſed with worldly troubles, with great moleſtation, we labour to extricate our ſelves, and faintly ſay, wee hope in Ieſus: but concerning heaven, wee all hope well enough for that. Yet when death comes with his offer to helpe us thither, where is our hope? alas amazement hath mated it. We are like little children, that all the day complaine, and yet when the medicine is brought them at night, they are not ſicke. Or like thoſe that runne all the weeke up and downe the houſe, crying out of the paine of their teeth: and at laſt ſeeing the Barbar come to pull them out, preſently feele no more torment. Or as tender bodies in a pricking pleuriſie, call and cannot ſtay for a Surgion: and yet when they ſee him whetting his Launcer to helpe them, plucke in their armes, and hide them in the bed. The true reaſon hereof is want of hope: but he that knowes his Ieſus, is comforted in hope. [e] If in this life only we have hope in Chriſt, we are of all men moſt miſerable. For this life and for ever, repoſe we our hope in Him.

[e] 1 Cor.15.19.

Christ: this terme exacteth our faith: knoweſt thou Chriſt? thou wilt truſt him. [f] *They that know thy Name, will put their truſt in thee.* Knowledge of Chriſt, and faith in Chriſt, are inſeparable. *I know whom I have beleeved*, 2 *Tim.*1.12. My faith is not built upon ignorance, I know him well. Indeed though ſalvation belong to all men, yet all men doe not belong to ſalvation. None pertaine to it, but ſuch as take benefit by it: and none take benefit by it, (no more than they did by the braſen ſerpent) but they that fixe the eye of their faith upon it. Hee is Chriſt, the Lords annointed, ſent for that end, to ſave us: how great an injuſtice is this, not to truſt to our ſalvation on him, that was from all eternitie appointed for that purpoſe.

[f] Pſal.9.10.

Ours: therefore let us give him our love: the knowledge of a proprietie challengeth an earneſt affection. The good ſonne loves his owne parent, the brother loves the ſonne of his mother: the chaſt wife loves her owne husband. Chriſt is *our* Father, *our* Brother, *our* Husband: *ours*, let us love him. *Whom have I in heaven but thee, and on earth, none beſides thee?* Let me loſe all, ſo I may reſerve thee. A Philoſopher could thus comfort himſelfe when the Tyrant threatned him: I will take away thy houſe; yet thou canſt not take away my *peace*. I will break up thy Schoole, yet I ſhall keepe whole my *peace*. I will confiſcate all thy goods: yet there is no *premunire* againſt my *peace*. I will baniſh thee thy Countrey: yet I ſhall carry my *peace* with me: for the wiſe mans home is whereſoever he is wiſe. So let the world take from us our riches, yet we have *Chriſt*: let it take from us our friends, yet we have *Chriſt*: let it take from us our libertie, yet we have *Chriſt*: let it take from us our wives and children, deare comforts; yet we have *Chriſt*: let it take from us our life, yet we have *Chriſt*; that is, to us both in life and death *an advantage*. When *David* ſaid to *Mephiboſheth*; *Thou and Ziba divide the Land*: he anſwered; *Yea, let him take all, ſeeing my Lord the King is come home in peace*, 2 *Sam*.19.30. Thus let the world take all, ſo we may enjoy *Ieſus Chriſt*.

Concluſion.

The ſumme and heart of the Text concernes the fruitfulneſſe of our knowledge of Ieſus Chriſt. What Nation ever had the knowledge of him more abundantly propagated? I may ſay to you, as Chriſt ſaid to his Apoſtles: Bleſſed are your eyes, for they ſee: Bleſſed are your eares, for they heare: but I cannot ſay, Bleſſed are your feet, for they walke; bleſſed are your hands, for they worke: bleſſed are your hearts, for they embrace. Our eyes and eares doe their office, all the fault is in our hearts: now the Lord open our hearts. We have knowledge, and it coſts us nothing: beſtow but the gathering of your Manna, and it is yours. *Aarons* bells give you muſike by day; as your City-waits by night: muſike in the ſtreets, whereof they partake, that pay nothing for it. [g] A man needs not ſay to his brother, *Know the Lord: for all ſhall know me, from the leaſt to the greateſt*. Our knowledge is univerſall, or at leaſt ſhould be univerſall, for God hath not ſcanted the meanes, *Act*.2.17. God hath powred out his Spirit upon all fleſh: our ſonnes and our daughters prophecie, our young men ſee viſions, and our old men dreame dreames. They ſee viſions, and tell you the viſions they ſee. Your wiſe-men deſire not, like deepe ſtreames, to run ſilent to themſelves; but in a ſweet murmure ſing you the ſongs of Sion. We have knowledge, and need not travell for it: [h] you wander not from ſea to ſea, nor runne from North to Eaſt, to ſeeke the Word of God. To runne to Rome for accompliſhment of knowledge, is to goe into an infected houſe, to fetch out a rich ſute: or to put the finger into a firy crucible to take out the gold. What travell our young Gallants for? to heare newes: *Tully* ſaid he could better heare the newes of Rome at *Antium*, than at Rome. *Paris* cannot tell more newes of France, nor *Madrid* of Spaine, than your Exchange in London, of both. I am ſure that England ſtands as neere to heaven as Italy: and the good tidings of Sion is here ſafer and ſooner, and ſounder learned. It is then for knowledge: they that croſſe the ſeas to fill their braines with knowledge, travell Northward for heat, and ſeeke the candle that they carry in their hand.

The Cimerians that live in perpetuall darkneſſe, though they deny a Sunne, are not condemned of impietie, but of ignorance. But *Anaxagoras*, that ſaw the Sunne, and denied it, is condemned not of ignorance, but of impietie. How great is our condemnation, if we know the light, and yet chooſe darkneſſe? *Ioh*.3.19. Former times were like *Leah*, bleare-eyed, but fruitfull: ours like *Rachel*, faire, but barren. Wee give ſo generall acclamation to the Goſpell, and the ſalvation by it, that we forget to obſerve the Law. As upon ſome ſolemne Feſtivall, the bells in all ſteeples are rung, but then the Clockes are tyed up: there is a great untun'd confuſion and clangour, but no man knowes how the time paſſeth away. So in this univerſall allowance of Libertie by the Goſpell, (which indeed rejoyceth our hearts, had wee the grace of ſober uſage) the Clockes that tell us how our time paſſeth, Truth and Conſcience, which ſhew the bounded uſe, and decent forme of things, are tyed up and

cannot

[g] Hebr.8.11.

[h] Amos 8.12.

cannot be heard. Nay, there is rather a generall acclamation to licentiouſneſſe, than true liberty, *Act.19.34. All with one voice for two houres together cried out, Great is Diana of the Epheſians.* They cry ſo lowd for their *Diana's* gaine, that *Paul* the Preacher cannot be heard; he muſt be put to ſilence. *Moſes* and *Ioſhua* heard a noiſe; [i] *It is not the voice of them that ſhout for maſtery, nor of them that cry for being overcome: but I heare the noiſe of them that ſing.* You would thinke it the Praiſing of God, no it was the bleſſing of an Idol, *Cant.2.12. The flowers appeare on the earth, the time of the ſinging of birds is come, and the voice of the Turtle is heard in our Land.* Peace and Proſperitie are our *Flowers*, and we *ſing* like birds; but *Nōn audita eſt vox Turturis*, the voice of the *Turtle* is not heard among us. All are merry, but who mournes for the abominations of Iſrael? All this while the Lord is angry, and would deſtroy us, [k] as he once threatned Iſrael; had not *Moſes* then, did not IESUS now, ſtand in the *Breach* for us.

Alas! where is our *fruitfulneſſe?* we ſo confidently hope for our ſalvation by faith, that there is little honeſtie or true dealing amongſt men. We have either left *Faith* naked, as Idolatry ſtripped the Iſraelites, *Exod.32.25.* or cut off halfe her garments, as *Hanun* ſerved *Davids* Ambaſſadours, 2 *Sam.10.* left her a rag of perfunctory ſervice at Church, but cut off obedience as ſuperfluous. Or if we have left her any covering, it is ſuch as *Iohn Baptiſt* wore, a coat of Camels haire, ſome refuſe and cheape out-ſide; and a *Leatherne-girdle*, a ſtring of hypocriſie to hold it together: her food is *Locuſts*, meere ſpeculation; and *Wilde-honey*, only table-talke. Some onely care, *Quid faciunt, non quid credunt*; What they doe, not what they beleeve; they are Natures Moraliſts. Others care only, *Quid credunt, non quid faciunt*; What they beleeve, not what they doe; and theſe are moſt frequent. We all plead our ſelves, by faith to be Chriſts ſheepe, but where is our wooll? In a good ſheepe we require not onely fleſh to feed on, but alſo wooll to keepe warme. In a Chriſtian we require, not onely faith for himſelfe to live on; but alſo good workes, a fleece of charitie to warme others. You ſhall have a Country-man profeſſe conſcience, but he dares not wiſh *Iobs* wiſh, *Iob* 31.38. *If my land cry againſt me, or the furrowes thereof complaine: let thiſtles grow in ſtead of Wheat, and cockle in ſtead of Barley.* You ſhall have a Courtier profeſſe integritie: but if he ſhould ſay with *Iob, verſ.26. If I beheld the Sunne when it ſhined, or the Moone walking in brightneſſe: or if my mouth hath kiſſed my hand; this were to deny the God that is above:* ſinne enough to decourt him. You ſhall have a Citizen profeſſe charitie, but dares he ſay with *Iob? verſ.19. If I have ſeene the poore without covering, and have not clothed him: if I have lift up my hand againſt the fatherleſſe: Then let mine arme fall from my ſhoulder, and bee broken from the channel-bone.* If all ſhould make ſuch wiſhes, and have them granted, I feare the whole City would be an Hoſpitall. It is no great wonder to ſee a [l] *Fruitfull Land turned into barrenneſſe:* but it is a miracle of mercy to ſee *Dry ground turned into water-ſprings:* to ſee our barren lives made fruitfull of good workes. He only that can turne ſtones into bread, can turne our ſtony hearts into that mercy to give bread, *Pſal 148. Praiſe the Lord mountaines and all hils, fruitful trees and Cedars.* I make no queſtion but fruitfull trees will praiſe him; but Cedars and mountaines? Yes, if ſtout Cedars bee bowed to obedience, and proud mountaines to humility; they ſhall *praiſe him.* Yea, *verſ.7. Dragons and all deepes:* The very Dragons of our oppreſſions being turned to mercies, ſhall praiſe him. *The Dragons and Eſtriches, the beaſts of the field ſhall honour me, Eſay* 43.20. *The deepes*, even the deepes of our ſtratagems being turned to ſimplicity and innocencie, ſhall honour the Lord. *Saul* did not more ſpeake againſt Chriſt, than *Paul* ſpeakes for Chriſt. Thus we that were drie ſtickes by nature, fit for nothing but the fire, may be made fruitfull trees by grace, *to keepe his commandement without ſpot unrebukeable, untill the appearing of our Lord Ieſus Chriſt.* Which he worke in us, *who is the bleſſed, and only Potentate, the King of Kings, and Lord of Lords: who onely hath immortality, dwelling in the light which no man can approach unto: To whom be honour and power everlaſting. Amen.*

[i] Exod.32.18.

[k] Pſal.106.23.

[l] Pſal.107.34.

1 Tim.6.14.

VERSE 9. *But he that lacketh theſe things, is blinde, and cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.*

YOV have ſeene their honour and happineſſe, that beautifie their faith with good workes: that as by the one GOD juſtifies them, ſo by the other they may glorifie GOD. Behold now their miſerable eſtate, that boaſt of a naked and leane faith: *Hee that lacketh theſe things is blinde,* &c. *But,* the Apoſtle diſ-joynes them from fruitfull profeſſours, by a word of Exception or ſeparation; *But.* Whom doth hee reject? *Cui hæc non adſunt,* The man that *Lackes* theſe things. What if hee wants one or two of thoſe graces? They may come in time: but if hee lacke *Theſe, All* theſe. In what ſtate is hee? *Blinde;* his eyes bee not like the Eagles, but the Moles. Is hee ſtarke blinde? No, perhaps hee may ſee, *quæ ante pedes ſunt,* things faſt by him; but not *Farre off:* he wants the Optickes, to ſee ſo farre as Heaven. How is hee proved to be thus thicke-ſighted? Becauſe hee *hath forgotten.* Why, they that are blinde, have commonly the beſt memories? This is true indeed, concerning ſecular objects, the naturall things of this world: but wilfull ſpirituall *Cecitie* is puniſhed with *Oblivion.* But there is a good *Forgetfulneſſe, Philip.* 3. 13. *I forget thoſe things that are behinde:* Nay, but this man hath forgotten his *owne purgation,* how hee hath beene formerly cleanſed: as the Swine when ſhee runnes to the mudde, forgets that ſhee came out of the cleare ſtreames. Wherein conſiſted that *purgation?* Hee was waſhed *from ſinne,* the moſt ſordid pollution and feculencie. What, from all ſinnes? No, but *from his old ſinnes:* for he commits new ones that bring him to the ſpeedier damnation. Now as Saint *Auguſtine* calls *Pſalm.* 41. *Scripturam pauperis,* the poore mans Scripture, and 1 *Tim.* 6. *Scripturam divitis,* the rich mans Scripture: and *Luke* 18. 11. the proud mans Scripture: and the booke of *Iob,* the afflicted mans Scripture: ſo this Text may be called *Scriptura cæci,* the blinde mans Scripture. Who is de-

ſcribed by his { Penury, *He lacketh theſe things.*
Cecitie; *He is blinde and cannot ſee afarre off.*
Apoſtacie; *Hath forgotten,* &c. }

The Summe is: whoſoever ſhall truſt his ſalvation upon a ſtarved faith, and not order his life by the pre-mentioned rules, erres in darkeneſſe, and holds not that way which the light of the Goſpell hath directed him. Hee that hath the true knowledge of Chriſt will bee *fruitfull, verſe* 8. Hee that is unfruitfull, vainely preſumeth the knowledge of Chriſt, *verſ* 9. So from the connection of both theſe verſes, we finde that true knowledge muſt precede ſanctitie of life. He that hath not theſe things is *Blinde:* and hee that cannot ſee well, cannot walke well, 1 *Iohn* 2. 4. Yee obey not, why? becauſe yee know not, 1 *Ioh.* 3. 6. *Whoſoever ſinneth, hath not ſeene him, nor knowne him.* You ſin, why? becauſe you know not, 2 *Tim.* 3. 6. Why are they *laden with ſinnes, and led away with divers luſts?* Becauſe they *know not the truth, Epheſ.* 4. 18. Why are they *ſtrangers from the life of God?* Becauſe *their underſtanding is darkned.* The Romaniſts pretend, that they will helpe men to heaven by ignorance, and by ignorance they ſhut them out. They keepe the keyes, and neither enter Math. 23. 13.

in themſelves, nor admit others. Every Chriſtian in his Baptiſme hath taken preſte-money of Chriſt, to be his ſouldier, and to ſerve him in the field of this world, againſt his and our enemies: now he will fight poorely without weapons: he muſt have *Gladium verbi*, and *Clypeum fidei*; the Sword of the Spirit, and the Shield of Faith. And he muſt have theſe in his owne hand: for he ſhall be ſmitten in his owne perſon, therefore ſhould reſiſt in his owne perſon: now ſhall he be content to beare the blowes, and let another weare the ſword? But, ſay they, there are many hard things in Gods Word, paſt common reach: true, and many eaſie enough, within their reach: there is milke for weake ſtomackes, and ſtrong meat for abler digeſtions: there are fords for Lambes, aud depths for Elephants. In the moſt champian places, ſome myſteries are as hillockes, higher than the reſt: in the ſteepeſt hill there is ſome footing, whereby wee may come to that height, to diſcover the Land of Canaan.

But, ſay they, this takes away the glory of the Church, when every man may controll his Teacher. Nay, rather let them know the truth, that they may avoid ſuch as teach againſt the truth. Becauſe ſome have beene ſeduced; ſhall all be deprived? Then away with Preaching, for it is the ſavour of death unto many: away with the Sacraments, for ſome eat CHRISTS fleſh to choake them: away with CHRIST himſelfe, for hee is the [m] *fall of many in Iſrael:* and a *Stone* to cruſh their bones to perdition. Then let the Lambe caſt off his fleece, becauſe the Lion hath worne it: Becauſe ſome quarrell in the armie, therefore let no ſouldier have a ſword. Then put out the candle, leſt it burne the houſe. But, ſay they, put not knives into the hands of children: but the Scripture admits no ſuch compariſon: we rather put good ſwords into the hands of men. Diſcharge us of the Lords ſervice; or it is againſt the law of armes to take away our weapons. Indeed there is cauſe to commend the policie of their Clergie, but not the honeſtie. For how ſhould they have ſold their bad wares, unleſſe they had firſt put out the peoples eyes! As theeves firſt out with the light, that they may rifle the houſe more ſafely in the darke. Otherwiſe the merchandize of Maſſes could not ſo eaſily have beene vented abroad, but would have lien rotting upon their hands at home; if men were ſuffered to bring the light of truth into their pack-houſes. But, ſay they, we have kept it from hogges and dogges; yea, and from ſheepe and lambes too. Beſides, all that have ſome uncleanneſſe in their lives, are not to be reputed hogges and dogges: this is their mercy, but the mercy of GOD is more. They have a contrary ſpirit to CHRIST: for he often preached in the knowne hearing of dogges, the Scribes and Phariſies: and would doe ſo, rather than the children ſhould want their bread. But, ſaid they, ſome by ſearching the Scripture diligently, have erred ſhamefully. This is as good a reaſon, as if one training up a childe to be an Archer, ſhould give him this principle and rule; that by aiming at the marke moſt fairely, he ſhould miſſe moſt foulely. No, *Iohn* 5. 39. *Search* that you may not erre: not, be content to erre, rather than ſearch. But now at laſt being aſhamed of this, and convinced by common equitie, that the truth is not wholly to be with-held; they have publiſhed a part of it, the New-Teſtament, with their Rhemiſh Commentary: Not, ſay they, upon any abſolute neceſſitie, but to avoid corruptions by reading other tranſlations. They found the people would no longer be made ſuch fooles, as when that univerſall miſt was over the face of the earth: therefore they gratifie them with a parcell of it. But as the peoples curſes before ranne thorow their eares into their ſoules, for ingroſſing into their hands the graine of life: ſo their curſes follow them ſtill, for ſelling them ſuch muſty and mildewed corne. Their wickedneſſe is no leſſe now in poyſoning them, than it was before in ſtarving them. How bleſſed are we that freely enjoy that Goſpell, which can take away blindneſſe, and give us the ſaving knowledge of IESUS CHRIST!

But.] Here is the Diverſitie; this diſ-joynes theſe blinde and barren profeſſours from the former, by a manifeſt oppoſition. As the future life ſhall put an everla-

[m] Luke 2. 34.

ſting difference betweene the elect and the reprobate, *Matth.* 25. 46. the one going to eternall paine, the other to eternall peace. Here they are ſcarce diſtinguiſhed; but then there ſhall be a [n] *great gulſe fixed* betweene them. So even on earth the Scripture diſ-joynes them with a *But*. The adverſaries of *Stephen* gnaſhed on him with their teeth, *Act.* 7. 55. *But* he himſelfe was *full of the* HOLY GHOST: *Stephen* was under them for outward condition, but farre above them for inward conſolation. The waves may fome againſt the rocke, and exerciſe their vaine malice, but the Rocke is unmoveable, *Pſal.* 1. 6. The LORD knoweth the way of the righteous: *But* the way of the ungodly ſhall periſh, *Pſalm.* 32. 10. Many ſorrowes ſhall be to the wicked: *But* hee that truſteth in the LORD, mercie ſhall compaſſe him, *Pſal.* 5. 11. Deſtroy thou the wicked: *But* let all thoſe that truſt in thee, rejoyce. There was darkneſſe in Ægypt, *but* light in Goſhen. The Tares are ſuffered to grow up with the Wheat; *but* in the harveſt they ſhall be ſevered. *Slay utterly* old and young; *But* come not neere them that have the *marke*, *Ezek.* 9. 6. In the tenth of the *Proverbs*, the firſt foureteene verſes, have their *medium* diſtinguiſhed with this *But*. Indeed moſt of them are but paires of croſſe and thwart ſentences, manifeſting the contrariety of good to evill: 1. This is both in regard of a former ordination, *Rom.* 9. 13. *Iacob* have I loved; *But Eſau* have I hated. Some [o] are of old ordained to condemnation, others to life. 2. And in regard of a preſent diſpoſition, for the faithfull love the things above, the wicked dote upon terreſtriall objects. The Saints would but lodge in Samaria, their faces are toward Ieruſalem: the ungodly doe but lodge for a night in Ieruſalem, their faces, their hearts are toward Samaria. 3. And in regard of their future condition; the wicked are brought to a deſtructive end in a moment, *Pſal.* 73. *But* marke the upright man, and behold the juſt; for the *end* of that man is peace. This is a ſecret and unſeene diſtinction; there is little difference in outward ſhew: veſſells of diſhonour have often the moſt credite; whereas the veſſells of honour, elected to ſhine as ſtars in heaven for ever, are here ſullied and kept under. Yet there is an inviſible difference; *But* betweene them. Among men where all reputation is meaſured by the acre; *melior qui ditior*; we enter rich men into our bookes, but refuſe to truſt the poore. But God in his booke records *Lazarus*, and forgets the Rich-mans name.

He that lacketh theſe things. It is a received maxime, that God and Nature hath wrought nothing in vaine: no part or facultie of the body can be well ſpared. Thou haſt two eyes, two eares, two hands, two feet; thou canſt ſpare none of them. Man hath five ſenſes, if he loſe any of them, the very want will tell him the worth of the habite. The father that ſhould ſell one of his children, to buy bread for the reſt, and redeeme them from famine; lookes over them all, and at laſt concludes he can part with none. What part of thy ſelfe after much ſtudy couldſt thou loſe? yet a man may lacke ſome, and be ſaved too, *Marke* 9. with loſſe of a hand, foot, an eye, he may enter into heaven. But what ſpeake I of our members; we are loth to ſpare the ſuperfluities of this world: thoſe ſame *Adjectiva*, as Chriſt calls them; *Adjectanea*, as *Paul* ſayes. Our very delights have their ſet viciſſitudes, and not one is omitted for feare of breaking the ranke. Covetous worldlings will hardly ſpare the poore ſome of their fire to warme them, ſome of their water to drinke, ſome of their ground to lodge on; though it were no more hurt to them, than the lighting of a candle at their torch. We can lacke nothing for this world; but for heaven, O the mercy of GOD! *Quantum eſt in rebus inane!* Wee can quietly lacke things that conduce to our eternall peace. What is the reaſon? *Superna in faſtidio, terrena in deſiderio. Ignoti nulla cupido:* A man never miſſeth what hee cares not for. If a man *Lacke* riches, he complaines; *Who will ſhew us any good?* If he *Lacke* honour, hee is glad to heare a friend in the Court ſay to him, as *Eliſha* to the Shunamite; wouldeſt thou bee ſpoken for to the King, or to the Captaine of the Hoſt? Few would anſwer with the Shunamite; *I live among mine owne people*; I had rather dwell at home. If hee *Lackes* children, hee is readie to ſay with that

[n] Luke 16. 26.

Matth. 13.

[o] Iude verſe 4.

Pſal. 4. 7.

2 King. 4. 13.

Patriarch, *Geneſ.* 15. 2. *What wilt thou give, ſeeing I goe childeleſſe?* If an *Ahab* have a whole Manour, yet he *lackes Naboths* Vineyard; that very nooke disfigures his Lordſhip. If *Haman* have *Ahaſuerus* favour, yet he *lackes Mordecai's* knee and cappe; and is angry that other men thinkes him not ſo good as he thinkes himſelfe. Though *Ioab* have renowne with *David*, yet a word of diſgrace from *Abner* troubles his ſtomacke: he can neither ſwallow it downe, nor vomit it up. Becauſe another is not his friend, he reſolves to be his owne enemie. Let the Engroſſers barnes and granaries be never ſo full of corne, yet if he *lackes* price for it in the market anſwerable to his deſire, hee is readie to hang himſelfe; and be epitaph'd on as that Pope; *Vixit lupus, moritur canis.* He that deſires much, wants as much as he that hath nothing. The drunkard is as drie as the ſweating traveller. The Apoſtles ſaid, *Silver and gold have we none, Act.*3.6. The Devill ſayes; *All theſe are mine, Luke* 4. 6. And the Rich-man, *I have much goods laid up for many yeares, Luke* 12 19. Now take thy choice; whether had'ſt thou rather *lacke* with thoſe Saints, or abound with theſe Devils? Say with *Paul, Philip.* 4. 19. *My* GOD *ſhall ſupply all my need:* And as *Abraham* anſwered *Iſaac*, complaining for a ſacrifice; GOD *will provide.* LORD, *thou art my portion:* and hee is too covetous that IESUS CHRIST cannot ſatisfie, *Pſalm.*23.1. *The* LORD *is my Shepheard, I therefore can lacke nothing.* A man may lacke outward things, yet come never the later to heaven; yea, the ſooner, the ſurer: but woe to him that *lackes theſe things.* This is the want now leaſt feared, and this ſhall be the want moſt lamented, *Matth.*6.33. Firſt ſeeke the kingdome of heaven, then other things ſhall come in due place and time. *Sequere tu pietatem, te cætera ſequentur pium.* Follow thou righteouſneſſe, the reſt ſhall follow thee. There was a young man that thought well of himſelfe, *Matth.* 19.20. All theſe have I kept: *What lacke I yet?* What? it is anſwered, *verſ.*21. *If thou wilt be perfect, give all to the poore:* it is better lacke all the reſt, than lacke Charitie. Terrene opulencie is a meere titular thing: as *Petrus Bleſenſis* wrote to *Innocentius*, Biſhop of Rome, concerning an Eccleſiaſticall dignitie in England; *Draco non habens vnde poſſit vivere, niſi à vento*; A preferment ſtanding upon naked and pure ſuppoſals. But grace is ſolide and reall; for the [p] *Bleſsing of God maketh rich, and he addeth no ſorrow with it.*

[p] Prov.10.22.

Pray then to him that is onely able to ſupply theſe wants; as *Paul*, 2 *Cor.*12.8. *For this I beſought the Lord thrice.* What then? *Si ter pulſanti nemo reſpondet, abito?* If after thrice praying, wee feele no full conceſſion: ſhall wee give over? No, pray ſtill, and GOD will anſwer; *My grace is ſufficient for thee.* What is wanting in our endevours, GOD ſhall make up with his ſufficient mercies. Wee have need to ſacrifice: Doe wee lacke fewell? the LORD ſupplies us with penitence and patience, faith and love. Yet we lacke fire: hee gives us Zeale, an immortall fire from heaven. Yet lacke we an altar? he gives us a *pure heart.* Is there yet wanting a ſacrifice? *Immola teipſum*; offer up thy ſelfe. [q] *Hee will fulfill the deſire of them that feare him.* The Lions doe lacke, and ſuffer hunger: but they that feare the LORD, ſhall [r] *not lacke any good thing.* Then *Domine, tolle omnia, & da mihi teipſum:* Lord take away the reſt, and give mee thy ſelfe. If wee can hold Chriſt, *No good thing ſhall be with-holden from us.* Whatſoever we lacke, let us not *Lacke theſe things.*

2 Cor.12.9.

[q] Pſal.145.19.

[r] Pſal.34.10.

Pſal.84.12.

Is Blinde.] We come from the Penury and want, to the Cecitie or Blindneſſe, wherein his underſtanding ſuffers. Blindneſſe is nothing elſe but a privation of ſight; ſo ignorance is a deſtitution of knowledge. The Schoole makes three ſorts of this ſpirituall Blindneſſe. 1. Ignorance negative, that is, *Puræ negationis*, or *neſcientia.* The not knowing of impertinent things is tolerable: as wee need not know how oft wee have breathed, &c. To this knowledge wee are not obliged. 2. Ignorance privative, which is *Meræ & ſimplicis Privationis*; and *carentia ſcientiæ debitæ ineſſe.* This is conſidered in neceſſary things, and concerning our ſelves. And is *Non tam peccatum, quàm ſupplicium: miſeria potius quàm tranſgreſsio*;

It is not ſo much our ſinne, as our puniſhment for ſinne : an affliction as much as a tranſgreſſion. 3. Ignorance corruptive; which is *perverſæ diſpoſitionis*; a refractary and deſperate averſeneſſe from knowledge : the other was *morbus mentis*, this is *morſus ſerpentis*. This is wretched, for a man to be ignorant of his owne ignorance: *Laodiceas* diſeaſe, *Revel.*3.17. to be blind as *not to know her owne blindneſſe*. Such an eye is not darke, in the concrete; but darkeneſſe it ſelfe in the abſtract. Now if the light be darkeneſſe, how great is that darkeneſſe! *Matth.* 6. 23. It is both a ſinne and a puniſhment, a ſinne, *Matth.*15.14. *Eſa.*56. 10. a puniſhment, *Deut.*28. 28. *Eſa.*59. 10. Blind are we all by nature; like the man that ſate by the way ſide begging, *Luk.*18.35. ſitting by the way, not ſeeing the way : begging but hee knowes not of whom. Now there is alſo a contracted blindneſſe, an affected ignorance: and there are diverſe cauſes, as of the corporall, ſo of the ſpirituall cæcitie.

By abundance of rheume the eyes are harmed : ſo factious ſingularitie is a hot ſcalding rheume to bleare the eye of the ſoule. *Qui ſapere volunt ultra rationem, inſipere ſolent ultra moderationem.* Wee have many ſuch rheumaticke ſpirits, that will goe a new way, or no way. They care not for *Noahs* Arke, the Church: but climbe up to a mountaine apart, a private conventicle by themſelves. They are blind, and ſee not the danger of the Floud.

By a violent blow, or ſuch accidentall hurt. The eye is tender, and therefore hath two lids to defend it. *Non patitur ludum, fama, fides, oculus.* The devill blinds this intellectuall eye by a ſuddaine blow given to the ſoule, 2 *Cor.*4.4. *The God of this world have blinded their eyes that they beleeve no.* How is this? *Rom.* 1. by filling them with vaine imaginations and turpitudes? luſts darken the mind.

By duſt throwne into them : the duſt of this world makes many blind. They digge like moles into the earth and there loſe the ſight of heaven. *Gifts blind the wiſe.* Such men may ſit on benches, be taken into councells, have their eyes of policie quicke as Eagles; and yet be blind. Perhaps they have the proud ſcorne of the Phariſies; *Are we blind alſo?* To whom it is anſwered; *If yee were blind, ye ſhould have no ſinne : but now yee ſay, wee ſee; therefore your ſinne remaineth.* Theſe that have ſo much knowledge to heape up wealth, who dares call them fooles for heaven. Hee that dares juſtifie it, *Luk.*12.20. *Thou foole*; this night ſhall thy ſoule be taken from thee. Hee could ſee to *fill his barnes* but not to get ſalvation. The devill labours to keepe men *blind* during the preſumption of their lives : and only opens their eyes in the deſperation that waites on their deaths : like the *Syrians*, whoſe [f] eyes were never opened till they were in the midſt of their enemies. *Oculos, quos culpa clauſit, pæna aperit.* Sinne ſhuts up mens eyes, but puniſhment opens them. For he that will be *Cæcus in peccato*, blind when he ſins; ſhall be made *Sapiens in ſupplicio*, wiſe when he ſuffers.

Ioh.9.40.

[f] 2 King.6 20.

The ſumme is this; he that lackes Grace, lackes knowledge : *Qui malus eſt moribus, cæcus eſt oculis.* They that wander in by-pathes declare themſelves ignorant of the right way : ſo if a man be lewd in his manners, we conclude him *blind* for the way of ſalvation, *Rom.*3.16. If their workes be full of curſedneſſe, murder, and deſtruction, we inferre; *The way of peace they have not knowne.* O the infinite number of *blind* ſoules? if all that be ungodly, live in darkeneſſe, how few of this world have eyes! or if they that have, they ſee not, *Eſa.*43.8. *Bring forth the blind people, that have eyes.* Every one indeed is ready to taxe anothers ignorance, not his owne. If two blind men ruſh one upon another in the way either complaines of others blindneſſe; neither of his owne. O that this *blindneſſe* were a little removed, that by a ſelfe-inſpection we might ſee our owne hearts. If the ſinner would look into that ſecret cloiſture, how would the ſpectacle amaze him! Hee ſhould find a will more warped than a bow : affections more perverſe than an unbroken dromodary : a ſoule bleeding with unſtanched wounds, a chamber full of fiends; one holding downe the reaſon, another dulling the memorie, a third tempting the will, a fourth ſearing the conſcience. Thus they poſſeſſe the Citadell, his heart; poſſeſſing they vexe it, vexing they laugh at it, laughing they deſtroy it, and after deſtruction they torment it. How lies the poore raviſhed ſoule panting under theſe adulterers; ſlaved in the chaines of a moſt miſerable bondage; where the bread of life, and bloud of CHRIST is kept from her: beholding with *Ruth* her deare children, her affections, faculties, and addictions to good, butchered before her eyes; expecting the fatall houre, when her ſelfe muſt be haled to the great tribunall, and receive her eternall doome Let us all therefore now look inward; be not longer *blind* at home, ſtrangers to our owne boſomes. Now he that opened the eyes of *Paul*, open ours; and reſcue our ſoule from deſtructions, our darling from the Lions; Pſal.35.17. and our ſelves from the houre and power of darkeneſſe.

And cannot ſee a farre off. The originall is μυωπάζων; *Luſcioſus*, thicke-eyed. It ſignifies *Pati affectum* τοῦ μύωπος, and that is derived *quaſi* μύειν τοὺς ὦπας: *claudere oculos non penitùs, ſed parumper.* Some tranſlate it, *Connivere oculis*, to winke, *Prov.* 6.13. *he winketh with his eyes.* Others thus; *Oculos aperire non valens*; one that cannot open his eyes. But to take it, as wee here read it; *one that cannot ſee a farre off.* Now to the former word, τυφλὸς, this ſeemes to be ſubjected *per quandam correctionem*: he is *blind, aut ſi non prorſus cæcus, cæcutit tamen inſtar luſcioſi.* It is a voluntary darkning the eye to heavenly things. *Luſcioſus* is ſuch a one as ſees a little at the day dawning, worſe after the ſunne riſing, never a whit after the ſunne ſetting.

A farre off. What are thoſe things *a farre off*, that he cannot ſee? Hee ſees the Sunne, the Moone, the Starres; and theſe are a farre off So doe the beaſts, and ſome of them more clearely. What, is it meant of a phyſicall remoteneſſe; that he cannot ſee *In ultima naturæ*, into the deepe ſecrets of nature; not perceive how to derive benefites *a fonte*, from the fountaine head? If he would have bread, does he not know to deduce it by a naturall courſe? As firſt to till his ground, then to ſow his ſeed, then to reape and carry it into his barne: and when he hath it there, to bring it under the Flaile, the Fanne, the Mill, the Oven, and ſo to perfect it into bread. If he would have cloath, and not to goe to the ſhop for it; knowes hee not to ſheare his ſheepe, to ſpinne his wooll, to weave, full, and colour it, and to fit it to his owne wearing? Or, is it meant of terrene objects, diſtanced off by a locall interjection. Why hee hath then a perſpective glaſſe, to repreſent a remote thing, as it were at his foote. Or ſome opticke inſtruments, to ſtand on a Tower and read a booke lying in the ſtreets. Or ſome politicke eyes, that by intelligence he may know in his chamber, the ſtate affaires of forraine kingdomes. Or demoniacke eyes, whereby he can ſee in a glaſſe things as farre as *Iudia*; by a cunning deluſion. So *Saul* was perſwaded that he ſaw *Samuel*; who indeed was as farre off him as heaven from earth. What, is it then meant for a ſearching into the ſecret purpoſes and fetches of men? [t] *But the heart of man is deceitfull above all things, and deſperately wicked; who can know it?* t Ier.17.9. The worlds principall ſtudie is to keepe their meanings a farre off, as the Foxe preyes furtheſt from home. The Labyrinth had a way out, but mans heart is more intricate, and fuller of windings than *Meander*. You may travell with a man as far as the Indies, and yet ſtill find the way into his heart a farther Iourney. Theſe things are *farre off*, but we muſt looke further: not to the things *beneath*, but to them *above*, *Ioh.* 8.23.

Thoſe remote things which this man cannot ſee, are ſuch as bee ſeparated from humane ſenſe; whereof fleſh and bloud was never an eye witneſſe. *For we walke by faith, not by ſight*, 2 *Cor.* 5.7. [u] The naturall man receiveth not the things of the ſpirit, neither can he know them, becauſe they are ſpiritually diſcerned. u 1 Cor.2.14. He may ſee *Carnalia mundi, quia præſto ſunt*; the ſenſuall things of this world, for they are at hand but not *Magnalia Dei, quia procul ſunt*; not the great myſteries of Godlineſſe, for they are farre off. But doth not the Goſpell bring heaven neere us? and doth not CHRIST ſay *Matth.* 12.28. *The kingdome of God is come unto you?* Yes, it may be neere to men, and yet men farre from it. Indeed the Saints that were once by nature *farre off, are made nigh to him by the bloud of Chriſt, Eph.*2.13. But unbeleevers, and impenitents are farre off ſtill.

Heavenly things are *farre off* from carnall ſenſe: hee that will beleeve no more than he ſees, ſhall be for ever *blind.* The beſt things are *Inviſible* to humane eyes: *Inviſiblis Deus, Heb.*11.27. *Moſes* ſaw him *who is inviſible. Inviſibilis Lux,* 1 *Tim.* 6.16. God dwelleth in the *Light, which no man hath ſeene, nor can ſee. Inviſibilis Chriſtus, Iohn* 14.19. *Yet a little while, and the world ſeeth me no more.* It was a great miracle that dying *Stephen* ſhould ſee him at the right hand of his Father: and ſo wonderfull a viſion to *Iohn,* to behold him in that glorious majeſtie, that *he fell dead at his feete,* Joh.3.8. Revel 1.17. Rom.1.20. *Inviſibilis Spiritus,* like the *wind,* the ſound wherof we heare but ſee not whence it commeth, nor whither it goeth. *Inviſibilis poteſtas,* His *Power* and *God-head* are called the *Inviſible things* of God. *Inviſibile Regnum, Ioh.*3.3. Except a man be borne againe, *he cannot ſee the kingdome of God.* The beſt eyes ſee but in a riddle, 1 *Cor.* 13.12. *We ſee now through a glaſſe darkely.* Here faith ſupplies all defects; Augu. For *fides eſt credere quod non vides, cujus merces erit videre quod credis.* It is the office of faith to beleeve that we doe not ſee, and it ſhall be the reward of faith to ſee that wee doe beleeve, *Iohn* 20.29. *Bleſſed are they, that have not ſeene, and yet have beleeved.*

Theſe are the remote objects: in every pious thing there is ſomewhat *afarre off,* to humane eyes. 1 Sam.1.13. In devotion or worſhip of God, the proſtration of the body is ſeene, not the humilitie of the ſoule. *Eli* could ſee *Hanna's* lips pay their tributes to God, he did not ſee the zeale of her heart: but *ſhe ſpake in her heart,* and *Eli* thought ſhe was drunke. In the ſacrament, bread and wine are ſeene of reprobate eyes, but there is an inviſible thing *farre off* to them; the body and bloud of CHRIST, that nouriſheth the ſoule to everlaſting life in the Goſpell, how neere is the hiſtorie, how *farre off* the myſterie! In the word preached, the world perceives, *Sonum, non ſenſum,* the audible ſound, not the profitable ſenſe. As an ignorant man ſees the painted Images of vertues; he ſaies they are goodly pictures, but he knowes not what they meane; the morall is *farre off* from his apprehenſion. As little children, who looke upon the babies in a booke, regard not the matter therein contained. Concerning a Chriſtian, the world can ſee his houſe well furniſh'd, his grounds well ſtock'd, his barnes well filled, his purſe well money'd, if theſe things be: but the joy of his ſpirit, the peace of his conſcience, the grace of his heart; theſe are things *afarre off* from the world. The peace and proſperitie that accompanies the Church, they delight to ſee and taſt; that every man may ſit under his owne figtree, and drink the milke of his owne flocke: but the remiſſion of ſins, the effuſion of grace, the y 2 Cor.4.18. Communion of Saints, the poſſeſſion of comforts; thoſe ſpirituall priviledges, more glorious than the States of kingdomes, are inviſible and too *farre off.* [y] Let us not looke at the things that are ſeene, but at the things that are not ſeene: *for the things that are ſeene, are temporall: but the things that are not ſeene, are eternall.*

O that your eyes could looke a little beyond the earth: there are two ſeverall countreys *afarre off:* they lie beyond the Poles; yet undiſcovered, farther than the Glaſſe of the Scripture preſents to the eyes of faith. The Countreyes are Heaven and Hell: there are two waies to them, which be neere and Viſible, Pietie and Profaneſſe. There are two doores to paſſe, before men arrive to either of them; Death z Ezek.12.27. and Iudgement. Many thinke theſe *farre off, Amo.* 6.3. *They put farre away the evill day:* and ſay, [z] *The viſion that he ſeeth is for many daies to come, and he propheciеth of the times that are far off.* Men oppreſſe, ryot, luſt, blaſpheme, as if the Iudgement were *farre off:* as that malefactor being ask'd by whom he would be tried, anſwered deridingly, By CHRIST and his twelve Apoſtles: it was replied, that they were in heaven: no haſt, quoth he, I am content to tarry till they come. But the *End of all things is at hand,* 1 *Peter* 4.7. And let them read and tremble, *Revelations* 22.12. *Behold, I come quickely, and my reward is with mee. Serior eſſe ſolet vindicta ſeverior.*

If you could ſee ſo *farre off* as Hell below: if the ſmoky gates of that bottomleſſe pit were opened to give you but a glimpſe of the damned ſpirits under torture;

thoſe flames, thoſe ſhriekes, thoſe feares and horrors; that palpable darkeneſſe mixed with unquenchable fire: the reprobates ever boiling, never conſumed: ever dying, never dead: ever crying never pitied. Where the covetous Churle, that would not give a bitte of bread, begges as faſt for a drop of water: yet if rivers ſhould runne into his mouth, what were it to quench thoſe rivers of brimſtone that inflame it? where there is no intermiſſion of complaints, no breathing from paine; after millions of ſorrowfull yeares, no poſſibilitie of comfort. If the ſtroke of a temporall miſerie be ſo ſmart, that often death is wiſhed to eaſe it; what is the full violl of Gods wrath? If the racke of a gowt, convulſion, or ſtrappado be ſo cruell, what is everlaſting torment? If this ſight ſo *farre off* might be admitted us, how would we weepe and bleed for our ſinnes, how unceſſantly pray for pardon, how rectifie our crooked and curſed ſteps; that we might never come to ſuch a place, as to *ſee Abraham afarre off? Luk.* 16.23. [a] *O that we knew theſe things in this our day:* but alas, *they are hid from moſt* mens *eyes.* If mens fore-ſight were but halfe ſo ſharpe as is their ſenſe, that would be their greateſt feare, which is now their cheefeſt pleaſure. Let *Dives* come out of hell to his former riches, the ſenſible world ſhall admire his charitie. Let *Iudas* be ranſomed out of hell, he will no more betray. Let *Eſau* find that favour, he will never againe ſell his Birthright. *Nabal* then would no longer be a churle, nor *Achitophel* a falſe counſellor, nor *Ahab* a bloudy tyrant, nor *Cain* a fratricide. There is not a peece of a line in the Scripture, which ſpeakes of that lake of fire and brimſtone, but by a hundred thouſand parts it importeth more than it expreſſeth. Beleeve that you cannot ſee, leſt you feele that you would not beleeve.

[a] Luk. 19.42.

If you could ſee ſo *farre off* as heaven above, or might be admitted to looke into that glorious houſe! Kings uſe not to dwell in cottages of clay, but in royall Courts fit for their Majeſtie: what is then the Court of the King of Kings! This world ſeemes glorious, ſuch a Carbuncle as the ſun to luſtre it, ſtars far more precious then Chryſolites, a pavement checkerd over with various colours, adorned with innumerable delights: now if God hath provided ſuch an habitation for his enemies; what a one is that he hath ordained for himſelfe, and his friends? Earthly Princes have dwelt in Cedar and Ivorie: but the palace of the higheſt hath a wall of Iaſper, a building of gold, a foundation of precious ſtones, and gates of pearle. We ſee now but the pavement of it: O how goodly is it ſtucke full of lights, more ſparkling then diamonds? Did the Centurion ſay, *Non ſum dignus, ut tu,* &c. *Matth.* 8. 8. I am not worthy that thou ſhouldeſt come under my roofe: and yet Christ was than but in his humbled eſtate? Doe thou ſay, *Non ſum dignus ut ego*; I am not worthy to enter into thy ſhining and glorious houſe. It was ſaid, he that hath beene once at *Ormus*, will never love his own countrey againe. He that hath had a glimpſe of heaven, how poorely will he thinke of this earth, which many loſe their owne ſoules to purchaſe? Lord, lift up our eyes to ſee thus *farre:* let the ſcales of earthly affections quite fall off; carry us up to thy glory. Thou that didſt lay clay upon the blind mans eyes, and ſo open them: take away this clay of earthlineſſe from our eyes, whereby they are ſhut. Caſt into us the beames of that celeſtiall glory: and becauſe we cannot yet aſcend to that, let that come downe upon us. Raviſh our eyes with thy owne beautie, that like Eagles, we may diſdaine all objects but the ſunne. Thou that haſt prepared heaven for our ſoules, prepare alſo our ſoules for heaven, *Act.* 17.27. *Thou art not farre from every one of us:* thou art neare to us, bring us alſo neare to thee O God, ſhew us thy ſelfe, and we ſhall love thee: let us ſee thee, O bleſſed Iesus, now with the eyes of grace, and hereafter with the viſion of perfect glory.

Revel. 21.

And hath forgotten that he was purged from his old ſinnes. We ſee the curſe that lies upon his underſtanding; *he is blind:* now for that lies upon his memorie; *hee hath forgotten.* To pull the words aſunder, were to martyr the ſenſe: they muſt be conſidered *Senſu compoſito*, in compoſition. As they are, they deſcribe a wicked

Apoſtate: (yet ſeparate them, and all ſignifie good. There is a *forgetfulneſſe*, this may be good, (as to forget a wrong:) there is a *purging*, this may be better: there is a purging *from ſinnes*, this may be beſt of all: but put them together; he hath *forgotten* that he was *purged* from his ſinnes; there is the miſerie. The earth, water, and man, are all ſafe while they keepe *Loca ſua*, their owne proper places, but when the water overwhelmed the earth, there was evill to man: the mixture and confuſion ſpoiles all. Good ſimples are often marred in the compounding, a good ſentence loſt in the miſpointing. So here, *purgation*, and purgation from *ſinnes*, and purgation from ſinnes by the bloud of CHRIST; all loſt by the ingratitude of *forgetfulneſſe*. This ſame *(he hath forgotten)* is the confuſion of all the reſt. It is ſaid of *Achitophel*, that ſeeing his counſell neglected, *hee ſadled his Aſſe*, and *roſe*; hee prepared himſelfe for a returne; that was well: *hee gate him home to his houſe* that was better: *he put his houſhold in order*, that was beſt of all: but when he *hanged himſelfe*, and became his owne executioner, preventing the mercie of *David*, the mercie of God; this was the bane of all. If after *purging* from *old ſinnes*, this man had preſerved the mercie in memorie, and anſwered it in pietie, he had beene happy. But he gets new corruption, and forgets his former purgation: therefore God forgets his righteouſneſſe, and takes him away in his wickedneſſe, *Ezek.* 18.24. *In the ſin that he hath ſinned, he dies.*

2 Sam. 17.23.

Forgotten; the originall is *ad verbum*, λήθην λαβών, *ut qui oblivionem ceperit*: one that did voluntarily attract forgetfulneſſe to himſelfe: the author of his owne miſchiefe; courting his owne deſtruction: forgetfulneſſe did not ſo much take him, as he did take forgetfulneſſe. The Poets wrote of *Lethê*, a certaine Stygian river; that whoſoever dranke of it, forgot preſently all paſſed things. He wilfully ingurgitates this Lethean drinke, and calls in *oblivion* to lodge in his heart. The ungodly as if they were impatient at the delay of their owne vengeance, haſten to have their [b] *ſins goe before unto judgement*. They ſcarce ſtay the devills leaſure to tempt them, therefore doe it themſelves. They tarry not till oblivion and ingratitude be offered to them, but they ſnatch it like revenous ſtomachs, that will not endure till their meate bee dreſſed. This forwardneſſe is expreſſed, *Prov.* 1.16. *Their feete runne to evill*, *Mic.* 2.1. *They riſe early to put it in practiſe*, *Eſa.* 5.18. *They draw it on with cords and cartropes*. They doe not accept it as being offered, but extort it as being prohibited. This ſaves the divell a labour, when men call iniquity to themſelves. *The ſoule of the wicked deſireth evill*: if it comes not, they will fetch it, flie to it: but they had better have crept like ſnailes. For miſchiefe comes ſoone enough, there is no need to ſeeke it: it is more eaſily found, than avoided, *Iam.* 4.7. *Reſiſt the divell, and he will flie from you.* Give to God obedience, to the Prince allegiance, to our Superior reverence, to the weake aſſiſtance; onely to the devill and ſinne *reſiſtance*, *Eph.* 4.27. *Give not place to the devill*: for the divell hath no place but where it is given him. I like not that Ieſuites humilitie, that ſitting in a chaire, and ſeeing the divell approch, roſe up to give him his ſeate; becauſe he ſaid, he was more worthy of it than himſelfe. But *Give him no place*, ſaith Saint *Paul*: admit no conference with him. He was a foole that went up and downe the earth to find *Senectutem*, old age: which, if he ſate ſtill at home, would be ſure to find him. Sin will come faſt enough; let us not hunt it, nor ſnatch it: but rather ſtrive to reſiſt it, to expell it.

[b] 1 Tim. 5.24.

Prov. 21.10.

The points I am to ſpeake of are foure: there is

The corruption of the heart	*Sinnes.*
The danger of that coruption	*Old* ſinnes.
The deliverie from that danger	*Purged.*
The unthankefulneſſe for that deliverie	*Forgotten.*

The greatneſſe of his miſerie, (*Sinne* Inveterate) commends the goodneſſe of Gods mercie (that had *Purged* him) and condemnes the vileneſſe of his ingratitude (that hath *Forgotten* it.) There is. 1. a Sickneſſe. 2. a Lightning. 3. before death

Old ſinne was a lingring ſickneſſe : ***Purging***, that is his lightning : but ***Forgetfulneſſe*** of it, is his death.

First, for the corruption, ***Sinne*** : this is the moſt ſordid feculencie in the world. *Lazarus* lay full of ſores at the rich mans gate, yet was he not ſo foule and noiſome as the rich man himſelfe within dores. Death takes away the bodies filthineſſe; and CHRIST ſhall *change our vile body*, that it may be like his owne *glorious body*, but he that dies in his *ſinnes*, ſhall find his ſinnes ever living in himſelfe. Bleſſed is hee whoſe ſins die before his body : death can doe that man no harme, though it rot his fleſh to duſt. The traveller that is perſued by a Lion, throwes off his cloke, and runnes nimbly into his houſe, from the window whereof he beholds the Lion tearing his garment, but rejoyceth that himſelfe is ſafe. Death can but teare thy coate, and bloudy it, as *Ioſephs* was, but thy ſelfe art ſafe. There are many things we loath which are not deteſtable; as our brothers Leproſie, &c. but that which is indeed moſt odious, is held moſt delectable. We ſhunne ſickeneſſe with hate, we follow wickedneſſe with joy. Which conſideration cauſed ***Nazianzen*** to ſay, that *Melior eſt conditio vitii, quàm morbi* : Sinne is in a better condition than ſickneſſe. For at a *Lazarous*, Leprous, diſeaſed man, we ſtop our noſtrills, and turne away our eyes; yet here is Gods Image. But to a Prodigall drunkard, a rich uſurer, a proud courtier, we inſinuate our ſelves : yet onely for theſe we have a charge, ***De non tangendo***; and there is the Image of the divell. A man will not enter the houſe where he knowes the plague is, for feare of infection : yet hee will venture on the place where GOD is blaſphemed, and never prepend the danger, ſaying with ***Abraham***, *ſurely the feare of God is not in this place*; Saint ***Iohn*** would not tarry in the bath where *Cerinthus* was: there is no peſtilence ſo deadly a ſinne. What a bleſſed turne is it then to bee purged from ſinne? *Pſal.* 51. 2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſinne.* The breaking of his bones, the ſoreneſſe of his fleſh, he complained of; but nothing ſo troubled him as his ſinnes. Therefore there is no ſuch comfort as the remiſſion of ſinnes : ***David*** intitleth the 32. *Pſalme* his ***Learning***; ***Maſchil***, or *Giving inſtruction*. Why, what great learning is in it? Yes, the ***remiſſion*** of ſins *ver.* 1. *Bleſſed is the man whoſe ſinne is forgiven* : there is no learning more ſweet and bleſſed. For this CHRIST taught us to pray continually; ***Forgive us our ſinnes***. The Lords prayer in that one petition teacheth, ***Nos eſſe quotidianos peccatores, & ut tota vita ſit pænitentia***; that we are daily ſinners, and that our whole life ſhould be nothing elſe, but a Lent to prepare our ſelves againſt the Sabaoth of our reſt, and the Eaſter of our Reſurrection. The ***Creed*** teacheth us to beleeve the ***Remiſſion*** of our ſinnes; and that God will ***blot out all our tranſgreſſions***. Yea, that they are ſo remitted, as if they never had beene committed. The Lambe of God takes them away. ***Dimittendo quæ facta ſunt, & adjuvando ne fiant, & perducendo, ad vitam ubi omnino fieri non poſſunt*** : by pardoning ſinnes paſt, and preventing ſinnes to come, and bringing us to that place where ſinne can be no more : ô bleſſed place where is no ſinne! *Cælum eſt, ubi ceſſat culpa*. Heaven begins, where ſinne ends. We cannot be ſo quit of it yet : it is well, ſaith *Luther*, if as God told ***Rebecca***; ***Major ſerviet minori*** : the elder ſhall ſerve the younger. Our enemies are older, our ſinnes greater than we, yet they ſhall ſerve for our good : for they muſt needs be comprehended within that univerſal and indefinite number of ***All things***, that ſhall worke together to our beſt, *Ro.* 8. 28. Thus if we could ſee the irkeſome filthineſſe of our ſinnes, we would thinke our ***Purging*** the greateſt happineſſe. As ***David*** of his enemies, ſo let us comfort our ſelves concerning our ſins, *Pſal.* 118. 12. ***Though they compaſſe us about like bees, yet in the Name of our Lord Ieſus we ſhall deſtroy them.***

Gen. 20. 11.

Luther.

Eſa. 44. 22.

Lambor.

Ambros.

Secondly, conſider further the danger of this corruption; ***Old ſinnes***. That we tranſlate, *A veteribus peccatis*; τῶν πάλαι ἁμαρτιῶν; muſt be thus ſupplied; τῶν πάλαι πεποιημένων; ***a peccatis jam olim commiſſis***; from ſinnes that he hath done *of old*. This aggravates the danger of corruption; for an old ulcer is hardly cured. Long nurture is another nature. When a certaine man had brought his poſſeſſed ſonne to

the Diſciples, and they could not cure him; he comes to Chriſt himſelfe: and he demands,
Marke 9.21. *How long is it agoe ſince this came unto him?* The father anſwers, *Of a childe*;
therefore, *Si poſſis aliquid*; If thou canſt doe any thing, pitie us, and helpe us. A diſeaſe
bred from a childe is hardly cured; a ſinne of long continuance hardly purged,
*Pſal.129.2. They have afflicted me from my youth up, yet they have not prevailed againſt
me.* If ſinne have infected us from our youth up, it is a great wonder that it prevailes
not ſtill againſt us. The Phyſitian comming to his patient, enquires *Decubitum*, the
time when he tooke his Layre; if he have beene long infected, it poſeth his skill, *Ioh.
9.1.* There was a man *blinde from his birth*: but if ſo long blinde, none can cure him
but CHRIST, *verſ.32.* It was never heard ſince the world ſtood, that any man
Iohn 6. ſave CHRIST, opened the eyes of one borne blinde. The ſame Phyſitian found
a patient ſicke of an infirmitie eight and thirty yeares: he comes to him with a *Viſne
ſanari, Wilt thou be made whole?* Alas, he deſpaires it: yet Chriſt performed it; *Riſe,
take up thy bed, and walke.*

Old ſinnes. How farre muſt we looke backe to finde out this antiquitie. Firſt, as
farre as the time of their perpetration; *old ſinnes*, becauſe done long agoe, in the wilderneſſe
of youth, *Pſal.25.7. Remember not the ſinnes of my youth, Iob 13.26.* Thou
writeſt bitter things againſt me, when thou makeſt me to *poſſeſſe the ſins of my youth.*
Youth hath a hotter aptitude and proclivitie to ſinne: their bloud is ſooner ſtirred
to choler, their heat to luſt, their ſtrength to intemperance. *Nequitiæ curſus celerior
quàm ætatis*: their ſinnes out-run their yeares: and they are diſcerned to be the children
of *Adam*, before their faces have diſcovered their ſexes. Therefore it was the
Eccleſ.12.1. Wiſe-mans counſel; *Remember thy Creator in the dayes of thy youth*: And S. *Paul* charged
2 Tim.2.22. *Timothy*, to *flie youthfull luſts.* The new earthen pots will retaine the ſavour of
their firſt ſeaſoning, *Prov.22.6.* Seaſon their youth with the feare of God, as *Obediah*
1 King.18.12. ſaid, *I feare the Lord from my youth.* As *Timothy knew the Scriptures from a childe,
2 Tim.3.15. Quæ fuerunt inania juventutis gaudia, hæc ſunt acerba ſenectutis gravamina.*
The vanities of youth, prove the vexations of age, and if there be any grace in
us; that is now matter of repentance, which was then matter of joviſance. It is
enough to terrifie the ſoule, the reſpection into *old ſinnes.*

Yet let us looke a little further backe, to finde this *age of ſinne*: even as farre as
the originall, from whence comes all the copie of imitation. Be they never ſo new in
act, they are *old* in example, *Pſal.106.6. Peccavimus cum patribus noſtris*; We have
ſinned with *our fathers.* God tells them, they had rebelled of old, *Act.7.51. As
your fathers did, ſo doe yee.* Antiquitie is no infallible argument of goodneſſe: though
Tertullian ſayes, *Perfectiora quæ prima*; the firſt things were the beſt things: And
Quo minus ab ortu aberant, the leſſe they diſtanced from the Beginning, the purer they
were; but he muſt be underſtood onely of holy cuſtomes. For Iniquitie can plead
antiquitie: hee that commits a new act of murther, findes it *old* in the example of
Cain: drunkenneſſe may be fetched from *Noah*; contempt of parents from *Ham*;
womens lightneſſe from the daughters of *Lot.* There is no ſinne but hath white
haires upon it; *& valde ſeneſcit*, is exceeding old.

But let us looke farther backe yet, even to *Adam*; there is the age of ſinne. This
is that Saint *Paul* calls the *Old man*: it is almoſt as old as the root, but older than all
the branches. Therefore our reſtitution by Chriſt to Grace, is called the *New-man.*
There is a relation, or rather an oppoſition, betweene the *Old-man* and the *New,*
1 Cor.15.22. As in Adam all die, ſo in Chriſt ſhall all be made alive. The firſt *Adam*
was made a *Living ſoule*, the laſt *Adam* was made a *Quickning Spirit.* Therefore he
that makes all things new (*Rev.21.5. Ecce, nova facio omnia*) can alſo make us new.
c 1 Cor.15.49. c *That as we have borne the image of the earthy, ſo we may beare the Image of the heavenly.*
Coloſſ.3.10. *Adam* was made in Gods Image, but he begate a ſonne in his owne image, not
in Gods. The corruption of our nature is the image of the *old Adam*; the renovation
of our mindes is the Image of the *New.* Therefore, *Put off the Old-man*, and caſt it
Marke 14.51. away; as *Ioſeph* forſooke his coat rather than his faith: or as the young man, that

Relicto ſyndone aufugit, left his linnen garment and fled. For, *Melius perit tunica quàm anima*; Better loſe generation, than regeneration; better part with thy old corruption, than miſſe thy new hope of ſalvation.

Of *old* things, ſome are pleaſant, ſome unprofitable, ſome pernicious. Pleaſant, is an *old* friend, *Proverb.* 23.10. *Thy old friend and thy Fathers friend forſake not*: A good old ſervant, an old monument of honour, old truth, the [d] *old way*, unprofitable; an old tree paſt bearing, an old houſe paſt inhabiting, an old ſhip in danger of ſinking, an old garment paſt mending, an old ill cuſtome paſt curing. Pernicious; ſuch is Satan, that *old* Serpent, *Revel.* 20. *Old* ſinne, *Nah.* 2.11. The *old Lion* devoures terribly, an old dogge bites ſore, that old Serpent ſtings deadly, 2 *Eſdr.* 5.53. A woman when ſhee is old, brings not forth ſo goodly children, as in her youth: ſhee ceaſeth teeming. But Concupiſcence, the older ſhee growes, the ſtronger ſhe is to beare the children of unrighteouſneſſe. The world is *old* and weake, man *old* and ſicke, ſinne *old* and more infecting, the Devill *old* and more prevailing. The only way to evade their danger, is to become new; to talke with *new tongues*, *Marke* 16.17. and walke in *new wayes*, *Matth.* 2.12. then ſhall we have *new names*, *Revel.* 2.17. put on *new garments*, and have a portion in the *new Ieruſalem*.

[d] Ierem. 6.16.

That hee was purged from his old ſinnes.] Wee have conſidered the corruption and inveterateneſſe of ſinne; now obſerve what meaſure of mercie was extended to him in the delivery from it; *Hee was purged.* This place ſeemes not ſo eaſie at the firſt bluſh, as upon better ſearch it will appeare difficult. *Hee was purged*, yet he is granted an ungodly perſon: Now how can a reprobate be ſaid to be purged from his ſinnes? For this is a ſure ground; *Deus remittit omnia peccata, vel nulla*: If God remit ſome ſinnes, he retaines none: if no ſinne be remitted, that man is not purged. If hee bee *purged*, how can he *forget* it? If he have *forgotten* it, how was he *purged*?

Some underſtand it thus; that this purging is meant by the ſhedding of Christs bloud, whereby the whole world is purged, *Iohn* 1.29. But that all men are purged by Christs bloud, is neither a true poſition in it ſelfe, nor a true expoſition of this place. The bloud of Chriſt onely purgeth his Church, *Epheſ.* 5.26. And there are none admitted to ſtand before the Throne, but ſuch as have *waſhed their roabes, and made them white in the bloud of the Lambe.* If any ſoule be thus waſhed, he ſhall never be confounded. If this man were thus *purged*, how could he forget it? *God was in Chriſt reconciling the world to himſelfe.* Yet no man thinkes that the whole world ſhall goe to heaven; for then were hell made to no purpoſe. *So God loved the world, that hee gave his Sonne*; yet *the whole world lies in wickedneſſe.* Thus it is cleare; Expiation was offered for the world, and offered to the world; but thoſe that are bleſſed by it, be ſeparated from the world, *Ioh.* 15.19. *I have choſen you out of the world.* Salvation may be ſaid to belong to many, that belong not to ſalvation. Now the reprobate forgets, that a purgation was made for him, by the ſhedding of the *Meſſiah's* bloud, which is a wretched thing, to forget ſo great a ranſome?

Revel. 7.14.

2 Cor. 5.19.

1 Iohn 5.19.

Goe to the Garden, and there behold thy Saviour groaning under the weight of ſin, heavie enough to have preſſed to death millions of Angels, legions of men, the whole world; ſweating drops of bloud, as if he were caſt into the furnace of Gods wrath that melted him. Behold him offring that mouth, which ſpake as never man or Angell ſpake, to a traitor to kiſſe. *Quod Iudas vendidit, & Iudæus emit*; What the traitour ſold, and the murtherer bought, thou haſt obtained: he is thine, not the Iewes that purchaſed him: now haſt thou gotten him, and yet forgotten him? That which tickles thy heart with laughter, made the heart of thy Saviour bleed; and haſt thou forgotten it? His ſoule was preſſed to death with the ſinnes wee never ſhrinke at: his eyes wept teares of bloud, ours flow with teares of laughter: hee felt thoſe torments wee cannot conceive: wee cannot underſtand what hee did ſtand under. Were wee ſo foule, that nothing but his bloud could *purge* us, and doe wee *forget* that *purging?* Doe we forget that crie, whereat heaven and earth, men and Angels, ſtood amazed, *My* GOD, *my* GOD, *why haſt thou forſaken mee?* The very ſenſeleſſe creatures did not forget it: the heavens were hung with blacke, the Sunne did hide his face like a chiefe mourner, and durſt not behold his Paſſion. Now, *Solus homo non compatitur, pro quo ſolo Chriſtus patitur?* For man alone was all this paſſion, yet in man alone is leaſt compaſſion. I know thou condemneſt *Iudas*, and that worthily; who ſold CHRIST a man, there was murther: CHRIST his Maſter, there was treaſon: CHRIST his Maker, there was ſacriledge. Murther is a crying ſinne, Treaſon a roaring ſinne, Sacriledge a thundring ſinne.

Thou condemneſt the Iewes for buying him: they bought him not to poſſeſſe as their owne; they ſhould ſo have made the beſt purchaſe in the world, to have bought Him that bought them. But they bought him to ſell him againe, as *Simon Magus* would have bought the HOLY GHOST; given money for him, to have got money by him. [d] *Buy the Truth, and ſell it not.* They bought him to binde, abuſe, mocke, ſpit on, ſcourge, crucifie him. Thou condemneſt theſe; and ſhall not theſe, and the GOD of all condemne thee, if thou uſe thy SAVIOUR after the ſame manner? They crucified *Ieſum humilitatum*, Chriſt in his mortalitie: thou crucifieſt *Ieſum glorificatum*, Chriſt in his immortalitie. Thy ſinne is, and thy judgement ſhall be greater; becauſe thy knowledge, and his glory is more.

Hath he ſuffered all this to purge us, and will we not yet let him alone? Shall we not ſuffer the Sonne of God to be at reſt in his heaven? Shall wee blaſpheme and ſweare him quite over, open his wounds with our oathes, give him new potions of gall with our drunkenneſſe, pierce him againe with our oppreſſions, defile him againe with our luſts, runne him into the heart with our homicides; and ſtill *forget* all this? Take wee heed, for he feeles it, and therefore does not forget it: the lewd Chriſtian may come to ſee him, even whom himſelfe hath pierced. Doe we offer violence to that glorified SAVIOUR; and with a preſumptuous hand lifted up to the heaven, pull him downe from his Throne to his Croſſe? Is it not enough that hee died once for us? Are thoſe paines ſo light, ſo ſlight, and have wee ſo ſoone *forgotten* them, that every day wee ſhould redouble them? Is this the recompence of thoſe infinite torments? In vaine thy tongue cries *Hoſanna*, when thy hand crucifies him. How dareſt thou receive the Sacrament with that hand, that is ſo imbrued in his bloud whom thou receiveſt! Hee that ſells that for a little pleaſure, which CHRIST bought with ſo much paine; *Stultum reputat Chriſtum mercatorem*; Thinkes CHRIST but a fooliſh buyer, and that hee had a hard peny-worth: but indeed *Stultum ſe præbet venditorem*; he proves him a fooliſh ſeller; and with *Eſau*, will repent his bargaine.

Now hath Chriſt done ſo much to purge us, and can we forget it? Can ſuch a benefit die in our memories? No, *Toto nobis figatur in corde, qui totus pro nobis fixus in cruce, Auguſt.* Let every redeemed heart, remember his Redeemer. Forget not the Paſſion of thy Saviour, O my ſoule: but *Totus ſit fixus in me, qui totus eſt crucifixus pro me*; Let him be wholly faſtned in me, that was wholly faſtned to the Croſſe for me.

Some underſtand by this *Purging*, true Regeneration: in this Expoſition the Romaniſts are confident and peremptorie. But ſo taken, it is miſtaken: for if hee were regenerate, hee could never forget it. Vpon this collection they build, that a man may fall away from grace, and that without diſtinction, even totally and finally. Here they crie *Vicimus*, wee have conquered; the Calvinians are confuted, confounded: but this trumpet might bee blowne with a ſtraw. Their Logicke is too haſtie; they force their concluſion to ride poſt. As in their Indulgences and Pardons they move men to preſumption: ſo in this they drive them to deſperation; any way ſerves their turnes to deceive. If this their poſition were true, they muſt needs be falſe, *Ioh. 13.1. Whom he loves, he loves to the end:* and

that

[d] Prov. 23.23.

that *Rom.*8.38. *Nothing can ſeparate us from the love of God in Chriſt:* And *Heb.*13.8. then were Ieſus Chriſt *not the Same, yeſterday; and to day, and for ever.* But the Spirit of Adoption is an *everlaſting Spirit:* and Gods mercy, like his Majeſtie, endures for ever: and the gifts of grace are *without repentance:* God will never retract them, for he is no changeling. *I the Lord change not.* Man is unconſtant, riches are unconſtant, honour is inconſtant, friends are inconſtant, a wife is inconſtant, the world is inconſtant: onely *Ego Iehovah non mutor;* I the Lord change not. Hee doth not to day love dearely, and to morrow hate deadly; but whom he bleſſeth, [e] *ſhall be bleſſed.* CHRIST will not quench the ſmoking flax, but inflame the leaſt ſparke of grace. *Fides concuſſa, non excuſſa:* the light may bee eclipſed, not extinguiſhed. But they object, *Matth.*18.32. *I forgave thee all the debt:* yet *verſ.*34. he caſt him into priſon, *till he ſhould pay all that was due unto him:* The debt remitted, is againe required. I anſwer, that the ſcope of that parable is to ſhew, that God will no otherwiſe forgive us, then we forgive others. For certainly if a man be once acquitted, hee can never for that debt be damned. Gods covenant depends not on our obedience, but our obedience depends on Gods covenant. Wee are not therefore loved, becauſe we are holy: but we are therefore holy, becauſe we are loved. If this *purging* had beene abſolute Regeneration, it could never be *forgotten:* for *all the promiſes of God are Tea and Amen in Ieſus Chriſt.*

Malac.3.6.

[e] Gen.27.33.

Some expound it thus; *he was purged,* that is, hee thought himſelfe purged: hee was onely cleane in his owne opinion. So CHRIST calls the Phariſies *Iuſt,* becauſe they juſtified themſelves, *Luke* 15.7. This opinionative *purging* eaſily revolteth to prophaneneſſe: hee that never had but the caſe of a ſheepe, may very well be a Wolfe. They ſlumber, and ſuppoſe themſelves good Chriſtians: their faith is but a dreame, their hope but a dreame, their charitie but a dreame, their obedience but a dreame, their whole religion but a dreame; and ſo their aſſurance of ſalvation is but a dreame. They have regeneration in conceit, repentance and righteouſneſſe in conceit, they ſerve GOD well in conceit, doe the workes of pietie and charitie in conceit, and they ſhall goe to heaven onely in conceit. Get better aſſurance than onely to thinke thy ſelfe good: pure and naked ſuppoſalls bring no man to eternall life.

Luke 15.7.

Others; as *Luther,* referre this *Purging* to Baptiſme: which expoſition may carry a probable and profitable ſenſe. This Saint *Paul* calls the *Laver of Regeneration;* but *Metanimicè;* hee meanes the ſigne or ſeale of it. Our purgation by CHRISTS bloud is not onely granted to us in the Charter of the Goſpell, but alſo confirmed in the Sacramentall Seales. In the old Teſtament there was Circumciſion, *contra peccati reatum:* and Occiſion, or the Paſſeover, *contra peccati pœnam;* as the Schoole ſpeaketh.

Anſwerable to theſe we have Baptiſme and the LORDS Supper: now it is the generall conſent of the Fathers, that in the moſt compleat Baptiſme ſinne is not ſo taken away, *Quod non ſit, ſed quòd non obſit: non quoad actum, ſed qnoad reatum;* Sinne is ſtill within the faithfull, but it ſhall not be deſtructive to them in whom it is. Indeed if wee conſider the inward baptiſme of the Spirit with the outward, there is a true purging. The laver of regeneration cleanſeth from the guilt of all ſinnes, *quæ vel humana traxit nativitas, vel contraxit iniquitas, Auguſt.* So *Lactantius* ſings of the baptiſed Infant: *Candidus egreditur nitidis exercitus undis: Atque vetus vitium purgat in amne novo.* *Aquinas* ſayes, this Sacrament is a Commemoration, a Demonſtration, a Prognoſtication: a Commemoration of Chriſts Death, that is paſt: a Demonſtration of CHRISTS grace, that is preſent: a Prognoſtication of CHRISTS Glory, that is to come. Thus can the GOD of Power effect his will by weake meanes: as the aſperſion of bloud on the doores without, ſhall ſave the effuſion of bloud in the houſe within. *Naaman* muſt waſh in Iordan, the blinde in *Siloam,* the lame in *Betheſda,* wee in the ſacred Font. As none entred the Sanctuarie, but they firſt waſhed in the

Exod.12.

golden laver : ſo ordinarily none enter the Church, but they are firſt waſhed in this holy fountaine.

Now to this, outward Baptiſme is neceſſary, *neceßitate conditionata*, with a conditionall neceſſitie : inward, *neceßitate abſoluta*; with an abſolute neceſſitie. Baptiſme *purgeth* not, *Vt pharmacum, aut opus expiatorium, ſed ut Sacramentum, fœderis obſignatorium*; It healeth not as a medicine, by it owne inherent vertue; but as a ſeale of his mercy, by whoſe grace we are ſaved. Not *neceßitate medii, ſed mandati*; the neceſſarineſſe of it is derived from the Commandement of God. A man may have it, and yet bee loſt: as *Magus* had *Sacramentum virtutis*, but not *virtutem Sacramenti*; the Sacrament of grace, but not the grace of the Sacrament. Another may want it, and yet bee ſaved: as that penitent malefactour was never waſhed in Iordan, yet received into Paradiſe. Sacraments then ſave not, *Efficienter, ſed efficaciter*; not neceſſarily, but ordinarily. *Vnde tanta vis aquæ, ut dum corpus lavet, cor abluat? non quod dicitur, ſed quod creditur*, *Auguſt*. Whence hath the water ſuch vertue, that waſhing the bodie, it ſhould purge the ſoule? Not becauſe it is ſo ſaid, or, ſo ſprinkled; but becauſe it is ſo beleeved. It is not therefore enough to have *Sacramentum fidei*, but *Fidem Sacramenti*; Not to have the Sacrament of faith, but the faith of the Sacrament. *Hee that beleeves, and is baptiſed, ſhall bee ſaved.* Hee that is thus baptiſed, is truely *purged* : and as upon Christ being baptiſed, the Holy Ghost deſcended: ſo the Spirit, which once *moved on the face of the waters*, ſhall worke with the water upon his ſoule. And as there came a voice to Christ from heaven; *This is my beloved Sonne, in whom I am well pleaſed* : So doth God the Father ſecretly ſpake to the baptized Infant; Thou art my beloved childe; with whom (though before I was angry) I am now well pleaſed. Before thou waſt a childe of wrath, an heire of perdition: but now [ſ] *thou art my ſonne, this day have I begotten thee.*

Pareus.

[ſ] Pſal.2.7.

If this wicked man had beene ſo *purged*, hee could never have forgotten it. But hee had onely *Baptiſmum Fluminis, non Flaminis*; The Baptiſme of water, not of the Spirit. And is not this a miſerable and damnatorie ſinne, to forget a mans Baptiſme? Not to remember that his name is Chriſtian? It is pitie that ever the water of Baptiſme was ſpilt upon his face. Wert thou borne in ſinne, *non prius natus quàm damnatus*; A ſtranger to the life of God? And loe, then did thy parents bring thee to the ſacred Font; and when thou couldeſt not anſwer for thy ſelfe, was not God pleaſed to take ſureties for thee, witneſſes of thy future obedience? Did the Church open her boſome to receive thee to her Mother-hood, God to his Father-hood, Christ to his Brother-hood, Angels to their guard and ſocietie, all the Elect to their prayers and charitie; and canſt thou forget all this? Wilt thou diſclaime Chriſtians, deſpiſe the Angels, deny thy Brother, defie thy Mother, reject thy Father, and runne a courſe croſſe to pietie and eternall life? Shall not, at that great day, men forſake thee, devils accuſe thee, Angels repudiate thee, the Church be aſhamed of thee, thy Father diſinherite thee, yea, even thy Brother now become thy Iudge, the Lord Iesus condemne thee? What can ſave thee, if thou forget thou wert a *purged* Chriſtian?

Beloved, thinke of the end of your waſhing; it was that you ſhould no more foule your ſelves, *Acts* 22.16. *Bee baptized, and waſh away your ſinne, calling on the Name of the* Lord. The *Eunuch* being baptized, became a Saint : *Deſcendit Ethnicus, reſurgit Chriſtianus* : Hee went downe into the water a Heathen, hee came up a Chriſtian. The cruell Gaolor, baptiſed, became a zealous profeſſour. Baptiſme is *in pœnitentiam, Matth.*3. *to amendment of life*. Therefore ſay with the Spouſe, *Cant.*5.3. *I have waſhed my feet, how ſhall I defile them?* Forget not that Sacramentall vow made to God, in the preſence of men and Angels. Did it flie up to heaven, and does it not ſtay there to teſtifie againſt thee? Thou vowed'ſt thy ſelfe a ſouldier, not a neuter: to fight for the Lord, not to ſtand ſtill and looke on; much leſſe to fight againſt him: for *Curſed is hee that takes not the Lords part.* Iudg. 5. 23. Thou muſt fight: thou doeſt fight; but againſt whom? not againſt the world, thy owne luſt, the power of Satan; but againſt thy brethren. Vpon every ſlight occaſion we muſt to Law: like Cockes of the game; that fight neither *pro patria,* nor *pro domo:* ſo wee contend not *pro cure, jure, thure;* not for the title of inheritance, not for the right of the poore, nor for the cauſe of Religion: but *Quia alter alteri cedere non vult;* but becauſe one will not yeeld to another. Turbulent Lawyers are the abettors that ſet them on; the Cock-pit is Weſtminſter-Hall; and when they have pecked out one anothers eyes, they pull their feathers. Is this to fight the Lords battell? No, it is to bee on the Dragons ſide. Doe wee warre againſt the world? No, wee fight not like *Alexander,* to ſubdue it to our ſelves, but to ſubdue our ſelves to it. Runne thorow the ſhoppes of this Citie, and you may know by their weapons; falſe meaſures, falſe ballances, falſe lights, falſe tongues; what they fight for. O the mercie of God! Have wee forgot our names? Is there no memory of our Chriſtianitie left? Wee had but ſome prints and reliques of it at firſt; and may we now ſay, as of Ieruſalem; *Etiam periere ruinæ?* Is there no ruine nor ſtone left, to tell a mans ſelfe; This building was a Chriſtian? It is reported of *Orbilius,* a Grammarian, that hee forgot not onely the letters of his booke, but even his owne name. We forget both the prints and letters of the Goſpell, and withall our owne names; that wee are Chriſtians. As God ſaid to that evill ſervant; *Ex ore tuo te judico;* [g] *Out of thine owne mouth I will judge thee:* So he will ſpeake to this Apoſtate, *Ex nomine te damno;* By thine owne name will I condemne thee: Thou nameſt thy ſelfe Chriſtian, yet ſhameſt the profeſſion. Now the Spirit of God *purge* us from this forgetfulneſſe, and grant us never to *forget* our purging. Let us never forget ſuch a benefit, that we may never be forgotten by the Author of it.

[g] Luke 19. 22.

He hath forgotten that hee was purged. Here is his unthankfulneſſe for this deliverance. What, *blinde,* and *forgotten* too? How comes this to paſſe? Blindneſſe ſhould ever have the beſt memory: what is taken from one ſenſe, is divided among the reſt. The eare retaines what it is intruſted with, the better; when the eye wants occaſion to direct it. The memorie is like a cage, the eare is the doore of it, the eye the window: good doctrines are put like birds in at the doore, and flie out againe by ſetting open the window. Indeed the defect of corporall ſight hath often mended the memorie; but it is not ſo for ſpirituall, *Mark.* 8. 18. *Having eyes, ſee yee not? and doe yee not remember?* They neither ſaw, nor remembred. A carnall heart is blinde to conceive, readie to forget, 2 *Timoth.* 3. 7. *Ever learning, never able to come to the knowledge of the truth:* ſlow to get, apt to forget. As *Neſcitis, know you not,* was a word often uſed by Saint *Paul:* ſo, *Doe you not remember,* was frequent from our Saviour Christ, 2 *Tim.* 1. 13. *Hold faſt the forme of ſound words; that good thing which was committed to thee, keepe.* An auditour ſhould not bee like the ſpunge, that holds all water both good and bad: nor like the ſieve, that holds no water, neither good nor bad: nor like the boulter, that keepes in the courſe branne, and throwes out the fine flowre: but like the ſcrie, that keepes in the good ſeed, and caſteth out the duſt and unprofitable darnell. One ſaid of our Countrey, that it had faire houſes, but bad chimneyes, becauſe they have ſo little ſmoke of hoſpitalitie: ſo we have excellent eares, but bad memories: quick conceptions, brittle retentions: not a Nation under heaven heares ſo many good Sermons; not a Nation under heaven ſooner forgets them. Many arts are taught among us, of quicke reading, of ſhort writing; where by brachigraphicall characters they will take a Sermon *verbatim.* But there is one art, I would ſome good body would teach it us; it is the art of memory. That as Sermons are taken word for word in our papers; ſo they might be written ſenſe for ſenſe in our hearts

Now if my power were anſwerable to my will, I would teach you this art. *Poſſe mihi Is tribuat qui mihi velle dedit.* To diſpoſe this diſcourſe of memorie into ſome method, leſt it be confounded in that ſhould teach it. The object of memorie ſpecified in the Text, is double; the eſtate of *ſinne* wherein we lay polluted, and the eſtate of *cleanſing* wherein we ſtood recovered. So that the point is here confined to ſinnes or good workes. For our *ſinnes*, let us firſt learne how to remember them, and then how we may forget them.

Firſt, for their remembrance; *Chryſoſtome* ſaies, nothing more helpes us forward in a good courſe, than the frequent recognition of our ſinnes. *David* ſpecially intitleth the 38. *Pſal. a memorandum. A Pſalme of David to bring to remembrance.* Vpon good reaſon ſaith *Euthymius*, becauſe he made it when he called his ſinnes to remembrance. *Cum commiſſa olim a ſe delicta memoria repeteret, Ver.* 4. *My iniquities*, &c. *Paul* thus remembers his former ſinfulneſſe of life; [a] *I was a blaſphemer*, &c. and ſo he became more zealous to ſave ſinners than before hee had beene furious to kill the godly. *Quod fecit Saulus, patitur Paulus*: of a violent perſecutor, he became a valiant ſufferer. Our ſins are innumerable, [b] *who can tell how oft he offendeth.* Thou remembreſt not the ſins of one day, how great a maſſe have many dayes made up! too great a bottome for one houres ſorrow to ravell out. *Have you forgotten the wickedneſſe of your fathers, and your owne wickedneſſe that you are not humbled even unto this day?* If we forget our ſinnes, God will remember them. The wicked man would put out the eye of knowledge, & ſtupefie the memory of infinite comprehenſion: [c] *He ſaies in his heart, God hath forgotten.* But, *Theſe things haſt thou done, and I kept ſilence: therefore thou thoughteſt that I was altogether ſuch a one as thy ſelfe: but I will reprove thee, and ſet them in order before thine eyes.* The forborne debter may forget, but the forbearing Creditor remembers: every parcell is ſet downe in his booke. *Ahab* had forgot *Nabaoths* bloud, but God remembers it. *Ioab* had forgot the murder of *Abner* and *Amaſa*; but *David* chargeth *Salomon* to remember it: [d] *Let not his hoary head goe downe to the grave in peace.* But if we remember our ſinnes in the day of repentance, God will forget them in the day of vengeance. He will anſwere as *Cato* to him that ſtroke him in the Bath, and afterwards ſubmitted himſelfe to his mercie; *Non memini me percuſſum*; I doe not remember that I was ſmitten. *Ananias* pleaded againſt *Paul, Act.* 9. 13. Lord remember how *much evill he hath done to thy Saints*: but the Lord anſwers, *Oblitus ſum*, he is my *choſen veſſell.* [e] *The times of this ignorance God winked at*, but now he commandeth all men every where to repent. Repent then, and all ſhall be forgotten. *At what time ſoever*, what *ſinner* ſoever, ſhall *turne* from what *ſinne* ſoever, heartily; I will put all his wickedneſſe *out of my remembrance*: the Lord wil forget it, *Heb.* 8. 12. I will be mercifull to them, and *their ſinnes I will remember no more.* But it is the Holy Ghoſt, [f] *that brings all things to our remembrance.* Now this holy ſpirit of memorie, teach us thus to remember our ſinnes: that we may thinke of them with penitent ſorrow, and God forget them to our eternall joy.

There is a way alſo for us to forget them: as we remember them to repentance, ſo we muſt forget them in reſpect of continuance. Otherwiſe the memorie of them doth not reduce us to life, but forward us to death. This is to fetch poiſon out of a dunghill formerly caſt forth. He that remembers his ſinnes in ſorrow, falls like *Abraham*, forward on his face to God: he that remembers them to practiſe, falls like the Iewes, backward from Iesus Christ. If thou be on the mountaine, have no love to looke backe to Sodome. If thou bee in the Arke, flie not backe to the world, as the Raven did. If thou be ſet on for Canaan, forget the fleſhpots of Ægypt. If marching againſt *Midian*, forget ſtooping to the waters of *Harod. Iudg.* 7. *Mark.* 13. 15. If on the houſe top, forget that is below thee: *Luk.* 9. 62. If thy hand be put to the plow, forget that is behind thee. *Themiſtocles* deſired rather to learne the art of forgetfulneſſe, than of memorie. Philoſophy is an art of remembring, Divinity includes in it an art of forgetting. The firſt leſſon that *Socrates* taught his Scholers

[a] 1 Tim.1.13.

[b] Pſal.19.12.
Ier.44.9.

[c] Pſal.10.11.
Pſal.50.21.

[d] 1 King.2.6.

[e] Act.17.30.

[f] Ioh.14.26.

lers, was *Reminiſcere,* Remember: for he thought that knowledge was nothing elſe but a calling to remembrance of thoſe things the mind knew, ere it knew the body. But the firſt leſſon that Chriſt teacheth his Schollers, is *Obliviſcere*; Forget, *Pſal.* 45.10. *Forget thine owne people, Matth.*4.17.*Repent,* 1 *Pet.*3.11. Firſt, *eſchew evill*

They which dye cloth, doe not immediately change one contrary into another; but firſt turne white into an azure, then make it a puke, &c. ſo we can never hold colour, or have our integrity died in graine, but by mediate degrees. *Niſi dediſcimus benè, quod dicimus non benè, Lirinenſ.* What we did ill get, we muſt well forget: and happily unlearne what we did unhappily learne. They that worke in waxe, cannot forme a new impreſſion, but by defacing the old: till Satans image be extinguiſhed, Christs cannot be imprinted in us. We muſt forget the wilderneſſe, that wee may dwell in Canaan. Faith is that faire *Helen,* which drinkes to us in a cup of *Nepenthe,* and ſaies; [h] *There ſhall be no more ſorrow*; for *vetera tranſierunt, the former things are paſſed away.* The hearty draught of the living fountaine, ſhall make a man not to *remember the daies of his life; becauſe God anſwereth him in the joy of his heart.* The Scripture is full of this language, *Eſa.*43.18. *Remember not the former things, neither conſider the things of old.* There are ſome diſſolute perſons, that laugh at the memoriall of their ſinnes: ſhall they not weepe teares of bloud for thoſe ſmiles? *Woe bee to them that thus laugh, for they ſhall weepe.* When they are paſt committing, they applaud themſelves in recounting, in reporting their aſperſions of fraud, bloud, or luſt: [i] *they glory in their ſhame.* They remember that on earth laughing, which they muſt remember in hell howling. This is a curſed commemoration; when an old man ſhall glory in his former whoredomes, boaſt his homicides; yea perhaps (if it be poſſible) make himſelfe worſe than ever he was. Some men lie to ſave their credits; and that is as if one ſhould wipe his mouth on his ſleeve to ſpare his napkin. But this man tells lies to encreaſe his diſcredit; and to fill up the meaſure of his torments. As if his damnation could not otherwiſe be heavy enough, his tongue ſhall make up the waight which his hands failed to accompliſh. Here is a damnable remembrance of ſinne; not by penitence to cleanſe the ſoule, but by impudence, more to foule it, *Pſal.*52. 1. *why boaſteſt thou thy ſelfe in miſchiefe.*

[h] Revel.21.4.

Luk.6.25.

[i] Phil.3.19.

No, but if thou haſt had a fluxe of malice, as that woman a fluxe of bloud, 12. yeeres; now being cured, forget that bloudineſſe. If thou haſt beene depreſſed with worldlineſſe, as another woman with a *ſpirit of infirmitie,* 18. yeeres. Now being rectified, forget that crookedneſſe. Though *blind from thy birth,* as the man, *Ioh.*9. now having thine eyes opened, forget thy former cecitie. Though formerly deafe and dumbe, upon Christs *Ephata,* forget thoſe orbities. Though thy charitie were dryed up, like that mans *withered hand, Matthew* 12. 10. yet now upon the reſtitution of it, forget all dryneſſe and niggardice. Though thou wert a creeple from the wombe, yet now being recovered, forget all limping and halting with God. Though buried in the grave foure daies, yet now being revived, forget all deadneſſe in ſinne. Though before tormented with ſeven divells, as *Mary* Magdalen; yet being diſpoſſeſſed, forget the devill and all his workes. Forget Babylon, but remember Ieruſalem, *Pſal.* 137.5. *If I forget thee, O Ieruſalem; If I doe not remember thee*; let both my hand and mouth miſcarry, and forget their offices. Forget thy old ſinfull life; [k] *So ſhall the King greately deſire thy beauty.* Forget not the mercies of God, leſt *God forget to doe you good*: but forget all the injuries of men: write the wrongs in their duſt, and cover all offences done to you with a mantle of charitie. The Summe of all is; remember your ſinnes to repent of them, forget to practiſe them: that God may forget them in judgement, and remember you in mercie and ſalvation.

Marke 5.

Luk.13.

Mark.7.32.

Act.14.8.

[k] Pſal.45.11.

This be the method of memorie in reſpect of ſin; now for the workes of grace; I doe not meane ſuch as God hath wrought in us, but ſuch as our ſelves by his grace have done. There is a rule how they may be remembred, and how they muſt be forgotten.

Bern.
Rom.14.17.
m Eſa.38.3.

Our vertues and good workes may be after ſome manner remembred. *Quàm immenſa eſt lætitia de recordatione tranſactæ virtutis!* Our conſcience is exceedingly comforted by the memorie of our zealouſneſſe to ſerve God. The kingdome of God conſiſts in righteouſneſſe, peace, and joy in the Holy Ghoſt. Now, if there be *knowledge* of righteouſneſſe, then certainly there will bee peace of conſcience; and theſe cannot bee without joy of the Holy Ghoſt. *Iob* hath a whole Chapter of theſe holy remembrances. Chapter 31. *If I have walked*, &c. and hee concludes, *My heart ſhall not condemne me for my dayes.* So ſicke *Hezekiah* cheared himſelfe. [m] *Lord, remember how I have walked before thee with a perfect heart.* So *Obadiah* after a ſort juſtified himſelfe to *Elias*, 1 *King*. 18. 13. Diddeſt thou not heare, how I ſaved the Prophets of the Lord from *Ieſabel?* The purpoſe of this repitition, is not to boaſt merits, but to ſeeke mercies. Neither muſt this line of remembred goodneſſe be there cut off, but extended forth ſtill: like a man that counts his miles paſt, but yet goes on his journey. *Hee that is holy, let him bee holy ſtill, Revelations* 22.11. The further men fetch their careere backward to take their runne; the further they leape forward when they have runne. So a ſober recognition of our former obedience, remembring what peace of conſcience wee had in that ſervice, encourageth our future conſtancie. There are ſome who looking to this Record, find their owne names blanke. What, no good deeds yes, but they have loſt their memories: they cannot call to mind where, or when, or how they performed them. Like the drunkard who ſought all the Innes in the towne for his horſe, when indeed he came thither on foote. Theſe men may blame their bad memories, but the fault is in their bad hands and hearts. Some have their good deeds written upon Hoſpitall walls; perhaps leſt God ſhould forget them. But we will charitably conſtrue it; that they were recorded there rather by the gratitude of the receivers, then by the popular deſire of the contributers. Howſoever, it is ſomewhat that they have good deeds to remember. But too many have none at all: will you blame their memories? no, God amend their lives.

Luk.7.44.

In another courſe, our good workes are to be forgotten, and not mentioned: let them be remembred to enliven our obedience, and comfort our conſcience: but rather than we ſhould arrogate merite by them, oblivion take them. He that in pride remembers his vertues, hath indeed no vertues to remember; becauſe he wants the mother vertue of all, humility. Here is one difference betweene good and evill men: both remember vertues; *Pii aliorum, impii ſuas:* good men remember the vertues of others, evill men their owne. They thinke on others vertues as enſamples to imitate, theſe on their owne as miracles to wonder at. The way to have God remember them, is for our ſelves to forget them. *Abraham* was content to offer up *Iſaac*, but then he forgets it, therefore God remembers it, *Gen.* 22. 16. *Becauſe thou haſt done this thing:* there is the generall: what thing? the particular followes, *And haſt not withheld*; not thy ſervant, but *Thy ſonne:* and not onely thy ſonne, but thy *onely ſonne*; therefore in bleſſing, I will bleſſe thee. *Mary* ſhewed to Christ great kindneſſe; but when ſhe had done, ſhe thought it not worth remembrance: therfore Christ repeats it, and amplifies it from point to point. *Simon*, thou gaveſt me neither water to my feete, nor kiſſe to my mouth, nor oile to my head; but ſhee hath waſhed me with teares, kiſſed with her lips, and anointed my very feete.

l Matth.21.8.
m Revel.4.10.
Dan.4.30.

Who dare boaſt himſelfe to God! If in a brave theomachy, thy memorie produceth a thouſand good workes, Gods memorie will bring forth tenne thouſand of thy ſinnes, to knocke thee downe. Therefore let us caſt downe our moſt flouriſhing [l] *branches*, and our moſt glorious [m] *Crownes* at the feete of Christ. If *Senacherib* have conquered kingdomes, you ſhall heare him cracke it, *Eſa.* 37.13. *Where is the king of Hamach, &c.* If *Nebuchadnezzar* have built a ſtately palace, hee muſt bragge of it; *Is not this great Babylon, I have built for the honour of my majeſtie? David* himſelfe could not be content with the multitude of his people, but he muſt needs *number them*, 2 *Samuel* 24. 2. If *Hezekiah* have rich treaſures, hee muſt needs *ſhew them*, 2 *Kin*.20.13. victorious *Sampſon* muſt glory in his conqueſts, *Iudg*. 15.16. *With the jaw of an aſſe have I ſlaine a thouſand men.* But for us, though we give almes, let us ſound no *trumpets*, *Matth*.6.2. though we faſt twice a weeke, let us make [n] *no words of it*. God beſt likes of thoſe good workes, that be covered under the fleece of humble ſilence. So the Lord that ſeeth in ſecret, will reward openly, *Matth*.6.4. *Humilitas animi, ſublimitas Chriſtiani.* The chriſtians glory is his humility. Saint *Paul* was *in nothing behind the very chiefeſt Apoſtles*; yet hee accounts himſelfe *nothing*, 2 *Cor*.12.11. *I laboured more aboundantly than they all*, 1 *Cor*.15.10. yet he forgets it. *I ſpeake with tongues more than you all. I ſpeake wiſdome among you that are perfect*, 1 *Cor*.2.6. *I fought with beaſts at Epheſus after the manner of men*, 1 *Cor*.15.32. yea he cals all the former ſufferings, *things without*: hee had a thing within that troubled him; [o] *The care of all the Churches*. He was rapt up to the third heaven, and perfected his knowledge among the Angels. Yet he eſteemes, *hoc aliquid, hoc magnum, hoc mirum, hoc totum, nihil*; He forgets all this in regard of merit, as if it were nothing. Whereas we, if wee have done one thing well, or at one time well, thinke we have done enough. *Orpheus* going to hell to fetch out his wife *Euridice*, had her granted him on this condition, that he ſhould not turne backe to looke upon her till he had brought her forth. But being forward a good way, in an exceſſive love, *Flexit amans oculos, & protinus illa relapſa eſt*: he looked backe and ſo loſt both her ſight and her ſelfe: but perhaps when he conſidered better of the matter; he was willing to be rid of her. This fiction is not without the morrall, if we have any vertue, though it be as deere as a wife unto us, let us not dote on it with a ſelfe-loving admiration; leſt by too much looking, and too well liking, we loſe it. let us not be too memorious of our good workes; it is enough that God will not forget them. [p] *This deed ſhall be told for a memoriall of her.* We had better have one written in heaven, than a thouſand in earth: whoſoever forgets them, the comfort is, they ſhall be remembred of Chriſt.

[n] Luke 18.12.

Leo.

1 Cor. 14.18.

[o] 2 Cor. 11.28.

[p] Matt. 26.13.

The ſumme of all is this; unthankfulneſſe is even forgetfull. This is the firſt degree of apoſtacie. [q] *They forgate his workes, and remembred not his hand*, nor the day when he delivered them from their enemies. *Nathan* taxed *David* with this forgetfulneſſe, 2 *Sam*.12.8. How much hath God done for thee, yet haſt thou forgotten it, and deſpiſed his Commandement? So *Pharaohs* officer forgate *Ioſeph*, when he came to his preferment. [r] *Ioaſh the King remembred not the kindneſſe of Iehojada, but ſlew his ſonne.* Hath God delivered, purged, bleſſed us, and can we forget it? [ſ] *Beware leſt thou lift up thine heart, and forget the Lord.* *David* would not ſuffer the bleſſings of God to lye *in tenebris*, unſeene of men, unremembred of his owne heart, but he proclaimes them, *Pſal*.66.16. Come all yee that feare the Lord, and *I will tell you what he hath done for my ſoule*. Let others write the kindneſſes of their friends, I will relate to you the mercies of my God, *Pſal*.40.10. and 71.15. Of all faculties of the ſoule, the memory is moſt delicate, tender and brittle, and ſooneſt decayeth: and of all objects of memory, *Primum ſeneſcit beneficium*, a benefit ſooneſt growes old. Yet it is an eaſie worke of memory, to thinke on him that made us: here is no over-charging it with numerous objects; to remember onely one thing, the mercy of thy God. It is no weakening to thy body, no decay to thy ſtore, no emptying to thy purſe; O then be thankfull! And yet all thy riches, thy fatlings, thy firſt fruits, thy beſt oblations are not ſo acceptable: it is more welcome than the *Bullocke that hath horne and hooſe*, *Pſal*. 77.9. *Hath God forgotten to be gracious?* He hath then left his old wont: No, *David* had forgotten the richneſſe of his mercy; therefore hee recollects himſelfe, *verſ* 10. *This is mine infirmitie; but I will remember the yeeres of the right hand of the moſt High.* Not the moments, nor the houres, nor dayes of a few ſhort afflictions; that his left-hand hath dealt to me: but the *yeeres* of his *right hand*; thoſe long, large, and boundleſſe mercies wherewith he hath comforted me. [t] *When they forgate the Lord, he ſold them into the hand of Siſera, and to the Philiſtims.* They that forget the Lord, ſhall be delivered into the hand of *Siſera*, Captaine of

[q] Pſal. 78. 11. 42.

[r] 2 Chron. 24. 22.

[ſ] Deut. 8. 14.

[t] 1 Sam. 12. 9.

u Pſal. 50.22.

the enemies hoſt, that is, Satan; or to the Philiſtims, the Luſts of the *Fleſh*; or to *Moab*, that's the *world*. [u] *Conſider this yee that forget God:* though you forget your owne countrey, and your fathers houſe: though you forget the wife of your boſome, and the fruite of your owne loynes: though you forget to eate your bread, and take your ſleepe; yet remember your ſanctification, forget not that you were purged by the bloud of CHRIST. If you have treaſures and Iemmes, you deſire a Cabinet to put them in: I have ſhewed you a Cabinet for all the Iewells of grace you have gathered, the *memorie*. If you have received any good, there preſerve it. *Paul* tells the Hebrewes, *Hebr.* 12.5. *You have forgotten the exhortation:* let it never bee ſaid of you, that yee have *forgotten* the exhortation ſpoken to you.

Gen. 22.16.

Forgotten that he was purged. There remaines yet one degree more of application and amplification of this point. Conſider we the price of our *Pargation*, and we ſhall more willingly part from our corruption. If the bloud of Gods ſonne was ſpilt and ſpent to diſcharge us of ſinne; how odious ſhould ſinne appeare to us! Oh let no ſinne be held ſo deare as to be retained, when God retained not his deareſt ſonne for us. When *Abraham* offered up *Iſaac*, God ſaid; I ſee *thou loveſt me*: but when God offered up his ſonne for us, (that were, not as God to *Abraham*, a friendly Creator, but) enemie creatures, we may well ſay; LORD, we ſee that thou loveſt us. *Abrahams* offering *Iſaac* was a grievous tryall; both for the matter and the manner: that *Talis, Talem, Taliter*. 1. That the ſacrificer ſhould be a father. It is contranaturall and execrable for a ſonne to ſlay his father; to give death to him, that gave him life. *Herodotus* writes of ſome that held it unpoſſible for a ſonne to kill his father. A great law-giver made no Law for it, as a thing never to be done. If any were ſuſpected or accuſed for it, they would conclude that either he had not done it, or that he was a baſtard; they could not be perſwaded that any ſonne would commit parricide. But now it is more ſtrange for a father to ſlay his ſonne: for love more deſcends than aſcends. Wee have read of young ones that killed their owne damme, we never read of a damme that killed her owne young ones. But here *Iſaac* is doomed to die, not by the hand of an enemie, not by a ſtranger, not by an executioner, not by a murderer; but by a father; a mild, gentle, holy, loving father. *O utinam tantummodo moriturus, non patris manu moriturus!* *Abraham* might ſay, Oh that it were only his deſtinie to die, and not to die by the hand of his father. 2. That the ſacrifice ſhould be his ſonne, his *Iſaac*, his joy: not onely his ſonne, but his only ſonne. Not one of many; yet *Iacob* cannot ſpare one of twelve, he weepes for *Ioſeph*, he is grieved to part with *Benjamin*. Yea, that it muſt be that ſonne, from whom the *Meſſiah* was to come; the hope of ſalvation to himſelfe, and all the ends of the earth. 3. That hee muſt die after ſuch a manner: a ſacrifice to GOD, who delights not in the bloud of men: and this himſelfe not ſtanding by, but with his owne hand. Since he muſt die, ô that *alienâ manu, non propriâ*; that another hand might doe it, and the father not ſee it! *Si fleres filium mortuum, quid ſi juſſus occidere?* doeſt thou lament thy ſonne dying, what wouldeſt thou doe if thy ſelfe were commanded to kill him? God remembers this faithfull ſervice with an oath. *By my ſelfe have I ſworne*, that I will bleſſe thee for it. Sure he was loth his tender ſonne to kill: but much more loth to breake his fathers will.

But now to what purpoſe is all this? Yes, *Abraham* puts us in mind of God the Father, *Iſaac* was a type of CHRIST: either gives up his only ſonne, but with great difference: *Abrahams* dutie was but a ſhadow of Gods bountie. 1. *Abraham* at Gods command was bound to doe it, as a creature to his maker; but who could command God? Children are commanded by parents, their parents by magiſtrates, those magiſtrates by Princes, thoſe Princes by God, God himſelfe by none. 2. *Abraham* did this for a loving friend, God did it for hating enemies, *Rom.* 5.10. *When we were enemies, he reconciled us by the death of his Sonne.* 3. *Abraham tradidit filium moriturum, Deus filium immortalem morti.* *Abraham* offered a mortall ſon ſure to die, God offered an Immortall ſonne to death indeed. The one muſt have died though his father ſhould never kill him: the other could never have died, unleſſe the father had delivered him to death. Beſides, he that was mortall ſcaped, he that was immortall died.

Now wherefore did God all this? to *purge* us from ſinne. *Sic filium crucifixit, ut peccatum occideret:* ſo he killed his ſonne, that he might kill our ſinne: he was crucified, that iniquity might be mortified. Ponder them, and waigh the reaſons why our Saviour died: *Sampſon* ſuffered his heire, his ſtrength, to bee loſt for *Dalila:* CHRIST ſuffered himſelfe to be betrayed and murdered for us. *Iacob* endured foureteene yeeres ſervice for *Rachel*. CHRIST above thirtie yeeres paſſion for us. *Rachel* was faire, therefore *Iacob* loved her: wee were foule and polluted, yet CHRIST loved us. *Tollere peccatum mundi, intermiſit gloriam cæli:* he did deſcend from his owne royaltie, to deliver us from miſerie. Diverſe Kings have left their regall ſeates for a monaſterie: CHRIST forſooke heaven for earth, a crowne of joyes for a crowne of thornes. *Exemplum ſine exemplo!* Many refuſe heaven for earths ſake, becauſe they know not thoſe ſupernall joyes; CHRIST knew heaven, for it was his owne. All this for ſin: fie filthy ſin, that any ſoule ſhould hereafter love thee! for this cauſe turne from iniquity to righteouſneſſe: doe thou for GODS ſake not ſpare thy deareſt ſinne; when GOD for thy ſake did not ſpare his deareſt Sonne. Fall not backe to wickedneſſe and pollution; remember thou art *purged by Ieſus Chriſt.*

* * *

VERSE 10. *Wherefore, the rather, brethren, give diligence to make your calling and election ſure: for if yee doe theſe things, yee ſhall never fall.*

THe ſcope of this verſe is perſwaſive and hortatory: wherein the Apoſtle labours to reduce Chriſtianitie to practiſe; That as men have a plentifull hope of ſalvation, ſo they may ſhew a liberall argument of ſanctification. *For every one that hath this hope purgeth himſelfe.* 1 *Ioh.* 3.3. And he that is freed from damnation *walkes after the ſpirit, Ro.* 8.1. Neither can there be a ſound teſtimonie of conſcience, that we are in Gods favour; if it be not joyned with the integrity of life. That which from everlaſting ſtood ſure in heaven by Gods decree of election, this make ſure to your ſelves on earth by your converſion from evill, and converſation in goodneſſe. As God hath his *Statutum eſt*, ſo muſt you have your *Probatum eſt.* CHRIST hath bequeathed to all beleevers a legacie of glory, intitle your ſelves to it by your faith and holineſſe; *make your election ſure.* It was ever ſure in GODS preſcience, now make it ſure to your owne conſcience. Which when you have done, be ſtabliſhed in your hearts; *Yee ſhall never fall.* He that hath a grant from the King under the broad-ſeale, and hath alſo intereſſed and ſtrengthned himſelfe in this grant *Robore Legis*, and hath approved himſelfe *Coram facie Iudicis*; wants now nothing but poſſeſſion, which the Sheriffe cannot deny him. So the Chriſtian having both theſe made ſure to him, when death ſhall manumitte him, the Angels ſhall bring him to the Inheritance, and the gate of glory ſhall give open way, the Porter not being *Peter*, but the LORD IESUS himſelfe. A man in your Citie is to be made free by his fathers copy: you demand proofe that hee is ſuch a mans ſonne: hee proves it by teſtimonie, you cannot deny his freedome. The Father of heaven makes all Chriſtians free by CHRISTS copy, *Ioh.*8.36. *If the Sonne make you free, ſhall you not be free indeed?* Thou commeſt and demandeſt thy freedome: where is thy teſtimonie that thou art ſuch a fathers ſon? here, my faith and ſome meaſure of obedience. Chriſt will anſwere, *Matth.* 25. 21. *Well done thou good and faithfull ſervant:* enter thou into the joy of thy Lord.

Wherefore the rather brethren, &c. The whole Verſe may bee diſtributed into:

An { Exhortation; *be diligent to make your election ſure.*
Confirmation; *If yee doe ye ſhall never fall.*

The Exhortation containes in it:

An { Induction; *Brethren, be diligent.*
Inſtruction; *Make your calling certaine.*

In the former there is a word:

Of { Connection; *Wherefore.*
Affection; *Brethren.*
Direction; *Give diligense.*
Election; *Rather*, to this than other things.

In the other is conſiderable:

The { Matter expreſſed; *Make your calling and election ſure.*
Manner implied; How it may be made *ſure.*

The Confirmation offers to be conſidered by:

A { Qualification; *If yee doe theſe things.*
Ratification; *You ſhall never fall.*

Wherefore.

The firſt branch of the firſt particular of the firſt generall, is the word of connection; *Wherefore.* This word inferres a conſequence on the premiſſes, or is a reaſon of the precedent ſpeech. The Apoſtle had formerly diſcovered the danger of ſuch as *forget their owne purging.* But there are many that forget not that they were purged by the redemption of Chriſt, but remember it too much: and from this derive encouragement of a licencious life, quitting themſelves from all ſinnes by his paſſion. But *Non ſic didiciſtis Chriſtum, Eph.*4.20. You have not ſo learned Ieſus Chriſt. Was your firſt leſſon Chriſts Croſſe, and did you ſo conſter it, *Rom.*6.1. *Shall we continue in ſinne, that grace may abound?* He that thus ſpells Chriſt, hath but ſmall literature of religion. o *Thou art made whole: ſin no more leſt a worſe thing come unto thee.* Here is a Cure, a Dyet, and a Danger. *Thou art made whole*, there's the cure. *Sinne no more*, there's the dyet. *Leſt a worſe thing come unto thee*, there's the danger. Let every one that calls on the name of the Lord Ieſus, depart from iniquity, 2 *Tim.*2.19. Art thou a Chriſtian? *Sit illi dominatio, a quo denominatio:* acknowledge him thy Lord, of whom thou haſt thy name and title: doe not uſurpe that name unleſſe thou lead an anſwerable life. Otherwiſe though thou carry a while the name of a Chriſtian: thou wilt find at laſt the reward of an Infidell. *If yee call God, Father*; paſſe the time of your ſojourning here in feare, 1 *Pet.*1.17. Shall we acknowledge a Father, and deny him honour? The end of our converſion, is to amend our converſation: and that word which ſounds peace and joy and remiſſion of ſins; leaves this leſſon behind it; *Sinne no more.* As upon a generall pardon granted at a Royall Parliament, the priſons are emptied; yet the priſoners and malefactors have three memorable words ſpoken to them; *Exite, gaudete, Cavete*; Goe forth, rejoyce in your libertie, but beware leſt your ſins bring you backe againe. He that drawes arguments of preſumption and ryot from CHRISTS death and paſſion; hath not perhaps *forgotten* his Saviour, but remembers him to the improvement of his owne damnation.

o Ioh.5.14.

Brethren. This is a word of relation, betwixt the perſons to whom, and the perſons from whom, this admonition is ſent. This declares in the Apoſtle two vertues; his Humilitie, and his holy Policie: both attribute to us ſome dignitie, and require from us ſome dutie.

For his Humilitie; he prefers not himſelfe to the reſt of Gods Saints, but cals them all *Brethren.* How contemptibly would hee judge of the Popes arrogated Primacie! What ſacrilegious pride would he take it, to be called *Pater omnium*, the Father of all men; which is incommunicably proper to GOD himſelfe: Indeed GOD beſtowed upon *Abraham* this title; to be called *The Father of all them that beleeve.* Rom.4.11. But this was *Paternitas exempli, non cauſæ*; A father-hood of example onely. Hee might be a Father in reſpect of generation to the Iewes; hee can bee Father in reſpect of regeneration to none. Himſelfe was the ſonne of Faith, though called the *Father of beleevers.* But *Eſay* 63. 16. *Doubtleſſe, O* LORD, *thou art our Father, though Abraham bee ignorant of us.* And this our title, to the Father-hood of GOD, and brother-hood of Chriſtians, is through CHRIST: who is both *Pater noſter*, and *Frater noſter*; Our Father, *Hebr.* 2. 13. *Here am I, and the children which thou haſt given mee.* Our Brother, *Hebr.* 2. 11. *He is not aſhamed to call us brethren.* See here then, the different Spirit of Saint *Peter* and the Pope: one calls himſelfe the *Brother*, the other the *Father* of the Saints. Indeed the Paſtor may call his people, Children; and *Paul* calls *Timothy* his ſonne, when he commends himſelfe to him, 1 *Tim.* 1. *Vnto Timothy my owne ſonne in the faith:* when he commends him to others, he calls him *Brother*, *Hebr.* 13. 23. *Our brother Timothy is ſet at libertie.* But, ſaith our Saviour; *Call no man father; for one is your Father in heaven.* Matth.23 9. Chriſt doth not there forbid naturall, civill, morall relations. Not naturall; *Iacob* may call *Iſaac* Father. Not civill; the ſervants of *Naaman* ſpake unto him; *My Father.* 2 King.5.13. Not morall; as *Eliſha* ſaid to aſcending *Eliah*; *My Father, my Father*, 2 *King.* 2. 12. Things that are ſubordinate one to another, doe not oppoſe one another: we have one Father in heaven, yet may have many miniſteriall fathers upon earth: but none in that ſenſe that GOD is our Father. *Pater Eccleſiæ*, the Father of the Church, the Pope cannot bee called without wrong to GOD. This title he chalengeth in Saint *Peters* right; but Saint *Peter* himſelfe thinkes it wrong. CHRIST, ſay they, meant to turne over his right to *Peter*; as if he were to be his onely heire; *Vpon this rocke I will build my Church.* But the Church had a foundation from the beginning of the world; I hope *Peter* was not it. Hee calls us *Brethren*, to ſhew that he had but the priviledge of a brother, and did no otherwiſe than all the reſt; beare the armes of the elder; he gives them all equall priviledge. The Old Teſtament began in fraternitie; *Moſes* and *Aaron:* ſo doth the New; *Peter* and *Andrew*, *Iames* and *Iohn*, *Simon* and *Iude*, *Philip* and *Bartholomew* are alſo taken to bee brethren: ſo among the twelve Apoſtles, to be foure paire of brethren. *Ex æquo fundavit Eccleſiam.* And as CHRIST tooke them from an humble condition of eſtate, ſo hee gave them an humble opinion of themſelves. For condition; he tooke no Gymnoſophiſts from Indy, nor Philoſophers from Athens, nor Orators from Rome, nor Rabbi's from Ieruſalem; but men of no learning. When hee purpoſed to bring downe the proud hearts of men; *Non per oratorem quaſivit piſcatorem, ſed per piſcatorem lucravit Imperatorem*; He did not chuſe Orators to perſwade Fiſhers; but Fiſhers to convert Emperours For diſpoſition; though they were dignified to be Apoſtles, yet they remaine ſtill humble *Brethren* to the pooreſt. *Non principandi ſuperbiam, ſed providendi vigilantiam tenent*; They had not a luſt of Soveraigntie, but a zeale of charitie. If therefore *Peter* had any Primacie, it was *non dignitatis, ſed ordinis*; not of honour, but of order. Howſoever as *Matthias* for ſucceeding *Iudas* the Traytour, was never the worſe: ſo the Pope for ſucceeding *Peter* the Saint, is never the better.

Brethren. For his Policie; he deſires to win their ſoules, and therefore inſinuates himſelfe into their loves. Wee beginne our letters to men of honour with, Honourable: to kindred, with titles of Affinity: to friends, with termes of Amity: the Apoſtles with the beſt band, *Brethren*; beloved in the beſt Beloved, Ieſus Chriſt. The phraſe of [*Brother*] begins almoſt to be worne out: whether through Curioſitie, or Curialitie, ſuch Chriſtian ſalutations are thought too groſſe. But the Apoſtles wonted to let in their holy counſell by the ſweetneſſe of their affection. Notwithſtanding their Apoſtolicall authoritie, and beauty of graces; yet they tooke all courſes to inſinuate and worke into their hearers hearts. Even when they came with a rod, yet was it not without the Spirit of meekneſſe. In reproving of ſinnes, they did it without paſſion, not without compaſſion. You may therefore well pardon us, if with points of Humanity, we illuſtrate points of Divinity: if according to your capacities, from Matth.7.11. earthly things we reaſon to heavenly. So did our Saviour; *If yee being evill parents, can give good gifts to your children; how much more ſhall your heavenly Father give good things to you?* Philoſophers were enemies to the Goſpell; give us leave to confute them with their owne reaſons; to cut off *Goliahs* head with his owne ſword. All this while we give to ſecular learning praiſe, but no more than it deſerves. It is a learned ignorance; yet if we can make it, like *Balaam's* Aſſe, ſpeake to purpoſe; you have no wrong. In all our courſes we ſeeke, *non veſtra, ſed vos,* not yours, but your ſelves: we love your ſoules, let your ſoules accept of our loves. If you will anſwer God in obedience, you anſwer us in the deſire of our hearts.

Brethren: this title aſcribes to the people ſome dignity; that by faith in Chriſt they become *Brethren* to the very Apoſtles, and have the fraternity of the heavenly Saints. Alliance to Princes is held a noble happineſſe: but let us bleſſe him that hath by the cement of his bloud, allied us to thoſe glorious and triumphant Saints in heaven. Be thou never ſo poore, if a true beleever; *Peter* and *Paul*, yea, Iesus Christ himſelfe is thy *Brother*.

Againe, this terme is not without ſome requirable dutie. Is the Miniſter thy *Brother*? heare him. If God had ſpoken only by Angels, or by ſome raiſed from the dead, or by himſelfe in thunder; this had beene terrour: but by thy *Brother*; this is the ſweetneſſe of familiar mercy. *The Lord doth raiſe up unto us Prophets of our owne brethren, Act.3.22.* But take heed leſt Gods gentleneſſe be abuſed by thy contempt: it is the Word of thy Iudge and Maker, though *in ore fratris*, in the mouth of thy brother. I know that worldly greatneſſe doth eaſily runne into this ſcorne; what, ſhall ſuch a poore man reprove me? Yes, *Ier.1.10. I have ſet thee over nations and kingdomes, Act.9.15.* I have choſen him to beare my Name *before Gentiles and Kings. Revel.10.11.* Thou ſhall propheſie *before people, and nations, and Kings.* If thou be the Shepheard, ſuffer none to pollute the fountaine whereof the ſheepe ſhould drinke. I know that the poorer ſort are preſumptuous enough, but they want teeth and hornes: *The ſonnes of Zerviah are too hard for us.* If our conſcience and the ſalvation of our ſoules lay not upon it, it were better for us to hold our peace. I ſpeake not onely concerning the paines: if a man knew the burthen, it would take away his ſtomacke. *Hierome* on thoſe words of *Paul, 1 Tim.3.7. He that deſires the office of a Biſhop,* &c. Alas, who doth not deſire it? But to be a Biſhop, was then the firſt ſtep to perſecution: if it were ſtil ſo, to be prick'd for death, few would ſo much affect it. But I ſpeake concerning the oppoſition of malice, rather than the impoſition of labour; herein conſiſts our ſorrow and trouble. The ſhepheard having a lambe ſtollen out of his flocke, vowed to God if he could finde the theefe, to ſacrifice a Ram to him. But when in the purſuite he found a Lion preying on it, he made a new vow; that if God would deliver him from the Lion, he would not onely content himſelfe with the loſſe of his lambe, but alſo ſacrifice a Bull to him. If a ſheepe be endangered, we vow ſacrifice of thankfulneſſe, if we may recover it: but ſeeking the loſt lambe, we meet with a Lion, ſome great Tyrant, that hath perverted him to feed his owne humour, and ſenſuall luſt: we are now faine to returne without our lambe, and glad to eſcape the Lion. The ſicke man lothes the cuppe wherein the potion was brought him, though it qualified the malignancie of his diſeaſe: ſo many for private quarrels hate the veſſell, the Miniſter, though he brings them the water of life. It is Satans maſter-peece, or ſpeciall tricke; to put jarre betwixt the Paſtor and the people. Our *feet* ſhould be *beautifull*, and we doe what we can to gaine your affections, to draw you on with ſweet allurements to everlaſting peace: yet ſtill, as the Prophet ſpeakes, there are ſome that will *contend with the Prieſts*. You give the Phyſitian leave to tell the diſeaſe of your bodies: the Lawyer to ſhew you any flaw in your eſtates: your horſe-keeper ſhall tell you the ſurfets of your horſe: your huntſman the ſurrances of your dogges: onely wee muſt diſſemble, and conceale from you the ſickneſſe of your ſoules. We will not doe it; we will pray for you, and honour you, and love you: but your ſinnes we will reprove, and what God hath bidden us, that we will ſpeake. And for you that come hither, to fetch ſeeds of luſt from the Temple, to ſeeke out the Devill in Gods houſe, as if you could not finde him in the places of proſtitution: you that come hither to detract and traduce, and thinke to enhaunce your credits of learning and wit by diſgracing the Preacher: you come not as *Brothers* and Saints, but as enemies and worſe. If there be any ſuch preſent, my admonition is well ſpent: if none at all, it is well and happily loſt.

Give diligence. Studete, Satagite, σπουδάσατε. Terrene profits, though *tanto non digna labore*, come not without diligence. Doth a man reape without ſowing? The Apoſtle ſayes, *Epheſ.4.28. Give to him that needeth:* and *Above all things put on charitie:* yet he ſayes withall; *He that labours not, let him not eat.* Doth he here put off that charitie, which he bids us put on? No, *indulget viro, non vitio:* he would have us favour the perſon, not the fault: and releeve *Egentes*, ſuch as want; but withall *Agentes*, ſuch as worke. The Philoſophers thought the world was immortall and eternall; for otherwiſe, ſay they, God were idle, and ſhould have had nothing to doe before the creation. They knew not the divine contemplation of his owne Eſſence in three Perſons; they conſidered not that incomprehenſible delight; nor that infinite buſineſſe of reſt, and reſt of buſineſſe, that he had in himſelfe. They were deceived in that, but not in this; that Idleneſſe is not incident to God. How much leſſe ſhould it be in man, his ſervant; that begs of this God his daily bread? Vntill we come to the threſhold of heaven, there is no reſt of travell: but then we ſhal *reſt from our labours*. The idle perſon may ſeeme to be Gods outlawry: ſlothfulneſſe is a *Remora* that ſtickes to our ſides, and hinders the Barke from the voyage of bliſſe. God built his Temple on a *Threſhing-floore:* there muſt be labour in that place, though after a different manner. As Chriſt did not wholly put his Apoſtles out of their trade: *Non mutatur piſcatio, ſed intentio;* He made them ſtill fiſhers, but of ſoules.

Coloſſ.3.14.

Revel.14.13.

It is a true maxime in Philoſophie, Art and Nature bring forth nothing ſuddenly: and is it not ſo in Divinity? Doth any man thinke, that hath lived all his yeeres prophane, to be made at his laſt houre a Saint? Never tell us, that one malefactour ſped ſo; for then we tell you, that one Aſſe did ſpeake: yet never was Aſſe or Oxe heard ſpeake ſince: *Gratia ſemet ſumpta, ne ſit ſemper præſumpta;* Grace that is preſumed, may be miſſed. You have not wealth from the clods without digging, and would you have bleſſing from the clouds without working? The labour of our bodies for this world, was but a curſe; the labour of our ſoules for heaven, is a bleſſing. We may ignorantly give our bread to the ſlothfull: God hath too much knowledge to give ſalvation upon ſuch termes. If the righteous ſcarcely be ſaved, where ſhal the ungodly appeare? He that gives all *diligence* to enter into heaven, findes great difficulty; but he ſhall get in: but he that lies ſleeping in his ſins, muſt tarry without. The fooliſh Virgins knocke at the doore, but were denied entrance, *Matt.25.12.* Would you needs ſleepe? ſleepe your laſt. When *Iupiter*, in the Fable, had invited all living creatures to a banket, the Tortoice came at the taking up of the table; whereat hee ſtorming, the Tortoice excuſed himſelfe, that his houſe troubled him: hereupon angry *Iove* adjudged him for ever to ſleepe in his ſhell. So when God calls, we have an houſe that hinders us; ſome lower, domeſticall, and earthly content; beware leſt all our happineſſe be confined thither.

1 Pet.4.18.

Give diligence. This exhortation, preſuppoſeth no proper ſtrength of our owne to doe this; for it is Gods worke in us. *Auguſtine* ſayes, Sometimes I would have done this or that good thing; and I had will, but I wanted power: and againe I had power, but then I wanted will: either *voluntas* or *facultas* were miſſing. Will and Power, like the Sunne and Clouds, would faine meet: the Clouds ſtrive to come to the Sunne, but they are too weake and ſoluble, and melting: the Sunne would embrace the clouds, and call them neere to himſelfe; but then his beames are ſo hot, that they diſperſe them: theſe two could never meet till they were brought together by the wind. So our Will to goodneſſe, and our Power of performance, cannot meet, till they be brought together by the Spirit, that holy *Wind which blowes where it liſteth.* The wheele runnes round, not becauſe it is made round, but becauſe it is moved round. In the Commandement, perceive what thou oughteſt to have: in Sinne, perceive what thou haſt not: in faith and prayer, perceive where it is to be had which thou deſireſt, *Auguſt. Pſal.* 119.32. *I will runne the way of thy Precepts, when thou haſt ſet my heart at libertie.* By nature our feet are tyed with the fetters of corruption, we cannot runne. Wilt thou runne with thy feet, before thou have eyes? Or with thy eyes and feet, without thy heart? Or with thy heart, before God hath freed it? Canſt thou runne the way, without *the way,* which is Ieſus Chriſt? We know whither our *Diligence* muſt runne for helpe: intreat Chriſt to intreat his Father: for he is delighted with his prayer, and requires it of him. *Poſtula à me, Pſal.* 2.8. *Deſire of me, and I will give thee.* It was but hyperbolicall in *Trajan,* it is true in our God: *Citiùs eſſe deſinit, quàm benefacere:* Hee can aſſoone ceaſe to be, as to be good to his. Gods hand was never ſhut from giving, if mans mouth be not ſhut from asking. Miſery is the beſt orator for mercie: God loves to be ſollicited; *Call upon me in the day of trouble, I will deliver thee.* He that inviteth all to come in mercy, will receive all that doe come in juſtice. Yet cannot our petitionary *Diligence* deſerve this: it is obtained not *Prece, ſed Pretio*; by the precious bloud and merits of Chriſt.

Ioh. 3.8.

Pſal. 50.

Rather, μᾶλλον, *Potius.* Let not the goodneſſe of God, which without your deſert hath choſen and called you to the profeſſion of CHRIST, forgiving and purging your former ſinnes, make you idle and careleſſe. But *rather* ſtrive to anſwer this mercie in your faithfull converſation: leſt you fall into that pit of deſtruction, from whence by his death he hath redeemed you. *Ambite benefactis Dei*; let your obedience concent in a ſweet harmonie with Gods mercies, that you may be capable of his promiſes; and not cut off like withered and fruitleſſe branches. *The rather.* He doth ſeeme to encourage this endevour, *A Beneficio, à Periculo, à Præmio:* Partly by the Benefit, partly by the Danger, and partly by the Reward. The firſt whereof incites our gratitude, the next our feare, the laſt our hope. 1. *The rather,* becauſe you have received ſuch a benefit, as cleanſing from ſinne by CHRISTS bloud. O what ſinne ſhould be ſo deare to us, as Gods onely Sonne was to him! 2. *The rather*; for feare leſt a recidivation overthrow all your happineſſe. As *Demas* loſt himſelfe, by *loving this preſent world,* 2 *Tim.* 4.10. Seven worſe ſpirits may make a re-entrie, when upon the expulſion of one there is found a vacuitie. *Lots* wife had as good have dwelt in Sodome ſtill, as to looke backe after her deliverance, *Ezek.* 18.24. If the righteous turne away from his righteouſneſſe; in the ſinne that he hath ſinned, he ſhall die. A man hath beene dangerouſly ſicke, is now ſomething recovered: if by miſgovernment he fall into a relapſe, he exaſperates the diſeaſe. The firſt ſickneſſe of the bodie feeds upon ill humours, the relapſe on the vitall ſpirits. For a wound halfe cured, to come to a new inciſion, is more painefull than ever. It would grieve a traveller, got halfe-way forward his journey, loſing all that, to returne, and begin againe, *Gal.* 3.3. *Are ye ſo fooliſh, that having begun in the Spirit, ye will be made perfect by the fleſh?* No, *rather give all diligence* to continue: and call upon God for perſeverance; who alone can keep us from the griping pawes, and grinding jawes of that roaring Lion. It is ſaid, *Zach.* 4.9. that *the hands of Zerubbabel* *did lay the foundation of the houſe: and his hand ſhall alſo finiſh it.* So it is God that begins the good worke in us, and God that accompliſheth it. Indeed hee chargeth us to give *diligence*, *Pſal.68.28. Thy God hath commanded thy ſtrength*: but hee may command and goe without, unleſſe himſelfe effectuate it, as it followes; *Strengthen, O God, that which thou haſt wrought for us.* I know that Gods elect may for a time loſe ſome good meanes, and ſome great meaſure of grace; many have fallen foulely, and fully, none finally. It is onely Gods mercy that up-holds us; giving us grace prevenient, ſubſequent, co-operant; grace before grace; grace after grace. It is not of our ſelves, that we perſevere to the end, and in the end; but [p] *but we are kept by the power of God unto ſalvation.* 3. *The rather*, in reſpect of the reward: thus ſhall you be ſure that you are written in heaven, never to be blotted out. There is no aſſurance in this world like it: wert thou ſure to enjoy more kingdomes than ever the devill ſhewed Chriſt; to be more healthfull than *Moſes*, to live longer than *Methuſhalem*: yet this is the end; *Miſero dormire ſepulchro*, to lye hidden in the ſilent duſt. Plot and project what you can; the beſt plot of all is ſalvation; and the beſt aſſurance, to live with Ieſus Chriſt for ever.

To make your calling and election ſure.] Wee have done with the Induction, and are now come to the Inſtruction: and herein firſt to the matter expreſſed; the making ſure of our election and calling. Which we will firſt looke upon; *Quoad ordinem*, then *quoad cardinem*, if I may ſo ſpeake: firſt what is their order; then what is their dependance. For the Order, the Apoſtle puts Vocation in the former place, which yet in proprietie is the latter. For Election is before all time, Vocation in time, 2 *Tim.*1.9. *His purpoſe was toward us in Chriſt Ieſus, before the world began.* Calling comes afterward, 2 *Cor.*6.2. *This is the accepted time, now is the day of ſalvation.* But this is a right forme and method of ſpeech; *Vt ſubjiciatur quod præponderat*; To ſet that laſt, which is worthieſt and waightieſt. Beſides we paſſe by things nearer, to things more remote; firſt, we muſt looke to our *Calling*, and by our calling come to aſſurance of our *Election*. For Dependance, we muſt know that our calling depends upon our Election.

The determinate counſell of God doth not take away ſecond meanes, but diſpoſeth thoſe paſſages into order. Theſe two, *Election* and *Vocation*, are like *Iacobs* Ladder, whereupon the Saints aſcend like Angels to God: *Election* is the top, *Vocation* the foot. *Iacob* wraſtled with the Angell at the foot of the Ladder, wee muſt not be ſo proud as to wraſtle with him at the top. To the height of *Election* there is no climbing, unleſſe we begin at *Calling*, which is the loweſt round. To ſay, If I be ſaved, I am ſaved; without further care, is the Devils divinitie. There is no certaintie in that: looke to thy *Calling*, thus it is *made ſure*. Otherwiſe to preſume, is to pull downe the Ladder, and thinke to jumpe into heaven: never had man yet ſuch lucke. *Fruſtra creditur, quod nunquam conceditur*; If *Magus* offer to flie up to heaven, there is a Spirit to caſt him downe head-long. When our Saviour was on the pinacle, Satan thought with a *Scriptum eſt*, to breake his necke, *Matth.* 4.6. *It is written, Hee ſhall give his Angels charge concerning thee*, &c. But hee left out a materiall point; *In omnibus viis tuis*; *In all thy wayes.* That the people might know him to bee the *Meſſias*, hee perſwades him to ſhew them an unwarrantable miracle, to caſt himſelfe downe in a bravery: but that was none of *his wayes*: hee might deſcend by the ſtayres without ſuch a precipice. This cunning hee ſtill practiſeth on his members: hee ſets them upon the high pinacle of Predeſtination, and perſwades them there to a deſperate precipitation; with *If I am elected, I am elected*, &c. But this is none of GODS wayes, or preſcribed meanes, whereby wee may be acquainted with our owne *election. Hoſea* 2.21. *I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the corne, wine, and oyle; and they ſhall heare Iezreel.* There is a courſe and order for fruitfulneſſe. So *Election* in heaven calls to *Vocation* on earth; Vocation calls for corne, wine, oyle; that is, the fruits of a good life; and theſe

[p] 1 Pet.1.5.

tell our hearts with comfort, that we are elected. God workes by Chriſt, Chriſt by his word, his Word by his Spirit, the Spirit certifieth our hearts, our hearts ſtand faſt by faith, faith layes hold upon Chriſt, and now backe againe, Chriſt preſents us to God.

There are ſix aſcents to heaven, as there were to *Salomons* Throne. The firſt and loweſt is *Vocation, Iohn* 6.44. *No man can come to me, except my Father draw him.* The ſecond is *Repentance*; when God hath called the heart from ſinne, it melts into teares, and is ſmitten with a holy remorſe. The next is *Faith,* which beleeves the pardon of repented ſinnes, and the adoption through Chriſt to peace. The fourth is the *Teſtimony of the Holy Ghoſt, Rom.*8.16. *The Spirit beareth witneſſe with our ſpirit, that we are the children of God.* Albeit this Spirit workes before, and begetteth the former graces; yet now it is eſpecially felt. The next is *Peace of conſcience*; all the clamours of ſinne, and terrours of the Law, being quieted: [b] *Being juſtified by faith, we have peace with God.* The laſt is *Good workes,* the fruits of a ſanctified obedience, and effects of the former graces, which concurre to the making up of this *Aſſurance.* Thus here is, as in ſome great Princes Court; firſt the Gate, that is *Vocation:* then ſecondly, we muſt come to the Fountaine; *Repentance,* to be baptized in our penitent teares. Then thirdly, to the Common-hall; *Faith,* which gives us entrance to the Throne of Grace. Fourthly, we come to the Kings ſpeciall Favourite, his boſome counſeller, the *Holy Ghoſt.* Fifthly, to the Preſence Chamber, *Peace* and *Securitie* of ſoule. Laſtly, having paſſed all theſe, we come to the Glorious Chaire of Eſtate, the *Preſentiall Majeſtie* of IESUS CHRIST: thus by degrees we enter the doores of joy.

[b] Rom.5.1.

We know there is a Sunne in heaven, yet we cannot ſee what matter it is made of, but perceive it onely by the beames, light, and heat. *Election* is a Sunne, the eyes of Eagles cannot ſee it; yet we may finde it in the heat of *Vocation*, in the light of Illumination, in the beames of good workes. It is a principle in reaſon; a perfect action is not received at firſt but imperfectly; an habite is not gotten at the firſt; ſalvation is not wrought on a ſudden. The path of the juſt is as ſhining light, [c] *That ſhineth more and more unto the perfect day.* Saint *Paul* conſiders the chaine of our Salvation, depending on foure linkes, [d] *Election, Vocation, Iuſtification, Glorification:* the firſt whereof hath no beginning, the laſt no ending. Here is the kindneſſe of a Father, that ſingles out ſome ſpeciall children, to whom he beares greateſt affection, and intends moſt good; and in this conſiſts *Election.* In good time he declares his affection, and makes his love manifeſt to them; there is *Vocation.* Then he conformes them to his owne Image, gives them place in Court, the honour of children, the earneſt of his Spirit, in token of *Aſſurance:* there is *Iuſtification.* Laſtly, he bids them enter into their fathers joy, makes them co-heires with his eldeſt Sonne in the poſſeſſion of bliſſe; there is *Glorification.* God hath choſen us before the world, created us with the world, called us from the world, juſtified us in the world, and he will ſave us in the world to come. He that choſe us when we were not, and called us when we were naught; and hath juſtified us being ſinners, will glorifie us being Saints. The Huſband-man of heaven chuſeth out a plot of ground at his owne pleaſure; there is *Election:* he ſowes this with the immortall ſeed, by his Word; there's *Vocation:* hee waters it with the dew of *Hermon,* the graces of his Spirit; there is *Sanctification:* when it is ripe, he reapes it from the earth, and carries it into the Barne of heaven; there is *Salvation.*

[c] Prov.4.18.

[d] Rom. 8.30.

The head of *Nilus* cannot be found, they ſay; but many ſweet ſprings iſſuing from it are well knowne. The head of our *Election* is too high and ſecret to be found; yet we may taſte the ſprings, our *Calling, Holineſſe, Iuſtification* and *Vpright life:* and he that runs along by the banke of theſe rivers, ſhall be brought at laſt to that fountaine head, even the place and Booke wherein his owne Name ſtands written. *Ioſeph* may be a fit type to us of our ſpirituall deliverance. Conſider him ſold into Ægypt, not without the determinate counſell of God; who preordained this to good: *God*

Gen.45.5.

did ſend me before you to preſerve life. Here is the difference; the brethren ſold *Ioſeph*, we ſold our ſelves. Conſider us thus ſold unto ſinne and death; God had a purpoſe to redeeme us; there is *election*. *Ioſeph* was delivered out of priſon, and we ranſomed out of the houſe of bondage; there was Redemption. *Ioſephs* cauſe was made knowne, and himſelfe acquitted, We could not be found innocent in our ſelves, but were ac- Pſal. 105. quitted in Chriſt; wherin conſiſts our juſtification. Laſtly, *Ioſeph* was clothed in glorious apparel, and adorned with golden chains, and made to ride in the ſecond Chariot of Ægypt, So our laſt ſtep is to be advanced to high honour, even the glory of the celeſtiall Court, *Such honour have all his Saints.* Pſal. 149.9. The creation of the world is a ſhadow of the regeneration of a Chriſtian. Firſt, there was an earth without forme, void; and a darkeneſſe upon the face of the *deepe*. Predeſtination is this great deepe, which cannot be diſcovered or diſcerned. There the light was ſeparated from the darkeneſſe; here knowledge is ſeparated from ignorance in the ſoule; there is *Calling*. Then was the Sun created; ſo here the bright beames of grace are diffuſed into our hearts, which fill us with ſpirituall joy; there is ſanctification. Laſtly, *Adam* was created after the Image of God, and placed in Paradiſe: ſo the new man is conformed to the Image of CHRIST, and ſhall be repoſed in the Paradiſe of everlaſting glory.

Objection. 1 But if election ſtand wholy and onely in the will of God; and that purpoſe be ſo long ſince and irrecoverably paſt; then cannot I alter it. Therefore if I be *elected* to ſalvation, howſoever I live, I cannot fruſtrate it: and if I be appointed to confuſion, what care ſoever I take, I cannot prevent it. A diveliſh ſpeech, not to be uttered with mouth, nor harboured in heart! God is not the cauſe of thy condemnation, but thy ſelfe, *Wiſ.* 1. 13. God made not death, neither hath he pleaſure in the deſtruction of the living. *Bis interimitur, qui ſuis armis interimitur.* No, the ſureſt way to the Sea, is to take a river by the hand. If a man would know whether the Sun ſhine or not, he need not climbe up to the skie; for he may behold the beames on earth. So wouldeſt thou know whether thy name be written in heaven, never aſſay to get the view of Gods owne book, thou ſhalt find the beames of that grace in thy ſelfe Conſecrate thy eares to hearing, thy tongue to praying, thy hand to working, thy heart to deſiring, thy body and ſoule to obeying; this is the courſe to make it *ſure.* Yet are not theſe the efficient cauſes that make it to bee decreed, but the meanes that make it certaine to thy ſelfe. So *Ambroſe*; *Neque merito ſuo qui ſalvantur*, &c. Not by the merits of them that are ſaved, nor by their worthineſſe by whom they are called; but this is done only by the mercie of God in Ieſus Chriſt.

It is a true rule; God that hath predeſtinated the meanes, hath not left out the end: *Uno propoſito utrumque*: with one and the ſame purpoſe hee determined them both. Though man lives not by bread only, yet he that will not eate, ſhall not live. Matth. 4.4. There was a ſonne that held his deſperate opinion, to the great griefe of his parents: one day hee came to his father to borrow a horſe, ſaying that hee muſt be at Rome by ſuch an houre. The father replied, if you muſt be there, you ſhall be there though you ſtirre never a foot. Whereby he convinced him, that if he could not get to Rome without a horſe, how ſhould he get to heaven without motion? There is another ſtory of an *Italian*, ſo opinionated of Predeſtination; If I be elected, I ſhall be ſaved; if rejected, I ſhall not be recovered. He received a dangerous wound, and ſent to the Chirurgion to help him. The Chirurgion being made acquainted with his impious aſſertion, told him; It ſhall be needleſſe for me to uſe any meanes for you: for if your time be not come, you ſhall eſcape without medicine: if it bee come, medicine cannot reſtore you. The Patient ſmarting with griefe, and ſeriouſly pondering the Chirurgions ſpeech; that God ſends no helpe without meanes; penitently recanted his error, humbly ſubmitted himſelfe to meanes, and ſo was cured of body and ſoule at once.

The Rhemiſts object; We beleeve our ſalvation *ſure*, therefore it is madneſſe in us to pray for it. For were it not madneſſe to begge the creation of the world, which we know to be paſt already? Yea, it were madneſſe not to pray for ſalvation:

Auguſt.

for the creation we know our owne election we know not but by our aſſiduall prayers for the aſſurance of it. If we neglect this dutie, we loſe all certaintie. *Ad Deum omnes ire volunt poſt Deum pauci.* All men would come to the glory of God, but few will follow after the grace of God. *Beatus vult homo eſſe, etiam non ſic vivendo ut poſſit eſſe.* Men would come to happineſſe, even by running that courſe which directly leads to wretchedneſſe. Hee muſt be a Saint, that will injoy the communion of Saints. If thou wilt be ſaved with thoſe that are ſaved, thou muſt be ſanctified with thoſe that are ſanctified. Take thy Iourney by holineſſe, if thou wilt come to happineſſe. Keepe the coaſt of faith, if thou deſire to arrive at the Holy Land.

2 But this makes a man ſlothfull in Gods ſervice, the *certaintie* of his owne *election.* What need the heire take ſo much paines, that is borne to the Inheritance; as the hired ſervant? Nay, but rather this ſpurres him up to an extraordinary carefulneſſe ſaith; as the Apoſtle ſaith; *The rather give diligence.* Doth God tell me; I ſhall never know mine owne *election* without pietie of life; then if I neglect pietie I make my ſelfe uncapable of *aſſurance.* I am ſicke, I faine would know of the Phyſician whether I ſhould live or die: he tells me, that if I refraine ſuch unwholſome diet, and take ſuch a preſcribed courſe, I ſhall live.

If *Eve* flie to the forbidden fruit, ſhe is ſure to die for it. My father hath determined that I ſhall be his heire: he will not tell me ſo much in expreſſe termes, yet gives me a ſigne how I ſhall know it, by obſerving him with obedience. So Godelects ſome men to be his heires, this purpoſe he conceales in his owne boſome: yet allowes them certaine ſignes and remonſtrances whereby they may apprehend it; as faith in CHRIST, obedience to the Goſpell, &c. If wee obey his will, and prove thoſe effects of *Election* in our conſciences; we make that *ſure* to our ſelves, which was *ſure* before in his decree through Ieſus Chriſt.

3 But ſuppoſe a vicious perſon aſſumes, or rather preſumes; I am ſure of my election? Indeed there cannot a greater honour be done to God, than giving confidence to his promiſe. But what? demonſtration of ungodlneſſe, and evidence of ſalvation, found together at once? This holds like a ſicke mans dreame. The wicked mans tongue may ſay this; but there is a bird within ſings another note; the Conſcience. It is impoſſible for an ill liver, to retaine any *ſure* hope of his *Election.* The hypocrite is divided, and lives not together: his tongue walkes Gracious ſtreete, but his heart is a Peſt-houſe. His profeſſion is like *White Chappell*; but his conſcience is as foule as the common Sewer. His talke gives him rich in grace; but marke what gold comes out of his coffer; none but ſlip-coine; light or counterfeit mettall. He is juſt as ſure of heaven, as a galley-ſlave is of the Empire of Turkey.

4 But now alas, ſaith the humbled ſoule; my godlineſſe is ſo ſmall, that I even deſpaire of *aſſurance.* Be comforteſt; ſtrive againſt thy corruptions, and by the ſpirit of Ieſus Chriſt, thou ſhalt overcome *Paul* was a ſanctified man; yet he complaines, *Rom.7.15. What I would, that doe I not: but what I hate, that I doe. O wretched man that I am who ſhall deliver me from the body of this death?* Albeit he groaned under the weight of his infirmities, and felt the buffets of Satan; yet he knew that nothing could ſeperate him from the love of God in Chriſt, *Rom.8.39.* Thou canſt *velle bonum,* will that which is good; then heare God ſpeake comfort, *2 Cor. 8.12. If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Indeed where there is want of grace, content in that want, love of that content, indulgence to all theſe; there is neither ornament nor ſanctification, nor argument of ſalvation. But doeſt thou feele thy wants; hath that feeling bred ſorrow? that ſorrow deſire? that deſire prayer? that prayer encreaſed faith? faith ſhall bring downe mercie. In thee there is the ſenſe of infirmitie, in the other is the infirmitie of ſenſe. The feeling of ſin doth not annihilate the *aſſurance* of ſalvation. Wee feele the ach of a finger more ſenſibly than the health of the whole body; yet is the health of the whole body farre more than the ach of a finger. Sanctification is it ſelfe, though joyned with ſome imperfection. Hee that

deſired helpe for his unbeleefe, was accepted for his faith. Thus *Abijah* anſwered *Ieroboams* wife concerning her ſicke ſon. 1 *King*. 14. 13. He onely of *Ieroboam* ſhall come to the grave, *becauſe in him there is found ſome good thing toward the Lord*. Some good thing, ſome grace, though it be no great meaſure, ſhall be accepted. God regards not ſo much the Quantitie, as the quality: not how much, but how true. Though our Saviour did chide his Apoſtles for their *little faith*, yet he never rejected them that had any at all. Indeed if a man be not beſt at laſt, he was never truely good: therefore encreaſe the oile in thy lampe, and then be ſure to enter into the Bridechamber of Ieſus Chriſt.

5 But if one man may know himſelfe elected, why may not another know himſelfe reprobated? *Reſp*. No, for God hath preſcribed rules for the one, not for the other. Diverſe Saints knew themſelves written in the booke of life, no man ever knew himſelfe raſed out. But did not *Cain* know this, when God ſet a *Marke* upon him? I doe not thinke on the one ſide with *Ioſephus*, that this marke was a token that God was appeaſed by *Cains* ſacrifice, and forgave the puniſhment of his fratricide; that is frivolous. Neither doe I thinke on the other ſide, that this was a ſigne to himſelfe of his eternall damnation. But only a marke of Gods evident curſe for this life; to deterre others from ſuch bloudy attempts. I know that deſpaire is ever ready to judge it ſelfe reprobated: but this is to requite Gods mercie to thee, with unmercifulneſſe to thy ſelfe. Turne over thy booke of his revealed will; if thou canſt find thy name there written reprobate, beleeve it: but beleeve it not til then He hath ſhewed thee how to aſſure thy ſelfe of heaven; he never told thee that thou art doomed to hell. Though his Iuſtice be equall to his mercie, yet he is pleaſed to magnifie his mercie over all his workes. We are commanded to beleeve, 1 *Ioh*. 3. 23. *This is his Commandement, that we ſhould beleeve on the Name of Ieſus Chriſt*. Now to beleeve, it not only to put affiance in him, but to truſt that we are juſtified by him: if we be juſtified, we ſhall be glorified: if we be glorified, certainely we are elected: for *Election* is the foundation of all the reſt. And this faith is not left arbitrary to our choiſe, but wee are commanded to have it. Wee are bound to beleeve our Adoption, if our adoption, then our *Election*: for the elect are predeſtinate to the adoption of children.

God knowes thoſe that are his, yea and he makes them to know it. Satan knows not who are his, nor can themſelves otherwiſe than conjecturally know it. The Iudgement of a reprobate belongs not to man, but upon ſpeciall revelation. So *David* in the 69. & 109. Pſalmes, prayes not only againſt their ſinnes, which we may doe: but alſo againſt their perſons, which we may not doe. So *Paul* againſt *Alexander* the copperſmith: [e] *The Lord reward him according to his workes*. And Saint *Iohn* ſeemes to allow the Church ſuch a judgement; [f] *there is a ſin unto death; I doe not ſay that he ſhall pray for it*. And *Paul*, 1 *Cor*. 16. 22. *If any man love not the Lord Ieſus, Anathema Maranatha*. And the Primitive Church with one conſent prayed againſt *Iulian* the Apoſtate. But this is to be done exceeding rarely; for who knowes them that ſinne unto death? And never abſolutely; for they may repent, and turne to the love of Ieſus Chriſt. There is no preſcribing to Gods infinite merrie: it is true indeed, that the Scriptures threaten damnation to continued ſinne; yet the Goſpell promiſeth mercie to repentance. God often ſaves *inter pontem & fontem*; and turnes ravening Wolves into mild and gentle Lambes.

[e] 2 Tim. 4 14.

[f] 1 Ioh. 5. 16.

To conclude; in *Election* we behold God the Father in chuſing: in *vocation*, God the ſonne teaching: in Iuſtification, God the Holy Ghoſt ſealing: in ſalvation, the whole Deitie crowning. God chuſeth of his love, Christ calleth by his word, the ſpirit ſeales by his grace: now the fruite of all this; of Gods love chuſing, of Chriſts word calling, of the ſpirits grace ſanctifying; is our eternall glory and bleſſedneſſe in heaven. In *Election* God beſtowes on us his love, in Calling he grants the bleſſing of his word, in Iuſtifying he communicates to us the ſweetneſſe of his ſpirit; in Glorifying he doth wholly give us himſelfe. We ſee farre with our bodies eye, ſenſe: further with the minds eye, Reaſon; furtheſt with the ſoules eye, Faith. The Rationall eye doth not ſo farre exceed the ſenſuall, as the ſpirituall exceeds the rationall. *Calling* illuminates the mind with knowledge; Sanctifying ſeales up the heart with ſpirituall comfort: ſalvation crownes all, even the ſoule with immortall bliſſe. This gradation of *aſſurance* is ſweetly contracted by Saint *Paul*, *Rom*. 8. 30. Whom he did predeſtinate, them he hath alſo *called*: whom he hath *called*, them alſo he *juſtified*: and whom he *juſtified*, them alſo he *glorified*. Wherein the Fathers have found the foure cauſes of our ſalvation. In predeſtination the efficient cauſe, which is Gods love. In calling the materiall cauſe, which is Chriſts death, delivered in his word that doth call us. In Iuſtifying there is the formall cauſe, a lively faith. In glorifying there is the finall cauſe, that is everlaſting life. Paradiſe had foure rivers that watred the earth: theſe foure ſprings come from the *Eden* of heaven, and runne through the earth: and howſoever neglected by many, they *make glad the Citie of God*. So *Bernard* ſweetly. *Conceditur in Prædeſtinatione, promittitur in vocatione, aſſecutur in Iuſtificatione, percipitur in Glorificatione*. Eternall life is granted to us in Election, promiſed in our Vocation, ſealed in our Iuſtification, poſſeſſed in our Glorification. Conclude then faithfully to thy owne ſoule; I beleeve, therefore I am juſtified: I am juſtified, therefore I am ſanctified: I am ſanctified, therefore I am called: I am called, therefore I am elected: I am elected, therefore I ſhall be ſaved. O ſettled comfort of joy, which tenne thouſand divells ſhall never make void! So I leave you to that, which can never leave you; the certaintie of this comfort.

Theſe queſtions being reſolved the Doctrinall points that follow are two: firſt, that our election may be *aſſured*: ſecondly, how it may be *aſſured*.

Firſt, that it may be *made ſure*: there is a Rule, *Nemo tenetur ad impoſſibile*: no man is bound to an impoſſible thing: the Apoſtle would never ſet us about that worke, which could not be done. It were uncharitable tyrannie to impoſe that taske, whereof there is no poſſibility of performance, The ground of this aſſertion is the ſtability of Gods purpoſe, *Rom*. 9. 11. *That the purpoſe of God according to election might ſtand*. But how then is it ſaid, *Revel*. 3. 11. *Hold that faſt which thou haſt, that no man take thy Crowne*. Now ſaith, *Auguſtine*; *Si alius poſſit accipere, tu potes perdere*. If another may take it, thou maieſt loſe it. The anſwer is eaſy; the Crowne of outward profeſſion may be loſt; but the Crowne of eternal *Election* ſtands unmoveable, to whomſoever it is decreed. The q *Soule that is bound up in the bundle of life with the Lord*, cannot be loſt. To ſay the elect may fall away, and be damned, is a comfortleſſe doctrine, *Luk*. 10. 20. *Rejoyce becauſe your names are written in heaven*. Saint *Paul* ſpeaking of *Himeneus* and *Philetus*, who were fallen from the faith; leſt the Church ſhould be diſcouraged by the apoſtacie of two ſuch notable pillars, as they were thought; comforteth them thus, 2 *Tim*. 2. 19. *Neverthele*ſſ*e* (albeit thoſe men fell off from Chriſt to their owne damnation, yet *Neverthele*ſſ*e*) *the foundation of God ſtandeth ſure, having the ſeale, the Lord knoweth them that are his*. His *Election* is a foundation that ſhall never be removed. But *Paul* calls the *Theſſalonians*, *Elect*; yet they fell away, I anſwer; they are called elect, not from the greater, but the better part. It is called an heape of corne in the barne, though the bigger part of it be chaffe. Againe, by the Law of charitie we grant all thoſe that profeſſe Ieſus Chriſt to be elect. But *David* prayes, *Pſal*. 69. 28. that his enemies may be blotted out; *blot them out of the booke of the living*. This was not *Precantis votum, ſed Prophetantis vaticinium*: not the deſire of a petitioner, but the knowledge of a Prophet: blot them out, that is, I know they were never written there. But *Ioh*. 6. 70. *Have not I choſen you twelve, and one of you is a divell?* This is to be underſtood of and election, not to everlaſting life, but to the office of Apoſtleſhip, which was changeable and temporary, 2 *Cor*. 13. 5. *know you not your owne ſelves, that Ieſus Chriſt is in you, except yee be reprobates?* Whence two things neceſſarily follow: firſt, if Chriſt be in us, we are no reprobates: ſecondly, we may know this; *know you not*.

Augu.

q 1 Sam. 25. 29.

The Certainty of *Election* is a point wherein Rome makes ſome ſhew of comming neere to us; yet there is a great difference. They ſay, a man may know it by divine revelation, ſo ſay we. They ſay, that men may have a certaintie of hope, we ſtand for a certaintie of faith. Theirs of hope is conjecturall, ours of faith is infallible. Hope is an affection of the will, faith is a perſwaſion of the mind. Whatſoever God commandeth in the Goſpell, that a man muſt and may performe: but God commandeth a Chriſtan to beleeve his owne ſalvation; therefore he may, yea ought to beleeve it, 1 *Ioh*. 3.23. Indeed the Law did command that which we could not doe; but this is the difference betweene the Law and the Goſpell; the Law did impoſe dutie, but gave no power of performance: the Goſpell *imperat & impetrat*; commands and aſſiſts, gives grace whereby it may be obeyed, *Ioh*. 6.63. *The words that I ſpake to you, they are ſpirit, and they are life*. Againe, that which God hath charged us to pray for, hee hath charged us to beleeve: but we are bound to pray for everlaſting life, therefore we are bound to beleeve it, *Mark*. 11. 24. *What thing, ſo ever yee deſire when yee pray, beleeve that yee receive it, and yee ſhall have it*. In every petition there are two grounds; *Mandatum, quod jubet facere*; *Promiſſum, quod jubet credere*; the Precept that binds us to aske, and the Promiſe that binds us to beleeve: otherwiſe to what purpoſe doe we conclude our prayers with *Amen?* Againe, he that is the member of Chriſt, can never be cut off: if this could be, then ſhould there follow a ſecond Baptiſme: for Baptiſme is the Sacrament of Ingraffing.

Againſt the undoubted truth of this doctrine our adverſaries bring two objections: firſt ſay they, where there is no promiſe, there is no faith; for theſe two are relatives but there is no particular word to aſſure any individuall perſon, therefore no faith. We anſwer, that there is a generall promiſe: indeed God ſaies not, beleeve thou *Iohn* or *Thomas*, and thou ſhalt be ſaved: but he ſaies; *Whoſoever beleeveth and is baptiſed, ſhall be ſaved*; which is as good. The promiſes are indefinite, and the miniſter in Christs ſtead applies them to every particular mans heart, *Ioh*. 11. 40. *If thou beleeveſt, thou ſhalt ſee the glory of God*. Hereupon our faith and obedience eccho's to God, *Pſal*. 27. 8. *when thou ſaid'ſt, ſeeke yee my face; my heart ſaid unto thee, Thy face O Lord; will I ſeeke, Zach*. 13. 9. *I will ſay, It is my people: and they ſhall ſay, The Lord is my God* Secondly they object; we are taught to pray for the pardon of our ſinnes daily; this were needleſſe if we be ſure of our *Election*. I anſwer; we pray for the pardon of our ſinnes, not becauſe we have no aſſurance, but becauſe our aſſurance is weake. The heart of a Chriſtian is like a veſſell with a narrow top: being caſt into the ſea, it is not filled ſuddenly, but by drop after drop. God throwes us into the ſea of his infinite mercie: if we had a capable nature, we ſhould be ſuddainly filled; but this grace is received according to the meaſure and capacitie of the receiver. Let it then ſtand firme againſt the gates of Rome, againſt the gates of hell; that our *Election* may be made ſure. *Non erit præſumptio credentis, ubi eſt authoritas jubentis*. There can be no preſumption of the beleever, where there is authoritie of the commander. God never broke his word with any ſoule.

Now we come to the manner, how this may be aſſured. There are but two wayes for a man to know it; *Aſcendendo in cœlum, deſcendendo in ſeipſum*: either by going up into heaven, or by going downe into himſelfe. In the one there is preſumption and danger, in the other is ſecurity and peace. Have we recourſe to Saint *Paul* for his direction? and ſee how he conſents with Saint *Peter*: the ſpirit of God can beſt declare himſelfe, *Rom*. 8. 16. *The ſpirit it ſelfe beareth witneſſe with our ſpirit, that we are the Children of God*. Here are two teſtimonies, not Gods ſpirit alone; there may be preſumption: not our ſpirit alone; there may be illuſion: both muſt συμμαρτυρεῖν, *Conteſtari*, witneſſe together; concurre to make up this certificate. There is ſome queſtion what this teſtimonie of the Spirit is. Some take it to be an Enthuſiaſme, or extraordinarie revelation; but then were it rare, and to few. Some take it for the affection of the mind obedient to God, *non ex timore; ſed ex amore*, not out of feare, but out of love, *Origen*. But our ſpirit alone can teſtifie this, what need is there of Gods Spirit to it? Some referre it to the Imitation of God, which makes

us

Ambr. *Anſelm.* *Haymo.* *Gorrhan.*

us like him. But this teſtimonie ariſeth not from any act in our ſelves, but from the divine ſpirit. Others thinke that this inward teſtimonie proceeds from our good workes. *Cùm ſpiritus noſter per ſpiritum ſanctum bona agit.* But the teſtimonie that riſeth from the effects, is rather our concluſion, than the Holy Ghoſts propoſition. Some by this witneſſe of the ſpirit underſtand Holy Doctrine, *Theodor:* and the truth of the catholike faith, *Lyran.* But the Apoſtle ſpeakes not of any outward ſigne, but of an internall teſtimonie. Therefore ſaith *Chryſoſtome*; *Non vox chariſmatis præſtiti, ſed præſtantis; non gratiæ donatæ, ſed donantis.* The teſtimonie comes not from the effect, but from the efficient; not of grace given, but of him that gives it.

This is then that inward aſſurance of the ſpirit, whereby we know our ſelves to be children of God. *Perhibet teſtimonium in corde per occultam Inſpirationem.* Caieta ſaies, it is not a teſtimonie *de poſſibili*, that it may be; but *de facto*, that it is. This may be formed like a practicall ſyllogiſme: the propoſition is made by the Goſpell; Whoſoever beleeves in CHRIST is choſen to life everlaſting: man meditates upon this bleſſed promiſe, and suckes ſweetneſſe to his ſoule from it. Then comes the ſpirit, illuminates the mind, opens the heart, begets a true faith; ſo that with freedome mans ſpirit makes the aſſumption; I beleeve in CHRIST, I renounce my ſelfe; all my comfort and affiance is in him: fleſh and bloud cannot ſay this, it is the operation of the Holy Ghoſt. Laſt comes the bleſſed concluſion, which is the teſtimonie; therefore thou art the child of God. The propoſition is grounded on the promiſe of God, that is *Objectum fidei quod creditur*, the object of faith, which is beleeved: the aſſumption out of the former, is *Actus fidei quo creditur*, the act of faith whereby we beleeve: Our aſſurance therefore is not, as *Aquinas* and *Lyran* ſpeake; *Non ſcientiæ, ſed conjecturæ; non rei ſed ſpei:* for children call upon their fathers, not with a conjecturall perſwaſion, but with a confident aſſurance. This certaintie is true; for though faith be of things beleeved not perceived, yet faith it ſelfe is a thing perceived not beleeved. There is a threefold aſſurance, firſt of opinion, when a man deceiveth himſelfe by his owne imagination. The ſecond of perſwaſion, as the divells know the Articles of faith without any comfort. Thirdly of Reſolution, which is not onely in the truth of ſuch an Intereſt, but of our Intereſt in ſuch a truth. The firſt of theſe is in the will onely, without the underſtanding; the ſecond is in the underſtanding only, without the will: the laſt is both in the underſtanding and will. Now the teſtimonie of our ſpirit muſt concurre to this: *for if our heart condemne us not, then have we confidence toward God*, 1 *Ioh.*3.21. This is the witneſſe of a heart purified and ſanctified in the bloud of CHRIST, *Prov.*27.19. *As in water face anſwereth to face*; or the pure Chryſtall glaſſe lively repreſents the Image ſet before it: ſo here the witneſſe of our ſanctified ſpirit anſwers the ſanctifying ſpirit.

This teſtimonie may be perceived by many effects; eſpecially take one: it is the right eſtimation of our ſins. Now this eſtimation muſt be in reſpect of their termes; as they are paſt, preſent, or tocome. Wee muſt find in our ſelves, for ſinnes paſt *Dolorem*, griefe: againſt ſins preſent, *Prælium*, combate: concerning ſins future, *Odi-*

2 Cor.7.10. *um*, hate and reſiſtance. Firſt we muſt be grieved for the ſins we have done. *Godly ſorrow worketh repentance to ſalvation not to be repenetd of* where is *Efficax*, *Effectus*, *Qualitas*, *Finis*: the thing operating, *godly ſorrow*: the *Effect*, *Repentance*: the *Quality*, *not to be repented of*: the *End to ſalvation*. There be two ſorrowes, and they differ much: for worldly ſorrow *Deum intuetur iratum*, beholds God juſtly incenſed, godly ſorrow *Deum intuetur pacatum*, beholds God ſweetly pacified. They alſo differ cauſally: the former grieves for the puniſhment, not for the ſinne: the other grieves for the ſinne, not for the puniſhment: this would be ſorrowfull for ſinne, though there were no hell to puniſh it. *Cain* groanes under the penaltie, *David* grieves for the iniquity. The one trembles as a ſlave, the other feares as a ſon. Theſe

Bern. penitent teares, *Cor maculatum lavant, oneratum levant, contritum lætificant*; they purge the heart from the foulneſſe of ſinne, eaſe it of the burthen of ſorrow, and give it the chearefulneſſe of comfort. Therefore no Repentance, no teſtimony. Secondly, for ſinnes preſent, there muſt be in us an holy and valiant combate againſt them, *Gal.* 5.17. *The Spirit warreth againſt the fleſh*, as well as the *fleſh againſt the Spirit.* This combate can onely befall the elect; whoſe ſoule is in the ſtate of *Rebecca's* wombe, when the twinnes ſtruggled within her: *Eſau* will not let *Iacob* reſt, nor *Iacob Eſau*. Two enemies in a Countrey are too neere; two in a Citie dangerous, two in a houſe worſe, but two in a boſome ſmarteſt of all. And yet unleſſe this ſtrife be in a man, he can have no peace with God. Indeed for naturall things, warre and peace are contraries; yet this ſpirituall warre is the onely meanes to our eternall peace. The Saints in heaven have no ſuch ſtrife, for they are wholly ſpirituall: the reprobates on earth have no ſuch ſtrife, for they are wholly carnall: onely the regenerate beleevers in the militant Church, maintaine this battell, and feele the bitterneſſe of this conflict. The preſſure of native corruption is heavie: as in the Ephialtes or diſeaſe called the Night-mare, a ſleeping man thinkes he feeles ſome heavie weight lying on his breſt, and holding him downe; he groanes and ſtrives to remove it, but he cannot. So this inborne corruption lyes on the heart of a Chriſtian, and he would faine be rid of it, he fights againſt it, and complaines that he is forcibly over-borne by it, to doe the evill he neither would nor ſhould: but let him be comforted, Chriſt ſhall one day give him a full deliverance. No combate, no teſtimonie. Laſtly, concerning ſinnes to come, we muſt finde in our ſelves hatred and reſiſtance: *We know, that whoſoever is borne of God, ſinneth not.* 1 Ioh. 5. 18. Hee is alwayes fixing his eye upon that rule, *Philip.* 4. 8. Whatſoever things are *true*, and *honeſt*, and *juſt*, and *pure*, and *lovely*, and of *good report:* if there be any *vertue*, if there be any *praiſe*, he thinkes on *theſe things*. So that, *Sanctimonium eſt Teſtimonium*, our Sanctimonie is this Teſtimonie: 1 *Ioh.* 2. 5. *We know we are in God, by keeping his Word.* Hence it is that ſome bookes have read, διὰ καλῶν ἐργῶν; make your election ſure *Through good workes:* ſo *Beza* ſayes, he found it in two Greeke manuſcripts. This is a good witneſſe, when a man reaſons from the proper effects to the proper cauſe, 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure:* it is granted; God is ſure of it, but how may I be ſure of it? *Paul* there anſwers; *Let every one that nameth the Name of Chriſt, depart from iniquitie.* Happie ſoule, that comes with this certificate, under the hand and ſeale of the holy Spirit, to the gate of heaven. He may juſtly chalenge mercy; *Feci quod juſſiſti, redde quod promiſiſti*; I have done what thou haſt commanded, performe to me what thou haſt promiſed: I have worne the ſhort white robe of Innocencie, give me the long white robe of Glory. There is a private mark, and a publike mark; Goe thorow the City, and ſet *a marke upon the forheads* of them that mourne for the ſinnes Ezek. 9. 4. of the times: there is the Private marke, *Well done, thou good and faithfull ſervant*, Matth. 25. 21. &c. there is the Publike marke.

Thus we ſee, it may be made *ſure*, now therefore let us goe about it, and that with *diligence*. If you purchaſe lands, you buy the ſtrength of law to make ſure the tenures: if you drive a bargaine, you will have earneſt for aſſurance: if you let money to intereſt, you will not doe it without good aſſurance. The common voice of all the Vſurers about the towne, is Aſſurance: the very Stage knowes them by no other names, but Security and Aſſurance. You bind a debtor to you ſurer, than the Philiſtims bound *Sampſon:* and if he cannot looſe himſelfe, you put out his eyes, ſet him to grind at the mill, while you eat the floure. All is made ſo ſure, that neither the corrupt man of law, nor the Devill himſelfe, can finde a tricke to untie it. But now for heaven and ſalvation, you play at faſt and looſe: the laſt thing that ever is aſſured, is your eternall bliſſe. Beloved, I would this were a ſlander, and that you could nobly confute my jealouſie with your actuall piety. O that upon ſo good termes I might bee brought hither againe, to recant it: for you are ſure! when did you ever take ſo much paines, to be ſure of the pardon of your ſinnes, as you doe weekely to make ſure your debts? The want of that aſſurance hath often broke your ſleepes, when did the want of this diſquiet you? I will tell you; the purchaſe of your lands, the leaſes of your houſes, the bonds of your moneyes, the care of your bookes; ſhall all at the day of Iudgement, be bills of accuſation, and indictments againſt you. A man apprehended for a robbery, is convicted, condemned; yet by ſuit of friends reprived, till they can get a pardon for him. In the meane time come ſome of his acquaintance, and will him to be of good cheare; they ſing, dance, and drinke with him: he anſwers, I am condemned, the ſentence is paſt, the execution is ready; how eaſie it will be to get a pardon, I feare: if I were ſure to eſcape, I could be merry with you; till then, I muſt ſay to laughter, thou art madde; and to joviſance, be thou a ſtranger to me. Thus ſtands the caſe with us; the Law hath condemned us for tranſgreſſion, the devils are ready executioners to haſten Iuſtice; ſhew me my pardon, aſſure me that the great King of heaven hath forgiven me; I can then rejoyce; till then, no comfort can downe with me. There is a tale of a covetous man, that had nothing in his mouth, but *It is good to be ſure*. If his ſervant went to ſow his land, he would follow him; why? O it is good to be ſure. Though himſelfe had lockt the doore; yet he muſt needs riſe out of his bed in the cold, to feele it faſt: why? O it is good to be ſure. Let him have told his money often over, yet hee will tell it againe: why? O it is good to be ſure. It came to paſſe that he fell very dangerouſly ſicke; and his ſervant perceiving little hope of life in him: asked him, Maſter have you ſaid your prayers? Yes, I have ſaid them: nay, but ſay them againe maſter; you know it is good to be ſure. No, ſayes the worldling, it is more than needs, for I am ſure enough of that. Hee bids his ſervant open his cheſt, and bring him all his gold in it, to looke upon. The honeſt ſervant, willing to worke his maſter to repentance, having opened it; told him; Maſter, the Devill is in the cheſt, he layes his paw upon all the gold, and ſayes it is all his; becauſe it was extracted out of the life-bloud of widows, orphans, and poore wretches. Sayes he ſo, quoth the Extortioner? Then bring me the gold, the cheſt, the devill, and all; It is good to be ſure. Perhaps from hence came that by-word; that the covetous worldling gets the devill and all.

O the vaine aſſurance of theſe fugitive things! *Vel ſequendo labimur, vel aſſequendo lædimur*. No, I will hold me faſt by the Lord, for that is ſure. Pſal.125.1. *They that truſt in the* Lord, *ſhall be as mount Sion, which cannot be removed, but abideth for ever.* The Dove makes moane to her fellow-birds, of the tyranny of the Hawke. One counſels her to flye aloft, but the Hawke can mount as high as ſhe. Another adviſeth her to keepe below, but the Hawke can ſtoope for his prey. Another, to ſhrowd her ſelfe in the woods, there ſhee ſhall be ſure: but alas, that was the Hawkes manour, the place where he kept his court. Another bids her keepe the Towne, there ſhee was ſure from the Hawke: but ſo ſhee became a prey to man, and had her eyes put out to make the Hawke ſport. At laſt one bids her neſt her ſelfe in the hole of a Rocke, there ſhee ſhould be ſafe, violence it ſelfe could not ſurpriſe her. The Dove is mans Soule, ſhe would gladly be ſecured from Satan: come to me, ſaith Riches, here thou ſhalt be ſure: No, wealth is the Devils ſtirrop whereby he gets up, and rides the covetous. Come to me, ſaith Pleaſure, here thou ſhalt be ſure; as if ſhe were not as very whore as *Dalila*, to betray thee to that Philiſtine. Honour ſayes, Come to mee, here thou art ſure; as if the Devill durſt not come neere the Court-gates; or Greatneſſe were a Superſedeas to ſinne, or a protection againſt the arreſt of judgements. No, there is no *Sureneſſe* in thy lands, none in thy moneyes, none in thy honours, none in thy pleaſures: neither Court, nor Citie, nor Countrey; neither Caſtles nor Forts can ſave thee; yet there is a Rocke for Cant.2.14. this Dove, *O my dove that art in the clifts of the Rocke.* The clifts of this Rocke are the wounds of Ieſus Chriſt; flie thither, O my ſoule, and be ſafe! *Pſal.*55.6. *O that I had wings like a Dove, then would I flie away and be at reſt.* Thy wings are faith and prayer; hye thee to this Rocke, there onely thou art ſure; all the devils in hell ſhall not plucke thee from the mercifull armes of Chriſt, *Ioh.* 10.28. *They ſhall never be pluckt out of my hand.* How are we ſure that we are in his hand? if his Spirit be in our heart. It was a good argument of *Manoahs* wife, *Iudg.*13.23. *If the Lord were pleaſed to kill us, he would never have accepted of our ſacrifice.* So conclude thy owne conſcience; If the Lord were pleaſed to reject me, hee would never have given mee his Spirit. If I were a veſſell of wrath, ſuch a Comforter ſhould never have come within my doores, *Pſal.* 41.11. *By this I know that thou favoureſt mee, becauſe mine enemies doth not triumph againſt mee.* If Satan prevaile not, ſure then I am in favour, and the Lord Iesus hath reſerved mee to his eternall Kingdome.

Your calling. Calling hath divers acceptions; it is here meant of that ſpirituall and inward calling, wrought by the Spirit in the miniſtery of the Goſpell. *Auguſt. Non quacunque, ſed quâ vocatione fit credens*; Not every kinde of vocation, but onely that whereby a man is made a beleever, *Act.* 16.14. *Lydia* attended to the things that were ſpoken, and the Lord opened her heart. *Shee attended to the Word*; there is the outward calling: God *opened her heart*; there is the inward calling. In the triall of this *Vocation*, I ſhould conſider, *Vnde nos vocârit Deus*, and *ad quæ vocârit*; from what we are called, and to what. Saint *Iude* ſayes, we are *ſanctified by* God *the Father, preſerved in* Iesus Christ, *and called.* To be brought into the Church, is *Vocation* externall: to be ſanctified, is *Vocation* internall: to be preſerved in Christ, is *Vocation* eternall. Here are the three parts of our Incorporation to Christ; *Vocation* by God the Father, Sanctification by God the Sonne, Preſervation by God the Holy Ghost. *Vocation* is the fruit of *Election, Rom.*1.7. *To all that be in Rome, beloved of* God, *called to be Saints.* Firſt, beloved of God, then called to be Saints. You have heard before, that Calling is the way to aſſure Election. But now you would be ſure of your true Calling: good reaſon, otherwiſe your journey to heaven would be like *Hannibals* on the Alpes.

There are many ſignes, like hands in a croſſe-way, to tell us the right, *Eſay* 30.21. Thou ſhalt heare a word behinde thee, ſaying, *This is the way, walke in it.* I could tell you of Love to the Word preached, a ſure effect of true *Calling*. He that is called, loves the loweſt ſtaire of the Pulpit, better than the higheſt ſtaire of the Tribunall. One loves the Taverne, whiles another runs to the Temple; What is the reaſon? This man is called, rather than the other. I could alſo tell you of a ſincere and devoted affection to Chriſt; when we deſire his company above all things, and love the place where his Honour dwelleth. *Vbicunque fueris Domine Ieſu, ſive in patibulo, ſive in ſepulchro, ſive in inferno*; Whereſoever thou art, O bleſſed Saviour; whether on the Croſſe, in the grave, or in hell, I care not, ſo I be with thee, ſo I finde thee my Saviour. This love ſhould be to Chriſt, not ſo much for his bounties ſake, as for his owne ſake. This holy affection produceth our love to Chriſtians: *Diligo (quia) dilectos*; I love them, becauſe God loves them, 1 *Ioh.*3.14. *We know that we are paſſed from death unto life, becauſe we love the brethren: Eos qui ſunt fratres, & quia ſunt fratres*: We love them that are brethren, and becauſe they are brethren. What is true of this blind affection in the bloud; that it ariſeth often, not *Ex virtute affectæ, ſed ex volumtate afficientis*; Not from any merit in the affected, but from the luſt of the affecter: therefore the Poets have called *Amantes Amentes*, Lovers mad-men. This is here made good of divine love in the Spirit: I affect that man, not becauſe hee is good to me, but becauſe God is good to him.

I might adde another ſigne, that *Vocation* teſtifieth it ſelfe in a plenary obedience, at leaſt in reſpect of Reſolution. This muſt be *Ad totum, per totum, de toto*; To the whole Law, during our whole life, with our whole heart. To the whole Law, *Pſal.*119.6. *I have reſpect unto all thy Commandements.* During our whole life, *Luke* 1.75. *In holineſſe and righteouſneſſe before him, all the dayes of our life.* With the whole heart, as *David* ſpeakes, *With my whole heart have I loved thee.* Otherwiſe God will come againſt us with a But, *Rev.*2.14. *But* I have a few things againſt thee. With a Nevertheleſſe, *Revel.* 2.4. *Nevertheleſſe* I have ſomewhat againſt thee. With a Notwithſtanding, *Revel.*2.20. *Notwithſtanding* I have ſome things againſt thee. All theſe exceptives; But, notwithſtanding, neverthelesſe, are againſt us. I know, I muſt offend; I muſt ſuffer many ſinnes, I will allow my ſelfe no ſinne.

I could alſo adde another ſigne, how we may be ſure that we are effectually *called*; that is, our diſlike to this world. He that deſpiſeth not earth, was never yet inwardly called to heaven. If the love of this world cannot ſtand with the comfortable aſſurance of our heavenly *calling*, let us divert our deſires, and elevate our affections from *things on earth, to things above, Coloſſ. 3. 2.* But if none be called to heaven, but ſuch as be ſanctified and ſeparate from earth, I feare that the greater number takes the broader way: It is your method in the Citie; you ſay, there be more of the Company, than be of the Livery: but for heaven, and the profeſſion of the Goſpell, there be more of the Livery, than be of the Company; *Many are called, but few are choſen.*

To conclude, let mee now characterize to you the man, in whoſe heart there is this aſſurance. He ſtands like an impregnable Fort, upon whom miſery and malice would ſpend all their ſhot: much they doe, to their owne ſhame, to his glory. Sinne like a flattering neighbour, hath often knocked at his doore, and would have come in, but found cold welcome: and if it was importunate, was ſent away not without repulſe and blowes. Perhaps it lurkes about his out-houſes, and ſpight of him will be his Tenant, but ſhall never be his Land-lord. He hath ſome faults, but God will not ſee them. He meets at every turne with his railing and accuſing adverſary, Satan: but he ſtops his throat with a pardon ſealed in the bloud of Ieſus Chriſt. He is never out of warre, never without victory. Thoſe roaring fiends ſet upon him proudly, and he beats them downe triumphantly. The ſhield he alwayes beares with him, was never pierced, Faith. He hath beene often tripped, once or twice foiled, was never vanquiſhed. His hand hath beene ſcratched, his heart is whole. Tyranny bends on him a ſterne brow, but could never daſh him out of countenance. Is he threatned the Surgery of the ſword? hee ſees *Eſay* under the Saw, *Iohn* in *Patmos* cutting in pieces. Is he threatned drowning? he ſees *Ionas* diving into that inextricable gulfe. Burning? hee ſees thoſe three Servants in their fiery walke, and the Sonne of GOD amongſt them. Is he threatned devouring? he ſees *Daniel* in that ſealed den of terrible Lions. Stoning? he ſees that Protomartyr of the Goſpell ſleeping in peace under ſo many grave-ſtones. Heading? he ſees the *Baptiſts* necke bleeding in *Herodia's* platter. He is ſure, that the God which gave them ſuch ſtrength, is not weaker in him: what could they ſuffer without God? what cannot he ſuffer with God? If he muſt endure their paine, he lookes for their faith, their patience, their ſtrength, their glory. The terrors of death amaze him not; for firſt he knowes whom he hath truſted, and then whither death ſhall lead him. Hee is not more ſure to die, than to live againe: and out-faceth death with his aſſured reſurrection. Like *Enoch*, he walkes every day with God, and confers familiarly with his Maker. When he goes in humbly to converſe with him by meditation and prayer, he puts off his owne clothes, and takes a rich ſute out of the wardrobe of his Redeemer: then confidently he entreth the preſence-chamber, and faithfully chalengeth a bleſſing. He hath cleane hands, and a white ſoule, fit to give lodging to the Holy Ghoſt: not a roome is reſerved for the enemie: he that gave all, findes all returned to himſelfe. He is ſo certaine of his eternall election, and preſent juſtification, that he can call God Father, his Saviour Brother, the Holy Ghoſt his Comforter; the Devill his ſlave, earth his foot-ſtoole, heaven his patrimonie, and everlaſting life his inheritance. Thoſe celeſtiall ſpirits doe not ſcorne his company, nor refuſe to doe him ſervice. His heart is ſo devoted to Chriſt; that if miſery, if death, if torments, ſtood in his way on the left hand: if parents, children, friends, wife, inheritance, ſtood in his way on the right hand; he would diſdaine all obſtacles, and breake thorow all difficulties, to come unto him whom his ſoule loveth. He fixeth his ſpirituall eye upon the [r] *eternall things, that are not ſeene:* others ſee that is preſent, he that is to come. He walkes upon earth as a ſtranger, his heart is at home. He hath laid up a ſure treaſure in heaven, a portion that ſhall never be

[r] 2 Cor. 4. 18.

be taken away. He vexeth not himſelfe with cares, he knowes that he lives not at his owne coſt. Without omitting good meanes, he reſts on a *Providebit Deus*, the Lords providence. Without the warrant of God hee dares doe nothing, with it any thing: nor is his faith more valiant, than his bowels are compaſſionate. Hee hath teares plenty, both for his owne ſinnes and others ſufferings. Hee is no niggard of thoſe ſhowers on earth, hee is ſure never to weepe hereafter. When hee departs this life, his body ſleeps in a peacefull grave: and thoſe glorious Angels beare his ſoule with triumphant ſongs to the glorified Saints; where it is maried to the Bridegrome Iesus Christ for ever.

For if yee doe theſe things, yee ſhall never fall. The doctrine of election, as it is to the faithfull the ſweeteſt aſſurance, ſo to the proud an occaſion of preſumption. *Nihil dulcius quando ſobriè aſſumitur, nihil periculoſius quando ſuperbè præſumitur.* A man may be ſo bold of his predeſtination, that he forget his converſation: ſo hee may dreame himſelfe in heaven, and waken from that dreame in hell. Preſume not therefore, that thou art ſo ſurely *Electus,* choſen; that thou become, *Elatus*, proud. Pride is no better an argument of an elect ſoule, than a tumid ſwelling is of a ſound body. A Proclamation is read, wherein a Chriſtian King grants honour and wealth to certaine of his ſubjects, with aſſurance of donation upon their juſt demand. One among the multitude leapes at the newes, ſprings away and ſtaies not to here it out: there is a condition following, provided firſt that they put on armes, and expell the Turke, which infeſts ſome part of his dominions. This man comes one of the formoſt to demand the promiſed honours: hee is asked for a teſtimonie of his valour and ſervice in ſuch warres. Alas! he never tarried to heare that condition, and therefore loſt the retribution. God ſo promiſeth eternall life to men; but withall chargeth them to beleeve in Chriſt, and to doe him faithfull ſervice againſt the devill, that great enemy to this kingdome. But how many are quite loſt, for not ſtaying to heare the proclamation of the Goſpell out? they run away with opinion of ſufficient beleefe, and never thinke of obedience. But to prevent ſuch falſe hopes, there muſt be *Doing*; *For if ye doe theſe things, &c.*

In which words we conſidered two parts; the Qualification, and the Ratification. *If yee doe theſe things*, there is the Qualification. *Yee ſhall never fall*, there is the Ratification. There is a Condition premiſed, and a Reward promiſed. If you for your part, bee doing; God for his part will keepe you from *falling*. That is your obedience, and this is Gods recompence. Your devotion goes before, and his retribution followes after. Firſt, to take the Qualification aſunder, here bee three circumſtances; from the Order, *If Firſt* yee ſhall performe; there is the Condition: *Yee doe,* not ſay or purpoſe, but *Doe*; there is the Practiſe: *Theſe things*, not what you luſt, but what the Lord commands, there is the Sincerity. Thus it lies taken in ſunder, then being put together againe, we ſhall find this the ſumme; the neceſſity of our active obedience.

For the Condition, we muſt firſt doe and then have, not firſt have the reward and then doe. Indeed wee muſt firſt have *Vnde*, grace whereby to doe before wee doe: but not the reward till we have done. Among men he firſt ſerves, that deſerves: for God, we can merit nothing by doing, yet we ſhall have nothing without doing. The good man ſayes, *Non mereor gloriam, ſed vereor vindictam*: I deſerve not reward for my goodneſſe, but I feare puniſhment for my ſinfulneſſe. Let mee looke to my obedience, let God alone with my recompence. The tenour of the Scripture doth alwaies ſet the worke before the wages, *Luke* 19. 17. *Well done good ſervant*: then *Enter into thy* Lords *joy*, *Matth.* 20. 8. Firſt call *the Labourers*; and if they have laboured, then *Give them their hire*, *Rev.* 22. 12, I come and my reward is with mee; *to give every man according to his worke*. Firſt, wee muſt arme, then fight: firſt fight, then conquer: firſt conquer, then triumph. *Eſay* 62. 11. *His reward is with him, and his worke before him.* His worke is before him, but his reward hee brings with him. *Firſt, ſeeke the Kingdome of hea-*

Ambroſ.

ven: firſt ſeeke it, then find it. There is none among us, but lookes for eternall bleſſedneſſe: but where is our precedent obedience? GOD is not ſuch a Prodigall, to deale his treaſures among them that never ſought to pleaſe him. *Quidam luxuriantur in Chriſto.* Some are too bold with CHRIST, they ſpend too faſt upon his ſtocke: indeed through their owne default, his riches make them poore. The conceit of his ſufficiencie cauſes them to neglect their owne deficiencie: they will faile in doing, yet CHRIST muſt not faile in Crowning. They forget their firſt, yet expect Gods laſt. They are deceived; if they will not firſt doe theſe things, they ſhall *fall*. It was a prayer of the Iewes every morning; *Puram animam, quam mihi dediſti, da ut tibi reſtituam:* ſo let it be ours, Lord, as thou gaveſt me an undefiled ſoule, ſo grant I may returne thee an undefiled one againe. Let us ſpend this ſhort time *in agendo quæ ad gratiam,* in doing the workes of grace; that wee may ſpend that eternall time in *habendo quæ ad gloriam,* in poſſeſſing the riches of glory.

For the practiſe or fruitfulneſſe in good workes; *If yee doe:* not thinke or ſay, but doe. Idleneſſe never had the teſtimonie of Gods acceptance: it is a vice that damnes it ſelfe. The idle perſon ſeemes to be Gods outlawry; out of the compaſſe of his protection. Art and nature bring forth nothing ſuddainely: there muſt be growing degrees in the one, and intervenient labours in the other, *Matth.* 20.8. The *Penie* had never beene theirs, if they had ſtood in the market idle till Sun-ſet. The Philoſopher ſaid, that a man ſhould give a lazy beggar a bit and a blow: a bit to releeve his body, a blow to correct his mind. Nothing better pleaſeth God, than the ſweet compoſition of a mans hand with his heart. When the one doth *Proponere quid agendum,* the other *Exponere quid propoſitum:* When the heart doth direct what the hand ſhould doe, and the hand doth doe what the heart directs. For the hand is the beſt commentary of the heart: what a man does, I am ſure he thinkes; not alwayes, what he ſpeakes. We muſt ſerve God, as one ſaid he would marry, *Pro amore,* for love. Now there are foure things comprehended in that word, and they are found by cutting off the firſt letter. *Amore,* with love: as life in the body, ſo devotion in the ſoule, begins at the heart. *More,* with the converſation, practicall obedience, doing that which is good. *Ore,* with the mouth, ſetting forth Gods praiſe. *Re,* with the eſtate; when we doe not offer ſacrifice to the LORD, of that which coſt us nothing.

There muſt be hearty love, lively practiſe, kindly thankes, coſtly ſervice. When the good workes of our ancient fathers and progenitors in this land are mentioned, preſently the malicious cry out; Tuſh, they were Idolaters. Were they ſo? then a man may well ſay, that thoſe Popiſh Idolaters were better than theſe Puritane Saints. If their ſuperſtition ſet up Churches, I am ſure that theſe mens zeale pulls them downe. Let them ſhew us ſome *Doing* of good: *veræ dicuntur res, quæ apparent quales ſunt, Aug.* Things are ſaid then to be true, when their appearance doth manifeſt their being. If a man have a righteous hand, I will beleeve him to have a righteous heart. Phyſitians judge of the bodies health, not by the colour of the face, nor by the quickeneſſe of the eye, nor by the glibneſſe of the tongue; (though theſe alſo may give ſome ſymptomes) but by the pulſe of the arme. It is not the lifting up of the eye, nor the bowing downe of the knee, nor a demure and affectate manner of ſpeaking, nor the Bible under the arme, nor the hearing of foure Sermons a day; that juſtifies the ſyncerity of a Chriſtian; but *If yee doe theſe things.*

For the Syncerity, *Theſe things:* not what gaine prompts, or luſt ſuggeſts, but what God commands. What are they? Such things as appertaine to knowledge, to vertue, to godlineſſe. Every worldling is left-handed: he will be doing, but he hath no thankes for his paines. They that lay baits to intrap and enwrap their neighbours are ſtill doing, to keepe their hand in ure: but this left-handed action is curſed. The rich Saint makes a feaſt, ſo doth the rich ſinner, but with great difference: the gueſts of the former are the poore, who can returne no recompenſe: the gueſts of the other are the rich, who are likely to bid them againe; ſo they toſſe the ball of courteſie to ſuch, as are able to toſſe it backe to them againe. There is a right-handed charity in thoſe, a left-handed reſpect in theſe, *Luk.*14.12. *As we have opportunitie, let us doe good to all men, eſpecially unto them who are of the houſhold of faith.* Rich worldlings will doe good, not to all men, but to ſome men: and of thoſe, not to the houſhold of faith, but after a ſiniſter ſort to the houſhold of *Belial*; to flatterers, to pandars, to drunkards, *Phil.*4.8. There is a perfect rule of this τὰ αὐτά; whatſoever is true, honeſt, juſt, pure, lovely, and of good report. *Thoſe things which you have learned and received and heard and ſeene in me, Doe.* *Martha* had a buſy hand, but not about *theſe things.* *Cain* had a working heart, *Achitophel* a working head, *Ioab* a working hand: but *Cains* heart, *Achitophels* head, and *Ioabs* hand, are ill met in one man. Thou expecteſt *eandem mercedem,* the ſame reward that the Saints had: therfore thou muſt performe *idem opus,* the ſame worke that the Saints did. *Theſe things.*

Gal.2.10.

Now to reduce all theſe branches to their root, and as we have taken the words aſunder, ſo to put them together againe; all the particulars unite their forces in this one ſumme, or generall Doctrine. The mercie of God in our ſalvation requires our actuall obedience; we muſt *doe theſe things.* All the bells of *Aaron* ring this peale, *Deut.*4.1. Hearken unto the ſtatutes and Iudgements which I teach you, *for to doe them, Gal.*3.10. Curſed is every one that continueth not in all things written in the Law, *to doe them.* Not ſufficient to know them, but to *doe* them, *Rom.*2.13. not the hearers of the Law are juſt before God, but the *doers* of the Law ſhall be juſtified. There was a woman, *Luk.*11.27. that bleſſed the wombe which bare Christ: but hee replied, *Yea, rather bleſſed are they that heare the word of God and keepe it.* Yea, that thou ſaieſt is true, ſhe is bleſſed indeed, and all generations ſhall call her bleſſed; but there are others alſo bleſſed, even as many as heare the truth, and *doe* it. Bleſſedneſſe is deſired of all, but few will goe to the price of it, *Pſal.*106.3. *Bleſſed are they that keepe judgement, and doe righteouſneſſe:* that keepe within the bounds of the one, and live in the practiſe of the other: the one being as it were their ore, the other their compaſſe. *Be yee followers of God as deare children, Eph.*5.1. *Summa religionis eſt imitari quem colis:* the abſtract of religion is to imitate him whom thou doſt worſhip. Such a one hath done me inſufferable wrong, how can I forgive him? God would. Another is gotten into my debt, and abuſeth my patience, how can I forbeare him? God would. Be thou a follower of God in grace, that thou maiſt aſcend to his glory. A man is travelling to this Citie; at leaſt in his owne opinion he thinkes ſo, and tells all he meetes that he is going to London; yet ſtill he keepes his backe upon it, and bends his courſe the contrary way. So ridiculous a thing is it, for men to profeſſe that they are going to heaven, when their whole life is directly forwarding themſelves to hell. *Omnes ad Deum ire volunt, poſt Deum pauci:* all men would come to God, few will be perſwaded to follow after God, *Matth.*7.21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter the kingdome of heaven.* For many call Christ their Lord, yet ſerve the divell.

August.

*Hee that hath my Commandements, and keepeth them, hee it is that loveth mee, Ioh.*14.21. *Aug.* *Qui habet in memoria, & ſervat in vita: qui habet in ſermonibus, & ſervat in moribus. Qui habet audiendo, & ſervat obediendo:* or *qui habet faciendo, & ſervat perſeverando. Qui habet lectione, & ſervat dilectione.* We muſt have the Goſpell in our hearts, and keepe it in our lives: have it in hearing, keepe it in obeying: our underſtanding muſt containe it, our actions expreſſe it. *Scripturarum cupimus verba in opera vertere, & non modo dicere ſancta, ſed facere, Hieron.* Let us endevour to turne the Scripturall words into workes, and not onely to ſpeake holy things, but to *doe* them. For *Fruſtrà Scriptura lecta niſi intellecta, fruſtrà intellecta niſi praeſtita:* in vaine we read the Scripture if we underſtand it not, in vaine wee underſtand it if we obey it not, *Iam. 1.22. Be yee doers of the word, and not hearers onely, deceiving your owne ſelves.* We muſt firſt be hearers: for *David* hath branded the wicked man with this marke; *Noluit intelligere ut benè ageret:* he would not heare nor underſtand, that he might doe well. A man may know the will of God, and not doe it: but he cannot doe it unleſſe he know it. Then not hearers only, but *Doers*; and that without any plea, or excuſe, or feare of danger by holy obedience. The dove will not leave her flight becauſe there are ſome ravens in the aire: ſo the good Chriſtian will alwaies keepe obedience upon the wing, *Pſal. 34. 14. Depart from evill*; what and ſpeake good only? No, but *Doe good. De virtute loqui minimum, virtutibus uti; Hic labor, hoc opus eſt, Perſi.* To ſpeake of vertue is nothing, the labour is to ſhew the power of in it virtuous actions. *Magna dicere Goliæ ſonus eſt: magna facere Sampſonis opus eſt, Tertul.* To ſpeake bravely, this is but the ſound of a ſwelling Gyant: but to doe heroically, this is the worke of a valiant champion. It is not enough to ſay, as it is in the *Pſalme, Credidi, & ideo locutus ſum*; I beleeved and therefore I ſpake: but *Credidi, & ideo operatus ſum*; I beleeved, and therefore I wrought. No man can worke unleſſe he beleeves: no man can beleeve unleſſe he workes. Chriſtian Religion is more practicall, than theoricall: rather an occupation, than a meere profeſſion; dwelling like the Artiſans wit, at the fingers ends.

Let this bee underſtood to the confutation, to the confuſion of hypocriſie; which turnes Religion into a vizard: it hath mouth, and eyes, and noſe; all but painted. Hypocrites are not like the heathen Idols, ſave in one thing, *Pſal. 115. 5. They have mouthes, but they ſpeake not: eyes, but they ſee not, &c.* Theſe have mouthes, and they ſpeake: eyes, and they ſee: eares and they heare; noſes, and they ſmell: feet, and they walke: they have hands, but they doe not worke. *Plutarch* hath a tale of the Moone, that ſhe entreated her mother to make her a coat fit for her. Her mother anſwers, my daughter, it is impoſſible to fit thee with a coat: for thou ſometimes waxeſt, ſometimes waneſt: art now in the full, by and by changing: to day bigger, to morrow leſſe. The hypocrite is ſuch a man in the moone; ſometimes a gyant, ſometimes a dwarfe: now great, preſently ſmall; evermore ſo changing, that no coat can fit him. Hypocrites are like pictures on canvaſe they ſhew faireſt at fartheſt. Heare them ſpeaking, and ſee them not doing, and you would thinke them Angels: but ſee them doing, and heare them not ſpeaking, and they are devills. Or at leaſt, as you would Iudge of dancers, when you heare not the tune of their muſicke; leaping and turning, in al points like mad-men. Their voice is the voice of *Iacob*, but their hands are the hands of *Eſau. Tace linguâ, loquere vitâ:* let thy life ſpeake, and thy tongue hold her peace. Hypocrites have the running gowte, but it ſettles moſt in their fingers; *Chiragrâ laborant.* A beggar being reproved for his laſy life, anſwered that he had a ſecret diſeaſe lying in his bones, which for modeſties ſake he muſt not declare: they beleeved him and relieved him. One among the reſt being unſatisfied, would needs know of him what that ſecret ſickneſſe was; ſeeing that he appeared ſo well outwardly: he told him plainely; it is within, a diſeaſe lying in my bones; ſome call it *Idleneſſe.* Tell an hypocrite, (whoſe zeale is ſo pepper-hot at the tongues end) that his workes be cold: Oh he hath a ſecret diſeaſe in his bones; a ſcurvy diſſembling humour, ſettled in his heart, and creeping through every joynt. If you will, you may call it Idleneſſe or Hypocriſie; for I underſtand them as convertible termes. It muſt be very ſtrong phyſicke that purgeth this humour. They are only good, when on the Sabboth day they are ſowing tap-houſes, and ſcouring the common ſewers and ſinkes of ſinne. But *mendacia fallax Damnat, & in mœchos gladium diſtringit Adulter.* Adulterers puniſh wantons, and preſumption judgeth weakeneſſe. Is not this to be *doing?* yes, they doe till they undoe a man: they doe, but not *theſe things. Omnium libidinum ſervi eos puniunt quos imitantur, Plin.* They condemne that in others, which they applaud in themſelves. But let us doe what wee ſhould, that we may receive what we would, 1 *Tim. 1. 5. The end of the commandment is charitie, out of a pure heart, and of a good conſcience, and faith unfained.* Then

Proſper.

may we expect the reward *well done good ſervant:* not well profeſſed, but well expreſſed: not well knowne, nor well ſpoken, nor well purpoſed, but *well done.* This is the perfect rule, *Gal.6.16. And as many as walke according to this rule, peace be on them, and mercie, and upon the Iſrael of God.*

Yee ſhall never fall. I come to the Ratification: theſe words are diverſely read: *Non impingetis, non offendetis, non cadetis:* this is the beſt, μὴ πταίσητέ ποτε: *Ye ſhall not fall.* The originall *ad verbum,* yee ſhall *not fall for ever,* that is, *yee ſhall fall never.* Such a phraſe you have, *Ioh.*13.8. *Thou ſhalt not waſh my feete for ever,* that is, *Thou ſhalt never waſh them.* This ſeemes to be derived from the, *Pſal.* 15. 5. *He that doeth theſe things, ſhall never fall.*

But here the Apoſtle ſeemes to attribute ſomething to our workes; as if the merit, of our *doing,* ſhould preſerve us from *falling.* No, he ſpeakes not *De cauſa miſericordiæ, ſed de via gratiæ;* not concerning the cauſe of mercie, but the way of grace. Our owne workes doe not uphold us, but aſſure us by a token that we are upholden of God. *Sunt teſtimonia electionis quâ fulcimur:* they are the inſeparable effects of that grace, by which we are kept from falling. So long as we feele thy pulſe beating, we are ſure thou liveſt: yet the beating of thy pulſe is not the cauſe thou liveſt, but a ſigne by the effects. *Bellarmine* obſerves, that CHRIST ſaies not definitively; *you are unprofitable ſervants, Luk.*7.10. But when yee ſhall have done all that is commanded you, *Say,* we are unprofitable ſervants. *Dicite, ſay* ſo, for good manners ſake, and the acknowledgement of humility. Nay, but rather ſubſcribe to veritie; *ſay* ſo, and ſay the truth: for CHRIST might give ſomething in charge, *Propter humilitatem,* to beget in us humility; but nothing *contra veritatem,* never any thing againſt the truth. The God of veritie never bad us lie: ſay ſo then, and ſay truely, that wee are unprofitable ſervants: for God is a loſer even by the beſt of us; if we conſider and compare the coſt he hath beene at with us, with our fruites. The earth reſtores us foure for one, we ſcarce returne to God one ſeed of foure. Vſurie brings us backe one above our ten by intereſt, we hardly reſtore to the Lord one of ten, of his principall. Wee know no merit but CHRISTS; therefore we pray, forgive us our treſpaſſes, and give us our daily bread. *Qui miſericordiam petit, meritum negat:* he that beggeth mercies, boaſts no merits: if thou aske an almes, never plead thy worthineſſe. As the Servants to Princes make their gifts better than their wages: ſo let us that ſerve God, ſtand upon his gifts, not upon our wages. We are not upholden by our pietie, but beholden to Gods pitie; we are kept from falling only by the grace of Ieſus Chriſt.

Bern.

Shall never fall. Falling is two fold, of Infirmitie, and of Apoſtacie; the one is a falling into ſinne, the other a falling into the ſtate of damnation: there is weakneſſe in the one, there is preſumption and obſtinateneſſe in the other. The former of theſe falls may befall the faithfull, but not the latter: for there is no damnation to them that are in Ieſus Chriſt, *Rom.* 8. 1. Indeed he may fall into diverſe ſins, but never into that ſinning ſinne: they be ſlippes, not foiles: or if foiles not falls: or if falls, yet falling forward to repentance, not backward from mercie. The faithfull ſhall not fall into apoſtacie; from the Lord: the reaſon is, becauſe God eſtabliſheth his goings, *Pſal.* 40.2. *The Lord will preſerve him, and keepe him up.* If that were underſtood of ſin, that *Salomon* ſpeakes; *The juſt man falleth ſeven times a day;* yet it implies his repentance: for he could not properly bee ſaid to fall ſeven times, unleſſe hee had roſe ſix times. *Toties reſurgit pænitendo, quoties cecidit peccando;* he doth not more often fall by ſinning, than he riſeth againe by repenting. Thus he may fall into infirmitie, but he ſhall never fall into apoſtacie.

And this is a ſweet comfort, that thoſe which are upheld by Gods power, ſhall never fall away from IESUS CHRIST. *Eli* was Prieſt of the Sanctuarie, yet he fell: *Adam* was in Paradiſe, yet he fell; Lucifer was in heaven, yet he fell: but whoſoever is in CHRIST, ſhall *never fall.* Indeed he may fall into affliction, but not into deſtruction. *Subjicitur miſeriis, non rejicitur cum miſeris:* he is laid under the rod of calamity, but he ſhall never be forſaken with the miſerable. Death may trip downe his body, Satan cannot get downe his ſoule; *In abyſſum non cadet.* His name is written in heaven; and untill that name fall, which will not be though heaven fall, himſelfe ſhall never fall. Though he wraſtles with Gyants, againſt *Principalities*, and *Powers*, and *wicked ſpirits in high places*; yet he ſhall ſtand. Though death lay his body in the duſt, yet it hath no power to touch his ſoule; he ſhall ſtand. The poore Philoſopher dying ſaid; *Anxius vixi, dubius morior, neſcio quò vado*: I have lived uncertaine, I die doubtfull, I know not whether I goe or what ſhall become of me. The blind reprobate, what he would not credite preſuming, he ſhall ſee then deſpairing; the gates of hell wide open, and a bottomleſſe gulfe ready to ſwallow him. The reſolved Chriſtian knowes, that the mouth of the pit is ſhut againſt him, that the gate of glory ſtands open for him; that he is *elected*, not to fall, but to riſe. No deſcent doth feare him, but his aſcent doth cheare him, *I goe to him that is above.* Now the mercie of God keepe us from *falling*, and giue us a bleſſed riſing at the Reſurrection of the Iuſt, through the merits of Ieſus Chriſt. *Amen.*

VERSE II. *For ſo an entrance ſhall bee miniſtred unto you abundantly, into the everlaſting kingdome of our* LORD *and Saviour Ieſu Chriſt.*

THe dependance of this verſe with the former, we ſhall in due place bee fitly occaſioned to conſider: firſt, therefore to the diſtribution. It may bee diſtinguiſhed into two maine parts.

The { Paſſage; *For ſo an entrance ſhall be miniſtred to us.*
 { Palace; *Into the everlaſting kingdome of Chriſt.*

In the paſſage are obſervable theſe foure

Properties { *Certitudo*, the Sureneſſe; *So ſhall be*; without faile.
 { *Promptitudo*, the Readineſſe; *An entrance*; without trouble.
 { *Aptitudo*, the Fitneſſe; *ſhall be miniſtred*; without let.
 { *Latitudo*, the Eaſyneſſe; *Abundantly*; without paine.

In the Palace conſider two things:

The { Royaltie; it is the *Lords* owne *kingdome.*
 { Eternitie; it is an *Everlaſting* kingdome.

In the Sureneſſe we find two circumſtances; the Reaſon by way of connexion, in the word *For*: and the meanes by way of relation, in the word *So.*

For. This is a binding word that knits the diſcourſe together with a naturall dependance. As if the Apoſtle ſhould thus declare himſelfe; There are ſome *blind*, and *forget* the way of truth: what then? *Therefore* make your election ſure: why? for if ye doe ſo, yee ſhall *never fall*: how are we ſure that we ſhall not fall? *For ſo* you have a full entrance to bleſſedneſſe. If you ſtudy in mind, affect in heart, and ſtrive in hand, to doe theſe things; God will helpe *Per opem ſuam operam veſtram*, your endevour with his grace, you *ſhall enter* into his glorious kingdome. Plaine and ſimple averring of the truth is ſufficient in holy Scriptures, which bind the conſcience *authoritativè*. Gods, *Sic facite*, or *Hoc credite*; doe this, or beleeve that; is enough without any reaſon. For as in mens commands, we examine *Quid, non quis*, what is enjoyned, not who impoſeth it: ſo in theſe we examine *Quis, non quid*; who it is that chargeth us, not ſo much what we are charged. The precepts of Superiours are ſometimes evill, therfore we obey them only in good: but when the Lord commands, we doe not examine, but execute, 1 *Sam.*3.18 *Dominus eſt, It is the Lord.* Yet as CHRIST led the Iewes *Tam oculo, quàm oraculo*; as well by his Miracles amazing them, as by his Oracles inſtructing them. So his Apoſtles perſwade us, *Et argumentis & ornamentis*; and doe not come evermore with a *Mandamus*. As the father to bring on his childe a long Iourney, winnes him by faire promiſes, lifts him our hard paſſages, holds him by the hand all the way: ſo the Lord doth allure us by gracious affordements, perſwade us by arguments; and rather than wee ſhould bee weary of well doing, encourageth us with reaſons; *For* ſo you ſhall enter, &c.

So. This is a deſcription of the meanes, and hath a relation to the former counſell. As if he ſhould ſay, make your election ſure; and by living ſoberly and righteouſly endevour the aſcertaining to your owne hearts, that God hath decreed you to ſalvation: for *So* you ſhall have a free entrance into the kingdome of CHRIST. That is the only meanes whereby you may be admitted, and without that you ſhall be excluded. There be numbers that would enter the kingdome of Chriſt, but they faile in their *Sic*, they will not *So* enter, *Luk.*10.37. When Chriſt had made the Lawyer tell himſelfe, who was the good neighbour; *He that ſhewed mercie on him*: he preſently upon it chargeth him, *Goe and doe thou likewiſe*. Wouldeſt thou arrive at heaven? ſet their Precedents, who are now in heaven, before thine eyes; *Goe and doe thou likewiſe*. So *Paul* left it in charge behind him, *Phil.*3.17. *Be yee followers of me, and walke ſo as you have us for an enſample*. If you would come to the place where we are, you muſt follow us in the workes which we have done: *So* you ſhall have an entrance. *Sic*, whatſoever is a *Non ſicut*, diſſonant from this *So*, is an hindrance. God ſets us, as *Moſes* on *Nebo*, upon the mount of a ſanctified ſpeculation, and ſhewes us Canaan, with the way to it; *So* you muſt enter it, or not at all. One minds nothing but his cuppes, another nothing but his purſe, a third only his courteſan; yet all theſe point to meet at heaven: but they faile in their *So*; for this is not the way thither, 1 *Ioh.*2.16. *The luſt of the fleſh, the luſt of the eyes, and the pride of life*; is a broad way, but not to ſalvation. Of all the manuductions to the Citie of God there lies no way by three ſignes; the ſigne of the Pot, the ſigne of the Purſe, and the ſigne of the Punke. Therefore we ſay, the drunkard is a man out of the way, the worldling croſſes the way, the adulterer dammes up the way. All theſe faile in their οὕτω, therefore ſhall miſſe in their αὐτῶ, the deſire of their hearts. One preſumes himſelfe a *David*, and thinkes to conquer the *Goliah* Satan with *Sauls* armour; not *So*, but in the *Name of the Lord of hoſtes*, 1 *Sam.*17.45. The Seminary askes the Pope, as *Abiſhai* did *David*, 1 *Sam.*26.8. *Shall I ſmite the king?* Not *So*, for who can ſtretch forth his hand againſt the Lords annointed, and be *guilt-leſſe*? Treaſon is not the way to heaven. Covetous men like thoſe ſtronger ſouldiers, will not give the faint and poore any of their ſpoile: not *So* ſaith *David*, 1 *Sam.*30.23. *You ſhall not doe ſo my brethren, with that which the Lord hath given us*. There is another *So* to ſalvation; and bleſſed is the ſervant, whom his Maſter findeth *So doing*, *Matth.*24.46. This is the ſureneſſe; if you goe by the meanes, you ſhall come to the end. *So* you ſhall have an entrance; an infallible rule, if you walke *So*, you ſhall not miſſe it.

An entrance ſhall be given you; I call this the Readineſſe of the Paſſage. The way is not hedged up with thornes, nor barricado'd with bulwarkes, nor maz'd like an intricate labyrinth; *Patet*, there is an *Entrance*. In the tractation of this doctrine, becauſe it is the heart of the Text, I will conſider three things. Firſt, the propoſition, that the way to bleſſedneſſe is open: next, I will cleare the way from certaine obſtacles, that may ſeeme to croſſe the truth of this aſſertion: laſtly, I will declare wherein this *Entrance* conſiſts.

The paſſage to grace and mercie is open, and ready to entertaine al entring feete. From the firſt fall, ſinne had ſhut it up, but now CHRIST hath opened it, *Revel*. 3.7. *He that hath the key of David openeth, and no man ſhutteth*. The Pope preſumes he hath that key, and lets in whom he pleaſeth: Oh miſerable man, why doth he not then let in himſelfe? Idolaters, Sorcerers, Adulterers, Heretickes, have had that imaginary key; yet could they get no entrance into heaven. Only CHRIST opens that gate, and gives *entrance*. Thrice was heaven opened to himſelfe: at his Baptiſme, *Matthew* 3.16. at his transfiguration, *Matth*.17.5. at his aſcenſion, *Act*.1.9. I know that the apertion of heaven doth often meane a manifeſtation of Gods glorious power onely: but in theſe places it ſignifies *viſibilis cæli ſciſſuram, ut aliquid planetis & aſtris ſuperiùs perſpiciatur*; a viſible fiſſure of heaven, that ſomething might be ſeene farre tranſcendent to the ſtarres and planets. Such an apertion was to Saint *Stephen*, *Act*.7.56. *Behold, I ſee the heavens opened*, and the Sonne of man ſtanding on the right hand of God. *Prævidebat Stephanus, quod Stephano providebat Dominus*. The Lord afforded him a viſion of that, whereof he was inſtantly to have the fruition. The like patefaction was to *Peter*, *Act*.10.11. *He ſaw heaven opened*. Thoſe viſible ſciſſures were figures of this inviſible entrance. Into the *Sanctum Sanctorum*, the type of heaven, went only the high Prieſt once a yeare: but CHRIST at his death rent the veile of the Temple, to ſignifie that he had made now a cleare paſſage for all beleevers, *Hebr*.9.8. *The Holy Ghoſt this ſignifying, that the way into the Holieſt of all, was not yet made manifeſt, while as the firſt Tabernacle was ſtanding*. Indeed it is true, that from the beginning heaven was not ſhut to the faithfull; for how then did *Abraham* enter into bleſſedneſſe? *Non clauſum fuit Iudæis, ſed non apertum fuit omnibus*. As it was not ſhut to the Iewes, ſo it was not open to the Gentiles. For they were *aliens from the common wealth of Iſrael*, and ſo *ſtrangers from the covenants of promiſe*, *Eph*.2.13. *But now yee which were ſometimes far off, are made nigh by the bloud of Chriſt*; who hath broken downe the middle wall of partition betweene us. The Gentiles were eſteemed as dogs; and the childrens bread is not given to dogs, *Mark*. 7.27. But he that could make *ex lapidibus filios*, children of ſtones; can alſo make *ex canibus ſervos*, of thoſe dogs ſervants. The gate then ſtands wider open *Per Chriſtum miſſum*, than it did *Per Chriſtum Promiſſum*; by a Saviour borne, than it was by a Saviour only promiſed to be borne. That to the Holieſt, was a typicall entrance, this is a topicall entrance. Therfore, *Our ſalvation is now neerer*: for we doe not goe to the gate of heaven, but rather the gate of heaven comes to us, *Rev*.21.2. *I ſaw the holy Citie, new Ieruſalem comming downe from God out of heaven*. Becauſe we could not aſcend to it, it doth aſcend to us. CHRIST calls himſelfe *The doore*, *Ioh*.10.7. which place being compared with *Revel*.3.20. *I ſtand at the doore and knocke*: we find that *Oſtium eſt, & ad oſtium pulſat*: he is the Doore and yet he knockes at the doore. He that hath a ſute to the King, concludes with himſelfe; I muſt goe to the Court, for the Court will not come to me. Yet *Matth*. 21.5. *Rex tuus venit ad te*; *Thy king commeth unto thee*. *Petit tua limina virtus*. Thus Chriſt promiſed the penitent malefactor; *This day thou ſhalt be with me in Paradiſe*. *Sanguis Chriſti clavis Paradiſi*. The bloud of Chriſt is the key that openeth Paradiſe, *Eph*.2.18. *Through him we have an acceſſe by one ſpirit unto the Father*. Thus the doctrine is cleared, *Heb*.10.19. *We have boldneſſe to enter into the Holieſt by the bloud of Ieſus: By that new and living way which he hath conſecrated for us, through the veile, that is to ſay, His Fleſh*. He is the *Way*, and the *Truth*, and the *Life*: there is no way but by thee, no truth but from thee, no life but in thee, Oh deare Lord Ieſus.

Rom.13.11.

Hieron.

In the ſecond place, let us proceed to the removall of ſuch impediments as might hinder this paſſage. There is no glory of entrance, where is no hindrance. Sinne was the firſt obſtacle, *Gen.* 3.24. *So he drave out the man.* It ſhut him out, and kept him out: Angels that were his friends, were ſet to with-ſtand his re-entry. This taught him, that as ſinne caſt him out of Paradiſe, ſo it would alſo ſhut him out of heaven, but for the mercies of God in the merits of a Redeemer. There are many enemies, back'd by the malice of ſinne; but becauſe they are numerous, and muſt be ranked to ſome Generalls, I will reduce them to foure.

The world is none of the leaſt; and in this there is a double oppoſition: on the left-hand Indigencie, on the right-hand opulencie. They are both removed by Chriſt; *Qui omnia bona terrena contempſit, quæ contemnenda docuit: & omnia mala ſuſtinuit, quæ ſuſtinenda præcepit*; The good things of this world he deſpiſed, that he might teach us to deſpiſe them: the evill things hee bore, that hee might teach us to ſuffer them. 1 *Iohn* 5.4. *Whoſoever is borne of God, overcommeth the world:* Wee ſo caſt away this hinderance, whether of proſperous or adverſe things; *Vt nec in illis quæritur fœlicitas, nec in iſtis timetur infœlicitas*; That we neither ſeeke to be bleſſed in the one, nor feare to be curſed in the other, *Auguſt.* Faith is the principall in this victory: good works are underling ſouldiers, but Faith is the Captaine, which commands all under the great Generall, Iesus Christ. *Opera bona vincunt executivè, ſola fides imperativè*; Is want an hinderance? No, *Matth.* 6.20. There is *Treaſure* enough to be had in heaven. Is dearth? No, *Prov.* 15.15. For a good conſcience is a continuall feaſt. Is exile? No, for the home wee ſeeke, is a *Citie to come, Hebr.* 13.14. Doth proſperitie aſſault us? Indeed this is a ſore barre to our entrance; for one man could foile the Devill in his miſery, whereas many have beene foiled by the Devill in their felicitie. *Eſay* 38.17. *In my peace I had great bitterneſſe.* The Churches eſtate, ſaith *Bernard*, was *Amara in nece martyrum, amarior in conflictu hæreticorum, amariſſima in moribus domeſticorum*; bitter in the loſſe of her childrens bloud, more bitter in the oppugnations of her doctrine, moſt bitter in the vices of her profeſſed friends. Thus the world hinders our entrance, worſe by his courteſies, than he can by his croſſes. Yet let him doe his worſt, faith followes Chriſt, and he is that great Martiall that makes way for us thorow the world, *Ioh.* 16.33. *Be of good cheere; Ego vici mundum; I have overcome the world.*

Auguſt.

Sarcer.

Auguſt.

The Fleſh ſteps in next to barre up our entrance; this is a *Dalila* in *Sampſons* boſome, that ſeekes to cut his throat: It is like the moth in the garment, that breeds in us, and feeds on us. There is no man hath a worſe friend than he brings from home. An unfaithfull ſervant is miſchievous, an unfaithful friend more miſchievous; but *Infida uxor*, an unfaithfull wife, moſt miſchievous. It is ready to prompt us, as *Iobs* wife tempted him, *Iob* 2.9. *Curſe God and die.* This *Clitemneſtra* for the love of her adulterous friend, Satan, will betray her owne betrothed *Agamemnon*. The onely courſe is to be bold with it; and *Reprimere ne pereat, ſupprimere ne perimat*; To reſtraine it, leſt it kill it ſelfe, and to mortifie it, leſt it kill us. This obſtacle hath alſo Chriſt removed; not but that it ſtill offers to withſtand us, but that it ſhall never hurt us. Chriſts aſſiſtance is ſtronger than her reſiſtance: in Chriſt ſhe is *mortua*, dead, though in her ſelfe ſhe be *mortifera*, deadly. Chriſts innocent fleſh was crucified, that this ſinfull fleſh might be mortified, *Ro.* 7.25. Let her doe the worſt to hinder my entrance, yet I ſhall enter: and for this *I thanke* God *through* Iesus Christ.

The Devill is a maſter antagoniſt, a watchfull and a wrathfull enemie. His weapons are *Tentations*, whereby he makes men ſin: and *Accuſations*, whereby he makes them deſpaire for ſin. But this hinderer is muſſell'd, *Iohn* 16.11. *The Prince of this world is judged: Iohn* 12.31. *The Prince of this world is caſt out.* He is *mortuus in lege*, condemned himſelfe, therefore unable to condemne us. Hee is excommunicated, therefore his teſtimony is nothing worth. Doth he fright thee with thy ſins? Anſwer him that the Lambe of God hath taken them away. Perhaps the politike Serpent quiets thee in the ſetled opinion of thine owne righteouſneſſe. Oh Devill! wouldſt thou have me turne Iuditiary, and truſt to mine owne righteouſneſſe? I am a

ſinner, or elſe what needed I a Saviour? *Matth. 9. 12. They that be whole, need not a*
Phyſitian, but they that are ſicke. I have infinite ſinnes, but there is an infinite ranſome
2 Cor. 5. 21. payed for them. *He was made ſinne for me, who knew no ſinne, that I might be made the*
righteouſneſſe of God in him. Factus eſt peccatum propter nos, qui fuit ipſa juſtitia: ut
August. *nos facti ſimus per eum juſti, in quibus fuit ipſa malitia*; He that was righteouſneſſe, was
made ſinne for us; that wee who were unrighteous, might bee made righteouſ-
neſſe in him. Satan doe thy worſt, we have an abundant entrance through Iesus
Christ.

Death is the laſt enemie, but not the leaſt enemie. Albeit it be hatefull and hurtfull to the wicked, becauſe it ends their ſhort joyes, and begins their everlaſting ſorrowes. Yet to the faithfull, that fiend is a friend; *Dum egreſſum properat, ingreſſum præparat*: while it haſtens their going out of this world, it prepares their going into the world to come: *Philip. 1. 21. To me to live is Chriſt, and to die is gaine.* That which meant us the greateſt dammage, procures us the greateſt advantage. The Lord Ieſus hath *Led captivitie captive,* and *ſwallowed up death in victory,* 1 *Cor.* 15. 54. *O death where is thy ſting? O grave where is thy victory?* Out of that *Strong one* hee brought *honey*: Out of that *eater* of all fleſh, *meat* for all ſpirits. Thorow the jawes of cold death, he hath opened the gates of eternall life. *Mors, quæ perpetuo cunctos abſorbet hiatu; Parcere dum neſcit, ſæpius ipſa favet*; While death ſtrives to barre the way againſt us, it doth make way for us, into this everlaſting kingdome.

Thus the hindrances being removed, wee come to conſider the matter of this *Entrance,* wherein it conſiſts. and how we are here ſaid to have it. It ſtands in two things; our Vnion with Chriſt and our Communion with the holy Ghoſt.

Firſt, for our Vnion with Chriſt; for if the head be entred, the members cannot be denied. The perſonall union of the Sonne of God to our nature, was a great myſtery, 1 *Tim.* 3. 16. *Without controverſie, great is the myſtery of godlineſſe; God was manifeſted in the fleſh.* Yet let me boldly ſay, in reſpect of us, there is another nearer conjunction required to this *Entrance,* 1 *Cor.* 6. 17. *Hee that is joyned to the Lord, is one Spirit.* Firſt, that hypoſtaticall union was the conjunction of Gods Nature and mans nature in generall: but this is an union of the Son of Gods Perſon, and the beleevers perſon in ſpeciall. Secondly, though Chriſt tooke our nature upon him, and that with all humane infirmities, yet cleane void of all ſinnes: in this hee takes to him the beleevers perſon with all his ſinnes: though we be full of wickedneſſe, he knits us to his holy and glorious ſelfe. He is the Head, wee are the members: but ſome tyrant may cut off the members from the head. He is the Husband, we are the wife: but death divorceth man and wife. He is the Vine, we are the branches: but man may ſlippe off a branch from the Vine. Hee is the Corner-ſtone, we the building: but a foundation may be bereft of the edifice; and come to the Temple of Ieruſalems caſe; *Non lapis ſuper lapidem*; To have not one ſtone left upon another. But when it is ſaid, we are *One Spirit* with Chriſt, here can be no ſeparation: ſpirit may be parted from body, not ſpirit from ſpirit, never from it ſelfe: not two, but *one ſpirit, Cant.* 8. 6. *Set me as a ſeale upon thine heart, and as a ſeale upon thine arme.* The arme is the Inſtrument of power; and the heart is the fountaine of life, the firſt that lives, and the laſt that dies. If therefore we be ſet there as ſeales, there can be no disjunction: unleſſe we could be plucked from his armes that is Almightie; unleſſe his heart could die, which is life it ſelfe. *Set me as a ſeale,* &c. That Petition is now a Poſition; what the Church then deſired, it hath now enjoyed: their wiſh is our Article, their *Pater-noſter,* our *Creed.* Were we not deepely engraven on his heart, when his heart was divided with a ſpeare for us? When in a manner he ſeemed forſaken of his owne Father for a time, rather than his Father ſhould forſake us for ever. That Evangelicall Prophet teſtifies it, *Eſay* 49. 16. *Behold, I have graven thee upon the palmes of my hands.* Were wee not ingraven there, when his hands were pierced for us? *Foderunt manus, Pſal.* 22. 16. *They digged my hands and my feet.* And they digged them ſo deepe, that the very prints remained after his Reſurrection, *Iohn 20.* and their fingers were thruſt into them for evidence ſake. Some have thought that thoſe ſcarres remaine ſtill in his glorious body, to be ſhewed at his ſecond appearing; *They ſhall ſee him whom they have pierced.* That is improbable, but this is certaine; There remains ſtill an impreſſion upon Chriſts hands and his heart; the ſealing and wearing of the elect there, as precious Iewels. For the ſame affections he had on earth, hee hath carried up with the ſame body to heaven. Hee cannot there *Pati*, but he doth *Compati*; *Saul, why perſecuteſt thou me?* He that remembred us on the Croſſe, will not forget us in the Crowne: as *Pharaohs* officer forgate *Ioſeph* when he came to his preferment. For this that penitent malefactor prayed; *Lord remember me when thou commeſt into thy Kingdome.* As if he ſhould ſay, now happily thou thinkeſt on us, becauſe thou art in the ſame faſhion and paſſion with us, ſuffering the ſame torment, ſubject to the ſame death; perhaps thou feeleſt more grievous things than wee. But when this paſſion is over all, thy ſufferings paſt; when thou art exalted to glory, when thou commeſt to thy Kingdome, *Lord, remember me* then. He did ſo, *This day thou ſhalt bee with me in Paradiſe.* Hee remembers us now triumphing, ſo well as he did then ſuffering. The affection of love is noted to be moſt vehement in women: *David* ſpake of a tranſcendent and incomparable love, when he preferred it above the love of women. *2 Sam. 1.26. Thy love to me was wonderfull, paſſing the love of women*: becauſe they are naturally moſt tender and affectionate. Therefore Chriſt, that he might wonderfully love us, was made of a woman. *Gal. 4.4. God ſent his Sonne made of a woman.* But becauſe ſinne can harden the heart of any woman, therefore he tooke it of a pure virgin. And becauſe every virgin is originally conceived in ſinne, to make it more pure and tender; he tooke it of a woman, of a virgin, and cleare from all ſinne. Now this affection he tooke with him to heaven, and ſet it at the right hand of his Father there.

Thus *Aditum per vulnera pandit*: His ſide was opened, thorow that breach we have *entrance*. His heart was pierced, thorow that heart we have *entrance*: every wound is a paſſage. Who *condemnes?* It is *Chriſt that juſtifies.* Who ſhuts? It is the Lord IESUS that opens. Death ſeemes to diſſolve this union, but doth not: for looke what was Chriſts condition in the grave, ſuch is the condition of all his members. In death the ſoule of Chriſt was ſevered from his body, as farre as heaven is from earth; for his body was laid in the Sepulcher, and his ſoule was in the hands of his Father: yet was neither of theſe ſeparated from the God-head. *Chryſoſtome* gives a familiar ſimilitude to explaine this: A man holds a ſheathed ſword in his hand, he drawes out the ſword from the ſcabberd, holds the ſword in one hand, the ſcabberd in the other; here the ſword and the ſheath are parted one from another, but neither of both are parted from the man, for he hath them both in his hands ſtill. So the Deitie tooke Chriſts ſoule from his body when he died, as a ſword drawne out of the ſcabberd, but held them both in his hands, and at his Reſurrection put them together againe: the ſoule was ſeparated from the body, neither of theſe from the Lord. So it is with us; Death, whether naturall or violent, may rend the ſoule from the body, it can take neither from Chriſt. But why then is not the body quickened in the grave by his vertue, and by the inſeparability of this union? As when an arme is taken with a dead palſey, it receiveth little or no heat, ſenſe, motion, or life from the body; yet it ſtill remaines a member of the body: becauſe the fleſh and bones abide ſtill tyed with ligaments to the body. Our bodies in the grave are but taken with a dead palſey, they are ſtill members of Chriſt, and ſhall by his vertue be revived: when againe the ſoule ſhall be wedded to the body, and both body and ſoule to everlaſting glory.

Thus we are ſure, if Chriſt be entred, that our *entrance* is eaſie. *Eſth. 5.2.* We have *obtained favour in the ſight* of the great *King, his golden Scepter is held out unto us*, let us enter, *Hebr. 4.16. Goe wee boldly unto the throne of grace*: there is no quarrell againſt us in heaven, all is peace through Chriſt, let us enter. It is the voice of the King himſelfe, *Matth. 25.23. Enter into the joy of your Lord.* All excuſes of our not entering into this kingdome are taken away. It is ſtoried of a great Conquerour, that when hee had vanquiſhed his enemies, after a long ſiege laid to the Caſtle wherein they had fortified themſelves; and had opened that inacceſſible Palace; he ſent ſome of his Garriſons to enter and keepe it for him. They, ignorant of his victorie, excuſe themſelves; There be Giants; he anſwers, I have ſlaine them. There be Dragons about it; I have chained them faſt. There is a deepe trench, how ſhould we paſſe over it? I have dammed it up. There are brazen-gates, ſtrongly guarded; I have ſet them wide open. There wants roome for ſo many as thou ſendeſt: No, there is roome enough: it is as large as a Citie; therefore goe in, and poſſeſſe it. So when God ſends men to enter this Kingdome, they cowardly excuſe themſelves, as Iſrael did; There bee Giants, the ſonnes of *Anak*; there are Principalities and Powers to withſtand us: CHRIST anſwers, I have ſlaine them on my Croſſe. There is a great red *Dragon*; I have chained him ſure enough, *Revel*.20.2. The bleſſed *Angell, with the key of the bottomleſſe pit*, and the *great chaine in his hand*, hath *bound the Dragon that old Serpent* for ever. But there is a Fortification of the Law againſt us; ſaith Chriſt, I have ſcaled that Fort, performed full obedience to the Law, and given ſatisfaction to the Iuſtice of God for you. But there is a deepe trench, *a ſea of glaſſe before the Throne, Revel*.4.6. How ſhall we get over that to the Kingdome? *Ioh*.16.33. *Be of good cheare: Ego vici mundum; I have overcome the world*. But there is an high wall, and mightie gates, *Revel*.21. too high to climbe over, and too thick to break thorow. You need not attempt ſuch a courſe, for the gates are ſet open, *Verſ*.25. *The gates of it ſhall not be ſhut at all*. But there wants roome for ſo many as thou inviteſt to this Kingdome. No, *Ioh*.14.2. *In my Fathers houſe are many manſions*, there is roome enough for you all. Thus is this *Entrance* readie for us, God grant we may be ready for this *Entrance*.

Secondly, this *Entrance* conſiſts in our Communion with the Holy Ghoſt, 2 *Cor*.13 14. *The communion of the Holy Ghoſt is with us*. When two Princes would eſtabliſh peace together, either ſends his Ambaſſadour to other, as a pledge or earneſt of that truce. So God, to confirme an everlaſting league betweene himſelfe and our ſoules, ſends his Lieger, the Holy Ghoſt to us; and we ſend our Lieger, our Saviour Chriſt, and our Fidelitie with him, unto God: 2 *Cor*. 1. 22. *He hath ſealed us, and given the earneſt of the Spirit in our hearts*. An earneſt ſeales the bargaine, as a handfull of corne is given to aſſure the whole field. We have begun to reape, therefore it is truely ſaid, we have made our *Entry*. This *Entrance* conſiſts in many felicities communicated to us by the Spirit, but I principally apply my ſelfe to that of Saint *Paul, Rom*.14.17. *The kingdome of God is not in meat and drinke, but righteouſneſſe, and peace, and joy in the Holy Ghoſt*. *Paul* calls it the *Kingdome of God*; ſo doth *Peter* in this place: *Paul* ſaith, it is participated in this *life*; ſo *Peter*, that we have here an *Entrance* into it. It muſt be underſtood of that fruition which we have of the Kingdome of God in this life; for otherwiſe why ſhould he mention and exclude meats and drinkes; *Quæ in Regno gloriæ non erunt neceſſaria*; Which have neither uſe nor place in heaven? *Chryſoſtome* and *Haymo* conſtrue it thus; That meats and drinkes are not *in cœlum introducentia*, of any power to bring us to heaven. But *Peter Martyr* calls this *Alienam interpretationem*; for ſo neither is *Righteouſneſſe* any cauſe, but a beginning of this Kingdome. Saint *Auguſtine* mentions one *Vrbicus*, who by this Text would prove, that Chriſtians ought to faſt on the Saturday, the Iewes Sabbath; becauſe the Kingdome of Chriſt is not in meats and drinkes. But then it would follow, that at other times, as on the Lords day, or when we faſt not, wee ſhould not pertaine to the Kingdome of Chriſt. But to our purpoſe, if it conſiſt in *Righteouſneſſe, Peace, and Spirituall joy*; then having theſe, we have an *Entrance* into it. If I ſeeme too tedious in this inſtance, I anſwer with Saint *Peter*: *Bonum eſt eſſe hic: ædificemus hic tria tabernacula, Matth*.17 4. *It is good for us to be here; let us build here three Tabernacles*; One for *Righteouſneſſe*, another for *Peace*, and a third for *Ioy in the Holy Ghoſt*. Where can we be better than in the Kingdome of Ieſus Chriſt?

For *Righteouſneſſe:* this is not to be underſtood of a particular Iuſtice, *Tribuere cuique ſuum*; with *Gorrhan.* But it is the imputed righteouſneſſe of CHRIST, and our inherent righteouſneſſe proceeding from it. There is *Iuſtitia operata pro nobis*, A Righteouſneſſe wrought for us; whereby of evill men we are made good: and *Iuſtitia operata in nobis*; a Righteouſneſſe wrought in us, whereby of good men we are made better, *Rom.*6.18. *Being made free from ſinne, we become the ſervants of righteouſneſſe.* So farre then as we are righteous, ſo farre have we made our *enterance.* Where our deſires are, there our ſelves are: but we deſire to be diſſolved, and to be with Chriſt: therefore we are there with him; *Vbi amamus, potius quàm ubi animamus*; Whither our converſation is entered, our ſelves are entered: but our *converſation is in heaven, Phil.*3.20. Therefore we are there; not locally, but ſpiritually. *Iſraelitico more vixiſſe, eſt in Iſraele eſſe*; To live after the manner of Iſrael, is to be in Iſrael, ſaith a Father. If heaven be in us, then are we in heaven: but *Gal.*2.20. *We live not in* our ſelves, but *Chriſt liveth in us*; and the *life which we now live in the fleſh, we live by the faith of the Sonne of God.* He that hath the faith of eternall life, hath eternall life in his faith, *Ioh.*5.24. *He that beleeveth, is paſſed from death unto life.* A Chriſtian is like *Iacobs* Ladder, while his body, that lower part, ſtands on the ground, the top, his higher and better part, is in heaven: *Epheſ.*2.6. The Apoſtle ſpeakes of a thing already done, *He hath made us ſit together in heavenly places in Chriſt Ieſus.* If a ſtranger bee but come into your Suburbs, you ſay commonly, he hath entred the Citie. *Sequitur vita Angelica, ubi praceßit Evangelica*; If we now live like the Saints, we ſhall hereafter live like the Angels.

The next is *Peace*; *Pax filia Iuſtitia*; Peace is the daughter of Righteouſneſſe, *Rom.*5.1. *Being juſtified by faith, we have peace with God: Peace* and *Righteouſneſſe, Invicem oſculantur, Pſal.*85.10. *doe kiſſe each other.* But how is it ſaid then, *Ioh.*16.33. *In the world you ſhall have trouble?* How can trouble and peace ſtand together? It is true indeed that the wicked will moleſt us, but we muſt ſtill goe forward. Navigation is not to bee loſt, becauſe there are ſome ſea-rockes: Doves forbeare not flying home, becauſe there are ſome Kites abroad in the aire. God did not deſtroy all the Canaanites, leſt the wilde beaſts ſhould breake in upon Iſrael. A countrey of *India* hath a law, that no man ſhall kill any Ravens; they are let alone to devoure the carrions, which elſe would corrupt the aire. We have diſturbers enough; ſome, *per pravitatem operis*, by miſchievous acts, againſt our lives, our wives, our children, our eſtates. Some, *per falſitatem ſermonis*, by ſcandalous ſpeeches; ſuch are calumners, ſlanderers, flatterers. Others, *per perverſitatem cordis*, by malicious envyings; as unfriendlineſſe, ſuſpitions, jealouſies. Malice workes miſchiefe at home, and Envie ſends it in from abroad. *Summa petit livor ut ignis*; Our happineſſe is their eye-ſore. Envie hath *Os ſublime*, a lofty looke, but *non in cœlum tueri*, not to looke up unto heaven. There are *Dogmata tranſalpina*, Italian trickes, *Revel.*13.1. There was a beaſt riſen out of the Sea, *having ſeven heads* and *ten hornes*, and upon his heads the name of *Blaſphemie.* A ſavage beaſt, that firſt depoſeth Kings, and then expoſeth them to death. A murdering point of religion; he that firſt invented it, was *vir ſanguinum*, a bloudie wretch. But from the Devill it came, and to the Devill let it goe. Theſe be our greateſt peace-breakers; *Facile eſt movere regnum, ſed Dei ſolius quietare:* Theſe may eaſily breed commotion in a Kingdome, but God alone can pacifie it.

I know there are home-bred miſchiefes enow: and many an *Ahab* doth trouble our Iſrael. The peſtilent Vſurer, whoſe words are as ſoft as his Fox-furre, is a licking dogge that bites ſore. The Mouſe told her young ones in the Fable, that they ſhould not feare the lowd crowing Cocke, but the ſtill Cat. Lowd and lewd wantons diſquiet us, but the oppreſſour doth more hurt ſitting ſilently in his caſh-houſe, than the other with all their noiſe in the ſtreets. *Caſar* ſaid, hee feared not *Anthony*, becauſe his heart was in his tongue; but *Caßius*, becauſe his tongue was in his heart. If all this be, where is our peace? Yes, *Patientia filia ſpei*; Patience is the daughter of hope: in their wrongs is ſeene our patience, in our patience our hope, in our hope, our peace. We have peace in the world, though we have no peace with the world. Our troubles are ſeene without, our peace is felt within. Travellers write of a certaine Iland, they call *De Fierro,* where no freſh water is to be had: yet there is a certaine tree in it, which drops ſo abundantly, that it ſatisfies all men and cattell of the Countrey. Our exigents and indigence are great, but there is an inward peace of conſcience, that ſatisfies us all with the precious liquor of content. The Lord layes all that bluſtring wind, all the thunder and lightning of menaces, all the ſtormes and tempeſts of perſecution, with one ſweet and peacefull ſhowre of comfort. Thus though we have not yet *Pacem cœli,* that Peace of heaven; yet wee have *cœlum Pacis,* a heaven of peace, that is, aſſured remiſſion of ſinnes, and reconciliation to the God of peace. Satan, the World, Sinne, all fight againſt us; that warre is our peace. If the happineſſe of that place, as *Auguſtine* ſpeakes, be Peace in eternall life, and eternall life in peace; then have we ſome preſent entrance into it, for the *Peace of God that paſſeth all underſtanding,* and ſurpaſſeth all commending, doth *preſerve us.*

The laſt materiall is *Ioy in the* Holy Ghost; which ariſeth partly from the hope of future reward, and partly from the ſenſe of preſent comfort. For if there be ſuch ſorrow in the contrition of ſin, what is the joy in the remiſſion of ſin? *Rachel* wept for her children, *becauſe they were not:* we might have wept for our ſoules, becauſe they were in worſe caſe than if they had not beene: No wombe but a *Rebecca's,* feeles thoſe conflicts, *Pſalm.6.6. Every night waſh I my bed,* ſaith *David, with my teares:* We might have ſo waſhed our eternall beds. *Mary Magdalen* wept, as if ſhe powred forth water, not by drops, but by flouds; *Peter bitterly.* This Winter laſted not long, the Spring-Sunne ſhone out with beames of comfort. Now one dramme of their preſent joy, did out-value all the loads of their former ſorrow. Like men over-burdened, wee feele ſuch eaſe when the Croſſe of Chriſt takes all this weight from our ſhoulders. When ſin is remitted, nothing afflicts, *Iam.1.2. My brethren, count it all joy when ye fall into divers tentations.* What, joy in trouble? Will the world beleeve you, Saint *Iames?* They anſwer, take you ſuch joy, we will not meddle with it. Yes, he that preſcribed it, proved it; he found affliction turne to his profit; hee learned this benefit by good experience. As we ſay, *Quæ fuerunt laborioſa juventutis ſtudia, hac ſunt jucunda ſenectutis otia;* Humane learning is mens paines in their youth, their recreation in their age. So what was the greateſt ſorrow to the heart penitent, proves the greateſt joy to the heart pardoned. Who would not give the iron fetters of his thraldome, for the weight of gold in freedome? It is a falſe accuſation, that the Word of God brings with it ſullenneſſe and diſcontent: for *Pſal.19.8. The Statutes of the Lord rejoyce the heart.* It is the tidings of joy, of great joy, of ſuch joy, that the mountaines skip like Rammes, and the little hills like young ſheepe. So farre as this holy joy is entered into us, we have entered into the everlaſting Kingdome of Ieſus Chriſt.

Shall be miniſtred unto you.] I come to the third point; the Fitneſſe or preparation: we are not beholding to our ſelves for this *entrance,* it is *miniſtred to us. Vt nec bonum quod, ſic nec bonum per quod;* as neither the good which we would obtaine, so nor the good by which we doe obtaine, is our owne. The meanes is *miniſtred,* therefore it is called the *miniſtery* of the Word, the *miniſtration* of the Sacraments. The apprehenſion of this meanes is *miniſtred,* for it is *given to us to beleeve, Phil.1.29.* The object of this apprehenſion is *miniſtred; Eternall life is the gift of God through Ieſus Chriſt, Rom.6.23.*

Admire the mercy of God, which doth not onely prepare a kingdome for us, but alſo prepare us for that kingdome. In the world there is no mercy to a ſinner: it hath commonly beene the fault even of men entred into this kingdome, to ſhut the doore after them, and to keepe out others, *Luke* 13.14. The Ruler of the Synagogue could not endure, that the people ſhould be healed on the Sabbath day, *Matt.20.31.* When the blinde men cried to Chriſt; *O Lord, thou Sonne of David, have mercy on* *us : The multitudes rebuked them, becauſe they ſhould hold their peace.* This is a malicious and uncharitable ſinne, when men are paſſed over the deepe pit by a bridge, to plucke it up, and ſuffer none to follow them. Thou ſaieſt, ſuch a one is a refractary and diſſolute offender ; what then ? therefore ſhut the Church doore againſt him ? this is thy mercie, but Gods mercie is more ; to repentance he *miniſters* an entrance. Yes, ſaith the malevolent repiner ; he ſeemes to repent, but he is only humbled in hypocriſie : but what window haſt thou into his heart ? It is worſe in thee to be ſo criticall a cenſurer, than in him to be ſo hypocriticall a ſinner. The Lawyers ſay, *Semel malus, ſemper malus* : once bad, never good. The *Cathari* did uſe to excommunicate *for ever* : if a man were once revolted, never to be received : but this was but a Puritan tricke. Or if upon undeniable contrition, and humble ſubmiſſion, they admitted ſuch a one to their outward ſervice, yet they held him a reprobate : as the Gibeonites were permitted in the Tabernacle, but with diſgrace. The *Brutii* in Italie, for their revolting from the Romans to *Hanibal*, were upon their ſubmiſſion received again into the Roman protection, but might never be truſted for that tricke. *Paul* ſaies, 1 *Cor.6.9. Neither Idolaters, nor Adulterers, nor theeves, nor drunkards, nor extortioners, ſhall inherite the kingdome of God.* Yet was *Salomon* an Idolater, *Mary Magdalen* an adultereſſe, the malefactor on the Croſſe a theefe, *Zaccheus* an extortioner, *Noah* drunke : yet did all theſe enter into the kingdome of God. The Apoſtle addes, Verſe 11. *Such were yee* ; you were, but you are not : neither did they enter into heaven, Idolaters, or Adulterers, or Extortioners, but they became new creatures : they were *waſhed, ſanctified, juſtified,* in the Name of the LORD IESUS and by the Spirit of GOD. *Tu muta ſententiam tuam, Deus mutabit ſuam.* Doe thou turne from wickedneſſe to pietie, GOD will turne from Iudgement to mercie.

One of the Puritanes told *Conſtantine* the great, the ſtrictneſſe of their opinions ; to whom he anſwered, *Erige tibi ſcalam, cælumque aſcendito ſolus* : ſet up thy ſelfe a ladder and goe to heaven alone. The Iewes were ſuch abſolute malecontents, grudging the Gentiles any mercie. This envious fault is too common, and there is ſtill ſome of this Puritane bloud that runs in many mens veines. That man thinks hee loſes, what another gaines : it is not enough for him to have a place in heaven himſelfe ; but he muſt be Porter, or rather houſholder, to direct who ſhall come after him ; to let in whom he pleaſe, his friends and acquaintance only, *Act.* 13.45. When the Iewes ſaw that a great audience was at *Pauls* Sermon, *they were filled with envie,* and fell to contradiction and blaſphemie, *Luk* 15 28. When the elder brother heard the ſumptuous and joyfull entertainement of his loſt brother ; *hee was angry, and would not goe in.* So Rome thinkes that the Goſpells riſing, muſt needs be her falling. Therefore ſhe cannot endure like a ſiſter to communicate with us, but like a tyrant to excommunicate us. They thinke it is with them and us, as the Poets imagined it to be with *Caſtor* and *Pollux* ; when the one lived, the other dyed. Or as when the day comes, the night muſt end : or as two buckets in one well ; one dryeth while the other dippeth. Or as the Iewes might feare, when *Agrippa* built *Caſarea,* and removed all the ornaments of Iſrael thither ; that the flouriſhing of that Citie would be the drooping of Ieruſalem. Envie is ſicke, if her neighbour be well.

Matth.20.15.

But let this malicious heart heare Gods argument and eviction. *Is thine eye evill, becauſe I am good?* This was the Prophet *Ionah's* diſcontent. chap.4.1. When the Lord would not deſtroy them according to his threatning ; *It diſpleaſed Ionah exceedingly.* God meanes to ſpare *Niniveh, Ionah* would not have it ſo. God thought it beſt, the man is of another mind. Here is an oppoſition of two, but the match is very unequall. I am certainely perſwaded, that no man is like to gaine much by ſuch bargaines. The Potter is on the one ſide, and the pot-ſheard on the other. Fire, thunder, lightning, ſaies it ſhall be ſo. flaxe and tow ſaies, it ſhal not be ſo. Yet is weakeneſſe angry that he may not beare away the bucklers. Therefore he proceeds to argue the matter with God, Ver. 2. But as *Tully* ſaid of *Romulus* pretending a Law to kill his brother *Remus*; It was a fault by the leave of *Romulus*: ſo if *Ionas* pretend reaſon why God ſhould overthrow penitent ſinners, this was a fault by the leave of *Ionas*. The Diſciples were not free from this error, *Matth.*19.13. When they brought little children to Chriſt for his bleſſing; *the Diſciples rebuked them*. They that have part in the kingdome, grudge it to others. Onely Ieſus ſpoke for them: it is his goodneſſe to anſwer for that is not able to anſwer for it ſelfe. *Suffer them and forbid them not*: he doubles his charge, both affirmatively, *ſuffer them*: and negatively, *forbid them not*. As in the kings writte there is not onely a *Capias*, but a *Nullatenus omittas*. *Abundans cautela non nocet*. *Let them come unto me*: If I have given them a kingdome, will you not let them come to the King? Let this teach us to yeeld a joyfull conſent to Gods doings: we muſt not diſlike his will though it be to deſtroy: but when it is ſweetned with mercie, let us vehemently love it. When *Ioſhua* told *Moſes* of *Eldad* and *Medads* prophecying in the campe, *Numb.*11.28. *My Lord Moſes, forbid them*: he anſwers, *Enviest thou for my ſake? would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them*. When *Paul* was called to be an Apoſtle, thoſe *Pillars* envied not, but *gave him the right hands of fellowſhip*, *Gal.*2.9. They that went to heaven by the bloudy way of Martyrdome, prayed for others an eaſyer paſſage even their perſecuters and murderers had their prayers. As *Fulgentius* notes on *Stephen* and *Paul*; whether *Stephen* went before ſlaine by the ſtones of *Paul* thither *Paul* followed after helped by the prayers of *Stephen*. Let this comfort us in the mercies of our God; whoſoever grudgeth, whatſoever hindreth, the Lord doth *miniſter an entrance unto us*.

Abundantly. I come to the latitude or broadneſſe of this paſſage. Faith and a good conſcience finds an eaſy entrance to bleſſedneſſe. *Abundantly*, It is demanded then, how the word of God makes the paſſage ſo ſtraight, and ſo narrow, *Luk.* 13.24. *Strive to enter in at the ſtraite gate; for narrow is the way which leadeth unto life, and few there be that find it*. The anſwer is eaſy, the gate is not narrow in it ſelfe, but inreſpect of the unqualifiede nterers. It is too low for lofty and aſpiring ambition, too narrow for impoſtumated pride, too ſtrait for gowtie covetouſneſſe: but to faith it is broad. As it is *Specioſa* for the glorIouſneſſe, ſo *Spacioſa* for the eaſyneſſe: it is both a Beautifull gate, and a Bountifull gate. But this bountie is onely to the poore, *Luk.*1.53. *He filleth the hungry with good things, and the rich he hath ſent empty away*. Rich men ſcorne to be beggars, their dition admits no ſuch condition. This gate is open, not *Potentibus*, to mightie uſurpers; but *Petentibus*, to humble petitioners. *The Lord is rich in mercie: to all?* No, but *to all that call upon him faithfully*. And *apud eum copioſa redemptio* with him is plenteous redemption; it is all one, *abundant entrance*. But, *Matth.* 11.12. *The kingdome of heaven ſuffers violence*: true, but it loves that violence that it ſuffers: as GOD was well pleaſed to be overcome of *Iacob*. This violence doth not take away the facility of *entrance*, but rather notes the facultie of them that enter.

Matth.7.24.

It is true, that there are many oppoſitions, yet is there ſtill a ſufficient *entrance*. We may ſay of it, as Saint *Paul* ſpeakes of his occaſion of preaching the Goſpell, 1 *Cor.* 16.9. *Lata porta, ſed multi adverſarii: a great doore and effectuall is opened, but there are many adverſaries*. Saint *Paul* himſelfe was a little feared with the apprehenſion of this difficultie; when he prayed *thrice* againſt thoſe buffettings of Satan, 2 *Cor.* 12.9. But he was confirmed in the Lords anſwer; *My grace is ſufficient for thee*. Indeed *fleſh and bloud*, in the naturall corruption of it, *cannot enter the kingdome of God*, 1 *Cor.* 15.50. no more than a cable rope can be brought through a needles eye. While it is whole it cannot paſſe; but untwine it, and lay it threed by threed, and then you may eaſily draw it all through. If the worldling would untwiſt his riches by charitie, and the ſinner untwiſt his ſinnes by repentance, they may *abundantly enter*. There is an *Abundanter* that ſhuts many out; abundance of worldly riches, and luſts of covetouſneſſe: for, *Luk.* 12. 15. *Mans life conſiſteth not in this abundance*. And if not his naturall life, much leſſe doth his ſpirituall life, conſiſts in it. There is an *Abun-*

danter that lets many in, *Tit.3.6.* It is the grace of God *which is abundantly ſhed on us through Ieſus Chriſt.*

But our Apoſtle himſelfe makes it a difficult thing to be ſaved, 1 *Pet.* 4. 18. *If the righteous ſcarcely be ſaved,* &c. The Apoſtle doth not intend any difficultie in reſpect of Gods election; but in regard of our affliction; becauſe through a *fiery tryall,* and *through many tribulations we muſt enter into the kingdome of God, Act.* 14. 22, So *ſcarcely ſaved,* that by reaſon of their miſeries they ſeeme to the world not to be ſaved at all. *Through much tribulation, they muſt enter,* but howſoever they ſhall enter. This doth not hedge up the way, but enlarge it: *Stephen* ſaw great happineſſe by Chriſt in his peace, but under the ſtones he ſaw heaven it ſelfe open, *Heb.* 12. 6. God doth *receive,* not reject, the ſonne whom he doth *ſcourge. Dignus amore non eris, ſi dignus caſtigatione non cenſeris:* if God doe not think thee worthy of his rod, he will never thinke thee worthy of his Crowne. Doth any man find the way to bleſſedneſſe difficult? himſelfe is in fault. Doeſt thou complaine the gate is ſhut? No, but thou art not habited for *entrance.* None might come to *Ahaſuerus* court in ſackcloth, but they that come ſo are beſt welcome to God. It is ſaid of the vertuous wife, *Pr.* 31. 21. that all her houſhold are *cloathed in Duplicibus, in double garments.* All gods ſervants have double garments; a blacke mourning garment of penitence, and a white robe of Innocence. Either of theſe muſt be *veſtis Talaris,* downe to the heeles, even to the end of their life.

Auguſt.

If men be foule and impure, no marvell though there be ſtrait entrance; for there is no entrance, *Revel.* 21. 27. *Is no wiſe ſhall any uncleane thing enter into it.* But otherwiſe, *Invia virtutis nulli eſt via.* Art thou wrap'd in thy ſinnes, and ſaieſt the paſſage is narrow? It is *abundant,* but not to thee. Vnlode thy conſcience by repentance, and thoſe *everlaſting doores* ſhall give thee entrance *abundantly* to the *king of glory.* It may ſeeme hard at the firſt, becauſe there is weeping to part with beloved ſinnes; much adoe to keepe the eye from Sodome; but endevour, and thou ſhalt find it eaſier, and eaſier. *Capta vides ſerò Pergama, capta tamen, Revel.* 21. 25. *The gates of it ſhall not be ſhut by day:* by day, well; but yet they may be ſhut by night: neither, *for there ſhall be no night there.* The Prophet intreats God to *Spread the heavens as a Curtaine:* now he did ſpread them wide, when Publicans and harlots were converted, and did enter into the kingdome of heaven. I conclude.

This *abundant entrance* is given to us by Christ: our owne debts did make it narrow, his payment hath made it wide, *Phil. ver.* 10. As *Paul* pleaded to *Philemon* for *Oneſimus,* ſo Christ to his father for us. *I beſeech thee;* Christ mediates, intercedes for us. *For my Sonne,* ſaith *Paul;* for my children, ſaith Chriſt. *Whom I have begotten;* Christ hath begotten us againe of *water and the Spirit;* not only *In my bonds:* but in my bloud. *Which in time paſt was to thee unprofitable, but now profitable to thee and me.* So Christ; they were, O father, uſeleſſe and rebellious enemies, but now I have made them uſefull and profitable for thy glory. Verſe 12. *Whom I have ſent againe:* we were all runne-awayes from God and goodneſſe, Christ hath ſent us backe againe. *Thou therefore receive him, that is in mine owne bowels.* Receive them oh Father: ſhut them not out, but open thy everlaſting doores of mercie to entertaine them; and that ſo neere, as unto thine owne *bowels, Ioh.* 17. 21. *As thou art in me, and I in thee, ſo let them be one in us,* Verſe 16. *Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me.* I have made them a degree above ſervants, even friends, *Ioh.* 15. 15. *I call you not ſervants, but friends.* Yea, a degree above friends; *Brothers to me, Hebr.* 2. 11. *He is not aſhamed to call us, brethren; Beloved to me,* whom I bought with my owne bloud. Verſe 17. *If thou count me therefore a partner, receive him as my ſelfe.* As I of thy glory, ſo let them participate of our glory, *Ioh.* 17. 22. *The glory which thou gaveſt me, I have given them.* If thou count me a *partner,* that *thinke it no robbery to be equall with thy ſelfe;* receive them as my ſelfe; admit them to thy owne bleſſedneſſe. Ver. 18. *If he hath wronged thee, or oweth thee ought, put that on mine account:* ſo ſaith Christ, *Si quid debent, ego ſolvam*; whatſoever they are indebted to thy Iuſtice, I will pay it: put it on mine account, take my reckoning on the Croſſe for it. Verſe 19. *I Paul have written it with mine owne hand, I will repay it.* I Iesus have written it on the paper of the Croſſe, with the Inke of my bloud, the pen being a ſpeares point; I will pay all. And his payment was good, who had *Potentiam ad ſatispatiendum*, and *Iuſtitiam ad ſatisfaciendum*, power to ſuffer enough, and righteouſneſſe to ſatisfie enough. All this was to give us an *abundant entrance*: what ſhall we then doe, but as *David, Pſal.116.13. I will take the cup of ſalvation, and call upon the Name of the Lord.* Hath Chriſt made us way? let us then enter in, and bleſſe the Name of the Lord.

August.

Into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt. Some copies have read *Dei & domini, &c.* ſo the vulgar latine. *Idacius Clarus* againſt *Varimadus* the Arrian, from hence proves, *Idem eſſe Patris & Filii Imperium*, that the Sonne hath the ſame kingdome with the Father: and that in nothing he is unequall or inferior to him. *Ambroſe* ſo reads it, and from it demonſtrates againſt the Arians, *Unitatem Subſtantiæ æterni Filii cum Patre. For every kingdome divided againſt it ſelfe, is brought to deſolation, Matth.12.25.* If the kingdome of the Father, and of the Sonne, were divided, how could they ſtand? If any man ſhould diſtinguiſh a kingdome of Chriſt onely, and ſo conceive a difference betwixt Gods power and Chriſts; *Is tamen fatebitur*; yet that man ſhall confeſſe that Chriſt hath a *kingdome*, and that an *everlaſting* kingdome. But how can his kingdome be called *everlaſting*, when as it is ſaid, 1 *Cor.15.24.* that Chriſt *ſhall deliver up the kingdome to God the father?* and Ver.28. *the ſon alſo himſelfe ſhall be ſubject to him?* we muſt know that God did commit the government of the world to Chriſt, and therefore he is called by Divines, *Patris vicarius*: not that the father could be idle, but Chriſt was his *Conſellor*. Now this government given to Chriſts mediatorſhip ſhall end: his mediation and interceeding office ſhall ceaſe. He ſhall raigne no longer as the Son of man in the midſt of his enemies; but he ſhall raigne over them being vanquiſhed, as God. Through the ſubjection of his humane nature, the glory of his God-head ſhall more fully appeare, ſuch and the ſame it was before eternitie, neither ſhall this diminiſh, but rather encreaſe the glory of his humanitie; when we ſee it perſonally united to the ſonne of God for ever. Thus we are ſure that Chriſt hath himſelfe, and will give us, an *everlaſting kingdome*: for the love of God is from eternity in reſpect of our predeſtination, and unto eternitie in reſpect of our glorification.

In this Palace or court I conſider two things; the Royaltie of it, in that it is a *kingdome*: and the Perpetuitie of it, in that it is an *everlaſting* kingdome. Which give it two excellencies above all other Principalities. Firſt, in regard of the Majeſtie which it hath from the king, who is above all kings. *Non locus hominem, ſed homo locum*: the place makes not the man, but the man makes the place. Neither doth the kingdome honour Chriſt, but Chriſt honours the kingdome. Next, in reſpect of the Immutability; the honour of earthly Princes is often layed in the duſt, but this is an Eternall kingdome. The Royaltie of Chriſt is abſolute, undependant, univerſall, and everlaſting. *Luk.1.33. He ſhall raigne over the houſe of Iacob for ever, and of his kingdome there ſhall be no end.* The Angell aſſures the virgin that Chriſt ſhall have the *Throne of David*; *And* therein he ſhall raigne for ever, *And* of this kingdome is no end. This &, *And*, is not redundant, but expoſitory. Here be two termes that ſignifie an interminable thing; *For ever*, and *No end*: a double univerſalitie, of Place, and of Time. *Nullus terminus, ad Tempus*; it is *For ever*: *Nullus finis, ad locum*, it hath no limits, but extends over all; *No end*.

Now it is fit that he ſhould be ſo honoured, that was ſo humbled. Our ſins brought him exceeding low, let his owne righteouſneſſe exalt him exceeding high. *Miror Deum in utero, omnipotentem in cunabulis.* He that thundereth in the clouds was lying, perhaps crying, in the clouts. He had a kingdome even while he ſerved: and nd Pilate could not undoe, what he had ignorantly done; not alter his Title; *Ieſus of Nazareth king of the Iewes*, *Ioh.* 19.14. He ſaith unto the Iewes, *Behold your King.* They ſpake truth in their mockerie, *Mark.* 15.18. When they began to ſalute him, *Haile king of the Iewes.* If his kingdome had depended upon their lippes, it had ſoone periſhed with himſelfe. For now they gave him Palmes, and preſently Thorns: Once *Ecce Rex noſter*, behold our King: and againe, *Non habemus Regem niſi Cæſa- em*, *Ioh.* 19.15. *We have no king but Ceſar. Simeon*, told his mother, *Luk.* 2.34. This hild is *ſet* for the riſing and fall of many in Iſrael, ϰ εἰς σημεῖον ἀντιλεγόμενον; *and for a igne that ſhall be ſpoken againſt.* He ſhall be *ſet*: he was *ſet* for, *ſet* againſt, *ſet* at aught, but not *ſet* by. He was *ſet*, by intention for all, by occaſion againſt many, y apprehenſion for many, by permiſſion for a ſigne that ſhould be contradicted. But he that was a Lambe, is now a Lion: *Flos campi fit ferrea virga: qui lux radians, gnis conſumens*: that ſhining light is alſo a conſuming fire. He that was a ſervant, is king: not indeed of this world is his kingdome. *Ioh.* 18.36. *My kingdome is not f this world*: in it, not of it.

Here we may well conſider theſe points; the Supremacie of the king, the Securi- ie of the ſubjects, and the eternall felicitie of the kingdome.

For the former, by comparing earthly things with heavenly, we may obſerve he excellencie of that Regiment in which we ſtand: it is a kingdome; and the Dig- nity of the governour, he is an eternall king. *Unto the king eternall, immortall, inviſible, the onely wiſe God, be honour and glory for ever.* 1 Tim. 1.17. All inferiour kingdomes are derived from him, and ſubordinate to him. *Non eripit mortalia, qui regna dat cæleſtia*: he doth not take away temporall kingdomes, that gives an eternall kingdome. *He who is the bleſſed and only Potentate, the king of kings, and Lord of Lords*; 1 Tim. 6.15. is content to diſtribute ſome honour among certaine men. Of whom it is too preſumptuous to ſay, *Diviſum imperium cum Iove Cæſar habet*: but *Imperium ſummum ſub Iove Cæſar habet.* The Papiſts indeed more eſteeme *Monachum quàm Monarcham*: with them *Magus* is more than *Magnus*; the Prieſt is above the King, But there is no greater calling under heaven, than a King. *Rex omnibus major, Deo ſolo minor.* Tertul. The King is above all, onely under the Lord: he hath no Peere in his dominions. The power of a Maiſter over his ſervants, of a Parent over his children, of a Shepheard over his Lambes, of a Prince over his ſubjects, of a good man over himſelfe, all theſe concurre in a good King, all are eminent in our great King Iesus Christ. *Ioh* 10.34. *I have ſaid, yee are gods.* There is *Deus naturaliter*, a God by nature, the one only God himſelfe. *Dii opinativè*, gods in opinion, ſuch are Idols: *Dii participativè*, gods by participation, ſuch are kings. *Deus eſt immortalis Rex, Rex eſt mortalis deus*: God is an immortall king, the king is a mortall god. In Greeke βάσις ſignifies a foundation; λαὸς, People: hence comes βασιλεὺς, a King; the foundation of his people. But Christ hath made us all kings, *Revel.* 1.6. Spiritually, not civilly. *Rom.* 13.1. *Let every ſoule, be ſubject unto the higher powers.* Spirituall kings have a dominion over ſinne, temporall kings over them. Princes and other men are *Pares in eſſe naturali, impares in eſſe morali*: equall in regard of naturall being, unequall in regard of civill and morall being. The common golden coine, the golden Candleſticke, the golden Snuffers, the golden Chaines, and the golden Crowne; are all made out of one lumpe of the ſame Gold; yet is the golden Crowne more honoured than the reſt. The common coine is the People: the golden Candleſticke that beares the light, is the Miniſter: the golden Snuffers, to clenſe thoſe lights if they burne dimme and foule, are the ſubordinate Magiſtrate. The golden Chaines are the Nobles for ornament, the Senators for government. The laſt and beſt is the golden Crowne; this the King onely weares, and all the reſt are ſubject to it. One peece of gold is under another in value, all are under the Soveraigne, the golden Crowne. This world is the poſſeſſion of men, men the poſſeſſion of kings, kings the poſſeſſion of God. *Pſal.* 18.51. Great deliverances giveth he to *His King*: he is the Lords King. There is a double relation, betweene the Kings God, and Gods King.

All men are his by a common right, but kings by a ſpeciall prerogative; *Touch not Mine annointed.*

Thus by comparative and aſcending degrees, we come to percieve the greatneſſe of our Soveraigne, IESUS CHRIST. He made Kings on earth to have honour above all men, that himſelfe might have the honour above all Kings. Our neighbours of Rome cannot endure the Supremacie of Princes: the Pope is the man. Kings muſt be his vaſſalls, to hold his ſtirrop, to beare his canopie; to be expoſed, depoſed, diſpoſed at his will; if they be not compoſed to his will. All royaltie is confined to that Chaire, which the lateran Counſell calls, *Regale Pontificum Romanorum genus*; the Royall race of Romane Biſhops. His Titles are, *Christianæ reipublicæ Monarcha, Pontificæ omnipotentiæ aſſertor invictiſſimus.* But theſe Attributes that he would have, aſcribe that to him which he ſhould have, and prove him Antichriſt for his labour: whom *Paul* ſaies we ſhall know by this marke. *2 Theſ. 2. 4. that he exalteth himſelfe* ἐπὶ πᾶν τὸ λεγόμενον θεὸν, ἢ σέβασμα· *above all that is called God, or is worſhipped*; above all Auguſteitie. To manage outward affaires was ever *Ius regale*, the Kings right. *Salomon* the King depoſed *Abiathar* the Prieſt; would it not be ſtrange now if the Prieſt ſhould depoſe the King? *Optatus* againſt the *Donatiſts*; *Super Imperatorem non eſt niſi Deus, qui Imperatorem fecit*: above the King is none but God, who maks Kings. *Strabo* writes of a high Prieſt in *Pontus* that wore a Crowne, whoſe ſubjects were called *Hieroduli*; but he was a Pagan. The Romiſts will be Pagans, *Donatiſts*, *Anabaptiſts*; any thing, what you will, ſo they be no ſubjects. They that aſcribe ſo much to the Fathers, me thinkes ſhould give credite to Saint *Chryſoſtome.* Were he an Apoſtle, a Prophet, an Evangeliſt, a Biſhop, a Prieſt, a Monke? ſaith he. But ſay they, among all theſe he names not the Pope. Why, is the Pope no Prieſt, no Biſhop? well, let us heare him on; *Sive quiſquis tandem fuerit*, whether cardinall, or Pope; what cloth ſoever his coate bee made of; *the King is above him. Nicephorus* writes of a King that going in his Barge, his Crowne fell into the water: a bargeman leapt in after it, and taking it up, he put it on his head as he ſwamme till he recovered the Barge. The King gave him a talent for ſaving it, but cut of his head for wearing it. Our Seminaries have done more than reach at the Crowne to ſave it, for they have endevoured to ſteale it: and, if they were ſuffered, they would ſinke it, drowne it, deſtroy it. But ſaith CHRIST, *Give unto Ceſar* the things that are *Ceſars*, and to God the things that are Gods: Let *Ceſar* have his kingdome, and let CHRIST have his kingdome. We diſtinguiſh betweene the eternall GOD, and the temporall LORD: but we obey the temporall LORD, for his ſake that is the eternall God. And certainely he that refuſeth obedence to the temporall King, hath yet made no gracious entrance into the everla kingdome of Ieſus Chriſt.

Auguſt.

Thus by degrees of compariſon, and by ariſing from things inferiour to things higher; if a kingdome of ſubſtitution under Chriſt be ſo great, what is the eminence of Chriſts owne Supremacie? Kings are above other men, Chriſt is above all Kings, above all things. Now in the ſecond place let us conſider our owne ſafetie and ſecurity under him: We have a King to rule us; a King of Majeſty, a King of mercy. It is an happineſſe to have a King: as the people ſaid to *David*, *2 Sam 18. 3. Thou art worth ten thouſands of us*; and *thou art the light of Iſrael.* Any King is better than no King, Tyranny is better than Anarchie. *Iudg. 17. 6. In thoſe dayes there was no King in Iſrael, but every man did that which was right in his owne eyes..* In the reigne of a bad King, no man can doe the good he would; but under no King every man doth what evill he liſt. The Iſraelites would have a King: their very firſt was a tyrant; yet were they then in better caſe than when they had none. Chriſtians are ſafe, they have a King. It is a greater happineſſe, that they have a good King: an evill Prince is a plague to the people for their ſinnes; *Vt malos puniat malus*, that one evill man may puniſh another. *Rom. 13. 4. He is a revenger to execute wrath upon him that doth evill.* They hurt much by their unjuſt commands, but more by their bad examples. For the Common-wealth, like a fiſh, firſt rots at the head. It was the King of *Syria's* charge to his Captaines; *Fight neither againſt ſmall nor great, but only againſt the King of Iſrael. Scanderbeg* would aime at none but the Generall: he ſaid that he never knew body could move without a head. A Prince falls like a great tree, that quaſheth downe all the under-wood about it. Sometimes the people ſins, and the Prince ſmarts. God charged *Moſes* to *Take the heads of the people, and to hang them up before the Lord, Numb.*25.4. The hand ſteales, the throat drinkes, the head payes for it. Such was our King to us: we offended, he was plagued. *Eſay* 53.6 *We like ſheepe have gone aſtray, and the Lord hath laid on him the iniquitie of us all.* It is reported of a certaine King, who knowing that either himſelfe muſt periſh, or all his people; diſguiſed himſelfe like a meane ſouldier, entred the thickeſt troupes of the enemie, invited danger, and was entertained with death. So Chriſt our King, having the choice put to him, that either himſelfe muſt die, or the whole world periſh; diſguiſed himſelfe in the humble habite of mortall fleſh, for otherwiſe they would not have killed him. 1 *Cor.* 2. 8. *For if they had knowne it, they would not have crucified the Lord of glory*. Sometime the King ſins, and the people ſmarts: *Delirant reges, plectuntur Achivi*; *David* commits the ſinne in numbring the people, and the people are plagued. The head plots miſchiefe, the backe or necke payes for it. To a Common-wealth, the King is either the greateſt bleſſing, or the greateſt curſe: Therefore, *Minimum libere decet, cui plurimum licet*; a man ſhould not ſhew himſelfe in the confines and extremitie of his power: to can doe ill, and will not, is noble. But we are under ſuch a King, as can protect us from evill, and will ſupply us with good. Some doubt of his power: *Marke* 9. 22. *Si potueris*; *If thou canſt doe any thing, helpe us.* Others doubt of his will, *Matth.*8.2. *Si volueris*; *If thou wilt, thou canſt make me cleane.* But his power is infinite: *Pſal.*135.6 *Whatſoever the Lord pleaſed, that did he in heaven, in earth, in the ſeas, and in all deepe places.* He can doe, what he will doe, every where. All places there named, but Purgatory; perhaps hee can doe nothing there, but leaves all that worke for the Pope. His mercie is alſo infinite: it was but hyperbolicall of *Trajan*, it is true of Chriſt; *Citius deſinit vivere, quàm benefacere*; He can ſooner ceaſe to be, than to be good to his. It was nobly ſaid of *Auguſtus*; that when he had done no good to his ſubjects any day; *Hodie non regnavi*; I have not beene a King to day: there is no ſuch day paſſeth by our King, IESUS CHRIST.

Now laſtly, let us come more narrowly to examine the Felicitie of this Kingdome: *Cujus lex veritas, Rex Trinitas, modus æternitas* The Kingdome of heaven is taken divers wayes: ſometimes for the life of the Iuſt, under the ſimilitude of the marriage of men, and of the carriage of men. So *Matth.*22.2. *The kingdome of heaven is like unto a certaine King, that made a marriage for his ſonne:* The elect are the gueſts bidden to the wedding; *Matth.*25.1. *The kingdome of heaven is likened unto ten Virgins:* Not that onely Virgins ſhall enter the kingdome of heaven. For as *Paul* ſayes, *Gal.*6.15. *In Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* So, neither marriage is any thing, nor virginitie, but chaſtitie. *Chryſoſtome*, who was a great admirer of virginitie, could ſay; *Primus gradus caſtitatis eſt ſincera virginitas*; *ſecundus*, *fidele conjugium*. The firſt degree of chaſtity is ſpotleſſe virginitie; the next, faithfull wedlocke. Chriſt was conceived in virginity, and borne in marriage; to ſhew that *Cælibarus* is not onely *cælo beatus*; whether ſingle or married, if faithfull, they are admitted to this kingdome. Sometimes the kingdome of heaven is taken for the Church militant, mixed with good and bad, *Matth.*13.24. *The kingdome of heaven is like unto a field*, that had in it both wheat and tares, *verſ.*47. *The kingdome of heaven is likened to a net*, that gathered of every kinde. In a Kingdome there be divers ſubjects, ſome true, and ſome falſe: ſo in the Church, ſome be loyall, and others hypocrites. Therefore the courſe of Chriſt in his kingdome is ſuch, as good Magiſtrates ſhould take in Common-wealths; *Vt boni invitentur præmiis, ut mali dent pœnas*: to reward the good, and to puniſh the wicked. In this preſent ſtate, among men the beſt are regarded leaſt. *Iacob* is bound prentice, while prophane *Eſau* rides a hunting. But in the future eſtate, *Major ſerviet minori*; The greater ſhall ſerve the leſſe. Sometimes it is taken for Chriſt himſelfe: *Matth.18.23. The kingdome of heaven is likened to a certaine King. Regnum eſt ipſe Rex. Tuum eſt regnum; Thine is the Kingdome, the Power, and the Glory*: In reſpect of the kingly order whereby he governes it; *Mat.20.1. The kingdome of heaven is like unto a man*; for Chriſt *Quatenus homo*; as man, is alſo a King. In that ſtate hee ſhall Iudge, in which he ſtood before a Iudge: he bought that right and title in his manhood. Now can there be a ſweeter government, than under our Saviour, that purchaſed his ſubjects with his bloud? He was humbled, therefore, *Philip.2.9. God hath exalted him, and given him a Name which is above every name*. Laſtly, it is taken for the glory of Chriſt in heaven. Doſt thou love riches? ſeeke it where it can never be loſt. Doſt thou love honour? ſeeke it where no baſeneſſe is. Doſt thou love health? ſeeke it where no ſickneſſe is. Doſt thou love life? ſeeke it where no death is. *Bernard* deſcribes the glory of this Kingdome, from that allegory, *Revel.12.1. Corona duodecim Stellarum*; The *Crowne of twelve Starres*. Into this little ring let us bring the diſcourſe of that infinite glory.

1 Let the firſt Starre be; Memory without forgetfulneſſe: here we forget what we ſhould remember, and remember what we ſhould forget. We forget benefits, and remember injuries. There we ſhall have a perfect memory: *Gregory* ſtickes not to ſay; even of our very paſſed miſeries and faults: But how? We ſhall remember them, not with ſorrow to diſtract us, but with joy of deliverance to confirme us: it ſhall be our ſenſe, not our offence. When we remember how wretchedly we once lay, under the torment of ſuch a ſickneſſe, under the tyranny of ſuch a foe, and which was worſt, under the preſſure of ſuch a ſinne; and now finde our ſelves delivered and ſafe for ever; how unſpeakable will bee our joy? *Olim hæc meminiſſe juvabit*.

2 The ſecond Starre is, Reaſon without obſcurity, underſtanding without errour. *1 Cor.13.12. Now wee ſee thorow a glaſſe darkly, but then face to face: Now we know in part, but then we ſhall know even as we are knowne*. The miſt which ſin brought over this intellectuall light, ſhall be removed. *1 Cor.2.9. Eye hath not ſeene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*. As Saint *Auguſtine* ſayes, *Fide non capitur*, &c. Faith cannot containe it, nor hope compriſe it, nor charity comprehend it: it tranſcendeth the reach of all our thoughts. *Acquiri poteſt, æſtimari non poteſt*: it may be obtained, it never can be ſufficiently eſteemed.

3 The third Starre is; a perfect will of Good without perturbation. This is a maine difference betwixt Paradiſe and Heaven. There was *Poſſe non peccare*, a power not to ſinne: here is *Non poſſe peccare*, no power at all to ſinne. The regenerate man on earth hath a will not to offend, ſhall have there no will nor poſſibility to offend. Here he hath *deſiderium quietis*, a deſire of reſt; there *quietem deſiderii*, the reſt of deſire.

4 The fourth Starre is; the Clarity and Impaſſibilitie of the body. *Phil.1.21. Chriſt ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelfe*. This mutation is not by any propenſeneſſe of nature, but by the operation of Chriſt. This conſiſts in foure properties; in Claritie, in Subtiltie, in Impaſſibilitie, in Incorruption. For Claritie, *Dan.12.3. They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and as the Starres for ever*. Chriſt as the Sunne, it is enough for us to be as Starres. *1 Cor.15.41. There is one glory of the Sunne, another of the Moone, another glory of the Starres*. Chriſt the Sunne, gives glory to the Moone; the Moone, that is, the Church, hath a great glory: and the ſame glory is to every particular Starre. When Chriſt was transfigured, *His face did ſhine as the Sunne, and his rayment was white as the light*. Such glory ſhall our bodies have, as is able to lighten the darkeſt corners of hell. It is

Math.17.2.

ſowen in diſhonour, it is raiſed in glory. For ſubtilty and agility; *Secundum mobilitatem cogitationum noſtrarum*; It ſhall be made moveable according to the quickneſſe of our thoughts. As CHRISTS body being riſen, was ſuddenly out of one place into another. *Luke* 24.36. *As they ſpake, he ſtood in the midſt of them.* Chriſt ſayes, They ſhall be like the Angels, who are ſaid to have wings, in reſpect of their ſpeedie removall. 1 *Cor.*15.44. *There is a naturall body, and there is a ſpirituall body*: a ſpirituall body is as quicke as a Spirit it ſelfe. For impaſſibilitie; *Quamvis ſpiſſum & ſolidum, tamen impenetrabile*; Though it retaines ſoliditie, yet it remaines invulnerable. Every thing now vexeth it; a ſword, an ague, a thorne; then no violence can dint or daunt it. Though the body ſtood in the midſt of an armie, it could not be hurt. The violent, murderous, and maſſacring Cannon, which now makes a lane where it ſpits; cannot then wound our impenetrable breſts. Here our bodies have heavineſſe and weakneſſe, there lightneſſe and power. *It is ſowen in weakneſſe, it is raiſed in power*: ſo that it can powerfully move from place to place. It ſhall be ſtrong as a ſpirit, and one ſpirit is able to conquer many men. For Incorruptibleneſſe; the body is ſo corrupt now, that it is faine to have *Animam pro ſale*, the ſoule in ſtead of ſalt to preſerve it. Then it ſhall be cleare, and ſhine pure as the Sunne, which at that time ſhall alſo exceed it ſelfe in glory. This is the glory of the body, which is but the body of glory: beſides the ſoule of glory, which is the glory of the ſoule.

5 The fifth Starre is, the Renovation of all things, *Revel.*21.1. *I ſaw a new heaven, and a new earth.* Not that there is an abolition of the old, but an alteration of them from being old. *Manebunt vetera, non ut vetera*; The ſame things may remaine, but not in the ſame ſtate. Fire ſhall purge out the corruption, and all things ſhall be reſtored to their firſt majeſty; *Vbi nec fallit quiſquam, nec fallitur*; No man can deceive, or be deceived.

Proſper.

6 The ſixth Starre is, univerſall charity without envie. Every one ſhall be a King, and poſſeſſe a kingdome, yet ſhall there be no repining. *Non minuitur copia poſſeſſorum, nec fit anguſtior numeroſitate cohæredum, Aug.* Though it be imparted, it ſhall not be impaired: the number of heires ſhall not impeach the Inheritance. *Tanta multis, quanta paucis: tanta ſingulis, quanta omnibus*; That glory ſhall be to all, that is to ſome: every one ſhall have as much as any one. An earthly kingdome like the Zodiacke, admits but one Sun: in this all are Kings, and every one hath his crowne. 2 *Tim.* 4.8. *There is laid up for me a crowne; and not for me only, but for all thoſe that love the appearing of Ieſus Chriſt. Nobile perpetua caput amplectente corona. Revel.*4.4. *About the Throne were foure and twenty ſeats, and on the ſeats foure and twenty Elders, that had on their heads crownes of gold.* By which number is ſignified the whole Court of the Saints. On earth the ambition of a Crowne brookes no rivality: breach of faith to get kingdoms is held no ſin; but this ſhall never get the kingdome of heaven. A kingdome made *Abſalom* a Parricide in wil, *Abimelech* a Fratricide in deed; that he [a] murdered ſeventy perſons, his brethren, the ſons of *Ierubbaal*, upon one ſtone. This hath made ſome traytors to their deare friends, that would have died for them: to their deareſt friend that hath died for them: friends to their enemy, Satan, that will torment them: they are worthy of kingdomes that pay ſo deare for them. Here it is otherwiſe; different glory, perfect charity. *In my Fathers houſe there are many manſions.* Now ſaith *Gregory*, If there were no difference in degrees of glory, Chriſt would have ſpoke of *one* manſion, rather than of *many. They received every man a peny.* But he ſayes, *Many manſions*, becauſe there are diſtinct orders of Saints: and *One penny*, becauſe *Vnica cunctorum gloria*; there is but one and the ſame glory of them all. *In terra diſtinctio operum, in cœlo diſcretio dignitatum*; On earth there is a difference of works, in heaven there ſhall be a difference of honours. So much as one doth here excell another in grace, ſo much he ſhall there excell him in glory. But howſoever there be not to all the ſame dignity, there ſhal be the ſame felicity. There can be no repining at anothers more glorious clearnes, where ſhall reigne in all one moſt gratious dearnes.

[a] Iudg. 9.6.

Iohn 14 2.

Math.20.10.

7 The ſeventh Star is, the common and univerſall joy, an effect of the former:

where all love others in pureneſſe, all rejoyce in their happineſſe. Beſideſſe, the joy in our owne ſalvation, it ſhall be alſo unſpeakable in the ſalvation of others. Not only of wife, children, or former friends: for there all ſhall be equally deare and neere unto us. What abundance of joy is this? When *Quod in ſe quiſquam non acceperit, hic ſe accepiſſe in alio exultet*; It ſhall rejoyce a man to behold that meaſure in another, which he hath not in himſelfe.

Gregor.

8 The eight Starre, is a love of our ſelves, *Tantummodo propter Deum*; Only for Gods honour. The glory of God ſhall ſo ſwallow us up, that it cannot be ſo great for our owne ſalvation, as for his glory in our ſalvation. It is much on earth, if a man love God for his owne ſake; but in heaven he ſhall love himſelfe for Gods ſake. It ſhall raviſh him with delight, to ſee God honoured in himſelfe, whoſe Image hee ſhall then beare in perfection.

9 The ninth Star, is the Beatificall viſion of God, when there ſhall be no markes to keepe us from the Mount of the Lord, no bounds to ſeparate us from that border of glory. When it ſhall no more be ſaid, *Whoſoever toucheth the mount, ſhall ſurely die.* But the contrary; Whoſoever toucheth the mount, ſhal ſurely live. *The ſight was then ſo terrible, that Moſes ſaid, I exceedingly quake and feare.* This ſight ſhall be ſo comfortable, that every one ſhall ſay, I exceedingly rejoyce and love. We ſhall ſee the Deity ſo glorious; even the Lambe advanced in our fleſh to bee one Perſon with God. How we love to behold the majeſty of Princes, in all the ſtate, magnificence, and pompe of their Courts? But this heavenly viſion for one houre is worth a thouſand yeares ſpeculation of their glory. This is the Diamond of the Ring, the precious ſtone of the gate, the brighteſt Star of all, to behold the glorious preſence of God.

Exod. 19. 12.

Hebr. 12. 21.

10 The tenth Star is, the Fulneſſe of pleaſures. *Pſal. 16. 11. In thy preſence is the fulneſſe of joy, and at thy right hand there are pleaſures for evermore. Feſtivitas ſine tædio, tranquilitas ſine labe, ſerenitas ſine nube.* Corrupt fleſh reaſons; what is there to doe in heaven? The laſcivious thinkes there is no other heaven, but amongſt his faire Paragons: O poore and unbleſt underſtanding! what is a mortall piece of painted duſt, to thoſe glorious bodies out-ſhining the Sunne in his greateſt ſplendor? Theſe we ſhall there ſee, theſe love, admire, and rejoyce in for ever. There is not a thought can bring other than pleaſure. *Electos in futuro tria manent: Externa ſocietas, interna ſanctitas, æterna jucunditas, Bern.* Looke we outwardly, there is joy in the ſociety: looke we inwardly, there is joy in our owne felicity: look we forward, there is joy in the eternity. This is the chain of delights; *Certa ſecuritas, ſecura tranquilitas, tranquilla jucunditas, jucunda fœlicitas, fœlix æternitas*; There is a ſecure ſafeneſſe, a ſafe peacefulneſſe, a peacefull pleaſantneſſe, a pleaſant happineſſe, an happie everlaſtingneſſe.

Bernard.

Proſper.

11 The eleventh Star, is the continuall praiſing of God for his glory; *Bleſſing and glory, and thankſgiving and honour, power and might, be to our God for ever and ever.* This is *Perpetuum carmen*, an everlaſting ſong. *From new Moone to new Moone, and from one Sabbath to another, all ſhall worſhip the Lord.* We ſhall inceſſantly ſing to God in the Temple, which is God himſelfe the Temple. *I ſaw no temple in it: for the Lord God Almighty, and the Lambe, are the Temple of it.* There ſhall be no wearineſſe of this merrineſſe. How meanly ſoever we judge, and rarely practice this duty on earth; there is no joy or delight in heaven ſhall more content us.

Revel. 7. 12.

Eſay 66. 23.

Revel. 21. 22.

12 The laſt Starre of this Crowne, is the laſt paſſage of my Text; which is the eternity of all, it is an *Everlaſting kingdom.* The Monarchies of the Chaldeans, Perſians, Grecians, Romans, thoſe foure tyrannous beaſts. *Subverſa corruerunt*, are brought to nothing. *Verſ. 12. Their dominion was taken away*; but *verſ. 14. His dominion is an everlaſting dominion, which ſhall not paſſe away: and his kingdome that, which ſhall not be deſtroyed.* The Heathen rage, and the Kings oppoſe; but let them doe their worſt. *Yet have I ſet my king upon my holy hill of Sion. The gates of hel* (that is hel-power, for their gates had ſtrong fortifications: or hel-policy, for they held their councel in the gates) *ſhal not prevaile againſt this kingdome.* Ye ſhall not ſow, and others reape, ye ſhall not plant vineyards, and others drink the wine; this was promiſed as a bleſſing to Iſrael.

Dan. 7.

Pſal. 2.

But this Land of Promiſe is ſure, and abides for ever. Why doeſt thou feare or doubt, becauſe thou ſeeſt earthly kingdomes to periſh? *Ideo tibi cæleſte promiſſum eſt, ne cum terrenis perires.* Therefore is the kingdome of heaven promiſed to us, that we might not periſh with earthly kingdomes. This is the Crowne of twelve Starres, wherewith the God of mercy crowne all our heads in the everlaſting kingdome of Iesus Christ. *Auguſt.*

Verse 12. *Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though you know them, to bee eſtabliſhed in the preſent truth.*

I Acknowledge to your comfort, that you know and performe in ſome meaſure theſe commended duties; and have made a good progreſſe in them. Yet though you be confirmed, I will not ſo give you over, and leave you to your ſelves; for there is danger of relapſing, but will diligently ſolicite your memories, and incite your affections, to a more zealous obſervation of them. I doe not confirme you, as if you were wavering; but only admoniſh you, as being eſtabliſhed in the truth. The gravitie and weight of the buſineſſe requires it: in a matter of ſuch conſequence, admonitions are never ſuperfluous. *Abundans cautela non nocet*; Therefore let it not ſeeme tedious unto you.

This verſe is ſpent upon the Paſtor and the people: and therefore to be applied to the Preacher and the Pariſh. *I will not be negligent to remember you of theſe things*; there is the Miniſters duty. *You muſt know them, and be eſtabliſhed in the truth*; there is your duty. It is eaſily diſtinguiſhed into the Paſtors *Informing*, and the Peoples *Performing*: his Preaching, and their Practiſing: his Diligence, and their Obedience.

In the former we may note his
- Pietie; deſirous to bring them to the prementioned kingdome.
- Vigilancie; admitting no neglect of their ſoules; what diſcouragements ſoever affront him.
- Modeſtie; profeſſing, that he doth rather remember them, than teach them.
- Fidelity; he will doe it *Alwayes*, without wearineſſe of that may tend to their edification and comfort.
- Sinceritie; hee doth not incite them to vaine and unneceſſary things, but *Theſe things* that build them up to ſalvation.

In the other part, which is their Proficiencie, we have commended their
- Illumination; *They knew theſe things.*
- Confirmation; *They are eſtabliſhed in the truth.*

Wherefore, Διὸ, for this cauſe: this the firſt praiſe of his Diligence, the foundation wheron it is grounded; which is derived from the precedent verſe. Becauſe the foundation of eternall life is to be laid here, and in this life an entrance muſt be made to that everlaſting kingdome, or there will be no fruition hereafter: *Therefore* I will take all poſſible paines to prepare your ſoules for it. Now it is certaine, that the foundation of Eternity is to be laid in this life: the propoſition is proved by Saint *Paul*, *Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternall life.* The ſtate future followes the former; as the upper 1 Tim.6.19.

building followes the foundation. If we live ill, that is a bad foundation: if we live well, that is a good foundation. *Luke* 19.9. *This day is ſalvation come to this houſe. This day*, for it muſt come in the day of Grace, or it will not come in the day of Glory: now, or never. The penitent malefactor might ſay to Chriſt; *Hodie es mecum in Patibulo*; To day thou art with me on the Croſſe: and Chriſt ſayes to him, *Hodie eris mecum in Paradiſo*; To day thou ſhalt be with me in Paradiſe. If Chriſt firſt be with us below, then ſhall wee alſo be with Chriſt above. The Kingdome of God muſt firſt come into thy heart, before thy heart can come into the Kingdome of God. A wicked life doth (even on earth) make an entrance into that lower kingdome of darkneſſe. Interiour darkneſſe begins exteriour darkneſſe, inferiour darkneſſe. *Iohn* 3.18. *Hee that beleeveth not, is condemned alreadie. Act*.8.23. *Thou art now in the gall of bitterneſſe, and bond of iniquitie.* As God ſaid to *Abimelech, Gen.* 20.3. *Thou art but a dead man.* Sinne is the very threſhold of hell, and the Fewell of that unquenchable fire: her very *ſteps take hold on hell.* Miſ-livers, and miſ-beleevers; next them ſtands hell. So faithfull goodneſſe hath one foot already in heaven: therefore looke to thy life; for he muſt goe out of this world by the mortification of the fleſh, that ſhall come to heaven by the vivification of the Spirit. Such is Gods mercy to us; that we who have deſerved puniſhments externall on bodie, internall on conſcience, eternall on both; ſhould not onely ſcape theſe, but have in preſent a gracious entrance into bleſſedneſſe. But alas, we ſee our wretchedneſſe, we doe not ſee our bleſſedneſſe: we know that a picture but begun, is not of perfect beautie: let us tarry till God hath finiſhed his worke. [b] *We are now the Sonnes of God* in grace and peace, we ſhall be the ſonnes of God in glory.

Prov 5.5.

[b] 1 Iohn 3.2.

I will not be negligent.] οὐκ ἀμελήσω. This is the ſecond praiſe of his diligence: it is well furthered by his Sedulity. Negligence of good duties is in all men damnable, in a Miniſter execrable: in others robbery, in us Sacriledge. *Curſed is hee that doth the Lords buſineſſe negligently*, ſaith the Prophet. God was ſo carefull to avoid negligent Miniſters under the Law; that the Levites were to beare no office till five and twenty, and to ceaſe againe at fifty: not ſooner than the firſt age, *Propter imbecilitatem mentis*; For the diſability of their minde: not longer than the latter terme, *Propter infirmitatem corporis*; For the infirmitie of their bodie. There is not a Calling of a greater labour: *Qui temerè eligit, non intelligit*; He that raſhly chuſeth it, never underſtood it. If a man knew the weight of it, it would take away his ſtomacke. It brings a man from a quiet, to a laborious life: I have much adoe to looke to my own ſoule, how ſhall I look to the ſoules of others? It is indeed lawfull to ſue to be in the Miniſtery; as *Paul* ſayes, *If any man deſire the office, he deſireth a good worke*: it is then lawfull to deſire, therefore lawfull to expreſſe that deſire. But let him thinke of the Accouut: *To watch for ſoules, as one that muſt give account*. Some have obſerved upon CHRISTS calling of thoſe foure Apoſtles, in the 4. of *Matthew*; *Simon, Andrew, Iames, and Iohn.* That *Simon* ſignifies *Obedient*; *Andrew, Couragious*; *Iames, a Supplanter*: and *Iohn, the Grace of God.* And that a Miniſter of the Goſpell ſhould be accordingly qualified: he muſt be obedient as *Simon*, couragious as *Andrew*, and a ſupplanter of ſinne as *Iames*, and manifeſt the power of the grace of God as *Iohn.* There belong to him, Infuſion, Diffuſion, Effuſion, and power of Confuſion. Infuſion of knowledge, diffuſion of grace, effuſion of doctrine, confutation of error. Saint *Paul* was ſo diligent in this office, that he was called *The winged Husbandman*: one writes of him, that *Terra citius deficeret, quàm ſtudium prædicandi*: the earth might ſooner have wanted roome for him, than he neglected through the earth preaching. Now, too many make the Miniſterie, a matter of Policie to raiſe themſelves; and once gotten up, though no Biſhop ſuſpend them, they put themſelves to ſilence: ambition ſhuts up many lippes. They ſee and ſay, that a painful Teacher ſeldom comes to preferment. Therefore they wil only raiſe themſelves by ſilence. When *Ariſtodemus* bragged how great a fee he had got for ſpeaking: *Demoſthenes* anſwers; ſay nothing foole, I had more for holding my peace. Th

Auguſt.

1 Tim.3.1.

Hebr.13.17.

ſuch an one thinkes to ſpeed; and therefore his motto is, *Sibi & muſis*. But a good Miniſter is not negligent, either in his penne or tongue, his tongue is the penne of a ready writer, and his penne is the tongue of a ready ſpeaker. It is the negligent faſhion, *Diteſcere, pingueſcere, ſegneſcere* : to grow rich, to grow fat, to grow lazy. When the fiſh is caught, to caſt away the nette : to ſtarve the flocke, when they have ſhorne the fleece. But negligence can never befall him that is truely called of CHRIST.

To put you in remembrance :] this is the third praiſe of his diligence, to faſten it in their memories. We muſt often be ſtirred up; *Line* added to *line*, and *precept upon precept : here a little and there a little*. Some would have rare Sermons, and thoſe excellent ones: yet they can receive the doctrine but by drops, not by flouds. For whatſoever is received, is received according to the capacitie of the receiver. Others would have frequent Sermons though they be meaner. And this courſe is better, for we need continuall remembrancings. It is no hard matter to produce, *Eliphanti partum*, a yeares bird; to ſtudy up one rare Sermon in three moneths : ſuch Sermons are for Courts. The Emperour that gave ſilver to his ſouldiers, was taxed by others that gave gold: but he anſwered, I did it of purpoſe, that all might have ſome : for it is better all ſhould goe away with peeces of ſilver, than a few onely with peeces of gold. Indeed every miniſter is not a Preacher : all cannot ſay with *Paul*, 1 *Cor*. 1. 17. *I was not ſent to baptiſe, but to preach*. To the building of the Tabernacle there went not onely purple, but goates haire; yet are all *Remembrancers* of us in their places. We have many remembrances, God bleſſe us in the honeſt uſe of them. Other countries have larger bounds, goodlier buildings, ſtronger bulwarkes, richer ſoiles, onely England hath the beſt Pulpits. O that I could alſo adde, that England hath the beſt converſations! could I what ſtreete paſſe through, but ſome monſtrous and manifeſt ſin would give me the lie? We have many that heare the word all their daies: yet being queſtioned concerning their faith on their death beds, they anſwer as *Ahimaaz* to *David*, 2 *Sam*. 18. 29. *I ſaw a great tumult, but I knew not what it was :* ſo they would ſay; I heard a great noiſe, but I never knew what it meant. Some know the way twice on the Sunday to Church, yet hardly learne there to know the way to heaven. But to your dutie anon, firſt look we to performe our owne. For a Miniſter to neglect this office of *Remembrance*, is to make the divell beholding to him: the negligence of the Prieſt is the injurie of the people, *Hieron, Detrimentum pecoris, ignominia Paſtoris*. As the dammage of the flock, is the ſhame of the Shepheard. Now the Lord remember us to remember you, and remember you t oremember him; and forgive the forgetfulneſſe of us all.

Alwaies to remember you. This is the fourth praiſe of his diligence, which ſhewes it to bee well followed; wherein we noted his Fidelitie, in the aſſiduitie of his Preaching. Now this dutie cannot be performed by any Miniſter of the Goſpell, without a conſtant abiding among his owne. When we learne, that a preſident ſhould be Reſident. Some have their Poole lying in the Countrey, yet they are ſtill angling about the Court. But they anſwer it with the Proverbe; no fiſhing to the ſea, no ſervice to the King. Indeed the Apoſtles were Vbiquitaries, but Miniſters muſt be Reſidentiaries. Now there is a diſtinction of pariſhes and charges: therefore let every man *Take heed to that flocke, over which the holy Ghoſt hath ſet him*, *Act*. 20. 28. And *Paul* left *Titus* in *Crete, to ordaine elders to every Citie, Tit*. 1. 5. Reſidence is two-fold; Perſonall and Paſtorall. It is not ſo much the Perſonall, as the Paſtorall reſidence, that is required *Iure divino*. A Miniſter may be Paſtorally reſident, though not Perſonally; in watching over the peoples ſoules; and feeding them immediately by himſelfe ſo much as he can, and mediately by as good as himſelfe when he cannot. Another may be Perſonally reſident, yet not Paſtorally; when he is amongſt them, and doth not diligently preach unto them. There may be a juſt non-reſidence, when the Church hath imployed a man about publike buſyneſſe. Yea, it may be alſo juſt, when it is neceſſary; *Pro vita & viatico*; for the recoverie of health, or needfull maintenance, to keep himſelfe from hunger and unrelieved penurie: nature it ſelfe allowes it. Herein every mans owne conſcience is his beſt direction. But they that preach altogether by an Atturney, are like to be ſaved altogether by an Atturney. As they wholy feed the flocke *Per vicarios*, by their deputies: ſo ſhall they goe to heaven *Per vicarios*, by their deputies. Some cannot endure to be reſident in any place: but he that loves to be a runnagate, not ſeldome proves a runnagate: the wandring ſtarre is ſwoop'd downe by the dragons taile, not fixed by the hand of CHRIST, *Alwayes*. The buſineſſe of a Miniſter is like the Husband-mans, and that is compared to a ring, becauſe it is endleſſe. *Eſa.* 62. 6. *I have ſet watchmen, which ſhall never hold their peace day nor night: yee tha make mention of the Lord, keepe not ſilence:* for Ieruſalems ſake we have no reſt. *Paul* adjures *Timothie* to preach *opportunè, importunè: ut obſecret, increpet*, 2 *Tim.* 4, 2. in ſeaſon, out of ſeaſon, to reprove, rebuke, exhort, with all long ſuffering. We read *Matth.* 13. 25. that *while men ſlept, the enemie came and ſowed tares.* Let the Preachers but ſleepe a little, how quickely will Satan caſt in the ſeed of errors! Let *Moſes* be non-reſident forty dayes, though he went to fetch the Law; yet in this while Iſrael hath calved an Idol. There is nothing more eaſy than to decline, if Chriſt ſet not watch-men over us, to *put us alwayes in remembrance.*

Of theſe things.] περὶ τȣ́των. This is the laſt praiſe of his diligence; whereby he hath fitted, directed, and applied it to matter of the beſt conſequence. Herein we obſerved his Syncerity; *Theſe things*, that is, ſuch as may ſave your ſoules. He aimes at nothing, but that concernes their ſalvation. The Miniſter muſt not labour *Pro ſtolida aurâ, nec pro ſolido auro*; neither for praiſe nor for purſe, but for conſcience. *Oportet eſſe Piſcatorem, non decimarum, ſed animarum:* he muſt fiſh for ſoules, not for riches. Some fiſh without nettes, ſome with broken nettes, ſome with whole ones but not cleane, ſome have nets, whole, and cleane, but caſt them not: others have nets but not cleane, and doe caſt them, but not on the right ſide; They like well to fiſh, but only where they are ſure with *Peter*, to draw up a fiſh with ſilver in the mouth. Theſe are farre ſhort of Saint *Peters* Integrity: they mind many things, but not *Theſe things*. There are three things in the Miniſtery; Worke, Reward, and Honour: the good Miniſter embraceth the firſt, minds not the other, onely refuſeth them not if they come. To deſire it for the Honors ſake, or for the wages ſake, is not good. There is *Deſiderium boni*, and *Deſiderium bonum:* a deſire of good, and a good deſire. The thing may be good, yet is ill to deſire it, if it be not fit for us, or we not fit to deſire it. *Simon Magus* had a deſire of good, but not a good deſire; when he offered coine for the Holy Ghoſt. His intention damned his petition: which was to give money for it, that he might get money by it. *Appetere ut præſis, malum eſt: appetere ut proſis, bonum eſt.* To deſire this office that we may be honoured in it, is corrupt: to deſire it that wee may doe good by it, is honeſt, *Bernard. Quoties præeſſe deſidero, Domino præire cupio.* So often as we ſeeke glory and greatneſſe in the miniſterie, we both miſtake the office, for to be a miniſter is to ſerve; and we ſtrive to be better than CHRIST, for he ſerved. *Indicitur miniſtratio, interdicitur dominatio.* We are commanded to ſerve, we are forbidden to dominere.

Bern.

Indeed there are too many that ſeeke *Opes* not *Opus:* not *Officium* but *Beneficium*; rather the Church-goods, than the Churches good. But let us aime at Gods glory, not our owne praiſe: let none of his honour cleave to our earthen fingers. Though ſpirituall fiſhers catch many ſoules, yet they muſt not aſcribe it to themſelves. This were, as the Prophet ſpeakes, *Hab.* 1. 16. *To doe ſacrifice to their net.* Let us only mind *Theſe things:* an honeſt heart is required in all men, eſpecially in a Miniſter. When the Apoſtles were to chuſe a twelfth into *Iuda's* roome, from which hee had fallen by trecherous apoſtacie; they put it to God, *Quia novit corda*, becauſe hee knew the hearts of men. *Act.* 1. 24 *Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe thou haſt choſen.* They ſpake not of underſtanding nor memorie, nor learning nor eloquence: but inſiſted only on the heart. Indeed the principall in Miniſter is an honeſt heart. A good wit for invention, doth well: a good Iudgement for diſpoſition, well: a good memorie, a gracefull pronuntiation, a comely preſence, all doe well: but the chiefe of al is a good heart. Diligence and painfulneſſe, and patience are good; but it is the ſincereneſſe of heart that commends the reſt. *Theſe things!* I could be *negligent*, and not *remember* you: or remember you, and not *Alwaies?* or remember you alwaies, but not of *Theſe things:* but this is the perfection of his holy diligence; ἀεὶ τέτων, to remember you alwaies of *Theſe things. Phil.4.8.* Whatſoever is *true*, or *honeſt*, or *juſt*, or *pure*, &c. let us all be diligent about theſe things. *Luk. 2.8. The ſhepheards were a biding in the field, keeping watch over their flocke by night.* As CHRIST at his firſt comming found the ſhepheards tending their flockes: ſo the ſpirit of God guide us, that we the Shepheards may be found well leading, and you the Flocke well following, at the ſecond comming of Ieſus Chriſt.

Though you know them, and be eſtabliſhed in the preſent truth.]

The Apoſtle takes it as granted, that they underſtood theſe things already, and were conſtant in the aſſurance of the truth of them. A happy progreſſe! Oh that we could ſay ſo to our auditories: and as *Paul, Rom.7.1. Scientibus legem loquor, I ſpeak to them that know the Law.* But *Neſcitis? know you not?* is a word often uſed by Saint *Paul. Rom.6.3.* and in many other places; *know you not?* Is it poſſible that you have heard ſo much, and ſtill remaine ignorant? Well, ſuppoſe you know; but are yee *eſtabliſhed* in your hearts? If yes; Oh you are worthy to be commended, I will not withhold your juſt praiſe and acknowledgement. 1 *Cor.*11.2. *Now I praiſe you brethren.* Other grounds have received ſhowres, and conceived thornes, *whoſe end is to be burned. Hebr.6.9. But we are perſwaded better things of you, ſuch as accompany ſalvation.* Faine would we be ſo perſwaded of you alſo: but I feare then, our perſwaſion were better than our experience. 1 *Cor.*15.34. *For ſome have not the knowledge of God; I ſpeake this to our ſhame.* It were to our ſhame indeed, if we did not know God. As in countries where be the greateſt plentie of fruites, they have the ſhorteſt lives; they doe ſo ſurfet on their abundance. So we have the greateſt plentie of ſpirituall food, but we turne the fulneſſe into loathing and contempt. We have the beſt Pulpits, but I cannot ſay we have the beſt lives. The Indians were the moſt beggarly and naked people, amongſt whom was all the gold: ſo in the midſt of Gods mercies, and the riches of grace; we are the moſt poore, naked, and miſerable in our converſations. Which being true, our commendation muſt be turned into Commination: Our, *In this we praiſe you;* into, *In this we praiſe you not,* 1 *Cor.* 11.17. *In this that I declare unto you, I praiſe you not.* But if your mind be eſtabliſhed in underſtanding, your heart in affecting, your life in obeying, bleſſed are you; your Miniſter ſhall praiſe you, the Church your mother will praiſe you, the Angels praiſe you, yea you ſhall be praiſed of CHRIST himſelfe.

1 Cor.3.16.
5.6.
6.16.

I come to the concluſion: this conceſſion makes way for a further impoſition. *Though you know* theſe things, and *be eſtabliſhed,* yet you muſt admit a further confirming. So *Paul* inſinuates to the Romans, Chap. 15. Ver.14. *I my ſelfe am perſwaded of you, that yee alſo are full of goodneſſe, filled with all knowledge, able to admoniſh one another.* Well, be it granted, Ver.15. *Neverthelеſſe I have written the more boldly to you, as putting you in mind. Benè etiam currentibus addenda ſunt calcaria:* no man runs ſo faſt, but he may need ſome ſpurring. *Quamvis Sceva ſatis per te tibi conſulis, & ſcis; Diſce docendus adhuc.* There is ſtill ſomething, that he would teach, and they ſhould learne. So *Ambroſ. Per hanc laudem provocat ad meliora:* by praiſing the goodneſſe they have, he provokes them to a greater degree and meaſure of it. *Laudatáque virtus Creſcit, & immenſum gloria calcar habet;* ſaith the Poet. Vertue thrives by commendation, and glory is a ſpur to doe well.

Acer & ad palmæ per ſe curſurus honores,
Si tamen horteris, fortior ibit equus.

The horſe that would run well of his owne metall, doth yet mend his pace by the riders encouragement. The Apoſtles commendation is not to quiet them in the conceit of their owne ſufficiencie, but to incite them to a further degree of ſanctitie. The ceſſation of remembrancing may eaſily lapſe us to forgetfulneſſe. *Thomas* got ſuch incredulitie by a little abſence, that he was hardly brought to beleeve an evidence. *Auguſt.* Albeit his ſpeech was *Dubitantis, non negantis*, the voice of one that doubted, not of one that denyed: yet we ſee when illumination is but a little dusked, how good men fal into blind errors. The Italians have a proverbe; It is good to be born wiſe, or born twice. Surely we are firſt borne, in reſpect of heavenly wiſdome, fooles: therefore we had need of a ſecond birth: borne once to come into the world, and then borne againe to overcome the world. This is not done without continuall warring, and not that without continuall encouraging. We vowed in our Baptiſme, not only to be CHRISTS ſouldiers, and to fight manfully; but ſo to fight perpetually, and to continue this warre *unto our lives end*. *Aut ſors, aut mors.* When *Agamemnon* ſaid; *victor timere quid poteſt?* What can a conqueror feare? *Caſſandra* anſwered, *Quod non timet*; That he doth feare. If the Miniſter doe not ring continually this alarme bell, you will forget to fight. Though you be *eſtabliſhed*, you muſt thinke there will be ſome offering to ſhake you. Therefore a Chriſtians reſolution ſhould be like king *Alfreds*:

Si modo victor eras, ad craſtina bella pavebas.
Si modo victus eras, ad craſtina bella parabas.

If we conquer to day, let us feare the skirmiſh to morrow: if we be overcome to day, let us hope to get the victory to morow. When you have fought the maine battell, gotten the conqueſt, and are crowned with that triumphant wreath in heaven; as you bleſſe God for many things; ſo you will bleſſe him for this, that he gave you a good *Remembrancer* upon earth; ſuch a Preacher as did alwaies ſet you forward to your eternall reſt. The Lord faile not us and ours of ſuch *Remembrancers*, till we all meete together in that high and everlaſting glory.

VERSE 13. *Yea, I thinke it meet, as long as I am in this tabernacle, to ſtirre you up, by putting you in remembrance.*

THe Apoſtle had formerly profeſſed a good reſolution; faithfully to ſow in their hearts the ſeed of life. Now leſt any man ſhould thinke his carefulneſſe a meritorious or ſupererogative worke, himſelfe confeſſeth it to be no more than juſt. *Iuſtum eſſe arbitror*, it is but the payment of a due debt. And this not due for a while, but during life; *So long as I am in this tabernacle*. But it is granted, that they know the truth, and live in the faith; yet they may be a-ſleepe; I will therefore *ſtirre them up*, for living men may ſleepe. But what, is there a new leſſon to bee given them? No, that I need not, but even rubbe over the old, *by putting them in remembrance*. Here he ſeemes to backe his diligence by certaine arguments; they are foure in number, and forcible in nature; derived

the

Equitate vocationis; I thinke it meet.
Opportunitate Temporis; As long as I keepe this tabernacle.
Ab *Securitate Hominis*; To ſtirre you up.
Neceſſitate Monitionis; By putting you in remembrance.

The conſideration of his owne office and calling moves him to it: it is a *meet* and uſt thing for him to obſerve it, and the neglect were to do a manifeſt injurie to God, o his Church, and to his owne conſcience. Secondly, the opportunity of the time moves him; for this life is but a *Tabernacle*, and will not ſtand long; and therefore he reſolves to apprehend occaſion as it is offered, and to thruſt in his ſickle while the harveſt laſts. Thirdly, the Security and dulneſſe of men moves him; who re naturally ſo averſe and ſtupid, that they had need be ſtirred up, rowſed from their lothfull couch, and by all inſtigations be ſet forward to religion. Laſtly, it is the ſe of his office, and due exerciſe of his calling, alwaies to put them in mind of heir laſt reckoning: and he cannot anſwer the neglect of it to the Iuſtice of God, who hath ſet him over them for that purpoſe,

I thinke it meet.] This is the firſt argument or motive: the nature of his office binds him to it *Æquum eſt agere, quod Perſonam & conditionem deceat*: but this is impoſed upon us, by him that ſent us; therfore it is moſt unjuſt to with-hold it, *Eſa.* 62.6. *Yee that are the Lords remembrancers, be not ſilent.* The precept is negative in ſound, affirmative in ſenſe. For this [*Not*] excluding the privation of ſpeech, anſwereth after a ſort to an *Infinitans*: in logicke admitting any thing rather than ſilence. *Be not ſilent*, is not onely, *Speake*; but implies a continuall ſpeech: for when a man ceaſeth to ſpeake, he is ſilent. 2 *Tim.* 4. 2. *Be inſtant in ſeaſon, and out of ſeaſon.* Not that *Timothie* ſhould breake through the rules of diſcretion, to preach at all times in themſelves unſeaſonable. For there is a time to keepe ſilence. *Eccl.* 3. 7. *There is a time to ſpeake, and a time to keepe ſilence.* But *opportunè volentibus, importunè nolentibus*: *in ſeaſon*, to them that will heare: *out of ſeaſon*, to them that will not heare. *Bee not ſilent*, hold your peace: hold the truth, hold your faith, hold your profeſſion, hold your zeale, hold your innocencie; hold not your peace. *Tenuiſſe ſilentia clerum*; Oh it is the baſeſt Tenure any Miniſter can hold his living by.

But it may be objected, that it is wiſedome to be ſilent. Many have ſurfeted by eating, none by forbearing: many have ſinned by ſpeaking, no man by holding his peace. God ſhall judge many a one *Ex ore ſuo*, out of his owne mouth. And, *Iam.* 3.2. *If any man offend not in word, the ſame is a perfect man.* Now he that ſaies nothing, offends not in word. But we take not ſilence in a metaphyſicall conſideration; as a meere privation. *Non entis nullæ ſunt operationes*: that which hath no being, hath no working: and he that ſaies nothing, ſaies no harme. But we take it in a legall conſideration; as a curſed omiſſion; or neglect of that ſhould have beene performed. As he that is bound to worke, ſhall give an account of his idleneſſe: ſo he that is bound to ſpeake, ſhall anſwer for his ſilence. As the darkeneſſe in Ægypt, was a darkneſſe that might be felt: ſo ſilence in a Preacher, is a ſilence that will be felt: it ſhall ſmart to the quicke. There are graces Perſonall, and graces Miniſteriall. Perſonall graces are eſſentiall to a Chriſtian, accidentall to a Miniſter; as Faith, Hope, Charitie, Temperance, and the like. And theſe ſerve eſpecially for the good of the receiver, the perſon in whom they dwell: in a ſecond degree for the good of others. But Graces miniſteriall; as Preaching, exhorting, comforting, diſcerning of errors; confuting them, &c. reſpect him that hath them in the laſt place and principally tend to others benefit. 1 *Corinthians* 12. 7. *The manifeſtation of the ſpirit, is given to every man to profit withall.* If wee hold our peace, we firſt wrap our ſelves in a criminall miſchiefe: becauſe ſilence directly croſſeth our vocation. A ſilent Preacher implies as harſh a contradiction; as a darke light, a dumbe cryer. Next in a Penall miſchiefe: and that either of the greateſt privation or loſſe in this life; the tabe and conſumption of our graces and gifts. *Zach.* 11.17. *The*

*Idol ſhepheard that leaveth the flocke, ſhall have his arme cleane dried up, and his right ey utterly darkned. Matth.25.28.Take the talent from him.*Or of the moſt grievous poſition of paine, and vexation of ſenſe for ever; the bloud of the loſt being required at their hands, ſo long as there is a ſeat of Iuſtice in heaven. Therefore ſaith *Paul*; *væ mihi, ſi non evangelizavero*; Woe unto me if I preach not the Goſpell. The Miniſters ſilence doth encourage the peoples going to hell, *Lam.2.14. Thy Prophets have ſeene for thee falſe burdens, and cauſes of baniſhment: but they have not diſcovered thy iniquity, to turne away thy captivity.*It is a maxime in the civill Law; *Qui non improbat, probat: Conſentit, qui tacet*; he doth allow that doth not diſallow; and he that Numb.30.4. holds his peace, gives his conſent. There is a caſe. The father that heares his daughters vow, wherewith ſhe binds her ſoule, and holds his peace; conſents that it ſhal ſtand. A mute indeed is no vowell, but a mute among vowells cannot avoid the office of a Prov.29 18. conſonant. Certainly a diſable Miniſter is a grievous plague to the people. *Where* Gregor. *is no viſion, the people periſh. Tot homines quotidiè occidimus, quos ad mortem ire tacentes videmus.* We kill daily ſo many men, as we ſee going to deſtruction, and ſay nothing to. *Act.20.20. Paul* proteſted that he had *kept backe nothing which was profitable* to the Church: and from hence inferreth, Ver.26. that he was *Pure from the bloud of all men. Mundus ergo a ſanguine eorum non fuiſſet, ſi eis Dei conſilium annuntiare noluiſſet, Gregor.* He could not therefore have beene *pure from their bloud, if* he had not diligently taught them the Goſpell. So, Verſe 27. himſelfe gives the reaſon of this *Pureneſſe*; *Becauſe I have not ſhunned to declare unto you all the counſell of God. Ezeck.3.18.* The unwarned ſinner ſhall die in his iniquity; *but his bloud will I require at thine hand.* So that to be guiltie of ſilence, is to be guilty of murder. Lord, we cannot ſpeake ſo well as we ſhould; yet alwaies give us grace to ſpeake ſo well as we can.

So long as I am in this tabernacle.] This is his ſecond argument or motive; the opportunity of the time urgeth him. I cannot riſe from the dead to admoniſh, therefore I will doe it in the time of life, which is the due and afforded ſeaſon. There is no preaching in the grave, therefore *Quamdiu ſum in hoc tabernaculo.* Here obſerve three things.

Firſt, every thing hath the time to be done. *Ioh.4.23. Hora eſt nunc*; *The houre commeth and now is, Pſal.1.3.* The tree planted by the rivers of water, brings forth his fruite *Tempore ſuo, in his ſeaſon, Eccl.7.17.* Be not overmuch wicked; why ſhouldeſt thou die *Tempore non tuo, before thy time, 2 Theſ.2.6.* Antichriſt ſhall be revealed, *Tempore ſuo, in his time, Ioh.2.4. Nondum venit hora mea*; *my houre is not yet come*; I muſt doe my workes, *Tempore meo,* in my owne time. *Gal.6.9. In due time we ſhall reape.* If this be neglected, the Angell ſweares, *There ſhall be no more time, Rev.10.6.* Few men doe marke what time is more than your Vſurers: they marry Time and Mony together, and ſo breed an everlaſting generation of Intereſts.

Secondly, that therefore every man muſt doe good in his time. *Gal.6.10. While we have time let us doe good to all men.* Let us heare the great Shepheard and Biſhop of our ſoules. *Ioh.9.4. I muſt worke the workes of him that ſent me, while it is day: the night commeth, when no man can worke. Opportunitate nihil fælicius, amitti nihil facilius.* Occaſion is happily taken, eaſily loſt. While a Miniſter is in his *tabernacle,* let him preach: he is now a moveable, hereafter he ſhall be fixed. There ſhall be no Sermons in heaven, for there all are full of grace: there ſhall be none in hell, for there all are paſt grace: therfore ἐφ᾽ ὅσον, *So long as I am in this tabernacle* I will preach. *Pſal.88.10. Shall thy loving kindneſſe be declared in the grave? or thy faithfulneſſe in deſtruction? Shall thy wonders be knowne in the darke? and thy righteouſneſſe in the land of forgetfulneſſe?* But if there be no preaching in hell, how then is it ſaid. 1 *Pet.3.19.* that CHRIST *went and preached to the ſpirits in priſon?* I anſwer; there is no nuntiation of the Goſpell; howſoever there may be a proclamation of judgement, and a declaration of CHRISTS power; a publiſhing of what the reprobates have loſt by not beleeving on him. *Auguſtine* objects; if there be any preaching in hell, what needed ſo much regard to it upon earth? Preaching on earth is to beget repenance: if there could be any in hell, it were but to encreaſe vengeance. Therefore emember thy *Quamdiu:* preach while thou mayeſt, leſt God ſtoppe thy mouth efore thou wouldeſt. Tremble at that fearefull Iudgement, *Revel.16.10. They nawed their tongues for paine.* Their tongues were once tyed up with gaines, there hey ſhall be looſened with paines. Flattery made them (like that ſhameleſſe Syophant, that licked up the Emperours ſpittle) to licke the ſores and vices of their aintainers, therefore they ſhall *lambere flammas*, licke thoſe unquenchable flames.

Thirdly, obſerve, that the Apoſtle compares his life to a *Tabernacle*; a little hed or tilth, wherein the immortall ſoule dwels. The metaphore is taken from ouldiers, Pilgrims, and Shepheards: who for the better expedition of their affaires, re ſaid to have *Sedes non fixas*, moveable ſeats. We are Souldiers, and muſt dwell n tents, till we have got the victory. We are travellers, and muſt ſleepe in Pavilons, till we come to our Citie. We are ſhepheards, and muſt lodge in the fields, n the folds, to looke to our flockes: till *the drought conſume us in the day, and the oſt by night; and our ſleepe depart from our eyes, Gen. 31.40.* This teacheth us the raileneſſe of our life; which is ſtill moveable from one part of the earth to another, ll it be removed to heaven, there it ſhall abide immoveable for ever. *Nihil firmum fra firmamentum:* There is nothing firme under the firmament: but above there is *mmobile regnum*; *A kingdome which cannot be moved, Hebr. 12.28.* Why art thou roud, O man, that conſidereſt thy ſelfe? *Cujus conceptus culpa, naſci miſeria, vivere ena, mori anguſtia*; Whoſe conception was ſinne, birth a miſery, life a puniſhment, nd death a torment. The ſoule indeed that dwels in this *Tabernacle*, is an immorll gueſt: *Dei inſpiratione condita, ſimilitudine inſignita, cruore redempta, fide decorata, iritu adoptata*; Created by Gods hand, formed to his likeneſſe, redeemed with his loud, beautified with his grace, and adopted by his Spirit. She requires not ſoft odging, and curious food of thee; but thy bodies obedience to her, that ſhe may give bedience to Chriſt: that ſhe be not forced to ſerve, which ſhould rule: *Dominam cillari, ancillam dominari*; For the ſervant to rule, and the miſtreſſe to ſerve, is a preoſterous overture.

Men live without conſidering themſelves; *Vnde, ubi, quomodo, quo*; whence ey came, where they are, how they doe, whither they goe: that all theſe Matheaticall lines have earth for their center. Whence came we? from the earth. Where re we? upon the earth. How live we? unworthy of the earth, or any bleſſing in it. Whither goe we? to the earth: *Terram terra tegat*; Earth to earth. We are compod of foure Elements, and they ſtrive in us for the maſtery; but the lower gets the etter, and there is no reſt till Earth have the predominance. Yet wicked men live, if there was no earth to devoure their bodies, nor gulfe lower than earth to ſwalow their ſoules. Mans life is a ſparke, a breath, a ſmoake: a ſparke in the heart, a reath in the mouth, a ſmoake in the noſtrills. A drop of water will quench that parke, a little haire can choake that breath, a little aire take away that ſmoake. Look thy wayes, thou liveſt in a *Tabernacle*, quickly diſſolvable: the Dart may light upn thee next. When *Harrald*, King of Denmarke, made warre upon *Harquinus*, and as ready to joyne battell; a Dart was ſeene flying into the aire, hovering this way nd that way, as though it ſought upon whom to reſt. When all ſtood wondering to ehold what would become of this ſtrange prodigie, every man fearing himſelfe; laſt the Dart fell upon *Harquinus* head, and ſlew him. This Dart of Death is ever overing; watch, for thy turne will come.

To ſtirre you up.] This is the third motive to his diligence; an argument fethed from the ſecuritie of men; who ſleepe till they be wakened, and when they e wakened, ſleepe againe: therefore they need *Stirring*. Wicked ones are dead, eake ones ſleepe, even the beſt have their naps. To the firſt you may crie as lowd the Idolatrous Prieſts did to *Baal*; but they will not waken. To the ſecond, though e call once and againe, they will not ſtirre; but let us give them no reſt. He that to ſuch a one knockes not mainely, knockes vainely: at laſt they will riſe. *Luke* 11. 8. *Becauſe of our importunity they will riſe.* To the laſt an eaſie *ſtirring* ſerves: his nap is not ſo long, nor his ſleepe ſo deepe; but *Cor vigilat. Cant.*5.2. *I ſleepe, but my heart waketh.* An Oxe hath ſtrength enough, but dulneſſe withall; there muſt be a goad to pricke him on. The ſpirit is ready, but the fleſh is heavie: we muſt be *ſtirred* upward, and ſpurred forward. Every good Sermon hath in it two things; a Bridle, and a Spurre. To meet with two diſpoſitions in men; Inclination to evill, averſeneſſe from good. For the former precipice; there is a bridle, for the latter; dulneſſe a ſpurre: *hi preſſi, illi repreſſi*; theſe muſt be ſtrained, thoſe reſtrined. Some runne ſo faſt as they can from Chriſts Enſigne, and treacherouſly confederate with his adverſary Satan; theſe be deſperate offenders. Others will not oppoſe him, ſo, not take part with him, but cowardly ſtand and looke on. Like the curſed inhabitants of Meroz, *Iudg.*5 23. *that came not to the helpe of the Lord againſt the mightie.* If a man could borrow of the one a little ſwiftneſſe, to quicken the others lazineſſe: and of the other a little cooleneſſe, to allay the formers heat: this might make up a reaſonable and indifferent temper.

Vpon the whole face of the earth there is an univerſall ſlumber: as *Sardi thought ſhee lived, but ſhee was dead:* So men dreame they are awake, but indeed they are faſt aſleepe. I doe not ſay, the Vſurer, Drunkard, Oppreſſour, the ſacrilegious are aſleepe; for *mortui ſunt*, they are dead. But I ſee profeſſours of religion ſlumber; *acquieſcere lucro*; over-give themſelves, though not give over themſelves, to the world: Doe you thinke they will ever be brought to heaven without *ſtirring?* No, it is well if perpetuall punction can drive them to compunction: if often repeated rules can worke any amendment. We call, and cry, and thunder; yet ſtill complaine as *Æneas* for his *Creüſa: Nec quicquam ingeminans, iterúmque, iterúmque vocem.* *Rom.*10.21. *All the day long* have we ſtretched forth our hands, and lifted up our voices. *Paul* told his *Theſſalonians*, that he *had no need to write unto them* touching ſome duties, 1 *Theſſ.*4.9. O that we could ſay ſo of our people. *Eccleſ.*12.11. *The words of the wiſe are as goads:* now the Spirit of God infuſe into us that wiſdome, that our words may be as goads, to provoke and *ſtirre you up* to your owne ſalvation.

By putting you in remembrance. This is the laſt motive, drawne from the neceſſitie of often preaching and writing; otherwiſe how ſhould they bee *ſtirred up?* wherein we may conſider two things; the neceſſitie of the miniſtery, and the nature of that dutie.

For the former, there muſt be Remembrancers, that by them ſalvation may be conveyed to us; by them as Inſtruments, not of them as Principals. *Illi non tribuunt, quæ per illos tribuuntur*; They doe not give that of themſelves, which the Lord doth give by them. *Luke* 15.22. *Dixit Miniſtris, Proferte ſtolam: He ſaid to his Miniſters, Bring forth the beſt roabe.* Though God gives you the roabe of ſalvation, yet by their hands. But you thinke, you have pick-lockes to open heaven doores, though they be not opened by us. *Iohn* is the *voice of the Cryer*, Christ is the *Word* that doth crie: he that deſpiſeth *vocem clamantis*, the voice of the Cryer; deſpiſeth *verbum clamans*, the Cryer himſelfe. Now this neceſſitie is not *Infallibilitatis, ſed ordinis*; Not of infallibility, but of order: God can ſave us without it, but he doth not. *Iohn Baptiſt* muſt give water, or Christ will give no blood. *Rom.*10.14. *How ſhall they beleeve on him, of whom they have not heard? And how ſhall they heare without a Preacher?* They muſt needs forget, that have none to put them in remembrance. A people is never neerer their woe, than when they ſuſpend their Preachers. *Mic.*2.6. When they ſay to their Prophets; *Prophecie not.* The Citie is in hazard, when they have tyed up the alarme-bell. Newes came to a Towne once and againe, that the enemie was approaching: well he did not approach. Hereupon in anger, they enacted a law, that no man on paine of death ſhould bring againe ſuch rumours, as the newes of an enemie. Not long after the enemie came indeed; beſieged, aſſaulted, and ſacked the Towne. Of whoſe ruines nothing remaines but this proverbiall Epitaph; Here ſtood a Towne, that was deſtroyed with ſilence. We have too many ſuch townes; God keepe them from ſuch a deſtruction.

For the other; every true Miniſter is a *Remembrancer.* *If thou put the brethren in remembrance of theſe things, thou ſhalt be a good Miniſter of* IESUS CHRIST. *Of theſe things put them in remembrance.* It is a civill terme, proper to civill officers. *Iehoſhaphat the ſonne of Ahilud was Recorder.* There is mention made of *Ioah the ſonne of Aſaph the Recorder.* The Recorder is a prime Office, well knowne in this Citie. This the Apoſtle here naturalizeth to the Church, and ſignifies Miniſters to be *Recorders.* This *Remembrancing* or Recording, is not a publication at randome, but a Commemoration; or a fetching backe of ſome forgotten thing. The proper principle from whence it proceeds, is no other facultie of the ſoule, but the memorative. The proper object is not occurrents of all ſorts, but occurrents paſt.

1 Tim.4.6.
2 Tim.2.14.
2 Sam.8.16.
Eſay 36.22.

You ſee now a Preachers errand: it is not a new invention, but an ancient Record enrolled in the memory. As Saint *Iude* ſpeakes. *Verſe* 3. *Of the Faith which was once delivered to the Saints.* Once, not ſo much *Ratione temporis,* at one ſeaſon: as *Ratione perfectionis,* in reſpect of the perfection: ſo given *once,* that it needs never be given againe. We invent no novelties, but remember you of that which was delivered to us. *That good thing which was committed unto thee, keepe. Quod tibi creditum, non quod à te inventum: quod accepiſti, non quod excogitaſti: cuius autor non eſſe debes, ſed cuſtos;* That which was intruſted to thee, not invented by thee: which thou haſt received, not conceived: whereof thou art not a founder, but a keeper. Yea, CHRIST himſelfe added no new precepts to the Law, but revived and explained the old. Therefore he uſed to ſay, *It is written;* and that written Law he expounded. But it is objected. *Iohn* 13. 34. *Novum mandatum; A new Commandement give I unto you.* This was not *Nouum, ſed novatum;* not new in it ſelfe, but rather renewed: there being the addition of a new Spirit, that helpes our infirmities. For, 1 *Iohn* 2.7. *I write no new Commandement unto you, but an old Commandement which you had from the beginning.* But the preaching of faith is called *Nova Iuſtitia,* a new Righteouſneſſe. I anſwer, It is not a contrary Righteouſneſſe to that the Law required, but a different conveyance of Righteouſneſſe. Both require a Righteouſneſſe; the Law an inherent, the Goſpell an imputed Righteouſneſſe. The Decalogue, without contradiction, is ſtill that *Magna Charta;* to which as their common Principle all doctrinall concluſions are reducible. *Eccleſ.* 12. 13. *The concluſion of the whole matter, is, Feare* GOD, *and keepe his Commandements; for therein is the whole dutie of man.* In Arithmeticke, when we once paſſe the number of ten, the latter numbers, though multiplied to millions of millions, are but compounded reſumptions and repetitions of the former. When the workes of GOD were crowned with their Makers approbation; *Behold, it is very good:* all the inventions of men were but ſurveyes and diſcoveries, all actions but imitations; *Nil novi ſub ſole; There is no new thing under the Sunne. Eccleſ.* 1.9. *The thing that hath beene, it is that which ſhall be. Is there any thing whereof it may be ſaid, See, this is new? It hath beene already of old time before us.* All are but remembrances of his worke, but rehearſals of his praiſe. So after the full and perfect delivery of GODS Word; all praiſes are but like the hundred and fifth, the hundred and ſixth, and the hundred and ſeventh Pſalmes; Rehearſall Pſalmes: or as *David* eſpecially intitleth the eight and thirtieth Pſalme, *Memorandum; A Pſalme of David to bring to remembrance.* All prayers, but like the Levites in the ninth of *Nehemiah;* Rehearſall prayers. All Sermons, but like *Stephens* in the ſeventh of the *Acts;* Rehearſall ſermons.

2 Tim.1.14.

Lyrinenſ.

But there are ſome, that thinke to diſparage all Sermons, and ſhift off hearing, with this objection; *Nil dictum, quod non dictum prius;* nothing can be ſaid, but that hath beene ſaid. And when any good Inſtruction is commended, they thinke by this exception to diſgrace it. Grant that all is the ſame for the matter; yet for the method, I am ſure there are many things now ſpoken, that were never ſpoken before.

Some of later times have averred, that all manner of Vſury is lawfull: this was never ſaid before. The Devill himſelfe durſt not have beene ſo impudent, as to have broached this in thoſe ancient and purer times. Others have publiſhed, that Tenths are not due to the Church, *Ex jure Divino:* now for fourteene hundred yeeres after Chriſt this was never ſpoken. The Church would have denied her bleſſing to ſuch a ſonne, yea, refuſed him for her ſonne, that ſhould have ſaid it. As Chriſt ſaid in the caſe of unjuſt Divorce, *Matth.* 19.8. *Non fuit ſic ab initio*; *From the beginning it was not ſo.* We ſee opinions newly broached, that were never heard of before. There are daily productions of new acts, never done before. The blowing up of a State with Gun-powder; whoſoever ſpeakes of it, ſpeakes of a thing never ſpoken of before. Can your ſelves thinke new thoughts, ſpeake new words, execute new acts; and yet cannot we preach new Sermons? Is there a neceſſitie, that all ſuggeſtions of Gods Spirit, and contemplation of man, muſt be diſgraced for being old? Indeed we deſire to tell you of the old Righteouſneſſe, but we are faine to win your nice and curious attentions by new formes and methods. *Matth.* 13.52. The good Scribe bringeth out of his treaſure things *new and old.* What careth a wiſe man whether the Balme be new or old, ſo his wound be cured by it? Let it bee old or new, a preſent inſtruction, or a repetition, it is ſufficient if it may profit your ſoules.

To conclude, all our Sermons are but *Remembrances*, and our ſelves *Remembrancers.* We can doe no more, we can doe no leſſe. *Act.* 4.20. *We cannot but ſpeake the things which we have ſeene and heard.* We cannot; not that it is abſolutely impoſſible: but firſt for Outward congruitie of reaſon and law: for *Id poſſumus, quod jure poſſumus*; We can doe, what we may doe. And then for Inward reſolution; the Word being as *burning fire ſhut up in our bones*, that makes us *weary of forbearing*, *Ier.* 20.9. Or like new wine, which if it have no vent, will burſt the veſſels, *Iob* 32.18. I cannot, that is, I will not: love as ſtrong as death, neceſſitates me: *Mori poſſum, tacere non poſſum*; I can die, I cannot hold my peace. *Eſth.* 4.16. Howſoever I will ſpeake; *If I periſh, I periſh.* There is great need. Satans remembrancers are abroad in every corner: marke how they vouch their precedents. *Ezra* 4.15. The adverſaries of Ieruſalem ſlander her to *Artaxerxes*, that ſhe is a *rebellious Citie, Seditious,* and *hatefull to Princes and Provinces.* *Iohn* 19.7. The Iewes coloured their murther with a legall proceeding; *We have a law, and by our law he ought to die.* Theſe Inſtruments of the Devill ſpeake, and ſhall we hold our peace? Doe they remember you of carnall things, and ſhall not we remember you of the Lord Iesus? The ſilence of a Remembrancer in the Kings Exchequer, may diminiſh the Kings Revennews: and by the ſame fault, wee may ſhorten the Lords commings in. It is true indeed, that his glory can finde other iſſues; but to our ſhame. *Eſth.* 4. 14. *If thou hold thy peace, God will ſend deliverance another way; but thou and thy fathers houſe ſhall be deſtroyed.* No, pray you for us, that the doore of utterance may be opened unto us: yea, Lord, doe thou open our lips, and our mouth ſhall ſhew forth thy praiſe. Our hearts ſhall meditate, our lips ſhall ſpeak: and may the words of our lips, and the meditations of our hearts, be alwayes acceptable in thy ſight; *O Lord our ſtrength and our Redeemer.*

Verse 14. *Knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.*

THe Apoſtle proceeds to amplifie the reaſon, why he ſo plyed them with the remembrance of theſe things. My life is but *ſhort:* Why ſo? becauſe I am old: yet an old man may weare out ſome yeares; nay, but I know it is *ſhort:* How can this be knowne? Yes, by Gods revelation; *As our Lord Ieſus Chriſt hath ſhewed me.* I muſt *die,* I muſt die *ſhortly,* I *know* I muſt die ſhortly: my Saviour Chriſt hath *told* me ſo. Therefore pardon me, though I inculcate, and beat ſo much upon one ſtring; it is a leſſon worth your learning, and I have but a ſmall time to teach it you. *Knowing that ſhortly I muſt* &c.

I know;] not perhaps preciſely the day, or the place, or the manner But Death is not a ſtranger to my thoughts; my account is caſt up, I am ready. *I know.*

That I muſt put off, or *lay down;*] willingly, not on compulſion: not pulled downe; but laid downe. It is a metaphore drawne from a wager; *Depono tecum;* the faithfull man doth wager, and pawne his ſoule to God.

This my tabernacle;] not my caſtle, or ſtrong tower, or ſtanding houſe; but a Tent, a moveable, a Tabernacle.

Shortly:] The time is not ſo farre off that I dreame not of it: not, likely to happen in another age, and creeping on by ſlow degrees. The Sunne is not deſcending, but ready to ſett: the meſſenger knockes at the doore: the clocke runs upon the laſt minute: the Epilogue is on the ſtage: the taper at the laſt glimpſe: the oake falling under the lateſt blow of the axe: *Inſtat tempus; Shortly.*

As the Lord Ieſus Chriſt hath ſhewed me.] I dare take his word: he that died for me, hath told me that I now ſhall die for him. It is a ſhame for me to be unprepared, when ſuch a Prophet hath certified me; both in prediction, and example; *Monſtrante viam.*

He ſpeakes of an aſſurance; *I know.* What doth he know? that I muſt die; *part with this tabernacle.* How muſt he part with it? *Put it off.* When muſt he put it off? *Shortly.* How is he ſure of that? *The Lord Ieſus Chriſt hath ſhewed me.* The whole may be diſtinguiſhed into three generalls: A

Reſolution; Εἰδὼς, *I know.*
Diſſolution; *I muſt ſhortly put off this my tabernacle.*
Revelation; *As our Lord Ieſus Chriſt hath ſhewed me.*

The Reſolution is intire in it ſelfe; an infallible certainety of inevitable death: which is manifeſt to him, both by the common condition of nature, and a more ſenſible impreſſion of vicinity: a thing that growes faſt upon him. *I know.*

The Diſſolution is obſervable in divers circumſtances: It is

Perſonall; *I,* though an Apoſtle of Chriſt.
Neceſſary; *I muſt,* there is no remedie.
Voluntary; *Put off,* willingly, without ſnatching from me.
Inſtant; *Shortly,* the decree cannot be ſuſpended.

The Revelation or Premonition of his death, is referred either, *Ad*

Genus mortis, The kinde and manner of his death.
Tempus moriendi, The time prefixed of his dying.

Knowing:] This is his Reſolution. The aſſurance of unavoidable death, is a doctrine well knowne: every one can ſay with *Peter*; *I know*. *Nil dicitur frequentius, nil creditur facilius*; Nothing is more frequently repeated, nothing is more readily beleeved. *Bern*. *Cogitate mortuum, quem ſcis neceſſitate moriturum*. Thinke thy ſelfe, as it were, already dead; whom thou knoweſt neceſſarily to die. *Bed*. It is fit that Death ſhould effect death: [d] the ſpirituall, a corporall: the death of ſinne, a death of puniſhment: a voluntary death, brings a neceſſary death. Therefore, ſaith *Chryſoſtome*, Let us make a vertue of neceſſity; *Offeramus Deo pro munere, quod pro debito tenemur reddere*; Let us offer God that for a gift, which wee are bound to pay as a debt. This is an hard and wofull neceſſity, ſaith *Anſelme*; *Perdidit homo beatitudinem ad quam factus eſt, & invenit mortem ad quam factus non eſt*. Man loſt that life to which he was ordained, and found the death to which he was not ordained. All men die in time, ſome before their time. *Eccleſ*. 7. 17. The overmuch wicked dies before his time; *Tempore non ſuo*; in a ſeaſon which the conſtitution of his nature doth not threaten. Thus ſometimes die the godly, that they may be no longer vexed of the guilty: often the guilty, that they may no longer vex the godly. This neceſſity all muſt undergoe, *Sed diverſo fato* with a diverſe event. To the wicked, death is the beginning of ſorrow: to the Elect, the end of paine. The death of the wicked, ſaith *Bernard*, is, *Mala in mundi amiſſione, pejor in carnis ſeparatione, peſſima in ignis combuſtione*; Evill in the loſſe of this world, worſe in the ſeparation of life, worſt of all in the torture of quenchleſſe fire. Death to the godly is, *Bona propter requiem, melior propter novitatem, optima propter impaſſibilitatem futuram*; Good in the ceſſation of paines, better in the renovation of all things, beſt in the immutability of happineſſe. Therefore the Saint that deſires to be diſſolved, and to be with Chriſt, *Non patienter moritur*; *ſed patienter vivit, & delectabiliter moritur*; That man doth not only die patiently, but hee lives patiently, and dies joyfully. Hee loves Ieſus Chriſt but a little, that doth not rejoyce to goe unto him.

But in this point, in vaine I ſpend my breath, to tell you that I and you all ſhall loſe our breath: you know it. Tell the Oppreſſour, *Thou ſhalt die*; hee anſwers, I *know* it. Doſt thou know it? and wilt ſtill live like a Chriſtian Iew, extorting from thy brother? How ſhall Chriſt, (whom thou ſuppoſeſt thy brother) give thee *Spem tuam*; thy Hope; when thou takeſt away from him *Rem ſuam*, his Subſtance? Tell the worldling, *Thou ſhalt die*; hee ſayes, I *know* it. Doſt thou know that thou muſt leave the world, and yet doſt cleave to the world? Doſt thou know, thou muſt loſe the poſſeſſion of earth, and wilt thou not aſſure to thy ſoule the fruition of heaven? The Drunkard ſayes, he *knowes* he muſt die, he can ſing you ſongs to that purpoſe. Doth he know it, and yet keepe his bodie ſo perpetually drunke, that his ſoule hath no time ſoberly to bethinke it ſelfe? Is the gate of heaven ſo broad and wide, that he can reele into it? Drunkenneſſe is no way to bleſſedneſſe; as the Poet wittily epitaph'd upon a dead drunkard: who lived in the love of wine, and died in the ſtrength of it:

If by the pot, to heaven he got,
This I dare boldly ſay;
He was the laſt which that way paſt,
And firſt which found that way.

Tell the Contentious, *Thou ſhalt die*; he anſwers, I *know* it. And yet wilt thou reſerve, *Bellum cum proximo, pacem cum Diabolo*; Warre with thy neighbour, peace with the Devill? Shall a turbulent ſpirit ever enter that Citie of Peace? Tell the Deceiver, *Thou ſhalt die*, with all thy frauds; I *know* it. Doſt thou know it? Why then is thy tongue Satans anvile, whereon he ſits forging his lyes? Why doſt thou ſweare away thy ſalvation before thou haſt it? Tell the Adulterer; *Thou ſhalt die*; I *know* it. Why then wilt thou be one fleſh with an Harlot, which muſt both rot under the clods; and not rather one ſpirit with Chriſt, who reigneth above the clouds? Do we know, we muſt die, and yet run ſuch lewd courſes? We know that we muſt die; let us ſo live in faithfull obedience, that we way know we ſhall live for evermore with Iesus Christ.

[d] *Spiritualis corporalem, culpabilis pœnalem, voluntaria neceſſariam.*

Shortly I muſt lay downe this my tabernacle.] This is the Diſſolution, wherein I conſidered foure circumſtances. Firſt, the Perſonalitie; *I*, though a Preacher, though an Apoſtle, one that have ſeene the Lord Ieſus in the face; *I*. Next, the neceſſity, I *muſt*, there is no evaſion, no prevention: I muſt loſe a tabernacle, no manſion, a thing not worth keeping. Thirdly, the Liberty, voluntarineſſe, and willing heart of the Apoſtle to doe this; which he calls a *Depoſition*, or *Laying downe* of his Tabernacle: it is not a thing violently extorted from me, but laied downe with a quiet and temperate mind. Laſtly, the Inſtance and vicinitie of it; It is not long a comming, but approching ſo neere, that I ſee it and feele it: the ſands are almoſt out of the glaſſe: but a few moments, and I depart; *Shortly*.

I muſt; it is Perſonall; *I*. The Apoſtle out of that generall neceſſitie wiſely collects a particular, a proper concluſion to himſelfe, *I*. Theſe ſingular deductions out of univerſall propoſitions, are profitable to men, and acceptable to God. All men are ſinners; and *I am the chiefe*, ſaith *Paul*. All men are mortall, and *I muſt ſhortly* die, ſaith *Peter*. No degree of men is priviledged from death: not a Patriarch, not a Prophet, not an Apoſtle, could plead exemption. *Zach.* 1.5. *Your fathers, where are they? and the Prophets, doe they live for ever? Abraham* a great Patriarch, *Moſes* a great Prophet, *David* a great Prince, *Samuel* a great Prieſt, *Iohn* a great Evangeliſt, *Peter* a great Apoſtle; where are they? their ſoules live in bliſſe, their bodies are dead in the grave. God doth often take away his Miniſters, and that for three reaſons:

1 For their owne ſinnes; as *Nadab* and *Abihu. Lev.* 10.2. *They offered ſtrange fire before the Lord, and there went out fire from the Lord that devoured them.* They offered ſtrange fire, and they ſuffered ſtrange fire. They ſent up helliſh impietie toward heaven, therefore hell came out of heaven upon them. So *Hophni* and *Phinehas*, thoſe uncorrected ſonnes of *Eli*. 1 *Sam.* 2.34. *In one day they died both of them.* They deſperately offended, the father too mildly reprehended, they harkened not, *becauſe the Lord would ſlay them*, Ver. 25. So *Zach.* 11.8. *Three ſhepheards have I cut off in one moneth; my ſoule loathed them, and their ſoule alſo abhorred me.* This God doth for the good of the people; *Vt illi pereant, ne cæteros perimant*: that ſuch might periſh themſelves, and not deſtroy others by their bad examples, and uncleane courſe of life.

2 For the ſinnes of the people. As Salomon ſaies; *Propter peccata populi erunt multi Principes*: ſo we may ſay, *multi ſacerdotes. For the ſinnes of the people there ſhall bee many Princes*: ſo for the ſinnes of the people there ſhall be many Prieſts. God ſmites the Shepheard, when he meanes to ſcatter the ſheepe, he puts out the light, when he purpoſeth to leave men in the dark. This was *Pauls* reſolution, *Phil.* 1. 24. *To abide in the fleſh is more needfull for you. Propter vos*; for my ſelfe it is better to be diſſolved, and to be with Christ: but to remaine in the fleſh, is better *Propter vos*, for you. This may be better for my wife, for my children, for my friends, for thoſe that depend upon me: but I mind none of thoſe; but *Propter vos*, it is better for you.

3 For his owne glory, leſt what belongs to God, ſhould be aſcribed to man. Christ cannot endure, that that ſhould be attributed to *Paul* and *Barnabas*, which pertaines to him, *Act.* 14.12. As the ſuperſtitious Lyſtrians, that called *Barnabas Iupiter*, and *Paul Mercury*; when they brought garlands, and would have done ſacrifice to them. Princes uſe to change their deputies often, as the Turke does his Baſhaw's; leſt continuance ſhould bring them to be taken for Princes. So God takes away often a good Miniſter; leſt *Aſſueti ſervo, obliviſcerentur Dominum*; they being too confident of the ſervant, ſhould forget the Lord. There are ſome Sectaries, that thinke of their Elders, as *Simon Magus* thought of the Apoſtles; that they can give the Holy Ghoſt. They arrogate to the in inſtrument, and derogate from the agent. Let him ſpeake the abortive figments of his owne braine, yet their ſuperſtitious applauſe is, *Vox Dei*; *It is the voice of a God, not of a man*, *Act.* 12.22.

Let another deduce ſound concluſions from the ſacred truth, and juſtifie his ſober aſſertions from the undeniable ſcriptures: yet becauſe the man is not according to their humour, the doctrine ſhall not have their honour. They muſt chuſe for themſelves, a Miniſter of their owne faction: whereas neither Prophets nor Apoſtles were choſen by the people: the ſheepe uſed not to chuſe their own ſhepheards. Thus theſe profeſſors out of their wits, hate Rome worſe than hell; yet meete it, and congratulate it, in the ſame ranck ſuperſtition another way. As they thinke it enough that *Papa ſanxit*; the Pope hath decreed it: ſo theſe thinke it enough, that *Præsbiter dixit*, their Elders hath affirmed it. Thus the people, made Biſhop, and their Elders a Pope. When men ſhal thus deifie their Miniſter, no marvell if God nullifie the man.

Now, ſeeing we muſt die, doe you pray for us, that we may doe your ſoules good while we live. *Eph.6.19. Pray, and make ſupplication for all Saints: And for me, that utterance may be given unto me.* Where the Clergie may learne humility, and the people charitie: we humilitie, that we need your prayers: you charity to pray for us. Weake ones pray with us, malicious ones pray againſt us, covetous ones prey upon us, few pray for us. Examine your conſciences; how ſeldome doe we find place and memorie in your prayers! Perhaps, Morne and Even you remember your ſelves, but when is the Preacher in your thoughts? Sure you have not found ſweetneſſe by him, or elſe you could not forget him. If we forget you, let our right hand forget her cunning. We will pray for you, doe you pray for us, and our mediator Ieſus Chriſt pray for us all.

Againe, ſeeing our life is ſo ſhort, doe you apprehend the meanes while it laſteth. *Zachary* may be ſtroke *dumbe*: ſickneſſe may ſuſpend us for a ſeaſon, but death doth ſilence us for ever. Heare therefore while the voice ſoundeth; *To day if yee will heare my voice hearden not your hearts*, *Hebr.3.15.* Though I truſt, God will never faile you ſucceſſively of a diligent Paſtor: and we wiſh that thoſe who in time come after us, may in worth goe before us: that as they ſucceed us in place, they may exceed us in grace. But becauſe certainely, either death muſt take us from you, or you from us: as it is our part, *dum vires annique ſinunt, tolerare labores*: while we keepe on our tabernacles, to take paines: ſo let this be your part; while you have eares to heare, heare: while you have hearts to beleeve, receive: while you have hands to worke, obey; that while there is a Saviour in heaven you may be bleſſed.

I *muſt*; it is neceſſary, there is no remedie but I muſt lay downe my Tabernacle. If heaven were to be had upon earth, Saints ſhould not dwell in tabernacles. But it is obſervable of our Apoſtle, Saint *Peter*, at the transfiguration of CHRIST, *Matth.17.* even whileſt he had not knowledge enough to diſcerne of CHRISTS kingdome, that it was in heaven: and was miſtaken in the place; (*It is good for us to be here:*) yet he knew thus much, that eternitie was not to be had upon earth; and therefore he ſpake but of tabernacles; *Let us build here three Tabernacles.* Let us build; well, men may build: yea let us build here; but what? not manſions, but tabernacles. Even in the midſt of that unſpeakable glory, that little mappe of bleſſedneſſe, that abridgement of joy, and glimpſe of heaven; he ſpeakes but of tabernacles: putting a difference betweene mount *Tabor* and mount *Sion*. *2 Cor.5.1. If our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternall in the heavens.* He calls it not the *Man*, but the *Houſe*; not of ſtone, but of mud-walls, *Earthly*: not a manſion, but a *Tabernacle*: not ſuch as God made, but our ſelves marred, *Our* houſe: not aboliſhed, but *Diſſolved*; then we *have*, not expectantly many yeares after our diſſolution, but we preſently *have*; not a tabernacle, but a Manſion: *ædificatum, non ædificandum*; not to be built, but *Built* already: not by man, but by God; a *Building of God, made without hands*: not tranſient, but *Eternall*: not on earth, nor in the ayre, but in the ſupremeſt place; the heaven of *Heavens*. This leaving the Tabernacle, ſignifies a migration; not onely *Vnde*, from the earth, but *Quò*, to the heavens. The loſſe of mortalitie precedes, the gaine of immortalitie followes. *Iob* 14.14. *If a man die, ſhall he live againe? All the dayes of my appointed time will I waite, till my change come.* The book of *Iob* plentifully abounds with two things; Impreſſions of mortalitie, and Inſtructions of moralitie. It teacheth us that we muſt die, it teacheth us how we ſhould live. Both are propounded and compounded in that verſe. A man *muſt die and live againe,* there is mortalitie: therefore *all his appointed time, let him watch,* there is for moralitie. There are foure remarkeable circumſtances in it; A Diſſolution, Reſtitution, Reſolution, Revolution. *If a man die,* there is a Diſſolution: *he ſhall live againe,* there is a Reſtitution: *all my dayes will I watch,* there is a Reſolution: *till my changing come,* there is a Revolution.

Man is by generation duſt, by degeneration the aſhes of that duſt; meere rubbiſh. The ſoule in the body, as a priſoner in a dungeon, receives all through a grate. The body is but like Saint *Peters* Priſon, and death as the Angel that frees us. *Luk.* 12. 32. *Feare not, little flocke; it is my fathers will to give you the kingdome.* Feare not; though you be now toſſed about in tabernacles, I will gather you to a kingdome. Iſrael was a flocke removed often, from Canaan to Ægypt, from Ægypt to the wilderneſſe, but was at laſt folded in *Iudea* We are now often removed in tabernacles, we ſhall have an abiding place. *Ioh.* 16. *Nunc vado ad Patrem,* ſaith Christ: *Now I goe to the Father:* Christ led us we muſt follow him. He went to his father three waies. 1. *Viâ Paſſionis,* the way of his Paſſion; a ſorrowfull way. 2. *Viâ Reſurrectionis,* the way of his Reſurrection, a joyfull way. 3. *Viâ Aſcenſionis,* the way of his Aſcenſion, a glorious way. *Pſal.* 47.5. *God is gone up with a ſhout, the Lord with the ſound of a trumpet.* All this was for our ſake. *Hebr.* 9. 24. *He entred into heaven, to appeare in the preſence of God for us.* By thoſe three workes of Christ, we have three ſpeciall benefites; all expreſſed by *Paul, Eph.* 2.5.6. By his paſſion he hath *quickened us*, by his reſurrection, *raiſed us up:* by his aſcenſion, *Made us ſit in heavenly places. Now I goe to the Father; Now,* there is the brevity of this life, it is but a *Nunc,* Now. *I goe,* there is the mutability of the world, *Vadit,* it fades like grace. *To the Father,* there is the glory of future bleſſedneſſe, to be with God himſelfe for ever.

Indeed to the wicked death is more than a diſſolution, even a deſtruction of the Tabernacle. *Eccl.* 41.1. *O death how bitter is the remembrance of thee, to a man of proſperity!* It is terrible, not onely for the ſeparation of his delights, but for the not ſeparation of his ſins. Beholding his ſins with amazed eyes, he cryes to them, Oh give me one houres libertie; when he ſhall ſay to his luſts, covetice, pride, drunkenneſſe; Depart from me: and they ſhall anſwer; No, *Tu nos egiſti, opera tua ſumus:* thou haſt made us, we are thy creatures; we will goe with thee to judgement, we will dwell with thee in torment. *Ejus eſt mortem timere, qui ad Chriſtum nolit ire: ejus ad Chriſtum nolle ire, qui non ſperat cum Chriſto regnare.* Let him feare death, that deſires not to be with Chriſt: and let him refuſe going to Chriſt, that hopes not for mercie of Christ.

But to the faithfull, the grave is but a *Chamber. Eſa.* 26.20. *Come my people, enter thou into thy Chambers.* But a *Bed. Eſa.* 57.2. *They ſhal reſt in their beds.* A very parlour, where the Lord ſhuts up our bodies with the key of Peace, and opens them againe with the key of Reſurrection. Vnto this hope the Apoſtle lifts up our hearts by his owne example. It is obſervable that to the two chiefe Apoſtles, *Paul* and *Peter,* God did afford this priviledge; in this mortall life to have a taſt of heavens joyes; that they might more feelingly, and effectually raiſe up our affections to that ſupernall Citie. *Paul* was wrap'd up to the third heaven, and ſo raviſhed with this joy, that he knew not whether he had his body about him or not. 2 *Cor.* 12.2. *Whether in the body, or out of the body, I cannot tell.* And me thinkes, when he comes downe againe out of heaven, he writes ſo contemptibly of theſe worldly things; that hee calls them very droſſe and dung. Such reſpect hath any man of all things under the ſunne, that hath but taſted the ſweetneſſe of Paradiſe. So *Peter,* together with

Iames and *Iohn*, on Mount *Tabor*, ſaw a glimpſe of heaven. They beheld it, that they might preach it, preaching: lift up our hearts to it: and our hearts being lifted up to it, might be bleſſed in it. On purpoſe they were ſhewed this glory, that they might enflame our affections with it. Imagine that it were poſſible for the moſt worldly ſoule here, to be lifted up ſo high as *Paul*; be admitted to look into Paradiſe: to ſee that glorious ſocietie of Saints and Angels, and ſo much of that Beatificall viſion as their nature is capable of: and from thence to looke downe againe upon this earth, hanging like a little clod in the midſt of the world: and ſee ſo many millions of men buſied about nothing, like Ants on a molehill, or flies in a ſunne beame: how baſely would he eſteeme this world, and contemne that which is now his glory, and for which he is content to venture his ſoule! Doe you now wonder, that we ſo much commend that bleſſed reſt? when one gazed long on *Minervas* picture another askes him the reaſon of ſuch curious ſpeculation: he anſwered, *O, ſi meos haberes oculos*: Oh that thou hadſt my eyes! So, ô that you had Saint *Peters* eyes; you would not admire our admiration.

Put off, or *Lay downe*. It is alſo *voluntary*; *Depono*. The Apoſtle calls himſelfe a depoſitary, that hath a jewell committed to him on truſt, which hee is willing to ſurrender. A man that hath ſome precious treaſure intruſted to him, is not onely anxious to defend it from the violent attempts of others, or from their ſubtle underminings: but is alſo troubled in himſelfe, with ſome invaſion upon his owne honeſtie, by a corrupt deſire to poſſeſſe it, and employ it at his owne pleaſure: and never finds full peace from theſe reluctations, till the proprietary reſume it. So for this ſparkling Iewell, our ſoule, which lightens our night of ignorance, and darke body of earth, lodging in our fleſh: we are exerciſed with a continuall trouble to preſerve our life from ſickneſſes, and other offenſive violences: and are tempted with covetouſneſſe to enlarge our terme, to ſtrengthen our tenure and ſtate in it; and to make it ſo much our owne, as to ſpend it unthriftily upon luſts and ſurfets: and we have no perfect peace till the giver receive it backe: *donec depoſuimus a nobis, & repoſuimus in Domino*; till we have *put it off* from our ſelves, and layed it up in God.

He doth *lay it downe* being called for, not caſt it away without bidding: that were not to lay it downe, but to runne away from it. God ſaies, *Thou ſhalt not kill: ſi non alium, multo minus teipſum*: if thou maieſt not kill another than much leſſe thy ſelfe. *Sapiens non fugere debet è vita, ſed exire, Sen.* The wiſe man doth not runne out of his life, but maturely goe out. This life is a warfare, where God hath placed ſome in the foreward, ſome in the Rere, ſome in the wings, others in the maine battell: every man hath his ſtation, and muſt not depart from it without his *Nunc dimittis*, without his Paſport. Neither light of nature, nor light of grace, directs a man to put out the light of his owne life.

Not nature: *Paul* calls death an *Enemie*: Now, no man loves an enemie properly, and for his owne ſake, *quatenus inimicus*, ſo farre as he is an enemy. *Homicida in ſe, inſepultus abijciatur*, ſaith *Seneca*. It is pittie any hands ſhould bury him, whom his owne hands have ſlaine. We may ſay of a ſelfe-murderer, as it was ſaid of *Cato*; *Occidit ſe, ne dicat, Cæſar me ſervavit*: he ſlew himſelfe, rather than he would ſay, *Ceſar* hath ſaved me: ſo that man kills himſelfe, leſt CHRIST ſhould ſave him. *Cleombrotus* read *Plato's Phædo* unadviſedly; otherwiſe he would not have deſtroyed a mortall body to make way for an immortall ſoule. *Scripta Platonis non ita erant animo percipienda tuo.* The poet by that naturall light condemned ſuch attempts, *Qui ſibi lethum, Inſontes peperere manu, &c. Quam vellent æthere in alto, Nunc & pauperiem & duros perferre Labores!* Thoſe that have extricated themſelves from miſery on earth, by an unnaturall violence upon themſelves; if they might be reſtored to life againe, they would endure ten thouſand times more with patience. God hath tied the ſoule and body together with ſuch a paſſionate love, that they cannot part without griefe. Man is borne with little inſenſible paine, but dies with ex-

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treme anguiſh. If the wiſedome of God had not interpoſed that let to timorous nature, there would have beeney many *Lucreces, Cleopatra's, Achitophels*; ſo many wilfull funeralls, that good Lawes ſhould have found ſmall opportunitie of execution. But as God would have our birth bitter to our mothers, that they might love us the dearer: ſo he would have our death bitter to our ſelves, that we might the more feare to haſten it. Man ſaith; it is a miſerable privation for him, that hath ſeene the ſtarres, the ſunne in his glory, and the heavens reconciled with the fruitfull earth, both ſympathiſing in our benefit: for that man to be tumbled into a ſilent grave, neither ſeeing nor ſeene, uncapable of comfort! now what nature loaths, thy owne ſober heart diſlikes, and God deteſts, doe not accompliſh.

Not Grace, for all ſuch in holy writ have their brands; as *Achitophel, Saul, Iudas*. They ſlew indeed *Malos, ſed Malè*; evill men, but after a worſe manner. Our Saviours direction was; *When you are perſecuted in one Citie, fly into the next*. He ſaies not, diſpatch your ſelves leſt your enemies triumph over you; nor get others to doe it that you may eſcape further torments: but ſave your ſelves by flight, run not out of your owne lives. *Non recipio animam, quæ me nolente egreditur de vita*. God will refuſe that ſoule, which leaves the body before himſelfe call for it. It is objected, that

Sen.

Sampſon did this, yet he is reckoned in the Legend and kalendar of Saints, *Heb.* 11. But his fact cannot be excuſed, but that by divine revelation it was warranted. *Niſi quia latenter Spiritus hoc juſſerat*; unleſſe the Spirit of God did'infuſe this into him, who purpoſed to worke miracles by him, *Aug.* He prayed to the Lord, he was heard of the Lord: therefore I doubt not but his motion was divinely inſpired. For God after that his ſtrength was departed, aſſiſted him in the act. Therefore as *Auguſtine* ſaies of *Abrahams* offering up of *Iſaac*; That which without Gods command had beene no leſſe than madneſſe; when God commands it, proves obedience.

But *Rhaſis* is commended for this. 2 *Maccab.* 14. 42. *He fell upon his ſword, chuſing rather to die manfully*, &c. Even that commendation is warrant enough, to raiſe the book out of the Scripturall Canon. But he *called upon the Lord of life and ſpirit to reſtore his bowels againe*: alas, this ſhall be common to the very reprobates. Yes, but he died nobly: it had beene a better report to have died humbly. He did it ſaith the Author, *manfully*: and I doe not ſay, that he did it *womanly*. It was *Magnè*, but not *Benè factum*: farre more Roman, than Chriſtian.

But thoſe Virgins in the ſacke of Rome, that to prevent the Raviſher ſlew themſelves, are praiſed. Saint *Auguſtine* refutes thoſe praiſes; It is an error to thinke, that whatſoever is done on us, 'is alſo done of us. For then were chaſtitie a vertue of the body, not of the mind. The polluted mind makes the body ſtained, though it did never act: but the body abuſed by violence cannot make the unconſenting mind guilty. Was *Thamar* to be condemned, becauſe *Amnon* did defile her? It is Conſent, that maketh the ſinne: as *Auguſtine* ſaid of *Tarquin* and *Lucrece*. *Duo fuerunt, & unus adulterium commiſit*: there were two perſons in the action, yet but one offender; the other being not an actor, but a ſufferer. Why then did *Lucrece* kill her ſelfe? If ſhe were unchaſt, why is ſhe honoured? if ſhe were chaſt, why was ſhe murdered? *Si non eſt illa impudicitia, quâ invita comprimitur; non eſt hæc juſtitia, quâ caſta punitur*. If that were no unchaſtitie, where a woman is raviſhed: then this is no juſtice, wherein a chaſt woman is puniſhed. But ſaith the Matron or Virgin, If I be raviſhed and ſurviue, the world will ſay, it was done with my will, what world? that which *eſt poſitus in maligno*, knowes nothing elſe but *wickedneſſe*. Howſoever, *Davids* teſtimonie is ſufficient; *Lord, thou knoweſt mine innocence*. But it is oppoſed, that the feare of death and crueltie may make them conſent to theſe conſtuprations. How can they tell, what extremity may worke upon them? What then? *Satius certum homicidium in præſenti, quàm incertum adulterium in futuro?* Is it better to commit a preſent murder, than hazard a future rape? Shall we perpetrate a certaine ſinne, to prevent an uncertaine ſhame? Shal we do that we cannot live to repent, to avoid that we may live to repent? Oh let them, and *let themſelves alone that they may recover themſelves; before they goe whence they ſhall not returne, even to the lana of darkeneſſe and ſhadow of death, Iob* 10.20. Saint *Auguſtine* decides it; *Non ſit vobis vita veſtra tadio, quamvis fuerit hoſtibus caſtitas veſtra ludibrio*. Doe not you make havocke of your ſoules, becauſe others have abuſed your bodies. *Paul* was in a *ſtraite betwixt* this double choice, of life or death. *Phil.* 1.23. Though he was deſirous to die, yet he was content to live. *Quaſi ſapiens amplectitur mortis lucrum, tamen quaſi ſervus non refugit vitæ obſequium, Ambroſ.* In his wiſedome he could chuſe the gaine of death, yet in his obedience he refuſeth not the ſervice of life.

But to doe this argues a ſtout and valiant mind, fearleſſe of death. Indeed ſuch may be more admired for ſtoutneſſe of mind, than commended for ſoundneſſe of wiſedome. But that is not magnanimity, but rather the greateſt cowardice. Nature it ſelfe teacheth, that there is more valour to endure a miſerable life, than to embrace a wretched death. That is farre the greater mind, *quæ vitam ærumnoſam poteſt magis ferre, quàm fugere*. There is no ſorrow, no ſhame, no miſerie; that ſhould force a Chriſtian to ſo deſperate a prevention. The ſervants of God never did this, when their ſoules were heavy to the death: their bodies in *Iobs* plight, when a pricke could have ended all his woes: when the pulling away of the pillow would have eaſed all their griefes. They never payed the debt of nature, till their creditor called on them for it: which time they would never have ſtayed, if the ſervice of their owne hands might lawfully have releaſed them. But as we cannot live without a *Permittis*, ſo we muſt not dye without a *Dimittis*. Some that enjoy the worlds Paradiſe, deſire to live: others that endure the worlds Purgatory, deſire to die. Saint *Auguſtines* rule is good for both. *Si habes vitam in deſiderio, habet mortem in patientia: habet vitam in patientia, ſi habes mortem in deſiderio*. Though thou deſire life in thy election, yet embrace death in thy patience and admit life in thy patience, though death be in thy deſires. When God calls, be not troubled to *put off thy Tabernacle*: till God calls, be not troubled to keep on thy Tabernacle.

The cauſes of this unnaturall ſinne, are many. 1. Impatience of croſſes: if they cannot have their will on others, in a curſt heart they will have their will on themſelves. And ſo leape like ſome fiſhes, out of the boiling caldron into the broiling flame. As Dido; *Sic, ſic juvat ire ſub umbras*. 2. Ambition of a name, and to be famouſed in the world for Heroicall ſpirits. Yet alas, they are plagued in that they affected, for their memories ſtinkes above ground. Such a fire was in the bloud of *Rhaſis*. 3. Preſervation of chaſtitie: ſo *Pelagia* at fifteene yeeres old. This is a grievous follie to ſave the body from deflouring, by deflouring the ſoule. 4. Infidelitie; when they have no faith in God, nor hope of good iſſue out of troubles. Thus did the younger *Cato*, to avoid the tyrrannie of *Ceſar*. God holds it a great indignitie to him, not to be truſted: therefore juſtly plagues diffidence with deſperateneſſe. 5. Pride; when a man will not ſubmit himſelfe to Gods will: but will chuſe not to be at all; unleſſe he may be as he liſt himſelfe. 6. Crueltie to others. *Nero* that was ſo artificiall in cutting throates, at laſt runnes on his owne ſword, ſaying: I have lived diſhonorably, I will die ſhamefully. *Saul* being ſo bloudied againſt *David* and the Prieſts, became as unmercifull to himſelfe, to wreake his teene on his owne bowels. *Iudas* that was ſo cruell againſt the innocent bloud of his Maſter became as cruell againſt the nocent bloud of himſelfe. *Achitophel* thirſting after *Davids* life, became as ill minded againſt himſelfe. He that is thus ſavage and mercileſſe to himſelfe, to whom will he be mercifull? Let no man thinke him a friend, that is his owne enemie. Truſt not ſuch a one: who ſpares not his owne bloud, will never ſpare mine. 7. Deſperation, when a man thinkes that all the doores of mercie are ſhut againſt him; and there is no goodneſſe enough for him in IESUS CHRIST.

But I forget my ſelfe, and hold you too long in diſputing a queſtion, which many a one hath diſputed againſt himſelfe in a moment of time, without reply: not with tongue, but with hand: not with ſharpnes of wit, but of ſword. I wil pronounce nothing determinatly of any particular perſon: but wee ſhall find it to be the end of uſurers, murderers, traytors, and ſuch branded wretches. I know the mercy of God may come, *Inter pontem & fontem, inter gladium & jugulum*; betwixt the bridge and the brooke, betwixt the knife and the throat: and repentance may be ſuggeſted to the heart in a moment; in that very inſtant. But this only may be: there is no promiſe for it, many threatnings againſt it, little likelihood of it. It were madnes for thee to break thy neck, to try the skill of a Bone-ſetter. Tarry, till God calls, patiently, and then lay downe thy tabernacle cheerfully, and the Lord *Ieſus* will receive thy ſpirit in mercy.

The uſe of this point ſerves to reprove the haſty wiſhers for death. In the leaſt extremity; let mee die. Some of the Saints have not eſcaped this infirmity. *Elias*, 1 *King.* 19.4. *He aroſe, and went for his life to Beerſheba*; and after that *a dayes journey into the wilderneſſe*; all to ſcape *Iezabel*: yet when he was there, *he requeſted for himſelfe that he might die. It is enough, now, O Lord, take away my life: for I am not better than my Fathers.* In the morning he fled for his life: at evening being a little weary, he prayes for death. So *Ionah*; firſt cries earneſtly for life, *Chap.* 2. *Out of the belly of hell I cried, and thou heardeſt my voice.* Some dayes after he begs and ſues for death, *Chap.* 4.3. *Take, O Lord, I beſeech thee, my life from me: for it is better for me to die than to live.* Becauſe *Iezabel* purſues him in the world, therefore *Elias* muſt needs out of the world: becauſe the *Ninivites* did not die, therefore *Ionas* will not live. If they had then departed, the one had died fainting, & the other had died chafing. They that deſire death in paſſion, deſire it only for faſhion. For when ſickneſſe, Deaths meſſenger comes, *Medici adducuntur, munera promittuntur*; Phyſitians are conſulted, rewards promiſed, prayers conceived, vowes offered, that death may be deferred, *Aug.* You remember the Fable of the old man with the burden of ſtickes; wherewith being overloaden, and weary of his miſery, he cals for Death to come to him. Death came, tooke him at his word, and asked him what he would with him. But he anſwered, quickly turning both his mind and language; I deſire thy help to beare my burden of ſticks for me. Young *Clitipho* in the Comedy, being abridged of his luſts, had nothing in his diſconted mouth, but *Emori cupio*, I would faine die. The wiſer father replied; My ſonne, *Priùs diſce quid ſit vivere*; Firſt learne what it is to live. Deſire life with aged *Simeon*, till thou haſt got the Lord *Ieſus* in thine armes: without whom the firſt death will be terrible, the ſecond death intollerable. *Bern. Tu quomodo exibis anima miſera, quæ ducem itineris Dominum Ieſum non noſti?* Miſerable ſoule, with what courage canſt thou ſet on thy way, which knoweſt not the guide of the journey, *Ieſus* Chriſt? If a man ſhould live as long as *Methuſhalem*, if his head were as white as ſnow, yet it is not fit to melt till hee have knowne Chriſt. Though his skin were as writhled as parchment, yet it is not time to bee folded up, till his ſoule be ripe in the faith. If he knowes not *Ieſus*, he is not fit to die. Let us then deſire to *put off this Tabernacle*, when we are ſure of that immortall clothing. 2 *Cor.* 5.4. *We doe groane in this Tabernacle, not that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.* Then let us wiſh to leave the earth, when wee perfectly know the way to heaven. Deſire to live till you are inſpired with grace, deſire to die when you are aſſured of glory.

Shortly] I muſt put it off; this is the laſt circumſtance; the Depoſition is inſtant. How the Apoſtle was aſſured of his approaching diſſolution, I will not yet examine; but referre it to the due place, which concernes his Revelation. That which I here onely obſerve, is his principall intention; to expreſſe his owne diligence, and to convey into their hearts a more powerfull acceptance of his holy counſels, becauſe his time is *ſhort. Velox depoſitio.*

Firſt, to ſtrengthen his owne diligence; *Quò brevior operandi opportunitas, eò major operandi ſedulitas*; The leſſe ſpace a man hath allowed for his buſineſſe, the more he ſhould plie it. *Pancioribus diebus, potioribus argumentis*; The fewer dayes the fruitfuller leſſons! *Ioh.9.4.I muſt worke the works of him that ſent me,while it is day.* Neere to his end he waſhed the Diſciples feet,preached Sermon upon Sermon, of humility, charity, fervencie: revealed many things before ſecreted: *Hæc ab initio non dixi vobis. I told you not theſe things from the beginning. Iacob* gave his beſt bleſſing in his laſt Will: *Moſes* made the beſt Sermon to Iſrael neere his end: *David* gave the beſt counſell to *Salomon* on his death-bed. *Peter* plies his preaching and writing, when hee knowes there followes inſtant ſilence. *Rev.12.12.The Devill hath great wrath, becauſe he knoweth that he hath but a ſhort time.* As he is never idle, ſo then moſt buſie, when he perceives his terme of rage expiring. Therefore let not Gods Miniſters be negligent, for they have but their time, and that is *ſhort*. May we all ſpend it to the peace of our conſciences, the good of the Church, and the honour of our Maker?

Secondly, to beget zeale and embracing of his doctrine in our hearts. The words of dying-men have beene moſt emphaticall, moſt effectuall. We remember what our Fathers or friends ſpake laſt, becauſe we heare them not ſpeake againe. The laſt words of good men are beſt: as the laſt glimpſe of the candle is the moſt bright: the laſt glare of the Sun going downe moſt cleare: the laſt ſpeech of a deare friend parting with his friends, and departing out of the world, is uſually moſt compaſſionate and patheticall. An admonition uttered by ſuch a Teacher, and at ſuch a time, and to ſuch an auditory; chalengeth good attention, great devotion. *Phil. ver.9. For loves ſake I beſeech thee, being ſuch an one as Paul the aged.* This was his adjuration of *Philemon*, to grant his requeſt for *Oneſimus*. He is a Preacher of Chriſt, heare him: an Apoſtle, heare him: a dying Apoſtle, O now or never heare him. Wee preach to day, perhaps not be able to morrow: this Sermon may be the laſt Sermon: therefore heare while you may, leſt you deſire it when you may not. He that will be good at laſt, muſt begin at firſt. Occaſion is like *Manna*, it muſt be gathered before the Sun is up: or like the poole of *Betheſda*, we muſt enter as ſoone as it is ſtirred by the Angell. If we preach, muſt you not heare? If we preach to day, ought not you heare to day? I meane not only with your eares, heare us with your hearts. Shew us not only our Sermon in your Tablets, let us ſee it in your hands: worke it, and ſo preach it againe over with your fingers. Be not meere earthly merchants, to fill your ſailes, and fill your ſhips, and fill your ſhops, and fill your houſes; and cannot fill your ſoules. They write of ſome Traffickers on the coaſt of Lapland, that they often buy their winds of the Devill. Take heed, you that grow ſo rich in purſe, and poore in conſcience, leſt you buy your wealth of the Devill. The learning of moſt Preachers in the Land, at one time or other, in one place or other; doth emptie it ſelfe within your walls. Yet, the wickedneſſe of the greater part, hath brought a ſcandall on the better part. And it is a Countrey prayer, God bleſſe us from the Citizens of London: they will heare three Sermons a day, but deceive ten plaine men in an houre: they have ſo much preaching, that they are the worſe. Poore ſoules, they are miſtaken in this: mens wickedneſſe comes not by too much preaching, but by too little practiſing. The Lord worke in us a conſcionable obedience, that we may not heare to our condemnation, but comfort. *Noſtrum eſt dicere, veſtrum agere, Dei perficere, Cyril.* It is our part to preach, yours to practice, Gods to accompliſh.

Even as our Lord Ieſus Chriſt hath ſhewed me.] This is the Revelation or Premonition of the Apoſtles death. Some refer this *ad genus mortis*, to the kinde and manner of his death: Others, *ad tempus moriendi*, to the time of his dying. Some ſay, which ſignifies *modum obitus ſui*, the manner of his departure; that he ſhall *So* die as Chriſt ſhewed him. Others underſtand by the word ταχινὴ, *velox*; that he was to die *ſhortly*, becauſe the Lord had revealed the inſtance of his departure. I know that I muſt not abide long upon earth: for Chriſts Word, *Oraculum veritatis*, hath ſpoke it: and I am ſure to finde *veritatem oraculi*, to ſuffer it.

They that referre it to the Manner, conceive this Revelation to be given him. *Ioh.21.18. When thou waſt young*, &c. It is added, *ver.19. This he ſpake, ſignifying by what death he ſhould glorifie God.* So that if this be the ground of the Revelation, certainely it intends rather *quomodo* than *quando*, rather the manner, than the time. So *Auguſt. Extendes manus tuas, hoc eſt, Cruci*; *Thou ſhalt ſtretch forth thy hands*, that is, to the Croſſe. *Tunc Petrus ab altero cingitur, cum cruci aſtringitur, Tertul.* Then was *Peter girded by another*; when he was faſtened to the Croſſe. That *Peter* was crucified, is the current and univerſall conſent of Hiſtory. Firſt, *verſ.* 17. *If thou loveſt me, feed my ſheepe:* Chriſt told *Peter* in what vocation he ſhould live: then in the next verſe, after what manner he ſhould die, which queſtionleſſe muſt be a violent death, of martyrdome, though the particular kinde be not ſpecified. At laſt he concludes and alludes to both; *Follow me. Theophil. Aret.* Be thou ſuch a Paſtor in feeding my ſheepe, ſuch a Paſtor in ſuffering for my ſheepe, as I have given thee example, *Ioh.* 13. 36. *Peter* asked his Maſter, whither he went. IESUS anſwered; *Whither I goe, thou canſt not follow me now: but thou ſhalt follow me afterwards.* IESUS remembring this conference, together with his queſtion; *Why cannot I follow thee now?* and his Reſolution, *I will lay downe my life for thy ſake*; tells him, *Ioh.* 21. 18. *When thou waſt young, thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt*, *Rupert. Maldonat.* When thou waſt a youngling in the faith, and didſt gird thy ſelfe with thine owne ſtrength; it was thy folly to thinke thou couldſt follow me whither I went. Therefore by denying me thrice, thou didſt prove my words true; *Whither I goe, thou canſt not follow me now. But when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not.* When thou ſhalt feele the weakneſſe in thy ſelfe, and grow ſtrong in the Lord, my other ſaying will prove true; *Thou ſhalt follow me afterwards* They that ſay this, [*Follow me*] intends the manner of his death, that he ſhould follow him in being crucified as Chriſt was; have ſtrange eyes. It is not good to find out more in Scripture; than God meant ſhould be found there.

Some contend that this Revelation here mentioned, is not that *Ioh.* 21. for they ſay, it was not given at Ieruſalem; *à Chriſto jam reſurrecto*, by Chriſt immediately riſen againe: but at Rome, *à Chriſto jam aſcenſo*, by Chriſt after his Aſcenſion. So *Ambroſe* and *Gregory* cite this hiſtory from *Linus*, upon the Acts of *Peters* Paſſion. But *Origen, Tom.* 7. *in Iohan.* referreth it to *Paul*, and that a great deale more probably than to *Peter*. The ſtory is this: *Peter* being at Rome, impriſoned by *Nero*, and ſentenced to death; by the importunity of the people, perſwading him to ſave himſelfe; and by the opportunity of *Proceſſus* and *Martinianus* conceſſion, who were governours of the watch; was over-ruled, and fled. Comming to the gates of Rome, there Chriſt met him. *Peter* asketh him, *Domine quò venis? Cui Chriſtus, venio iterum crucifigi*; Lord, whither commeſt thou? Chriſt anſwered, I come againe to be crucified. Now *Peter* knowing that Chriſt had an impaſſible and immortall body, *Intellexit Dominum crucifigendum in ſervo*; Preſently apprehended, that the Lord was to be crucified in the ſervant. Hereupon he came backe, and died on the Croſſe to honour Chriſt, that had died on the Croſſe to ſave *Peter*. Our credite anſwers this Story, as countrey-men doe the report of Travellers; They will rather beleeve it, than goe to ſee it: *Mallem admittere, quàm quærere.* Whether *Peter* were crucified at Rome or not, we are not certaine: but that *Peter* is dead, we are certaine: on this let us reſt, that we may reſt with *Peter*.

They that refer it to the time of his dying, underſtand it thus. *Calvin.* That *Peter* ſhould die, he knew in generall; that he ſhould die a Martyr, he knew in particular. *Ioh.* 21. 19. *Signifying by what death he ſhould glorifie God.* But that he ſhould die *Shortly*, he could not know, except by ſome later revelation in ſpecial. It is probable, that where *Peter* wrote this Epiſtle, even there he received this Revelation. But it is manifeſt that he wrote this Epiſtle at *Babylon:* for he wrote the ſecond, where he wrote the firſt; *Chap.* 3 *ver.* 1. but he wrote the former at *Babylon*, 1 *Pet* 5. 13. *The Church that is at Babylon elected, together with you, ſaluteth you; and ſo doth Marcus my ſon.* Therefore it is more likely and conſonant to reaſon, that *Peter* died at *Babylon*, than as the Papiſts ſay, at *Rome*. Here they will diſtinguiſh, though therby they deſtroy. They ſay directly, that by *Babylon* is meant *Rome*; even that *Babylon*. *Rev.* 17. 5. *The mother of harlots* *and abominations of the earth, is Ipſa Roma,* very Rome. So *Papias in Euſeb.* To have ſome proofe that *Peter* was at *Rome*, they are content to allow that *Rome* is *Babylon*. So that *Babylonis fuiſſe*, is all one with *Romæ præfuiſſe*; for *Peter* to be at *Babylon*, and to be Biſhop of *Rome*, there is no difference. The infamie of that damnable name doth not deterre them, ſo they may have ſome pretence of their Apoſtolicall title. Indeed they doe not ſo much care for Chriſt, *Modo Petrus illis relinquatur*, ſo they may enjoy *Peter*. *Calvin.* Let them but retaine the name of *Peters* Chaire, *Suam Romam in profundis Inferis collocare non recuſabunt*; They will not refuſe to ſeat their Rome in infernall *Babylon*. Much good doe it them: if they will not ſticke to call their glorious Church, ſtigmaticall and accurſed *Babylon*; ſurely we need not ſticke much to allow them that *Peter* was at *Rome*. But heare we further.

We ſay, that this locall *Babylon* was not *Rome*, but that great Citie in Ægypt, now called *Cayr* or *Alcayr*; which they ſay to be thirteene or fourteene Germane miles about. For *Babylon* is typicall *Rome*, not *Rome* topicall *Babylon*. The Apoſtle did not ſpeake *anigmaticè*, by a Riddle: hee did not date his Epiſtle from a place ſo called in an allegoricall ſenſe. Letters are dated from Cities or places ſo uſually called. Indeed *Rome* in the *Revelation*, is called *Myſticall Babylon*: but this was not the firſt *Rome*, *Qualis erat ſub Chriſto*, As it was in the dayes of Chriſt: but the laſt *Rome*, *Qualis erat ſub Antichriſto*; Such as it ſhould be under Antichriſt. But Saint *Peter* writing at and from *Babylon*, doth yet handle no point concerning the ſeat and rule of Antichriſt there. Which plainly ſheweth that Antichriſt ſhould reigne, not in materiall; but in myſticall *Babylon*. Thus they have gotten it allowed, that *Rome* is *Babylon*: but it ſtill remaines to prove, that *Peter* was at *Rome* when he was at *Babylon*.

The Apoſtle ſayes that *Marke* was with him, 1 *Pet.* 5. 13. *My ſonne Marcus ſaluteth you.* Now *Marke* is ſaid to be conſtituted the firſt Biſhop of *Alexandria* in Ægypt; where hee was put to death, and buried, *Nicephor*. But theſe adverſaries affirme, that *Peter* was at Rome five and twenty yeares: now if *Marke* kept his Epiſcopall ſeat in *Alexandria*, how could he be with Saint *Peter* at Rome? Who can untie this knot? Admit that *Peter* was at *Babylon*; and then *Marke* might eaſily be with him; for both thoſe Cities were in Ægypt.

Divers have opinioned that *Peter* died at Ieruſalem, by warrant of that place, *Matth.* 23. 34. *Some of them ſhall yee crucifie: Yee*, that is, the Iewes. Now if any of the Apoſtles were crucified there, it muſt be *Peter*: for none of the reſt was crucified in Ieruſalem.

Laſtly, it cannot be proved, that *Peter* was at Rome, at all. For firſt, *Paul* fourteene yeares after his firſt comming to Ieruſalem, found *Peter* there: as it is undeniably evident, *Gal.* 2. 1. and 9. At which time they celebrated that Apoſtolicall Councell, *Act.* 15. *Giving the right-hands of fellowſhip*, that *Paul* ſhould preach *to the Heathen*, and *Peter to the Circumciſion*. If any ſay, that *Peter* came from Rome to the Councell; what time then had he to viſite *Antioch, Galatia, Cappadocia, Aſia*, and *Bithynia*, to all which Churches he preached? 2. When Saint *Paul* wrote his Epiſtle to the Romans, Saint *Peter* was not at Rome: otherwiſe he would not have forgotten ſo great a *Pillar* in his liberall ſalutations. *Chap.* 16. He mentions many, but no word of Saint *Peter*. 3. When *Paul* came to Rome, *Peter* was not there: he ſent Epiſtles from Rome, and many commendations from the Brethren: as appeares, *Col.* 4. 10. *Philem. ver.* 23. but no remembrance from *Peter*. If *Peter* had beene at Rome, *Paul* would not have forgotten to ſend greeting from him. Yet more plaine, 2 *Tim.* 4. 11. *Onely Luke is with me*: then *Peter* was not there. *Ver.* 16. *At my firſt anſwer no man ſtood to me*: had *Peter* beene there, he would not have forſaken *Paul*. 4. It was fitter for *Peter* to be at *Babylon*, (for *Gal.* 2. 7. *The Goſpell of Circumciſion was committed unto him*) that he might follow the Countries moſt frequented with his own people.

I conclude this point; if *Peter* received the oracle of his death ſo neere, at *Babylon*; he muſt fly over ſeas and mountaines if he died at Rome. But howſoever, the Romiſts will have it ſo: and rather than not domineere over all the world with the

Chaire of *Peter* at Rome, they will ſinke downe to hell with curſed *Babylon*. Albeit S. *Iohn Lateran* chalengeth *Peters* head, *Poytiers* in France his nether jaw with the beard on it; *Triers* many of his bones, *Geneva* part of his braine, which was found to be a Pumice ſtone; yet ſtill Rome muſt have his body, and boaſt of his Sepulcher. Let them have it without our envie, ſo long as we keepe the true and only Head, the LORD IESUS CHRIST.

Now to ſpeake to our ſelves more uſefully: howſoever our Apoſtle had ſome ſpeciall premonſtrance of the nearneſſe of his end, yet this is not common. So had *Aaron, Num.* 20.26. *Aaron ſhall be gathered to his people, and die in Mount Horeb, Deut.* 32.50. *Moſes* knew that he ſhould die in Mount *Nebo. Luke* 2.26. *Simeon* had a revelation by the Holy Ghoſt, that hee ſhould not ſee death, before hee had ſeene the Lords CHRIST. Though old age and conſumptions be *Prognoſtica & indicia vitæ brevitatis*; Certaine ſignes and forewarners of approaching death: yet the condition, manner, and houre of our departure, is alwayes kept ſecret from us.

Howſoever, it is obſervable that this Apoſtle died in a good age; an old man. *Ioh.* 21.18. *When thou ſhalt be old, thou ſhalt ſtretch forth thy hands.* Long life is given as a bleſſing to ſuch as preſerve obedience. *Honour thy father and mother, that thy dayes may be long in the Land. Prov.* 3.16. In the *right hand* of *wiſdome*, is *length of dayes*. But diſobedience ſhortens our time. *Pſal.* 55.23. The wicked men ſhall not *Dimidiare dies ſuos*; *live out halfe their dayes. Pſal.* 109.8. *Let his dayes be few. Eccleſ.* 7.17. The ſinner ſhall die, *Tempore non ſuo, before his time.* It was threatned to *Eli*, 1 *Sam.* 2.32. that there ſhould not be an *old man of his houſe*. It is not evermore a curſe to be barred of old age. *Ioſiah*, whoſe name is ſweet, as muſike at a banquet of wine, died young, that he might not ſee the evill to come. A ſonne of wicked *Ieroboam* was promiſed this for a favour, *becauſe there was found in him ſome good thing toward the Lord*, 1 *King.* 14.13. It is a mercy, when the Lord takes away his children ſo young, that they be neither affected with the evill of action, nor afflicted with the evill of paſſion. A man lives too long, if untill *Non deſideratus*, that no bodie deſires him to live any longer. The world is ſoone weary of an old man, eſpecially of an old Miniſter. Can he no longer anſwer their expectation? turne him out of his place: this is their mercy. The Levite might not ſerve after fifty: what then, muſt he loſe his maintenance? no, he had the ſame proviſion ſtill. A man will not caſt away his Dogge being old, becauſe he hath done him ſervice.

Let not the young Miniſter deſpiſe the old: when one ſaid to his friend, while he was looking on an old man; You ſee not *Hominem ſed umbram*, not a man, but the ſhadow of a man: it was anſwered, that an old mans ſhadow was oftentimes better than a young mans whole body. *Athanaſius* was very old: yet upon his ſhoulder, our Mother the Church leaned, in her ſharpeſt perſecutions, to take her reſt. Nor yet let the old deſpiſe the young. The Spirit of God is not bound to age, nor is wiſdome tied to yeares. It is not with ſenſes, as it is with wines, the older the better. There may be a young man of ſixty, and an old man of twenty yeares. Young *David* may excell his teachers: *Daniel* was a young Prophet, *Salomon* a young King, *Samuel* a young Prieſt, *Iohn* a young Evangeliſt, *Aquilinus Diſcipulus*; *Timothy* a young Biſhop, *Timothy* was ſo young, that *Paul* cals him *Son*: yet *Timothy* was acquainted with Chriſt, before *Paul* was acquainted with *Timothy*. 2 *Tim.* 3 15. *He knew the Scriptures from a childe, which made him wiſe unto ſalvation through faith which is in Chriſt Ieſus.* Yet *Paul* is called his Father; firſt, becauſe hee did inſtruct him more perfectly: ſo they were called the *Sons of the Prophets*, whom the Prophets taught. And becauſe he did miniſter to *Paul*, as to a father. Now though he was *Ætate filius, tamen dignitate Epiſcopus*; For age a ſon, yet for dignity a Biſhop. Some ſay he was choſen to ſuch a place, *Ob penuriam temporis*; but they manifeſt *penuriam ingenii*. No, ſaith *Ambroſe*; *Iuvenis ille nil juvenile habuit*; That youth retained no youthfull humours. A young man with his undowned chinne, whoſe face hath not yet diſcovered to the world of what ſex he is; may bee old in the gifts of the Spirit. It is an old proverbe; *Cucullus non facit*

Monachum; A well ſhooted beard ſtriving for length with the caſſocke, makes not a Prieſt. Miniſters muſt be young before they be old: *Ordinatè ad ordinem, non ſaltando, ſed aſcendendo*; proceeding orderly, not by jumpes, but by degrees. Firſt, they are tried with a leſſe charge: For, *Qui non benè regit naviculam in fluvio, non reget navem in oceano*; He that rules not well a ſmall veſſell in the river, truſt him not with a ſhip in the ſea. A young man may often ſay, My youthfull affections are dead, and I live; when an old man ſhal have paſſed many yeares in the world, and yet is ſcarce a day old in Chriſt.

Now ſeeing I am fallen upon the point of old-age, let me conſider two things: the miſeries by nature incident, and the comforts by grace accident to it.

The miſeries are many, partly mentall, partly corporall. Mentall are the worſt: *Sordities, ira, nummorum copia mira: His natura ſenis tribus eſt infecta venenis.* They will covet, as if they were to begin a new race of foure-ſcore yeares. *Quo minùs viæ reſtat, eo plus viatici quærunt*; The leſſe journey they have to goe, the greater proviſion they make. *Plautus* quoteth it as a wonder, to ſee an old man bountifull: *Benignitas hujus ſicut adoleſcentuli eſt.*

Horat.

Multa ſenem circumveniunt incommoda; vel quid
Quærit, & inventis miſer abſtinet, ac timet uti.

Many miſeries wait upon old men: firſt, they greedily ſeeke, and then they miſerably forbeare, what they have found. Ignorance and Arrogance meet in unſanctified old age. For Ignorance, *Hoſea* 7. 9. *Gray haires are here and there upon him, yet he knoweth not. Seneſcit,* being cut into two words, is *quaſi Se neſcit,* or *neſcit ſe*: as if *Seneſcere,* were all one with *Se neſcire.* For Arrogance; it takes away wiſdome from the young, and all true knowledge, as if they were weifts and ſtrayes, proper onely to it ſelfe, as Lord of the ſoile; and conjures all learning into the circle of its owne night-cap. This is the firſt and the worſt miſery of old age; when a man is juſt come backe againe to a childe. When he is only *Laudator temporis acti, ſe puero*; praiſing the ancient times ſo vehemently, as if hee would ſell them, and forgetting the preſent dayes to uſe them.

Corporall miſeries are innumerable; *Morbúſque eſt ipſa Senectus*; Even old age it ſelfe is a diſeaſe. Sometimes it hath beene without any great decay of ſenſes. It's ſaid of *Moſes*, *Deut.*34.7. *When he was an hundred yeares old, his eyes were not dimme, nor his naturall force abated.* So *Ioſhua* ſaid of himſelfe, *Ioſh.*14.11. *As yet I am as ſtrong this day, as I was when Moſes ſent me. Eccleſ.*46.9. *The Lord gave alſo ſtrength unto Caleb, which remained with him unto his old age.* But the ſtrength of old age is not a certaine and infallible argument of Gods favour: his grace is not to be ſought in outward bleſſings. Moſt commonly it is a feeble eſtate: *Eccleſ.* 12. 5. *The very Graſhopper is a burden to it.* Even the old man himſelfe is a burden, *Vxori, natiſque, ſibique*; to his wife, to his children, to himſelfe. As *Barzillai* ſaid to *David*, 2 *Sam.* 19. 35. *I am foureſcore yeeres old, and can I diſcerne betweene good and evill? Can thy ſervant taſte what I eat? Can I heare any more the voice of ſingers?* Old age, we ſay, is a good gueſt, and ſhould be made welcome; but that hee brings ſuch a troope with him; blindneſſe, aches, coughes, &c. theſe are troubleſome, how ſhould they bee welcome? *Pſal.* 90. 10. *Their ſtrength is labour and ſorrow*: if their very ſtrength, which is their beſt, be labour and griefe; what is their worſt? Haſt thou Senſes? uſe them to Gods glory: haſt thou eares? heare: eyes? reade: tongue? pray: hands? worke that which is good. Vſe thy members while thou haſt them, becauſe they will faile. Are they defective? be patient, and ſay with the Prophet, *Non ſum melior patribus meis*; *I am not better than my Fathers.* Art thou blinde, and canſt not behold ſomething thou wouldeſt ſee? yet for amends, thou eſcapeſt ſomething thou wouldeſt not ſee. When *Iulian* upbraided a Biſhop being blinde; Why doth not the *Galilean* helpe thee; he anſwers, I am glad that I am blinde, and ſo cannot ſee thee the Monſter of men. All theſe infirmities bring us to the grave, but wee ſhall leave them there. Thou ſayeſt, this ſtitch will bring me to my grave, yet ſhalt thou then bid it farewell: thou ſhalt riſe without gowte or blindneſſe or any other imperfection. Doeſt thou feele a declining of thy ſenſes by age? know that death cannot be farre off. Death is as neare to the young, as to the old: here is all the difference: death ſtands behind the young mans backe, before the old mans face. *Senibus mors eſt in januis, Iuventuti in inſidiis, Bern. Iuvenes citò mori poſſunt, Senes diu vivere non poſſunt.* Young men may ſoone die, old men cannot long live. They muſt goe ſpeedily; that they may goe comfortably, let them make ſure to themſelves the favour of Chriſt.

Thus much of the Inconveniences, now of the comforts of old age: which are *Scientia Chriſti, & conſcientia benè peratæ vitæ*; the true knowledge of CHRIST, and the comfortable remembrance of a good life ſpent in his ſervice. Let us be ſure to live *benè*, well; no matter *Quam diu*, how long. Let us not be greedy of old age, but ſay: *Here am I, let him doe with me as ſeemeth him beſt.* God will not judge us how long, but how well, we have lived, *Hieron.* But betwixt him that hath lived twentie yeares, and him that hath lived twentie ſcore yeares, what is the difference? *Niſi quod ſenex magis onuſtus peccatorum faſce proficiſcitur:* unleſſe that the old man goes away more loden with the burden of his ſins, *Sen.* One man eateth more, another leſſe; what matters it, when either is full? He drinkes more, I leſſe; but neither of us thirſts. *Ille pluribus annis vixit, hic paucioribus; quid refert? Si tam illum multi anni beatum fecerunt, quàm hunc?* That man hath lived many yeares, this man fewer; what is the difference? If the few yeares of the one hath made him as bleſſed, as the many yeares of the other? Looke rather to the goodneſſe of thy life, than to the length: *Longum ævum habuerunt plurimi, pauci fælicem, Sen. Ante ſenectutem curavi ut benè vivam, in ſenectute ut benè moriar.* While I was young, my care was to live well: now I am old, my care is to die well.

Old age may be good three wayes. Naturally, when it is accompanied with ſenſe, and not overtaken with decay of thoſe neceſſary Organs. *Barzillai* had an old age, but not a good old age. Morally, when it is led by the line of vertue; when Iuſtice hath balanced it, fortitude quickened it, Temperance dieted it, and Charity quieted it. Conſtitution and countrey may make it naturally good: but it is then morally good, when a man likes it ſo well, that he would not wiſh it to begin againe. Spiritually good; and this is beſt when a man can looke both wayes: backward with comfort to his life paſt, forward with joy to his reward to come. *Pulchrum eſt ante obitum conſummari vitam.*

Will you know when old age is a bleſſing? principally, when a man hath ſure handfaſt of CHRIST; as *Simeon.* He deſired not to die ſooner, he deſired not to live longer: *Nunc dimittis, now Lord ſend away thy ſervant in peace.* It was promiſed *Abraham, Gen.* 15.15. that he ſhould goe to his *Fathers in peace, and be buried in a good old age.* Now there is no peace without CHRIST: who ever dies in peace, he dies in CHRIST the Prince of peace. *Abraham* died many hundred yeares before Chriſt was borne; yet *Ioh.* 8.56. *Abraham rejoyced to ſee my day: he ſaw it, and was glad:* he ſaw him with the eyes of faith. *Gen.* 25.8. *Then Abraham gaue up the ghoſt, and dyed in a good old age, an old man and full of yeares.* There is *Mortis facilitas, ætatis fælicitas, vitæ ſatietas: He gave up the ghoſt,* willingly ſurrendred it; it was not rent from him; there is the eaſineſſe of death. *In a good old age,* not tempeſt-beaten with troubles, and wearied out with vexations; there is the happineſſe of age. *An old man and full of yeeres,* like corne ripe and white for the barne of joy; there is the fulneſſe of life. When a man is aſſured of peace in heaven, he is then, *Satur dierum full of dayes.*

Againe, when a man is old in knowledge and obedience, his age is bleſſed. *Prov* 16.31. *The hoary head is a Crowne of glory, if it be found in the way of righteouſneſſe,* If we may ſay of it, as *Boaz* of *Ruth, Ruth.* 3.10. that it is *better in the latter end, than at the beginning.* The Iſraelite gathered every day a Homer full of Manna: but on the day before the Sabbath two Homers full. Be gathering in youth every day a little; but in old age twice ſo much, becauſe thy Sabbath is neere. Old men are buſy to gather goods for their poſterity, but their fitteſt employment ſhould be to gather grace for themſelves. It is thy laſt time of gathering, therefore plie it. *Gen.*18.12. As *Sara* ſaid, *Shall I luſt now I am old?* So ſhall I covet now I am old? ſhall I be drunke now I am old? ſhall I lie now I am old? Thoſe courſes are reprovable in youth, damnable in age. *The gray head is a ſhame, if it be found in the way of wickedneſſe.* As our bodies decreaſe in ſtrength, our ſoules muſt encreaſe in grace: mending the unſoundneſſe of our limbes, with the ſoundneſſe of our lives: recompencing a weake body with a ſtrong faith. No marvell if thy Ages reverend floud ebbes into aire, when thou art old, not good! where thy morall corruption is greater than thy mortall corruption: and the conſcience is more rotten than the carcaſe. It is a common ſaying; He that will be old long, muſt be old while he is young. Expreſſe the ſobrietie of age in thy youth, that the remembrance of thy youth may ſweeten the bitterneſſe of thy age. A young Saint, an old Angell? So then let us ſpend our life in the thriſtineſſe of grace; that when youth hath ended infancie, age ended youth, and death ended all; we may be young againe in heaven. Into which eternall doores old age ſhall never enter: but every body ſhall be made young for ever, ſtrong for ever, healthfull for ever, beautifull for ever; faſhioned like to the glorious body of Chriſt, and in that glory bee preſerved for ever and ever.

Even as our LORD IESUS CHRIST *hath ſhewed mee.* I am ſtill in the ſame text, and not out of the ſame ſubject; mortalitie: to teach you a comfortable depoſition of your Tabernacle. Oh that you would heare me ſo well this once, that of the ſame matter you need not heare me againe. Let me encourage your attention thus farre, that in this very Theme, as *Seneca* ſaid in his travells, I ſhall be *Semper novus*; alwaies new. *Peter* had a revelation concerning his death: ſomewhat was told him of the time of his death, ſomewhat of the manner, ſomewhat perhaps of the place. Yet by no collection is it found, that he knew for time the day; nor for manner, the direct qualitie and kind; nor for place, punctually ſuch a ſpace or plot of ground. He knew much, we are not allowed it: therefore ought we to have the more preparation, by how much we have the leſſe revelation. For methods ſake, that I may not loſe your attention, nor your attention loſe me; that we may draw all to a Summe; Conſider ſomewhat for ſubſtance, ſomewhat for circumſtance. For ſubſtance, that *Abeundum eſt nobis*, we muſt die: for circumſtance, *Vbi, Quomodo, quando*; How, Where, and When. To all theſe we reſolve an anſwer like the Grand Iury: to the former we ſay, it is *Billa vera*: for the other we give up an *Ignoramus*. We know that we muſt depart; this is a true Bill: we know not how, where, or when; this is our *Ignoramus*.

For the Reſolution; men muſt die; and the Apoſtle calls death the Diſſolution of life. For the marriage of the ſoule to the body is the bond of life, the diſſolution of this bond is death. This divorce muſt be ſuffered, one husband muſt be loſt: happy are we if we find another in heaven, Ieſus Chriſt. *Morieris, non quia ægrotas, ſed quia vivis*; ſaith the Philoſopher. Thou ſhalt die, not becauſe thou art ſicke, but becauſe thou art alive. *Cui naſci contigit, mori reſtat, Sen.* He that comes into this world, muſt goe out of this world. It is no new thing to die, for life it ſelfe is nothing elſe but a journey to death. *Quicquid ad ſummum pervenit, ad exitum properat.* Whatſoever hath aſpired to the higheſt, muſt deſcend to the loweſt. *Hebr.*9.27. *It is appointed unto men to die once*: it is a Statute-law decreed in the high Parliament of heaven. God ſo threatned *Adam*, *Gen.*2.17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* But *Adam* lived above 900. yeares after? yet was there no delay nor evaſion of Gods doome; for he preſently became mortall, and fell into a conſumption, that never left him till it had brought him to the grave. *Quiſquis queritur hominem mortuum eſſe, queritur hominem fuiſſe, Sen.* Whoſoever complaines that a man is dead, complaines that he was a man. Thus for the certaine ſubſtance; now for the uncertaine circumſtance.

We know not the manner of our departure, or how we ſhall die. *Vnus introitus,innumeri exitus.* There is but one way to come into the world, a thouſand waies to goe out. What matters it, whether by an enemies ſword, or by the fit of an ague, ſeeing we muſt depart. *Iob* compares mans life to a *Flower*, *Eſay* to *Graſſe*, *Iohn Baptiſt* to a *Tree*, the *Preacher* to a *Paſſenger*. Is it any matter, whether the flower be crop'd, or the graſſe mowen, or the tree hewen downe, or where the paſſenger ſhall lye next night ? We know whither our ſpirits ſhall goe, we know not in what manner our ſoule ſhall be taken from us. This happens alike both to good and bad: wicked *Ahab* and good *Ioſiah* are both ſlaine by war : The peſtilence takes away the righteous as well as the ſinner: wiſemen may die the death of fooles. Both travell together in this Thorow-fare of life, both lodge in one Inne of the grave : but in the morning their waies part: *Partes ubi ſe via findit in ambas.*

We know not the place: *Rachel* dies in the high way, as *Iezabel* in the ſtreets: *Saul* and *Ionathan* are ſlaine in one battell, and their bodies hung up as trophees of a bloudy victorie. In the mathematickes, the circle is equally diſtant in every point of it from the Center. Conceive earth to be this worlds Center, Heaven the Circumference: now from all points of this center, there is an equally diſtant remoteneſſe or neereneſſe, to the circumference, heaven. Let a man die in England, in Spaine, in Turkey, or in the Indies; his body is neither neerer nor further off from heaven. Say the bodies of men are entombed in the entralls of beaſts, or mawes of fowles, or their duſts ſcattered on the waters; yet can no duſt bee concealed. What hurt was it to the Chriſtians in the ſacke of Rome, whoſe bodies lay unburied in the earth, when their ſoules were received to heaven ? *Nec vivorum culpa, qui non potuerunt ſepelire: nec mortuorum pœna, qui non potuerunt ſentire, Aug.* The living committed no ſinne, in that they could not bury them: the dead felt no paine, though they were not buried. The Cynicke deſired to have no other Tombe over him but heaven; he admired that for the moſt glorious monument. Another replied, but then the fowles of the aire will devoure thee : he anſwered, ſhall I feele them ? No; then *Vbicunque moriar, me tegat cœlum*; wheresoever I die, let earth be the pavement, and heaven the roofe of my Tombe. But onely for the livings ſake, there was no Sepulcher like it. If there was a place, which could hide from God, I would not die there. But *Pſal.* 139. On the earth, in the ſea, in the darke, in hell, in heaven; the Lord is every where : all places are ſpecified but Purgatory; becauſe none are found there. Be therefore alwaies ready; *Incertum eſt quo loco mors expectat te, itaque tu omni loco expecta mortem.* Thou art not ſure in what place death lookes for thee, therefore in all places doe thou looke for death. It watcheth us like an Enemie, *Inſidiando*: when it comes, we may ſay as *Ahab* to *Eliah*; *Haſt thou found mee O thou mine enemy ?* Thou haſt found mee, and wilt conquer mee; but *Thankes bee to God, who giveth us the victorie through* IESUS CHRIST *our Lord.*

We know not the time. Chriſt ſaies that the ſonne of man himſelfe knowes not the day of judgement. What, doth not CHRIST know it ? Without queſtion he knew it as he is God; though as man he might be ignorant of it. For he ſaid, none knowes, *No not the ſonne of man*; but the Sonne of God knew it. He knew it not, not becauſe he could not, but becauſe he would not. *Ne illam moleſtius feramus ignorantiam, quæ cum Chriſto & Angelis nobis communis eſt, Bern.* That we might contentedly beare that ignorance, which is common to us with CHRIST and the Angels. But men ſicke of lingring conſumptions doe know their time: No, but ſtill they languiſh in hope, and know not the houre of their diſſolution. But *Hezekiah* was promiſed the addition of fifteene yeeres; therfore he knew how long he ſhould live. We anſwer, this was by ſpeciall revelation, and who elſe was ſo aſcertained ? Yea, rather this was a conditionall and limited promiſe, depending on the order of ſecond cauſes. For *Hezekiahs* body was not impaſſible, nor incorruptible: but God did repaire the defects of nature, and extend it to the poſſibility of fifteene yeares; upon the implicite condition of repentance. No man knowes his appointed time. *Ne inquiras prohibitam, ne perdas conceſſum.* Inquire not after that which is concealed, leſt thou loſe that which is granted. *Tutum eſt neſcire quod tegitur:* a man may ſafely be ignorant of that, which he is not bound to know. They are wretched men, that runne to Sooth-ſayers for ſuch predictions: *Perniculoſa diſquiſitio,* when God hath locked it up, to offer to picke it with a falſe key. Some depart in youth, others in age: ſome fruit is plucked violently from the tree, other drops downe with mature ripeneſſe; all muſt fall. The corne is ſometimes bitten in the ſpring, often trod down in the blade, never failes to be cut up in the eare, when it is ripe. *Mori nil certius, quando, nil incertius.* There is nothing more ſure than death, nothing more unſure than then time of death. *Moſes* and *Aaron* were certaine to die, and never to enter into Canaan: but they were not certaine when they ſhould ſee Canaan from the mounts, and ſo die. It is a common fault, to run ill courſes in health; and to allow themſelves the time of a lingring ſickneſſe, to make ready for death: as if God were bound to give them ſo long warning. But he often diſappoints them: and deaths properation, prevents their preparation. *Iob* 21. 13. *They ſpend their dayes in mirth, and in a moment goe downe to the grave.* This was that Coſmopolites preſumption, *Luk.*12.19. *Soule, eate, drinke, and be merrie:* but he reckoned without his hoſt. *Corah* was ſuddenly ſwallowed, *Iſhboſheth* ſlaine a ſleepe, 2 *Sam.*4.7. The houſe fell upon *Iobs* children at a banket. *Ananias* and *Sapphira* were put out like a candle new lighted, and that in ſtench. *Iob* 24.24. *They are exalted for a little while, and cut off as the tops of the eares of Corne.* When the thought of death is furtheſt, the ſtroke of death is neereſt. *Ceſar* deſired a ſuddaine death: as he deſired, as he deſerved, ſo he had it, Naturaliſts that love the avoidance of paine, and have no hope of future bleſſedneſſe, deſire a ſuddaine diſſolution. For my part, my prayer ſhall be with our Church. *From battell, and murder, and from ſuddaine death, Good Lord deliver me.*

Thus we ſee, the time is unknowen to us, whether in youth or in age: often in youth the bud is cropped. *Homo per nativitatem viret in carne, per inventutem caneſcit in flore, per mortem aret in pulvere, Greg.* In birth we are greene in the bud, in youth we are white in the flower, in death we wither in the duſt. Death like a fiſhnet catcheth at one draught, not only the growen fiſhes, but even the little frie. The Poets have a fable, that Death and *Cupid* lodging together at one Inne, interchanged each others arrowes. From that day to this it comes to paſſe, that ſometimes old men dote, and young men die. *Sic moritur Iuvenis, Sic moribundus amat.* Therefore let me be bold with Christs words, *Luk.*7.14. *Young man, I ſay unto thee, Ariſe:* raiſe up thy ſoule to grace, thou knoweſt not how ſoone thy body ſhall fall downe to duſt. Perhaps thy imagined wiſedome makes thee beleeve, that thou art early ripe: and ſo like a bloſſome that prevents the ſpring, thou wilt dare to looke forth upon Februrary ſunne, but thou mayeſt ſoone be nipped with a froſt. And if youth be but ſo weake a taper, quickly put out by death; how carefull ſhould parents be, with what oile they ſupply thoſe young Lampes! Vſually they provide faire eſtates for their childrens bodies, nothing for the eſtate of their ſoules: to ſhew that they are parents of their bodies, not of their ſoules. *Zeuxes* having artificially painted a boy, carrying grapes in a hand-basket: the birds came, as if they had beene true grapes, and pecked at them. Hereupon he was wondrous angry with himſelfe and his art; ſaying, If I had painted the boy, which was the chieſe part of my picture, ſo well as I have done the grapes, which were but a by-accident; the birds durſt never have beene ſo bold. Were parents as carefull for their childrens good nurture, as about their appendant trifles; thoſe ravenous kites, evill companions, durſt not venture upon them, could not ſo eaſily corrupt them.

For Age, then death is looked for: young men know they may die, old men know they muſt die. The youngeſt is old enough to die, the oldeſt too old to live long. *Iuvenes mortem à tergo, ſenes ante faciem.* There are three meſſengers of death;

Caſualtie, Sickneſſe, Age. Hath not the firſt meſſenger ſpoke with thee? yet the cond. Haſt thou eſcaped the ſecond? yet the third will not faile. *Am.* 5.19. *s if a man did flee from a Lyon, and a Beare met him; or went into the houſe, and a ſernt bit him.* While a man runs from the Lyon, the Beare aſſaults him: if he ſcape hem both, yet death (that *Serpent*) will find him out. Child-hood is our morng, middle-age our high noone, old age our evening, death our ſun-ſett. One ould have young men ſaluted with, good morrow, or welcome into the world: en of midle age with good day: old men with good night, becauſe they are going t of the world. It is miſerable for an old man not to bee prepared for death: eath ſhakes him by the hand in the palſey, yet no acquaintance? he hath one ote in the grave; and yet no thought of diſſolution? hee is come to the threſold of his long home; yet ſtill worldly minded? But the good old man inkes this life, like a throng in a narrow paſſage: the ſooner out, the ſooer at eaſe.

Seeing our diſſolution is ſo certaine, the time ſo uncertaine; the very mention f it bids us be prepared. Put not off your amendment; *ne quod diu differatur, in pertuum auferatur*: leſt what you differre for a long time, God take away for ever. or it is juſt, *ut moriens obliviſcatur ſui, qui vivens oblitus eſt Dei*: that he who living orgate God, dying ſhould forget himſelfe. Many ſerve God, as they doe their rvants, with Reverſions, *in ultimis diebus mortis*: but he lookes to be ſerved with reſent obedience, *in omnibus diebus vitæ. Latet ultimus dies, ut obſervetur omnis dies: dum ſemper ignoratur, ſemper proximus eſſe credatur, Auguſt.* We know not our ſt day, that we might watch every day: we cannot tell how farre it is off, therere let us beleeve it to be very neere. God allowes man a liberall time, a whole day: ow a day conſiſts of 12 houres. *Are there not twelve houres in the day?* ſaith CHRIST. What enemies are wee to our ſelves, that of thoſe twelve houres, hich God allowes us, we allow our ſelves not one! Many men poſt off their conerſion; and at twentie ſend Religion afore them to thirtie: then put it off to fortie: nd yet not pleaſed to overtake it, they promiſe it entertainement at threeſcore. At ſt death comes, and he allows not one houre. In youth men reſolve to afford themlves the time of age, to ſerve God: in age they ſhuffle it off to ſickneſſe. When ickneſſe comes, care to diſpoſe their goods, lothneſſe to die, hope to eſcape, maryrs that good thought: and their reſolution ſtill keepes before them. If we have ut the leaſe of a Farme for one and twentie yeares, we make uſe of the time, and ather profit. But in this precious farme of Time wee are ſo bad husbands, hat our leaſe comes out before wee are one penny-worth of grace the richr by it.

They that have lived ill; *quando anima in extremis labris*, when the ſoule ſits on heir lips ready to take her flight, then they ſend for the Miniſter, to teach them to ie well. But as in ſuch extremity, the Apothecary gives but ſome opiate phyſicke: o the Miniſter can give but ſome opiate Divinitie; a cordiall that may benumbe hem, no ſolid comfort to ſecure them. Here is no time to ranſake for ſinnes, to earch the depth of the ulcer: a little balme to ſupple, but the core is left within. Let men repent while they live, that they may rejoyce when they die. You tell me that one malefactor went from the Croſſe to Paradiſe: but we muſt not hide from you, hat God opened the mouth of one Aſſe: yet every aſſe is not thereby priviledged o ſpeake. Let us be liberall on Gods part; He that truly repents one day before e dies, ſhall ſurely be ſaved. With greedineſſe you heare this, but abuſe it not: ruſt it, but truſt not your ſelves. He that gives pardon to repentance, is not bound o give repentance to ſinners. Be ſure thou repenteſt, that one day before thy death: ut hereof thou canſt not be ſure, unleſſe thou repent every day. The Lord hath made a promiſe to repentance, not of repentance. If thou converteſt to morrow, thou art ſure of grace: but thou art not ſure of to morrowes converſion. For three reaſons God conceales from us the time of our death. 1. Becauſe in nature,

Terribilior

Terribilor morte timor ipſe mortis, the feare of death is more terrible than death it ſelfe. We know that we muſt die, to avoid all doubtes : we know not when, to qualifie our feares. 2. To preſerve men from diſpaire. *Vt nec impii deſperent, quaſi nullum tempus relictum pœnitentiæ : nec boni, quaſi longum tempus patientiæ*, *Baſil*. That neither the ungodly ſhould deſpaire, as if they had no time allowed for repentance: neither the faithfull be caſt downe, becauſe the time was too long of exerciſing their patience. 3. That we might be evermore armed with expectation, to encounter death. Becauſe we know not when we ſhall die, let us learne with Saint *Paul, to die daily*. The worldling would weepe, if hee knew that he had but a moneth to live: yet hee leapes and ſings, and ſecurely rejoyceth, when perhaps he hath not one day.

Fleres, ſi ſcires unum tua tempora menſem :
Rides cum non ſit forſitan una dies.

The Summe of all, is the certaintie of inevitable death. A mortall father cannot beget an immortall ſonne. If they that brought us into the world, have themſelves gone out of the world, we may conclude our owne following. He that may ſay in life, I have a man to my father, and a woman to my mother ; ſhall ſay in death, *To corruption, Thou art my father : to the worme, thou art my mother, and my ſiſter, Iob* 14.17. There is not one in the cluſter of mankind, but *eodem modo & modo cinctus & victus*, is liable to the common and equall law of death. *Methuſhalem* lived nine hundred threeſcore and nine yeeres ; yet he was the ſonne of *Enoch*, who was the ſonne of *Iared*, who was the ſonne of *Maleleel*, who was the ſonne of *Cainan*, who was the ſon of *Enos*, who was the ſon of *Seth*, who was the ſonne of *Adam*, who was the ſonne of *Duſt*. Aske the woman that hath conceived a childe in her wombe : will it be a ſonne? ſhe anſwers, peradventure ſo. Will it be faire? peradventure ſo. Will it be witty? peradventure ſo. Will it be rich? peradventure ſo. Will it be long lived? peradventure ſo. Will it be mortall? yes, this is without peradventure, it will die. As the philoſopher hearing that his ſonne was dead, anſwered without aſtoniſhment ; *Scio me genuiſſe mortalem*, I know that I begot a mortall man. Mans body, ſo well as the yce, expounds that riddle ; that *Gignit filia matrem*, the daughter begets the mother : duſt begat the body, and the body begets duſt. Our bodies were at firſt ſtrong Cities, but then by tranſgreſſion we made them the Fortes of rebels : wherupon our offended Soveraine ſent his Serjeant death to arreſt us of high treaſon. And though for his mercies ſake in CHRIST he pardon our ſins ; yet he ſuffers us no more to have ſuch ſtrong houſes ; but let us dwell in thatched cottages, paper walls, mortall bodies. Therefore *Paul* calls the body *Our* houſe ; not ſuch as God created : he may ſay of our bodies, as the Poet ſpake of his verſes. *Quem recitas meus eſt, ô Fidentine, libellus ſed male dum recitas, incipit eſſe tuus*. Thy body Oh man ! while it was holy and immortall, it was my worke : but now it is ſinfull and mortall, it is thy worke. An old man is ſaid to give *Alexander* a little Iewell ; which he affirmed to be of this vertue. So long as it was kept bright, if it were put into the balance with the choiceſt gold or moſt precious ſtone, it would out-poiſe and out-value them all : but if it once fell into the duſt, and tooke ruſt, it would be lighter and ſlighter than a feather. What meant the Sage, but to moralize to that great Monarch his owne *Life* : which being kept bright and healthfull, commanded the world ; but once fallen to the duſt, even Groomes would deſpiſe it. For Hares dare plucke dead Lyons by the beard. *Lucian* hath a fable, the morall is good. *Menippus* meeting *Mercury* in the Eliſian fields, would needs know of him, which among all the ghoſts was *Philip* that great King of *Macedon*. *Mercury* anſwers ; He is *Philip*, that hath the haireleſſe ſcalpe: *Menippus* replies, why they have all bald heads. *Mercur*. Then he with the flat noſe. *Menip*. they all have flat noſes. *Merc*. Then he with the hollow eyes. *Menip*. they all have hollow eyes : all have naked ribbes, disjoynted members : all are carcaſes. *Mercur*. Then *Menippus*, in death there is no difference betwixt the King and the beggar. *Mors dominos ſervis, & ſceptra ligonibus æquat : Diſſimiles ſimili conditione ligans.*

ligans; Men upon earth, as in the game at Cheſſe, ſupply different places: one is a King, another a Queene, another a Biſhop, another a Knight, another a Pawne. But when the game is done, and they are ſhuffled into one bag; all are alike.

What meane worldlings then to bee ſo covetous? *Natura excutit redeuntem, ſicut intrantem*; In our birth wee had but ſwadling clouts and a cradle: in our death wee ſhall have but a winding-ſheet and a coffin. *Alcibiades* bragges of his lands, *Socrates* reacheth him a Mappe; bids him demonſtrate where they lye: alas hee could not finde them, nor ſcarce diſcerne *Athens* it ſelfe; it was ſo ſmall a point in reſpect of the world. *Ecce vix totam Hercules implevit urnam*; The duſts of mightie *Hercules* can ſcarce fill a pitcher. The Philoſopher ſaid of *Alexander*; Yeſterday the whole world did not content him, now ten cubites containe him. I will not deale ſo ſparingly with you, yee landed-men. You ſhall have ſome land in death, and you can have no more; even ſo much ground, as will hold your carcaſes. Why doe you covet? Were you owners of more land, than ever the Devill ſhewed Christ; yet call no more yours but the grave. This is *Terra mea*, and *Terra tua*; My land, and thy land. Purchaſe there, where is true poſſeſſion: or rather get that by faith which Iesus Christ hath purchaſed for you. *Lay up your treaſure in heaven. Quænam eſt hæc ſtultitia, illic reponere unde iturus es, & illuc non præmittere quò iturus es?* What folly is it to lay up our treaſure there, whence we muſt depart: and not to ſend it afore thither, whither we muſt goe, and where we ſhall live for ever?

What meanes the Epicure ſo to pamper his body? A fat corps is but a fat ſupper for the wormes. 1 *Cor.* 6.13. *Meat's for the belly, and the belly for meat's: but God ſhall deſtroy both it and them.* Let us eat to live, not live to eat. When we have devoured the moſt delicate creatures, the wormes ſhall devoure us.

What meane the proud? the ſoles of their feet muſt not touch the ground: they flie betwixt heaven and earth on their foure wheel'd wings. But they muſt have other Porters,; to the grave they muſt. After all their painting, the earth will ſpoile their colours. The faireſt woman, that ſayes, Touch me not, I am of purer mould; as if *Præcordia Titan de meliore luto finxit*; muſt lye blended in the forgotten duſt with the poore bond-woman.

What meane we all ſo fooliſhly to forget our latter ends? *Adam* could call all the beaſts by their names, but his owne name he forgot; *Adam*, the ſon of earth. Such fooles are we, to forget our owne names; that we are the ſonnes of *Adam*, the ſonnes of duſt. *Stultum eſt timere, quod non poteris vitare*; It is no wiſdome to feare that we cannot avoid: *Mortem non effugit, qui etiam diſtulit, Sen.* I ſhall die neither the firſt, nor the laſt: *Omnes qui me non antecedunt, ſequentur*; They that goe not before me, ſhall follow me. *Hac conditione intravi, ut exirem*; Vpon this condition I came in, that I ſhould goe out. We muſt fall, and as the tree falls, ſo it lyes: and commonly it falls to that ſide, which is moſt loaden with branches and fruits. They that abound moſt with the fruits of obedience, ſhall fall to the right hand, life; eaſtward, to ſalvation: they that abound with wicked actions and affections, to the left hand, death; weſtward, to deſtruction.

What meane the faithfull to be ſo much caſt downe in the apprehenſion of death? To them it is, though *Pœna naſcentis, gloria renaſcentis*; The puniſhment of the firſt birth, yet the glory of the ſecond birth. *Non obitus, ſed abitus:* Not a dying, but a departing. *Præmiſſa eſt anima, amiſſa non eſt. Duriùs ſeponitur, meliùs reponitur.* Life is with ſome ſorrow laid off, but with much joy laid up. Though every man that hath his *Geneſis*, muſt have his *Exodus*: yet *Profectio eſt quam putas mortem*; It is but a journey, which they call a death. 2 *Cor.* 5.1. *Paul* calls this life an *Earthly Houſe*, Heaven a *new Building*. Death is but the pulling downe of at old houſe, that a new one may be ſet up. Or as a Clocke that is growne ruſty, is taken aſunder by the makers hand; disjoyned wheele from wheele, and pin from pin: not to be loſt, but to be repoliſhed, and put together againe, that it may goe clearely. So Death doth pull the clocke of our life aſunder, when it hath ſtruck the laſt ſtroke of breath: wheele from wheele, limbe from limbe, joynt from joynt, member from member; all to duſt and peeces. But then the omnipotent Maker takes it into his owne hands, ſets it together againe at the Reſurrection, and it ſhall goe well in glory for ever: bearing a part in thoſe celeſtiall Chimes, which the bleſſed Angels, the Quoriſters of Heaven, ſing to the King of Kings. For *Rom.6.23.* Though the *wages of ſinne be death; yet eternall life is the gift of* GOD *through* IESUS CHRIST our LORD. *Amen.*

VERSE 15. *Moreover, I will endevour, that you may bee able after my deceaſe, to have theſe things alwayes in remembrance.*

SEeing my life is ſo ſhort, and with it my miniſtery muſt ceaſe; therefore I will take advantage of the time, and yet againe remember you of theſe things. This I have done hitherto, *viva voce*, with my living voyce: but my care ends not with my life; I will ſtrive that even after my death you may remember them. So often as you turne over the leaves of my Epiſtles, you ſhall (though not heare, yet) ſee me preaching to you *theſe things*. You ſhall heare mee while I live, and reade mee when I am dead. I die that ſpake theſe words, but the words ſpoken ſhall not die in your memories. As it is ſaid of *Abel*; *Defunctus loquitur*. So it pleaſeth GOD that I ſhould preach to his Church even to the worlds end.

This is the Senſe: for method of diſcourſe, many things inherently naturall to theſe words, have beene pretractated on juſt occaſion, *Verſes* twelve and thirteene. I am loath to fall into a coincidence of argument, and therefore willingly abridge my ſelfe of ſome neceſſary matter. But to reſt content with what is behinde, and to give you the gleanings of the former vintage: there are ſome ſcattering grapes, which well preſſed may afford you a cup of good wine. Firſt, the Apoſtle moves them to embrace his doctrine, becauſe he is old, and hath but a ſhort time to tarry amongſt them. Then he comforts them, that he will ſtrive to leave an impreſſion of his Doctrine behinde him in their hearts.

The grave exhortations of old age are to be ponderouſly received. There is ſomewhat in the Perſon, that procures attention to the Doctrine. A reverend Biſhop is heard *Tanquam Pater Eccleſia*, as a Father of the Church, ſaith *Auguſtine*: his ſpeech may be *Brevis, ſed gravis*; ſhort, but effectuall; leaving a deepe impreſſion in the hearers. Saint *Iohns* ſhort Sermon in his old age, [*Little children, love one another.*] ſo warmed his Diſciples hearts with the fire of charitie: that their head was turned into a Limbecke, and did diſtill downe water at their eyes. The ſame weight of doctrine doth not feele ſo waighty in a young mans mouth, as in the gravitie of reverend old age. Not that the truth of God depends on the regard of perſons: but becauſe mens affections ſooner melt at his ſpeech that is ſtuffed with experience; than at theirs who onely averre the theoricall truth. But for us, whether he be a young *Timothie*, or an old *Peter*, that tells us the truth in Chriſt; the Spirit of God worke in our hearts a faithfull obedience!

Well, I am old, and muſt leave you: yet I will leave that behinde mee, which ſhall remaine with you. In the whole *Verſe* we finde two generalls: The Content, and the Intent: his Practiſe, and his Purpoſe: his Labour, and the end of his Labour: the thing he does, and the thing he ſeekes. *I will endevour*; there is his labour, practiſe, and the thing he does. *That you may bee able after my deceaſe, alwayes to remember theſe things*; there is his purpoſe, the end of his labour, and the thing hee ſeekes. For the former.

I will endevour. I can doe no more, I muſt doe no leſſe. Now a Miniſters *Endevour* conſiſts in three eſpeciall things: he muſt endevour by learning, endevour by life, endevour by labour: none of theſe muſt be wanting.

The firſt thing required to this endevour is Learning. The Biſhop of *Traiectum* in Germanie, ſaid that hee would not admit Aſſes to holy Orders. One replied, that he muſt not now looke for *Ambroſes* and *Cyprians*. He anſwered, *Cyprianos non requiro, ſed aſinos non admitto*; I doe not expect *Cyprians*, but I will not admit Aſſes. There are ſome that never knew, nor cared to know, the Schooles of the Prophets; yet they ſend themſelves into the Harveſt; they pen their owne commiſſion. But ſayes the Church; *Quid agitis in meis, non mei?* What make you in my worke, that are none of my ſervants? They are ſonnes without a father: their owne creators, and owne creatures too. *Matth.22.12. Friend, how cameſt thou hither, not having a wedding garment? Quomodo intraſti, non habens veſtem Sacerdotalem?* How didſt thou get into the Prieſt-hood, without having a miniſteriall garment? *Periculosè docent, qui priùs non didicerunt*; They are dangerous Teachers, that never were learners. *Dum diſcipuli veritatis non erunt, magiſtri erroris ſunt*; While they will not be Schollers of truth, they become maſters of errour. For all CHRISTS *Faciam vos; I will make you fiſhers of men*; Yet they went not preſently out of the Boat into the Pulpit: Hee was three yeeres inſtructing them. CHRIST commanded them to ſtay at *Ieruſalem*, till the Holy Ghoſt deſcended on them, *Act.2.* They muſt not *Simul recipere & effundere*; not receive in; and poure out at once, *Hieron. Heri catechumenus, hodiè Epiſcopus.* Like *Davids* meſſengers, they muſt tarry till their beards be growne: not Lapwing-breed, to runne away with the ſhell on their head. They muſt know their winds, ebbings and flowings, creekes and ſea-markes, that will be Fiſhers.

Wherein conſiſts this learning? Not in a theory of divers arts; but in the ſober uſe and diſcreet application of Divinity. *Cant.1.11. We will make thee borders of gold, with ſtuddes of ſilver.* Divinitie is that border of gold, humane learning the ſtuddes of ſilver. A garment to have here and there a fringe, or button, or jewell, is comely: to be nothing but buttons is ridiculous. *Quæro documenta, non ornamenta*; Give us leſſons, not laces. When *Salomon* made preparation for the building of the Temple; [a] *He had threeſcore and ten thouſand that bare burdens; and fourſcore thouſand hewers in the mountaines:* there was hewing and knocking in the mountains. But when the Houſe was a building, there was *neither hammer, nor axe, not any tole of iron heard in it*, 1 *King.6.7.* The ſtudie of arts muſt goe before, but not bee too buſie in the edification. That which moves the conſcience, and ſaves the ſoule, is the Word of GOD; yet attendant to this Queene, are certaine maids of honour; Artes. I cannot ſay they are commanded; I dare not ſay they are forbidden. Indeed a flouriſhing and meretricious eloquence puffed up with theſe, is unprofitable. GOD affects not Aulicismes, and Courtly termes. It is like a great deale of painting in a Church-window, to keepe out the light. What benefit is in a gilt armour? it is the armour that defends, not the gilt. Or to what purpoſe is a golden key, if it will not open the doore? If a wooden key will open it, it is better for mee. Neither would I have the truth ſtripped of her ornaments, and ſet barely forth; this is a kinde of treaſon. There is a learning, no man can be a good Preacher without it. *Matth.13.52. Every Scribe inſtructed unto the kingdome of heaven, bringeth out of his treaſure things new and old.* The New Teſtament,

[a] 1 King.5.15.

and the old: to the broken hearts evangelicall comforts, to rebellious ſpirits legall menaces. *New and Old,* new before old: becauſe the Goſpell was promiſed, before the Law was printed.

Some thinke a Miniſter hath no great need of Learning, becauſe he is to ſpeake to the unlearned. But as, *Hebr.* 5. 11: We have many things to ſay, and hard to be uttered; *ſeeing you are dull of hearing.* For, when for the time ye ought to be *Teachers,* you had need *be taught* againe the firſt Principles of the Oracles of God; and had need of milke, and not of ſtrong meate. So, 1 *Cor.* 2. 6. *We ſpeake wiſedome among them that are perfect.* Such is our unhappy exigent: if we preach learnedly, they thinke us mad: as *Feſtus* told *Paul, Act.* 26. 24. *Thou art beſide thy ſelfe, much learning doth make thee mad.* We ſeeme mad, but onely to thoſe that are mad. As *David* ſeemed a foole, *Sed Regi Achiſh,* to King *Achiſh,* that was a foole. To common ſimplicity, Divinity ſeemes a kind of hereſie; and Miniſters a kind of Conjurers. It is with Learning as it is with Language: let it be ſtrange, be ſure it will be ridiculous. *Hoſ.* 8. 12. *I have written to them the great things of my Law, but they were counted a ſtrange thing.* Art hath no other enemy, to ſpeake of, but Ignorance. *Licinius* can make a decree againſt Learning, though he want ſo much learning as will ſerve to write his owne name, and to ſubſcribe to it. But not to torment him here, that is tormented enough elſewhere; we have too many ignorant cenſurers of Learning: they cannot underſtand us, they can with-ſtand us. No wonder! for who can diſtinguiſh right from wrong, that hath not either a Rule in his hand, or ſome notion of a rule in his head. *Iudicare quis ſit ſapiens, vel maxime videtur eſſe ſapientis, Tull.* To judge who is a wiſe man, is only the office of a wiſe man. But *Mat.* 11. 19. *Wiſedome is juſtified of her children.* If it were not for this juſtification at home, poore Wiſdome would ſpeed ill. Either the Temporall Law would non-ſuit her for want of evidence: or the Eccleſiaſticall would excommunicate her for want of compurgatours. Such fortune hath Wiſdome among barren and unbleſt underſtandings; that the common opinion of learning is no more but this: Is it a pretty ſhift for a younger brother to live by. This entertainment gives the world to her and her hand-maids, which hath moſt need of her and all her hand-maids. But, 1 *Cor.* 2. 14. *The naturall man receiveth not the things of the Spirit, neither can he know them, becauſe they are ſpiritually diſcerned.* He *knowes them not*; there is a deniall of the Act: nor *Can know them,* there is an excluding of the Habite. Howſoever you judge, yet this is the truth: a man may as well ſaw downe a tree with his nailes, as be a profitable Miniſter without learning. You will not venture your eſtate with an unlearned Lawyer, nor your body with an unlearned Phyſitian; and will you venture your ſoule with an unlearned Paſtor.

The next thing required to this *Endevour,* is an honeſt and religious life. If this have beene bad before thy calling, redeeme it now. *Æneas Sylvius* having wrote wanton bookes; when he came to be biſhop of Rome, accepted the name of *Pius. Æneam rejicite, recipite Pium*; Forget *Æneas,* and receive *Pius.* Though thou alter not thy name, yet alter thy nature. The Miniſter that ſpends himſelfe like a Taper to light others, muſt not himſelfe goe out with an ill ſavour. It is prepoſterous for a Divine to trouble himſelfe too much with ſecular things. For there is commonly, *Otium in ſacris,* Idleneſſe in holy matters: where is *Negotium in profanis,* Too much buſineſſe in the worlds imployments. *Mat.* 5. 19. *He that ſhall break one of theſe leaſt Commandements, and* (though but by his example) *ſhall teach men ſo; ſhall be called leaſt in the kingdome of heaven: Minimus,* that is, *Nullus,* ſaith *Theophylact.* All in a Miniſter ſhould be *Vocalia*; his very converſation muſt preach: as *Noah* was called a *Preacher of Righteouſneſſe,* becauſe his life was an actuall Sermon. An innocent and unrebukeable Life is a ſilent teſtimony of a good Miniſter. *Efficacius eſt vita, quàm linguæ teſtimonium, Cyprian.* A good worke perſwades much more, *quàm ineffectum verbum,* than an unperformed ſpeech, *Nazian.* This was the cauſe why the Indians refuſed the Goſpell brought by the Spaniards;

becauſe their lives were more ſavage than thoſe Savages. Heaven it ſelfe was deſpiſed, for feare of thoſe mens company there that did promiſe it. Common auditors receive not a doctrine in the abſtract, onely minding what is taught: but in the concrete, with reference to the perſon that teacheth it. Therefore, if your credit be cracked, it is as bad as if your braines were craz'd: you may preach of heaven and hell untill Doomeſday: and truth will bee truth in your mouthes, not in their hearts.

Tunc etiam fatis aperit Caſſandra *futuris*
Ora Dei juſſu non unquam credita.

I doe not ſay that holineſſe is an eſſentiall grace of a Miniſter: perſonall offences ſuſpend not the power of the Holy Ghoſt. Suſpend it not, I ſay, directly; yet may occaſionally: through the infirmitie of ſimple men; who were not then ſimple men, if they did onely adhere to the doctrine. His life is bad, therefore his doctrine is falſe? O this is an harſh *Non ſequitur*. Yet is it a thouſand times better, that our good lives ſhould prevent it, than our great learning be driven after to confute it. *Pſalm.*50.16. *Vnto the wicked God ſaith, What haſt thou to doe to declare my Statutes?* Though it be truth thou preacheſt, yet thou art not fit to preach it. Chriſt reproved the Devill, even confeſſing truth, *Marke* 1.24. *I know thee who thou art, the holy one of God.* This was truth, yet ſaith Iesus; *Hold thy peace,* keepe thy breath to coole thy torment. The true Prophet is hee; *Cujus in ore verbum vitæ, cujus in more vita verbi*; In whoſe mouth is the Word of life, in whoſe behaviour is the life of the Word.

Otherwiſe men ſeeme to propound doctrines impoſſible to be kept. *Act.*1.1. *Of all that Ieſus did both doe and teach.* It is ſaid of Chriſt, that he did firſt *Doe,* and then *Teach.* The queſtion to the Miniſter ſhall be at laſt; not how many bookes he hath read, but what life he hath led: not onely how he hath preached, but how hee hath lived. They muſt not be like ſcribbling ſchoole-boyes, that write faire with the fore-finger, and blurre it with the hind-finger. Indeed ranke hypocrites often maske in ſheepes clothing: and as Phyſitians that would miniſter a draught of bitter potions to children, anoint the brimmes of the cup with honey, or ſome well taſted liquour. So theſe paint the exteriour apparance, that men may more eaſily ſwallow their drugs and dregs of hereſie. But we may ſoone diſcerne theſe wolves in lamb-skins; for ſheare them, and their wooll will grow no more. Yet muſt not the lambe put off his fleece, becauſe the wolfe hath worne it. Leſt he divert *Diſpenſationem in diſſipationem*; his office of gathering the flocke together, into a ſcattering them aſunder. Every Shepheard hath a Scrip, a Staffe, and a Whiſtle: ſo a Miniſter muſt have Maintenance to live on, Sanctimony to live by, Doctrine to enliven others. Worldlings that minde the purſe, and neither preach fervently, nor live charitably; have loſt the Staffe and the Whiſtle, and onely keepe the Scrip: Neither doth well aſunder, all doe very well together: yet what ever becomes of the Scrip, keepe we a good Staffe, and a good Whiſtle: that we may out-preach ſinne, out-live ſinne; and be our reward in the hands of *Ieſus* Chriſt.

The laſt thing required to perfect this *Endevour,* is conſtant Labour. There is nothing more wretched, than for a man to live without care, when he hath gotten a Cure: *Sine cura, cum pervenerit ad curam, Bern. Matth.*9.38. *Pray the Lord to ſend forth Labourers,* not loyterers, *into his Harveſt.* But there is no need to follow this point: You in this Citie will looke to it well enough, that your Miniſters ſhall labour: you have here the law in your owne hands; if he will not labour, you will keepe him faſting. Yet it is to be feared, that as curious as you are to ſet us on work, and watch us with continuall labour; you relliſh none of our fruits, you will be never the better for it. You ſend us a hunting, as *Iſaac* ſent his ſonne: but when with *Iacob* wee ſay, [b] *Sit and eat of our Veniſon, that your ſoules may bleſſe us:* You queſtion, *how we came by it ſo ſoone?* Wee anſwer; *The Lord brought it to our hands.* You look upon it, and ſay, It is good Veniſon, a good Sermon: but ſtill you goe away faſting.

[b] Gen. 27. 19.

Thus we are forced to labour in vaine. *Eſay 49. 4. Wee have laboured in vaine, and ſpent our ſtrength for nought.* That wee may hereafter labour to purpoſe, Lord knit your hearts unto our lips; *Proſper thou the workes of our hands upon us, O proſper thou our handy worke, Pſal.90.17.*

Obſerve further, that all a Miniſter can doe, is but his *Endevour* : *Paul* can but *plant*, and *Apollos water*; it is *God* that *gives the encreaſe. Noſtrum eſt dare operam, Dei dare operationem.* It is our part to *endevour*, the Lords to bleſſe it with ſucceſſe. Preachers are called *Saviours, Obad.verſ.21. Saviours ſhall come upon mount Sion* : yet is there but one Saviour of us all, IESUS CHRIST. They are called *Lights, Vos eſtis lux mundi* : yet there is but one *Light, Ioh.1.8.* Chriſt is *that true Light, which lighteneth every man.* They are called *Reconcilers*, yet Chriſt is the onely *Reconciler*, *2 Cor.5.19. God was in Chriſt, reconciling the world to himſelfe* : and we have but the *miniſtery of this reconciliation. Aliud eſt docere, aliud flectere*; It is one thing to teach, another thing to convert. Well may the Miniſter move his tongue and his lips like Organ-pipes; but if there be no breath of Gods Spirit with them, it is to no purpoſe. Lift up your hearts to heaven: he hath a Pulpit above the clouds, that preacheth to the conſcience. *Act.3.16. It is the Name of* IESUS, *through faith in that Name*, which converts us: let none of his glory cleave to our earthen fingers. You think it enough to commend us : no, bleſſe the Lord, whoſe power is magnified in our weakneſſe. When we have done all, it is but our *endevour*; we would have ſaved you. And be it to our comfort, our endevour ſhall be accepted. *2 Cor.8.12. If there be a willing minde, it is accepted according to that a man hath, not according to that he hath not. Non ſecundum quod valuimus, ſed quod voluimus*, ſhall our reward be. We endevour to ſave you; doe you endevour to be ſaved: and the Spirit of God bleſſe both our endevours. That though the Miniſter part with his people on earth, they may all meet together in heaven.

That you may be able.] All is *Propter vos*, for your ſakes: this preaching, this remembring, this writing, all *propter vos*, for you. *1 Cor.3,22. Whether Paul, or Apollos, or Cephas, all are yours.* You may ſay to your Miniſters, as the Poet of Oxen; *Sic vos non vobis, fertis aratra boves*; They labour in the plough, not for themſelves, but for your ſoules. *1 Theſſ.1.5. Yee know what manner of men we were among you for your ſakes* ἐν ὑμῖν δι' ὑμᾶς: *inter vos, propter vos. The bellowes are burnt, the lead is conſumed of the fire* : *yet the Founder melted in vaine, for the wicked are not plucked away.* He had burnt a hole in his bellowes, gotten the conſumption of the Lungs, exhauſted his ſpirits; and all for the people. *Phil.1.24. Neverthele ſſe*, though it were better for me to be diſſolved; yet *to abide in the fleſh is more needfull for you.*

Ier.6.29.

After my deceaſe. Some have read, in ſtead of *Dabo operam, ut poſt obitum meum*; *Et poſt obitum meum* : I will endevour even after my deceaſe, that &c. So they give to Saint *Peter*, and other Saints, a provident care over us ſtill. If they would extend it no further, then that the Saints in heaven pray for us on earth, we would eaſily grant. Or that their Sermons once preached ſtill do us good, we aſſent. What then? becauſe we reverence their words, muſt we therefore worſhip their bodies, or relickes? Yet ſuch is the fond collection of *Fevardentius* on this place. He urgeth it from, *Rom.10.15. How beautifull are the feet of them that preach the Goſpell!* If their feet be beautifull, how beautifull then are their hands and joints, and tongues and lips! If the ſhadow of *Peter*, and the hand-kercher of *Paul*, could cure the ſicke: why may not the body of that ſhadow, and the hand of that handkercher, effect as much? why ſhould not theſe be worſhipped? Wee honour their writings, how much more their relickes! This ridiculous ſtuffe needs no other confutation, but deriſion. There was read in the *Nicen* Councell, by the Monke [illegible]*phanus*, out of the booke of *Sophronius*, this Legend. A Monke was continually troubled with a devill: at laſt being very of his gueſt, he did pray the devill in faire and friendly tearmes, to let him alone. (And was not this religiouſly done, to pray to the devill?) Satan anſwered, that if he would promiſe and ſweare to ſatisfie him in one onething, he would forſake him. The Monke ſwore a deepe oath; then quoth the devill: Thou ſhalt never hereafter pray any more to ſuch an Image of our Lady, holding her child in her armes. But the Monke was too crafty for the devill: for the next day he went and confeſſed himſelfe to the Abbot, and he diſpenced with his oath, upon condition that he ſhould continue praying to that Image. And is not this an excellent proofe of praying to Saints, which is borrowed of the devill? But what is this to Relickes? yes, they that ſpeake ſo much for the Image of Saint *Peters* head, what will they ſay for the head it ſelfe? *Fevardentius* addes; The duſts, the rags, the ſhooe, the naile of a Saint is venerable. This is the drunken doctrine of Rome, that adores the reliques, but regards not the lives of Saints. Neither *Peter* nor *Paul* ſhall teach them by their writings, they will bee taught by their relickes.

To have theſe things in remembrance.] The Apoſtles did not only preach to us vocally while they lived: but even now alſo exemplarily by their former converſation, and ſtill doctrinally by their holy rules. The words of a Preacher die not with him; but live in the hearers hearts: and ſhall either convert them here, or convince them hereafter. *The word that I have ſpoken, the ſame ſhall judge him in the laſt day.* Thou haſt forgotten ſuch a Sermon; but this Sermon ſhall not forget thee, *Zach.* 1.6. The Prophets are dead: but the words that I commanded them to ſpeake, *did they not take hold of their fathers?* If it take no hold in thee by due obedience, it ſhall take hold on thee by deſerved vengeance. A Prophet comes to *Ieroboam*, and ſaies, [c] *Oh altar, altar, thus ſaith the Lord; Ioſiah ſhall offer the prieſts of the high places upon thee: and upon thee ſhall mens bones be burnt.* That Prophet died, yet his word came to paſſe; *Ioſiah* did accompliſh this. 2 *King*.23.17. and was ſhewed the Sepulcher of that man of God, which had *proclaimed theſe things* that he did. It is ſaid of *Samuel.* 1 *Sam*.3.19. that the *Lord did let none of his words fall to the ground. Stephen* foretold the Iewes of their future deſolation by the contempt of CHRIST: they confute him with hard arguments, ſtop his mouth with ſtones: *Stephen* dies, but *Stephens* Sermon dies not. We tell the uſurer, that the third generation ſhall rue all: we die, but our words come to paſſe. We tell the Impropriator, that his robbing God of his due, ſhall make his poſterity like *Achan*, accurſed: we die, but this ſaying is fulfilled upon them. We tell the proud officer, that his ſuites are the ſuites of *Geheſi*, cut out of bribes; and will engender a leproſie in his iſſue: wee die, but this event followes. Our Sermons ſhall bee thought on: even when wee are dead you ſhall remember them: God grant you may remember them to your comfort.

Ioh.12.48.

c 1 King.13.2.

To conclude, we have Saint *Peter* ſtill preaching among us. As it is ſaid plainly, *Act*.15.21. *Moſes* was preached, by *being read in the Synagogues every Sabbath day.* While the writing of *Peter* is read, the voice of *Peter* is heard. The Apoſtles are dead, their holy Sanctions live with us. But now what entertainement have they found in our hearts? you ſhall ſee that by our lives. If you have digeſted thoſe excellent rules, Lord what a change they will worke in you! you will be as men that dreamed, wondring at your former loves: your faire *Herodias* of this world will appeare a ſtigmaticke Gypſie. All the toile and coſt you have beene to get riches, will appeare as ridiculous, as if a countrey man ſhould annoint his axletree with Amber-greece; or a traveller ſhould liquor his bootes with *Balſamum*. You that have runne by the Church as a Peſt-houſe, would now continually waite at her doores. Then if you know that finger, which but itched to be acceſſary to any corrupt dealing, you would cut it off: and bite off that lip which but liſped out any equivocation: and plucke out thoſe eyes, that luſted after adulterous mixtures. Let Religion be held a Fable, and Miniſters falſe Prophets, if you find not in your ſelves a wonderfull change. But alas, where is this change? where is the fruit of ſuch plentifull Preaching? There is a curſed devill that marres all, called covetouſneſſe. It was once ſaid of this Iland; *Lucis Britania dives*, England is rich in light; alluding to the long dayes, and ſhort nights. It may truely be ſaid of her in reſpect of the Goſpell; that ſhe is *rich* in the beſt *light* : but the darkeneſſe of this worldlineſſe hath almoſt overcaſt it. This Land hath beene foure times conquered, ſay our Chronicles: but by the Chronicles leave I will adde a fift conqueſt. Firſt, it was poſſeſſed by the Britaines, the Romans conquered the Britaines, the Saxons conquered the Romans, the Danes conquered the Saxons, the Normans conquered the Danes; but now covetouſneſſe hath conquered all. I know you have eares judicious enough, I heare you extolling the learned, praiſing Preachers, magnifying Sermons : yea and more, England gives preferment to her Miniſters. But beloved, there is one preferment behind, and that moſt proper to Preachers; a preferment in the hearts of the hearers. Let the reſt goe, give us this. Though I have no hope to attaine to any preferment in this world, yet I ſhall reſt joyfully contented with this; if I may find preferment in your conſciences.

That after my deceaſe, you may have theſe things alwayes in remembrance.] There are two materiall points in this verſe, which I durſt not pretermit. The firſt is, what the proper intention of all Preachers and Sermons is; they are but *Remembrances*. The other is a method, how we may remember the Apoſtles preaching after their departure; which is by a diligent and frequent reading of their writings.

That you may beable to remember. There are two offices of the holy Spirit; *Docere & ſuggerere*, to *Teach* and to call to *remembrance*. Both are expreſſed. *Ioh.* 14. 26. *The Holy Ghoſt* when hee comes, *ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* Suppoſe that the fundamentall articles of faith may be taught, within leſſe than the terme of a Preachers life: which (curious ſpeculations, and idle digreſſions, layed a ſide) I conceive not impoſſible. In the remainder what ſhall he doe? Either he muſt preach the ſame over againe, and ſo be a Remembrancer : or elſe be ſilent, and ſo be no Preacher. It is too true that, who hath not an *Athenian eare?* We long for novelties, and would have men preach not only *Novè*, after a new methode; but *Nova*, new doctrines. But Chriſts *ſheepe* love not only his name, but the Eccho of his name: they hearken to his voice, and to every reflection of his voice. Were your ſanctification abſolute, continuall obedience to his Word would no more trouble you, than the everlaſting aſpect of his countenance doth trouble the Angels. Therefore anſwerable to the degrees of your regeneration, muſt be the degrees of your attention. Likewiſe cauſeth liking. 2 *Cor.* 3. 18. *We with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image.* If you be changed into that Image, you will deſire to behold in the Goſpell, as in a glaſſe with open face, that Image into which you are changed.

When we heare an excellent leſſon on an Inſtrument, we call for it againe, and againe. If Gods peace dwell in our hearts, we love the ſongs of *Sion* rehearſed; *Decies repetita placebunt.* All our Sermons are but Rehearſalls of that old Sermon. *Gen.* 3.15. *The ſeed of the woman ſhall breake the head of the Serpent.* All the ſumme of the new Teſtament is but the repetition of that one Prophecie. What are the Fathers writings, but expoſitions of the Apoſtles? the Schoolemen, but abridgements of the Fathers? It is an uſuall adage in the Schoole, that the ſoule of *Auguſtine* was pythagorically transfuſed into the body of *Aquinas*. The Ieſuite is nothing elſe but an old Schoole-man bound up in a new cover. As one obſerved wittily; The Schooleman is Philoſophicall in his Theologie; the Ieſuite Theologicall in his Philoſophy. As *Auguſtine* wrote of his baſtard *Adeodatus*; *Ego in illo puero prater delictum nihil habebam*; I had no ſhare in that boy, but onely ſinne. So the Ieſuites may confeſſe of their bookes, that there is nothing in them of their owne, but that which is bad. The good ſtuffe is the fathers, onely the lace and pinking is their owne. As it is ſaid of a Cimnell, that it is but bread upon bread : ſo we may ſay of the Ieſuite; it is but *Aquinas* they licke him over, and let him goe. As *Galaton* painted *Homer* vomiting;

ting; *reliquos verò poetas ea quæ ipſe evomuiſſet haurientes*; and all the reſt of the Poets licking up what he had vomited, *Ælian.*

All is but *Remembrance:* thrice in theſe foure verſes doth our Apoſtle preſſe it; *Paul, Phil.*3.1. *It is not grievous to me to write the ſame things unto you: but for you it is ſafe*; a moſt ſure courſe. Vnregenerate hearts are termed *Stony hearts:* if they were braſen, they might be melted: if iron, they might be wrought: but hearts of ſtone muſt be broken with continuall hammering. The bloud of CHRIST muſt be often dropped upon theſe adamantine hearts to mollifie them. *Gutta cavat lapidem, non vi, ſed ſæpe cadendo. Deut.*32.2. *My doctrine ſhall drop as the raine, and my ſpeech diſtill as the dew.* If all the world were Paradiſe, the ſower might ſow but once for all. Or if it were like the land of *Albanoiſes,* he need to till it but once in three yeares. Or if it were ſo fertile, as ſome ſoile is ſaid to be under the Northerne Pole; he might ſow in the morning, and reape in the evening. But ſinne hath made the ground full of thornes, and much ſeed falls among theſe thornes, *Matth.*13. Some is trampled under feete with the vulgar tract: other waſhed away with the common ſtreame of the time: the reſt pecked up by the fowles of the aire: there is need therefore to ſow even often the ſame ſeed, and alwaies *to put you in remembrance,* not of other, but even *of theſe things.* We have brittle memories, weake retentions; therefore there is need of frequent and hearty incitations. *Eſa.*28.10. *Precept* muſt be *upon precept: line upon line: here a little and there a little.* The Scripture often ingeminates the ſame word, the ſame thing, to give ſtrength to the declaration of it. *Eſa.*28.7. *They have erred, they are out of the way, through wine:* the phraſe is repeated ſeven times in one Verſe; to vilefie drunkenneſſe. So Ver.21. *The Lord ſhall doe his worke, his ſtrange worke: and bring to paſſe his act, his ſtrange act.* So Ver. 23. *Give eare, and heare my voice, hearken and heare my ſpeech*; that the eare might bee throughly charmed. *Pſal.* 62.11. *God hath ſpoken once, twice have I heard it. Prov.*4.14. *Enter not into the way of the wicked, goe not in, avoid it, paſſe by it, turne from it, and paſſe away. Prov.* 31.2. *My ſonne, the ſonne of my wombe, the ſonne of my vowes. Jer.*22.29. *Oh earth, earth, earth, heare the word of the Lord!* Our Saviour thrice queſtioned *Peters* love, and thrice urged his dutie. *Eſa.*6.3. The Lord is thrice called *Holy. Vanity* is thrice called *Vaine,* to ſhew the vileneſſe of it. In theſe and ſuch like places, ſo fraught with repetitions; as it is with Numeration in Arithmeticke: the figure in the firſt place ſtands for it ſelfe; in the ſecond place for ten-times it ſelfe; in the third for a hundred times it ſelfe. So when the Scripture condemnes a ſin; as it proceeds in iteration, it riſeth in aggravation.

Oh the infallible power of the word! heaven and earth ſhall paſſe, it ſhall never faile. Time may faile, ſpeech may faile, audience may faile: but the matter of that abundant treaſure ſhall never faile. It may be, *Samuel* knowes not Gods firſt call, nor his ſecond, nor his third; yet at laſt, *ſpeake Lord, for thy ſervant heareth.* It may be as *Peter, Act.*10.16. in his viſion; *Ariſe, kill, and eate*; he excuſeth himſelfe; *Not ſo Lord, for I have never eaten any uncleane thing.* But when *this was done thrice,* he is reſolved. So when the Lords voice comes to us once, *Ariſe and eate*; it may be we excuſe our ſelves; Not ſo Lord: but when it ſhall be ſpoken *thrice,* often; there is ſome hope that we will heare at laſt. It may be according to the ſigne that God gave *Hezekiah, Eſa.*37.30. *This yeere yee ſhall eate ſuch as groweth of it ſelfe: the ſecond yeere, ſuch as ſpringeth of the ſame: but the third yeere yee ſhall ſow and reape.* So the firſt time we heare the doctrine of ſalvation, it is without profit; and it breeds no meditations in us but ſuch as grow of themſelves. The next time, ſuch as ſpring of the former, thoughts of fleſh and bloud. But yet the third time, it may worke us, to a more induſtrious cogitation of heavenly things. *Paul* in the 17. of the *Acts*; *three Sabbath daies* together handled one doctrine.

Good things are not weariſome in their continuall uſe. Our *daily bread,* though daily received, is daily craved. The light of the Sun would diſpleaſe none but ſome lover of darkeneſſe, though it never went downe in our coaſts. The perpetuall uſe of neceſſary things can never offend us though they never forſake us. Shall then the doctrine of life, the reſtorative of our fainting ſpirits, through the often repeating diſcontent us? No, here *the eye is not ſatisfied with ſeeing, nor the eare with hearing.* Yet many uſe themſelves in the hearing of beaten points, as they doe in drinking of wines: the firſt draught is for neceſſitie, the ſecond for pleaſure, the third for ſleep. If they heare you once, that's enough: if a ſecond time, that's too much; but if you come with the ſame a third time, fare you well, they muſt goe ſleepe. When d Act. 13.42. *Paul* preached at Antioch, [d] *The Gentiles beſought him that thoſe words might be preached to them againe the next Sabbath.* αὐτὰ τὰ ῥήματα; the very *ſame words. Gal.* 4. 19. *My little children, of whom I travell in birth againe, untill Chriſt be formed in you.* Now the ripening and perfitting of a child in the wombe, requireth nine moneths at the leaſt.

The time then, is not idly ſpent, that calls to mind fore-recited principles. If you aske us, *Quouſque eadem?* how often ſhall we heare the ſame? we would to e Iob 33.14. God there were no need of repetitions. But it is true what *Elihu* ſpeakes in *Iob.* [e] *God ſpeaketh once, yea twice, but man perceiveth it not.* Yea, Ver. 29. *God doth worke it twice and thrice, often times with man.* Let us anſwer, as *Auguſtine* did the Donatiſts; being enforced to ſome iteration; Let thoſe that know it already pardon me, leſt I wrong them that are ignorant. It is better to give him that hath, than to turne him backe that hath not. If it were true of *Homer*, or may be true of any man formed of clay; One *Homer* never cloyed any man that read him. Then certainely it muſt be true of truth it ſelfe; One IESUS CHRIST in his Goſpell never ſatiated f Col. 3.16. any that read him. To conclude, for your part; [f] *Let the word of* CHRIST *dwell in you plenteouſly.* The word of grace hath beene often offered unto you: whither it hath gotten houſe roome in you or no, I cannot tell. Perhaps it is but in the Nature of a Paſſenger to you; and your boſome the Inne to give it only a baite and away. Perhaps as the Levite, that ſate in the ſtreetes, and no man received him to houſe, *Iudg.* 19. it hath ſounded in your Churches, but none bade it to dinner in their conſciences. Perhaps it hath gotten admiſſion by force, as they let downe the ſicke man by the tiles of the houſe: the doores of your hearts being peſter'd with a throng and crowd of worldly buſineſſe. But now let it be no ſtranger, but like a brother *dwell* with you, never to depart: not in a corner, as if it were pinched for want of roome, but *Plenteouſly:* not with in-mates and chamber-fellowes, as luſts and evill affections; but *in your hearts*, alone. Yea *in corde cordis*, in the very heart of your heart. *Pſal.* 40. 8. *The law is within my heart, in the midſt of my bowels.* Not unconceived or miſconceived, unapplied or miſapplied, but *in all wiſedome.* And the God of all wiſedome bring you by it to the end of your faith, even the deare ſalvation of your ſoules!

The other point is the method of our memorie, the meanes how we may remember them: which is indeed, frequently to read them. *Ioh.* 5. 39. *Search the Scriptures.* Honour and admire the depth and ſecrecy of Gods word; yet faile not in thy diligence to *ſearch* it. The Scripture is not like a kalendar, to die with them for whom it is written; but ſerves for us, in what climate ſoever we breath. What *Paul* wrote to the Romans, Corinthians, &c. ſerves alſo for the meridian of England. What is written, is ever ready to be read; if men would be at leaſure to read it. CHRIST repells all Satans aſſaults with his owne weapon; *It is written. Hinc diſcamus omnes arma noſtra eſſe ſacras Scripturas* ſaith *Caietan.* From hence let us g Cant. 4.4. learne that all our weapons are the holy Scriptures. [g] It is like the *Tower of David builded for an armorie, whereon there hang a thouſand bucklers, all ſhields of the mightie men.* There are ſhields for defence, and ſwords for offence. As *Laban* deceived *Iacob* in the night, giving him in ſtead of faire *Rachel*, bleare-eyed *Leah.* So Sathan in the darkeneſſe of our ignorance cozens us: onely the Scriptures day-light can diſcover *Leah* from *Rachel. Cant.* 5. 12. *His eyes are like the eyes of doves by the rivers of water.* The dove ſitting by the rivers, diſcryeth a farre off the ſhadow of the hawke, her mortall enemy : ſo either eſcapes by flight, or by hiding her ſelfe under the bankes, He that ſits by the banke of theſe living waters, can diſcover the practiſes of Satan, by them he can ſound him, and wound him. This is that *Sword of the ſpirit* : not the woodden daggar of fabulous ſtories, nor the ruſty ſcabberd of old Traditions; theſe are blunt: but the *two-edged ſword of the Spirit. Scriptum eſt, It is written*, this is the voice of CHRIST. *Traditum eſt*, it is by Tradition, this is the voice of Antichriſt.

We appeale to your conſciences, we feed not your eye with pictures and bables, nor your eare with Legends and fables : no holy water from the font : but *It is written* : This is that ſacred water which is caſt in the devills face, and ſtops his mouth. *Rom.*15.4. *Whatſoever things are written, are written for our inſtruction. Paul* ſaies, the Scriptures are the peoples inſtruction : the Romiſts ſay, they are the peoples deſtruction. *Paul* ſaies, [h] *It makes the man of God abſolute*; the Romiſts ſay, it makes him diſſolute. *Paul* ſaies, [i] *They are written to admoniſh us* : they ſay, they are written ſo difficult that in a knowen language they rather ſeduce us. CHRIST bids us to *Search the Scriptures, for there is eternall life* : take heed, ſay they that forbid us, for therein is eternall death. *Eſa.*8.20. *To the Law, to the Teſtimonie* : no ſay they, *Ad Traditum, ad decretum, ad Papam*; To traditions, to decretalls, to the Pope. *Pſal.*119.105. *Thy word is full of light* : no ſay they, It is full of darkeneſſe. Thus they caſt a miſt before mens eyes, that they cannot ſee their Iuggling. They blind the people, and buffet them : and then aske them, as the Iewes asked CHRIST; *who ſmote them?* Theſe are they that compare the Scriptures to a noſe of waxe, formable to what proportion the handler pleaſeth. They make the Fathers their children, and the ancient Doctors their puny Scholers; that they ſhall only ſpeake what they would have them. It is nothing with them to abuſe the ſacred Writ. *Non ſcripturas ad materiam, ſed materiam ad Scripturas excogitant, Tertul.* Firſt they make their Sermons, and then looke for a Text. Thus that viſion, *Act.*10.13. *Riſe Peter kill and eate*; is made warrant enough for the Pope to deſigne the killing of any Prince. Sometimes they cite the beginning without the end, as the divell ſerved CHRIST; ſometimes the end without the beginning : ſometimes they take the words againſt the meaning; often they make a meaning againſt the words. So in ſumme, they doe not keepe the old Scripture, but coyne a new. Either they ſuppreſſe the word, or not expreſſe the ſenſe : as if they would convey away the gold, and throw us the bagge.

But wee have the Scripture, let us read it : not the bare words onely, but the ſenſe, The Scripture is like *Ezekiels Roule, written within and without* : without in the outward ſentence, within in the inward reference. It is the golden pot of *Manna*; the words, that is the golden pot : the ſenſe, that is the *Manna*. It is not enough to take what offers it ſelfe at the firſt propoſed; but to digge deepe. God that is rich in the veines of nature, is not poore in the veines of Scripture : excellent in the hiſtorie, more excellent in the myſterie. The Scriptures are not *in ſuperficie ſed in medulla : non in verborum foliis, ſed in radice rationis, Chryſoſſtome.* It is not the letters and words, but the ſenſe and heart of the Scriptures, whereupon our faith depends. *Revel.*1.3. *Bleſſed is he that readeth, and they that heare.* We muſt not onely reade, nor only heare, nor only meditate, but all. *Lectio ſine meditatione arida, meditatio ſine lectione erronea.* Reading without meditation is fruitleſſe, meditation without reading ſubject to errour. Meditate, to profite by reading : and read to rectifie meditation. Otherwiſe it may be ſaid, as of the Delphicke oracle; *Quoties legitur, negligitur* : it is not ſooner gotten, than forgotten. *Col.*3.18. *Let the word dwell plenteouſly in you.* The word muſt *dwell in us*, therefore the Bible muſt be in our houſe. It muſt dwell *plenteouſly*, therefore we muſt read it daily. The word doth dwell plenteouſly among us, God grant it may dwell plenteouſly in us. It is but a ſhift now, and will be no good anſwer at the laſt day; I am no Divine, this is none of my profeſſion, to be buſy with the Scriptures. Yet you would be Chriſts

ſheepe:

[h] 1 Tim.3.17.
[i] 1 Cor.10.11.

k Ioh. 10.4. ſheepe: but [k] *his ſheepe know his voice.* You would be thought honeſt men; but is there any thing except *Gods word can make thee honeſt, Mic.*2.7. You would not be
l Pſal.1199. thought uncleane: but [l] *Wherewithall ſhall our way be clenſed, but by the word?* you would all be made bleſſed: but *Bleſſed is he that delighteth in the Law of the Lord, and meditates in it day and night, Pſal.*1.2. But ô the profaneneſſe of this age! reading this booke is thought a fit of melancholy; deductions out of this booke, Paradoxes; and the Language of this booke a *Shibboleth,* which all the world beſides pronounceth not. *Alcibiades* comming into a Schoole, and asking the Schoole-maſter for one of *Homers* workes, when he anſwered that he had none: he knitting his fiſt, ſmote him on the eare. If God come to viſite thy houſe, and find thee without a Bible, the booke of thy faire profeſſion; *God ſhall ſmite thee thou whited wall,* thou ſhalt feele
m Act.28.2. the waight of his hand. [m] *The barbarians ſhewed Paul no little kindneſſe,* God forbid we ſhould uſe him as a Barbarian. Other bookes, Hiſtories and Poems, we read and
n Act.19.15. remember: but let a Text of Scripture be preſſed, and we ſay not; [n] *Ieſus we know, and Paul we know.* But *Quis novus hic noſtris ſucceſsit ſedibus hoſpes?* The *Fairy Queene* we know, the *Arcadia* we know, the booke of Statutes we know, the Chronicles we know; *but who are yee?* The LORD of his infinite mercie, lay not this neglect to our charge: but bind the Bible to our conſciences, and our conſciences to the bible. That our faith may embrace the comforts there; and our eyes one day ſee the joyes wee have beleeved, in the bleſſed kingdome of IESUS CHRIST.

VERSE 16. *For wee have not followed cunningly deviſed fables, when we made knowen unto you the power and comming of our* LORD IESUS CHRIST, *but were eye-witneſſes of his Majeſtie.*

THe Apoſtle proceeds to another argument, why theſe things ſhould be fixed in their hearts: becauſe they know that their labour is ſpent upon a certaine thing. What ſhould more animate our conſtancie, than the infallibilitie of proſperous ſucceſſe in our calling! If the Divinitie we preach, were built upon the fenniſh and hollow grounds of humane fancies. Wherein men ſhew more wantonneſſe than wit, more wit than learning, more learning than conſcience. Or if it were like ſome oracles of the heathen Idols which were *aliquo modo vera, nullo modo certa*; true ſome way, certaine no way: if the event did not anſwer the prediction, they would make the prediction anſwer the event. Or like the ſpurious, epicene, and baſtardly equivocations of our Ieſuites: who have a tricke to ſweare and not to ſweare, to lie and not to lie: and ſo are Saints and no Saints, holy in appearance, divells in exiſtence. But we preach that which is *indubia fidei,* which the faithfull doe feele on earth, and the unfaithfull ſhall feele in hell. The former find here, the truth of Gods mercies, the other ſhall find there, the truth of his Iuſtice. We bring no fables, but things knowen to us, and made knowen by us. That the LORD IESUS did *come* in the fleſh, dwelt with us in the fleſh, ſuffered for us on the Croſſe, roſe againe from death. That he came not in weakneſſe, but *in power; with ſignes and great wonders:* to the terrour of the bad, to the comfort of the good, confirmation of the weake, conviction of the proud, admiration of all. Neither received we this by tradition or heare-ſay, but *were eye-witneſſes* of it: *That which wee have ſeene and heard, we declare unto you.* Therefore receive us, beleeve us; yea, receive the truth, beleeve the truth, the ſound doctrine of Chriſt.

For method in tractation, conſider three principall paſſages: A
- Diſclaiming of all fabulous mixtures with the ſacred Truth. *We followed not cunningly deviſed fables.*
- Proclaiming of the vertue and Excellencie of Chriſt. *When we made knowne to you his power and comming.*
- Teſtifying of this, and that from the ſureſt witneſſe: *Ab oculato teſtimonio; We were eye-witneſſes of his Majeſtie.*

Theſe be the generall and doctrinall roots; there are ſome ſub-diſtinguiſhed branches, which we referre to their owne places.

We have not followed cunningly deviſed fables.] This is the thing he removes and diſclaimes: σεσοφισμένοις μύθοις. *Arte compoſitas fabulas*, according to *Eraſmus*. *Calvine* ſayes, it intends *Subtile artificium*. But becauſe μῦθος doth not onely ſignifie a *Fable*, but alſo *Orationem*, a Rhetoricall diſcourſe: the Apoſtle condemnes both poeticall fictions, and oratorie eloquence: the Sophiſtry of Logicke, the painting of Rhetoricke, and the meretricious figments of poetry; when they ſhall ſtand in competition with Divinitie, and preſume of their owne power to helpe a ſoule to Ieſus Chriſt. The embroidered orations of the one, and the gaudy tinctures of the other, are all but Fables. To omit thoſe that regarded rather *Sonum* than *Senſum*; the cadence of language, rather than the ſubſtance of reaſon; the very beſt did but fabulize.

For the Philoſophers, *Coloſſ.* 2.8. *Beware leſt any man ſpoile you through Philoſophie and vaine deceit.* Firſt, it taught devilliſh things, as Magicke, Conjurings, a great part of Iudiciall Aſtrologie among the Pagans. This κενὴ ἀπάτη, a *fable*. Secondly, it taught doctrines; of the Eternity of the world, of the mortalitie of ſoules, of a Purgatory-fire out of *Plato*, of the Stoicall fate; all which diametrally oppoſe the truth: all were *fables*. Thirdly, it taught principles, which in themſelves, and their owne nature are true; but in Divinitie falſe. Such were theſe maximes; *Ex nihilo nihil fit*; Of nothing can be made nothing: this is true in ſecond cauſes, but in reſpect of Gods omnipotence in the creation, a *fable*. For God can conſtitute ſomething of nothing, and reduce ſomething to nothing, at his pleaſure. So it is ſaid; *A privatione ad habitum non datur regreſſus*; There is no returning from the privation to the habite. This is true *Phyſicè*, naturally: but if it be referred to the Reſurrection, it is *Fabula mendax*; a lying *fable*. That a virgin remaining ſtill a virgin, cannot conceive; is true in the ordinary courſe of nature; but to deny this to be once done by the ſupernaturall worke of God, is a *Fable*. Even the beſt of them in their moſt ſerious diſquiſition of heavenly things, were but as hounds, ſwift of foot, but ill of ſent. They hunted an object ſtrongly, but tooke the wrong courſe; ſo ſpent their mouthes and courſes in vaine. Like wandring Empiricks, which make great oſtentation of Cures drawne out in pictures and tables: but hee that comes to trie their skill, hath not a worſe diſeaſe belonging to him, than the Phyſitian. If *Seneca* had had grace to his wit, he had beene the wonder of men. This praiſe he deſerveth and hath; never any Philoſopher wrote more divinely: he hath not loſt his commendation, but he loſt his hopes. Certainly, as a worthy Divine ſaid; If I had no other Miſtreſſe than Nature, would wiſh no other Maſter than *Seneca*. But neither Athens nor Rome could teach this doctrine, but Ieruſalem. In the end of his book *De Tranq.* he allows drunkenneſſe: this was a *fable*, fit neither for Philoſopher to preſcribe, nor honeſt man to practice.

For the Poets, their writings were but *Fables*. Innumerable ſuch: whole bookes of Metamorphoſes; it is all one, whole bookes of *Fables*. They did but fabulize an apiſh imitation of Gods truth. Muſt *Abraham* ſacrifice his ſonne to the God of heaven? *Agamemnon* muſt ſacrifice his daughter to the Prince of darkneſſe. *A Ram* redeemes *Iſaac*, ſo a Hinde redeemes *Iphigenia*: this was a *cunningly deviſed fable*. *Noahs Floud* ſhall be quitted with *Deucalions* Deluge. For our *Noah* they have a *Ianus*, for our *Sampſon* an *Hercules*; for our Babel-builders, ſuch as lay *Pelion* upon *Oſſa*, Giants. If *Lots* wife bee turned to a Pillar, their *Niobe* is metamorphoſed to a Stone. Let God hiſtorifie his *Ionas*, *Herodotus* will ſay more of his *Arion*. But ſaith Saint *Auguſtine*, we may juſtly ſuſpect, that the Greeke tale of the one, meane the Hebrew truth of the other. The Devill ſtrives to be Gods Ape. If the [o] Lord *thunders from heaven, haile-ſtones and coales of fire*: the Red Dragon alſo *maketh fire to come downe from heaven in the ſight of men, Revel.* 13.13. God delivered his truth; Satan had his imitating fables, to ſeduce and divert mens mindes from the ſubſtance all truth, to enervate the credit of goodneſſe, and to amaze mens hearts with the counterfeits. Their writings were *fabulous*; they held it as their Patent with Painters, *Quidlibet audendi æquam poteſtatem*; an equall power to faine any thing. Some were ſcurrilous and obſcene, moſt of them impious and prophane. They durſt make their gods murderers, whore-maſters, malicious, contentions, unjuſt, cruell. And *Ovid* confeſſeth; *Ignoſcite faſſo, Sollicitor nullos eſſe putare deos.*

[o] Pſal. 18. 13.

But if all theſe were *fables*, and *Peter* diſclaimes them in delivering the truth of the Goſpell; why then doe Preachers make uſe of them in Divinitie? I anſwer. There is a difference betwixt the venome in a materiall, and the wholeſome vertue. Saint *Paul* that condemned the one, often uſed the other: there may be honey in a nettle. As in the Law of a beautifull woman (*Deut.* 21.11.) that was a captive: he that *deſired her for his wife*, was firſt to *ſhave her head, and pare her nailes*. Humane learning is the Grecians *Helena*, full of admirable beautie: but muſt not be admitted into the Divinity Schooles, till her head be ſhaved, and her nailes pared. But from her take her abominable figments; ſhave and pare off what is dead, idolatrous, voluptuous, fabulous, thoſe ſuperfluous excretions of ſinne; of a Moabite make her an Iſraelite, and then accompany with her: ſhe ſhall bring forth faire children to the Lord of Hoſts. As *Hoſea tooke Gomer the daughter of Diblaim*, a wife of whoredomes; who yet bare him *Iezrael*, the *Seed of God*, *Hoſ.* 1.4. They were adverſaries to the truth: their ingenie was great, their induſtry greater, but againſt the truth, *Aug.* Therefore cut off *Goliahs* head with his owne ſword, *Hieron.* The Word of God is the Bread of life, humane inventions but for gloſſe and ornament; hanging gold and jewels upon our apparell, as the Iſraelites did on their garments. *Ab illis ingenua animi delectatio, ab his ſanitas & vita petitur.* Thoſe like the *Aliptæ*, may put blood in our face, and mend our colour: this is the nouriſhment that maintaines our life. Without this, all that growes in the greene fields of Philoſophie is but *Toxicum*, banefull: *mors in olla*, there is death in it; the Word of God is that *Salt* of *Eliſha*, that ſweetens the broth. The wood of the Croſſe is that wood of life, which relliſheth the *Marah* of Gentile-learning. *Ierome* was buffetted by an Angell, for ſtudying Heathen Authors too much: and Saint *Iohn* had a booke of this given him to ſwallow downe. Yet I would not have men to raile downe arts, and uſe them as the King of *Ammon* did *Davids* meſſengers; to grub their beards, yea, their very chins. As if the captive woman were to be ſlaine, not ſhorne: as if *Hagar* ſtood *Abraham* in no ſtead for procreation, and all learning were but coozenage. Though they happily can reach to the top of preferment, and never climbe by the ſtaires: ſeeme Giants in Divinity, while they profeſſe warre to Philoſophie; yet I would not have them teach their nurſe to ſucke. It is blaſphemous to preach *fables*, for truth: but it is not honeſt to condemne all learning for fables. *Moſes* rod was a common rod, yet it wrought great miracles. It is the rod that does the miracle, yet *Moſes* muſt be learned to handle it.

The Sophiſtrie of Heretickes is another diſclaimed *Fable*: for whatſoever contradicts the truth, is a fable. The Devill ſped ſo ſucceſſefully in diſputing with our mother *Eve* in her eſtate of innocence, that he doubts not to prevaile over her innocent children. I ſpeake not here of the Iewes *Talmud*, a bundle of moſt fabulous and ridiculous lyes, too vile for a Chriſtian eare. Nor of the Turkiſh *Alcoran*, a farde of fooliſh impoſſibilities: as the ſtories of Angell *Adriels* death, *Seraphuels* Trumpet, *Gabriels* Bridge, *Horroth* and *Marroths* hanging, the Moones deſcending into *Mahomets* ſleeve: the Littour wherein he ſaw God carried by eight Angels: their ſwiniſh Purgatory: *Fables* fit for none but beaſts or mad-men. The Papiſts have innumerable volumes of Fables, Legends which they equall to the ſacred Hiſtory. That Saint *Francis* carried a thouſand out of Purgatory with him to Heaven, when he went thither. That Saint *Dunſtane* held the Devill by the noſe with a paire of pincers. That Saint *Anthony*, when a Toad was ſerved to his table, and a Text cited by his Hoſt; *Eat of every thing that is ſet before thee:* he preſently with the ſigne of the Croſſe turned it into a Capon ready roaſted. That Frier *Andrew* ſhould make roaſted birds flie away by the ſame conjuration. I ſpeake not of their monſtrous miracles, and ſhameleſſe wonders; their very Doctrine is fabulous. That Christs body ſhould be locally circumſcribed in heaven, yet wholly preſent in ten thouſand places at once on the earth; this is a *Fable* againſt the fundamentall truth of his Humanitie. That there is a Purgatory, is a *Fable*, (and that a *cunning* one) againſt the truth of Christs ſufficient ſatisfaction. Their Schoole-men have invented a doctrine of *Fables, cunningly* deviſed: and the Friers had crochets enow, but the Ieſuits put downe all. As the Inſtruments of battery which the Ancients uſed in the warres, were more able to ruine and demoliſh than our new inventions; but were not ſo maniable, and apt for tranſportation. So the arguments of the Friers and Schoole-men of the Romiſh Church, had as much force againſt the truth, as the ſubtilties of the Ieſuites: but theſe are apter for conveyance and inſinuation, than thoſe cloiſturall Monkes. For there are ſome poiſons that will not worke, except they be ejaculated from the live creature that poſſeſſeth them: his perſonall malignity muſt concurre to it. For this purpoſe theſe Vbiquitaries have the advantage. For otherwiſe as Rhetorick is like the hand open, and Logicke like the hand ſhut. So the Frier is an open Ieſuite, and the Ieſuite a cloſe Frier. Or, as gallopping is but a lofty amble, and ambling a ſoft gallop: ſo the Frier flies out in larger fields, and the Ieſuite like a cunning waggoner, turnes in a narrower compaſſe. They are ſuch as will diſtinguiſh of any truth, till they extinguiſh all truth. They ſay, there is an Idolatry which is bad, and an Idolatry which is good. *Hoc* in Grammar and Logick demonſtrates *this thing:* yet in Chriſts Word, *Hoc eſt corpus meum*, it demonſtrates nothing. All their poſitions are like that ſwiniſh breakfaſt; many diſhes made *ex Sue manſueto*, of a tame Sow. No marvell, when a Pope himſelfe called all Chriſtianity a *Fable, Quantum nobis profuerit iſta de Chriſto fabula!*

Aſtrologers are other fabuliſts: who gather out of the conjunction of Planets, and poſition of Starres; the ruines of publike weales, aud misfortunes of private families. If *Sol* be in oppoſition to *Mercury*, then the Lawyers ſhall have a bad Terme. If *Mars* meet with *Venus*, great cuſtome is promiſed to the Stewes. As if they were Bawdes to the celeſtiall bodies; Doctors to caſt the water of the heavens, and knew of what diſeaſe they were ſick. In a common Almanack, the Prognoſticator out of his deepe judgement ſayes, that ſuch a day ſhall be ſomething differing from indifferent. What weather is that? Be it hot or cold, wet or drie, faire or foule; it is ſtill ſomething differing from indifferent. Aſtrologie at the beſt is but conjecturall, at the worſt coozenning and diabolicall. *Baſil* cals it *occupatiſſimam vanitatem*, a moſt buſie vanitie. *Conſervam creaturam adverſus Creatorem ſeditioſè concitat, Naz.* It provokes the creature againſt the Creator. Themſelves laugh at thoſe, who, *vel adeunt vel audiunt*, either goe to them, or heare them. They ſmile how they fill their eares with *Fables*, their owne purſes with moneys. *Bion* condemned them that profeſſed to know *Piſces in Zodiaco*, the Fiſhes in the Zodiack: yet did not ſee *nantes in oceano*, the fiſhes that ſwim in the ſea. The events have fooled them: *Manfridus* told *Ordelaphus* Prince, that he ſhould have a long and happy life; ye he was both married and buried the ſame yeare. *Henry* 7. in deriſion of Star-gazers, asked one who had propheſied of his death; What ſhall betide me this Chriſtmas? the prophet anſwered, he could not tell. Then what ſhall become of thy ſelfe this Chriſtmas? he ſtill anſwered, I cannot tell. Then I know more than thou, ſaith the King: for I know thou ſhalt preſently be ſent to priſon for a jugling companion. How they have beene extremely troubled about this laſt Comet! whether it threaten Spaine or England; or the riſing of new Sects: whether it portend Warre, or Plague, or Famine: whether to Princes, or to people; as if God had made them his Secretaries? Particular conjectures are but *Fables*: God knowes what he hath to doe. And if this did premonſtrate a rod to ſcourge us, let us like *Niniveh* repent, and pacifie the LORDS wrath before the blow comes. Let us beſeech him, *Talem nobis avertere peſtem*: and the Starre ſhall leave behinde it, not a curſe, but a bleſſing, to all thoſe that ſincerely love and obey the Truth.

For uſe of this point to our ſelves; let us turne our mindes from *Fables* to ſerve the living God. The world indeed is too much addicted to fables. *Mic.* 2.11. *If a man walking in the ſpirit of falſhood doe lie; he ſhall even be the prophet of this people.* If a man tell you that the keeping of the Sabbath is but a ceremoniall office, this is a *Fable*; yet you embrace it. If another tell you, that all dues belonging to the Church are arbitrary: that no Tithes are requirable, but a Benevolence; this is a *cunningly deviſed fable*: yet received with that impudent precipice of judgement, that it is given out bravely, there is not a Miniſter in England can diſprove it. Alas, what arguments ſhould poore Miniſters give, when the plaine Text of that GOD who ſhall judge them, is deſpiſed! Let GOD and man ſay what they will; they have extorted our meanes, and they will keepe it. Let it be told you, that you ſhall never give account of your unjuſt and uſurious gaines, though you never make reſtitution; this is a monſtrous *Fable*, yet readily beleeved and admitted. For the Stage-fables, how lawfull or unlawfull they be, I will not here determine: he that goes to ſee a Play, intends not to ſee a Truth, but a *Fable*: a morall preſented to his eye, that ſhould convey ſome profitable document to his heart. But that ſome ſhould ſay, they can learne more good at a Play, than at a Sermon; this is a wretched blaſphemie, able to rot out the tongue of a Chriſtian. The true purpoſe of Poems and Fables, is both *Delectare & prodeſſe*, to refreſh the minde with delight, and to better it with profit. When one accuſed the Comicall Poet, that he brought a lewde and deboiſh'd Ruffian on the Stage, and ſo gave bad example to young men. Hee anſwered; True, I brought ſuch a man on, but I hang'd him before he went off: and ſo gave good example to young men. Saint *Auguſtine* doth exceedingly condemne the ſtage of the Heathens; and upon good cauſe, for it was bloudy; the Actors ſlaying and butchering one another. So as *Abner* ſaid to *Ioab*, 2 *Sam.* 2.14. *Let the young men ariſe, and play before us.* He called it *Playing*, when every one thruſt his ſword in his fellowes ſide. For them that ſeeke to defend it thus: becauſe Cities are populous, and where are many men, are many lewd men: if their time were not ſpent ſo, it would be ſpent worſe. As when the Tyrant objected to the Player his ſawcineſſe, that he durſt perſonally tax men on the ſtage; he made him this anſwer; Be content, for while the people laugh at our foolery, they never mind your villany. But this is no good argument, to excuſe ſin by ſin: to prevent an evil not allowable, by allowing an evil that is preventable. In a word, that wch makes a man evill, is his own evill minde.

But to conclude, you will ſay, that we are here forbidden to uſe *Fables* in the Pulpit; and taught barely to preach CHRISTS power and comming in the evidence of the Spirit. Beloved, I would to God your hearts were ſo ſanctified, that your eares need not be delighted: and that we could ſave your ſoules without pleaſing your ſenſes. But to what purpoſe doe wee interpoſe a *Fable*? To make you beleeve that it is literally true? No, but to worke an impreſſion of the morall uſe into your hearts. If we tell you that *Æſops* Dog loſt the ſubſtance, by catching at the ſhadow; you apprehend our meaning, that men loſe God by catching at *Mammon*. Or, that the fly on the chariot-wheele gave out that ſhe made all that glorious duſt; you know we meane, that a vain-glorious man brags more than does. When

Iotham told the *Shechemites, Iudg.9.* of the confederacie of the trees to chuſe them a King, which the *Bramble* accepted: they underſtood him of *Abimelech*, and their unkindneſſe to *Ierubbaal.* Theſe fables then have their uſe, by a neere and familiar way to derive inſtruction to the heart. *Profana legimus, Sacriſque interteximus*; With the holy things they become holy. When God gave that great deliverance to Iſrael, from *Pharaoh* and his Hoſt by dividing the Red-ſea; he commanded a *Song* to be made of it, *Exod.15.* knowing that when they had forgot both Law and Prophecie, yet they would ſtill keepe the Song in memory. So when you forget the better doctrine, you are helped to recall it by the Parable.

Receive not thoſe then, that would caſt away all learning as a *Fable*. Some there are that purely pretend themſelves, to preach nothing but Chriſt crucified: and theſe men have not ſtucke to boaſt, that all the flowre of the Land is of their boulting: wee are ſo full of Latine, of Fathers, of Poets, that there is nothing in us but branne. What, is all theirs? New *Palæmons*, to crie, *Nobiſcum nata, nobiſcum peritura litera*? Muſt all *wiſdome die* with *Iobs* friends? Hath *Philip* gotten ſo much, that he hath left nothing for *Alexander* to conquer? Have theſe mowers carried all into their barne, and not left us ſo much as the gleanings after their full carts? Can the *Amnons* of the people eat no cakes, but ſuch as are of *Thamars* baking? It is the mad merchant that cries from the Key, All the ſhips are mine. They ſpeake of us, as the people did of *Saul*; *Is Saul among the Prophets?* Alas, we may then ſay with *Peter*; We have fiſhed all night, and caught nothing. But certainly God hath abundance of Spirit, and gives not all to one man. But laying aſide pride, projudice, ſcorne, malice; let us all labour to turne mens ſoules to Chriſt; and doe you with a good conſcience heare us: that Gods Name may be honoured, our office diſcharged, your underſtandings enlightned, and all our ſoules everlaſtingly ſaved, in the day of our Lord Ieſus.

When we made knowne unto you the power and comming of our Lord Ieſus Chriſt.] This is the Proclaiming, wherein are conſiderable two things; The manifeſtation it ſelfe; *We made knowne to you.*] And the things manifeſted; δύναμιν καὶ παρουσίαν; *the Power and the Preſence of Chriſt.*

We made knowne to you.] The Apoſtles did not hide the myſteries of ſalvation revealed to them, *Rom.16.25. The revelation of the myſtery, which was kept ſecret ſince the world began; is now made manifeſt, and according to the commandement of the everlaſting God, is made knowne to all nations for the obedience of faith.* Not that it was utterly unknowne before: for it were ſtrange to thinke, that the Prophets knew not of that Meſſias they fore-told: but the light of it was not ſo cleare and manifeſt. Chriſt before his comming was knowne to many, but obſcurely: after his comming hee was knowne *Pluribus & clarius*, to more, and more clearely; after his Aſcenſion, to yet a farre greater number, and more manifeſtly; he ſhall be knowne in heaven face to face, *Epheſ.3.5. In other ages he was not made knowne to the ſonnes of men, As he is now*, in the ſame manner and meaſure, *as he is now revealed.* They ſaw thorow a veile, to us the curten is drawne. *Tunc patuit Iudæo, latuit mundo: jam patet mundo, latet Iudæo*; Then the Iewes knew him, and the world was ignorant of him: now the Iewes are ignorant of him, and the whole world acknowledgeth him. The cleareneſſe is greater, *Ex Chriſto miſſo*, than it was *Ex Chriſto promiſſo.* The *Sunne of Righteouſneſſe* did then caſt up ſome beames; now it is more glorious, as riding in the midſt of heaven. *Pſal.19.5. Comming as a Bridegroome out of his chamber, and rejoycing like a ſtrong man to run his courſe. And nothing is hid from the heat thereof:* Nothing? Yes, uncharitableneſſe, that lives under the frigid Zone, Ice that cannot be thawed; an hard heart, nothing but hell-fire can melt it. Affected Ignorance wilfully hides it ſelfe from it. *Ioh.3.19. Light is come into the world, and men love darkneſſe better, becauſe their deeds are evill. Oderunt crucem pendentis, oderunt lucem ſplendentis.* The world hates both the Croſſe of him that ſuffereth, and the Light of him that ſhineth. *Their mindes being blinded by the God of this world, that the light of the glorious Goſpell of Chriſt ſhould not ſhine unto them, 2 Cor.4.4.* But, *If it be hid, it is hid to* *them that are loſt, verſ.*3. Such are the muffled Papiſts, that love like Owles, onely to keepe a whooting in the darke. *Iohn* 7.39. *The Holy Ghoſt was not yet given to the Apoſtles, becauſe Ieſus was not yet glorified.* The Apoſtles had the Spirit before; but *Non Taliter, nec tantum*; Not after the ſame manner, nor in the ſame meaſure. But he that *winked* at the former times of *ignorance, now commandeth all men every where to repent, Act.*17.30. This is the tenour of the new Covenant, *Hebr.*8.11. *I will write my Lawes in their hearts :* and they ſhall not teach one another, ſaying; *Know the Lord: For all ſhall know mee from the leaſt to the greateſt.* As light, ſo the participation of Gods light is communicative: his will muſt be knowne on earth, that it may be done on earth: as it is knowne and done in heaven. Before, *God was well knowne in Iury, and his Name was great in Iſrael*; but the *Heathen had not the knowledge of his Lawes*: much leſſe of his Goſpell, of his Chriſt. But *now his way is knowne upon earth, and his ſaving health among all nations, Pſal.*67.2.

This doctrine makes to the conviction of them, that conceale the way of the Lord. *Rom.*1.18. *The wrath of God is revealed from heaven againſt them, that withhold the truth in unrighteouſneſſe.* Here the Romiſh Prieſts have cauſe to tremble, that play at blind-mans-buffe with the people; ſmite them, and bid them prophecie who did it. Our Saviour denounceth a *Woe* unto them, *that ſhut up the kingdome of heaven againſt men, Matth.*23.13. The Romiſts thinke it their beſt policie, that the blinded Laity might not ſee their impoſtures. They reſolve, Woe unto us if the people ſhould know it: but indeed woe unto them, becauſe the people doe not know it. Like Iugglers, if they did not caſt a miſt before mens eyes, their trickes would be nothing worth.

This reproves them alſo, that content themſelves with their ignorance, and never labour for knowledge. Wee dare *take you to record, that wee are pure from your bloud: becauſe we have not ſhunned to declare unto you the counſell of God, Act.* 20.26. But we may ſay of you, as it is ſaid of the miſer, when hee is moved to give almes; you cannot heare on that eare. We have told you the wickedneſſe of profeſt Vſury, made knowne Gods will in that point: we have told you the neceſſity of reſtitution, reproved the exceſſe of drinke, of apparell: we urge that holy duty; *If any man call on the Name of Chriſt, let him depart from iniquity :* that if you doe not amend your lives, Chriſt will not ſave your ſoules: yet theſe thing you will not *know.* How often have you beene told; *Make you friends of your unrighteous Mammon*: you will not know it. You will make a friend of it, not make Chriſt your friend by it. *Amicus Chriſtus, amicus Chriſtianus, ſed magis amicus mundus*; You ſay, Chriſt is your friend, and the Chriſtian is your friend, but the world is your beſt friend. As the evill spirit ſaid, *Act.*19.15. *Ieſus I know, and Paul I know; but who are yee ?* So your whole life ſpeakes; Money we know, lands we know, ſecurity we know, commodity we know; but for Chriſt and his poore members; Who are yee ? The world is the God they worſhip. As the popiſh dolt boaſted of his picture of Saint *Francis*, curiouſly painted in his Cloſſet; They talke of the Rood at Rome, and our Lady of *Loretto*, and *Catherine* of *Sienna*, and *Iames* at *Compoſtella*; but I have a picture at home worth ten of them. So the worldling heares us preach of Chriſt, his precious merits, grievous paſſion, gracious redemption, glorious reward; but ſtill his Cloſet-picture he thinkes better of than all theſe. Thus we can but preach it, and you heare it, onely God muſt give you hearts to *know* it. Pray and beſeech the God of knowledge, to give you the knowledge of God, in the wayes of ſalvation.

2 Tim. 2 19.

The power and comming of our Lord.] This concernes the matter manifeſted: wherein the Apoſtle intends the Summe of the Goſpell, and the full ſalvation that is given us by Chriſt, in whom are all the treaſures of bleſſedneſſe. Of this he makes two diſtinct parts. Firſt, that Chriſt *came* in the fleſh, ſuffered for our ſinnes, and roſe againe for our Iuſtification Secondly, the vertue and efficacie of this in our hearts, when we manifeſt the fruit of it in our well living, and well beleeving. He came to ſuffer for our offences, to deliver us from Satan, Death, and Hell; to reconcile us to God, to conſecrate us holy Temples to himſelfe, and to give us everlaſting life. Now when we feele theſe gracious effects wrought in us, killing luſt, quickning goodneſſe, conforming us to obedience, and confirming us in faithfulneſſe; this is to be benefited by the *power and comming of our Lord Ieſus. Iuſtus venit ad peccatores, ut ex peccatoribus faceret juſtos: humilis venit ad ſuperbos, ut ex ſuperbis faceret humiles, Ambr.* He that is righteous came to ſinners, that he might make ſinners, righteous; he that was humble came to the proud, that of proud he might make them humble. Here obſerve many things.

First, that the *Comming* of Christ was in *Power, Eſa.64.1. Oh that thou wouldeſt rent the heavens, and come downe; that the mountaines might flow at thy preſence.* Alas, how could this be when as he came in ſuch baſeneſſe! *Eſa.53.2 He hath no forme nor comelineſſe, and when we ſhall ſee him, there is no beautie that we ſhould deſire him.* Therefore when *hee came unto his owne, his owne received him not, Iohn* 1.11. His Palace was a ſtable, his Courtiers beaſts, his chaire of ſtate a manger, his royall robes a few ragges. No bells ring, no bonefires proclaime his birth through the popular ſtreetes: no great Ladies came to viſite his mother. In ſtead of thundering in the clouds, he lyes crying in the cloutes: for beating downe his enemies, he is glad to flee from their faces into Ægipt. Where was then his glorious *Power*, or how appeared his majeſtie? Yes, his *comming* was in great *Power:* for if all the divels in hell could have hindred it, he had beene ſtayed. Yea for this he came, *to diſſolve the workes of the devill.* If our ſinnes could have letted it: yea, they rather brought him. *De cælo traxerunt non merita noſtra, ſed peccata, Aug.* It was not our merites, but our ſinnes, that drew him from heaven. The tyrannie of *Herod*, and that butcherly Inquiſition bloudied in the deaths of ſo many Infant Martyrs, could not croſſe it. *Pſal.2. The Kings* of the earth *conſpire*, and take *counſell together* but *nec artes nec martes*, neither their power nor policie could withſtand it. Neither was the glory of Chriſt wanting, though it conveyed it ſelfe in a leſſe publike forme. He had a famous Harbinger to goe before him, and to prepare his way; *Iohn* the *Baptiſt*, than whom *there roſe not a greater, among them that were borne of women.* His bonefire was in heaven, a Starre directing the wiſemen to him. The bells that rung for joy, were armies of Angells; *an heavenly hoſt praiſing God, Luk.2.13.* His Palace heaven, his regall Throne mans conſcience, his robes his owne merites, richly adorning us: there was majeſtie in his humility. Thus came the Lord of life to the children of death. *Non liberatum fuiſſet humanum genus, niſi Sermo Dei dignatus eſſe humanus, Aug.* Mankind had not beene redeemed, unleſſe the word of God had beene hominified. If we ſay that he hath humanity in him, that receives a man into his houſe; *Quàm humanus ille qui ſuſcipit hominem in ſeipſum*; how full of humanity is he, that receives manhood unto himſelfe! His comming was like a Lambe in meekeneſſe, yet he triumphed like a Lion in powerfulneſſe; *leading captivitie captive*, and freeing all his children from eternall bondage.

Secondly, obſerve that the Goſpell is no weake thing, but comes in *Power:* for Christ. *Comming* hath yet a further Latitude. He came once unto men, he comes ſtill into men: that was in the fleſh, this is in the Spirit. The Law indeed did more amaze the conſcience, and was delivered with greater terror, that it made *Moſes* himſelfe *quake and feare.* (Now if there was ſuch thundring at the Law giving, what would have beene at the Law breaking?) The Law came with more terror, but the Goſpell comes with more *Power.* For that could not turne his heart that bare it in his hand: but the Goſpell is able to change the man. *It is the power of God unto ſalvation, Rom.* 1.16. The Law may ſet before us our wretched eſtate by ſin, but there leaves us deſperate: it diſcovers our diſeaſe, preſcribes no cure: it doth expreſſe ſinne, but cannot ſuppreſſe ſinne. It is the glory and bleeding ſpectacle of *Ieſus* crucified in the Goſpel, that heales the ſoule. 1 *Cor.1.18. The preaching of the Croſſe unto us that are ſaved, is the power of God.* If there be no feeling of that *Power*, there are no ſparkes of ſalvation yet kindled. *Peters* Sermon tooke little effect, till he came to this point. *Act.2.36. The ſame Ieſus whom yee have crucified, hath God made both Lord and Chriſt. Cum audiverunt hoc.* Ver. 37. *When they heard this, they were pricked in their hearts, What ſhall we doe? Paul* and *Silas* might have given the Jailour good words, faire intreaties, and the moſt valid argument of all, monies; yet all this could not keepe them from the dungeon. But when the *Power* of God had ſhaken the foundations of the priſon, and *Paul* began to preach *Ieſus*; then he was baptiſed, rejoyced, and beleeved in God with all his houſe, *Act.* 16. Let men come with oratory and the *entiſing words of mans wiſedome*; thoſe flouds doe but beat upon ſurd rockes: but if q *in the power of God*, this ſhall turne thoſe rockes into ſoft and fleſhy hearts. Let the naturaliſt with all his eloquence, diſſwade the covetous worldling from his greedineſſe; alas, one ounce of Gold waighes downe all his reaſons. Offer to ſtay a furious man from anger with arguments, he hath not the patience to heare them. Could the Poet detaine the laſcivious from his harlot, though he tell him that ſhe is a quicke-ſand to ſwallow him alive? alas, one ſmile from her is ſtronger with him than all reaſon. But now come with the Goſpell, and urge them with the heart-bloud of IESUS CHRIST, ſhed to ſave their ſoules from hell, and to ſatisfie for their ſinnes. This is that *powerfull* pleading which makes good men confeſſe their *hearts to burne within them*: and bad men, even an *Agrippa* to ſay; *I am almoſt perſwaded to be a Chriſtian, Act.* 26.28.

q 1 Cor.2.5.

Thirdly, collect wee hence, that the word of God hath more *power* than all mens edicts. Men in their writings are at much coſt in adorning their ſtile, and reducing their words to number, waight and meaſure; interlacing many rhetoricall figures to beget attention. But on the contrary, the Scriptures in a plaine ſimplicitie, accommodates it ſelfe to the capacity of the weakeſt. Yet under this ſimplicitie is included a ſtrange majeſtie, and gravity of ſpeech. As great Princes in their Edicts uſe no figures to their ſubjects, but plainely and breefely ſet downe their commands: ſo God abſolutely impoſeth his will without debating the matter. Yet in perſwading, moving affection, and poſing the deepeſt apprehenſion, they have a *Power* beyond all writings. Read the firſt Chapter of *Eſays* Prophecie, and compare it with the beſt Oration of *Tully*. Read the Hiſtorie of *Ioſeph*, and confer it with any tale of *Æneas*. Read the acts of *David*, and waigh them with the wonders of *Tamberlaine*. Read the Goſpell, which is the Hiſtorie of the life and death of Chriſt; and you will thinke the ſaddeſt ſtories of any humane pens meere counterfeits to it. Let the Scripturall Pſalmes and Hymns be balanced with the moſt accurate and patheticall poems; alas, when theſe vaniſh with their aire, thoſe ſhall raviſh the eare, and withall take the conſcience. *Ioſephus* was a man admired for eloquence, yet how he halts in his imitation! concerning *Abrahams* ſacrificing of his ſonne *Iſaac*, he makes a large rhetoricall diſcourſe: the Scripture is briefe and plain. *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt*: He tooke him, and the *wood of the burnt offering*, and laid on his ſonne, as Chriſt bore his owne Croſſe. *Behold*, ſaith the child, *the fire and wood: but where is a Lambe for a burnt offering*. The Father anſwers, *My ſon, God will provide himſelfe a Lambe.* There be two lines able to wring teares from the Reader, whereas *Ioſephus* with his ample illuſtration moves nothing. It is recorded of one *Theodectes*, who would have brought ſome of the Bible into a Pagan tragedie, that he was ſtricken blind, till falling to repentance he was reſtored.

Gen.22.

Laſtly, the invincible power of the Goſpell is manifeſted in throwing downe thoſe bulwarkes raiſed againſt it. When the waters of life began firſt to flow, what ſtrong floud-gates, rampires, and dammes, were ſet to ſtop their ſourſe. All the learning, power, and policie of men, with the helpe of infernall ſpirits were bent againſt it. *Demoſthenes* and *Tertullus* for eloquence, *Solon* againſt *Solomon*, *Plato* againſt *Moſes*, *Ariſtotle* againſt *Paul*, *Alexander* and *Ceſar* againſt CHRIST: but whatſoever contenders oppoſed the truth, they diſcovered the invaliditie of their arguments, with the confuſion of their owne perſons. Chriſt ſent a few fiſhermen to the ſea of this world, with the nettes of faith; and they incloſed multitudes of fi-

ſhes, of all ſorts and ſiſes; *tantò mirabiliores, quantò rariores*, even Kings and Philo-
ophers themſelves, *Aug.* He ſent not kings and Philoſophers to perſwade fiſher-
nen; but fiſhermen to convert Philoſophers and kings. They that had no autho-
ity to countenance them, no friends to ſide them, no oratory to ſecond them, no
iches to maintaine them: yet went abroad preaching the diſdained Goſpell of the
rucified *Ieſus*. And even when the *kings of the earth did ſet themſelues againſt the Lord,
nd againſt his Chriſt:* yet even then God did *give him the heathen for his inheritance,
nd the uttermoſt parts of the earth for his poſſeßion. Pſal.* 2.8. Emperors and Monarchs
ave throwen downe their Scepters at the feet of the Lambe, as the [r] *Elders caſt
owne their Crownes before the Throne*; embracing the faith, and yeelding to the Sove-
aigne ſupremacie of IESUS CHRIST. Then was that Prophecie fulfilled. *Eſa.*
1.6. *The Wolfe ſhall dwell with the Lambe, the kid with the Lyon, and a little child ſhall
ad them. Nero* and *Domitian* ſtudy ſtrange deathes, to afflict the Saints, and to
ppreſſe the Goſpell: yet the Church groanes and growes, bleeds and battens: eve-
y drop of bloud that ends one Chriſtian, begets a thouſand. Thoſe men who at
e firſt, *Timebant in verbis, poſtea gaudebant in verberibus*; trembled at threatning
ords, afterwards embraced killing ſwords, for the teſtimonie of *Ieſus*. You had
nce ten Apoſtles flying, one denying, yet afterwards all rejoycing, to ſuffer for
im that ſuffered for them. *Ioh.* 16.8. *When the Spirit is come, he will convince the
orld of ſinne, of righteouſneſſe, and of judgement.* How ſhall he convince it? not
nmediately by himſelfe, but mediately by his Apoſtles, and Miniſters; who other
iſe durſt never have beene ſo bold. Neither was this a Perſonall promiſe, but re-
l to the Church, unto the end of the world. Now if this had beene a *cunning fable*,
me tale of Iupiter or Apollo, it could never have effected ſuch a content of conſci-
nce, in forſaking of lands, liberties, wives, lives; in expoſing us to calumnies, cala-
ities, torments. Tell a Turke, the worſhipper of a *Mahomet*, concerning riches,
onours, and carnall ſatisfactions that come to him by his Prophet; this pleaſeth
is fleſh and bloud. But tell him of perſecution, anguiſh, contempt, and death, which
is profeſſion muſt call him to; he will none of that for any Idols ſake. Yet preach
HRIST to the conſcience, the value of the price he payed to redeeme us: and then
t a thouſand dangers ſtand in our way; priſon, hunger, tyrants, torments, deaths, di-
els; we run through them all with patience, and overcome them with confidence. In
eſe latter times, when the deluge of Popery overflowed; all pietie was drowned,
itie and mercie loſt, the *Woman fled into the wilderneſſe*, Antichriſt in his higheſt
uffe, Kings kiſſing his feete; when it was death to thinke of reſtoring the light. Yet
gainſt al clamours of Friers, excommunications of Popes, execrations of his Prieſts
ppoſitions of Princes by ſword and fire: the *Truth* was delivered from the jawes of
rror, ſet in a white chaire of chryſtall ſincerity, and moſt *powerfully* lodged in a bed
 peace. Where ſhe reacheth forth to us her milken hand, guiding us to thoſe
verlaſting doores, whereinto hereſie and darkeneſſe ſhall never enter. O may this
un ſhine to us, and our children after us, ſo long as the ſun and moone in heaven en-
ureth! *Amen.*

To apply all to our ſelves; The *power and comming of* CHRIST,
s the kingdome of CHRIST: let us all pray; that this *Power* may come
n our hearts: LORD, *let thy Kingdome come.* Now what wee pray with
ur lippes, wee muſt endevour with our lives. Shall wee deſire the removall of all
indrances to this kingdome, and moſt of all hinder it our ſelves? If wee obſcure
hat glory, which we apprecate our owne tongues and hearts, and the tongues and
earts of all under heaven, ſhall riſe up in witneſſe againſt us. He that makes ſuch a
eeming prayer, and retaines ſuch a ſinning deſire, doth begge conſuming vengeance
n himſelfe. Tremble at this yee wicked; you may as well ſpit upon CHRIST,
s come to Church and ſay, *Thy kingdome come*; and yet actually uphold the king-
dome of the devill. Let us take heed of withſtanding the *comming* of this *Power*:
CHRIST preached to the Iewes, they would not receive him. *Behold, their houſe*

is

[r] Revel.4.10.

is left unto them deſolate. *Noah* preached to the old world: *Lot* to Sodome: *Gildas* to the Brittaines; they deſpiſed it; their land was deſtroyed, and given to others. *Iohn wickleffe* was raiſed up to this office, himſelfe was burnt, and his bookes: what followed? they ſlew the next king, ſet up three uſurpers, the nobility was butchered, the land havocked. The contempt of this *Power* hath brought on infallible deſolation.

What this ſinne may worke upon us, onely the Lord knowes, and knowes to prevent. Comets may threaten, and rumors of warres ſound in our eares: none of theſe deſtroy us, but our owne ſins. Let us not hurt our ſelves, none ſhall hurt us. If we be falſe to God, let us not blame others for being falſe to us. It was Chriſts complaint over that apoſtate Citie, *O Ieruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee!* If we retaine their ſinnes, there remaine for us their plagues. We uſe to arraigne and judge our prophets, whoſe Miniſtery is to arraigne and judge us, that we may not be judged of the Lord. The Iewes killed their Teachers, doe not we ſo when we withhold their life bloud from them, and ſtand to juſtifie it? Is it not all one, to cut a mans throate, and to take away the ſuſtenance wherby he lives, and without which he muſt needs famiſh? Certainely, of both it is the greater mercie, or (at leaſt) the leſſe crueltie, to diſpatch him quickly. It is their worke to mortifie and kill our ſins, and ſhall we kill them? that our ſins may live? Oh there is a curſed devill that bewitcheth us! God that ſuffers this, meanes thereby to ſuffer this lands deſtruction. There were not (let not envie here me) ſo flouriſhing a Church under heaven, if this ſin of Sacriledge were taken from it. But this effect hath followed it; that the profeſſion of the Goſpell in many places comes upon the ſtage, to helpe to make up the play, and to miniſter matter of mirth. And the Law doth dominere over the Goſpell, as *Pilate* ſate to Iudge Iesus. If this land ſhould ever come to the danger of deſtroying, (which God avert) thoſe deriders of the poore Miniſterie will run into holes, that have already buried their talents from ever doing good. And then the poore clergies prayers will prevaile more for mercies, than all their proud arrogated glories. But alas, how ſhould Chriſt *come in power* to helpe us, whom we have rejected *comming in power* to convert us! Doth he *come* now, and we will not know him; and can we hope he will *come* then when we call him? Open your hearts, all yee that feare the Lord, and let him in. As it is his owne promiſe; *Behold I come quickly:* ſo it is the Churches prayer, *Come Lord Ieſus, come quickly.* Wickedneſſe is powerfull, the devill is powerfull, covetouſneſſe is powerfull, luſt is powerfull: and hath the Goſpell of Chriſt loſt the powerfulneſſe? No, if it have not power to convert us, it will have power to confound us. If Chriſt be not ſuffered to come unto us, he will not be hindred from comming againſt us. Oh let us come unto him, that he may come unto us: ſubject we our hearts and lives to the obedience of his Goſpell; that we may be found holy and blameleſſe at the ſecond *comming* of the Lord Ieſus. It ſhall be *powerfull* then, when the heavens ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and the earth with her workes ſhall be burnt up. Let us now honour him when he *comes* in grace, that he may honour us when he *comes* in glory.

Matth. 23. 37.

And were eye-witneſſes of his Majeſtie. This is the teſtification. Our Saviour intending that the Apoſtles ſhould lay the foundation of his Church; upon that *Corner-ſtone* whereupon themſelves and we all are built; he furniſhed them with all fit proviſion for it. He declared his will to their eares, preſented his workes to their eyes, fixed his truth in their hearts; and ſent them not to publiſh riddles and paradoxes and fabulous reports; but reall and actuall things which they had ſeene and heard. So might they from infallible experience give a well grounded teſtimonie. The Summe is this; Chriſt made himſelfe manifeſt to them, that they might manifeſt him to us. He let them ſee, that they might teach us to beleeve. *The things which I have received of my Father, I have made knowne unto you.* They muſt needs be ſcribes well fitted for the kingdome of heaven; when ſuch a Maſter read unto them the oracles of Truth. He that is the life of the Goſpell, taught them the Goſ-

pell

ell of life. It did not hold, that he muſt needs be a good ſcholer, that had *Socrates*
his Maſter. But he muſt be a good Diſciple, that hath *Ieſus Chriſt* for his Tutor.
e are not reporters, but *witneſſes :* not eare-witneſſes, but *eye-witneſſes :* not only of
s Humilitie, but *of his majeſtie.*

We were witneſſes.] But *Non eget teſtimonio hominis, Ioh.* 5. 34. *I receive not te-*
imonie from man. He is the Way, the Truth, and the Life : the way to the truth, the
uth of the way, the life of both, of all: therefore a ſufficient teſtimonie to himſelfe.
et he ſaith, *Ioh.* 5. 31. *If I beare witneſſe of my ſelfe, my witneſſe is not true.* And of
e contrary. *Ioh.* 8. 14. *Though I beare witneſſe of my ſelfe, my witneſſe is true.* Theſe
o places ſeeme at the firſt view, contradictory. But are eaſily reconciled: in the
rmer, Christ did accommodate himſelfe to the capacitie of the hearers, who
knowledged nothing more in him then Humanitie: in the other, he ſets forth his
ivinitie, and diſcovers another nature in his owne Perſon : that howſoever they
ight vilipend the teſtimonie of the one, yet were convinced by the teſtimonie of
e other. But this anſwere ſeems not to ſatisfie; for Christ as he was man, was
ithout error, and could not give a falſe teſtimonie how then could he ſay, *My*
itneſſe is not true? I anſwer; *My witneſſe is not true,* that is, it is not effectuall, nor
ould be accepted as true by the Iewes, though it was moſt certainely true. Though
be *true ſecundum rem,* according to the matter teſtified: yet not *true ſecundum accep-*
tionem, according to their acception. To the other it is objected, *My witneſſe is*
ue: that according to the Law no mans witneſſe is accepted for himſelfe. And, *Pro.*
7. 2. *Let another man praiſe thee, and not thine owne mouth.* But Christ is *the*
ght of the world: now the light doth not onely helpe us to ſee other things, but al-
to diſcerne it ſelfe. But further, if Christ *receives not teſtimony for man,* why
oth he admit of *Iohns* witneſſes? *Ioh.* 5. 33. *Yee ſent unto Iohn, and he bare witneſſe*
nto the truth. Iohn did not intrude himſelfe into this office, but the Iewes required
im to it; *Yee ſent unto Iohn.* This appeares, *Ioh.* 1. 19. *This is the Record of Iohn,*
hen the Iewes ſent unto him to aske him, who art thou? now Chriſt admitted of *Iohns*
eſtimonie for their ſakes; as he declares himſelfe; *That yee might be ſaved.* I re-
ive not mans witneſſe, *Propter indigentiam meam,* for any need that I have of it:
d recolo propter ſalutem veſtram, I ſuffer it for your ſalvation, that you might be in-
uced through a *witneſſe* of your owne chuſing to beleeve on me. I receive not *the*
itneſſe of man, as it is meerely mans, and of no further authoritie than fleſh and
loud: but as it is inſpired by God, I entertaine it.

Our bleſſed Saviour accepted of many witneſſes, which I will but touch,
being not in the center, but not out of the circumference of this argument.

1 God the Father. *Ioh.* 5, 37. *The Father himſelfe which ſent me hath borne wit-*
ſſe of me. The ſubſtance of his teſtimonie was delivered in an audible voice; *This*
my beloved Son, in whom I am well pleaſed.

2 *Iohn* the *Baptiſt. Ioh.* 1. 8. *He was not that light, but he was ſent to beare witneſſe*
that light. The Teſtimonie of *Iohn* was *Inducens,* perſwading: but the teſtimonie
the Father *compellens,* prevailing.

3 The workes of Chriſt. *Ioh.* 5. 36. *The workes that I doe, beare witneſſe of me.*
his is *Teſtimonium majus Iohanne;* a greater witneſſe than *Iohns;* againſt this wit-
eſſe there is an exception: if Chriſt might be knowen ſufficiently by his workes to
e the Meſſias : the ſame teſtimonie might be given to the Apoſtles, who wrought
great miracles. It is anſwered, that Chriſt when he wrought theſe workes de-
lared himſelfe to be the Meſſias: the Apoſtles when they wrought them, declared
hemſelves not to be Chriſt, but the ſervants of Chriſt: and that they effected all
nely through his name and vertue. When the diſciples of *Iohn* came to Chriſt to
e ſatisfied, whether he were he that ſhould come or no; he refers them to no o-
her teſtimonie but his workes. *Luk.* 7. 22. *Goe and tell Iohn: what things you have*
ene and heard: that the blind ſee, the lame walke, &c. *Magnum magna decent:* he
roves his goodneſſe by his good workes. It was this that preferred *Corazin* and

Bethſaida before *Tire* and *Sidon* intorments : becauſe *mighty workes were done amo* *them, and they repented not*, *Matth.*11.21. *Opera virtutis,mighty workes. Luk.*24.19. He is called a *Prophet mighty*,not only *in words*, but *in deeds*. Neither were the Iew only convinced, with a *Nunquam locutus eſt homo ſicut iſte, Ioh.*7.46. *Never ma* *ſpake like this man*. But alſo with a *Nunquam operatus eſt homo,ſicut iſte*; never man di like this man; *We never ſaw it on this faſhion, Ioh.*7.31. *Will Chriſt when he comes, d* *more miracles than this man hath done? Ioh* 9.32. *Since the world began* the like was never heard before. What is inferred on it? Ver.33. *If this man were not of God, he* *could doe nothing.*

4 The Scriptures, *Ioh.*5.39. *Secarch the Scriptures, and they are they that teſtif* *of me.* All of them, like ſo many Mathematicall lines meeting at that one cente. Every page, like a *Iohn Baptiſt*, pointing us to the Lambe of God that takes away th ſin of the world. *Nil ferè continet verbum Domini, niſi verbum Dominum.* The word of the Lord containes almoſt nothing elſe, but the Lord, that is the word. *Act.* 10.43 *To him give all the Prophets witneſſe.* They by predictions and figures, th Apoſtles by demonſtration,and truth. The firſt,of theſe Teſtimonies was pronounced, the ſecond, inſpired, the third, exhibited, the laſt, written.

5 Angels; they witneſſed his conception, *Luk.*1.31. His nativitie, *Luk.*2.10. His Majeſtie. *Matth.*4.11. *The Angels came and miniſtred unto him.* His Reſurrectio, *Luk.*24.5. His Aſcenſion, *Act.*1.10.

6 The creatures; In his nativitie a *Starre*, a burning Lampe ſet in the heavens; *Lucifer ante ſolem*; a day-ſtarre before the ſunne. In his life, the winds and the ſea anſwer his commands, *Matth.*8.27. *What manner of man is this, that even the wi* *and the ſeas obey him!* The ſunne was darkened at his death, the veile of the Temple rent, the earth did quake, the ſtones clove; and the graves were opened. At his birth the heavens did witneſſe that he was come downe to earth: at his Reſurrection, the earth did witneſſe that he was ready to goe up to heaven. The ſea was hi path to walke on, the cloudes his charriot to ride on.

7 His very enemies: neither Pilate nor Herod could find fault in him, *Luk.*23. 15. Ye have brought this man to me, I have examined him, but *can find no fault i* *him; No,nor yet Herod. Pilates* wife juſtfies him to her husband. *Matth.*27.19. *Ha* *thou nothing to doe with that juſt man.* They that came to enſnare him, depar mending him. You have, *Matth.*22. Phariſes, Sadduces, Lawyers; all appoſing him, all convinced, and *aſtoniſhed at his Doctrine.* The Centurion at his death acnowledgeth; *Truely this is the Sonne of God.* The very divells acknowledge him, *Mark.*1.24. *I know thee who thou art, even the holy one of God, Act.*19.15. *Ieſus I* *know.* O powerfull Chriſt, that couldeſt *Ex ore inimicorum*, out of the mouth of thy profeſt enemies derive thy praiſe? How ſhould thy friends, bought with thy precious bloud, glorifie thee: when thy very enemies thus honour thee! *Deu.*32.31. *Their Rocke is not as our Rocke, even our enemies themſelves being Iudges.* Even the Iews that crucified him, and *All bare him witneſſe, and wondered at his gracious words.* Luk.4.22.

8 Laſtly, the Apoſtles were eſpecially deſigned for this Teſtimonie, *Ioh.*15.27. *Yee ſhall beare witneſſe, becauſe yee have beene with me from the beginning.* There a twelve Apoſtles, a whole Iury of theſe witneſſes: and when one of them apoſtat by tranſgreſſion, and the roome was void, they caſt lots to ſupply the place with a new witneſſe, *Act.* 1. 22. *One muſt be ordained to be a witneſſe with us of his Reſurrection.* There were twelve Patriarchs in the old Teſtament, twelve Apoſtles i the new. *Salomons* twelve Officers, 1 *King*.4.7. *Moſes* his twelve Pillars, *Exod.*24. 4. The twelve cakes of Shewbread, *Levit.* 24. 5. The twelve ſtones in *Aa* Pectorall. The twelve ſtones that *Ioſhua* tooke out of Iordan, The twelve Spies, the twelve Tribes, the twelve Starres. *Revel.*12. The twelve foundations, twelve ga twelve Angells, *Revel.* 21. 14. *The wall of the Citie had twelve foundations, and* *them the names of the twelve Apoſtles*. Theſe twelve were to lay the foundation of the Church. *Eph.*2.20. *Wee are built upon the foundation of the Prophets and Apoſt*

Ieſu

ſus Chriſt, himſelfe, being the chiefe corner-ſtone. We are built on them; they and we
l on Ieſus Chriſt. But were there no more than twelve of theſe eſpeciall witneſſes?
Vhat ſay you to *Paul* and *Barnabas*; were not they Apoſtles? were not they wit-
eſſes? Yes, they are both called *Apoſtles* and *Witneſſes, Act.* 14. 4. *Part held with the*
poſtles: now at that time in *Iconium* were no Apoſtles, but *Paul* and *Barnabas*;
erefore they were. *Verſ.* 3. *God gave Teſtimony to the Word of his grace* by them *in*
gnes and wonders: therefore they were *Witneſſes, 1 Cor.* 9. 1. *Am I not an Apoſtle?*
ith *Paul*. Yea, 2 *Cor.* 11. They are Apoſtles; *Nonne ego plus? I am more.* Hee is
lled the Apoſtle: when we ſpeake of an Apoſtle, and diſtinguiſh him not by name,
e commonly meane Saint *Paul*. But he calls himſelfe *Abortive, 1 Cor.* 15. 8. *One*
rne out of due time. One is ſaid to be abortive three wayes. Firſt, either *Extra*
mpus debitum, when he comes not in the due and expected time. Secondly, when
e is forced from the wombe of the mother. Thirdly, when he comes not to full
erfection. *Paul* may be ſaid abortive two wayes, not the later: for *hee laboured*
ore abundantly than they all. Ingenuouſly he confeſſeth, that he *was not a whit behind*
e very chiefeſt of the Apoſtles. There is a three-fold difference betwixt the reſt of the
poſtles, and S. *Paul*. 1. The Twelve for twelve years preached only to the twelve
ribes of Iſrael: *Paul* went preſently after his calling to the Gentiles. 2. The Twelve
ivided the world amongſt them, *Paul* took the whole world for his Pariſh. 3. The
ſt were called (all but *Matthias*) *à Chriſto mortali*, by Chriſt in his mortality; *Paul*
Chriſto immortali, by Chriſt in his immortality. The reſt, by Chriſt humbled:
ul, by Chriſt glorified. Though this difference be in their Apoſtleſhip, there is
o difference in their *Teſtimony:* they all witneſſed the ſame LORD IESUS.

1 Cor. 15. 10.
2 Cor. 11. 5.

This *Witneſſing* was one of the Apoſtles prime excellencies and privileges above
thers. The firſt privilege was their Miſſion, which was immediately from Chriſt
imſelfe, *I ſend you:* whereas we are ſent from him mediately by others. The ſe-
ond, was their Commiſſion; *Preach and Baptize*, &c. They were ſent to plant the
hurch, whereas we build upon their foundation. The third, was their Authority,
h. 20. 22. *Chriſt breathed on them, and ſaid, Receive yee the Holy Ghoſt.* There was
number of ceremonies to make up a Leviticall Prieſt; anointings, waſhings, &c.
t to make up an Evangelicall Prieſt, Chriſt only *breathed* on them: thus in a great
eaſure they received the Holy Ghoſt, *Act.* 2. 3. *There ſate upon them cloven tongues,*
e as of fire. Such a fire was kindled on that day of Pentecoſt, that the whole world
th beene the warmer for it ever ſince. Therefore *Chryſoſtome* calls the Apoſtleſhip,
ſpirituall Conſulſhip, which was the greateſt office in the Roman Government.
he laſt privilege is their *Teſtimony*, and Election to this teſtimony. God raiſed up
hriſt, and ſhewed him openly; *Not to all the people, but to us Witneſſes, choſen before*
God. The Lord ſent them forth *ad teſtificandum*, to beare witneſſe of Chriſt.

Act. 10. 41.

In witneſſes there are three things eſpecially required: 1. That they be *Bonæ*
ma, of good report and repute: for a bad and vicious life enervates their teſtimony.
ut theſe were holy men: he that ſent them to give teſtimony, did not deny them
nctimony, *Ioh.* 17. 17. *Sanctifie them through thy truth. Nihil eſt puero teſte certius,*
dor. No witneſſe is ſurer than a childs: when he is come to thoſe yeeres to under-
nd, and not to thoſe yeeres to diſſemble. Thus doth God *Ex ore lactantium*, out of
ildrens mouths magnifie his owne praiſe. The witneſſes were not children in un-
rſtanding, but in ſimplicity and innocence of heart. They might be reproved, they
uld never be diſproved. 2. That they be *Oculati teſtes, Eye-witneſſes:* ſo were theſe,
we ſhall heare. 3. That they be *Concordes*, συμμαρτυρεῖν, to agree in their Teſtimony.
lſe witneſſes are eaſily found out, by being examined ſunderly; unleſſe they have
nningly digeſted their tale; and then their miſchiefe is more pernicious. But theſe
itneſſes, when they were diſperſed over the face of the earth, did *Vnum ſentire,*
um dicere, minde one thing, and ſpeake one thing: they delivered the ſame, wrote
e ſame, wrought the ſame, witneſſed the ſame truth even with their blouds. There-
re were in all points *Idonei teſtes*, ſufficient witneſſes.

This Apoſtolicall Teſtimony was not without ſome oppoſition: for there were others that came in the name of CHRIST, who had nothing to doe with him. *Simon Magus* bewitched not onely the Samaritans, but alſo the Romans. *Claudius* ſet up a brazen Image on Tyber bridge, with this blaſphemous Inſcription; *To Simon the great god.* But while hee ſailed in the aire *Remigio dæmonum*, hee fell downe to the earth, and burſt his necke. One *Manes*, admired of the Perſians, tooke twelve men, whom he called his Apoſtles, and ſtiled himſelfe the Comforter of Iſrael. But undertaking to recover the Kings ſonne, who was dangerouſly ſicke, and failing in the cure, he had his skinne pulled over his eares. A Romiſh Doctor, called the Oracle of India, gave out that he was more holy than the Apoſtles, yea, than the Angels: yea, that God made him a proffer of hypoſtaticall union, and aſſumption into the fellowſhip of the Deitie; but the modeſt man refuſed it. That he was the worlds Redeemer, *quoad efficaciam*, in reſpect of efficacie; as Chriſt performed it, *quoad ſufficientiam*, in reſpect of ſufficiencie. Horrid and unpardonable blaſphemie! So one *Poſtill*, a Ieſuite, under the name of mother *Iane*, printed a booke called the *Victory of women*: Maintaining, that as CHRIST redeemed the ſuperiour world, Man: ſo mother *Iane* ſaved the inferiour world, Woman. Here Saint *Pauls* Prophecie was fulfilled, 2 *Theſſ.* 2.11. *For this cauſe* GOD *ſhall ſend them ſtrong deluſion, that they ſhould beleeve a lye: that they all might bee damned who beleeved not the truth, but had pleaſure in unrighteouſneſſe.* They would none of Chriſt, let them welcome Antichriſt. *Iohn* 5.43. *I am come in my Fathers Name, and ye receive me not: if another ſhall come in his owne name, him will ye receive.* He that will not beleeve theſe witneſſes, ſhall everlaſtingly periſh.

For as, *Seeing wee are compaſſed about with ſo great a cloud of witneſſes*, let us beleeve, 1 *Iohn* 5.7. *There are three that beare record in heaven: the Father, the Word, and the Holy Ghoſt; and theſe three are one.* The Father bare witneſſe to CHRIST, at his Baptiſme, *Matth.* 3.17. at his Transfiguration, *Matth.* 17.5. at a manifeſt and glorious Revelation, *Iohn* 12.28. *There came a voyce from heaven*, &c. The HOLY GHOST bare witneſſe to CHRIST, in deſcending firſt upon himſelfe, *Iohn* 1.32. then upon his Apoſtles, *Acts* 2.4. making them alſo to beare witneſſe, *Iohn.* 15.26. Both *hee ſhall teſtifie of mee, and make you teſtifie of mee.* The WORD bare record of himſelfe, *Iohn* 10.25. When the Iewes put him to it; *If thou bee* CHRIST, *tell us plainely:* Hee anſwered, *I have told you.* When *Iohns* Diſciples asked him; *Art thou hee that ſhould come?* Hee witneſſed, *I am hee.* *Matth.* 14.62. When the high Prieſt queſtioned him; *Art thou the* CHRIST, *the Sonne of the Bleſſed?* IESUS ſaid; *I am*, Thus he witneſſed to the blinde man whom they had excommunicated, *Ioh.* 9.37. *Who is the Sonne of God? It is he that talkes with thee*; I am he. This he teſtified to *Paul*, *Act.* 9.5. I am IESUS *whom thou perſecuteſt.* And *theſe three are one*; *Non tantum in teſtimonio, ſed in eſſentia*; Not onely in their witneſſe, but in their eſſence, *Ardens.* *There be three that beare witneſſe in earth; the Spirit, and the Water, and the Bloud: and theſe three agree in one.* The Spirit of God, or of man inſpired with that Spirit, applying to his comfort the water and bloud that came out of Chriſts ſide. Water being a ſigne of our Sanctification, Bloud of our Iuſtification. Theſe three are one, ſaith *Auguſtine*, *in myſterio, non in natura*; Not in nature, but in myſtery: they *agree in one* Teſtimony. *Si qua in aquâ gratia, non ex natura fluminis, ſed ex præſentia Flaminis*; The vertue that is in the water, is not of the water, but of the Spirit. Thus if *in the mouth of two or three witneſſes every word be eſtabliſhed*; How ſtrong ſhould be our faith, that is confirmed with ſo many and ſo great witneſſes? The intent of all is that wee ſhould beleeve, *Iohn* 19.35. *Hee that ſaw it, bare record, and his record is true, that yee might beleeve.* Not to give credit to all theſe witneſſes, is (ſo farre as in us lyeth) to make GOD loſe his purpoſe. Therefore theſe ſhall either witneſſe to us, or one day witneſſe againſt us.

Eye-witneſſes.] One eye-witneſſe is better than many eare-witneſſes. They ſpake not by tradition, or what curious relaters have buzzed in credulous eares: but oppoſe their owne knowledge againſt all fabulous reports; *Vidimus*, we have ſeene. (*That which we have heard, and ſeene with our eyes, which we have looked upon, and our hands have handled of the Word of life. That which was from the beginning*: Not of late dayes, no new ſprung up noveltie. *Which we have heard*, immediately ſpeaking in the world, as well as mediately ſpeaking in his Word. He ſpake to our Fathers by the mouth of all his Prophets from the beginning: but in our dayes, by his owne mouth: our eares have heard his Sermons. *Which we have ſeene with our eyes*: Behold him working miracles, raiſing the dead, caſting out devils. *Which wee have looked upon*; not having onely a glimpſe of him, but intentively looked upon him: as *Iohn* pointed to him with the finger, *Behold the Lambe of* God. *Our hands have handled* his precious body, both before his death, and after his Reſurrection. Doubtfull *Thomas* would not beleeve, and that *Ex profeſſo*; till he ſaw the prints of his nailes, and thruſt his hand into his ſide; and then hee cries, *My* Lord, *nd my* God. *Handled of the Word of life*: How can this bee? Though this being very God of very God, is neither viſible nor palpable: yet in reſpect of the perſonall union of the two Natures in him, wee ſay againe; *That which we have heard, ſeene, and handled*. The Apoſtle Saint *Iohn* doth eſpecially of all the reſt preſſe this point; 1 *Iohn* 5. 10. *Iohn* 20. 31. *Iohn* 21. 24. This is that beloved Apoſtle, Evangeliſt, Martyr, all. Saint *Peter* was an Apoſtle, not an Evangeliſt. Saint *Marke* an Evangeliſt, not an Apoſtle. Saint *Matthew* both an Apoſtle, and an Evangeliſt, not a Prophet. Saint *Auguſtine* a Doctor, not a Martyr. Saint *Laurence* a Martyr, not a Doctor: but Saint *Iohn* was all theſe, *Dyez. Pontan.* In his Epiſtles an Apoſtle, in his Revelations a Prophet, in his Goſpell an Evangeliſt, in his faith a Confeſſour, in his preaching a Doctor, in his chaſtity a Virgin, in his readineſſe to die for Christ a Martyr! ſuffering for him under the Croſſe, whom he ſaw ſuffering for him on the Croſſe. *This is the Diſciple, that doth teſtifie theſe things, and we know that his Teſtimony is true.* Saint *Paul* doth alſo earneſtly rge it, 1 *Cor.* 15. 5. *He was ſeene of Cephas, then of the Twelve: he was ſeene of above ive hundred brethren at once: he was ſeene of Iames, ſeene of all the Apoſtles; and laſt of ll ſeene of mee.* And Saint *Peter* here confirmes it; *Wee were eye-witneſſes of his Majeſtie.* Now as *Ariſtotle* ſaid; If *Timotheus* had not beene, we had not had o much ſweet muſicke: but if *Phrynis* (*Timotheus* his maſter) had not beene, wee adnot had *Timotheus*. So, if theſe Apoſtles, *Iohn, Peter*, and *Paul* had not beene, e might have wanted ſuch witneſſes: but if Iesus their Maſter had not beene, e had wanted ſuch Apoſtles. They ſaw with their eyes, we heare with our eares, ord grant us all to beleeve with our hearts, the *Majeſtie of* Iesus Christ. o it followes.

Of his Majeſtie.] The Apoſtles ſaw not with ſuch eyes as the world. The orld ſaw neither *forme nor comelineſſe, nor any thing deſireable in him, Eſay* 53. 2. he Apoſtles ſaw his *Majeſtie*. The world ſaw him as a dejected, rejected man; *oh.* 19. 5. *Behold the man*: the man loden with ſorrowes, and overwhelmed with mi-ries. The Apoſtles ſaw him *white and ruddie*, of the pureſt complexion, *the chiefeſt mong ten thouſand, Cant.* 5. 10. Whiter than the Lilies of the valleyes, redder than e Roſes of *Sharon*. Were our eyes opened, to behold the incomparable vertues of ur bleſſed Saviour, as *Plato* ſaid of *Vertue*, he would raviſh our ſoules with an un-xpreſſible love. He is a ſpirituall, intellectuall Sphere, whoſe circumference is eve- where, his Center no where. His *Majeſty* is infinitely puiſſant, the chiefeſt of ten ouſand. The Iewes have a Tradition, that the *Meſſias* appeared to them at the ed-ſea, like a man of warre, delivering them from the Ægyptians. For this they d a Song, *Exo.* 15. 3. *The Lord is a man of war.* It is propheſied of him, *Eſay* 53. 12. *at he ſhall divide the ſpoile with the ſtrong.* His *Majeſty* is infinitely great, his mercy is finitely ſweet. *Cujus aſpectu diſpelluntur tenebræ, cujus effectu liberantur animæ*; His okes diſpell all darkneſſe, his power delivers our ſoules. Come now, and *behold him*

[f] 1 Ioh. 1. 1.

*with the Crowne wherewith his mother crowned him in the day of his eſpouſals, in the day of the gladneſſe of his heart, Cant.*3.11. There is no peace but from him, no life but by him, no bliſſe but through him, no comfort but for him, no joy but in him; O bleſſed eyes that ſee the Lord *Ieſus.*

How, when, where, and wherein, the Apoſtles were *Eye-witneſſes of his Majeſtie,* the enſuing verſes chalenge to inſtance. Onely learne we now, to make CHRIST the Object of all our eyes. Our carnall eyes cannot now ſee him: we muſt wait for that day, when *with theſe our eyes in our very fleſh* we ſhall behold him, *Iob* 19.27. Our ſpirituall, intellectuall, faithfull eyes may now ſee him. As the Iſraelites, when they were ſtung with thoſe firy Serpents, looked upon the *Brazen Serpent,* and were healed. So we that are ſtung with our ſinnes, muſt looke upon *the Sonne of man lifted up* to his Croſſe, *that we may not periſh, but have life everlaſting, Iohn* 3.14. No contemplation of him, no benediction from him. As *Peter* ſaid to the Creeple, *Act.*3.4. *Looke on us:* and he gave heed to them, expecting to receive ſomething of them. So we muſt *looke ſtedfaſtly on Chriſt,* or ſhall receive no almes of comfort. Behold him in faith, that God may behold thee in him, 2 *King*.2.10. When *Elias* was to be taken up, *Eliſha* begged of him, that a double portion of his Spirit might bee upon him: hee anſwered, Thou haſt asked a hard thing; nevertheleſſe, *If thou ſee me, when I am taken away from thee, it ſhall be ſo unto thee: but if not, it ſhall not be ſo.* A ſinner doth deſire of Chriſt, to be made a Saint, and to have his holy Spirit put upon him; Chriſt anſwers, *Thou haſt asked a hard thing;* neverthelesſe, if thou canſt ſee me with the eye of Faith, thou ſhalt have thy requeſt, thou ſhalt be ſaved.

But before wee come to behold his Majeſtie let us firſt looke upon his miſery. Let our meditations follow him, from his agony in the garden, all the way of his Paſſion, by the tract of his Bloud, till we finde him dead on the Croſſe. Behold the ſcourge fetching bloud from his ſides, the thornes harrowing his ſacred head, his life-bloud iſſuing out by the wounds of the nailes. And as if all that were too little, a ſouldier opening his ſide with a ſpeare after his death, and broaching out bloud and water, *Lament.*1.12. *Is it nothing to you, all yee that paſſe by? Behold and ſee, if there be any ſorrow like unto my ſorrow.* Sorrow is a thing of that nature, it calls for *beholding:* and humanitie cannot chuſe but yeeld an ocular pitie. Every good eye will turne it ſelfe, and looke upon them that are in diſtreſſe. Thoſe two mercileſſe men, *Luke* 10. that went by the wounded man; though they helped him not, yet before they paſſed, they looked upon him as he lay. Our Saviour being advanced on the Chariot of his Croſſe, unleſſe we purpoſely turne away our eyes, we muſt needs be eye-witneſſes of his ſorrow. *Looke upon* IESUS, *the Founder and Finiſher of our faith, Hebr.*12.2. Thinke of the torments he ſuffered, of the mercies he proffered, of the ſacrifice he offered: and then, as there was never griefe like his griefe; ſo there was never love like his love. When the Iewes beheld Chriſt *weeping for Lazarus,* they ſaid, *Behold, how hee loved him! Ioh.*11.36. When we ſee CHRIST bleeding, weeping ſtreames of bloud for us, we may well ſay; *Behold, how he loved us!*

Wee cannot now with *Zaccheus,* ſee his face; yet we may behold his mercie. We cannot with the ſicke woman, touch his hemme, yet we may touch him. We cannot heare *Verbum Dominum,* we may ſtill heare *Verbum Domini.* We cannot behold him dying on the Croſſe, yet wee may contemplate the efficacie of his Croſſe, and the price of his ſacrifice. His Bloud is like the widowes oyle, 2 *King.* 4. Enough to pay all our debts, and to ſpare, for our ſelves to live upon beſides. *Luke* 10.23. *Bleſſed are the eyes which ſee the things that yee ſee.* Bleſſed eyes, that with faith and love ſee the LORD IESUS. *Iohn* 8.56. *Your Father Abraham rejoyced to ſee my day: he ſaw it, and was glad.* Hee ſaw it in hope, we ſee it in faith. Hee ſaw it and rejoyced: who can behold the day of CHRIST, that is, the day of ſalvation, and not rejoyce? Indeed we are naturally *borne blinde, how then ſhall we*

come

netoſee? Ioh.9.19. Onely IESUS muſt open our eyes, that we may ſee him-
tc. *Ioh.20.29. Thomas, becauſe thou haſt ſeene me, thou haſt beleeved. Bleſſed are*
y that have not ſeene, and yet haue beleeved. Tantò magis beati in credendo, quantò mi-
s expediti in videndo; Our faith ſhall have ſo much the more commendation, as our
es have beene permitted the leſſe viſion. It is held by Divines a principall part of
r glory in heaven, to ſee IESUS CHRIST. They that are in the Courts of
inces, behold gorgeous apparell: at rich mens tables, we ſee coſtly delicates: on
e ſea men ſee ſtrange wonders: on the land, glorious Palaces: yet *Peribit viſus &*
ſum; the eyes ſhall be ſtopped with duſt, and the objects burnt with fire. The
oſt bleſſed ſight, is to ſee God in peace: though we loſe all the ſpectacles on earth,
dò videamus te, Lord Ieſus let us ſee thee to our eternall comfort. Bleſſe us, O Fa-
er of lights, with that everlaſting viſion, where no clouds nor darkneſſe ſhall hin-
r our ſpeculation. O may we ſpend that eternitie never to be ſpent, in the joyfull
ht and peacefull enjoying, of Thee our Maker, thy Son our Saviour, and that ho-
Spirit our Comforter; to whom be glory for ever. *Amen.*

ERSE 17. *For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory; This is my beloved Sonne in whom I am well pleaſed.*

THe Apoſtle might ſeeme to have delivered a wonder, a paradox, an incre-
dible myſtery: he muſt now ſtand to it, and declare the wonder, explaine
the paradox, unfold the myſtery. What was it? that they had *Seene the*
ajeſtie of Chriſt. His Majeſty? This is that wonder, that paradox, that myſtery.
he world had ſeene his paine, his contempt, his poverty; but his *Majeſtie*? It had
ene him come thirſtie to the fountaine, hungry to anothers table, weary to his re-
oſe, deſiring entertainment where he found it not: but his *Majeſty*? It had ſeene
m crowned with thornes, bleeding with ſcourges, forſaken on the Croſſe: but his
ajeſty? It had ſeene him in the forme of ſervant, full of ignominie, full of miſery;
t full of *Majeſty*? It never ſaw that. Well then, this *Majeſty* doth our Apoſtle de-
are: he hath ſaid it, he will prove it. *For he received from the Father honour and glo-*
. We ſay, that honour conferred by the King, is dyed in graine, and will hold co-
ur: yet it hath the change, for though the colour hold, the garment it ſelfe will
eare out. Now when the garment is tottered to rags, farewell colour: ſo when the
ody is conſumed to duſt, farewell honour. But when the King of heaven gives ho-
our, it will hold indeed:

—hunc nec Iovis ira, nec ignis,
Non ferrum poterit, nec edax abolere vetuſtas.

s *Iſaac* ſaid of *Iacob*; *I have bleſſed him, and he ſhall be bleſſed:* ſo God ſaith of that
an, I have honoured him, and he ſhall be honoured.

He received from God the Father, &c.] You ſee, the forme of the words is Re-
ptory; *He* ceived. The arcels are ive:

- Who, Chriſt; *He received.*
- Of whom, God; *Of God the Father.*
- What, *Honour and glory.*
- When; *When the voice came from the excellent glory.*
- How; *This is my beloved Sonne, &c.*

There could be no Teſtimony, *Plenius vel planius, manifeſtius vel magnificentius*, more perſpicuous, or more glorious. Honour requires reverence: God hath honoured his Sonne, let us honour the Father, and give the devout reverence of humble hearts to the whole Trinity.

He received.] This is the firſt Circumſtance, the perſon to whom this honour is given. *He received*, but Receiving implies want; now is there any want in Chriſt? *Coloſſ.1.9. It pleaſed the Father, that in him ſhould all fulneſſe dwell. The oyle of gladneſſe* did ſo fill him, that it ran over the brinkes of his Humanity, and fills us his members. *Of his fulneſſe we have all received, grace for grace, Ioh.1.16.* The Plenitude of Chriſt was not *Plenitudo ſufficientiæ*, a ſufficient fulneſſe, enough to ſerve his turne: but *ſuperabundantiæ*, an over-flowing fulneſſe; a ſea of grace, able to fill all our chanels. Not *Tranſitionis*, a paſſing or vaniſhing fulneſſe; as a Ciſterne may be fild and emptied againe by cockes: but *Habitationis*, a permanent and inexhauſtible fulneſſe: it dwels in him. How then is hee ſaid to *receive*? Could there be addition where is no defect? Can a thing be more than full? This receit doth in nothing prejudice the immenſeneſſe of the Deity: for Chriſt muſt be conſidered two waies, as he is God, and as he is man. He that mediates betweene both, muſt be both. Here then the anſwer is eaſie; It is God that gives, and it is man that receives. The Father hath not more glory, omnipotent, or perfection, than the Sonne, as he is God; but as this Son of God is made the ſon of man, he *receives* grace and glory. God gives to man, and receives nothing of him: man receives of God, and gives nothing to him. Heare him ſpeake as God; *All thine are mine, Ioh.17.10.* Heare him as man, *Verſ.9. They whom thou haſt given me, are thine.* As man he receives of the Spirit, *Luke* 14.18. As God he communicates to the Spirit, *Ioh.16.14. He ſhall receive of mine.* The Son takes of the Father, and the Spirit takes of the Son, *verſ.15.* Yet ſo that what is of one Perſon, is of the whole Deitie; excepting onely thoſe perſonall and individuall proprieties; as the Father to be the Father, and to beget; the Son to be the Son, and begotten, not to beget; the Spirit neither to beget, nor to be begotten, but to proceed. So the Son onely to be man, not the Father nor the Spirit. As God he had no beginning, as man he received a beginning in time, *Galath.4.4.* As man, he was made of his mother; as God, his mother was made by him: ſo he is both *Mariæ Factor, & Filius*, the Father of *Mary*, and the Son of *Mary*. As God he chargeth us to *Continue in verbo ſuo, in his owne Word, Ioh.8.31.* and *verſ.51. If a man keepe my ſaying*, he ſhall never ſee death. As man, he confeſſeth, *Ioh.7.16. My doctrine is not mine, but his that ſent me.* As he [t] *honours* the Father, ſo hee receives *honour* of the Father, *Ioh.13.32.* God doth *glorifie* him, and is *glorified* in him. As God he ſayes, *I have of mine owne*: as man, *All things are delivered unto mee of the Father.* As God, *he doth what he will in heaven, and earth, and all places*: as man; *All power is given to me in heaven and in earth, Mat.28.18.* Thus is this doctrine cleare; that CHRIST, who as GOD gives all things, as he is man receives ſomething here, *Honour and glory*.

Now for whom doth Chriſt come to be a Receiver? For whoſe ſake did eternity admit an eſtate to receive in time? Perfection it ſelfe to grow in ſtature? Wiſdome it ſelfe to increaſe in knowledge? not for himſelfe, but for us. *Contentus accipere, ut poſſet tribuere*; He would take of God, that we might take of him, *Gen.13.2.* *Abraham* was wealthy, *exceeding rich in cattell, ſilver, and gold*: yet when he recovered the ſpoile of Sodome, and it was re-offered him by the King; he tooke ſomewhat: but how much? no more than he meant to give away, *Gen.14.23. I will not take away any thing from thee* for my ſelfe, leſt thou ſhouldeſt ſay, *I have made Abram rich*: but I will accept a portion for the young men that went with me. Chriſt was ſo rich, that he need not receive honour and glory: yet was hee content to re*ceive* it of his Father, that he might give it to us his children.

From God the Father.] This is the ſecond Circumſtance, of whom he received it. Here obſerve the manifeſt diſtinction of Perſons in the Deity. The Father

[t] Iohn 8.49.

ives honour, the Sonne receives it. The Father ſpeakes from heaven, the Sonne
eares it. *Perſonæ non confundendæ, ſed ſuis proprietatibus ſecernendæ, Aug.* There
uſt be no confuſion of the Perſons, but a diſtinction of their proprieties. We be-
eeve, there is a Father, *Eò quod habet filium,* becauſe he hath a Sonne : wee be-
eeve there is a Sonne, *Eò quod habet Patrem,* becauſe he hath a Father. We beleeve
here is an Holy Ghoſt, proceeding from the Father and the Sonne, coequall and
oevall with the Father and the Son. Becauſe he is a Divine Perſon, and neither the
ather nor the Sonne. *Non confuſa in una Perſona Trinitas*, againſt *Sabellius : non di-
iſa in natura Divinitas*, againſt *Arrius*. The father is not greater than the Son, nor
e Sonne than the Spirit : *Eadem æqualitas, eadem æternitas.* But the father is ſaid to
nd the ſonne, and the ſonne to ſend the Spirit : this ſeemes to implie ſome ſuperio-
tie of the ſender to the perſon ſent ? The Father ſends, and is not ſent : the
onne ſends, and is ſent : the Holy Ghoſt is ſent, and ſendeth not : yet is
ere no inequalitie. There are three wayes of ſending. 1. *Per authoritatem*,
y authoritie, ſo a ſuperior ſends an inferior. 2. *Per conſilium*, by adviſe
d Councell : ſo the leſſe may ſend the greater. As the privy Councell may
nd the king to take the aire, or to lead an army. So an equall may ſend his
quall ; as *Act.* 15. the *Elders* ſent *Paul* and *Barnabas* to Ieruſalem. 3. *Per originem*,
the fountaine naturally ſends forth the ſpring. So the Father ſends the Sonne, the
onne ſends the ſpirit. The father as the fountaine begets, the Son is begotten, the
oly Ghoſt proceeds. CHRIST is ſaid to be ſent in reſpect of his acception of
nother nature. *Gal.* 4. 4. *When the fulneſſe of time was come, God ſent his Son made of*
woman. The man confeſſeth ; *My Father is greater than I :* yet in regard of his
erſon, *I and my Father are one, Ioh.* 10. 30. And Saint *Iohn* addes to them the Holy
hoſt, and concludes ; *Theſe three are one.*

The word Trinitie, ſay our Papicoliſts, is not found in the Scriptures : yet the
bſtance of the word is apparent, *Matth.* 3. At the Baptiſme of CHRIST, there
as a manifeſtation of the three Perſons. *Patris vox auditur*, &c. the voice of the
ather is heard, the Humanitie of the Sonne is felt, the viſible ſigne of the Holy
hoſt is perceived. Who ſpake of his Son, but the Father, who was baptiſed and
poken to, but the Sonne ? Neither of theſe appeared in the forme of a Dove, but
he Holy Ghoſt. A Trinitie did begin both the world and the word, that is the
cripture. *Gen.* 1 *Creavit Elohim cælum & terram.* The verbe is ſingular, *Creavit* ;
oting the moſt ſimple eſſence of God. The ſubſtantive plurall, not *El*, but *Elohim*,
o ſhew the pluralitie of Perſons. It is obſerved on, *Deut.* 6. 4. *Dominus noſter De-*
us unus eſt Dominus. The Lord our God is one Lord. Why doth *Moſes* thrice menti-
on the name of God, but to ſhew the diſtinction of three perſons ? Why doth he ap-
ly the word *Vnus, One*, to all of them, but to ſhew the unitie of eſſence ? Why is
oſter, Our, put in the ſecond place ; not in the firſt, nor in the laſt, but in the mid-
dle or ſecond place ; but to ſhew that the ſecond perſon ſhould take our nature upon
him ? *Aug. Eſa.* 6. 3. *Holy, holy, holy is the Lord of hoſtes, the whole earth is full of his*
lory. Ter Sanctus, thrice is God called *Holy, to* note unto us the three perſons. *Do-*
minus non domini, deus non dii ; once *Lord*, once *God :* and the earth is full of *His glo-*
y, not *Their glory* ; here is the unitie of the eſſence. *Gen.* 1. 26. *Let us make man in*
ur Image. Faciamus, let *Vs* make ; there is a Pluralitie of Perſon. *Ad imaginem*
oſtram, to our *Image*, not Images ; there is the unitie of the Eſſence. *Matth.* 28.
19. *Baptiſme in the name of the Father, of the Sonne, and of the Holy Ghoſt.* The
ather, Sonne, and Holy Ghoſt ; there are three diſtinct Perſons : *in Nomine, non in*
ominibus ; in the Name, not names ; there is one Eſſence. The Holy Ghoſt is
called the finger of God, CHRIST the Hand of the Father : now as the finger is
in the hand, and the hand in the body : ſo of one and the ſame moſt pure and ſimple
eſſence is the Father, Sonne, and Spirit. But as it was reported of *Alanus*, when
he promiſed his auditorie to diſcourſe the next Sunday, more clearely of the Trini-
ie, and to make plaine that myſterie : while he was ſtudying the point by the Sea-ſide,

he ſpied a boy very buſy with a little ſpoone, trudging often betweene the ſea and a ſmall hole he had digged in the ground. *Alanus* asked him, what he meant: the boy anſwers, I intend to bring all the Sea into this pit. *Alanus* replies, why doeſt thou attempt ſuch impoſſibilities, and miſpend thy time? The boy anſwers; So doeſt thou *Alanus*: I ſhall as ſoone bring all the ſea into this hole, as thou bring all the knowledge of the Trinitie into thy head: All is equally poſſible: we have begun together, we ſhall finiſh together: ſaving of the two, my labour hath more hope and poſſibility of taking effect. I conclude with *Bern. Scrutari temeritas, credere pietas, prædicare ſecuritas, noſcere æterna fælicitas.* It is raſhneſſe to ſearch, godlineſſe to beleeve, ſafeneſſe to preach, and eternall bleſſedneſſe to know the Trinitie, yet let us know to praiſe the Trinitie. In the words of our Church; *Glory be to the Father, to the Sonne, and to the Holy Ghoſt*, And let all anſwer; *As it was in the beginning, is now, and ever ſhall be world without end.* Amen.

Honour and Glory.] This is the third circumſtance, the matter what he received. Obſerve we here three collections.

1 CHRIST would receive honour of his Father. The divell would have given him glory: *Matth.*4.8. When upon a high mountaine he ſhewed him all the kingdomes of the world, and the glory of them: *All theſe will I give thee, if thou wilt fall downe and worſhip me.* Where was *Promiſſum* and *Pactum*: his promiſe, *All theſe will I give thee*: his Covenant, bargaine, or condition, *Si cadens adoraveris me. If falling downe thou wilt worſhip me.* This ſeemes to be a faire match; for one crouch of his knee, to have ſo many Crownes for his head: for a little proſtration, ſo great promotion. If the divell had proffered this to Alexander, or to Ceſar; it had beene a bargaine. When he made this offer to the Hierarchie of Rome, they preſently tooke him at his word. But our Saviour would none of it: he knew that Satan could give no honour to another, that had none himſelfe: that this glory would diſhonour him, and his Father alſo. Therefore he requited him with, *Get thee hence Satan.* Men would have given him honour: they purpoſed to have Crowned him King, *Ioh.*6.15. but he refuſed it. *I receive not honour from men, Ioh* 5.41. Divine and religious honour he refuſed not: they worſhipped him, this he ſuffered. *He that honours me, honours my Father*; this he preached. But humane and temporary honour he rejected; and would none of their haſty coronation with carnall hands. *Ioh.* 18.36. *My kingdome is not of this world.* Yea more, he ſought not to honour himſelfe. *Ioh.* 8.50. *I ſeeke not mine owne glory.* Verſe 54. *If I honour my ſelfe, my honour is nothing.* Teaching us to accept praiſes from others lips, not to be our owne trumpets. But when the *Father* gives him *Honour*, this he *receives*, this is onely worth acceptance. 2 *Cor.* 10. 18. *For not he that commendeth himſelfe is approved, but whom the Lord commendeth.* For this he prayes. *Ioh.*12.28. *Father, glorifie thy Name.* The Father in honouring the Sonne, honoured himſelfe. As CHRIST ſaid; *He that hath* ſeene me, *hath ſeene the Father*: He that beleeves in me, *beleeves in my Father*: He that receives me, *receives my Father*: ſo he that honoureth me, *honoureth my Father.* But *Honor in conferente, non in accipiente*; honor is in the Perſon giving it, not in him that receives it: but Chriſt that *received* it, was alſo God the giver of it. It is he that gives honour and glory, and it is he that takes honour and glory, and to him be honour and glory for ever.

2 All honour and glory is CHRISTS; as being delivered to him by the Father, *Luk.*10.22. He is *Primogenitus*, the firſt begotten, the only begotten of God, only worthy of the kingdome. *Rev.*5. 12. *Worthy is the Lambe that was ſlaine, to receive power, and honour, and glory.* Worthy; when he takes it, he doth not *Invadere alienum*, or *arripere indebitum*; arrogate that to himſelfe which is not his owne right: but *Dignus eſt*, he is *Worthy*. It is his owne proprietie; yet he is content to communicate and impart it. *The glory which thou gaveſt me, I have given them, Ioh.* 17.22. The ſame glory *Qualiter non Æqualiter*: the ſame glory, not the ſame degree of glory. *Eandem in natura, non in menſura*: the ſame in nature, not ſo much

in

measure. Let the priviledge of Primogeniture be reſerved to himſelfe. 1 *Cor.* 15. . *There is one glory of the Sun, another glory of the Moone, and another glory of the rres.* Chriſt is that Sun which gives glory to us the ſtarres. *Of his fulneſſe we have received grace for grace* here, glory for glory hereafter. On earth the glory that livided, ſeemes to be diminiſhed : and one thinkes that, ſo much honour is taken m himſelfe, as is added to another. But in heaven the glory of Chriſt ſhall not abated to himſelfe, though it be communicated to millions. Nor ſhall ones glo- ecclipſe anothers : *Tanta ſingulis, quanta omnibus* : ſuch ſhall be to every one, as is any one. We ſee to whom we are beholden for our honour. 2 *Sam.* 9. 7. *David* aced *Mephiboſheth*, ſet him at his owne table, reſtored him all the land of his grand- her *Saul*; and all for the love that he bare to his father *Ionathan*. So God honou- h us, *ſets us* at his owne table, yea [t] *with his Son in his Throne*; reſtoreth to us all the heritance which our Grandfather *Adam* loſt, yea more than ever he poſſeſſed, and this for his Sonne, and our Father, IESUS CHRIST his ſake. King *Pha- h*, honoured the Eleven Patriarchs for *Ioſephs* ſake, gave them the fat of the nd of Ægypt, and highly enriched them. So God honoureth us with his his grace this life, and with his glory in the life to come; and all for Ieſus his ſake.

[t] Rev.3.21.

3 All true and bleſſed *honour* comes from God, and is to be ſought there. *Iob* es, it is *He that girds on the kings girdle. Promotion commeth neither from the Eaſt, from the Weſt*; from North nor South, but only from the *Lord*; ſaith the Pſal- iſt. It is true that worldly honour is often arrogated: and *Datur indigno dignitas. ignitas a deo, non Indignus* : the honour is of God, not the unworthy perſon that th it. He alwaies gives *Principatum*, the dominion : not alwayes *Principem*, the overnour : for he may come to it by Intruſion, and hold it by uſurpation.

The honour of this world is meerely titular. Either inſeoffed to the bloud : d what glory is it to the degenerate ſonne, that ſuch a noble Father begot him? ll greatneſſe had a beginning, and the beginning of that greatneſſe was Deſert. Am noble? let me know, this Nobleneſſe is the leſt part of mine: my fathers wonne it their vertue: they had the glory, I enjoy but the Titles. This priviledge of bloud, ithout reſpondent vertues, is but an empty conduit pipe: it is a pipe ſtill, but it hath water in it. Another by his juſt merite hath gotten honour: it is derided, becauſe is not derived : yet is that man more truely honourable. For the other weares ut the ſhadow of his Predeceſſors triumphs : this man weares the ſubſtance of his wne. *Et quæ non fecimus ipſi, vix ea noſtra voco.* It was a witty anſwer, that a young entleman gave to *Arnobius*, one who diſgraced his honour becauſe it was of e firſt head : my Genealogie is a ſhame to mee, but thou art a ſhame to y Genealogie. Or, as a Prelates ſonne ſaid to a noble heire, who twitted s upſtart Gentry : *Ego ſum ortus domus meæ, tu occaſus tuæ* : I am the Eaſt or ri- ng of my houſe, thou art the Weſt, and falling of thine. It is a ſhame for a man thinke, that the booke of his Pedigree, and his Fathers Seale-ring, are ſufficient mblemes of honour : that he is glorious enough, becauſe he is flattered. Or, it may ee, there is an honour entailed to riches: as in the Citie, credit growes juſt as faſt as oney : and in the countrey, reputation is meaſured by the acre. Then honour muſt e overtaken, when it cannot be met. And now ſome honourable progenitor muſt e found out, that either was dead many hundred yeares ſince, or never was noble perhaps never was at all. *Moſes* condemned it for a hainous ſin to ſteale children: ut we have thoſe that think it no ſin to ſteale parents. This is a popular, titular, ridi- ulous honour. If thou wouldeſt know ſuch a one, *Nudum inſpice*, looke upon him ked, ſaith *Seneca*. *Deponat patrimonium*, let him put off his patrimonie, let him put ff the vaine acclamations of the multitude, let him put off his popularity, let him t of his opulencie; *& alia fortunæ mendacia*, and all the other counterfeits of for- une: *corpus ipſum exuat, animum intuere* : let him put off his very body, looke thou to his ſoule. Then thou ſhalt ſee, *Qualis quantuſque ſit, alieno an ſuo magnus*; how oble he is, by obſerving how good he is: whither he ſwell with another mans ſubſtance, or ſtand upon his owne worth. A good man will not follow honour, bu is all if he let it overtake him. *Honorem Cato non debuit petere, ſed civit as ob ve non petenti reddere*, *Aug.* It was not for *Cato* to beg honour of the Citie, but the Citie to give him honour for his vertue.

Quintus Curtius writes of a Gardiner, a very poore man rich in all plentie, cept plentie of riches. *Alexander* of *Macedon* proffered him the kingdome of S but he refuſed it with this anſwere. *Nunquam erit mihi cura perdere, quod nu erat mihi cura petere.* That ſhall never trouble me with care to loſe, which did ver trouble me with care to get. Memorable and worthy, and ſuch a preceden may caſt a bluſh on the cheekes of Chriſtians: for wee are all too greedy honour.

Well if we would be honoured, let us honour CHRIST: for in is, and fr him comes, al *Honour*. The moſt noble deriving of our ſelves, is from Chriſt: the be Nobilitie is the nobilitie of Faith, and the beſt Genealogie the genealogie of go workes. Mens earthly glories are like their ſhadowes in the Sunne: the bodies ſha dow is at morning before us, at noon beſide us, at night behind us. So their hono is at morning before them, in a goodly luſtre: at noone in the full beſide them, wi a violent heate: at evening in the wane behind them, with a neglected pitie. On ſome differ in their noone or meridian of greatneſſe: for in ſtead of having their ho nour beſides them, they are beſides their honour. 1 *Sam.* 2. 30. *Them that hon me, I will honour: and they that deſpiſe me, ſhall be light eſteemed*; ſaith the Lord. H that ſhall ſeeke the Lords honour, and neglect his owne: ſhall find his owne hono in the Lords. A man while hee hunts after his owne ſhadow, flies from the ſun and his ſhadow is ſtill unovertaken before him: but when he turnes his face to ſunne, and followes that, his ſhadow will follow him. He that ſeekes honour, a turnes his backe upon CHRIST, cannot reach it; it is too ſwift of foote for hi let him turne his face to CHRIST, and follow him; behold, honour waits his backe, and will never faile to attend him. Now ſeeing we looke for all hono and glory from CHRIST, let us aſcribe all honour and glory to CHRI ſinging that heavenly Hymne, *Revel.* 7. 12. *Bleſſing, and glory, and wiſdome, thankſgiving, and honour, and power, and might bee unto our God for ever and* Amen.

When there came ſuch a voice to him from this excellent glory.] This is the fourth circumſtance, the time when, the Apoſtle *Beheld*, and their Maſter receivd this glory and Majeſtie. For to this we muſt reſtore the laſt clauſe of the for verſe: *They were eye-witneſſes of his Majeſtie*: when? at this time, *when there ca ſuch a voice from the excellent glory*. Conſidering therefore together, their ocu Teſtimonie, with this audible aſſurance from the ſupreme glory; we may juſtly con ceive here three things:

A { Spectacle, with the time of it; *When* they ſaw it.
Oracle; *Such a voice from heaven.*
Miracle; that a voice ſhould be heard on earth, which *came fro* *excellent glory.*

So there is in the words, *Quando, Quomodo, unde*: When it was; at the of this glorious teſtification. How, by *a voice, ſuch* a voice. From whence, *fro* *excellent glory.*

When there came.] The preciſe denomination of the time and place of th glorious revelation, hath beene queſtionable: but without al doubt it was at his figuration on the mount: for ſo the Apoſtle declares himſelfe in the next verſe. Al beit his Majeſtie might appeare alſo at other times, and in other matters; yet h moſt conſpicuouſly.

For they ſpeake not here of Chriſts riding in triumph to Ieruſalem, *Ma* 21. When the people gave the acclamations of *Hoſanna*, and *Bleſſed is he that co*

h in the Name of the Lord; they then ſaw his Majeſtie. Ver. 5. *Tell yee the daugh-*
of Sion, Behold, thy king commeth. Though *meekely, ſitting upon an Aſſe*; yet *thy*
g. The veile of his humility was ſo farre lifted up, that they might ſee his *Ma-*
ſtie. But the Apoſtle ſpeakes of a ſight, not common to the people, but peculiar to
emſelves.

They ſpeake not here of his miracles, wherein alſo appeared his *Majeſtie.* When
quieted the winds and ſeas, walked on the waters, raiſed the dead, caſt out divels;
re was *Majeſtie.* When, *Matth.* 21.12. he went into the Temple, caſt out all them
at bought and ſold in it, and overthrew the tables of the mony changers. *Ierome*
nceives this to be the greateſt of all his miracles. His wonders did evidently prove
s majeſtie. Now theſe were of two ſorts; ſuch as he wrought upon the bodies of
en, which we moſt admire becauſe they are moſt viſible, and ſubject to ſenſe. And
her, that he wrought upon the minds of men; *Quantum ad immutandas interiores*
res, as the Schoole ſpeakes; to the change of the inward power: and theſe were
greater miracles; but becauſe they were not ſo viſible, therefore not ſo remar-
ble. *Act* 4.13. The Iewes hearing the words, and ſeeing the wonders, wrought
Peter and *Iohn* and perceiving that they were unlearned men; *Admirabantur*, they
ought it a miracle: and conclude, *that they had beene with* IESUS. If this mira-
be wrought upon a man, that his conſcience be ſanctified, ſure he hath beene with
ſus, or *Ieſus* hath beene with him. *Matth.* 9.9. CHRIST findes *Matthew* at the
ceite of cuſtom; and ſaies but, *Follow me, and he aroſe and followed him.* Though
ſate at the cuſtome houſe, like an Vſurer in his broking houſe, yet upon his call he
llowed him. *Fulgur divinæ majeſtatis videntem ad ſe traxit.* Some ſtrange light-
ng of *Majeſtie* appeared in his lookes, and miraculouſly drew a worldling unto
m, *Luk.* 4.29. They brought him to the brow of a ſteepe hill, purpoſing to caſt
m downe headlong; *But he paſſing through the mids of them, went his way. Stare in*
edio inſidiantium, & non apprehendi; to ſtand in the midſt of his enemies, and no
an able to lay hands upon him; here was a great majeſtie, *Chryſ. Ioh.* 18.6. The
ind rabble came *with torches*, the cowards *with ſwords*, a traitor *with a band of men*;
d as if multitudes were not ſufficient, there muſt be *Officers* among them: but
hat was the iſſue? *Aſſoone as he ſaid unto them, I am he, they went backward, and fell to*
ground. With the breath of two ſhort wordes, ſweetely and kindly ſpoken, *Ego*
m, I am he; they were repelled. *Quid faciet judicaturus, qui hoc fecit judicandus?*
uid regnaturus poterit, qui hoc moriturus potuit? Aug. What can he doe when he ſhall
dge, that did thus when he was to be judged? What ſhall be his power raigning,
hen ſuch was his power even dying? Here was *Majeſtie.* But of all, that *Matth.*
.12. did farre tranſcend in expreſſing his Majeſtie. That one man unarmed, with-
t guard of ſouldiers, without a Commiſſion from Herod or Ceſar: in deſpight
the Scribes that hated him: of the people that contemned him: ſhould *caſt forth*
en, tradeſmen, covetous tradeſmen! How *Demetrius* would have ſtormed to ſee
s occupation of ſilver ſhrines endangered, endammaged; and cryed out two houres
gether; *Great is Diana of the Epheſians!* Yea, that he ſhould caſt forth abundance
them; ſuch a multitude of men and cattell, that a pretty army could hardly have
erformed it. And that with a little *Whip*, without noiſe, contradiction, or tu-
mult! Oh here was *Majeſtie. Igneum quiddam & Sydereum radiabat in oculis ejus.*
ieron. Something more bright than the fire or ſtarres did certainely ſhine in his
yes. Such a Majeſtie of Divinitie appeared in his lookes, that none durſt reſiſt him.
rigen. This was a greater miracle, than turning water into wine: there *Inanimata*
ateria, a matter without life doth yeeld unto him: but in this, *Tot milium hominum*
omantur ingenia; the refractary and perverſe hearts of many thouſands of obſtinate
en are convinced. Here they might manifeſtly ſee his *Majeſtie*: but of this our
Apoſtle diſcourſeth not.

Nor yet of that viſible ſciſſure of heaven, *Matth.* 3. Where was manifeſt the
eavens apertion, the Spirits deſcenſion, the Fathers teſtification; *This is my beloved*
Sonne.

Sonne. There was a *voice*,and a voice *from heaven*,and witneſſing the ſame thing th here : even there they were *eye-witneſſes of his majeſtie :* but neither is that pla meant here.

Now is it underſtood of that teſtimonie, *Ioh*.12.28. There was alſo a voi and a voice *from heaven* and from *the Father* in heaven; and a voice that *hono* CHRIST, *I have both glorified it, and I will glorifie it againe.* The people ſaid, i *Thundred*, others that an *Angell ſpake*; CHRIST, ſaies plainely, that *the voi came for their ſakes*, Ver. 30. Here alſo were they witneſſes of his Majeſtie: but nei-ther to that teſtimonie hath our Apoſtle here a reference.

Nor is it meant of his Reſurrection from death, worthy of all admiration. When out of a Sepulcher, a ſepulcher not of earth, but of *Stone*, one entire ſtone without any ſeame or fiſſure in it : another ſtone rolled to it, that ſtone ſealed the ſeale guarded : the Lord aroſe, burſting the bands of death, and triumphing over the grave : manifeſting himſelfe to one, to two, to tenne, to more than five hundred brethren at once, and thus dwelling on the earth fortie dayes! Here was a cleare demonſtration of his powerfull *majeſtie*.

Laſtly, it is not referred to his triumphant Aſcenſion; when he *led captivitie captive*, and went up glorioſly to the place whence he came. At this the Apoſtles were preſent, *beholding while he was taken up, Act*.1.9. *He was received out of their ſight*, therfore till that moment they had the ſight of him. They ſaw the Angels that teſtified it; *Why ſtand yee gazing up into heaven? This ſame Ieſus ſhall come from heaven, in the like manner as yee have ſeene him goe into heaven.* They ſaw him, *and they worſhipped him, Luk*.24.52. Here was alſo an apparant manifeſtation of his *majeſtie*, *Act*.1.8. *Yee ſhall be witneſſes unto me.* Himſelfe told them immediately before, that they ſhould be witneſſes of this : and here was a ſufficient *Majeſtie* for their teſtimonie, and they gave a ſufficient teſtimonie of that *Majeſtie*.

But yet Saint *Peter* intends another, and that a more eſpecially inſtance: not ſeene to the people, as were ſome of the former glories : nor to all the Apoſtles, as were the reſt. But particularly to three, whom the LORD IESUS choſe out, *Matth*.17.1. *Ieſus taketh Peter, and Iames, and Iohn, and bringeth them up into a high mountaine apart : And was transfigured before them.* Why this revelation was given to them three only; *Non qui legit, ſed qui elegit, novit :* not he that reads it, but he that choſe them knowes. So far as we may ſoberly, and with due reverence ſearch the next verſe will fitly call on us to conſider.

But why did the Apoſtle ſingle out that Time and Place, more than any other, to exemplifie CHRISTS Majeſtie, and the honour confer'd on him by the Father. 2. Becauſe *Moſes* and *Elias* appeard to him there : in all the reſt of his miracles he had no company but men on earth, now he had a teſtimonie from two glorious Saints in heaven. His command was knowen to be great over the creatures below, this was every day conſpicuous : but that now it ſhould extend to heaven, here was an ample ſhew of *Majeſtie*. 2. But eſpecially becauſe he was *cæleſti gloria ornatus*; *his face ſhining as the Sunne, and his rayment white as the light. Nil terrenum conſpiciebatur, ſed cæleſtis undique refulgebat Majeſtas.* Nothing of earth was ſeene, but a divine and heavenly Majeſtie appeared. For this was a little mappe of heaven, a glimpſe or abridgement of that infinite glory. Before his power might appeare, but under the veile of his mortall fleſh : now the manhood is become glorious. As the fire makes every thing that is caſt into it, like it ſelfe : ſo the glory circling him, and inherent upon his body, *ſimilem ſibi reddidit humanitatem*, made his humanitie glorious like it ſelfe.

This was then the moſt magnificent demonſtration of his *Majeſtie*; when heaven was brought downe to earth to illuſtrate it. He roſe from the grave to the earth of the living, there was *Majeſtie, Rom*.1.4. For in this *he declared himſelfe to be the Sonne of God with power, by the reſurrection from the dead.* He aſcended from the earth to heaven, there was *Majeſtie*. But here he commanded heaven to come down

to

him, this was the greateſt declaration of his *Majeſtie*. Now he ſi-s in heaven with
ajeſty, *Hebr* 8. 1. *On the right hand of the Throne of the Majeſtie in the heavens*. H
all one day come to judge the world with *Majeſty*. The Lord hath given him this
nour and *Majeſtie*; *A Name which is above every name*. Let us aſcribe glory to that
ajeſty, and bleſſed be his Majeſty for ever! Here now it is plaine, what the Apo-
es ſaw: the world was eye-witneſſe of his miſery, they, of his *Majeſtie*. The
orld beheld him in the forme of a Servant, they as their Maſter and Maker. The
orld, as a worme, not a man: they, as the *King of glory*. The world, as a thing
t deſireable: they, as *Fairer than all the children of men, Pſal*. 45. 2. Bleſſed eyes ad-
itted to this viſion! It was Saint *Auguſtines* wiſh to have ſeene three things: Rome
her glory, *Paul* in the Pulpit, CHRIST in the fleſh. That is now paſt hop
re on earth, our labour muſt be to ſee him hereafter in Heaven. *Eſay* 33. 17. *Thine
es ſhall ſee the King in his beautie*. LORD give us this viſion, this fruition, and we
e then bleſſed for ever.

Such a voice.] This is the ſecond point, the manner how God teſtified, con-
rning the honour of his Sonne: by a *voice*, his owne voice. The Logicians di-
inguiſh betweene *Sonus, Vox*, and *Verbum*; a Sound, a Voice, and a Word. Sound
of inſenſible things, as Lute, Organ, &c. Voice, of ſenſible, but irrationall, as
aſts: a Word, of that which hath both ſenſe and reaſon, man. Here is a *Voice*,
t a *Word* with it. A word is firſt conceived in the heart, and then uttered by the
ice: yet we heare the voice before we know the word. *Iohn* calls himſelfe, *The
ice of a Crier*: CHRIST the eternall *Word*, was before *Iohn*, and all other voi-
s. For, *Ioh*. 1. 1. *In the beginning was the Word*: and that beginning was before
beginnings, without beginning; *Principium ſine principio*: yet the world knew not
e *Word*, till it was preached by the *voice* of men and Angells. The word in it
lfe is before the voice, yet to us the voice goes before the word, *Iohn* 1. 15. *Hee
t commeth after me, was before me*. *Tully* commends voices, *Socrates* for ſweetneſſe,
ſias for ſubtiltie, *Hyperides* for ſharpeneſſe, *Æſchines* for ſhrilneſſe, *Demoſthenes*
r powerfulneſſe. Gravity in *Affrican*, ſmoothneſſe in *Lalius*; rare voices! In ho-
Writ we admire a ſanctified boldneſſe in *Peter*, profoundneſſe in *Paul*, loftineſſe in
hn, vehemencie in him and his brother *Iames*, thoſe two ſonnes of Thunder; fer-
ncie in *Simon* the zealous. Among Eccleſiaſticall Writers, we admire waight in
rtullian, a gracious compoſure of well mattered words in *Lactantius*, a flowing
eech in *Cyprian*, a familiar ſtatelineſſe in *Chryſoſtome*, a conſcionable delight in *Ber-
rd*, and all theſe graces in good Saint *Auguſtine*. Some conſtrued the Scriptures
legorically, as *Origen*: ſome literally, as *Hierome*: ſome morally, as *Gregory*:
hers pathetically, as *Chryſoſtome*: others dogmatically, as *Auguſtine*. The new
riters have their ſeverall voices: *Peter Martyr* copiouſly judiciall: *Zanchius* ju-
ciouſly copious. *Luther* wrote with a cole on the walls of his chamber: *Res &
rba Philippus, res ſine verbis Lutherus, verba ſine re Eraſmus, Nec res nec verba Ca-
loſtadius*. *Calvine* was behinde none, not the beſt of them, for a ſweet diluci-
tion of the Scriptures, and urging of ſollid arguments againſt the Antichriſti-
s. One is happie in expounding the words, another in delivering the matter, a
ird for caſes of conſcience, a fourth to determine the Schoole-doubts. But now
t all theſe together: an hundred *Peters* and *Pauls*, a thouſand *Bernards* and *Au-
ſtines*, a million of *Calvins* and *Melancthons*: let not their voices be once na-
ed with this voice. They all ſpake as children, this is the voice of the *An-
nt of dayes, Ioh*. 7. 46. *Never ſpake man*, as GOD himſelfe ſpeaketh. *Herod*, it
emes, had a pleaſing voice, when he drew to himſelfe ſuch an acclamation, *Act*.
.22. *It is the voice of a god, and not of a man*. But the Angell proved to *Herods*
nfuſion, that acclamation to be the voices of men, not of God. But this voice that
me from heaven concerning this God and man, was the *voice* of God, not of man.
he Angell that talked with *Zachary*, ſpake *Debarim tohim, debarim nehummim*,
ach. 1. 13. *Good words, and comfortable words*. But this voice is the voice of Power,

the voice of comfort, the voice of love, the voice of life. Man hath *virtutem vocis*, power to ſpeak: but God reſerves to himſelfe *vocem virtutis*, to ſpeak in power, *Pſal.*67.33. *Loe, he doth ſend out his voice, and that a mighty voice.* Saint *Paul* had a powerfull voice, when he ſaid to the Creeple *with a loud voice, ſtand upright on thy feet: And he leaped and walked, Act.*14.10. In ſo much that when the people ſaw it, they cried; *The gods are come downe to us in the likeneſſe of men.* S. *Peter* had a powerfull voice, when he perſwaded three thouſand ſoules at one Sermon. But this *voice* of power gave power to all their voices. *Herodotus* tells us of an Ægyptian, that had ſo ſhrill a voice, that from the Promontory of *Hiſter* he was heard by *Hiſtaus*, Admirall of *Darius*, being then at *Miletum*. But this is the *voice*, that ſhall one day be heard from one end of the world to the other. Chriſt here heard the *voice* of his Father; we ſhall all heare the voice of Chriſt, *Ioh.* 5.28. *The houre commeth, in the which all that are in the graves ſhall heare his voice.* This ſhall be a wonderfull voice, terrible to the wicked. When *Ioſeph* revealed himſelfe to his brethren; *I am Ioſeph*, Gen.45.3. *they could not anſwer him, for they were terrified at his preſence.* But when he added, ver. 4. *Frater veſter*, I am *Ioſeph, Your brother*, they were then comforted. When Chriſt ſhall ſay to the reprobates, I am *Ieſus*; *Ieſus* whom yee contemned, ſcorned, perſecuted, ſacrilegiouſly robbed; whoſe ſervants ye have hated; they ſhall be confounded. But when he addes to the faithfull, *Frater veſter*, I am *Ieſus, Your Brother*; they ſhall be with heavenly peace rejoyced. Will you conſider the power of the Lords voice? Looke *Pſal.*29. *The voice of the Lord divideth the flames of fire.* The Nightegale hath a ſweet voice, but a leane carcaſe: *vox & præterea nihil*; a voice, and nothing elſe but a voice: and ſo have all hypocrites. But the Lords voice will be againſt them with a *Woe, Heb.*3.15. *To day if ye will heare his voice, harden not your hearts.* Let us now heare his voice with obedience, leſt we one day heare it with a vengeance. *Nec vox hominem ſonat, O Deus certè.* It is not an ordinary voice, but *Vox hujuſmodi*, Such a *voice. Saul* ſaid to his ſubject, 1 *Sam.*24.16. *Is this thy voice, my ſon David?* Well may we ſay; Is this thy voice, O Lord our King? We will then obey it, *Pſal.*85.8. *I will heare what the Lord will ſpeake, for he will ſpeake peace to his people.* The Lord apply this *voice* to our hearts, and our hearts to this *voice*.

From the excellent glory.] This is the laſt circumſtance, the place whence it came. There is a great diſtance betweene Mount *Tabor* and heaven: yet was a voice heard in the hill, which came *De magnifica illa gloria*, From that excellent glory. There be *glories* in the world, but they are not *Excellent*. Iſrael aſcribes glory to *Reuben*; but he addes an inſtabilitie to it, *Gen.*49.4. *Reuben, the excellencie of dignitie, and the excellencie of power; but unſtable as waters, thou ſhalt not excell.* Vnſtable as water; that is, a fluid glory: Thou ſhalt not excell, there is a barre in the Armes. Such is the condition of all worldly glory; but the *glory that ſhall bee revealed in us*, is an exceeding *and eternall waight*, 2 *Cor.*4.17. This *Glory* is admirable in foure excellencies: for the Dignity, for the Clarity, for the verity, and for the Eternity of it.

1 For Dignitie, it is a *glory*: and this hath beene the ſcope of moſt mens endevours and reaches. There is not the ſillieſt Artizan, Manuary, or Mechanick, but would be glorious for ſomething. *Mutius Scevola* burnt his owne hand for ſtriking amiſſe. *Curtius* in glittering armour, mounted on his horſe, caſt himſelfe headlong into a gulfe, to deliver his countrey from the plague: *Vicit amor patriæ, laudúmque immenſa cupido.* If they did thus for a puffe, what ſhould we doe for this *excellent glory! Eſa.*23.8. The Citizens of Tyre are ſaid to have beene *companions unto Princes*: but in this glory, every Citizen is a crowned King: none but Kings are free men of that Incorporation. Where a man ſhall *videre ad voluntatem, habere ad voluptatem, frui ad ſecuritatem*; ſee what he liketh, have what he delighteth, and enjoy it without envie, without end. *Non eſt timor in finibus tuis, quia Dominus poſuit fines tuos pacem*; There is no feare in the borders of it, for the Lord hath compaſſed it with peace for ever.

2 For Claritie, it is not a hidden, but as Saint *Paul* ſaith, a *Revealed glory*. It is

now indeed hidden; but *when Chriſt our life ſhall appeare, then ſhall we alſo appeare with him in glory, Col.* 3.4. Cleare, both for *Condition*, it ſhall be *excellent*: for *cognition* and pprehenſion, it ſhall be *ſeene* in the full excellencie of it. It is *Perenne ſolſtitium: nec longitudo terminum, nec claritas occaſum, nec ſatietas faſtidium habebit, Bern.* It is an everlaſting Solſtice; the length is interminable, the brightneſſe unchangeable, the fulneſſe unweariable. Our very bodies ſhall be made glorious; *The righteous ſhall ſhine as the Sunne. Qualis erit ſplendor animarum, quando ſolis ſplendorem habebit lux corporum? Bern.* What ſhall be the glory of our ſoules, when the Sun it ſelfe ſhall not equall the glory of our bodies? If the glory of the body be but the body of glory: then the ſoule of glory is the glory of the ſoule. Yea, then the Sun ſhall ſeptuple his owne glory, and we ſhall centuple the glory of the Sun. It is a glory to the Firmament, that it is ſtucke full of ſuch ſhining lampes; a thouſand times excelling the luſter of precious ſtones. O then thinke what it will be, to walke in the Courts of heaven, and to behold ſo many millions of Stars; ſpirituall and intellectuall Stars: a ſight able to raviſh us! If they that dwell in the Courts of Kings, make ſuch a glorious ſhew with their garments, borrowed from worms, or from the earths excrementall bowels: what a delightfull a ſight will it be to behold the ſplendour of Gods owne immortall Courtiers!

3 For verity, it ſhall be indeed, not in ſhew only, but upon us. The worldling is all glorious without, but the *Kings daughter is all glorious within, Pſal.* 45.14. That is a ſhadow, this a ſubſtance. Civill honour, ſayes the Philoſopher, is not in the perſon honoured, but honouring: the worldlings glory depends on the poſſeſſion of vaine matters, and the breath of vaine men; therefore hath no true being. But this is a true and ſubſtantiall glory, becauſe affixed to him whoſe glory is immutable, 2. *Cor.* 4.17. *Our light affliction, which is but for a moment, worketh for us an exceeding and eternall weight of glory.* The croſſe is light, the crowne weightie. The croſſe but for a moment, the crowne for ever. The *pleaſures of ſin* are but *for a ſeaſon*; therefore nothing, being compared with that infinite waight of eternall wrath. But as the ſeven yeares of famine in Ægypt, did quite eat up the ſeven yeares of plenty: ſo the reprobates endleſſe paines ſhall eat up their ſhort pleaſures. On the contrary, there is a time to weepe, and a time to laugh: the good man *ſhall not much remember the dayes* of his ſorrow, *becauſe God anſwereth him in the joy of his heart, Eccleſ.* 5.20. not much remember it, not all. Therefore *Non quæras in via, quod tibi ſervatur in patria, Aug.* Let us not ſeeke for that in our journey, which is onely to be found in our countrey. Let the world take theſe ſhadowes; it is a portion my ſoule deſireth not, only may he be ſped of this ſubſtantiall glory through Ieſus Chriſt.

4 For the Eternity; if it had an end, it were not *excellent*. We ſee commonly, that high glories here waſte themſelves, and goe out in ſtench; like great candles in windy houſes: that can be no excellent glory. If we love this life, which we feele to be miſerable, and and know wil end: how ſhould we love that life, where is no feare, either to die, or to live in trouble. Nothing but happy eternity, and eternall felicitie, *Joh.* 14.2. *In my Fathers houſe are many manſions*: here *we have no abiding citie*, but dwell in Tabernacles, ſet up to day, and pulled downe to morrow. Our beſt houſes on earth, let them be never ſo glorious: if it were poſſible; let their walls be of gold, and their windowes of Saphire: yet they are no better than Innes for ſtrangers. But our manſions in heaven abide for ever. *I goe to prepare a place for you*, ſaith Chriſt: but it is ſaid, *Matth.* 5.34. *Inherit the kingdome prepared for you from the foundation of the world.* Theſe were *prepared before*; now then did Chriſt goe to *prepare* them? Saint *Auguſtine* anſwers; They were prepared from everlaſting, but the men that ſhould inhabite them were unprepared. *Parat quodammodo manſiones, manſionibus parando manſores*; He went firſt to take poſſeſſion of this Kingdome, and there ſets open the doores of thoſe prepared manſions for us.

Here is then the figure of heaven: it is *glory*, therefore *excellent*: yea, ſubſtantiall glory, more *excellent*: yea, a Crowne of glory, moſt *excellent*. It is a Kingdome, and

Immobile regnum, a kingdome that cannot be *moved*. It is an Inheritance, and an immortall inheritance; all *excellent*. It is *excellent*, and a *Glory*; yea, *The excellent glory*. What wouldſt thou have? Is any thing better than life? Is any life better than a life of glory? Is any glory better than a kingdome of glory? Is any kindom ſurer than the Kingdome of Heaven? Yet this Kingdome, this Life, this Glory, this excellent Glory, is prepared for us. The Lord hath prepared this excellent glory for us; the Lord prepare us for this excellent glory!

This is my beloved Sonne, in whom I am well pleaſed.] This is the laſt generall Circumſtance of the Verſe; the matter and ſubſtance of the Teſtimony from the Father. *This*; the word ſhewes him to be that *Meſſias*, long before prophecied, preſently after the fall promiſed, ere the world was purpoſed, and now manifeſted. *This* ſingularly; not another, but this is *He*. *My Son*, conſubſtantially, becauſe begotten of mine owne ſubſtance. Originally *mine*, by union of nature: though in him others be made *mine* alſo, by adoption of grace. *Beloved, Eternaliter*; not in time accepted, but before all beginning begotten. *In whom I am well pleaſed*, and never was offended: all other men were the children of wrath, I could not be pleaſed with them: but in this *Son* I reſt. He pleaſeth the Father by himſelfe, all other only by him. Here is *Proprietas Perſonæ, unitas naturæ, Dignitas gratiæ, Fælicitas meriti*; *This is*, there is the Propriety of Perſon: *My Son*, there is the unity of nature: *Beloved* ſon, there is the Dignity of grace: *In whom I am well pleaſed*, there is the Felicity of merit. *In him well pleaſed*; in all with him, in none without him: in Himſelfe without all, before all, above all. Here is the Teſtimony; *This is my beloved Sonne*, &c. For methods ſake we obſerve in this heavenly *voice* three notes:

Diſtinctionem Perſonæ. *This is my Sonne.*
Dilectionem Diſtincti. My *Beloved* Sonne.
Sufficientiam Dilecti. *In whom I am well pleaſed.*

This is my Son.] *Son*, this diſtinguiſheth his Perſon: Father and Son are relatives, one depending neceſſarily on the other, *Luke* 1.32. *He ſhall be great, and ſhall be called the Son of the Higheſt.* With this Chriſt oppoſed the Iewes, that queſtioned him concerning the Son of *David*. *If David called him Lord*, he muſt needs be the Son of God. Now he is the Son of God two wayes: Firſt, by Nature, of the Eternall ſubſtance of his Father: not after a carnall manner, for hee departed with no ſubſtance, nor ſuffered any change, loſſe, or diminution. Secondly, as he was the Son of *Mary*: and this other Sonſhip in regard of God, was not by nature, nor by adoption; for then there had been a time when he was not the Son of God: but by Perſonall union. The man Chriſt never was a Perſon of it ſelfe, but was at the firſt Perſonally united to the Son of God. The Son of *Mary* was ever the Son of God, but the Son of God was not ever or alwayes the Son of *Mary*. This was neceſſary, ſaith *Auguſtine*, that the Mediator betweene God and man, ſhould be of the Natures, both of God and man. *Ne in utroq; homini ſimilis, longe eſſet à Deo: vel in utroq; Deo ſimilis, longe eſſet ab homine*; Leſt being in every reſpect God, he had been too great to ſuffer for man: or being in every reſpect man, he had bin too weak to ſatisfie God. *Non alter à Patre, alter à virgine: ſed aliter à Patre, aliter à virgine, Euſ. Emiſſ.* God of God, God the Son of God the Father. *Fulgent. Alter in Perſona, non alius in natura*; If he were the ſame Perſon, how is he here called *Filius*, a *Son*? If he were not the ſame Nature, how is he called *Meus*, *My* Son? *Son*, thou art therefore another Perſon: *My* Son, thou art therefore the ſame God.

This filiality doth not chalenge him of inferiority to God. But *Phil.* 2.6. he is ſaid to be *In the forme of God*: yet it is added, *He thought it no robbery to be equall with God*. So it is ſaid, *Verſ.* 7. that *he tooke upon him the Forme of a Servant*. *Si forma ſervi eſt natura humana, forma Dei eſt natura divina*; If the forme of a ſervant be the nature of man, then the forme of God is the very nature of God. This the Iews could eaſily interpret; *He ſaid that God was his Father, making himſelfe equall with God*. When he called God his Father, they could preſently infer, *Illum ſe feciſſe parem Deo*; That he

Iohn 5.18.

made himſelfe equall with God: and that is no other thing, than to be true God in nature and ſubſiſtence. *Semper apud Patrem, ſemper cum Patre, ſemper de Patre, ſemper in Patre. Filius ex ipſo, cum ipſo, hoc quod ipſe, Lomb.* Alwayes with the Father, alwayes of the Father, alwayes in the Father, alwayes the ſame God that the Father. So alſo very man of mans fleſh, according to mans nature, for mans ſake, above mans condition. *Pſal.* 2.7. *The Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* This might be ſaid by God to *David* in type, but only agrees to Chriſt in truth. *David* indeed was Gods ſon, as he was a man, as he was a King, as he was a Saint. 1. As man; ſo are all men, *Act.* 17.28. *We alſo are his off-ſpring.* [a] *He made us, and not we our ſelves*, therefore we are his ſons, *Deu.* 32.6. *Is not he thy Father that made thee?* 2. As King, for all Princes are the *Children of the moſt High, Pſal.* 82.3. Laſtly, as a ſanctified man; for he that is new-borne is the ſon of God, 1 *Ioh.* 3.9. *He cannot ſin, becauſe he is borne of God.* But this title moſt properly belongs to Chriſt, and that in reſpect of his generation temporall and eternall. Some conſtrue it of his temporary birth, becauſe *Hodiè* in the Scripture ſignifies this preſent life, *Heb.* 3.13. *While it is called To day.* Thou art my Son, *to day* have I begotten thee: that is, *To day* I have brought my begotten Son into the world. So *Hebr.* 1.6. *When he bringeth in the firſt begotten into the world.* Begotten before all beginning, but made fleſh in time; propoſed to the world in humane fleſh, at the decreed fulneſſe of time. Others underſtand it of Chriſts eternall generation: *My Son*; others are my ſons improperly, but thou art properly my Son; my naturall, ſingular, ſubſtantiall Son. A Sonne, not by creation, as the whole world is: not through adoption, as the whole Church is: but by nature and incommunicable generation, as himſelfe only is, *Primogenitus, Vnigenitus*, the *expreſſe character of his Perſon*, and brightneſſe of his glory. But there is then exception againſt the Word *Hodiè*: why *To day* my Son, when as for ever his Son? *Aug. Apud Deum nunquam craſtinus, nunquam heſternus dies eſt, ſed ſemper Hodiè*; With God it never is Yeſterday, nor To morrow, but alwayes To day: all times are preſent with him. *Vbi dies nec heſterni fine inchoatur, nec initio craſtini terminatur, ſemper hodiernus eſt*; Where never was, nor can be night, muſt needs be eternall day.

a Pſal. 100. 3.

My Sonne.] This Fleſh that ſtands before you, is the naturall Sonne of God: which gives us to underſtand, the infinite honour that belongs to Ieſus Chriſt. Though our nature was once poore and wretched through our degeneration, yet now it is made noble and bleſſed through this Perſonall union. And the Lord *Ieſus* did habitually honour it, even above the nature of Angels, *Hebr.* 2.16. For Chriſt in his very birth, was the moſt excellent and noble man that ever was: and that both by Fathers ſide and Mothers ſide. By Father, being the Son of Almighty God: by Mother, deſcending of the Patriarkes and renowned Kings of Iudah. A truely great Prince! wherein conſiſts a kingdom? In authority? *Pſal.* 135.6. *He doth whatſoeuer he will, in heaven, in earth, in the ſea, and all deepe places.* In Power, *Mat.* 8. *The winds and the ſeas obey him.* In multitude of ſubjects? Angels, Saints, and all Kings are his Subjects; either voluntary, or againſt their wils, *Pſal.* 82.1. *He ſtandeth in the congregation of the mighty, and judgeth among the gods.* In abundance? *Pſal.* 16.11. *In his preſence is the fulneſſe of joy.* In continuance? *He ſhall reigne over the houſe of Iacob for ever, and of his Kingdome there ſhall be no end.* In amplitude and largeneſſe? *The heaven is his, and the earth is his, and the fulneſſe of them both.* In ſubduing enemies? *Bring thoſe mine enemies, that would not have me reigne over them, and ſlay them before me.*

Luke 1.33.

Luke 19.2.

The faithfull doe not hold Chriſt in ſmall account, becauſe of his poore eſtate in this world; but prefer him to Nobles and Kings. They had no ſuch Herald, to blazon their Armes as he: even *Iohn* the *Baptiſt*, not a greater borne of women. Yea here, even God himſelfe with a voice from heaven proclaimes it. They have no ſuch memoriall of their antiquity, as he, whom S. *Luke* lines from *Adam*, S. *Matthew* derives from *David* and *Abraham*. It is impoſſible for them: for there is no ſuch Inſtructer of antiquity, or Recorder of Genealogie, as the Holy Ghoſt. Great Monarks have long and tedious titles: Chriſt is ſhort in ſound, but Eternal in ſenſe; *This is my beloved Son.*

Math. 11.11.

This gives comfort to us: for CHRIST being ſo royall, and taking our fleſh, conveyes part of his nobleneſſe to us. Men ſtand much on their bloud, and the pedegree of their Anceſtors: as if nobleneſſe conſiſted in that which deſcends from man to man. All true and waighty honour is fetched from CHRIST: Not my Birth, but my Chriſtianitie, makes me noble; ſaid that noble Martyr, *Romanus*. *To ſo many as received Chriſt, he gave power to be the ſonnes of God, Ioh.1.12.* This engraffing to *Ieſus*, is the dignitie, true bloud Royall of God Himſelfe. Not Generation, but Regeneration is truely noble. Sanctification is the beſt ornament of bloud, the worthieſt part of the Honourable Scutchion, the faireſt flower in the Gentlemans Garland. It is no diſcredit to mens honours, to honour *Him*. We love to peruſe the Genealogie of Princes, and ſucceſſion of States: but what are theſe to us? we are not heires to thoſe honours. But if CHRISTS Title be good, ours is good in him. Thus we are enriched with the whole world. *Cor.3.22. Whether the world, things preſent, yea or things to come; All are yours, and yee are Chriſts, and Chriſt is Gods.* But becauſe the wicked have this world, that have no right unto it: therefore *Feare not little flocke, it is your fathers will to give you the kingdome, Luk.12.32.* Bee we never ſo poore, even the contempt of this world; rich men ſcorning our acquaintance; yet he that is the onely Sonne of God, *is not aſhamed to call us brethren, Heb.2.11.* An earthly Prince may honour much; by enrobing a ſubject with Princely apparell, inveſting his head with the Crowne Royall, and mounting his perſon in the Kings owne Charriot, *Eſa.6.8.* But Chriſt doth honour infinitely more; by adorning us with *white garments, Palmes* in our hands, and *Crownes* on our heads, and that before the Angels in heaven. *Pſalm.149.8. Such honour have all his Saints.*

This is my Sonne;] This is he, which the Prophet, preſignified, the types prefigured, the Lord himſelfe promiſed, the Goſpell preſented, and is now univerſally preached; This is he. *Elias* was a great Prophet, but not *He: Iohn Baptiſt* was more than a Prophet, but not *He. Ioh.1.8. He was not that light, but a witneſſe of it. This is He.* He that fulfilled all the prophecies, performed all the promiſes, ended all the Ceremonies; This is *Hee. Hager* and *Iſhmael* were kept in *Abrahams* houſe, till *Iſaac* was borne and weaned: ſo were ceremonies reſerved in the Church, till Chriſt was dead and riſen. They were like a mould, whereinto we caſt a bell: when the mettall is runne, and the bell made, we throw away the mould. He that was crucified himſelfe, crucified all theſe. The Philiſtins aske for *Sampſon*; who is he that hath given us ſo many overthrowes, triumphed in our ruines? This is hee. So, who is that ſtrong God, that could ſay to the gates of death and hell, *Ephes.* be yee opened? *This is he.* Who is he that conquered the devill, foiled death in his owne Throne, led captivitie captive, overcame ſin that overcame the whole world; that pacified an infinite wrath, that made way to an infinite glory; who? *This is he; this is my beloved Sonne.*

Beloved Sonne.] Gods love to his Sonne is eternall, infinite, inexpreſſible. *Ioh.3.35. The Father loveth the Sonne, and hath given all things into his hand. Ioh.17.24. Thou loveſt me before the foundation of the world. Col.1.13. Tranſtulit nos in regnum filii dilectionis ſua: his deare Sonne; the Son of his love.* 1. Becauſe he is moſt worthy of all to be loved: as *Iudas* is called the *Sonne of perdition*, becauſe hee was moſt worthy to be deſtroied. 2. Becauſe he was begotten of his Fathers love from everlaſting. 3. Becauſe he is infinitely filled with this love. So they are ſaid to be *children of the Bride-chamber*, that are full of joy in reſpect of the wedding. 4. Becauſe he makes other ſonnes to be beloved. *Filius dilectus, qui facit dilectos.* 5. In reſpect of his humane nature; For God powred his love upon him with gifts beyond meaſure, wherewith that nature is admirably qualified. *Beloved:* here are two ſcandals taken away by this word. Firſt, that we may not thinke Chriſt to be ſent in the fleſh *ab irato Patre*, from God the Father being angry: for he is his *Beloved ſon*. Next, that when we are afflicted, we ſhould not thinke our ſelves *minùs a Deo diligi*, to be

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he leſſe beloved of God, for he loves the Sonne, whom he ſcourges.

But how appeares this love, when God did ſo caſt him downe that he ſeemed ven to hate him? *Lam.* 1.12. *Vindemiavit me Dominus; The Lord hath afflicted me n the day of his fierce anger.* God afflicts ſome in mercie, but this was in *wrath.* In is wrath God is not alike to all: ſome he afflicts more mildly; but this was in his *ierce* wrath. His ſufferings, his Sweat, and Cup, import ſo much: they could not ome, but from a wrath whereof never was the like. Two things eſpecially may eeme to abate the Fathers love to his Sonne. Firſt, his ſweat in the Garden. *Luk.* 22.44. *Which was as it were great drops of bloud falling downe to the ground.* When o manner of violence was offered him in body, none touching him: in a cold night, or they were glad of a fire within doores: lying abroad in the aire, and upon the old earth; to be all of a ſweat, and that ſweat to be bloud, and that not a thinne aint one, but *Grumoſus,* of *great drops;* and thoſe ſo many as went through his aparell, and ſtreamed to the ground in abundance: never was the like ſweat. But ſeondly, to be in this diſtreſſe, and then to want comfort! This was his moſt ſorowull complaint; not that his friends on earth, but that his Father from heaven had orſaken him. So that betweene the paſſioned powers of his ſoule, and whatſoever night refreſh him, there was a Traverſe drawne: *My God, my God, why haſt thou foraken me?* Martyrs in their moſt exquiſite paines had ſome cheareſulneſſe. *Auguſtine* nſwers *Martyres non eripuit, ſed nunquid deſeruit?* God did not deliver them, but lid he forſake them? He freed not their bodies, he left not their ſoules. But here, *Direliquiſti me,* thou haſt forſaken me. How then was he beloved? *non ſolvit unioem, ſed ſubtraxit viſionem.* The influence was for the time reſtrained, the power f darkeneſſe let looſe to afflict him, and the viſion of comfort not permitted to reeeve him: yet ſtill the Lord loved him. But this ſhewes how immenſely God loed us: when he ſeemed to forſake his Sonne for a time, that he might embrace his ervants for ever. Yea, how much CHRIST loved us; that would be content to uffer a ſenſe of this deſertion for a while, that we might not be eternally loſt. Thou aſt forſaken for us, let not us forſake thee, neither doe thou forſake us, oh bleſed Ieſus!

In whom I am well pleaſed.] This was a voice never heard ſince the fall of man, ill that inſtant. That God was juſtly angry with the world, it was manifeſt: but to ave him now pleaſed with the world, or any man in it, this was rare and ſweet. Neer was man borne before of woman, that had this grace. Though it were ſaid to *Mary, Haile thou art highly honoured,* or much graced; yet this was for her ſons ſake. *Propter filii meritum, mater invenit gratiam:* the honour done to the mother, was for he merite of the Sonne. The Father tooke all delight in the Sonne. *Eſa.* 42.1. *Beold mine elect, in whom my ſoule delighteth.* And in him onely, he is delighted with s. Curſed is that Religion, that makes him but a chiefe Saviour, and requires oher concurring helpes: we muſt have only CHRIST, and wholly CHRIST. Our prayers are heard only through him, our wounds healed only by him, our ſoules aved only in him. To what end ſhould we joyne others with him, ſeeing all are beoved only for him? Let this make all ſin abhorred of us, for if we diſpleaſe the Son, how ſhall we pleaſe the Father? The Father will be pleaſed with none, but for the Sonnes ſake. Oh then let us alwayes ſeeke to pleaſe the Sonne. *Kiſſe the Sonne leſt he ee angry, and ſo yee periſh, Pſalm.* 2.12. Oh deare Saviour, give us hearts to ove thee, and faith to truſt thee, and grace to pleaſe thee, that God may be pleaed with us in thee.

This Son of God hath made us alſo ſonnes: God hath right to us *Iure Proprieatis,* ſo hath the Father, Sonne, and holy Spirit: and *Iure Propinquitatis,* ſo hath CHRIST only; for he was a kinne to us. CHRIST is both our brother and our Father. Our Father as he is God; our brother as he is man. *Hebr.* 1.11. *He hat ſanctified, and they who are ſanctified, are all of one: for which cauſe he is not aſhamed o call them brethren.* This is the Sonne, that makes us ſonnes. *Ioh.* 1.12. *To as many* *as receive him, he gives power to become the ſonnes of God.* Chriſt is *Filius Dei, non Trinitatis; nos filii Dei & Trinitatis*: he is the Son of God, but not of the Trinitie: we are the ſonnes of God, and of the whole Trinitie: he by nature, we by grace. It was the ambition of the heathens, to forget their owne parents, and to derive themſelves from the parentage of ſome god; as *Alexander* from *Iupiter*, &c. Behold, as Chriſt hath honour naturally, ſo we gratiouſly in him, to be called the ſons of God. How great is this happineſſe, to be the Almighties ſons? but perhaps there are diverſe younger brothers, landleſſe; No, they are all *heires*: there is not a child of Gods, but ſhall inherite the kingdome. *Quid Pater negabit filiis, qui hoc dignatus eſt ut ſit Pater?* What will the father deny to his children, who hath already thus farre honoured them, to be their Father. *Rom.* 8. 32. *He that ſpared not his owne Sonne for us, how ſhall he not with him alſo freely give us all things? Nonne dabit ſua, qui non detinuit ſe?* Will he deny us his goods, that hath given us himſelfe? *Qui dabit ſe in meritum, dabit & ſua in præmium.* He that parted with himſelfe to merit for us, will not withhold his mercies to crowne us. As *Abrahams* ſervant ſaid of *Iſaac* to *Rebekah*, *Gen.* 24. 36. *He is my maſters only ſonne, and to him he gives all that he hath.* So if God give us his onely Sonne, he will give us all things with him. Therefore was the Son of God made the Son of man; that the ſons of men might be made the ſons of God.

All love that comes from God to us, is through his Sonne, *Ioh.* 17. 23. That the world may know, *that thou haſt loved them, as thou haſt loved me.* Chriſt deſireth it, the Father will not deny it. Chriſt is Gods beloved, and we are Chriſts beloved. *All things are ours, becauſe we are Chriſts, and Chriſt is Gods.* When we conſider, how infinitely God loves Chriſt, and how infinitely Chriſt loveth us, we cannot deſpaire. *Pater & filius ſunt duo in perſona, unum in deſiderio.* The Father and the Sonne are two in Perſon, but one in deſire. It is not poſſible, that he ſhould be hated, for whom Chriſt ſuffered. Hence it followes, that God will not faile to lift us up to the place where his owne beloved is. *Ioh.* 7. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am. Rom.* 8. 17. *We ſhall alſo be glorified together with him.* It had beene a great favour to be admitted for doore-keepers in his houſe: great ſatisfactions to have our ſinnes pardoned and that the Lord would be friends with us, conſidering our rebellion. But to be reſtored to that Paradiſe which *Adam* loſt; this had beene more: but to be advanced further and higher than ever *Adam* was; even to the Lords owne throne; this is moſt of all. If all mens hearts were one heart, it could not comprehend the meaſure of this love. God hath life, for he is the ſole fountaine of it: but how ſhall we come at it? *Eſa.* 33. 14. Who ſhall approch *the devouring fire? who amongſt us ſhall dwell with the everlaſting burnings?* Yes, the bloud of the Sonne hath qualified this fire, and quenched the wrath of the Father: thus that life is made ours. 1 *Ioh.* 5. 11. *God hath giuen us eternall life, and this life is in his Sonne. In dilecto, cum dilecto, pro dilecto.* Excellent favour, not only to give us place and grace with the Angels; but even with his owne Sonne! We are made Lords of all creatures but the Angels: and our head [IESUS] is alſo head of the Angels. *For his ſake they are all miniſtring ſpirits, for the good of all thoſe that are the heires of ſalvation.* If we be thus loved in the beloved, we may bee ſure of all neceſſary things. For howſoever God hath diſtinguiſhed the things of this world in a proprietie: yet we have ſuch intereſt in them, that the Sunne ſhould not ſhine, nor the world ſtand, but for the elects ſake. The wicked are excluded from the Tree of life, and therefore from all things that ſhould maintaine life: and though they be [illegible] on earth yet they ſhall have double torment for their ſingle merriment. For they are never in their owne houſe till they be in hell, *Act.* 1. 25. For us, they ſhall be as well able to ſave themſelves without God, as to hurt us having God: and the worſt they can doe, is but to ſend us to GOD; and our deſire is to bee with GOD for ever.

To conclude, Chriſt was Gods Son, his only beloved Son: we ſervants, hate-

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ll ſervants: yet was this Sonne borne and ſlaine for theſe ſervants. This is the
oint we are bound to conſider ! how farre God ſuſpended his love to his Son, and
tended his love to his ſervants:even ſo far,that this Son of love died for thoſe ſons
wrath. Here me thinkes we ſhould even ſtay and wonder. 1 *Ioh*.3.1. ***Behold, what
anner of love the Father hath beſtowed upon us that we ſhould be called the ſons of God.***
his is a depth that cannot be ſounded: cold language may utter it, and regardleſſe
tention heare it; but men and Angels ſtand amazed at it. That the Creator ſhould
e for the creature: that this ***Filius meus***, the Son of God; and ***Servus tuus***, the
rvant of man; ſhould meet in one perſon. That the ſame,who is ***Dominus omni-***
, the Lord of all; ſhould bee made ***Sacrificium noſtrum***, our ſacrifice: that the
on of love ſhould die for the ſons of wrath! There have beene many demonſtrati-
s of love in the world,*Gen*.42.37.***Reuben*** yeelded much to his Father: ***Slay my two***
s, if I bring him not to thee: it was in the behalfe of ***Benjamin***.Here were two ſons
be loſt; *Si If* their uncle was loſt. His owne ſonnes were deare to him,as the ob-
ts of a deſcending love; but intruſted to their Grandfather, whoſe love com-
only tranſcends an immediate Fathers; ***Iudah*** tenders more for ***Benjamin***, *Gen*.43.
I will be ſurety for him; of my hand ſhall thou require him: he engaged himſelfe,but it
as a ſonne ventured upon the mercie of his Father, *Gen*.44.33. He goes further
hen *Ioſeph* offered to detaine ***Benjamin***, for whom ***Iudah*** had thus interpoſſed him-
lfe; he tenders his owne perſon for redemption. ***I pray thee let me abide in ſtead of***
e Lad, a bondman to my Lord: and let him goe home with his brethren. Yet he would
but a bondman, and that for his brother, and that in reſpect of his Father; and
to ſave all from the deſtruction of famine. Therefore this is a poore patterne to
atch with the love of God, that did not ***tradere filium pro patre, vel ex neceſſitate***;
liver up a ſonne for the fathers ſake, or compelled by any exigent: ***ſed pro hoſtibus,***
ex voluntate; but for his enemies, and that with a voluntary donation. The Po-
ſpeakes of a great love betwixt ***Niſus*** and ***Eurialus***; ***me, me, adſum qui feci, in me***
nvertite ferrum: Mea fraus omnis, nihil iſte nec auſus, nec potuit.

Two friends are ſaid to come into ***Vulcans*** ſhop,and to begge a boone of him: it
as granted. What was it? that he would either beat them on his Anvile, or melt
em in his fornace,both into one. But without fiction, here is a farre greater love
CHRIST: for he would be melted in the fornace of wrath, and beaten on
e anvile of death,to be made one with us. And to declare the exceeding love: here
ere not both to be beaten on the anvile,or melted in the fornace: but without us,he
one would be beaten on the anvile, he alone melted, that we might be ſpared. ***Eſa.***
3.6.***The Lord hath layd on him the iniquity of us all***. They talke of an Athenian King,
at offered his owne life to ſave his people. And no doubt, the zeale of ***Moſes***
d ***Paul*** was great,when they deſired ***Perire pro pereuntibus***, to periſh themſelves for
e redemption of others. ***Ionathans*** love was great to ***David***, hazarding his owne
e for him, 2 *Sam*. 1. 26. ***Thy love to me was wonderfull, paſſing the love of women.***
avids love was great to an evill ſonne, 2 *Sam*.18.33. ***Would God I had died for thee,***
h Abſolom, my ſonne, my ſonne. Alas, all theſe copies are ſhort of this originall:
me we yet neerer. ***Abraham*** had but one ſon,the ſon of his old age,likely to have no
ore: ***Filius rei, filius ſpei***; the heire of his eſtate, the pledge of the promiſe of his
lvation: yet in love to his commander, he ſuffered him not to be baniſhed, but
lled: not behind his backe, but before his owne face: not by another, but by his
wne hand. This was much: yet it was but to loſe a ſonne for a Father, a mortall
nne for an immortall Father; that could give him more ſons, or raiſe up that ſon
gaine to life. But here God did give a Sonne, not for an immortall father, but for
ortall enemies. He loved him ten thouſand degrees better than ***Abraham*** could
ue *Iſaac*: yet he gave this Sonne, not by command as ***Abraham***, but willingly: not
to the hands of them that ſorowed to kill him, but to butchers that delighted to
rment him: not for his friends, as ***Abraham*** did, but for traitors that would have
lled him out of his Throne: not to a death that onely parts body and ſoule,and in-

ſtantly directs to heaven, as *Iſaacs* ſhould; but to a death curſed and deteſtable: th not to be done in a ſecret place, as *Abrahams* was appointed; but before all his ſcornfull enemies: not to die as an innocent, like *Iſaac*, but to hang as a notorious ſinner; his accuſation being no leſſe than blaſphemie; to have a murderer preferred before him in the peoples opinion: to be ſcorned of the baſeſt, [d] *whoſe fathers he might diſdaine to ſet with the dogges of his flocke.* Yea, and which is yet moſt; while all this is doing on earth, that even then his Father ſhould arraigne him above: that he ſhould t off the burden of vengeance from the head of his adverſaries, and lay it all on his Son. The comfort of all comforts is from above: let all forſake me, but let not my Father leave me: but the *Lord afflicted him.* The high Prieſt tooke him to be an offender in his owne Perſon, but God tooke him to be an offender in our perſon. He that deſerved no ſorrow, felt much; that we who deſerved much, might fe none: by his woundes we are healed.

Now take the Perſon upon whom as one Center all theſe ſorowes met my Te ſaies, *It is my beloved Sonne. Sonne*; this is enough: man loves his owne ſonne, the walking Image of himſelfe. *Mine*, that is more, the Sonne of God: as is the perſon, ſo is the paſſion. *Beloved*, if poſſible, yet more: for the love of God far tranſcends all love of man. If he had beene but as Pilate ſaid, *Behold the man*; it was much we pitie a dumbe creatures ſuffering this, much more a man. Yea, but he was *Iuſt homo*, ſaies the Iudges wife, *a righteous man*: now we pitty malefactors, much more the innocent. Yea beſides his integrity, he was *Magnus & nobilis*, a noble perſon, a Royall Prince: for whom men might juſtly complaine; Alas, *that noble Prince*, Ier. 22. All theſe are ſhort: this *Ecce homo, ecce agnus, ecce magnus*; behold the man, behold the Lambe, behold the Prince; are true, but not enough. Here *Ecce filius meus*, behold *my ſonne*; as the Centurion acknowledged, *Truely this is the ſonne of God*; is above all gradation. If he had not beene the ſon of God, it had beene impoſſible for him to ſuſtaine it: and yet being thus, he was brought ſo low that an Angell was diſpatched from heaven to comfort him. Here all words forſake us, we bleſſe the Lord, and hold our peace.

Take the ſumme of this application: we have heard much of Gods Son, and of his deareneſſe to the Father. Now joyne with it another Text, *Ioh.* 3.16. *So God loved the world that he gave this only begotten Son.* Here meditate, wonder, and waigh the ſentence; Who, what, how, to what end. Who *loved*; *God*; that made us his friends by creation; whoſe enemies we made our ſelves by prevarication. What did he love? the *world*, a bad world, a mad world, a blind world, a bloudy world; that hated him and *all his*, *Ioh.* 15.19. It was no wonder, that he ſhould love the Angels, for they ſerve him: or the very reaſonleſſe creatures, for they obey him: but that he ſhould love the rebellious and hatefull world, this is boundleſſe mercie? How did he love it? *So that he gave his onely begotten Sonne.* If like *Gideon*, he had had *threeſcore and tenne Sonnes*, *Iudg.* 8.30. it had beene much to part with one of them; but his onely ſonne. *Iacob* rent his clothes, and went mourning in ſackcloth many dayes for loſing one ſonne of twelve, *Gen.* 37.34. Even an harlot pitied the fruit of her wombe, and her *bowels yerned upon her ſonne*. 1 *King*. 3.26. *Oh my* LORD, give *her the living child, and in no wiſe ſlay it*: but GOD gave the onely Sonne of his love. To what end? *That whoſoever beleeveth in him, ſhould not periſh but have life everlaſting.* Where obſerve two things: the felicitie that is gotten, and the facility to get it. The felicity conſiſts of two things; a deliverance, and an inheritance. *He ſhal not periſh*, there's the deliverance. *He ſhal have everlaſting life*, there's the inheritance. For the facilitie; it is not to keepe the Law, but only to beleeve. *Pſal.* 8.4. *Lord what is man that thou ſhouldeſt ſo regard him!* Yea, that to regard him, thou didſt not regard thy ſelfe? It is reported of a great Souldier, that the very gingling of his ſpurre was a terror to his enemies. So the very ſound of this Text makes all the divells in hell roare, all the foes of mans ſalvation to quake. This is the Chriſtians armory, *that Tower of David, whereon there hang a thouſand bucklers and*

ſhields

[d] Iob 30.1.

ield of mightie men, Cant.4.4. If thy conſcience be aſſaulted with guiltineſſe of thy ns,remember firſt,that this CHRIST was the *Son* of God: and then that this onne was given for the world. *Dedit filium, non ſervum ſuum, non alienum*; *unige- tum, non de multis unum.* God gave not a ſervant but a *Sonne*: not anothers but his *wne* Sonne: not one of many, but his *onely* Son. If Satan now object; Yes, but he ve him onely for the holy and juſt; anſwer, nay, *So he loved the world*; *mundum mundum*: *mundum* therefore *mundanum*: he gave him not for the righteous, but r ſinners. I am of that number, therefore I have my part in that favour. *Paul* ies. *Eph. 6. 11. Put on the whole armour of God*: and *Rom*.13.14. *Put on the Lord* ESUS CHRIST. In the one place, all thoſe pieces of armour is but the Lord ſus taken aſunder: in the other, the whole armour is but the Lord Ieſus put toge- er. *Iſal*.2.12. *Kiſſe the Sonne leſt he be angry*. To make peace with the Father, kiſſe onne. *Cant*.1.2. *Let him kiſſe me*, was the Churches prayer: let us kiſſe him, that e our endeavour. Indeed, the Sonne muſt firſt kiſſe us by his mercie, before we can ſſe him by our pietie. Lord grant us theſe mutuall kiſſes, and interchangeable em- aces now: that we may come to the plenary wedding Supper hereafter. When e Quire of heaven, even the voices of Angels, ſhall ſing *Epithalamiums*, nuptuall ngs, at the bridall of the ſpouſe to the Lambe.

* * *

ERSE 18. *And this voice which came from heaven we heard, when wee were with him in the holy mount.*

THis is a cleare deſcription of the place, where they had that heavenly viſion; *the holy mount*. Before he profeſſed them eye-witneſſes, now alſo eare-witneſſes. This voice came not in ſecret, it was no whiſpering voice: not in rror, it was no thundring voice: not in a ſtrange language, it was no unintelligible oice. It was not like the voice at *Babel*, confuſed. At the building of *Babel* there ere ſtrange tongues, that one could not underſtand another: at the building of *Sion* ere alſo ſtrange tongues, but readily underſtood, *Act*.2. This voice heard, this they nderſtood, this they declared.

The body of this verſe reflects upon the transfiguration of CHRIST, where- f we ſhall find many conſiderable members. But firſt let us looke upon the outſide f the Text, and the garments it weares. There is.

Quiddam { *Vocale*; a Voice; *This voice which came*, &c.
{ *Locale*; a Place; *In the holy mount*.

There are two annections to theſe two circumſtances.

To the { Voice, audience *This voice we heard.*
{ Place, preſence: σὺν αὐτῷ ὄντες; *we were with him.*

This voice which came from heaven.] Firſt for the vocall part; we have alrea- y conſidered: what this voice was, and from whence it came. Here is only ſome ariation of the latter phraſe: there it was ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *from the excellent lory*: here it is ἐξ οὐρανοῦ, *from heaven.* Now as. 2 *Cor*. 12. 2. &. 4. When *Paul* peaking of his rapture and revelation, ſaies in one place that he was caught up *to the ird heaven*: and in another, *into Paradiſe*: we may ſafely inferre, that Paradiſe is heaven, a place of infinite joy. So finding that here called *heaven*, which was before called *glory*; we conclude that it is a place of infinite glory. The earth had many cities, onely Ieruſalem was the holy Citie: many mountaines, but *Sion* was the mount of joy. *Pſal.* 48.2. *The joy of the whole earth is mount Sion.* The Courts of Princes have glorious ſhewes, onely the Court of God hath the *Excellent glory*. The *Athenian* thought all the world, as barbarous in knowledge, ſo infamous in honour, in reſpect of *Athens*: therefore they would goe heavily forth, but make haſt home. Wee know that to bee true of our countrey, what they dreamed of *Athens*: the pride of the world is vanity of vanities, the meaneſt of heaven is glory of glories.

Good things are knowen by their contraries, where they cannot bee ſeene in their owne perfections. To contemplate this glory, let us looke lower than heaven, upon earth; lower than earth, upon hell; and ſo learne to judge of heaven.

Looke upon this world, what is found in it but vanitie, which is evill: miſerie, which is worſe: iniquity, which is worſt of all. For vanitie, there have you ſome building houſes, as the Eſtriches lay egges, or as children make ovens, to bake no bread in: there is vanity. Another waſts his time, braines, meanes, to find out ridiculous projects; only ſtudies trickes: as if his ſoule could be made happy by a tricke: there is vanitie. Another ſweats, *non pro ſolido auro*, not for riches, which is alſo vaine: *ſed pro ſtolida aura*, but for the barren aire of emptie commendation, which is moſt vaine. The world it ſelfe is vanitie, and a miſtreſſe that makes her Idolaters moſt vaine. *Blanditur oculis, ſeducit oſculis*: if you looke upon her, ſhe will beguile you: if you kiſſe her, ſhe will bewitch you. For miſeries, one ſhakes a pained head, another rores for the torment of his reines, a third complaines the racking of his gowtie joynts, another is halfe dead with a Palſey: that it may be ſaid of him more truly than of ſea-farers: he is neither amongſt the living, nor amongſt the dead. Which of this whole multitude can ſay he is ſo well, that he feeles no diſtemper: Shew me the man that ſaies, he ailes nothing: and I will anſwer, that he is in moſt danger: the proximity to death is the inſenſibilitie of ſickneſſe. *Bern.* *Ingreſſus debilis, progreſſus labilis, egreſſus flebilis.* Our entrance is full of weakeneſſe, our proceeding full of wickedneſſe, our departure full of wretchedneſſe. If thy body be healthfull, doth nothing about thy eſtate, thy friends, thy neighbours, thy children, trouble thee? laſtly for iniquity; this is a morall corruption, worſe than that mortall corruption. There flie a crew of oathes, like night-ravens: there ſtalkes pride, bluſtring through the ſtreetes; the language of whoſe pace is, *Who makes me*? drunkenneſſe is reeling to the ground, and uncleaneneſſe ſtrives to hold it up, Hypocrites dare lye God in the face, as if he had no window into the heart: or he that hath eyes like a flame of fire, could ſee men no otherwiſe from heaven, than the halfe cured man in the Goſpell, that ſaw them walking like trees. Profane perſons ſweare, as dogges barke: *non ſemper pro feritate, ſed pro conſuetudine*; not ever for curſtneſſe, but for cuſtome. If theſe externall offences did not vexe thee, yet thou haſt enow at home: ever ſinning, before, after, yea even while thou repenteſt; none of theſe conveniences are in heaven, *Revel.* 21. No miſery, but *habitation with God*, neere whom ſorrow can never come. No vanity, *for the former things are paſſed away*. No iniquity, for God *ſhall make all things new*. *Revel.* 19.9. *Bleſſed are they that are called to marriage ſupper of the Lambe.* Feaſts have more than ordinarie diet: marriage-feaſts more than common abundance. This exceeds all; new wine, pure Manna, great cheare, and an anſwerable welcome. *Cant.* 5.1. *Eate Oh friends, drinke, yea drinke abundantly and be merry, Oh beloved.*

Looke yet lower, and conſider the infernall pittie, full of horror and amaſedneſſe: Where is no remiſſion of ſinne, no diſmiſſion of paine, no intermiſſion of ſenſe, no permiſſion of comfort, *Bernard.* Where friend ſhall cry to friend; *Perſecute, dilacera; infer prunas, & ebullientibus impone lebetibus.* That Pariſian maſſacre was but a fenſe-ſchoole to this bloody field: yet thinke of that diſmall cry there; of

enemies inſulting and butchering, kill, kill; of innocents ſuffering and dying, ſave,
ſave. But *Matth.* 8. 12. *There ſhall be weeping and gnaſhing of teeth. Fletus ob ignem
qui non extinguitur, ſtridor ob vermem qui non moritur, Bern.* Weeping, for the fire
that ſhall never be quenched: gnaſhing of teeth, for the gnawing worme that ſhall
never bee ſatisfied. *Fletus oculorum ex dolore, ſtridor dentium ex furore, Gregor.*
Weeping of eyes, the effect of a paſſive agonie: gnaſhing of teeth, the effect of an
mpatient fury. *Illic dentes ſtridebunt, qui hîc de edacitate gaudebant*; If the rod of
ffliction which ſcourgeth the deare ones of God, bee ſo ſmart: what are their
plagues, in whoſe righteous confuſion God inſulteth; *I will avenge mee of mine
nemies! Eſay* 1. 24. *Bernard* obſerves on the 25. of Saint *Matthew.* That the *bleſ-
ed* are firſt called to the Kingdôme, before the *curſed* be caſt into thraldome. *Vt
ſti acrius doleant, videntes quid amiſerint: illi fœlicius gaudeant, noſcentes quid evaſe-
int*; That the ungodly may be the more vexed, ſeeing what joyes they have miſſed:
nd the faithfull the more ſolaced; ſeeing what ſorrowes they have eſcaped. If our
mortall eyes were ſuffered to view the horrours of that lake, how would we loath
inne which onely can endanger us thither!

Thus becauſe I cannot tell you what heaven is, I have ſhewed you what it is
ot. For the pleaſures of that place, let us not ſo much ſtand to examine what
hey bee, as whether they belong to us. Enquire not too curiouſly of them,
s *Manoah* did for the *Angels name, Iudges* the thirteenth *Chapter* and the eigh-
eenth *verſe.* Leſt thou receiveſt ſuch a ſnibbe: *Why askeſt thou thus after my
ame, ſeeing it is ſecret?* It is Secret, or Wonderfull: the originall ſignifies both.
o this *excellent glory* of *Heaven* is both wonderfull and ſecret. When a ſervant
as carrying a cover'd meſſe, another was inquiſitive what might be in it: the bea-
er anſwered, To what end then was it cover'd? The covering of this myſtery, as
denyes intelligence, ſo it forbids inquiſition. There is now no window to looke
nto it; there is a doore for our foot to enter into it: let us take it at a venture, it is
he beſt match wee can make; and the Lord bring us to it through the merits of
esus Christ.

Wee heard this voice.] The circumſtance annnexed to this vocall part, is Au-
ence; *Wee heard.* Formerly there was proviſion for the eye, now God ſup-
lies the eare alſo. There wee have *Seene* his Majeſtie, here wee have *Heard* his
eſtimony. The object to the eye was *Gloria Teſtati,* the glory of the Perſon ex-
bited: the object to the eare was *Vox Teſtantis,* the voice of the Perſon witneſſing.
heſe are the two principall organs of Senſe: and the wiſe love of God by the ex-
ciſe of them both, brings us to a certaine perſwaſion of theſe holy myſteries. It
a Philoſophicall queſtion, whether of theſe ſenſes be better in it ſelfe. To anſwer
cording to nature, certainly the ſight is moſt excellent: both for celerity, and per-
icacity; quickneſſe and ſharpneſſe. *Segnius irritant animos dimiſſa per aures.* But ac-
rding to grace, for the benefit of the ſoule, Hearing far excelleth: and that both for
mplitude and Altitude. 1. For Amplitude, we ſee not many things in compariſon
them we heare. Few can ſay, *I have ſeene all the workes that are done under the Sun,
cleſ.* 1. 14. Vnleſſe he meane by All workes, all kinde of workes: or by Viſion,
onſideration; as there certainely *Salomon* doth. But we have heard what *Salomon*
w; a large Inventory of worldly things, the totall Summe whereof is *Vanity.* The
tions and events of former times, are brought home to us by Hearing: whoſe au-
ors and agents went to darkneſſe, before we came to light: we have heard far more
an ſeene. 2. For Altitude, we have heard higher things than we have ſeen. The eye
ay reach almoſt to the Sieling of this lower world, but it cannot pierce the pave-
ent of heaven. The eare heares what is done within thoſe everlaſting doores: that
od beholds our thoughts, and accepts his Sons Interceſſion and merits for us. *Pſal.*
8. 8. *As we have heard, ſo have we ſeene in the Citie of our God:* firſt heard, then after-
rds come to ſee, *Pſal.* 132. 6. *Loe we heard of it at Ephrata,* a ſtrange land: but *Vidi-
s in monte Sion*; We only ſhall ſee it in mount *Sion,* in the glorious kingdom above.

Let a deafe man ſee ſome new and ſtrange object; the huske, colour, and viſible pa is onely apprehended by him: let his eare bee open to diſcourſe, and relation ſhal give him the intelligible ſenſe.

The Queene of *Sheba's* eye was pleaſed with *Salomons* royaltie, but her eare wa more raviſhed with his wiſdome, 1 *King*. 10. 7. I beleeved not the report of th glory, *untill mine eyes had ſeene it*: there ſhe ſaw. But *verſ*. 8. the thing ſhe moſt a mired and bleſſed, was his wiſdome, let into her ſoule by her eare; *Happie are th that heare thy wiſdome, Matth*. 13. 16. *Bleſſed are your eyes, for they ſee*: that was pro per to the Diſciples: *Bleſſed are your eares, for they heare*: that bleſſing is left to u But bleſſed are the hearts that underſtand and embrace, this is the height of bleſſed neſſe, *Ioh*. 20. 29. *Bleſſed are they that have not ſeene, and yet have beleeved*. We ma beleve without ſeeing, but how ſhall wee beleeve without hearing? For *Faith co meth by hearing, Rom*. 10. 17. But ſaith *Auguſtine, Seeing is applied to all the Senſe*, To Taſting, *Pſalm. Taſte and ſee how gracious the Lord is*. To Touching or Fe ling, *Pſal*. 16. 10. *Thou wilt not ſuffer thine holy one to ſee corruption*: that is, to Fe corruption, *Ioh*. 8. 51. He that keepes my ſayings, *ſhall never ſee death*, that is, fe deſtruction. To ſuffer is ſenſibly to Feele, yet called, to See, *Ioh*. 20. 27. *Tange & vide*; *Reach hither thy finger, and ſee my hands*. Had *Thomas* his eyes in his fingers if not, then Seeing is Touching. To Smelling: *Olfac, & vide quàm bene oleat*; Smel and See how ſweet the Flower is. *Guſta & vide, quàm benè ſapiat*: Taſte and Se how well the fruit relliſheth. *Tange & vide*, Touch and See how I am wounded. S *Audi & vide*, Heare and See how pleaſant the muſicke is. The phraſe is not unknow to the Scriptures, *Rev*. 1. 12. *I turned to See the voice that ſpake with me*. To ſee th voice, for the Perſon that ought it. Or elſe, *video* is put for *Intelligo*: I ſee mentall not elementally. [e] *The man of wiſdome ſhall ſee thy Name*, that is, underſtand it. e Mica 6. 9.

The eye as a meere Organ of ſenſe, muſt give place to the eare. Therefore it wittily obſerved, that our Saviour commanding the abſciſſion of the offendi hand, foot, and eye; yet never ſpake of the eare, *Marke* 9. 43. *If thy hand, thy fo or thine eye, cauſe thee to offend*, deprive thy ſelfe of them: but part not with th eare, for that is an organ to derive unto thy ſoule ſalvation. As Chriſt ſayes there; man may enter into heaven, lamed in his feet, as *Mephiboſheth* blinde in his ſight, *Barzillai*, maimed in his hand, as the dry-handed man in the Goſpell: but if there b not an eare to heare of the way, there will be no foot to enter into heaven. *Si De non prius fuerit in aure, non erit in ore, nec in corde*; If God be not firſt in the eare, is neither ſanctifiedly in the mouth, nor comfortably in the heart. The Iewes ha eyes to ſee Chriſts miracles, but becauſe they had no eares to heare his wiſdome therefore they had no feet to enter into his kingdome. The way into the houſe is b the doore, not by the window; the eye is but the window of the heart, the eare is th doore. Now Chriſt *ſtands knocking at the doore*, not at the window, *Rev*. 3. 20. A he will not come in at the window, but at the doore. *He that entereth in by the do is the ſhepheard of the ſheepe, Ioh*. 10. 2. He comes now in by his oracles, not by h miracles, *Ioh*. 10. 3. *To him the porter openeth, and the ſheepe heare his voice*. The wa to open, and let him in, is by the eare; to *heare his voice*. There was a man in th Goſpell, Blinde and Deafe: blinde eyes, is ill; but deafe eares, worſe. It is ba have the eyes ſieled, but worſe to have the eares ſealed up.

Open your eares therefore to this *heavenly voice*. *Bernard* hath this deſcri on of a good eare: *Quæ libenter audit docta, prudenter intelligit audita, obedi agit intellecta*; Which willingly heares what is taught, wiſely underſtands wha heareth, and obediently practiſes what it underſtandeth. O give mee ſuch an Ea and I will hang on it jewels of gold, ornaments of praiſes, *Pſalm*. 85. 8. *I will he what the Lord will ſay*: *Quid loquatur Dominus*. Wee have thoſe will heare wh tempting harlot can ſay for Luxurie, what a falſe prophet can ſay in the behalf Vſury, what a Lawyer can ſay in the behalfe of Sacriledge, what a factious Sc maticke can ſay for Separation, what a Ieſuited Seminary can ſay for Tre hriſt promiſed his preſence to all thoſe that are aſſembled *Nomine ſuo*, in his Name: heſe meet not in the name of Chriſt, but of Antichriſt. Where in ſtead of the owers of Gods Garden, they gather the poiſonous weeds of the Forreſt: and the evill gets in at the Lords doore. I may ſay of theſe Convents, confederating to iſchiefes; what *Chryſoſtome* ſaid of the virgin poſſeſſed by the Devill at a Theater. hen God rebuked him, *Quomodo auſus es ingredi domum meam?* How durſt thou e ſo bold as to enter into my Houſe? Satan anſwers, *Inveni eam in domo mea*; beuſe I found her in my Houſe. In the Congregation of Saints, the Holy Ghoſt ters in, and the Devill is caſt out: but in theſe houſes of ſedition, and places of alicious errour, the company of ſinners and ſeducers; the Holy Ghoſt is ſhut out, d the Devill is let in. I know that the common ſtreets are not free from offences honeſt eares; but it is one thing, *Audire non quærenda*; To heare things that are to hated: and another thing, *Quærere non audienda*, to liſten after things that are not be heard. Betweene *Odio invenire*, and *ultro convenire*; finding evill againſt our ills, and ſeeking evill with our delights; there is great difference, *Pſal.* 120.5. *Woe is that I ſojourne in Meſech; that I dwell in the tents of Kedar.* Bleſſe your ſelves from *eſech*, but love Mount *Sion:* there are the ſongs of peace. Thus after hearing the ice of God *from heaven*, you ſhall come to heare the voice of God in heaven. You ve heard *Hoſanna's* you ſhall heare *Hallelujahs:* here, God praiſed by his Miniers: there, praiſed by his Angels. There we ſhall both heare others, and beare a rt our ſelves, in the everlaſting praiſes of God, and our Saviour Iesus Chriſt.

When we were with him on the holy Mount.] Wee are come to the Locall part: hat this *Mount* was, and how *Holy*, we ſhall heare preſently. Firſt, conſider the jacent circumſtance; *We were with him.* The Voice had their Audience, the Mount eir Preſence: σὺν αὐτῷ; *with him:* O bleſſedneſſe to be with Chriſt! What meant *ter* to be aſhamed of this, when the Damoſell ſaid, *This man was with Ieſus? Mat.* .71. What, deny to be with Iesus? Alas, it was his weakneſſe then: afterrd he was ſo glad to be with him, that he was content to die for him: he refuſed the ſharpe and bloudy way of martyrdome, to be with Iesus. What meant *icodemus* to be with him onely by night? as if he feared to be ſeene in his company day? Shall a man feare his joy, his comfort, his ſalvation? *Mary Magdalen* ſo nged to be with him, that *non erat ubi erat*, ſhe was not where ſhe was, for her whole art was with him. *Mallem non eſſe, quàm ſine Chriſto eſſe:* I had rather at all not , than to be without Chriſt. It is impoſſible to be with him, and to be without mfort, *Act* 4.13. When they ſaw their boldneſſe, and miraculous working, they rvelled, and tooke knowledge of them, that *they had beene with Ieſus.* If there be urage of zeale, and peace of conſcience in men, we may well conclude, they have ene with Iesus. When *Geheſi* went from *Eliſha*, he preſently fell into ſinne: ſo all they that keepe not with Chriſt. With him is comfort and peace, *Ioh.* 6.68. *rd, whither ſhall we goe from thee? Thou haſt the words of eternall life.*

When we were with him on the holy Mount.] Our Saviour had fore-told the great ry and power of his ſecond comming: to the comfort of his ſervants, to the terr and conviction of his enemies, *Matth.* 16 27 *The Sonne of man ſhall come in the y of his Father, with his Angels: And then ſhall he reward every man according to his kes.* There is his Iuſtice, and the diſtribution of his juſtice. *He ſhall reward every* , there is his Iuſtice: κατὰ τὴν πρᾶξιν, *according to his workes*, there is the diſtribution his Iuſtice. It is diſtinguiſhed plainly, *Matth.* 25.46. To them that have done ill, *rlaſting puniſhment:* to them that have done well, *life eternall* Now leſt his Diſcis ſhould doubt of that glory, which he hath aſcribed to himſelfe at his ſecond aping; and ſtagger at the ignominy of his preſent eſtate: immediately upon it, he kes them a promiſe, that they ſhould ſee it, or at leaſt a glimpſe and abridgment of hat ſo enjoying this viſion, they might more confidently and authoritatively give r teſtimonie to it. *There be ſome ſtanding here, which ſhall not taſte of death, till they he Son of man comming in his kingdome.* And this promiſe is prefixed by the three

Evangeliſts, that record this ſtory, immediately before CHRISTS Transfig
tion on the Mount, *Matth.16.28. Marke 9.1. Luke 9.27.* Which words of Ch
have divers expoſitions. Some take it meant of his glorious Reſurrection, as if t
ſenſe were thus. *There be ſome ſtanding here,* that ſhall not die, till they ſee the So
of man in his glory, and conqueſt of ſinne and death. *Some,* not all, for this
exclude *Iudas* : all the reſt of the Apoſtles, but onely *Iudas,* did live to ſee it.
and ſome others take it, *Pro Eccleſiæ dilatatione,* meant for the enlargement of
Church. As if this were the ſenſe; There be ſome ſtanding here, that ſhall live
ſee my Kingdome flouriſh, and ſpread powerfully over the face of the earth;
the deſpiſed Name of IESUS to command the Scepters of Kings and raigne o
the Dominations of the earth. Some underſtand by it, the laſt comming to Iu
ment: as if there were ſome Apoſtles yet living, and that ſhould live unto the la
day; becauſe he ſayes, *Some ſtand here that ſhall not die,* till they ſee this glory.
that opinion as frivolous, hath alwayes beene exploded, excluded. The laſt, b
and moſt agreeable to the Hiſtory, and context of the Scripture; is to underſta
De clarificatione Chriſti, concerning his Transfiguration, which immediately
lowes. Of this there was *Promiſſio clara, exhibitio manifeſta, occultatio juſſa*; It
clearely promiſed, manifeſtly performed, and the concealement of it for a time c
manded, *Matth. 17.9.* This Chriſt promiſed under the forme of an oath; *A*
verily I ſay unto you. There are certaine circumſtances of this Transfiguration i
rent in the Text; other adherent to it, which wee will borrow from the Eva
liſts, and ſo make up the diſcourſe. The points are, The

- Time, when this was done.
- Place, where this was done.
- Manner, how this was done.
- Witneſſes, before whom this was done.
- Event, that followed this being done.

1 The time, to expound our Apoſtles *When,* is expreſſed, *Matth.17.1.* and *M*
9.2. After ſix dayes. Only Saint *Luke, Chap. 9.28.* ſeemes to differ from them: fo
ſayes *Eight dayes after.* Now betweene ſix dayes, and eight dayes, there ſeemes
ſome difference of the time. Saint *Hierome* eaſily reconciles them thus. *Matthe*
Marke, Ponunt dies tantum intermedios; ſpeake onely of the intervenient dayes,
went betweene the promiſe and the performance. *Lucas addidit & primum in qu*
miſit, & ultimum in quo ſolvit. Luke addes both the firſt day in which he promiſ
and the laſt day in which he performed it. Eight dayes Excluſively; ſix dayes In
ſively. Some myſtically, by theſe *ſix dayes* underſtand the ſix ages of the world
they call them; which being paſt, we ſhall come to that glorious viſion of our L
Ieſus in heaven. But why did not Chriſt preſently vouchſafe to his Diſciples
Sight, but defer the performance of it, till ſix dayes after the promiſe? *Chryſ*
anſwers; *Viſionem diſtulit, ut eam vehementiùs appeterent, & gaudentiùs acciperent.*
deferred it to encreaſe their deſires before it came, their joyes when it came. To
flame their deſires, for *Cito data vileſcunt,* things eaſily come by, are little ſet by.
encreaſe their joyes, for *Dulciùs obtinetur, quod diu detinetur*; That which hath b
long detained, is at laſt more ſweetly obtained. Moreover, if Chriſt after the pr
of this viſion, had immediately ſingled out ſome to the participation of it, this w
have bred envy and grudging in the reſt, who were apt enough to quarrel abou
buſineſſes. That extraordinary gracing of ſome, would have beene held a diſpa
ment to all the reſt. Therefore as Chriſt concealed their names in the promiſe,
of theſe, not naming who they were; ſo for ſix dayes hee deferred the perfor
That without emulation of the reſt, he might give ſatisfaction to them he had ch

2 The Place is delivered in the Text, *the Holy Mount.* Saint *Matthew* ſay
was *Mons excelſus,* an *high* Mountaine: Saint *Peter, Mons Sanctus,* an *Holy M*
taine. By common conſent this Mountaine was *Tabor,* though it be not no
tively expreſſed in Scripture. A faire Hill in the territory of Galile, *Mira*
tate ex omni parte æqualiter finitus; Of ſo wonderfull a roundneſſe, that you w
thi

hinke rather Art than Nature had faſhioned it: the aſcent of it was thirty furlongs, was a Sea-marke to Marriners; It was full of herbes, fruits, flowers, fountaines. Thus it was high and conſpicuous for ſituation, fertile by condition, and laſtly; *Ho-*, by this moſt holy apparition, *Hieron.* True it is, that all places are of their owne ature equall: *Nec alter altero dignior*, Nor is one more worthy, or more holy than nother: but by the acceſſion of ſome ſpeciall bleſſings and priviledges. Whither ever the Lord comes, that is the fountaine of holineſſe, ſuch is the odour and per-ume of his gracious preſence, that hee ſanctifies the place. It was his preſence hich cauſed *Iacob* to turne *Lux* into *Bethel, Gen.*28.17. *This is none other, but the ouſe of* GOD, *and this is the gate of Heaven.* So GOD himſelfe teſtified to *Moſes* *Horeb, Exod.*3.5. *The place whereon thou ſtandeſt, is holy ground.* And the Cap-ine of the Lords hoſt to *Ioſhua, Ioſh.*5.15. *Looſe thy ſhooe from off thy foot, for the lace whereon thou ſtandeſt is holy.* Thus became this Mount *holy:* there being God, *ater ſanctitatis per vocem auditam*; The Father of holineſſe heard ſpeaking: Chriſt, *anctus Sanctorum, per carnem ad tempus glorificatum*; That Holy of Holies by his ody for that time glorified: *Moſes* and *Elias*, thoſe holy Saints: *Peter, Iames*, and *ohn*, thoſe holy Apoſtles: needs muſt this Mount bee *holy*. *Nicephorus* writeth, hat *Helena* built upon that hill a Cathedrall Church, and dedicated it to Saint *Peter.* And in proceſſe of time, others alſo added two Monaſteries, endowed with faire evenewes: in alluſion or anſwer to *Peters* deſire, *Let us build here three Tabernacles.* ut now *etiam periere ruina*; there is not left any (ſo much as) ruine; to tell the paſ-nger, here ſtood ſuch monuments: and that *holy* Mountaine is become an habitati-n for Wolves and Foxes. *Ierome* upon *Hoſea*, writes liberally of this Mount, and lls it *Thabor, Pſal.*89.12. *Tabor and Hermon ſhall rejoyce in thy Name.* It had cauſe rejoyce, when it bore the glorious Perſon of IESUS CHRIST. Hee inter-rets it to ſignifie, *Lux veniens*, Light comming. Not unfitly, that CHRIST, ho is *the light of the world*, upon a mountaine of light, ſhould give remonſtrance that glorious light of his Majeſtie. But why did our Saviour chooſe a moun-ine for this apparition, why not rather a valley? True glory is not to be ſought *Profundo hujus ſeculi*, in the low bottomes of this world: but on high; *Set your ections on things above*, where CHRIST ſitteth on the right hand of GOD. All at come to GODS glory, muſt aſcend on high, *Pſalm.*24.3. *Who ſhall aſcend into hill of the* LORD? The Devill tooke CHRIST into a mountaine, when he ewed him the kingdomes of the world, and the glory of them. So our Saviour oke his Apoſtles up into a mountaine, when he ſhewed them the kingdome of hea-n, and glory of the world to come. *Moſes* went up to a mountaine, to ſpeake with Lord: now the Lord goes up to a mountaine, to ſpeake with *Moſes*.

3 The manner is ſet downe, *Matth.*17.2. *Hee was transfigured before them, and his ce did ſhine as the Sunne, and his rayment was white as the light.* Some are of opini-, that this clarity was *In aere circumfuſo, non in corpore Dominico*; In the ayre about m, not in the body of Chriſt: But that that is falſe, for *Himſelfe* was transfigured, the aire about him. Some have ſaid that his very ſubſtance was changed from ortalitie to Immortalitie for the time. But that is falſe: for Transfiguration is operly *Tranſitus de figura ad figuram*; from one figure to another: not *De natura naturam*; not from one nature to another. Some ſay, this Tranſition was not *Se-ndum mutationem, ſed ſecundum manifeſtationem*; Not by any change into that hich was not before, but by a manifeſtation of that which was (not revealed) fore. Theſe affirme, that CHRIST tooke from his mother an immortall d impaſſible bodie: but this is a moſt impoſſible opinion. How then could this ? If CHRIST reſerved mortality, how was he capable of glory? If he tooke mortality, then was there a change of his ſubſtance. Neither, but onely a change his forme. And why is this impoſſible to his miraculous hand? *Qui cicatrices oſten- in corpore immortali, quare non ſplendorem in corpore mortali?* He that could ſhew his rs in a body immortall, why not alſo his glory in a body mortall? *Luk.*9.29. *The*

Faſhion of his countenance was altered. There is a change, not of his Perſon, but of hi looke: nor yet is it ſaid, *Vultus, ſed ſpecies vultus :* not his *Countenance*, but the *Faſhion* of his countenance: not *Alia, ſed altera*, that is, *Alterata*. This was done by the Clarity that was in his body, *ut in ſubjecto*, as in the very ſubject. This ſplendour was *Aliter in corpore, aliter in veſte*; After one manner in his body, after another in his garment. In his body intrinſecally *& inhæſivè*, inherently: in his garment *ab exteriori, & ſupereffuſo candore*; By an externall whiteneſſe powred upon it. *His fa did ſhine as the Sunne. Sol eſt cauſa ſplendoris*; The Sunne is the cauſe of Shining; aſcribing to Chriſt the greateſt degree of ſplendour, that our underſtandings can apprehend. *Non ut ſplendor ſolis, ſed ut ſol ſplendoris*; Not as the brightneſſe of the Sun, but as the Sunne it ſelfe. *His garments were white as the Light. Lumen cauſa candoris*; The light is the cauſe of whiteneſſe, and whiteneſſe is received and perceived by the benefit of light. Saint *Marke* ſayes, they were *white as ſnow*; and what can be whiter? Thus our Lord *Ieſus* put off his deſpicable forme, wherein he was contemned of the world; and the veile of his humble mortality, wherewith his glory was ſhadowed: yet as he retained the ſame garments, ſo he put not off the ſame ſubſtance. Onely he put Majeſty upon his countenance, his habite, his whole body; that he might give his Apoſtles a ſhew of their future glory. So ſhall the faithfull one day ſhine; as the *Starres, Dan.* 12.3. as the *Sunne, Matth.* 13.43. For *Chriſt ſhall change our vile bodie, that it may be faſhioned like his owne glorious body, Phil.* 3.21.

4 The witneſſes before whom this was done, were of two ſorts: ſome that Chriſt tooke with him, others that met him. The Diſciples he tooke with him were three, *Peter, Iames*, and *Iohn*. *Numerus in ſe perfectus, & in teſtando integer*; A number able to give a ſound and ſufficient Teſtimony. Here two queſtions are moved; firſt, why Chriſt choſe but three: ſecondly, why onely theſe three. Why three and no more? why theſe three and no other? Firſt, why but three? To ſhew unto us, that *Pauci electi*; *Few are choſen:* God doth not reveale his glorious myſteries to all; but to ſome whom his owne good pleaſure calleth and culleth out, *Act.* 10.41. God did ſhew him openly, *not to all the people, but to us witneſſes choſen before of God.* Beſides, three can give a ſufficient teſtimony, *Deut.* 19.15. *Matt.* 18.16. *In the mouth of two or three witneſſes every matter ſhall be eſtabliſhed.* Next, why theſe three, and none of the reſt? 1. I do not anſwer with *Feverdentius*, becauſe theſe three were *Flos totius gregis Chriſti, & Principes novi Teſtamenti*; Becauſe they were the flower and prime of all Chriſts Apoſtles, and the Princes of the New Teſtament. I never read that Chriſt gave unto them any ſuch prerogative or ſuperexcellencie above the reſt. 2. Nor doe I fetch an anſwer from the myſtery of their names, with *Gorrhan*. He that will ſee the glory of God, muſt be a *Peter, agnoſcere per fidem*, to acknowledge Chriſt by faith: a *Iames, ſupplantare peccatum*, to ſupplant ſinne: a *Iohn, operari per gratiam*, to worke good by the grace of God. For in theſe three, *Credendo verum, extirpando malum, & operando bonum*; To beleeve that is true, to root out that is evill, and to practice that is good; hee placeth all perfection. 3. Nor yet doe I anſwer, becauſe theſe three were more eminent in vertue and graces than the reſt. Three ſorts of men are qualified to ſee God: Such as *love* him, *Ioh.* 14.21. *If a man love me*, I will love him, and *Manifeſtabo ei meipſum*; *I will manifeſt my ſelfe to him.* Such as are *Humble, Matth.* 11.25. Thou haſt hid theſe things from the prudent, and haſt *revealed them unto babes.* Such as are of a pure heart, and cleane life, *Matth.* 5.8. *Bleſſed are the pure in heart, for they ſhall ſee God. Pſal.* 50.23. *To him that ordereth his converſation aright, will I ſhew the ſalvation of God.* Theſe are all gracious qualities: and with them were the reſt of the Apoſtles as truely ſanctified, that were not here admitted. 4. What, was it then becauſe Chriſt did love theſe three above the reſt? Indeed his love was great to *Iohn*; and therefore among all his honourable Titles, he mentioneth that ever in the firſt place; *The Diſciple whom Ieſus loved.* But his love to *Iohn* was greater *Extenſivè, non Intenſivè*; by way of Extention, not by way of Intention. He ſhewed more ſignes of familiarity to him, than to the reſt of the com-

pany : but he equally loved and prized them all. 5. Becauſe the wiſedome and unqueſtionable goodneſſe of God choſe them out, *& ſecretioribus ſuis adhibuit*, accep- ed then to the participation of his ſecrets, Thrice he called out thoſe three, and nade them witneſſes to three great workes. The firſt was to the raiſing of *Iairus* his laughter. *Mark.* 5. 37. *He ſuffered no man to follow him, ſave Peter, and Iames, and ohn.* He did put forth the mourners, the muſicians, the people, and left behind the eſt of the Apoſtles; only theſe three he admitted. The next election was to this lorious transfiguration; ſingularly the ſame three againe. The laſt was to his A- onie in the Garden, *Mark.* 14. 33. He charging his Diſciples to ſtay, *tooke with him eter and Iames and Iohn, and began to be ſore amazed.* He made them three particu- rly witneſſes; in the firſt worke, of his Power: in the ſecond, of his Majeſtie: in e laſt, of his Agony. *6.* Laſtly, if men may give any reaſon of the Lords actions, hoſe wiſedome is unſearcheable; I doe not thinke that CHRIST choſe them, ecauſe they were more excellent than the reſt, but becauſe they were rather ore weake than the reſt. It was *ſubvenire infirmitati eorum*, to helpe their firmitie, and to ſtrengthen them in the aſſurance of their Maſter and Savi- urs glory.

The company that came from heaven, were *Moſes* and *Elias*. Some have thought at theſe did not appeare *Verè & Perſonaliter*, truely and perſonally; but Angels in eir likenes: but that is a manifeſt error; for *themſelves appeared*, not Angels in their militude. Some are of another opinion, that they did not onely appeare perſonally, t that in their very bodies with their ſoules. Becauſe it is ſaid that *Elias* was taken p, and no man knew what became of *Moſes* his body: which occaſioned that ſputation betwixt the Archangell and the divell. But it is moſt plaine that the body *Moſes* was buried. *Deut.* 34. 6. *in a valley in the land of Moab, over againſt Beth- eor:* though *no man knoweth of his Sepulchre unto this day.* Neither are all of that pinion, that the very body of *Elias* was taken up into heaven; ſome be perſwaded, ere is no humane body in heaven, but the body of our Lord IESUS only. *Ioh.* 13. *No man hath aſcended up into heaven, but he that came downe from heaven.* But re it is queſtioned, why did *Moſes* and *Elias* appeare, rather than *David* and *Abra- m*, from whoſe loynes CHRIST IESUS came and who were ſo famous a- ong the people? Reaſons.

Iude. ver. 9.

To omit, that thoſe three great faſters met together, *Moſes*, *Elias*, and HRIST: each of them having faſted fortie dayes, and forty nights.

1 To manifeſt a difference betweene the Lord and the ſervants. *Moſes* and *Eli-* were of high eſteeme with the Iewes, CHRIST not regarded, a man of no pute among them; therefore he would now ſhew that he was the Lord, and they t the ſervants to waite upon him. That he was not *Elias*, but the God of *Elias*: t *Ieremie*, but he that ſanctified *Ieremie*: not *unus ex Prophetis*, one of the Prophets, t the Lord of the Prophets, that ſent them.

2 If it be granted that *Moſes* was dead, and that *Elias* died not: this declareth at CHRIST is the Saviour of both quicke and dead: whether of men living ith *Elias*, or dead as *Moſes*. To manifeſt that he hath the power both of life and eath; *Adducitur Moſes mortuus, & Elias vivus*; both living *Elias*, and dead *Moſes* e brought; both ſaved by this Ieſus Chriſt.

3 To come neerer home; *Moſes* was called the Law-giver, and *Elias* was (af- r a ſort) the Law reſtorer; now the Iewes traduced CHRIST for a Law-brea- r. Their common Imputation againſt him was, that he tranſgreſſed the Law, and as contrary to the Prophets. Therefore he was content to be put to his purgation d to Iuſtifie himſelfe. *Matth.* 5. 17. *Thinke not that I am come to deſtroy the Law or e Prophets: I am not come to deſtroy, but to fulfill.* And for a further teſtimonie of is *Moſes* that brought the Law, and *Elias* that revived the Law, witneſſe that hee as obedient to the Law. *Gal.* 4. 4. *God ſent forth his Son made of a woman made un- r the Law to redeeme them that were under the Law.*

4 They meete that brought the Law, with CHRIST that brought the Goſpell; to ſhew that Law and Goſpell muſt be joyned together. But we are freed by CHRIST from the Law? I anſwere, there is a double obligation of the Law: the obligation of penaltie, and the obligation of dutie. We are freed from the obligation of penaltie, but not from the obligation of dutie. 2 *Tim.*2.19. *Let every one that nameth the Name of* CHRIST, *depart from iniquity*. He hath taken from the Law, *Damnandi poteſtatem*, all power to condemne us: but not *Dominandi authoritatem*, all power to rule us. We muſt ſtill ſerve God according to his Law, or he will not ſave us according to his Goſpell. Our faith in the Lord IESUS, and our obedience to the Law, muſt bee joyned together: as *Moſes* and CHRIST met upon the mountaine. *Ioh.*1.17. *The Law was given by Moſes, but grace and truth came by Ieſus Chriſt.*

5 To ſhew that this was the true Meſſias, to whom both Law and Prophets bare witneſſe. *Moſes* in the Law, as it is cited by Saint *Peter*, *Act.*3.22. *A Prophet ſhall the Lord your God raiſe up unto you among your brethren, like unto me: him ſhall ye heare in all things*. And *Elias* in ſtead of all the Prophets, who was *Prophetarum clariſſimus*, the cleareſt of all the Prophets. Now *Suſpecta eſt veritas, quæ ſola ſe teſtatur*, *Ambr.* That truth is ſuſpected, which barely teſtifieth of it ſelfe. Therefore as CHRIST had three witneſſes from the earth; *Peter*, *Iames*, and *Iohn*. So he had three from heaven; the voice of the Father, *Moſes* and *Elias*. That now he which fulfilled both the Teſtaments, might enjoy both the Teſtimonies.

6 Laſtly, CHRIST propoſed two ſuch famous men, as *Moſes* and *Elias* to his Apoſtles for patternes: that their ſpirits might be well tempted in them. *Moſes vir mitiſſimus*, a man moſt meeke on the earth: *Elias* a man exceeding zealous. Twice he doubles this teſtimonie of himſelfe. 1 *King.*19.10.14. *I have beene very jealous for the Lord of hoſtes*. He had ſuch a ſacred fire of zeale in his heart upon earth, that God advanced him in a charriot of fire into heaven. Therfore are theſe two brought hither, that the Apoſtles might learne to mixe *Moſes* his meekeneſſe, with *Elias* his ferventneſſe. Yet this rare and excellent compoſition they forgate, *Luk.*9.54, When they could not be entertained in a Samaritan village, ſay *Iames* and *Iohn*; (and that as it ſeemes, not long after their deſcending from the mount.) *Lord, wilt thou that we command fire from heaven to conſume them, as Elias did!* There they thought of *Elias*, but forgate *Moſes*: they had too much of the ones fire, but too little of the others water: zeale enough, but without the mercie of meekeneſſe. Againe at the apprehenſion of CHRIST, when *Peter* denyed him, and all the reſt fled from him; then they had too much of *Moſes*, but forgate the ſpirit of *Elias*: they had meekeneſſe enough, but wanted zeale: both together make a good temper.

The event or conſequents of this transfiguration, are theſe. Firſt, the teſtimonie of the Father from heaven; which came *out of a bright cloud overſhadowing them*. It was from a cloud, ſaith *Chryſoſtome*, that they might the more confidently receive it: for the voice of God, *qui ſolitus loqui Patribus in nube*; who was wont to ſpeake to their fathers in a cloud. *This is my beloved Sonne*, &c. They could formerly ſee his mother poore, his ſuppoſed father labouring for his living, CHRIST himſelfe hungry, thirſty, weary, deſpiſed. Therefore now they heare a voice from heaven to make amends for all: recompencing his ſuppoſed baſeneſſe, with Attributes of great glory. God ſpeaking that to him, which he never ſpake to any; *This is my Sonne*. Not to the Angels, *Heb.* 1.5. *Unto which of the Angels ſaid he at any time, Thou art my Sonne?* Chriſt was ſhortly to die, and to ſuffer hard and unjuſt uſage of his enemies; and all this in humilitie to beare. Therefore now he ſhewes *Potentiam ante paſſionem, gloriam ante injuriam, honorem ſuum ante horrorem ſuum*: his power before his paſſion, his glory before his injurie, his honour before he come to feele his horror. That when they ſhould afterwards ſee him taken, bound, ſcourged, ſcorned, crucified, buried; they might then know and ſay, that this was effected not *propter potentiam eorum, ſed propter patientiam ſuam*; not by reaſon of their power over him, ut by reaſon of his patience under them : not becauſe they could inflict it, but be- auſe he would ſuffer it. *Non miſeranda neceſſitate, ſed miſerante voluntate :* not by a miſerable neceſſitie, but by his owne gracious mercie.

Aug.

Another event was Saint *Peters* counſell. The point whereof *Moſes* and *Elias* onferred with CHRIST, was *De Exceſſu ejus,* concerning his *deceaſe, which ſhould accompliſh at Ieruſalem. Peter* hearing this newes of his maſters death and hat by the teſtimonie of two ſuch famous Prophets : he thinkes it good to provide etimes for his ſafetie. Such a courſe he had formerly attempted. *Matth. 16.22. ee it farre from thee Lord, this ſhall not be unto thee.* But CHRISTS rebuke was hen ſo ſharpe, *Get thee behind me Satan* ; that *Peter* durſt no more in plaine termes, dviſe him againe to that favouring of himſelfe. Therefore now he doth it *anigma- tè*, covertly, and by involved inſinuation. *Lord, it is good for us to be here :* we are ow in a ſafe place ; a mountaine high, ſure, ſolitary, pleaſant : guarded by the com- any of two ſuch potent men ; a cloud to compaſſe ; us glory to ſuſtaine us, delight content us. Let us tarry here, where no harme can find us out. Were it not adneſſe to leave a place of ſuch ſecurity, and expoſe thy ſelfe to the furie of thine dverſaries ? *It is good to be here :* but alas it was his error : for if this were to have eene a permanent and durable glory ; *Peter* ſhould not have called for *Tabernacles,* ut for manſions. *Let us build here three Tabernacles,* moveable tilths ? No ; fun- amentall and conſtant habitations. *Quid dicis Petre? mundus perit, & tu montem tis,* Aug. Doth the whole world periſh, and muſt fire burne it all, and calleſt ou only for a mountaine ? His error was both wayes culpable : either to ſeeke *in ia Patriam,* or *in patria Tabernaculum* ; his countrey in the way, or a Tabernacle in is countrey. If he knew this to be but the earth, why doth he ſeeke for heaven up- n it ? if he tooke this to be heaven, why doth he call for an earthen Tabernacle ? *ne for thee, another for Moſes,* &c. Why not, one for me, another alſo for *Iames,* nd *Iohn?* No, he mentions none for them, for he hoped that CHRIST himſelfe ould be their Tabernacle. *Tria quaris, fac tria, Bed.* Thou ſeekeſt three, make ree, one for the Father, another for the Sonne, another for the Holy Ghoſt ; none r *Moſes,* none for *Elias :* doe not joyne the Servants with the Creator. Myſtically ere be ſtill three Tabernacles : *Exterius, Eccleſia : Interius, Conſcientia : Superius, æleſtis Patria.* One outward, which is the Church : another inward, which is the nſcience : the laſt upward, which is the kingdome of heaven. Let us dwell faith- lly in the former, let God dwell ſpiritually in the other ; that we may all dwell to- ther comfortably in the latter ; that is for ever in the peace of glory.

Laſtly, this glorious viſion and voice from heaven, amazed the Diſciples ; that *ey fell on their face, and were ſore afraid.* CHRIST with the *Touch* of his hand ecovered them ; *And when they had lift up their eyes, they ſaw no man ſave Ieſus onely, Matth.* 17.8. Becauſe indeed he was that Perſon *onely, to whom both Law and Pro- hets bare witneſſes.* They have done their office, and then they vaniſh, that Chriſt ay be all in all. There is onely one mediator, Chriſt : it is he onely that ſatisfies e Law, and ſanctifies the conſcience : he onely, that reconciles us to God. Let *oſes* and *Elias,* and all others diſappeare to the worke of our ſalvation ; *Da modo bis Ieſum* ; *Onely* give us Ieſus Chriſt. This teſtimonie they heard, but might not reſently utter, for Chriſt forbad them. *Tell the viſion to no man, untill the Sonne man be riſen againe from the dead, Matth. 17.9.* The reaſons of this interdiction ay be. 1. Becauſe the Iewes were to have no ſigne, but the ſigne of the Prophet *nas :* they had ſeene enough to leave their unbeliefe without excuſe. 2. Becauſe mong the rude, after the publication of ſuch a glory, *Crux ſcandalum pareret,* the fol- owing Croſſe would have bred ſcandall. If he were inveſted with ſuch glory, why ould he not keepe himſelfe in it. 3. Becauſe till his reſurrection had made way for , the world would never have given credite to this wonder. But perceiving his ower in raiſing himſelfe from the dead, they might eaſily embrace the faith of that arification. Laſtly, according to that, *Eccl.* 11.28. *Neminem laudaveris ante mor-*

tem; Iudge no man bleſſed before his death. Then they witneſſed it, then they preached it, then they wrote it, we heare it, let us all beleeve it, that we may one day enjoy it, in the everlaſting kingdome of *Ieſus Chriſt*.

I conclude; *Peter* and the reſt knew *Moſes* and *Elias* on the mount, whom they never ſaw before: they being departed many hundred yeares before the other were borne. Yet *Moſen ab Elia, Eliam a Moſe, utrumque a Chriſto potuerunt diſcernere.* They could diſtinguiſh one from another; and ſay, this is *Moſes*, this is *Elias*, and that is Chriſt. This is a lively type and ſhadow of that glory in heaven; where every Saint ſhall perfectly know all. Not *Abraham* nor any of the Patriarchs, not *David* nor any of the Kings, not *Elias* nor any of the Prophets, not *Peter* nor any of the Apoſtles, not *Stephen* nor any of the Martyrs, not any of our friends, kindred, acquaintance, none of the now unknowne beleevers ſcattered on the face of the broad earth, ſhall in that place be ſtranger to us. Our knowledge ſhall extend to every individuall perſon: all ſhall know every one, and every one ſhall know all. Now let us love one another, pray for one another, doe good one to another; then and there wee ſhall know one another, and all bee eternally knowen and loved of our bleſſed God.

VERSE 19. *Wee have alſo a more ſure word of Prophecie, whereunto yee doe well that yee take heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day ſtarre ariſe in your hearts.*

THe Apoſtle had formerly delivered a certaine truth: ſuch as both their eares had heard, and their eyes ſeene: and by many ſtrong arguments confirmed it. Yet becauſe the Iewes to whom he wrote, did much adhere to the Prophets, he refers them thither; to compare the events manifeſted, with their predictions. As if he did anſwere a challenge, with *Paul* to his Corinthians; [q] *Since yee ſeeke a proofe of Chriſt*; You ſhall have one more; in it ſelfe profitable, and to you plauſible, *a word of Prophecie*. That as *Feſtus* ſaid to *Paul*, *Act.* 25. 12. *Haſt thou appealed unto Ceſar? unto Ceſar thou ſhalt goe.* So *Appellaſtiſne Prophetas? ad Prophetas ibitis*: have you appealed to the Prophets? to the Prophets you ſhall goe. They alſo ſhall witneſſe to you the ſame Chriſt.

[q] 2 Cor. 13. 3.

You ſee, the Apoſtle comes to a new manner of teſtifying the former truth. *We have a word*. A word, what's this? ſo we had before. Nay, but a word of *Prophecie*. Why, what ſtrength hath this above the other? Yes, it is *more ſure*. Well, ſay it be more ſure, what is this to us? we heard it not. Yes *we have* it, viſible to our yes. But men may have it, and not regard it: as the Indians that were owners of all he gold, yet were the pooreſt beggars. Nay, but *we take heed to it*, attend it. Say we ſhould, is this a thing ſo commendable? may we not reſt ſatisfied with your word and aſſertion, that ſaw theſe things? Nay, but *Benè facitis attendentes, Ye doe very well* in taking heed to it. Well, ſay we ſhould obſerve it, what ſhall we find it to be? Not an obſcure and involved matter, as it was before the completion; but *a light.* What need have we of a light, that live in the broad day of knowledge? Nay, but the world is full of darkeneſſe; and *in a darke place* a light is comfortable. But this may be ſome dimme candle, that can caſt us no rayes or beames of illumination: No, it is a *Shining* light: like *Iohn Baptiſt, a burning and a ſhining light. A light that ſhineth in a darke place.* How long ſhall this light continue? *Vntill the day dawne,* till the glorious preſence of our Lord Ieſus Chriſt be fully manifeſted to us and that we ſee no longer through a window or ſpectacles of faith; but behold with cleare eyes the Sunne himſelfe. We ſhall then ſay of this light of knowledge here, compared with that; as *Iohn Baptiſt* ſaid of himſelfe compared with Chriſt; *He muſt encreaſe, but I muſt decreaſe, Ioh.* 3.30. Or as *Paul,* 1 *Cor.* 13.10. *When that which is perfect is come, then that which is in part ſhall be done away.* Then that ſame *Day ſtar* of bleſſedneſſe ſhall ariſe, and tell us that the night is quite paſt, the day is come, the Sun of righteouſneſſe appeares, and that *we ſhall appeare with him in glory.* Let us all therfore firſt walke faithfully in the light of grace, that we may walke joyfully in the light of glory for ever.

We have alſo a more ſure word, &c. The whole verſe may be diſtinguiſhed into foure generall parts:

A
- Conference; wherein he compares the Propheticall prediction, with the Evangelicall predication; aſcribing to it ſome greater certaintie; *We have a more ſure word of Prophecie.*
- Reference, whereto he referres their ſcrutation, and commends their attention; *Whereunto you doe well that yee take heed.*
- Preference, wherein he preferres that excellent light to the common darkeneſſe of the world. For the compariſon is not betweene the Propheticall and Evangelicall light; but betweene the light of the Scripture, and the darkeneſſe of nature. *As unto a light that ſhineth in a darke place.*
- Difference; wherein he gives that future day light a tranſcendencie to the former candlelight: that being but like a lampe in a darke night, this like a ſtar that brings in the day. *Vntill the day dawne, and the day ſtar ariſe in your hearts.*

The word of Prophecie.] There are foure ſorts of Prophets. 1. Some write of things paſt, as *Moſes. In the beginning God created the heaven and the earth:* penning an Hexameron many yeares after the world was made. The Samaritan woman hearing Chriſt relate unto her the things which he had done, concluded; *Sir, I perceive that thou art a Prophet, Ioh.*4.19. 2. Some prophecie of things to come. *As God foretold by the mouth of his holy Prophets.* Thoſe did *Dicere facta,* theſe *Prædicere facienda:* the one was a relation, the other a prediction. 3. Some prophecie of things preſent: ſuch a Prophet was old *Simeon,* whoſe eyes ſaw that preſent ſalvation. Thus *Iohn* the *Baptiſt* was a Prophet, and more than a Prophet. A Prophet, becauſe he did point him out with the finger that was all the Prophets ayme: *Behold the Lambe of God.* More than a Prophet, becauſe he baptiſed *Dominum Prophetarum,* the Lord of the Prophets, *Ier.* 4. Thoſe that expound the Prophets: an Evangelicall Preacher is called a Prophet. 1 *Cor.* Chapter 14. Verſe 1. *Deſire ſpirituall gifts, but rather that yee may prophecie.* Chap. 13.9. *We know in part, and we prophecie in part.* He that interprets the Prophets, is called a Prophet, *Aquin.* But here the Apoſtle intends principally that ſort, which foretold future things. Some of their words were more darke, ſome more plaine. *Daniel* and *Iohn* wrote darkely: the reaſon is given, becauſe they wrote in times of perſecution. So that if they had done otherwiſe, themſelves and their bookes had beene burned. The events were the cleareſt expoſitions of them. It is the propertie of a Prophecie, *Compleri priuſquam intelligi,* to bee fulfilled before it bee underſtood, *Auguſtine*.

A Prophet is called of the Hebrewes, *Naba, vates* : and *Roeh, videns*, a ſeer. Of the Grecians, προφῆτης: ſuch as did foreſee and foretell the purpoſes of God. Of the Latines, *Vates*, that is *Fates* : for *Vaticinatio*, is *Faticinatio, Fatum canere*, to *prædicate* an inevitable event. The words they ſpake, come to them *Ex divino afflatu*, by a divine inſtinct. *Numb*.24.13. *I cannot goe beyond the commandement of the Lord: but what he ſaith, that will I ſpeake*. So ſoone as ever the Lord had appeared to *Samuel*, preſently the people tooke notice of him for a Prophet. 1 *Sam*.3.20. *All Iſrael knew that Samuel was eſtabliſhed to be a Prophet of the Lord*. They cannot know Gods will in future things, but by his relation or revelation. *Pſal*.139.6. *Such knowledge is too wonderfull for me : it is high, I cannot attaine unto it*. A viſion of their owne heads, a fiction of their owne braines, were accurſed. He that coines money out of baſe mettall, though he ſtampe upon it the image of the Prince, is a traitor. So is he, that to his owne invention ſhall put a *Dicit Dominus*, the Lord ſpake it. The prediction that comes not by divine inſtruction, is but a deluſion: for none can *pranoſcere*, foreknow; but he that did *proponere*, forepurpoſe.

Devills and men may gueſſe by obſervation, and collection of cauſes probable to beget ſuch events : onely God knowes, *Eſa*.45.11. *Aske of me things to come*. If men could tell as much, *aquiparent Iovi*, they would be even with God. How wiſe were God, if he ſhould write the ſecrets of his will on the top of his gate, the doores of heaven! yet your Aſtrologer preſumes, *Ex ſtellis, tanquam tot ſtillis & literis: ex ſyderibus tanquam tot ſyllabis : ex conſtellationibus, tanquam tot verborum conjunctionibus* : to know all things by the heavens: as if the ſtarres were ſo many letters, the planets ſyllables, and the conſtellations expreſſe ſentences. So they make the whole heaven a *Syntaxis* or diſcourſe of Gods purpoſes. Will any King ingroſſe the ſecrets of his Counſell on the doore of his Palace? That late character which was ſet on the brow of heaven, did certainely meane the world ſome newes. But who could undertake to tranſlate the letters of it, or expound the meaning? To breake into Gods Counſell chamber, will be dangerous treaſon : only the hand that wrote it, can interpret it. If men could by their owne wiſedome prophecie; they were not only *Sapientiores filiis lucis*. *Luk*.16.8. *Wiſer than the children of light*: but as wiſe as *Ipſa lux*, even ſelfe. The very divells that hover in the aire, (*uti Adam prope ſuum Eden*, like *Adam* who being caſt out of *Eden*, dwelt ſo neere it as he could) and by reaſon of their vicinitie to the ſtarres, can read them better than mortall men, ſundred from us ſo farre as earth: yet are they all dunces in reſpect of Prophecie. They can tell you what may happen, never what will happen. Therefore they delivered their oracles in a doubtful and baſtard language : that if the event did not anſwer the prediction, they might then expound the prediction according to the event. Onely God can make Prophets, and put into their mouthes the foretelling of future things. *Ezek*. *Sonne of man, I have made thee a watch man over the houſe of Iſrael: therefore heare the word at my mouth, and give them warning from me*. It is God that ſpeakes *in ore Prophetarum, by the mouth of his holy Prophets, which have beene ever ſince the world began*. He ſpeakes by the Prophets for the good of our ſoules, let us heare his Prophets for the honour of his holy name.

A more ſure word of Prophecie.] Βεϐαιότερον τον προφητικον λογον. Why, was not the Apoſtolicall Teſtimonie ſure enough? could there be more than ocular and auricular witneſſe? The Prophets foretold what they never ſaw, the Apoſtles ſaw what they told. Beſides, did not one and the ſame God ſpeake by them both? *Hebr*.1.1. conferred with, *Matth*.10.20. plainely demonſtrates : that the ſame God who *ſpake unto the Fathers by the Prophets*; ſpakes alſo by the Apoſtles, *For it is not yee that ſpeake, but the ſpirit of your Father which ſpeaketh in you*. *How then can this be Certior Sermo, a more ſure word*. Seeing the Prophets be a darke lanthorne, which himſelfe here confeſſeth hard to be underſtood. This point hath troubled many expoſitors: it was ſome trouble to me to find it, let it be no trouble to you to read it.

1 Some anſwer, that here a comparative is put for a poſitive; ***More ſure***, for ***Sure:*** or for a ſuperlative: βεβαιότερον, for βεβαιότατον; ***more ſure***, for ***Sureſt***. A place is inſtanced, *Act.* 25.10. ***Paul*** cleared himſelfe to ***Feſtus***; To the Iewes I have done no wrong, ***as thou very well knoweſt***. The word is not καλῶς, but κάλλιον; not ***Well***, but ***Better***: the comparative for the poſitive; as ***Thou better knoweſt***. This ſame ***Enallage graduum*** is not rare among the Greekes and Latines. The French write ***Treſnoble*** for Noble: we ***Moſt Honourable***, for Honourable: and ſome, To my ***Worthyer*** friend, for Worthy. But this anſwer ſatisfies not: for firſt I doe not ſee but that ſpeech of ***Paul*** might very well be tranſlated, as ***Thou better knoweſt***. For ***Feſtus*** being a Roman Iudge did ***better*** know, that ***Paul*** had not done nothing againſt the Roman Lawes, than could the Iewes. But it is objected, that ***Paul*** appeales to ***Feſtus*** his knowledge, that ***to the Iewes he had done no wrong***. True, and why might not the Iudge ***better*** diſcerne of the cauſe than the Plaintife? Every man is well affected to his owne cauſe, and the Iewes were blinded with malice, charging ***Paul*** with many things, but proving nothing. ***Feſtus*** therefore ſeeing their malice, and ***Pauls*** innocency; did ***better*** know that he had done them no wrong, than themſelves. Beſides the Context manifeſtly intends a compariſon; it muſt be admitted ***Certior ſermo***, to be a ***more ſure word***.

2 ***Beda***, with ſome other, anſwer; that this may be a ***Surer word***, not ſimply and abſolutely; but in reſpect of the Gentiles: who might haply calumniate the viſion of the Apoſtles, but durſt not the oracles of the Prophets. As if ***Peter*** ſhould ſay; You may perhaps doubt that perticular ſight we had in ſecret, but none wil contradict the Prophecies manifeſted in publike. Infidels being ſo wel acquainted with Necromancie, might aſcribe this voice to magick. As ***Pſaphon*** was accepted of the ***Lybians*** for a great God, becauſe certaine birds had beene firſt taught to ſing this leſſon, and afterwards being let looſe into the aire, did ſing it; ***Magnus deus Pſaphon***. Or as ***Mahomet*** got the reputation of a great ſaving prophet, by a Pigeon trained to come to his eare, and there picke out corne, which his credulous followers beleeved to be the conference of the Holy Ghoſt: and by a Bull taught and tamed to carry the ***Alchoran*** on his hornes. To prevent any ſuch ſuſpition here, the Prophets are brought in, who did fore-tell all theſe things long before Chriſt came himſelfe. ***Nunquid Magus Chriſtus antequam natus?*** Could Chriſt be a Magician before he was borne? Thus there was a Celeſtiall Word, whereby beleevers are confirmed: and a Propheticall Word whereby unbeleevers are convinced. But this anſwer falls alſo ſhort of ſatisfaction: for Saint ***Peter*** wrote not to Infidels, but to Beleevers; ſuch as had alreadie embraced the truth of the Goſpell.

3 There is another Solution. ***Aquin. Lyran. Hugo, Catharinus, Calv.*** The Apoſtle ſpeakes this in reſpect of the Iews unto whom he wrote. Here the truth of the Goſpel is proved by a double teſtimony: ***Patris Elogio, Prophetarum vaticinio***; by the aſſertion of God, and by the prediction of the Prophets. Now this were an abſurd thing to imagine, that the Propheticall witneſſe ſhould be ***Surer*** than the Divine and Paternal. Firſt, becauſe their Word did meerely depend upon the authority of the ſame God. Secondly, becauſe Chriſts comming had performed what they promiſed. Now if either of the two can challenge the greater firmeneſſe, it is the latter: for let a promiſe be never ſo ſure, yet the performance is ſurer. ***Cedant dicta factis***; It could not be more ſure in their Prophecie that Chriſt ſhould come, than in the Apoſtles ſight that he was come. ***Coram quem quæritis adſum***; ***He came unto his owne***, he dwelt among us; there could be nothing ſurer; than he only promiſed, now he hath paid the debt. Well yet, albeit Gods Teſtimony were moſt ſure with the Apoſtles, yet the Prophets ***Word*** was ***more ſure*** with the Iewes. They knew them to be the lawfull Miniſters of God, they were brought up in their Schooles; of their words there was no ſuſpition. ***His avi, atavi confiderunt. & vetuſtas ipſa aliquid reverentiæ ſecum trahit***; Antiquity it ſelfe chalengeth reverence. God here ſaid, ***This is my beloved Sonne:*** This they had read before in the Prophets, ***Pſalm*** 2. 7. ***I will declare the decree: the*** LORD ***hath ſaid unto me, Thou art my Sonne, this day have I begotten thee***, Thus was it a ***Surer Word***,

not in it owne nature, nor to the Apoſtles, but to the Iewes. To this conſents *Auguſtine*; *Certiorem dici, non meliorem, non veriorem*; It is not ſaid to be Better, nor Truer, but only *Surer*. This teſtimony was as good as that, as true, as uſefull: but in this reſpect, that is *ſurer*, becauſe it makes more ſtrongly to confirme ſuch hearers. If you will not beleeve me, have recourſe to your Prophets, *Ioh.* 5. 39. *Search the Scriptures*, they all teſtifie of IESUS CHRIST.

4 Some by this *Word of Prophecie* would underſtand onely the preaching and writing of the Goſpell: and extend it all no further than Evangelicall prophecie. But the Context will not beare ſuch an expoſition, for the Apoſtle ſpeakes of forewritten Prophecies, *Verſ.* 20. *Prophecie of the Scripture*.

5 Some would have this *Word of propheey*, to be the very teſtimony of the Father concerning his Son. But there is no ſuch trajection of phraſes in the Scripture. We finde Chriſt to be called the Prophet of God, not God to be the Prophet of Chriſt.

6 Some reade it thus, *More ſure than the Prophets*; in the Genitive caſe plurall: but no Copie ſo hath it.

7 *Bradſord* reſolved it thus, in his anſwer to this, among other queſtions put to him by the Papiſts. That the Apoſtles in this did humble themſelves; as if men not giving credit to their private teſtimony, would yet with all reverence receive the Prophets. But if they ſhould thus diſable themſelves, who would beleeve them? whereas, they were to write *Iure Apoſtolico*.

8 Laſtly, the anſwer that ſeems to me moſt probable and profitable; and wherein I have few or none before me, doubtleſſe many will follow me; is this. The foundation is ever more ſurer than the building: that being ſound, though the edifice it ſelfe ſhould fall, will firmely ſtand. Now the new Teſtament was not yet written; I meane the Goſpell of the foure Evangeliſts: nor was it collected into a volume till eight and twenty yeares after. But the Prophets were extant, and their writings miraculouſly preſerved: theſe the Iewes readily had, and might peruſe at their pleaſure. Therefore the meere and naked report of Chriſts glory on the Mountaine, was not ſo ſure as the Prophecie inſpired by God, and ingraven in the tables of their hearts. And this authenticall proofe was the ſureſt, *untill the day* did fully *dawne*, and the divine hand had made the Goſpell knowen and viſible. Thus were the things related never ſo true in themſelves, the queſtion here is not concerning the Trueneſſe, but the Sureneſſe: and certainly thus farre, the Scriptures of the Prophets were ſurer to the Iewes, than the unwritten doctrines of the Apoſtles, or the naked delivery of their particular viſions.

Now whatſoever may be ſaid for exception. That the Prophets had only involved promiſes, not underſtood till they were fulfilled. In a promiſe there are many doubts: mens minds may change, occaſions divert, their power be defective: but in a performance there is nothing wanting: now the Goſpell was eſtabliſhed by the miniſtry of the Senſes. It is true that in the Scripture, there is no difference concerning the truth and certainty of all places and parts of it: but there may be ſome difference in the materiall and formal parts: for things may be more plainely, more comfortably ſet down in one place than in another. Therfore *Auguſtine* gives this praiſe to the Goſpell, in alluſion to that miracle of turning the water into wine, *Ioh.* 2. That Chriſt did turne the Propheticall *water*, into Evangelicall *wine*. There have beene ſome, that through diſability to cleare this doubt in my Text, have thruſt the whole Epiſtle out of the Canon; and it was foure hundred yeares almoſt, before it was received, as *Euſebius* teſtifies. This was like *Alexander*, when he could not undoe the Gordian knot, to cut it. That was to make quicke, but ſacrilegious diſpatch. There is no ſuch need; to put out the light, becauſe we are blinde and cannot ſee it.

But to conclude plainly; Chriſt had not yet gotten ſo much credite with the Iewes, as had their Prophets: for their common opinion was, that all *Ieſus* did was by Magicke. This they expreſly objected, when he had caſt out a devill, *Mat.* 12. 24. *This fellow doth caſt out devils, but by Beelzebub the prince of the devils*. And when the voice of ſuch a glorious teſtimony came from heaven; [h] *The people that ſtood by, and heard it, ſaid, that it thundered.* They would not beleeve it to be the voice of the Father. Doe you ſpeake of a *voice from heaven?* Who heard it? Doe you tell us of his riſing from the dead? who ſaw him? Therefore the Apoſtle refers them to the Prophets, thoſe Ancients: whoſe Word was (as it were) the foundation of the Goſpell, *Epheſ.* 2.20. *We are built upon the foundation of the Prophets*, as well as of the *Apoſtles*: the ſame *Ieſus* Chriſt, the Center of them both, *being the chieſe corner-ſtone*. Now the foundation is ſurer than the houſe: antiquity, the foundation, is *more ſurely* received. Thus the Scriptures of the Prophets ſtop the mouth of the Iewes, who referred all the actions of Chriſt to a bad ſpirit. We call that *moſt ſure*, that can give beſt ſatisfaction to the ſcholler: we are late reporters, but the Prophets are ancient. Therefore their Word is *certius judicio veſtro*, ſurer in your judgement, though not in it ſelfe. *Aug.* Chriſt is an infinite maſſe of gold, but they were ſo tired with expectation, that when it came, they were not able to finger the money; therefore he refers them to the Prophets; that comparing both theſe together, they might be more aſſured.

To conclude. All this doth ſerve to manifeſt that uſuall government, whereby God will guide his Church: this is not by viſions, but by the *Word*. He hath appointed us to be ſons and daughters of Faith, not of Senſe. He that will not beleeve without a miracle, is himſelfe a miracle: yea, and it will be a miracle, if ever he be ſaved. When that Rich-man in hell requeſted a Signe for his brethren, he was anſwered; *If they heare not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the dead.* Thus the Prophets had the *more Sure Word*, untill the Goſpell was written. But now it being written, let us aske for no ſhadowes, that have the Subſtance: demand we no ſignes, that have *Ieſus* Chriſt.

A more ſure Word of Prophecie.] this may ſeeme to aſcribe ſome more credite to the Prophets, than to the Goſpell? No, they were all written by divers men, in divers ages, at divers places, on divers occaſions: yet *eadem veritas, eadem authoritas*; they all have the ſame truth, the ſame authority. Though the Iewes acknowledge the old Teſtament, abhor the new: though Turks diſclaime both, Atheiſts deſpiſe both, ſinners neglect both: yet as the Diſciples had but one Maſter, and were all brothers: ſo the bookes have but one Father, and they are all ſiſters. One Lord is originall and Subject of them, one Spirit indited them, one bloud of the Lambe ſealed them, one truth is maintained in them, one Spouſe of Chriſt hath with an unpartiall reſpect equally received them, and miraculouſly preſerved them: and rather than any rent or maime ſhould be made in their ſacred body, ſhe hath ſent her members diſmembred, and bereft of their deareſt bloud, into heaven. Theſe are the Gages of our Saviours love, Gods royall Covenants, the oracles of his Sanctuary, the key of his revealed Councels, milk from his ſacred breſt, the light of our eies, the joy of our harts, the pillars of our faith, the anchor of our hope, the evidences and deeds of our eternall bleſſedneſſe. It is true that one Star differs from another in glory, and the rule of the day is given to the Sun, of the night to the Moone. The Captaines of the ſons of *God* may heare an unequall report, 1 *Chro.* 12.14. *The leaſt could reſiſt an hundred; the greateſt, a thouſand.* And no wrong was done in that Antheme, 1 *Sam.* 18.7. *Saul hath ſlaine his thouſand, and David his ten thouſand.* One *Plato* may be more of value, than a thouſand vulgar men: and our Saviour prefers the old wine to the new, *Luke* 5.39. *The old is better.* But the whole Scripture, as it came by the inſpiration of one Author, ſo it preſerves the equality of one honour. *Moſes* is no better than *Samuel*, *Samuel* than *David*, *David* than *Salomon*, the father than the ſon: *David* a King, than *Amos* an heard-man, *Peter* firſt choſen, than *Paul* borne out of due time. Some portion of it ſometimes, lend more uſefull application to our ſoules: but all of it is like Manna, which relliſheth to every faithfull conſcience, as his heart deſireth. Oile is beſt at the bottom, wine at the midſt, milke at the top; but the Fountaine-water is all alike. This is the Spring-water of life; cleere, cooling, healthfull, helpfull in every part. One part is not ſurer than another, but all is ſo ſure, that it is ſealed by him that is *Yea* and *Amen : Theſe words are true and faithfull.* They are *Sure* in Gods promiſe, *Sure* in Chriſt performance, may they be *Sure* in our beleeving hearts for ever!

We have a more ſure Word.] I come to the third Circumſtance, the Perſons to whom theſe Prophecies were committed: the Apoſtle joyning himſelfe with the Iews; *We have.* The Iewes might well attend to the word of Prophecie, for they *Had* it. They had many privileges, but this was the chiefeſt, *Rom.* 3.2. *What advantage hath the Iew? or what profit is there of Circumciſion? Much every way: but chiefly, becauſe unto them were committed the oracles of God* They had the Patriarkes, the Sacraments, the Sacrifices, the Promiſe of the Meſſias; but *Chiefly* the oracles, as comprehending all the reſt, *Act.* 7.38. *Moſes received the lively oracles, to give unto us,* He received *oracula viva,* the lively oracles: to what purpoſe? *To give unto us; we have* them. They were not *Alienæ rei depoſita,* but their owne proper treaſure. And indeed they were faithfull keepers of them, preſerving them from falſity and corruption: and to this day *ſervant, etſi non obſervant;* they keepe them in cuſtodie, though they keep them not in obedience. Therfore in our Saviours dayes, when many corruptions both of life and doctrine were objected againſt them; yet they were not charged to be falſifiers of the Scripture. Therefore well might the Apoſtle ſay, *We have* them: for *to them pertaine the Covenants, Ro.* 9.4. To them it was credited, to them it pertained, they had it, they

Eſay 2.3.

kept it, and from them we receive it. *Lex è Sion: Out of Sion ſhall goe forth the Law, and*

Iohn 4.22.

the Word of the Lord from Ieruſalem. So Chriſt himſelfe teſtified; *Salvation is of the Iews.* This was *Pauls* Farewel to them, able to have melted their hearts, who had been

Act. 13.46.

keepers of that ſacred Word of ſo many hundred yeares. It was neceſſary that the Word of God ſhould firſt be ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life: *Loe we turne to the Gentiles.*

Thus they *had,* but now they have loſt; not the Letter, but the Spirit and life of this propheticall Word. *Deus miſit, Iudæus amiſit;* God gave it, and they loſt it. And as it is fit, he that condemnes the Sun, ſhould not have a Star to light him: ſo they that refuſed *Solem juſtitiæ,* that Sun of righteouſneſſe; ſhould not retaine *Lumen Prophetiæ,* the light of Prophecie. *Eſau* hath ſold his Birth-right to *Iacob:* the Iewes are to us Chriſtians; *Imprecatores in cordibus, ſuffragatores in codicibus:* Enemies in their hearts, but friends in their books. They have only the word propheſying, we have the word propheſied: they the Propheticall ſhadow, we the Evangelicall truth, *Ieſus* Chriſt. This Word is now devolved to us, *we have it, Rom.* 15.4. *Whatſoever things were written afore-time, were written for our learning; that we through patience and comfort of the Scriptures might have hope.* The letter for our eyes, the hiſtory for our tongues, the myſtery for our heads, the comfort of all for our hearts. God grant we never inherit the ſinnes of the Iewes, with the Scriptures of the Iewes. Like *Gehezi,* that could not take *Naamans* money, but muſt alſo take his Leproſie. Or *Nadab,* that ſucceeded *Ieroboam,* both in his Crowne, and in his ſin. Or as Satan offred Chriſt, Glory, but Idolatry withall. No, the Lord that hath given us their light, keep us for ever from their darknes! We will be content with *Eſaus* Birth-right and his Bleſſing, we wil none of his *Profaneneſſe.* While theſe Oracles were with them, they were like jewels in an infected houſe, or the precious ſtone in the Toads forehead, we might ſay of them, as it was proverb'd of *Galba's* wit; *Ingenium Galbæ malè habitat;* the Romans lov'd his policy, but not his company. The Prophets foretold things they could not ſee, the Iews beheld things they would not ſee. Our Saviour made diſtinction between the Phari-

Matth. 23.3.

ſies doctrines and doings: *whatſoever they bid you obſerve, that obſerve and do: but do ye not after their works.* So we ſay to them ſtill; Give us your doctrines, we will none of your deeds: you rejected that *Ieſus Chriſt,* whom your prophecies teach us to embrace. When a deboiſh'd Limner had drawne an exquiſite Piece, many deſired the picture, but all diſdained the Painter. *Pulchrum hominem pinxiſti Pictor fœdus;* The Iewes had *verbum propheticum,* the *word of prophecie:* not *fidem propheticam,* the faith of prophecy. They were the moſt miſerable men, for whoſe ſake there was ſo much coſt and pains to make them happy. God in his good time turne their hearts: that *Sanguis effuſionis,* which was to them *Sanguis Confuſionis*; The bloud of Chriſt which they ſhed, may be to their ſeed *Sanguis Perfuſionis,* the bloud of redemption. That they may be ſaved by him, whom their Fathers condemned; *Ieſus* Chriſt.

And for us, let us remember Saint *Pauls* caution, *Rom.* 11.20, *Becauſe of unbeleefe they were broken off, by faith thou ſtandeſt: Be not high minded, but feare.* We have the ſame meanes to be ſaved, yet we ſee it is no impoſſible thing to goe to hell. *Micah* thought himſelfe ſo ſure, when he had got a *Levite to his Prieſt*, that God muſt needs bleſſe him, *Iudg.* 17.13. So we think it enough to have the Bible in our houſe: yet we may come to complaine, as *Micah* to the Danites; *Ye have taken away all that I have.* Or as Chriſt threatned the Iewes; *The kingdome of heaven ſhall be taken from you*, and given to nations that will bring forth anſwerable fruits. Or you ſhall call the fruit of your ſin, as *Phineas* wife called the fruit of her wombe; *Ichabod, becauſe the glory is departed from you*, 1 *Sam.* 4.22. If the naked habite of the truth in our underſtanding, or approbation; *vel ſenſu, vel aſſenſu*; could ſave men; who would goe to hell? We ſee it, we know it, we confeſſe it, we profeſſe it, we do it not. Thoſe are wretched and perverſe men, and ſhew that the Sacramentall water was ſpilt on their faces; that curſe the Scriptures, and bleſſe their ſins. That had rather (*Execrare legem, quàm emendare vitam*; and *Odiſſe præcepta, potius quàm vitia*;) caſt the law behind their backs, then not foſter their luſts in their boſomes. I hope there are few ſo bad; but, O that men were ſo good, as truely to expound the Prophets by their lives. A Chriſtians good converſation, is the Scriptures beſt Comment and expoſition. We do expound them in our words, doe you expound them in your works. Be you a counterpaine to that bleſſed originall: O that their lines, and our lives, did conſort and match together. God hath given the Word of life to us, O let him find the life of the Word in us.

But alas! this is our fault: we have the Scripture in our houſes, we have it in our Churches, we have it in our hands, we have it not in our hearts. What ſhall we anſwer to the Lord for all his meanes to make us good? Our God is good, our time is good, our health is good, our peace is good, our truth is good, our preaching good, all good; we are not good. We have this *Word*, we have it to ſhew: ſo that evill ſervant had his *talent*, and he could ſhew his talent. We call it our Evidence of Gods favour toward us: and we dare ſay, *By this we know that thou favoureſt us*, *Pſal.* 41.11. It is an evidence that God doth love us, let it not be an evidence whereby he ſhall judge us. All is made *ours*, ſaith *Paul*: The Prophets ours, the Evangeliſts ours, the Apoſtles ours, the Fathers ours, the Promiſes ours, the Sacraments ours, things preſent ours, things to come ours: O let us be Chriſts, for Chriſt is Gods. They were written for our learning, they are preached for our living: let us beleeve them with reſolution, and obey them to our ſalvation, through *Ieſus* Chriſt. *Amen.*

Whereunto ye do well that ye take heed.] I come to the Second Generall, which we called the Reference. Seeing this Word of Prophecie is ſo *Sure* and authenticall, that no exception can be taken to the truth of it; I refer you to it. Trie and peruſe it: you ſhall finde it ſpeaking the ſame, that you have heard from us. There is no diſparity in their Prediction, and our Predication: in their *Sic erit*, So it ſhall be; and our *Sic eſt*, So it is. The Apoſtles argument is ſtrongly perſwaſive: all men will give affiance to a *Sure* thing; but the Word of Prophecie is ſure: therefore let us adhere to it. What he propounds, is by demonſtration: what he aſſumes, is by conceſſion: what he concludes is by juſt illation. *Attendite certo*, *Give heed* to a thing that is *Sure*. There is no worldly thing ſure, yet *Attendimus his*, wee give heed to ſuch things.

Not riches: God ſo *hedged Iob in on every ſide*, and made ſuch a fenſe about him, that the Devill himſelfe knew not where to breake in upon him, *Iob* 1.10. Yet the Lord againe took downe the pale, and *Iob* became poore to a proverb. Yet to wealth we take heed; our eies are ſtil open to watch it, our hands open to catch it; and when we have it, we houſe it: with as great affection, as the Spouſe did her Beloved, *Cant.* 3.4. *I held him, and would not let him go, untill I had brought him unto my mothers houſe, and* *into the chamber of her that conceived me.* Men hold it, and will not let it goe, but rather bury it in the earth, *Domo matris ſuæ*, that *houſe of their mother*. The covetous, as if they would revenge *Corahs* death, ſeeke to ſwallow up the earth, that ſwallowed up him. But alas, they take need to a thing moſt *unſure. Antequam cupidus aliquid lucriſecerit, ſeipſum perdidit, Aug.* Before the covetous man can gaine any thing, hee loſeth himſelfe. Therefore *Paul* charged *Timothie*, to charge us. 1 *Tim.* 6.17. *That we put not our truſt in uncertaine or unſure riches.* If we doe, we are *ſure* to bee deceived.

Pleaſure is not *ſure*; alas nothing is more unſure. Not only in reſpect of continuation, but even of preſent fruition. It is a queſtion whether the carnall man doth truely joy, when he ſmiles: or whether a merry heart hee declared by a jeſting language. For there is a joy like Romney marſh: in ſummer of proſperity bad, in winter of affliction mad, never good. *Prov.* 14. Verſe 13. *Even in laughter the heart is ſorrowfull: and the end of that mirth is heavineſſe*: gone, ere you can ſay, It is here.

Honour is not *ſure*, it comes with a breath, and goes with a breath, and goes with a breath: as a boy that can blow up a bubble unto aire, and preſently blow it into aire. *Ceſar* goes an Emperor to the Senate, is brought a corpſe home. Pompey was great, yet he was begg'd. Opiniative honours are like curious peales on the bells, rung with changes: there may be ſweet muſicke in the change, but they are preſently out of it. The divell taking CHRIST up into a high mountaine. *Luk.* 4.5. *Shewed him all the kingdomes of the world in a moment of time.* In a moment? How all the kingdomes of the earth ſhould be ſhewen in a moment, is a queſtion and wonder; though one ſtood in the body of the Sunne. Therefore this muſt be done by repreſentation; which is indeed more capable of admiration, than of demonſtration. But why in a moment? to teach us that all the glory of this world is but for a moment. In a moment of time there is neither *Prius* nor *Poſterius*: and this is the terme of all worldly glory. *Dum exaltarentur, dejeciſti eos*, ſaith the Pſalme. In the midſt of their lifting up, thou didſt caſt them downe: not afterward, but even then: *in articulo exaltationis Oſtenduntur iſtæ res, non poſſidentur: & dum placeant, tranſeunt, Sen.* Theſe things are only ſhewed, not poſſeſſed; and while they pleaſe us they paſſe away from us.

Not friends, alas even they are *unſure*: our Saviour found his *Hoſanna* turned to a *Crucifie him.* Doth any aske him, how he came by his wounds? *Zach.* 13.6. he anſwers, *Thus was I wounded in the houſe of my friends, Pſal.* 41. 9. *Homo pacis meæ; Yea my owne familiar friend, in whom I truſted*, conſpired againſt me. Thus were *Paul* and *Barnabas* ſerved, *Act.* 14. The ſame people become ready to kill them, that were a little before ready to kill ſacrifice to them. There are ſtill innumerable ſuch *Lyſtrians*, that are alwayes in extremes; either they will defie, or deifie. *Math.* 10. 36. *A mans enemies ſhall be they of his owne houſhold.* Whom to day thou leftſt *Fidum*, a Counſeller; to morrow thou ſhalt find *Perfidum*, a Traitor. Be not too bold in truſting thy ſecrets to another: he that now loves thee deareiy, may come to hate thee deadly.

Not life; alas nothing is more uncertaine. *Belſhazzar* is ſitting at a feaſt, on a ſuddaine comes death like a voider to take him away. Hereupon, his face ſo coloured with the wine, begins to looke pale and gaſtly with feare. His hands, that lifted up the maſſy goblets in defiance of their owner, tremble like a leafe in a ſtorme. His knees, that never ſtooped to his Creator, are looſned with a ſuddaine palſey of terror. All, becauſe death hath written him a challenge on the wall, and he dares not anſwer it. As *Noahs* Dove went out of the Arke, and came into the Arke, went out againe, and came in againe; at laſt went out, and came in no more. So it is with our breath; it goes out, and comes in, comes in and goes out, at laſt goes out and comes in no more.

There is no *Sureneſſe* in all theſe things, yet is our affection too ſtrongly ſet upon on them, *Ion.* 2.8. They are all *lying vanities.* If they promiſe you any certaintie, they *lye* unto you. All is unſure, only the *word* of God is *ſure.* The heaveus are a laſting piece, and the *earth abideth for ever, Eccl.* 1.4. Yet they are all unſure in reſpect of the Lords word. We may ſay of all that wrote his will, as of *Samuel; None of their words ever fell to the ground.* 1 *Sam.* 3.19. Riches are inconſtant, friends inconſtant, pleaſures, honours, life, the whole world inconſtant: onely *Ego Iehovah non mutor. Mal.* 3. 6. *I the Lord change not, Pſal.* 19. The commandement of the Lord is *pure,* inlightening the eyes. The teſtimonies of the Lord is *ſure,* making wiſe the ſimple his word is both *pure,* and *ſure,* and ſo ſhall be for ever.

Whereunto yee doe well that yee take heed.] In this branch there are two things conſiderable.

The { Attention, προσέχοντες, *Yee take heed,* intend, obſerve.
{ Commendation, καλῶς ποιεῖτε, *Yee doe well* in this attention.

Yee take heed.] It is a ſpeciall meanes to ſettle our faith, by conferring the Prophets with the Evangeliſts. *Take heed to the word of Prophecie.* This is a ſure and convertible rule: nothing was done by CHRIST, which was not foretold by the Prophets: nothing was foretold by the Prophets, which was done by Chriſt. It would take up a life to obſerve all the analogies, and exact cadences of the events to the predictions: and to compare the Prophecie with the Hiſtorie. The Summe whereof is, *Vt impleretur, That it might bee fulfilled.* This is the muſicke of that ſweet harmonie, the Terme wherein they meet. *Matth.* 21.4. *All this was done, that it might be fulfilled which was ſpoken by the Prophet.* One ſaid, that *Plato* was nothing elſe but *Moſes* tranſlated out of Hebrew into Greek: and *Virgil* nothing but *Homer* verſed out of Greeke into Latine: ſo the new Teſtament is but an expoſition of the old. Divines make the ſame difference betweene the Law and the Goſpell, that Philoſophers did betweene Logicke and Rhetoricke: the Law like the Fiſt ſhut, the Goſpell like the hand open. *Evangelium revelata lex, Lex occultum Evangelium. Invetere novum latet, in novo vetus patet.* The Law is a concealed Goſpell, the Goſpell a revealed Law. The new Teſtament lies hidden in the old: the old Teſtament lies open in the new. They goe arme in arme, like inſeparable friends; the two daughters of the great king: with their faces, like the Cherubins, one toward another, and both toward the mercie-ſeat. Though the Iewes deny the Scriptures of the Chriſtians, yet the Chriſtians will hold the Scriptures of the Iewes to the death.

Aug.

Now that we may know how to take heed to the Prophets, we will conſider this Reference in ſome particular inſtanees, *Prophet.* That CHRIST ſhould come in the fleſh. *Gen.* 3.15. completion, *Gal.* 4.4. *God ſent his Sonne made of a woman:* and *Ioh.* 1.14. *The word was made fleſh, Prophet.* That he ſhould be borne of a Virgin. *Eſa.* 7.14. *Compl. Luk.* 1.27. *A Virgin eſpouſed to a man.* That *Rod of Aaron,* which without the common generation of Plants, *Frondujt ac floruit;* flouriſhed and fructified. *Prophet.* That he ſhould be God and man expreſſed in his name, *Immanuel, Eſa.* 7.14. *Compl. Rom.* 9.5. That perſon came in the *Fleſh, who is over all, God bleſſed for ever.* The Prophet deſcribes the time of his comming, *Gen.* 49.10. Vpon the departure of the *Scepter from Iuda.* The *Completion* anſwers, *Luk.* 2.1. *Auguſtus Ceſar* had ſet *Herode* an Alien upon the Throne of *David. Prophet* points to the place of his birth. *Mic.* 5.2. *Thou Bethlem in the land of Iuda.* The Goſpell verifies it. *Matth.* 2.1. IESUS *was borne in Bethlem,* and without all evaſion, that ſame *Bethlem of Iuda.* The Prophets foretold his miracles and wonders. *Eſa* 35. 5. *The eyes of the blind ſhall be opened, the deafe ſhall be made to heare the lame, man ſhall leape as an Hart, and the tongue of the dumbe ſhall ſing.* This was fulfilled, *Matth.* 11. 5. in the preſence of *Iohns* Diſciples, that they might know him the very CHRIST. His Precurſor was ſpecified in the Prophet, *Eſa.* 40.3. *The voice of him that cryeth in the wilderneſſe.* It is fulfilled, *Matth.* 3.3. He muſt be apprehended; it was *Prophecied* by *Ieremie; The Lords annointed was taken in their nets.* But how? hee muſt bee *ſold* : for what ? *Thirtie pieces of ſilver* : what muſt thoſe doe ? *Buy a potters field*, *Zach.* 11.12. By whom muſt he be taken ? by that child of perdition: what was he ? *His familiar friend, whom he truſted*, his ſteward, his Almoner ? it was prophecied, *Pſal.*41.9. What ſhall his Diſciples doe ? Runne away: ſo it was prophecied. *Zach.* 13.7. *I will ſmite the Shepheard, and the ſheepe ſhall be ſcattered.* What muſt now be done to him ? he muſt be ſcourged, ſpit upon : it was prophecied; *I hide not my face from ſhame and ſpitting* Thoſe filthy excrements of his enemies, fell not upon his face without a Prophecie. What then ? he muſt bee led to death: it was prophecied. *Dan.* 6.26. *The Meſsiah ſhall be cut off.* What death muſt he ſuffer ? *Crucifying*, prefigured by the lifting up of the braſen Serpent. Whither muſt he be lifted up ? to the Croſſe; hanging on a Tree, ſaith *Moſes*. How, he muſt be nailed to it : it was the Prophecie; *Foderunt manus*, *Pſal.*22.16. *They pierced my hands and my feete.* With what company? Two malefactors : it was the Prophecie. *Eſa* 53.12. *He was numbred with the tranſgreſſors.* What becomes of his Garments? the Prophet tells. *Pſalm.* 22.18. *They part my garments among them, and caſt lots at my veſture.* They cannot ſo much as throw the dice for his coate, but it is prophecied. There was not a bone broken of him : it was plainely preſignified in his Type, the *Paſcal Lambe*, *Exod.* 12.46. Not a bone broken ? what hinders? Loe there he hangs neglected, at their mercie : yet not all the raging Iewes, nor roaring divells, could breake one bone of him. What then followes ? he muſt be pierced in the ſide : the ſpeare could not doe this, but directed by a Prophecie. *Zach.* 12.10. *They ſhall looke upon me whom they have pierced.* His very words were not unforetold : the reſignation of his Spirit into the hands of his Father. *Pſal* 31.5. His prayer for pardon to them that killed him : that ſame, *Father, forgive them, for they know not what they doe*, *Luk.*23.14. It was prophecied by *Eſay*, *he prayed for the tranſgreſſours* There is one yet behind. *Iohn* 19. Verſe 28. *Sitio*, *I thirſt*. Thirſt ? this is ſtrange, that a dying man ſhould complaine of thirſt. Could hee endure thoſe tortures of body, horrors of ſoule, the curſe of our ſinnes, the unſupportable wrath of God; and yet ſhrinke at thirſt ? It was ſurely, not the neceſſitie of nature, but the neceſſitie of his Fathers decree, which drew from him that *Sitio*, *I thirſt*. He could have borne his draught unſatisfied, he could not beare his Scripture unfulfilled. They offered him drinke before, he refuſed it, now he calls for it, now he receives it. *Pſal* 69.21. *In my thirſt they gave me vineger to drink*: the very qualitie and kind of his drink is prophecied. His triduan ſepulture was prefigured in *Ionas*, *Matth.* 12.40. His glorious reſurrection, and conqueſt over death. *Pſal.*16.10. *Thou wilt not ſuffer thine holy one to ſee corruption.* So *Paul* derives it from *Hoſea*. Chap. 13.14. *Oh death I will be thy plague : Oh grave : I will be thy deſtruction.* His Aſcenſion was prophecied. *Pſal.* 68.18. *Thou haſt aſcended on high, thou haſt led captivitie captive.* The vocation of the Gentiles was prophecied. *Hoſ.*2.13. *I will ſay to them that were not my people Thou art my people.* His comming to Iudgement prophecied: his firſt comming was as a Lambe, without *crying*, or having his *voice heard in the ſtreets.* Ver.2. His ſecond comming as a Lion. Ver.13. *The Lord ſhall goe forth as a mighty man.* Thus in reading the Scriptures, let us ſtill have an eye to CHRIST. They are a *field*, and the *precious Iewel* hid in it, is *Ieſus Chriſt*.

Can there be now any *Iew*, that will move that queſtion. *Matth.*11.3. *Art thou he that ſhould come ? or doe we looke for another ?* Or that will keepe in the old tune of that tempting divell; *Si Filius Dei es*. *Matth.* 4.3. *If thou be the Son of God* : *If*. Certainely he hath upon him the brand of that old ſtife-neckedneſſe, that will not relent with the yoke of ſixeteene hundred yeeres conviction. Let them ſhew one Prophecie unfulfilled : one other in whom they can be fulfilled. It was the great queſtion of the world, who is that CHRIST ? It is the great queſtion of the Church, who is that Antichriſt ? In both theſe are the Iewes ignorant. Let them beware their doome. *Lu.*19.27. *Bring theſe my enemies that would not have me raigne over them, and ſlay them before me.* But I would to God there were no vipers of this monſtrous generation among us: no compounded gallimafrey of Religions; a Chriſtians face, Iewes heart, a worldlings foote, an Atheiſts hand. That confeſſe a God, and know him not: profeſſe a CHRIST, and beleeve him not. The worſt kind of fooles, *Pſa.*14.1. In this worſe than the devills: for they could ſay, *Act.*19.15. *Ieſus I know.* Oh God, that after ſo many miraculous confirmation, thouſands of Martyrdomes, glorious victories of truth, confeſſions of Angels, of men, of divels, univerſall conteſtation of all ages? that there ſhould be any ſparke of this damn'd Infidelitie left? whom have the Prophets foreſhewed? what have they foreſhewed, that he hath not fulfilled? who could foretell them but the Spirit of God? who could fulfill them but the Sonne of God? he hath propheſied, he hath accompliſhed; one true God in both. No other wiſedome could ſay, this ſhall bee done: no other power could make manifeſt, this is done. The Law was λόγος προφητικός, a word Propheſied: the Goſpell λόγος προφορικός, a word pronounced. CHRIST is the *Alpha* of the Prophets, the *Omega* of the Evangeliſts; *All in all.* Therefore *If any man love not the* LORD IESUS CHRIST, *let him bee Anathema Maranatha.* 1 *Cor.*16.22.

For our ſelves, let us be confirmed by this Reference, and perſwaded in conſcience, that the Scripture is the booke of God. If *Ptolome* was amazed at the ſeventie Interpreters; becauſe they being placed in ſundry roomes, never conferring, nor ſeeing one another; did yet upon the ſame Text write the ſame thing, not only for ſenſe of matter, but even for ſound of words; as *Auguſtine* reports. How ſhould we be moved with the Divine concordance between the Prophets and the Apoſtles who wrote in diverſe ages and places, yet ſo agreeing in one, that they ſeeme not diverſe penmen, but diverſe pens of one writer. The divell raged, the Phariſes ſtormed, *Herode* and *Pilate* vexed, *Caiaphas* propheſied; all intruded againſt the Lords anointed. Yet they all did againſt their wills; as no more than God determined, ſo no leſſe was than propheſied. For the determination, read, *Act.*4.28. *They did what thy counſell determinrd before to be done.* For the prediction, read, *Act.*13.27. *They not knowing the Prophets, fulfilled them in condemning him.* Even by this alſo we know him to be the right promiſed *Ieſus Chriſt.*

Yee doe well.] I proceed to their commendation; the Apoſtle praiſeth them. Goodneſſe deſerveth praiſe, and let it have the merite: let no man be afraid to bleſſe, where God hath bleſſed. If *Mary* be *bleſſed* of God, all generations ſhall call her bleſſed. 1 *Cor.*11.2. *Now I praiſe you brethren.* Our Saviour praiſeth *Iohn the Baptiſt. Matth.*11. *Among them that are borne of women, there hath not riſen a greater.* If *Alexander* ſo envied the happineſſe of *Achilles, qui virtutis præconem Homerum invenerit*; that found ſuch a trumpet of his honour, as *Homer:* what glory was it for *Iohn*, to be commended by CHRIST, who neither would flatter, nor could falter? Indeed adulation is dangerous; *Plus nocet lingua adulatoris, quàm gladius perſecutoris, Greg.* The word of a flatterer is worſe than the ſword of a perſecuter. A malicious enemie often doth us good, by telling our vices: but a fawning friend doth us hurt, in telling our vertues. This is *Simonia lingua,* verball Simonie: to commend what we have not, or to extol too much what we have. *Col.*4.6. *Let your ſpeech be alwayes with grace, ſeaſoned with ſalt.* There muſt be ſalt in our language, ſo well as honey, *Plaut.* The Paraſite hath bread in one hand, and a ſtone in the other: uſing a man, as the Iewes did CHRIST; carry him up to the top of a hill, and then ſtrive to throw him downe headlong, *Luk.*4.29. But withall, as even beaſts will draw better, or runne faſter by being encouraged: ſo juſt praiſes upon due deſerts, are ſpurres to vertue. When God had given ſuch an approvall of *Iob*, that he was a *perfect* and *upright* man, one that *feareth God*, and *eſcheweth evill:* who but a divell would picke quarrels againſt him? It is a breach of that Iuſtice, which is due from man to man, *Rom.*13.7. *Render to all their dues, honour to whom honour belongeth.* The whole time is not to be ſpent in reproofe of evill, there is ſome to commend what is done well. That you doe *attend* to Sermons, in this you doe well; I feare not to praiſe you. But then be ſure you are ſuch hearers! *Sophocles* ever made women good in his playes, *Euripides* ever made them bad. *Sophocles* being asked the reaſon of this diſparitie, anſwered I make them ſuch as they ſhould be, *Euripides* makes them ſuch as they are. When I tell you of attentive auditors, I ſpeake of ſuch as you ſhould be: when I mention negligent and forgetfull hearers, I ſpeake of ſuch as you are. Firſt come hither mended, then depart commended.

But what is the vertue here praiſed in them? *Attention to the Scripture.* This is *Speculum & regula vitæ, Luk.*10.25. When the Lawyer asked Christ, what he ſhould doe to inherite eternall life? he anſwered, *what is written in the Law? how readeſt thou?* This was *Abrahams* anſwer. *Luk.*16.29. *They have Moſes and the Prophets, let them heare them. Eſa.*8.20. *To the Law, to the Teſtimonie. De rebus fidei ſuadeamur ex literis fidei, Tertul* It is an old proverbe: the letters of Princes are to be read thrice: but the Epiſtles of the King of Kings would be read over ſeventie times. *Nocturna verſate manu, verſate diurna, Horat. Meditate in this Law day and night, Pſal.*1.2. And in this let us apply our ſelves more, *Ad ſenſum rei, quàm ad ſonum vocabuli*; to the ſenſe of the matter, than ſound of the letter. 2 *Cor.*3.6. *The letter killeth, the Spirit giveth life.* The letter not underſtood kills, but being underſtood helpes. One ſharpely reprehended an ignorant Prieſt: thou haſt taken heed, *Ne te ulla occidere poſſit litera, non ulla eſt litera nota tibi.* The nobles of *Berea* were praiſed for *ſearching the Scriptures daily, Act.*17.11. I would to God, this juſt praiſe would be inherited with the Goſpell: we have the ſame happineſſe to heare, but not to conſider.

Give me a man that *takes heed to the word.* They that ſettle themſelves to their cups, as if they meant ſo much love to the wine, that they are content to make themſelves ſicke with it: doe not take heed to the word. *Eph.* 5.18. *Bee not drunke with wine.* The fury of the Law, I doe not ſay the Lawyer, that ſittes in his ſtudy like a Foxe in his borow, glad to ſpie a gooſe that hath feathers on the backe; (ſuch a one as will bee content to part with a wing, ſo his adverſary may loſe a quill:) and will ſell truth and conſcience for a fee; takes not heed to the word; *buy the truth, and ſell it not.* The miſerable trader, that did ſhut up the feare of God, the ſame day he firſt opened his ſhop: that married his wife and the world at once, to ſave the charges of a double wedding: that bids a good conſcience farewell for thirtie yeares, and chargeth it to meete him againe when he is Alderman: that tooke one and the ſame oath, to be the Cities-free man, and moneyes bond-ſlave: this man takes no heed to the word. 1 *Theſ.*4.6. *Let no man goe beyond or defraud his brother, for the Lord is the avenger of all ſuch.* The griping uſurer, who proclaimes with a *Noverint univerſi*, that he hath money to let, and a ſoule to ſell, which Intereſt ſhall buy: who though the husbandmen cry for raine, or the merchant for faire weather; though the ſhepheard complaines of the rot, the Graſier the drought, and every man that depends upon Gods bleſſing, ſuſtaines loſſe: yet he hath a tricke beyond God, and beſide heavens leave to be rich: he *takes no heed* to the fifteenth *Pſalme*, which denyes his ſoule any *Roome* in heaven. The proud painted woman, whom the divell hath dreſſed up for temptation: that, gives occaſion to other of luſt, albeit ſhee intends it not: yet is like a man that ſhoots an arrow at a ventures; a foole comes in at the moment of emiſſion, and it kills him: he did it not by his will, yet the ſting of conſcience doth not ſo leave him: he could wiſh that he had not ſhot. *Etſi tu non peris tamen tu perdis.* Though the alluring woman doe not periſh her ſelfe, yet ſhe deſtroyes another Into the Church every one ſhould come with preparation to die: painting is no ſigne of preparing for death, but filling up the wrinkles of age. Theſe take no heed to the word, *Give no occaſion of evill:* the oppreſſor that undoes many hundreds, and helpes two or three: like a Tyrant, that hath robbed and killed the Father and mother, and then gives the child a coate: that like *Socrates*, wills his executors to offer a cocke to *Eſculapius*; perhaps leſt he ſhould die in the divells debt, and bee impleaded in hell: he takes no need to the word, *Rom.*13.8. *Owe nothing to any man:*

doe thou reſtore according to equitie, or the Lord will not reſtore thee according to mercie. Wee are not heedy, but heady: wee doe not tarry for the direction of the word.

But as the Architect without his rule will never build a good houſe: nor the traveller come to the end of his journey, that neither knowes nor askes a ſtep of the way. So there is no hope of ſalvation without ſubmiſſion to the rule of eternall truth. As it is in the fable of the golden chaine; men and gods were not able to draw *Iupiter* downe to the earth: but *Iupiter* was able to draw them up into heaven. As we muſt ſubmit our reaſon unto faith, not faith to reaſon: ſo we muſt ſubject our affections to Gods word, not Gods word to our affections. The word of God is that Herbe of life, able to cure all diſeaſes of the conſcience. A Sage obſerving that many paſſing by an unſeene Cockatrice, fell downe dead: onely a ſhepheard with a Garland of herbes and flowers went by unharmed. He called the ſhepheard to him, and begged his garland: then ſent him backe to the place from whence he came. But by the way the ſerpent ſtroke him dead, infecting his viſory ſpirits with her unprevented poiſon. The old man haſtned to him, and began to rubbe his eyes with one herbe of the garland; that failing, with another: and ſo continued, till he lighted upon that herbe which effected his recoverie. Thus he came to know the herbe, preſerved it, preſcribed it, and defended all that had ſuch. Such a ſaving herbe is the word of God: when that old ſerpent the divell hath killed men, and laid them dead in ſinnes and treſpaſſes; yet if their hearts be rubbed with this flower, it ſhall receive them, *Ioh.* 5.25. *The dead ſhall heare the voice of the Son of God, and they that heare it, ſhall live.* Now the Spirit of God fill the gardens of all our conſciences with it; that the poiſon of this world, the venome of Satan may not hurt us: but that obedience and faith may bring us to the Paradiſe where it growes; even that Eternall *Word* of GOD himſelfe, who ſits at the right hand of his Father in heaven.

As unto a light that ſhineth in a darke place.] This is the third Generall; the Prelation. We have heard how the word of Prophecie is ſaid to be the *ſurer*; becauſe that was written, viſible, legible, the knowen will and word of God, whereunto they gave an univerſall conſent and atteſtation: whereas the Goſpell was not then committed to writing. Now further we muſt not thinke here is any compariſon made betweene the Law and the Goſpell: but as formerly, betweene the written Scripture and their particular revelation: ſo here betweene the ſaid extant and manifeſt *light*, and the *darkeneſſe* of this world. For all men that are not acquainted with the word of CHRIST, wander in darkeneſſe. *Rom.* 1.21. *Their fooliſh heart is darkened.* And no otherwiſe doth he *ſhine* unto us, then as we looke on the *light* of his bleſſed truth. Now to a man ſhut up in a darke priſon, and cooped about with a blacke night, nothing is more comfortable than a *light*. So from the caliginous ſhades of error and ignorance wee cannot bee extricated, but by this manduction, the Lampe of truth, maintained by the oile of love which is the bloud of *Ieſus Chriſt*.

Me thinkes, the parcels of this point may be diſtinguiſhed into *Ægypt* and *Goſhen*; in the ſame ſtate they ſtood. *Exod.* 10.23. *In Ægypt they ſaw not one another, neither roſe any from his place for three dayes: but all the children of Iſrael had light in their dwellings.* The world is great and ſpatious, in reſpect of the Church: ſo was Ægypt a large countrey, *Goſhen* but a corner of it. Yet it was day in *Goſhen*, when it was night in Ægypt: ſo the Church ſeeth clearely in the broad day, when the world gropes in the darke night; darkeneſſe is an orbitie and privative thing, that neceſſarily followes the abſence of light. Man hath ſeene light, who could ever ſee darkeneſſe? Yes let us take this *light* in our hands, and by it we ſhall diſcerne this *darke place*. Firſt, let us conſider this Ægyptian *darkeneſſe*, and then come to the *light of Goſhen*. There is a ſixefold darkeneſſe; all expelled by this bleſſed light.

1 *Caligo naturæ*, naturall darkeneſſe; cauſed by no poſitive thing, but neceſſarily following upon the ſeceſſion or abſence of the Sunne; and againe diſperſed by the ſucceſſion of the next light, *Wiſ.*17.21. Over them was ſpread an heavy night, *Imago tenebrarum quæ ipſos erant ſuſceptura, an Image of that darkeneſſe which ſhould afterwards receive them.* Such was the judgement upon *Elymas* the Sorcerer, *Act.*13.11. *Thou ſhalt not ſee the Sunne:* and then neceſſarily and *immediately there fell upon him a miſt of darkeneſſe.* We all know this darkeneſſe, God bleſſe us from ever knowing a worſe. It that darkeneſſe be tedious to our unſleeping eyes, which we know after few houres will have a morning, and to which God hath promiſed a riſing Sun: how intolerable is that darkeneſſe which ſhall never be enlightned, where men ſhall wiſh in vaine, *Phoſphere redde diem?* Therefore ſaid the wiſeman, every night is an image of that ſwallowing darkeneſſe. Me thinkes then, we ſhould not dare to put out the light, till we had made our peace with the God of mercie: leſt his Iuſtice throw us from this ſhort, to an eternall darkeneſſe. Conſider the horror of Ægypt in that thicke and ſicke night? As the Graſhoppers had lately taken from them the ſight of earth, ſo now this groſſe darkeneſſe takes away the ſight of heaven. Other darkeneſſes were but privative, this reall and ſenſible. They thought this a long night: alas how ſhould they chuſe, when it was the ſpace of ſixe nights in one? *Ioſhua* and *Hezekiah* had the longeſt dayes, but *Ægypt* had the longeſt night. God enlargeth the day to his friends, the night to his enemies. No man could riſe to talke with another, but was neceſſarily confined to his owne bed and thoughts. One thinkes the fault in his owne eyes, which he often rubbes in vaine. Another, that the firmament hath quite loſt the Sunne, and that it is ſet for ever. Another, that all things are returning to their firſt confuſion. All thinke themſelves paſt remedie miſerable: and wiſh, whatſoever had befallen them, they might have had but light enough to ſee themſelves die. Now joyfully doe we looke up to heaven after a tedious darkeneſſe? *Eccl.*11.7. *Truely the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sunne.* Yet how forgetfully doe we omitte praiſe to him, that hath both placed the light there, and given us eyes to ſee it! We looke on it, yet we doe not duely prize it, or if we prize it, we live not worthy of it, by neglecting to bleſſe him that gives it.

2 *Caligo miſeriæ*, the darkeneſſe of calamitie and trouble: for ſo the Hebrewes tooke it, and by *light* the deliverance from it, the comfort that doth follow it. *Sorrow laſts for a night:* that is, miſerie: the effect is put for the cauſe, the daughter for the mother: but *Ioy commeth in the morning*, *Eccl.*11.8. Though a man rejoyce many yeares, yet *let him remember the dayes of darkeneſſe for they ſhall be many:* that is, the dayes of ſorrow. So many dayes of trouble, ſo many dayes of darkeneſſe. *Pſal.*91.5. *Thou ſhalt not be afraid for the terrors by night.* This ſame *Pavor nocturnus*, is of all feares moſt terrible. *Pray that your flight be not in the night*; it was CHRISTS warning to the Iewes. Nothing is more without comfort than darkeneſſe, nothing more without joy than calamitie. Hence it is that comforts in holy writ bee let downe. *Nomine lucis*, under the name of light. *Pſal.*112.4. *Vnto the righteous there ariſeth light in the darkeneſſe*; that is, comfort in trouble. *Iob* 18.5. *The light of the wicked ſhall be put out, and the ſparke of his fire ſhall not ſhine:* all his joy, comfort, hope ſhall be extinguiſhed. So miſeries are called *darkeneſſe: David* in his afflictions complaines, that *the darkeneſſe had covered him.* Hereupon ſome have derived *Lugere, quaſi luce egere.* The godly are called the *Children of light*, *Luke* 16.8. Now can the children of light mourne, while the Sun of comfort is with them? No more, than the children of the Bridechamber, in the preſence of the Bridegroome *Math* 9.15. He is mad that can be merry in darkeneſſe; he is worſe than mad that can laugh and ſing in wretchedneſſe. *Eccl.* 3. 4. *There is a time to laugh, and a time to weepe: there is a time of light, and a time of darkeneſſe.* There is a time to laugh, and that is the time of light: there is a time to weepe, and that is the time of darkeneſſe, *Pſal.*137.4. Doe you require of us a Song *in our heavineſſe? How ſhall wee ſing the*

Lord

Lords ſong in a ſtrange land? The captivity in Babylon, might well marre the mirth of Ieruſalem. When God troubles the ſtate of our peace, he would trouble the eyes of our heads: as when the thunder ſhakes the aire, the clouds weepe to ſtill it. Shall we compaſſionate others miſeries, and not our owne? As *Auguſt. Confeſſ.1.cap.13. Ploravi Didonem mortuam, non me à Domino morientem*; What is more wretched than he that pities not himſelfe? that can lament the death of *Dido*, which came by over-loving *Æneas*, and not lament his own death, which comes by not loving the Lord? *Pſal.23.4. Though I walke thorow the valley of the ſhadow of death, I will feare none evill.* Calamity is this ſhadow; there is no comfort in it, but onely the light and preſence of CHRIST.

3 *Caligo Ignorantiæ*, the darkneſſe of Ignorance, the worſt kinde of cecitie. The ſeeing man ſayes in the night; *Adſunt mihi oculi, ſed deeſt lumen*; The blind man ſayes in the day; *Adeſt lumen, ſed deſunt mihi oculi*; The blinde Papiſt among Chriſtians may ſay, Here is light, but I have no eyes. The beleeving Chriſtian among Papiſts muſt ſay; I have eyes, but here is no light. The Infidell failes in both; hee hath neither an eye for the light, nor light for the eye: neither the Truth viſible, nor an underſtanding capable; this is a wretched darkneſſe. Pagans have *Lucem nullam*, a darkfull night: Papiſts have *Lucem dubiam*, a doubtfull light, we call it Twi-light: we have *Lucem lucidam*, the broad day. Our *eyes have ſeene thy ſalvation, Luke* 2.30. When I conſidered well that ſame Popiſh doctrine, how they extoll and obtrude ignorance to their people; yea, juſtifie it to the world, and commend it as the ſpeciall meanes to hold them to the line of obedience, and within the liſts of Gods ſervice. Me thought I did wonder, which of Satans transformations had brought Rome to this inextricable darkneſſe. Firſt, he came like a Lion, roaring out Perſecution, and bloud: there he tried the Patience of the Church, *Revel.13.10. Here is the patience of the Saints.* Then he came like a Serpent, winding himſelfe in by Hereſie: there he exerciſed the wiſdome of the Church, *Rev.13.18. Here is wiſdome: let him that hath underſtanding*, &c. Then he came transformed like an Angell of light: for he could worke nothing upon us, if he ſhould profeſſe himſelfe *Id eſſe quod eſt*, to be the very ſame that he is: there he exerciſed the Faith of the Church: whether renouncing all aberrations, we would adhere to the manifeſted will of God. *Try the ſpirits*; and then this ſpirit of borrowed light, will prove a ſpirit of very darkneſſe. But what ſhape or ſemblance tooke he, what kind of devill was he, when he came to perſwade men to ignorance? O impudence! he durſt then, *Se profiteri quod eſt*, profeſſe himſelfe to be what he is, a ſpirit of darkneſſe. Aske him, what art thou? he anſwers plainly, I am the Devill, and come to put out thine eyes. Oh who but a bewitched Romiſt will thus entertaine him? *Mica 3.6. Therefore night ſhall be unto you, and it ſhall be darke, that ye ſhall not have a viſion: the Sun ſhall goe downe over the Prophets, and the day ſhall bee darke over them.* O fearfull! The Centinell perceives a paſſenger; Who goes there? A Friend. Give the word. *Lux Chriſti*; I am for the light of the Goſpell: though he be a falſe friend, yet the word admits him. But the Centinell, asking, Who goes there? it is anſwered, a Friend. Give the word: *Tenebræ mundi*, I am for darkneſſe and Ignorance. Shall he paſſe, he is a friend to the Pope? As *Demoſthenes* got more by ſilence, than other Advocates by pleading: ſo the Pope hath got more by darkneſſe, than any Biſhop of the Chriſtian world by light. Others get onely heaven, but he hath got heaven, and earth, and Purgatory, (and perhaps hell) to boot.

Simplicity, ſometimes a ſin Perſonall in the Lay-people, is now become a ſinne Cathedrall in the Teachers. But though the people may not reade the Scripture, yet they preach Scripture. But alas, how ſhould the people know whether they preach Scripture or not? who can diſcerne a wolfe from a ſheep, without ſome light? They tell you the miracles of ſuch a Blocke, the wonders of a Crucifix, what prayers you muſt number to Saints. They make Sermons, as they did their Church-windows: ſo much painting in them, that they quite keepe out the light. And in concluſion, they perſwade the people to love darknes: for this wil bring them to devotion, juſt as ſure as the Devill would bring them to ſalvation. Conſider and pity their eſtate: exterior darkneſſe hath cauſed interior darkneſſe. When the heavens are ſhadowed with thick clouds, the glorious Sunne retired to his deſcent, the Moone afraid to put forth her ſilver hornes, the Stars not able to twinckle in their ſpheres; not a little candle, not a ſparke of fire to be gotten: O uncomfortable confuſion! Ten thouſand times more wretched is the ſoules eſtate in this ſpirituall darkneſſe: what are the companions of it, but errour and terrour? Firſt, as in the night all things have loſt their colours, in reſpect of our apprehenſion. Who could know the blew Friers from the gray, or the white from the blacke, or *Nicholas Clarkes* from either? So the darkned ſoule thinkes bleſſing and curſing all one: to worſhip our Lady as good as to worſhip our Lord, *Eccl.9.2. To ſacrifice, and not to ſacrifice: to ſweare, as to feare an oath.* Againe, as in the night a man is often amazed and affrighted, his haires ſtaring, and his thoughts diſtracted with feare. So there is nothing but dread and perturbation of conſcience in this inward darkneſſe. They know not whether they ſhall be ſaved or damned, till they come to heaven or hell. O fearfull death, when ſoules depart to know; whether there be a heaven or hell, or no. Suppoſe they doe ſlumber in this darkneſſe, yet it is not without ſtarting. All the glimpſe of their hope conſiſts in ſome perfunctory prayers to our Lady: this is the maine Popiſh light. Whereof an Hermet tells us in good earneſt; that he ſaw a great light deſcending from heaven, like unto fire, and lighting upon her Church at *Loretta*. It was, ſaith he, twelve foot high, and ſix foot broad: and this was concluded by the loving Divines at *Lovaine*, to be our Lady; who came downe in her own perſon to ſee her Feaſt ſolemnized. For this, you muſt note, happened on the eight of September, the very day of her birth: in thoſe dayes when beaſts ſpake, and houſes did fly: and then the cocke crew, and it waxed day. This ſtory for demonſtration, is written in the Church of *Loretta*: let us there leave it. And for them poore ſoules, led in blindneſſe, let us pray, that the Lord would *tranſlate them out of darkneſſe, into the kingdome of his deare Sonne*, *Col* 1.13.

4 *Caligo malitiæ*, the darkneſſe of iniquity: ſinnes are called *opera tenebrarum*, the works of darkneſſe, *Rom*.13.12. *Eph*.5.11 *Have no fellowſhip with the unfruitfull works of darknes*. When that great ſin was a committing, the murder of the innocent Lambe *Ieſus, there was a darknes over all the earth, Luke* 23.44. To ſhew that this was a great worke of darknes, the houre of darknes, and power of darknes, conſented and convented to aſſiſt it. The black Night-raven will foſter her owne bird: the mother darknes makes much of the daughter. There was an helliſh dance led by five, the men of darknes, a deed of darknes, houre of darknes, power of darknes, and the Prince of darknes, to make up number and meaſure. The Sun was darkned, as if ſhame would not ſuffer it to behold ſo black a deed. A heathen obſerving it, concluded; Either the God ſuffred, or the world periſhed. There was no interpoſition of the Moon betwixt Sun and earth, to make a natural eclipſe: but the invention, intervention of a foule and cloudy ſin. Men could endure to doe it, the Sun could not endure to behold it. Mens eyes have dazled to behold the Sun; but now the Suns eyes dazled to look upon men. The Sun is called *Oculus mundi*, the eye of the world: that eye winked and was ſhut; leſt beholding their darke and diſmall worke, it ſhould have drop'd from heaven, ſet the world on fire, and burnt it up to aſhes. The whole Canopie of aire was drawne, and all the face of the skie hung with blacke, to witneſſe their compaſſion, like mourners at the Funerall of their Maker. This malicious darkneſſe is terrible: the other is a blinde and paſſive, this an active, operative darkneſſe.

Now 2 *Cor*. 6. 14. *What communion hath light with darkneſſe?* Let a childe of light be brought into the ring or circle of theſe darklings; who are indeed the Epitome and abridgement of that greater world *which lyes in wickedneſſe*: and they conſpire to afflict his eyes with unchaſt and horride viſions, his eares with fearfull oaths, his unwilling appetite with drunken ſalutations. And if they can, like the Babyloniſh Harlot, make him taſte *in calice aureo venenum*, poiſon in a golden cup, wrap him in a miſt of darknes; they preſently ſing, *vicimus*; and rejoyce as in the diviſion of a ſpoile; that they have drenched ſobriety, and blinded the light. He may be a good taper, but they will ever after become his ſnuffers. But let ſuch an errour be thy mirrour: ſee thy weakneſſe in that glaſſe, and truſt no more the company of ſinners. Let this Antipariſtiſis recover the more zeale: *Nec tu cede malis, ſed te melioribus offer*; Thinke not that counſell availeable: *Noctem peccatis, & fraudibus objice nubem*; The mantle of night ſhall cover them. For an ill companion is like a Promooter, that in Lent eats fleſh at thy table, and yet is the firſt that accuſeth thee to the Magiſtrate: ſo he will drinke of thy coſt, and then whiſper thee abroad for a drunkard.

Beware theſe night-workes, 1 *Theſſ.* 5.7. *They that be drunken, are drunken in the night.* Noctivagants are negligent in their habits: an old gowne will ſerve the turne; neither decency, nor hardly modeſty is reſpected. But in the day men deſire to goe handſome, according to their quality. So let us put off our night-clothes, and put on apparell fit for the day. The drunkard is in his night-gowne, as if God could not then ſee his luxury. The adulterer is in his night-gown, he preſumes that the dark ſhall cover him. The hypocrite is in his night-gowne; he lookes like day, but he lives like night. The fraudulent trader is in his night-gowne, he loves either no light, or a falſe-light. The profane ruffian is in his night-gowne, not dreſſed like a Spouſe for Chriſt. The Schiſmatike in his night-gowne, he cannot abide that comlineſſe and order which the day requireth. The theefe is in his night-gowne, *Iob* 24. 16. *In the darke they digge thorow houſes, which they had marked for themſelves in the day-time.* All theſe *Tenebriones* are night-attired; and unleſſe timely repentance helpe them, they will be benighted ere they come to heaven.

5 *Caligo mortis*, the darkeneſſe of death. Death is a putting out of light, and a committing to darkeneſſe. *Pſal.* 88.12. *Shall thy wonders be knowne in the darke?* ſhall thy loving kindneſſe be declared *in the grave?* *Iob* calls it *A land of darkeneſſe*, without any order, *where the light is as darkeneſſe, Iob* 10.22. *Remember the dayes of darkneſſe, Eccl.* 11.8. Heaven is the place of light, the bowels of the earth the place of darkeneſſe. Mans life is in the mid-way betweene them: he ſees whither his ſoule may goe, whither his body muſt goe. There is an old Apologue: a man going out of his beaten and directed way, to gather unlawfull fruites, fell into a deepe pitte. In his fall, he caught hold on the arme of a tree growing in it. Thus he hung in the midway, betwixt the upper light from which he fell, and the lower darkeneſſe to which he was falling. Hee lookes downe ward, and ſees two wormes gnawing at the roote of this tree: he lookes upward, and ſpies on a branch a hive of honey: he climbes up to it, and ſits feeding on it. But in meane time the wormes did bite in ſunder the root, and downe falls man, and tree, and all into the bottome of the darke pit. Man himſelfe is this wretch, who ſtraying from the way of Gods commandements, fell to eate of the forbidden fruit: inſtantly he fell. The pit over which he hangeth is the grave, the tree whereby he holdeth is this mortall life: the two wormes are day and night: the hive of honey is the pleaſures and luſts of this world. Hereupon he greedily feeds: untill the two conſumers, day and night in their viciſſitudes, have eaten aſunder the root of life. Then downe drops earth to earth, *Corpus putidum in locum putridum.* There it muſt lodge in the ſilent grave, neither ſeeing nor ſeene, blended in the forgotten duſt and undiſtinguiſhed mould; till it be wakened by the Archangels Trumpe in the great day of Chriſt.

6 *Caligo Inferni*; The laſt is the darkneſſe of hell, *Iude* verſ. 6. The loſt Angels *are reſerved in everlaſting chaines under darkneſſe, Matth.* 8.12. *They ſhall be caſt into outer darkneſſe.* Whereby a man may conjecture, that hell is not the aire: for in the aire ſhall be light, the ſplendour of the Sun being ſeptupled: but hell is called σκότος ἐξώτερον, *outer darkneſſe, Matth.* 25.30. This is the place where ſinne began, where it ſhall end: it came from hell, and to hell it goes. It began from Satan who is the Prince of darkneſſe: it ends in hell, which is the place of darkneſſe. There is a naturall propenſity of heavy things downwards: ſin is heavy, therefore it ſinkes downward, *The way of life is above to the wiſe, that hee may depart from hell below.* Oh that is a Prov. 15.24.

place of intollerable darkneſſe: here we are allowed a candle, though the Sun be ſet, and the Moone not riſen: there is not a ſparke of light in hell. Thoſe upon earth that are ſaid to have halfe a yeare night; yet not without ſome trajection of light, and diffuſion of the Sunnes reflective rayes, though he be not riſen above their hemiſphere. Yet if this be tedious, what is that everlaſting darkneſſe, which will continue ſo long as God is juſt? This is that common Sewer whither the ſinke of all darkneſſe runs: darkneſſe externall, darkneſſe internal, both run to darkneſſe infernall, and there make up a darkneſſe eternall. But there ſhall be unquenchable fire; ſhall not that fire give ſome light? No, *Vltrix flamma concremandi, non illuminandi, vim habet, Greg.* There ſhall be no viſion, but all diviſion: the ſenſe muſt feele what doth torment it, the ſight muſt not behold what may refreſh it. That horrour hath in it two things, *Mat.8.12. Weeping, and gnaſhing of teeth. Fletus de ardore, ſtridor de frigore, Greg.* Weeping proceeds from heat, gnaſhing of teeth from coldneſſe. This is a ſtrange compound; unquenchable fire, unlightable darkneſſe! But how then ſhall they know one another in hell? If there be any light, it ſhall be a glimpſe to aggravate torment: as the ſight of their partners in ſinne, to be partakers in puniſhment. But though their bodies ſee not, their underſtandings may diſcerne; their eares ſhall heare their ſhriekes, and reprobates may be diſtinguiſhed by their cries. But let us not be curious, *Scire,* to know; what we ſo abhorre, *Sentire,* to feele. It is a darke, deſolate, diſconſolate, torturing place; where is no hope of light, nor light of hope. Now the bloud of our bleſſed Saviour deliver us all from it for ever.

Thus you have the deſcription of many darkneſſes, and haply have thought your ſelves in the miſt of darkneſſe all this while. Ægypt hath beene too tedious to you, you aske for *Goſhen*: indeed you have beene all this time in the light, that you have looked upon darkneſſe. For darkneſſe could never be ſeene by it ſelfe, but by the light, *Eph.5.13. All things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.* But now, would you ſee all theſe blacke clouds diſperſed in a moment? Behold the *light* that doth it, the true knowledge of Ieſus Chriſt. The Sun doth no ſooner ſhew his face, but *evaneſcunt tenebræ,* the darkneſſe vaniſheth. *Cæſar* did no ſooner looke upon his enemies, but they were gone; *vidi, vici.* Ægypt ſwarmed with Locuſts till the Weſt-wind came, that left not one. *Sennacheribs* armie was innumerable, yet the Angell aroſe and ſtruck them; and behold, they were all dead corpſes, *Pſal.68.1. Let God ariſe, and his enemies be ſcattered: he ſhall drive them away like ſmoake.* It is the light of the Goſpell that diſpels all theſe ſhadowes. Our aire is full of this light: our aire, I ſay; if our hearts be full alſo, we are bleſſed for ever!

For the darkneſſe of Nature, it muſt indeed have the due courſe by creation, *Gen.8.22. While the earth remaineth, day and night ſhall not ceaſe.* So the Makers hand hath diſpoſed it; and by the viciſſitude of time, and alternation of the wheeling heavens it continues: untill all men arrive, either at that eternall day in heaven, or eternall night in hell. As that Spaniſh Biſhop, ſtaggering in the queſtion whether *Salomon* was ſaved or loſt; cauſed him to be pictured in his Chappell, the one halfe in hell, the other in heaven. Or as *Proſerpina* was cenſured by her father *Iupiter,* to live halfe the yeare in heaven, and the reſt in hell. So we ſpend halfe our time upon earth, in light, and halfe in darkneſſe. But if this *light* be in us, our night ſhall be turned to day, *Pſalme 139. 12. The night ſhall bee light above us, and ſhall ſhine as the day.* What darkeneſſe can offend, where the *Father of lights* ſhineth? Or what clouds can keepe off that *Sunne of Righteouſneſſe*? *2 Sam. 22. 29. Thou O* Lord *wilt lighten my darkneſſe.* No darkeneſſe ſhall afflict thy body, while there is this ſhining *light* in thy ſoule.

For the darkneſſe of affliction, true it is that the brighteſt day hath the clouds, the moſt quiet minde her diſturbance. Our beſt eſtate hath ague-fits; but he that is *Pater luminum* beholds us, *Pſal.31.7. Thou haſt knowne my ſoule in adverſity.* This comforts us in miſery, as the ſuffering childe that knowes his father ſeeth: *Make thy face* Pſal.31.16.

to ſhine upon thy ſervant, and ſave me for thy mercies ſake. We cannot be ſo broken, but the light of his countenance will make us whole. *Peter* was in hard bondage by *Herod*, *Act.* 12.6. *Sleeping betweene two ſouldiers, and bound with two chaines:* yet even then a *light ſhined in the priſon.* Say that thou lieſt betweene uſury and oppreſſion, as *Peter* betweene two ſouldiers; bound with two chaines of debt and penury: yet if the comfort of this *Light* ſhine in thy heart, thy priſon ſhall be an heaven, thy keepers Angels, thy chaines thy glory, and thy deliverance ſalvation.

For the darkneſſe of ignorance, indeed it is tetricall and dangerous. Whether it be intrinſecall by an indiſpoſition in the Inſtrument, naturall or accidentall: or through want of *Medium*, which may tranſmit the object to the ſenſe. Knowledge is to theſe, as the Sun to the blind, or a cracke of thunder to the deafe. But now there is no darkneſſe ſo invincible, but the Lord can enlighten it, *Matth.* 4.16. *To them which ſate in the region and ſhadow of death, light is ſprung up:* Thou wanteſt knowledge, deſpaire not: he hath none that ſayes he hath enough, *Pſal.* 25.14. *The Lord will ſhew them his covenant: Iam.* 1.5. *If any man lack wiſdome, let him aske of God that will give him.* For direction, two words are as good as twenty: *Ora, labora.* Pray for it, and uſe the meanes to get it. Love the light, and have the light. It is more true of Gods Truth, than it was of that Greekiſh beauty: no man loved her that never ſaw her; no man ever ſaw her, but he loved her. Heare attentively, pray intentively; and doubt not but God will ſend thee *light* enough on earth, to bring thee to the *light* of heaven.

For the darkneſſe of ſin, indeed it is fearfull for the wicked: but this *ſhining light* ſhall expell it out of thy heart, *Ioh.* 1.5. *That light which ſhineth in darkneſſe, and the darkneſſe comprehendeth it not. Eſay.* 8.22. The wicked ſhall fret themſelves, and curſe their king, and their god: and *when they looke upon the earth, behold trouble and darkneſſe.* When others curſe their darkneſſe, thou ſhalt bleſſe this light. As the wicked have a prelibation of that darkneſſe they ſhall goe unto hereafter: ſo have the faithfull an earneſt of that light which is prepared for them. The light of heaven muſt firſt enter into a mans ſoule, before his ſoule can enter into the light of heaven.

For the darkneſſe of death, know it is but duſt and aſhes that ſuffers it, which is inſenſible of the privation. It is but like the laying up of thy garment in a trunke: what matters it, ſo long as thy ſoule hath the light of bleſſedneſſe? *Lord lighten mine eyes,* the eyes of my ſoule, *that they ſleepe not in death:* it is ſufficient.

For that infernall and eternall darkneſſe, *it ſhall not come nigh thee.* Keep thy face of faith ſtill toward the Sunne, and thou ſhalt leave that darkneſſe behinde thee, *Rom.* 8.1. *There is no damnation to them that are in Ieſus Chriſt.* He ſhall deliver us from the terrour of darkneſſe, and from the terrour of darkneſſe; from the valley of the ſhadow of death; and advance us to that *light wherein himſelfe dwelleth:* and that Lord ſend us all the light of heaven.

Untill the day dawne, and untill the day-ſtar ariſe in our hearts.] Some refer darkneſſe here, to that ſhadowy, miſty, or at beſt myſticall time, which was under the Law. When they ſaw their Redemption onely in figure, the bloud of Chriſt in the bloud of lambs, the performance in the promiſe. And during that darknes, the Word of Prophecie was of ſingular uſe. Thus by faith they beheld *Meſſiam miſſum, quamvis nondum niſi promiſſum,* The Meſſias that was to come, as if he already was come. *Ioh.* 8.56. *Your Father Abraham rejoyced to ſee my day, and ſaw it.* Chriſt was come when *Peter* wrote this; but becauſe he was yet a ſtranger to their minds, and had not gotten ſufficient credite in their hearts, he commends their attention to the Prophets. For they ſpake concerning Chriſts birth and paſſion, as himſelfe ſpake concerning his riſing and aſcenſion: *Theſe things I have told you, that when the time ſhall come, you may remember* the prediction. When we know the way the King will come; and have his *Idea* imprinted in our minds, wherby we may diſcerne him when he is come: we ſhall with more readines welcome him, with leſſe doubt. Thus *Zachary* ſung, *The day-ſpring from on high hath viſited us.* This was that day-dawning, and morning-ſtarre; when that great Sunne of Righteouſneſſe had newly riſen from the wombe of the

Ioh. 16.4.

Luke 1.78.

Virgin, and began to caſt abroad his ſaving beames. For *Non citius factus, qua* *patefactus*; He was not ſooner made, than made manifeſt. The Wiſe-men ſaw the Starre that wayted on the Sunne, and worſhipped that *Sunne* that made the Starre. The Angels proclaimed it to the Shepheards, the Shepheards divulged it to others; and *made it knowne all abroad, Luke* 2. *Herod* heares and feares: he ſuſpected that this day would be his night: therefore would have put out the light in the morning of it: but he could with more eaſe have plucked a fixed Starre from heaven. Clouds may hide the Sunne, nothing can hinder the Lord of Glory, when he purpoſeth to ſhine in his Majeſtie.

But they that thus underſtand it; by *Darkneſſe*, that time which preceded the cleare knowledge of Chriſt: and by *Day*, a free and liberall apprehenſion of him; come too ſhort. For this were a very cold commendation of the Prophets, to bee regarded no longer than untill Chriſt be manifeſted to us in the fleſh. But it is objected, *Matth.*11.13. *All the Prophets propheſied untill Iohn.* True, for what need they further prophecie *Affuturum qui adeſt*; Him to come that was preſent? But doth the uſe of their prophecie laſt no longer to us? Yes certainely; *Mortui ſunt Prophetæ, non Prophetiæ*; The benefit of the Prophets dyed not with the Prophets. There is no end of the uſe of their ſaying, till there be an end of the worlds being. This is then the Senſe we ſettle upon; that this full *Day* here ſpoken of, is the plenary and perfect light which ſhall be given us in the kingdome of heaven. For as the former *Darkneſſe* is to be extended to the whole courſe of our life: ſo this *Day-dawning*, and *Day-ſtarre ariſing*, is our entrance into the celeſtiall glory. For in the other acception there would follow abſurdities; as that the Prophets ſhould be idle and ſuperfluous to thoſe that knew Chriſt, which are neceſſary to the worlds end. But how can that glory be called a Day-dawning, or Day-ſtarre? Not that that clarity hath any morning in it ſelfe, but in regard of us that newly arrive to it. The world is five thouſand yeares old, in the very evening: yet to the childe new-borne it is but a morning. Certainely, ſo long as we are pilgrims here, *we ſee thorow a glaſſe, darkly*: there our hearts ſhall be filled with that glorious light of perfection: and wee that were dwarfes below, ſhall be made tall men in Ieſus Chriſt, *Epheſ.*4.13. *When we all meet in the unitie of the knowledge of the Son of God, to a perfect man, and to the meaſure of the ſtature of the fulneſſe of Chriſt.*

They that object againſt this Expoſition, ſay that the word *Donec, Untill*, is not alwayes taken *Terminatim*, limiting, bounding, or confining a ſet time. So that the Word of Prophecie may *ſhine like a light in a darke place, untill* the promulgation of the glorious Goſpell; and yet not then bee rejected as uſeleſſe; but remaine ſtill, though a dimme light in reſpect, yet a light. So *Matth.* 28. 20. *I am with you un* *the worlds end.* What, will hee leave us then? No, but as ſpiritually hee is with us here, ſo locally and perſonally we ſhall be with him hereafter, *Acts* Chapter third, twentie one verſe. *The heavens muſt receive Chriſt, untill the reſtitution of all thing* Shall heaven loſe him then? No, he ſits on the right hand of Eternity for ever, *Pſal.* 112.8. The faithfull man *ſhall not be afraid, untill he ſee his deſire upon his enemies*: I hope, he hath leſſe cauſe to be afraid afterwards. God ſaith to *Iacob, Gen.* 28. 15. I *will not leave thee, untill I have done what I have ſpoken to thee*: When this was performed, God did not forſake the ſeed of *Iacob*: *Matth.*5.18. The Word of God ſhall not paſſe, *untill heaven and earth paſſe*: no, nor then neither, *Pſal.*57.1. *under the ſha* *dow of thy wings will I make my refuge, untill theſe calamities be over-paſt.* Did he to leave that refuge after his deliverance? No, *Thou art my reſt for ever, Cant.*3.4. *I held my Beloved, and would not let him goe, untill I had brought him into my* *houſe.* Did ſhe let him goe then? No, ſhe held him faſt in her nuptiall bed of for ever, *Cant.*2.7. *Waken not my Love till he pleaſe.* Diſquiet not my Saviour, grieve his Spirit, nor diſhonour his Name, nor by any provocation of ſinne rupt his peace, *Till he pleaſe*: but hee will never be pleaſed with ſuch a diſtur The reprobate ſhall not come out the priſon, *Matth.*5.26. *Till hee hath payed the*

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uttermoſt farthing; and that will be never. But againe, ſometimes, untill, excludes the time paſt, doth not inferre the time future, *Matth.*1.25. *Ioſeph* knew not *Mary, untill ſhe had brought forth her firſt borne ſonne*: it doth not follow that he knew her afterward. So Christ is called her *Firſt borne*: yet this inſinuates no probability of conſequence, that ſhe had more ſonnes. *Quis auſus eſt eam tangere, quæ ſanctificata erat Deum parere?* Who durſt touch that ſacred veſſell, which God had hallowed to beare his owne Sonne. 2 *Sam.*6.23. *Michal had no child untill the day of her death*: and it is certaine, ſhe had none afterwards. But now, when (*untill*) is uſed by way of Precept, it alwaies defines, and determines. *Ambula donec viam perſolveris*, then thou ſhalt reſt. *Pugna donec viceris*, fight till thou overcome, then have peace, *Rev.*2.25. That you have already, *hold faſt till I come*, *Eph.*4.13. The Lord ſends Preachers to *edifie the Church, untill we all meete to a perfect man*: then ſhall that office ceaſe. So here, attend to the *light of Prophecie, untill the day dawne*, untill you come to that full day of glory in heaven. So that the point of doctrine intends the difference, betweene that meaſure of knowledge which Gods grace affords us in our pilgrimage: and that meaſure which his glory ſhall endue us with in the kingdome of heaven. For methode of tractation, firſt let us conſider the *light* in generall; and then paſſe through the degrees of it, till we aſcend to the perfection.

The *light* was made three dayes before the Sunne: *Iunius* thinkes, that light was the Element of fire. *Nazian.* and *Theodor* a light without a ſubject, afterwards diſperſed and faſtned to diverſe bodies, of Sunne, Moone, and Starres. So *Mercer*, thoſe lightſome bodies were made the receptacles of the former created lights. But if God created the light, it ſeemes that he was before in darkeneſſe. No, he needs not a temporall and created light, that is himſelfe a ſpirituall uncreated light. But if God made the light, who made darkeneſſe? darkeneſſe is nothing, it need no creation, being but the abſence of light, and nakedneſſe is the want of clothing. But God ſaw that *the light was good*, therefore he knew it not before. It followes not: his approvall of it being brought forth in action, doth not prejudice his foreſight in intention. *Matth.*8.10. Christ *marvailed*, and wondred at the *Centurions faith*, which indeed himſelfe wrought in him. Thus did God begin with the light, to ſhew that he is *Pater luminum*, *Iam.*1.17. *That father of lights*, in whom is *omnis Preſtantia & compoſitus ordo*. The Perſian *Magi* uſed to call their god, *Oromaſten*. 1 *Ioh.*1.5. *God is light, and in him is no darkeneſſe at all*. None, not actively to deceive, nor paſſively to bee deceived; *Iohn* 1.9. Christ is called *That true light, which lighteneth every man*. But as he calls himſelfe, ſo alſo his Apoſtles, *Lux mundi, the light of the world*: but with a difference. Christ is the fountaine of lights, *Luminare majus*, that greater light. The Apoſtles ſhine *Lumine mutuato*, with the borowed light of the Sunne; are *Luminare minus*, a leſſe light. *Lux* ἀπὸ τῆς λύκης *dicta*: λύκην the ancient Greekes underſtood for the firſt light, or early morning. So the Apoſtles were *Aurora Solis*, being ſent to preach the light: as *Iohn Baptiſt* was *Prænuntius lucis*. Indeed in reſpect of their ſucceſſors they were great lights. Firſt, by a tranſcendencie, as *Lux reipublicæ*, &c. We call an eminent man the light of the State; the light of religion; *Lux poetarum*. So *David* was called the *Light of Iſrael*, 2 *Sam.*21.17. *Propter vitæ ſublimitatem cæteris univerſis ſpectabiliores*: in reſpect of their life and doctrine they were more famous lights, than any that followed them. Then becauſe like bleſſed lights, they did not onely inſtruct us by their doctrines, but direct us by their doings. But now in reſpect of God, they were dimme: we ſay of them as *Iohn Baptiſt* ſaid of himſelfe. *Ioh.*1.8. *They were not that light, but ſent to beare witneſſe of that light*, 1 *Cor.*15.41. *There is one glory of the Sun, another glory of the Moone, and another glory of the Starres*. There is *Lux illuminans, non illuminata*; a light that doth enlighten, is not enlightned, as the Sunne, *Vehiculum lucis*, that carries about with him the light of the world. The heathens ſay of the Sunne, that he doth *Fœnerari lucem*. There is *Lux illuminata non illuminans*; a light that doth not enlighten, but is enlightned, as the Firmament. There is *Lux illuminata & illuminans*,

nans, a light that is enlightned, and doth enlighten; as the Moone and Starres. The faithfull are ſuch lights, *Phil.* 2.15. *They ſhine as lights in the world. Abſente ſole, luna lux*: in the abſence of the Sunne, the Moone is a great light. A torch cannot light it ſelfe, yet being kindled is able to give light to others: ſo no man can illuminate himſelfe, yet being illuminated by that *Sunne of Iuſtice*, he can give a light of direction to others. Therefore the Church is compared to heaven, *Revel.* 12. *Fulget Eccleſia Doctoribus, ſicut cœlum ſyderibus*: the Church ſhines with Teachers, as the heaven with ſtarres. They are lights; both *Miniſterio converſionis, & exemplo converſationis*; both with the miniſterie of converſion, and the example of converſation. In the one is *verbum vitæ*, the word of life: in the other *vita verbi*, the life of the word. The light in the window doth not only give light to them that are in the houſe, but alſo paſſengers in the ſtreete. The other ſhippes guide their courſe, not only by the ſtarre in heaven, but alſo by the light in the Admirall. So there is the light of life in doctrine, the life of light in exemplary converſation. *Iohn* was a *burning* and a *ſhining light, Ioh.* 5.35. Lights burning and not ſhining, are like hell fire; lights ſhining and not burning, like Glo-wormes. Our God is not onely a *Conſuming fire* but alſo a *ſhining light*; both *Formaliter and Effective*. *Pſal.* 50.2. *Out of Sion the perfection of beautie, God hath ſhined*. Such a light is his ſacred truth, able to illuminate all the darke corners of the world. There is a foure-fold light.

1 *Lux naturalis*, the light of nature; this was goodly in *Adam*, *Iob* 24.13. *They are of thoſe that rebell againſt the light*; that is, againſt the light of nature. *Plato* was of opinion that every ſoule had this light till it came into the body; and by that mixture it was onely mufled and blinded. Hence was that his maxime; that *Scire*, to know, he was nothing elſe but *Reminiſci*, to remember. But this opinion preſupposeth a Seminary or Promptuary of ſoules, from whence they are derived to their bodies; which is falſe. The Scripture ſaith, *God formeth the ſpirit of man within him, Zach.* 12.1. *Infundendo creatur, & creando infunditur*: it is created with infuſion, and infuſed with creation. Yet when the ſpirit and fleſh meet, and man is made, this light is defaced; for *Anima cùm infunditur, inficitur*: the ſoule even when it is infuſed, is infected.

2 *Lux Evangelica*, the light of the Goſpell. *Ioh.* 8.12. *I am the light of the world: he that followeth me, ſhall not walke in darkeneſſe, but have the light of life.* This was the intent of our Saviours comming, *To give light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide their feete into the way of peace, Luk.* 1.79. It is true, that the Law was a light; *lex eſt lux*: but like a lampe, farre ſhort of the day which comes by the riſing of the glorious Sunne, IESUS CHRIST. *Thy word is a light to my feete, and a lampe to my paths*: but thy CHRIST is a Sunne, that hath *ſaving health under his wings*; *Mal.* 4.2. In the night a man is glad of the light of a candle: ſo was the word of Prophecie a great helpe during the darkeneſſe which oppreſſed the whole world. But now the day is broken, and the ſplendour of the Sunne ſhines in our faces. There is in the world, *Pſal.* 91.5. *Pavor nocturnus, terrour by night*, the trouble of a vexed conſcience. *Sagitta per diem volitans, the arrow that flieth by day*, the temptations of Satan in proſperity and peace. *Peſtis in caligine, the peſtilence that walketh in darkeneſſe*, hereſie to pervert the mind. *Lues in meridie, the deſtruction that waſteth at noone day*, profaneneſſe to corrupt the affections: none of theſe ſhall deſtroy us, becauſe we have the light of the Goſpel to avoid them. This light ſhall defend us from all dangers; *apertis, opertis*, open or hidden, externall or internall, corporall or ſpirituall. *Eſa.* 8.20. *To the Law, to the Teſtimonie: if they ſpeake not according to this word, there is no light in them.* He that doth not direct us by that rule, wee can ſee there is *no morning* in him. Some have God, and know him not; as Infants. Some know GOD, and have him not, as baptiſed reprobates. Some neither have him, nor know him; as Pagans. Others have him, and know him, as all faithfull Chriſtians.

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3 *Lux Gratia*, the light of Grace. Thus we are made *Partakers of the inheritance of the Saints in light, Col.1.12.* This is wrought in us by the light of the Goſpell, the holy Spirit opening the window of our heart, that this day might ſhine into it. For men may be in the light, and yet the light not be in them: and it is one thing to have the light in a mans head, another to have it in his *heart*. The light of knowledge may illuminate the braine, and yet leave a man unbleſſed: but they are Saints, in whoſe *hearts the day ſtarre is riſen.* That man knowes the good he hath not done: this man doth the good he hath knowen. They ſay, he playes beſt that wins; but I am ſure hee knowes beſt that does. When the Apoſtles prayed for that deciſion, *Act.*1.24. That God would be pleaſed to ſhew whether of the two, *Barſabas* or *Matthias*, he had choſen into *Iudas* his Epiſcopall roome; they ſaid. *Thou Lord, which knoweſt the hearts of all men.* Not the heads, but the hearts: many have lightned heads, but darke hearts. *Rom.1.21. Their fooliſh heart was darkened.* The Apoſtle there ſaith *they knew God,* there was light in their heads; but darkeneſſe was in their hearts. Never had age more light in their underſtandings than ours; I feare never leſſe light in their hearts. *Ioh.3.19. This is the condemnation, that light is come into the world, and men love darkeneſſe rather.* The day ſtarre is riſen, and *ſhineth,* and wee ſee his glory; *as the glory of the onely begotten of the Father, full of Grace and Truth:* God grant withall, that hee bee riſen *in our hearts.*

4 *Lux Gloria*, the light of glory. *In thy light ſhall we ſee light*, ſaith the Prophet. When they ſhall *need no candle, nor the light of the Sunne, for the Lord God giveth them light, they ſhall raigne for ever and ever, Revel.22.5.* The light of nature is like a ſparke, the light of the Goſpell, a Lampe, the light of Grace a ſtarre, but the light of glory the Sunne it ſelfe. The higher our aſcent, the greater our light. 1 *Tim.* 6.16. *God dwelleth in the light which no man can approach unto.* No man, while he carries mortalitie and ſinne about him: but when thoſe two corrupt and uncapable qualities ſhall be put off, then ſhall we be brought to that light. We are now glad of the Sun and Starres over our heads, to give us light: what light and delight ſhall that be, when theſe ſhall be under our feete! That light muſt needs as farre goe beyond their light, as they now goe beyond us. But alas! they are only able to diſcourſe of that light, that doe enjoy it, to whom that eternall *day is riſen:* not we that live in the humble ſhade of mortalitie, and naturall dimneſſe. I leave it therefore to your meditations: it is a glorious light which we doe well, often to conſider, conſidering to admire, admiring to love, loving to deſire, deſiring to ſeeke, and finding to enjoy for ever.

Vntill the day dawne, and the day ſtarre ariſe in your hearts.] The Kingdome of Grace, is both an entrance to, and a reſemblance of the Kingdome of glory. This Evangelicall day on earth, is a glimpſe of that Angelicall day in heaven. And Christ is our *day ſtarre* here, in reſpect of his gracious light: as he will be hereafter, in reſpect of his glorious light. Christ hath beene often called a *Starre*, and that without diſparagement to him, that is the *Sunne* himſelfe. It was given him both by Propheticall prediction, *Numb.24.17. There ſhall come a ſtarre out of Iacob.* And by Evangelicall aſcription, *Revel.22.16. I am the root and off-ſpring of David, and the bright morning Starre.* Christ hath in the Scripture, diverſe names of light given him, according to the different degrees of his emication. Sometimes he caſteth forth a ſcanter beame, and then he is called the day-dawning. Sometimes he gives ſo much light, as onely preſignifies a bright day at hand; then he is called *Lucifer*, the morning ſtarre. Other times he diffuſeth his knowledge, then he is the *light*, and the *day:* then he ſhines out in his glory, and is the *Sunne* himſelfe. This is the Star we ſayle by, over the ſea of this world: other ſtars are under us in ſervice, though they be above us in ſituation. *Pſal.8.6. The heavens, Moone and Starres, Omnia ſubjeciſti; Thou haſt put all things under his feete.* If it be true that *Aſtra regunt homines*, the Starres governe men: yet it is more true,

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that *Deus aſtra regit*, God governes the ſtarres: this *Starre* commands all. Here the trouble and Philoſophicall *Quare*, concerning the morning Star is decided. *Plin. natur. Hiſt. lib. 2. cap.* 8. Some take this Starre to be *venus*, ſome *Iſis*, ſome *Iuno's*, ſome the mother of the Gods. We need not trouble our heads about it; our morning ſtarre is Iesus Christ. That *Babylonian Monarch* was called, *Natus Aurora, Eſa. 14.12. Lucifer, Son of the morning.* A morning ſtarre, but a falling ſtarre: he roſe againſt this *Day-ſtarre*, and therefore was turned out of his high orbe, wherein he had advanced himſelfe above the kings of the earth. So tread downe all thine enemies, Oh Lord: but to thy Church give this *day-ſtarre*, Christ for ever.

This gracious *Day* hath dawned unto us, and ſhineth upon us: but it will not last for ever, it muſt have an evening. *Are there not twelve houres in the day*, ſaith Christ? If no more, certainely the laſt houre will come. *Ioh.12.36. While you have light beleeve in the light, that you may be the children of light.* We all ſay, we are *Filii lucis*, the children of light: but we make not *Lucem Ducem*, the light our guide. So the Iewes ſaid, we have *Abraham* to our Father, yet ſhewed themſelves degenerate baſtards. *1 Ioh.1.6. If we ſay we have fellowſhip with God, and walke in darkeneſſe, we lie.* It is as if a clod of ſqualid earth ſhould boaſt it ſelfe *Filiam Ignis*, to be the daughter of fire. *1 Ioh.2.9. He that ſaith he is in the light, and hateth his brother, is ſtill in darkeneſſe.* But no man will be thought *odiſſe fratrem*, to hate his brother. He will ſcorne his brother, ſtrike his brother, bely his brother, oppreſſe his brother, undoe his brother: yet forſooth, he will not hate his brother. Palpable darkeneſſe; if he knowes not this, in his head: if he knowes it then in his heart. *Eſa.5.20. Woe to them that put light for darkeneſſe, and darkeneſſe for light.* If ſuch a man perſiſt, he ſhall goe to bed at noone, and drop downe to hell like a meteor, when all the ſtars remaine in their glory. For it is juſt with God to take the light from thine eyes, when thou haſt taken thine eyes from the light.

This day is ours, let us be the dayes. Let us not be noctivagants, ſtraying abroad with *Dinah*, leſt our chaſt ſoule come home defloured. Or, as the Poets ſay of *Proſerpine*; that while ſhe was gadding abroad with her mother *Ceres*, *Pluto* rap'd her to hell. So if men wilfully run from the light, they may be violently raviſhed by the Prince of darkeneſſe. A Virgin being tempted by a diſſembling lover, followed him: in this purſuite of her vaine deſires, ſhe ſcapes many unſuſpected dangers, and found expected deliverance. For though her lover led her over deepe pits, and deadly ſnares, purpoſing to raviſh her, and deſtroy her: yet ſtill an Angell was preſent to defend her. A glorious ſhew had attracted her eyes, ſhe thought him a perſon of all delights: and ſtill as ſhe went, ſhe found ſcattered gold, which ſhe gathering minded not whether ſhe ſtrayed. When he had brought her to his cave, and was even ready to defloure her with violence, and to wound her to death; the Angell ſteps in, and puts him to flight. He diſcovers himſelfe to be an Angell of light, and the other an Impoſtor and Traitor to her. He brings her to the gulfes ſide, and ſhewes her the bottomleſſe depth of the pit, which ſhe ſcaped; and the Serpent that was ready to devoure her. He bids her examine the gold, loe it was baſe mettall, counterfeit and venomous droſſe. Tells her what loſſe of a faithfull betrothed lover ſhe hath hazarded. Hereupon the Virgin breakes forth into lamentations and bitter teares: begins to ſowne with deſpaire, and dares not looke up to that light ſhe hath ſo offended. The Angell lifts her up, revives her ſpirits, promiſeth to bring her to a fountaine, that ſhall waſh off all her defilements. Being thus waſhed, he ſhewes her true husband comming towards her with a gracious aſpect. Hee takes her in his armes, wipes her eyes, dryes her teares, and ſeales 'on her cheekes millions of kiſſes. Loe now ſhe begins to recover, on her bended knees ſhe intreats his conſtant love to her, and promiſeth chaſt adherence to him for ever. This virgin is mans ſoule, her falſe lover the divell, her betrothed husband Christ, the Angell is the Goſpell, the night wherein ſhe wanders is ignorance, the gold profit or pleaſure, the ſea is this world, the pit hell, the bridge whereby ſhe eſcapes is Gods mercie. Satan transformed like a friend wooes her, gets her good will to follow him. If ſhe will admit of this or that ſinne, at every ſtep ſhe ſhall take up Gold, have her deſires ſatisfied. This golden temptation ſo ſtrongly takes her, that ſhe runnes from vice to vice, from error to error; thinkes all is ſafe, and that ſhe is in the company of one who dearely loves her. At laſt ſhe is brought to ſome foule and capitall offence, to the very doores of hell, ready to be turned in. But behold then, he that never forſakes his, ſendeth an Angelicall, Evangelicall *light*, opens her eyes, unhands the divell, and ſets her at libertie. The *day dawnes*, and the *day-ſtarres ariſe in her heart*: and now obſerve the courſe is taken to bring this poore ſoule to ſalvation. Firſt, the Goſpell ſhewes her, that the lover ſhe ſo doted upon, was an Adverſary, Satan; not the ſpirit of light, but the Prince of darkeneſſe. Oh how ugly does this monſter appeare in her eye! how doth ſhe hate her ſelfe for loving him! Next, it diſcovers the counterfeit gold; that all the vanitie of this world is but ſlip-coine; ſo farre from making man rich or bleſſed, that it is the divells poiſon to make him curſed. Then it brings her to the deepe gulfe of perdition, which ſhe paſſed over without feare becauſe without knowledge. Wherein ſhe had beene drowned for ever, but for the ſaving bridge of Gods mercie; who was good to her, even while ſhe was ſo bad to him Laſtly, it deſcribes to her the beautie and perfections of that husband ſhe had forſaken, the Sonne of glory, *fairer than all the children of men*; *white and ruddy*, of the pureſt complection, *the chiefeſt among ten thouſand.* Hereupon ſhe breakes into amazed complaints; wretch that I am, what ſhall become of me? there is nothing but death and damnation due unto me. I dare not looke up to that heaven I have ſo offended, nor ſpeake to that Father I have ſo provoked, nor hope for that husband I have ſo wronged. Did my redemption coſt him the deare bloud of his heart, and doe I ſell my ſelfe to Satan for gold, for vanity, for nothing? *Oh looke not upon me yee daughters of Ieruſalem, for I am blacke*, ſwarthy and polluted. Time was that *the King did greately deſire my beauty*, *Pſal.*45.11. But now I lie defiled in my owne bloud, my ſhame is upon me, and my confuſion hath covered me. I am ſicke, my heart ſtrings burſt, let be grone and die. Now ſteps in this bleſſed light of the Goſpell, takes the ſowning ſoule by the hand, lifts her up from the duſt of deſpaire, and puts into her mouth that ſong, *Pſalm.* 27.13. *I had fainted, unles I had beleeved to ſee the goodneſſe of the* LORD *in the Land of the living*. This brings her to a fountaine, yea brings a fountaine out of her: her heart bleeds the teares of compunction, and they runne not by drops, but by flouds from her eyes. She weepes like *David, Vntill ſhe can weepe no more*, 1 *Sam*.30.4. But leſt this ſhower ſhould melt her to nothing, the Sunne of mercie comes to ſtay it: and now this light directs her in the voice of *Iohn*; *Behold the Lambe of God, which takes away the ſinnes of the world*. She lifts up her eyes of faith, and ſees him come *leaping upon the mountaines, and ſkipping upon the hills*, *Cant*.2.8. She runneth to him, throwes her ſelfe in the duſt at his feete, bathes them with her teares like *Mary*; and with an humble heart and ſuppliant voice beſeecheth him; *Lord, be mercifull to me a ſinner*. She takes hold of him, as *Iacob*; *I will not let thee goe till thou haſt bleſſed me*. The Lord takes her in his armes of mercie, puts *his left hand under her head, and with his right hand embraceth her*, *Cant*.2.6. He ſpeakes peace and comfort to her conſcience, heales all her wounds with his owne bloud, promiſeth to mediate for her to his Father, and to make her peace in heaven. She kiſſeth his hand with faith, he kiſſeth her cheekes with bleſſings. There is a betrothing of fidelitie, and conſtant love of either to other. She prayes, Lord forſake not the ſoule which thou haſt redeemed: he promiſes, *Fui tibi in meritum, ero tibi in præmium*; I was thy redemption, I will be thy ſalvation: nothing ſhall ſeparate thee and mee. Oh bleſſed *Light*, whereby that darkneſſe is expelled: O bleſſed ſoule, by this light delivered: O bleſſed Saviour that ſent this light: Oh bleſſed Father that ſent this Saviour: O bleſſed Trinitie, that bleſſeſt all unto us; mayeſt thou be bleſſed of us and in us for ever and ever. *Amen.*

VERSE 20. *Knowing this firſt, that no Prophecie of the Scripture is of any private Interpretation.*

VERSE 21. *For the Prophecie came not in old time (or, at any time) by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt.*

THe Apoſtle had formerly commended reading of the Prophets *ab utilitate*, by the benefite of them: now in reading them he gives warning *a difficultate*, from the difficultie of underſtanding them. There are things in them hard to be underſtood: the hiſtorie is not without the myſterie: and there often lies a deepe and hidden ſenſe, under a familiar and eaſy ſentence. Let not men ruſh into their expoſition, like haſty ſouldiers into a thicket, without ſeeking direction from the Captaine. When we come to read them, we muſt throw away the ſenſe of fleſh and bloud, and ſubject our ſelves *Magiſterio Spiritus*. Some copies have read ἐπηλύσεως, which ſignifies, *Quidam Impetus*: then the ſenſe were thus; *No Scripture is of any private motion.* But the moſt and beſt read, ἐπιλύσεως, *Interpretation.* Now let him that gave the propoſition, give alſo the expoſition: the Spirit which inſpired the Prophets, can onely declare the prophecies. We grant this to men, giving every one leave to bee his owne Interpreter, and to expound his owne meaning. Deny not this to the Holy Ghoſt: that which Gods Spirit hath indited, muſt be by the ſame ſpirit interpreted.

This impoſſibility of true and ſound interpretation without Gods Spirit, occurres not to ſome Scriptures, but to all. Ὅτι πᾶσα προφητεία οὐ γίνεται: to the letter, *All Prophecie is not of any private interpretation.* An Hebraiſme, for, *No prophecie is of any*, &c. Such a phraſe there is, *Ro.* 3. 20. οὐ δικαιωθήσεται πᾶσα σάρξ, &c. *All fleſh ſhall not be juſtified*: for, *No fleſh ſhall be juſtified.* As the Prophets durſt not *Proferre dictamina ſua*, broach their owne inventions, ſo wee muſt not *Ingerere dictamina noſtra*, crowd in our owne conſtructions. But beſeech him that decreed them to tell us the meaning of them. *Sampſons* riddle could not be diſſolved, but by *Sampſons* owne mouth. The Iewes came to the Prophet: *Wilt thou not tell us what theſe things meane?* This was the Angels proclamation. *Revel.* 5. 2. *Who is worthy to open the booke, and to loſe the ſeales thereof?* Who? Verſe 3. *No man in heaven, nor in earth, nor under the earth, was able to open the booke, neither to looke thereon.* None *in heaven*, not the Angels: none *in arth*, not living men: none *under the earth*; this could not be meant of divells or damned ſpirits; for they of all have no worthineſſe to open this booke. Therefore moſt probably, it is meant of the Saints, who as touching their bodies ſleepe in the graves; whom he ſpeakes of in reſpect of that part which comes neereſt to our ſenſe. *Iacob* ſaies, *Gen.* 37. Verſe 35. *I will goe downe into the grave unto my*

Sonne. I, yet was it but his body that could goe downe thither. So that the place is too cold to kindle the fire of Purgatory. Who then? *Verſ.5, The root of David hath prevailed to open the booke: none* but the Lambe can doe it. All doth *modalum noſtrum ſuperare*, we can ſay nothing but what the Lord doth tell us. By his helpe and inſtinction onely, we preach and expound the Prophets. He did write by all the Prophets and Apoſtles. By him did the Fathers interpret them to us, by him wee doe interpret them to you; onely the HOLY GHOST himſelfe interpret them to us all.

For methods ſake, I deſire to lead your attention thorow theſe three principall paſſages. The Suggeſtion, Conſcription, and Expoſition of holy Scriptures. There be certaine adjacent Circumſtances which ſhall finde their due places.

The
- Inſpiration from God, it was not a viſion of their owne heads; but they *ſpake as they were moved by the Holy Ghoſt.*
- Conſcription; which albeit it were *not by the will of man*, yet was it done by the hand of man. They were *Men, Holy* men, holy men *of God.*
- Expoſition, which is by no private ſpirit, but by the *Holy Spirits* illumination of mans minde, and directing the Church. For as the Invention of them *came not by the will of man,* ſo neither doth the expoſition of them come *by the wit of man.*

The Prophecie came not by the will of man, but men ſpake as they were moved by the Holy Ghoſt.] This is the firſt point; their Indictation, Inſpiration, Suggeſtion. Saint *Auguſtine* from this place, condemnes their damnable hereſie, that eſteemed the Holy Ghoſt leſſe and inferiour to the Father and Sonne: *Aut quod ſceleratius eſt, miniſtrum potius quàm Deum*; But, ſaith he, ſhall we call him a creature, *qui carnem Domini creavit,* who created the humanity of CHRIST? *Qui Filium Dei miſit*; Who ſent the Sonne of God? *Luke* 4.18. *The Spirit of the Lord hath ſent mee to heale,* &c. *Qui plane Deus,* Who is plainely called God? *Act*.5.4. *Thou haſt lyed to the Holy Ghoſt:* What is he? the Apoſtle directly explaines it, *Thou haſt lyed unto God,* 1 *Cor*.3.16. *You are the Temple of God, and the Holy Spirit* (who is that God) *dwelleth in you.* Here that Spirit ſpeaketh in the Prophets: *Matth*.10.20. he ſpeaketh in the Apoſtles. *It is not yee that ſpeake, but the Spirit of your Father which ſpeaketh in you.* Who is he that doth all this? 2 *Tim*.3.16. *All Scripture is given by inſpiration of God:* it is God himſelfe. Will you conſider with me ſome reaſons, arguments, and demonſtrative proofes; whereby our faith may be confirmed, that all Scripture commeth by the inſpiration of God.

1 Conſider the infallible completion of things long before propheſied, in their due ſeaſons, 1 *King*.13.2. *Behold, a childe ſhall be borne unto the houſe of David, Ioſiah by name,* &c. A man was named five hundred yeeres before he was borne. A right famous man may in that ſpace be eaſily forgotten upon earth: but to tell now who ſhall live, or what ſuch an one ſhall doe, a thouſand yeares hence: this can be done by none, but onely by him who *uno intuitu,* with one looke beholds all things: with whom nothing is paſt or to come, but all preſent.

2 Conſider that their being hath continued from *Moſes* unto this day. This is miraculous, that in ſo great hurly-burlies and alterations, they ſhould not be loſt! We muſt yeeld, that the Devill would faine have extinguiſhed their light for ever; and his inſtruments were not backward to attempt it: the ſame Almighty hand that made it, preſerved it, and will not let it periſh.

3 That the ſcope of it ſhould be to build up no worldly thing, but onely the kingdome of heaven, and to direct us to Ieſus Chriſt, *Gal*.3.22. *The Scripture hath concluded all under ſinne,* to make way for the *promiſe of faith by Chriſt*. It condemnes ſinne in all, and all for ſinne; that only ſuch might be ſaved as truſt in him that died for their ſinnes.

4 That it ſhould paſſe with credite thorow the whole world, and finde approbation of all languages, nations, and places. And where it meets with oppoſitions,

ſhould make way thorow them, as thunder thorow the clouds.

5 That the Hebrew tongue, wherein the Old Teſtament was written, doth ſo excell all tongues, in Antiquitie, Sanctitie, Majeſtie. *Gravitas in ſenſu, modeſtas in dictis, Ambroſ.* He *knew her*, or *went in to her*, or *ſlept with her*. Such is the gracious modeſty of the ſacred Scriptures.

6 The majeſty of the ſtyle, which yet is not only powerfull in words, but effectuall in working: renting the heart, *Piercing even to the dividing aſunder of the ſoule and ſpirit, of the joynts and marrow, Heb.* 4.12. When I reade them, me thinkes they are not *verba*, words; *ſed tonitrua*, but thunders, *Hieron.* Other Authors, ſweet like Mer-maids, had inchanted my Intellect; *Blandiebatur virgilius*, &c. But *Dulcius mihi nunc immurmurat Filius Ieſſe*; Now the Sonne of *Ieſſe* is more pleaſant than all, *Bern.* We have heard the writings of Poets ancient and new ſo commended, as if Wiſdome it ſelfe had lived and died with them. And it may be, this is the ſinne of our *Samaria*, to commit idolatry with ſuch bookes. The Turkiſh Hiſtory, *Herodotus* lyes, Poeticall fictions, ſcurrilous pamphlets, have thruſt the Bible out of our windowes. As *Angelus Politianus* preferred *Pindarus* his Odes, before *Davids* Pſalmes. But *Hierome* otherwiſe to *Paulinus*; They may talke of *Simonides, Pindarus, Flaccus*, and the reſt: *Horum inſtar omnium David Pſalmiſta nobis*; One *David*, that ſweet ſinger of Iſrael, is to us more worth than all thoſe. 1 *Cor.* 2.2. *I determined not to know any thing among you, ſave Ieſus Chriſt, and him crucified.* Mee thinkes there is no Text but *Crux*, Chriſts Croſſe: no Theme but the hole in his ſide: no Inke but our Saviours Bloud, no Conference but his Merits, no Object but his Obedience, no Oratory but love the Lord *Ieſus*, no Muſike but bleſſe our God for evermore. We ſhould chuſe muſike, as he choſe his friend: not him that would be plauſible to his humour for a day, but him that ſhould be profitable to his minde during life: ſo not that muſike which to fleſh is ſweeteſt, but that which laſteth longeſt. This is the ſong of *Hallelujah*, Praiſing the LORD: this muſike ſhall continue for ever.

7 From the very baſeneſſe of falſhood, we learne to admire the luſtre of truth. Conſider Satans ambition, though he be the father of lyes, to imitate the Scripturall truth. He had his Sorcerers in Ægypt, to follow *Moſes* in his wonders; albeit *non paſsibus æquis*, they came farre ſhort of him. To diſgrace and weaken the credit of the Scriptures, he had his Poets and Fabuliſts, whoſe Mythologies were obtruded for true reports. But there are three maine differences betweene them: Firſt, there droſſe was mingled with the gold, water with the wine: happily it was truth, but wronged in the reporting, as a good tale is marred in the telling. That the great Armie of *Senacherib* was deſtroyed, both *Eſay* and *Herodotus* agree. But *Eſay* ſayes, it was by the Angell of God; *Herodotus* ſayes, it was by an infinite number of Miſe, which in the night-time did eat up the leathers of their armours, targets, and bridles, and hereupon they fled. Secondly, that is ſaid to be derived from the Gentiles to the Iewes, which indeed came from the Iewes to the Gentiles. *Plutarch* ſayes that ſome of the Iewes Feaſts, yea, their Sabbath-day, and the word *Sabbos*, was derived from the Feaſts of *Bacchus*. But indeed the ſolemnities of *Bacchus* came from them, being nothing ſo ancient as *Moſes*. Thirdly, there have beene like reports, but under borrowed names, as *Auguſtine* obſerves. In alluſion to the true Hiſtorie of *Ionah*, his ſwallowing and egeſtion by the Whale; *Herodotus* writes of one *Arion*; who for his money being throwen over ſhipboord, a Dolphin tooke him on his backe, and being delighted with his muſike, carried him to *Tanarus*, from whence hee went to *Penander* at Corinth, informing him of his received injury, and ſtrange deliverance. But we may juſtly ſuſpect, that the Greeke tale of the one, meant the Hebrew truth of the other. Satan knowing that it was propheſied of CHRIST, *Eſay* 42.7. that hee ſhould open the blinde eyes, unſtop the eares of the deafe, make the lame leape like Harts, and the tongues of the dumbe to ſing, *Eſay* 35.6. He fained an *Æſculapius*, and gave out

as ſtrange wonders of him: and for better facilitating his purpoſe, hee called him the Sonne of God. Now to wound the Devill with his owne weapon, even this argument proves the Divine and indubitate verity of the Scripture. For counterfeits doe ever preſuppoſe that there is ever ſome ſuch thing, as they attempt to reſemble. *Perkin Warbecke* in England, that pretended himſelfe to be *Edward* the fifth; did manifeſtly declare that there had beene one of that name. Coyners of falſe medall, imply by their art, that there is ſome of that ſtampe good and currant. Alchimiſts that labour to make gold by projection, intend that there is naturall gold. Painters, though they have the libertie, *Quidlibet audendi*; yet account their art to be a reſemblance of that which is, or hath beene. So the affected imitation of holy ſtories is a cleare remonſtrance, that the ſubject which they take for patterne, is of juſtifiable truth, and without exception.

8 Laſtly, this is an argument of the finger of God, and ſupernaturall power in holy Writ; that the Penners of it renounced all affection, and delivered the true meſſage even againſt their owne reputations. So did this Holy Spirit over-rule their pens, that they depreſſe and diſgrace themſelves, and remaine expoſed as wonderments to all ſucceeding ages; that all glory may be the LORDS. If they did amiſſe, their errours are recorded either by themſelves or their friends. The faults of *Noah* and *Lot*, are not concealed by him, that honoured the memory of *Noah* and *Lot*. *Luke* loved *Paul* and *Barnabas*, yet writing their Acts, he ſpeakes of an unbecomming ſtrife betweene them; which grew ſo *ſharpe* and hot, that *they parted*, *Act*. 15. 39. *Moſes* in his five Bookes, as he ſpared not his brother, nor his ſiſter, nor his wife; neither *Aaron*, *Miriam*, nor *Zippora*; when they came in his way: ſo he leaſt of all ſpared himſelfe. That God had almoſt ſlaine him for neglect of Circumciſion; that when the people murmured, he was one: that he was onely permitted to ſee, not to enter into Canaan: all this he writes of himſelfe. *Ieremie* records his owne impatience, *Ier*. 15. *David* is owne bloud-guiltineſſe: *Ionah* his owne uncharitableneſſe, frowardneſſe, and repining at Gods mercie. He was the writer, that was the offender; yet he reports the fault as if it had beene of a ſtranger. Hee ſets aſide affection to his owne credite, runnes not into a buſh with *Adam*: but writes his fault on his brow, points the finger at the tranſgreſſour under his owne proper and individuall name. Hee tells ſuch a tale of himſelfe, that if all his enemies had ſtudied to laſh him, they could not have matched it. Men are naturally ambitious, deſirous either to blaze their owne vertues, or to blanch their owne errours. Looke upon humane pens, how they are dipped in the oyle of oſtentation! They profeſſe to chronicle the truth; but this friend, or that faction ſhall have a partiall favour. They will not detect the evill that is, but inſert the good that is not. But that one ſhould in ſobrietie write a Treatiſe, to declare his owne faults; this is not found in any Heathen. *Tully* will not have it buried, that Rome was beholding to him in the cauſe of *Catiline*. *Plutarch*, *Ariſtotle*, *Plato*, *Socrates*, may write much in their owne praiſe: I never read in them one line of their wickedneſſe. *Dion* will have the world know, that hee was a man employed in matters of State. *Ioſephus* is abundant in relating his owne ſtratagems. *Horace* ſayes of his Poems, that he had ſet up *Monumentum are perennius, regale ſitu pyramidum altius*. *Ovid* of his Tranſmutations; *Iamque opus exegi, quod nec Iovis ira, nec ignis*, &c. And *Ille ego ſum nulli nugarum laude ſecundus*. *Mahomets* writings extoll him for an onely Prophet; that he received oracles from heaven: that hee ſhall riſe from the dead, but eight hundred yeares after; a prettie time to trie a concluſion in; but there is not a ſyllable of all his damnable vices. Thus men will be men, humorous, ambitious, ſelfe-loving. This cannot be refrained, nor reſtrained; but that directly or indirectly it will breake out. But thoſe whom God employes, caſt dung on their owne faces, publiſh their owne errours to the ends of the world: that every eye may ſee, and every tongue confeſſe; All men are ſinners; God is only good, and wiſe, and holy; who is bleſſed for ever. *Amen*.

Holy men of GOD *ſpake.*] This is the ſecond Generall, the Conſcription of GODS Word. GOD would have his Word written: though it be here ſaid, *they ſpake*; yet that they ſpake is called *Scripture*, a thing written, *Rom.*15.4. *Whaſoever things were written afore-time, were written for our learning.* Wherein obſerve the Authority, Antiquity, Vtility of the Scriptures. *It is written*, there is the Authoritie. *Afore-time*, there is the Antiquitie. *For our learning*, there is the Vtility. The voice is vaniſhing; aske for the voice, and finde it *in aure*, in the eare: aske for the Scripture, finde it *in are*, written for the eye to looke upon. Therefore would God have it written in bookes, that the ſyllables might be alwayes in our eyes, ſo well as the ſound in our eares. Hereby we may come to *exerciſe our ſelves in it day and night*, *Pſal.*1.2. By this meanes no man ſhall adde to it, or detract from it. *Deut.* 4.2. Though the *Sound* of the thundring Apoſtles *went into all the earth, and their words unto the ends of the world*, *Rom.* 10. 18. Yet the holy Ghoſt would have a *Treatiſe written of all that Ieſus did and taught*, *Act.* 1. 1. And this ſhall be intitled *The booke of the generation of Ieſus Chriſt*, *Matth*,1.1. The Scripture is a Bible, becauſe it is written: and *The* Bible, becauſe it excels all other bookes, both for the matter, and the maker. God would not have his Inſtruments onely *Nepthali's*, to give *goodly words*, *Gen.*49.21. But that his will be committed to *Zebulun, the handler of the pen*, *Iudg.*5.14. *Oh that my words were written, oh that they were printed in a booke!* *Iob* 19.23. What would he have written? the words of his paſſion? No, but the words of his faith; even the truth of God; *I know that my Redeemer liveth.* Schiſmatickes are all for a Speaking Scripture: Anabaptiſts all for an infuſed Scripture: Papiſts are all for a Painted Scripture: they love *Teſtes feneſtras*; with them no leafe of the Bible is ſo authenticall as the Painters worke in the window. But all true Catholikes are onely for the *written Scripture:* and the Lord make this our light and delight to the end.

The Perſons that are the Manuaries, directed by God, as a Schoole-maſter guides the hand of a young writer, have here a threefold deſcription. They are *Men*, men *of God*, *Holy* men of God. *Men*, there is their Condition: *Men of God*, there is their Diſpenſation: *Holy men of God*, there is their Qualification.

Men; Why did not God chooſe ſome other nature of greater authoritie and credite? 1. That no glory might be aſcribed to the meanes, 2 *Cor.*4.7. *We have this treaſure in earthen veſſels, that the excellencie of the power may be in God, and not of us.* When *Sampſon* with the the jaw of an Aſſe ſlew ſo many; the weaker the weapon, the ſtronger the man. The infirmitie of the inſtrument makes for the glory of the Agent. 2. In commiſeration of mans weakneſſe, *Exod.* 20. 19. *They ſaid unto Moſes; Speake thou with us, and we will heare: but let not God ſpeake with us, leſt we die.* The voice of the Lord is like thunder, it will ſhake in peeces the timorous heart of fleſh. 3. For the ſecurity of our ſoules: if our Preacher were an Angell, Satan could transforme himſelfe into that ſhew. If one from the dead, the Devill can appeare in the ſhape of *Samuel.* If by miracles, *Iannes and Iambres withſtood Moſes*; and Antichriſt ſhall doe wonders. If by viſions, the Pagans had their apparitions. 4. In fit reſpondence to the worke of our redemption: a man died for us, therefore is a man fit to preach this to us, *Act.*3.22.

Men of God.] This is an ancient attribute; *Viri Dei, Sancti Dei, Nuncii Dei, Prophetæ Domini, Prophetæ Altiſsimi*, 1 *King.*17.18. 1 *Tim.*6.11. 2 *Tim.*3 17. *Men of God.* Men not only in requeſt living, but even dead: Princes over Princes: theſe reigne but during life, thoſe even after death: But eſpecially they are called *Men of God*, becauſe their diſpenſation comes from God, 1 *Cor.*2.13. *Wee ſpeake in the words, not which mans wiſdome teacheth, but which God teacheth.* So the Prophets came, *Os Domini locutum eſt.* The mouth of the Lord hath ſpoken it, 1 *Cor.*11 23. *Quod accepi à Domino*; I received of the Lord what I delivered unto you, *Matth.*22.43. *David in Spirit* called him *Lord*, *Pſal.*45.1. *My tongue is the pen of a ready writer*; *Calamus Scriba*, that is, the pen of the Holy Ghoſt, *Pſalm.* 85. 8. The vulgar reades; *Audiam* *quid in me loquatur Dominus*; I will heare what the Lord will ſpeake *in me.* Hence was it that the Lord did not manifeſt all things to them, *Semper & Simul*, together: but as *Paul* ſaid to the Church, ſo God to *Paul, Act.*20.20. *I have kept backe nothing; vobis neceſſarium, that was profitable to you. Eliſha* know the king of *Syriah's* ſtratagems and plots, which he conſulted in his bed-chamber, 2 *King.*6.12. Yet he did not know at firſt the purpoſe of the Armie to *Dothan*; untill his ſervant told him. He could foretell to the *Shunamite*, that ſhe ſhould have a ſonne; yet the death of that childe was hidden from him, 2 *King.*4.27. *The Lord hath hid it from mee, and hath not told me.* He did not preſently reſolve the three Kings concerning the event of the warre; but called for a Minſtrell, 2 *King.*3.15. *And when the Minſtrell played, the hand of the Lord came upon him.*

Holy men, the Lord that ſent them, qualified them. But was this a neceſſary and inſeparable annexion to all the Secretaries of God, *Holineſſe?* was not Prophecie (without this) incident to ſome reprobates? Indeed ſome tranſient revelations might paſſe through them, themſelves mean-time remaining as wiſe as Trunkes. *Balaam* is called a *Great Prophet*; God opened his mouth: yet did he not in this more favour him than his Aſſe: hee made them both to ſpeake his glory, and *Balaams* ſhame. *Saul* does prophecie; *Nunquid Saul inter Prophetas?* Yet he was as farre from the Grace of God, as hee was from the God of Grace, when he had caſt him off. *Caiaphas* could prophecie the expedience, that one ſhould die for the people, *Ioh.*11.51. *This he ſpake not of himſelfe: but being High-Prieſt that yeare, hee propheſied that* Iesus *ſhould die for that Nation.* His Office propheſied, rather than himſelfe. *Matth.* 7. 22. They ſhall ſay in the latter day, *We have propheſied in thy Name*, yet be rejected with a *Depart from me, I know you not.* But it is on all ſides conſented, that Gods publike Notaries, the Canonicall Writers, were all regenerate and *Holy*, the children of light and life: once gracious Saints on earth, now glorious Saints in heaven.

Thus are they qualified: one may be a *man*, yet not a man *of God*: a man of God, yet not *Holy*. To be a man is noble, an emphaticall word, *Act.*1.11. *Men of Galile. Act.*2.14. *Men of Iudea. Act.* 17.22. *Men of Athens. Act.*19.35. *Men of Epheſus.* 1 *King.*2.2. *Shew thy ſelfe a Man. Multi homines, pauci viri*; One may be *Adam*, not *Iſh*; *Homo*, not *Vir*. As *David* ſaid to *Abner*, 1 *Sam.*26.15. *Nunquid tu Vir es? Art thou not a valiant Man?* But to be a *Man of God*, this is more noble; to be intruſted with the ſecrets of heaven, the myſteries of Salvation. The Ambaſſadour of a King is of no ſmall account; but theſe are *Legati à latere Divino*, the Lords Legates: Whoſoever harmed them, *Protinus Deum ſenſit ultorem*; Found God himſelfe their avenger, *Matth.*10. 16. *He that deſpiſeth you, deſpiſeth me.* Yet there be ſome that dare, and that in extremity, doe it, though they are ſure to be condemned for it. But laſtly, to be *Holy*, this is moſt noble. Prophecie ſhall ceaſe, Preaching ceaſe, miniſtration of Sacraments ceaſe, *Holineſſe* ſhall never ceaſe. There are divers gifts, 1 *Cor.*12.31. to be an Apoſtle, to Prophecie, to teach, to worke miracles, to ſpeake with tongues; *But let us covet earneſtly the beſt gifts*; even our Sanctification. The reſt are needfull for you, this for our ſelves: they bring you to heaven, this muſt bring us to heaven. That bleſſed Spirit which hath made us *Men*, and men *of God*, make us alſo *Holy men*; that our *Nazarites may be whiter than the ſnow, and our Prieſts purer than the Saphires.*

No prophecie of the Scripture is of any private Interpretation.] Theſe *Holy men* were the Sacraries and Secretaries of God, the Regiſters of his Royall Covenant. Now as they could not ſpeake or write, but by the Spirits inſpiration; ſo neither can wee expound what they have written, but by the ſame Spirits Interpretation, 1 *Cor.* 12. 10. *Interpretation is given by the Spirit.* He that expounds the Scripture upon the warrant of his owne ſpirit onely; doth lay the brands of the fire together without the tongs, and is ſure at leaſt to burne his owne fingers. *Salomon* confeſſed that hee ſtudied for his Doctrines, *Eccleſ.*12.10. *The*

Preacher ſought to find out acceptable wordes; yet was he the wiſeſt man. *Daniel* was a famous Prophet, yet he deſired reſpite to expound. *Nebuchadnezzars* dreame, *Dan.2.16.* Is the Scripture lighter than a dreame? or *Nunquid tu ſapientior Daniele? Art thou wiſer than Daniel?* It is true that all right and ſober expoſition is of God. *Dan.2.28. It is God in heaven that revealeth ſecrets.* But the Lord doth not now reveale this to us in viſions and dreames: but ſets us to ordinary meanes; conferring with orthodox writers, turning over many bookes, zealous invocation to the Father of lights, ſtudious obſerving the context of Scriptures. You thinke our preaching and expounding the word to be very eaſy; indeed ſo it might be, if we ſhould doe with our Sermons, as you doe with your moneys. They are not Sermons, that come forth like untimely births, from uncircumciſed lippes, and unwaſhen hands. I know there are ſome, that thinke ſcorne to bring a premeditated Sermon: that were to tie the Holy Ghoſt to an inkehorne: No, turne the Cocke, and let it run. They ſay, they bring Sermons of Gods owne making, becauſe they tooke no paines in the composing. As if this were to preach in the *Evidence of the Spirit*, and demonſtration of power. But as every ſound is not muſicke, ſo every Sermon is not Preaching. Speaking is from cuſtome, but ſaying from Art. *Pſal.45.1. My heart is inditing a good matter*: It was *Sermo natus in pectore*; a ſpeech firſt conceived and borne in his heart. *Iohn Baptiſt* went before CHRIST to prepare his wayes: ſo our heart muſt goe before our tongue to prepare our words. We muſt hew the ſtones before we bring them to the building, or they will never couch in order. He that commeth wildly to this holy worke, ſhall be driven to beate the aire, and to ſeeke up and downe for matter, as *Saul* ſought for his fathers Aſſes. As we ſtudy for your good, ſo doe you pray we may ſtudy to your good; that we may bring you to the Scripture, and the Scriptures bring you to ſalvation.

I conclude; the Summe of this whole Chapter hath beene a ſweet Garden of Grace and mercie. The firſt Flower, was a *Salutation*, and that is a wiſh of mercie. The ſecond, a *Promiſe*, and that is a word of mercy. The third, a *Conſolation*, and that is a worke of mercy. The fourth, an *Exhortation*, and that is the way to mercy. The fift, a witneſſe of our *Election*, and that is an Aſſurance of mercy. The ſixth, an *Induction* to heaven upon earth, and that is an high degree of mercy. The ſeventh, a *Teſtimony* from heaven, and that was the voice of mercy. The eight, a *Word* of performed Prophecie, and that was an argument of mercy. The ninth, an *Illumination* of the Goſpell, and that is a light of mercy. The laſt, is the glory of heaven, and that is the full day and perfection of mercie. Through theſe bleſſed degrees my diſcourſe hath brought you: firſt we begun with *Peace*, then dwelt long with *Grace*, and laſtly are come to *Glory*. This Peace poſſeſſe your conſciences, this Grace beautifie your hearts, and this Glory crowne all your ſoules. Iude verſe 24. *Now unto him that is able to keepe you from falling, and to preſent you faultleſſe before the preſence of his glory with exceeding joy: to the only wiſe God our Saviour, be glory and Majeſtie, dominion and power, now and for ever.* Amen.

AN

AN EXPOSITION VPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE,

Saint PETER.

CHAP. II. VER. I.

But there were falſe Prophets among the people, even as there ſhall bee falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

THe concluſion of the former Chapter was in a ſweete colour of truth, the Induction of this begins with a diſcoverie of error. Damnable doctrine bound up in a faire cover; reſembling that Romiſh practiſe, of poyſoning an Emperour in the Sacrament. Here is a true Prophecie of a *falſe prophecie:* I tell you truely, that ſome ſhall come to teach you falſely. The Church of God cannot eſcape this danger, ſo long as there is a ſheepe-skinne to be gotten for a Wolfe to maske in: or a Sorcerer, *Elymas* can put on the name of *Bar-jeſus*, *Act.*13.6. Theſe have beene, theſe will bee; *As it was then, ſo is it now, Gal* 4.29. And ſo it will continue untill time hath houſed all Gods friends, and impriſoned all his enemies; till it hath melted the world in a fornace, and caſt it in a new mould. You have a *Sure word,* ſit faſt in your adherence: there will come furious champions to thruſt you from your handfaſt; beware that they doe not weaken your faith in *Ieſus* CHRIST.

There *were Prophets* indeed, but durſt there be *falſe prophets?* Yes, *falſe prophets*. But it may be they were among uncircumciſed Pagans, not in Iſrael: yes ἐν τῷ λαῷ, *among the people*, that People, emphatically; choſen for the Lords owne Peculiar. Well, but that danger is paſt, they are condemned and gone: Nay, be not too ſecure, *Erunt, there will be ſtill falſe teachers*. The divell loves no vacancie; if he can helpe it with ſupply, the chaire of Antichriſt ſhall never be empty. Indeed theſe may be admitted amongſt the heretikes of their owne tribe, in that land of darkeneſſe where the truth is forgotten: but they will not preſume into the light? Yes, ἐν ὑμῖν, *among you*; that know the truth, and to whom the glorious Sunne ſhineth. They will venture to vent the divells commodities *even among you*. What are thoſe wares? *Hereſies*: alas, that is but their owne election or opinion, and can doe little hurt. Yes, they are *damnable* hereſies, αἱρέσεις ἀπωλείας, exitiall, of *deſtruction*. If they doe, I hope we ſhall eaſily diſtinguiſh them: howſoever, they *will bring them in*, ſpeed as they can But the Church diſcerning it, will ſhut her doores againſt them: nay, but they will doe it *Privily*, cunningly, ſteale them in. Oh what pernicious malice are thoſe Impoſtors? So impudent, that they dare *deny the Lord*, their Maker; *the Lord that bought them*, their Saviour. What ſhall be their end? *Deſtruction*. How long ſhall it bee deferred? not a jot, it ſhall be *Swift* and ſuddaine. How ſhall it come? it ſhall be *brought*. Who ſhall bring it? *Themſelves* upon themſelves. *They bring upon themſelves ſwift deſtruction*. This is the Expoſition, now for the diſpoſition of theſe words. Three Generalls;

A
- Narration; *There were falſe Prophets*, &c.
- Caution; *There ſhall be falſe Teachers*.
- Deſcription, how to know them; *They ſhall privily*, &c.

In the narration conſider theſe particulars,

The
- Connection of the words; *Alſo*.
- Corruption of the perſons; *Falſe Prophets*.
- Intruſion of their miſchiefe; *Among the people of God*.

In the caution we obſerve three other branches, by which we perceive and

Finde
- Who they be that aſſault us, *Falſe Teachers*.
- Whither they preſſe; *Among you*, even Chriſtians.
- The unavoidable neceſſity of them, *Erunt, they will be with you*, you cannot help it.

In the deſcription, they were declared to us by three miſchiefes or evills:

One
- That iſſues from them, *Seminale malum*, noxious to others. *They bring in damnable hereſies*.
- That abides in them, *Criminale malum*, making themſelves guilty; *Denying the Lord that bought them*.
- That falls upon them, *Pœnale malum*, their owne plague; *They bring on themſelves ſwift deſtruction*.

In the former miſchiefe or evill, conſider two things:

Both
- What they bring in; *Damnable hereſies*.
- How they bring them in; *Privily*.

The ſecond evill is aggravated by a threefold gradation:

That
- They doe not only neglect, but *Deny him*.
- Not a man, not a King, not an Angell; but *The Lord*.
- Not only their Creator, but Saviour; *That bought them*.

The laſt evill is deſcribed by

The
- Meaſure, it is no leſſe than *Deſtruction*.
- Manner, it is *Swift*, ſuddaine, unprevented.
- Author, even *Themſelves*. *They bring on themſelves*.

There were falſe Prophets alſo among the people.] I begin with the narration, which hath recurrence to thoſe paſt times, the ſtate of the Church under the Law. Who being the beloved people of GOD, yet were not exempted from that exerciſe of their faith, by the ſeducements of falſe Prophets. To proceed in order.

There were alſo. This is the connexion; ϗ, *Alſo*, implies that there were alwaies true Prophets; ſuch as he formerly had ſpecified: otherwiſe he could not ſay here; *Alſo* falſe prophets. Where behold Gods carefull indulgence to his children, that never leaves them without Tutors. *Zach.* 1.5. *The Prophets doe not live for ever*: there is no *everlaſting Prieſt* but IESUS CHRIST. *Moſes* and *Samuel* are dead, *Paul* and *Iohn* have layed downe their Tabernacles. Yet ſtill the Lord raiſeth up Miniſters to ſtand before his Alter, and to keepe the holy fire of the Sanctuary from going out. Some have obſerved that *Ionah* began his Prophecie with *And*, or *Alſo*. Which intends a conjunction, either of *Ionah* with other Prophets, or *Niniveh* with other Cities, or of the buſineſſe related with other affaires: as if it began a booke without a beginning, and continued a courſe of ſome precedent dealings. When one Lampe is ſpent, God will *alſo* ſend another: when one ſtarre ſets, another riſes. The Church ſhall be no more deſtitute of Miniſters, than the Firmament can be without ſtarres. God will not leave his houſe without builders, till the edifice be perfectly finiſhed. *Eph.* 4.13. He placeth Paſtors and Teachers, *to the edifying of his body, untill we all meet unto a perfect man*. This comforts us, that if our ſinnes cauſe not God to remove our candleſticke from us, we ſhall have ſhining lampes in our Church, untill wee be all lighted to the kingdome of heaven. The Greekes of Conſtantinople had ſtore of wealth, but becauſe they would ſpare none of it to the reparation and defenſe of the Citie, they loſt all to the Turkes, which afterwards no money could recover. The fooliſh virgins, to ſpare a ſhilling, bought no oile: but when their lampes were out, and the Bridegroome came, what would they have given, what would they not have given, for a little oile? I pray God this prove not the unfortunate caſe of this land: we have ſtore of lampes to light us to heaven, but we are ſo niggardly of oile to feed them, that they muſt needs at laſt goe out, and leave us darkling. It is no wonder, if God take from us *Altaria*, our Altars; who have taken from him *Altaragia*, his Tythes and offerings. *Pſal.* 74. 8. *They have burnt up all the Synagogues in the Land*: if men doe ſo, no marvaile though they complaine, as it is in the next verſe. *We ſee not our Signes, there is not one Prophet among us*. We have done our beſt, or rather our worſt, to make our ſoules one day complaine; there is not a Prophet left among us.

There were falſe Prophets.] Falſehood is an aberration from the Truth: they are falſe Prophets that teach falſe things. *Matth.* 7.15. *Beware of falſe Prophets.* The maſter there, as the ſervant here, having firſt ſhewed the right way, cautioneth us of things hurtfull in the way. Beware of hereſie, which corrupteth the pure fountaines of holy faith. Falſe Prophets may be taken in a threefold ſenſe; literally, myſtically, or as they are taken here.

Literally, ſo are tell-tale Aſtrologers, who have learned in the divells Academy to coozen the world with falſe alarmes. *Aures verbis divitant alienas, ut opibus domus locupletent ſuas.* Alas, how can they tell anothers end or infelicity, that are ignorant of their owne? *Qui ſibi neſcius, cui præſcius?* CHRIST bids us beware of falſe Prophets, what will he judge of thoſe that runne to them? A theefe hath ſtollen thy beaſt, and thou in going to the wizard, runneſt after him with thy ſoule. Thus when one takes away the childs apple, he throwes the bread after him. Will not the divell laugh to ſee two ſuch theeves meete together in his kingdome? *Levit.* 19.31. *Regard not them that have familiar ſpirits, neither ſeeke after wizards, to bee defiled by them.* Regard them not, if you doe, the LORD will not regard you.

Myſtically, the divell is a falſe Prophet: he calls evill good, and promiſeth to bad attempts good events. Either he conceales the end from the way, or the way from the end. Thou mayeſt travell the way of luſt, yet not come to the end of it, damnation. Or thou mayeſt come to the end of thy hope, ſalvation; yet never limit thy ſelfe to the way of grace. Theſe are all falſe prophecies, and this is that falſe Prophet which coozens the world. He ſped ſo unhappily with our firſt parents: you may *eate* of the forbidden tree, yet *be like Gods*: it was falſe, for he knew that ſo eating would make them like divells. The world is ſuch a falſe Prophet, like thoſe lying ſpirits to *Ahab*. *Goe up to Ramoth Gilead and proſper*, 1 *King*.22.12. It promiſeth like a Lord, as the Lord of it did to the Lord of all; *All theſe will I give*, *Matth*.4.4. It was falſe, for all this glory is but a ſhadow; *umbra tranſit*, and leaves the ſubſtance of bitterneſſe behind it. The world ſaies; *Your houſes ſhall continue for ever*: it is a falſe prophecie; for *man abides not in honour*, *Pſal*.49.12. The world ſaies your gold ſhall make you bleſſed: it is a falſe prophecie, it rather makes men curſed.

The fleſh is a falſe prophet. *Pſal*.14.1. *The foole hath ſaid in his heart*, *There is no God*: falſe, for he ſhall find a God to judge the earth. Every affected ſinne is a falſe prophet to the ſoule. Falſhood, if it cannot deceive another, will deceive it ſelfe: as *Chryſoſtome* obſerves on the Pſalm. *Mentita eſt iniquitas ſibi*, wickedneſſe lyed to it ſelfe, *Luk*.12. Worldlineſſe flattered the rich man with immortality in his barnes: falſe, for his paſſing-bell went that night. Preſumption of health whiſpers that thou art at a league with death: falſe, for death is at no league with thee. Be not beguiled, as *Alexanders* flatterers would have gulled him with the title of *Iupiters* ſonne: leaſt being wounded, thou cry to thy fleſh, as he did to his friends; this is the bloud of a man, not ſuch as iſſueth from the gods. Love of wine propheſies to the drunkard; *To morrow ſhall be as to day, and much more abundant*, *Eſa*.56.12. Falſe, for. *Ioel*.1.5. *Awake and howle yee drunkards, for the wine is cut off from your mouth.* Ambition flatters the haughty. *Eſa*.14.13. *I will exalt my throne above the ſtarres of God*, I will ariſe out of the duſt to ſit with Princes: falſe, for thou *ſhalt be brought downe to the grave, and to the ſides of the pit*: thou ſhalt fall from the throne to the duſt. Infidelitie perſwades, there ſhall be no reckoning, epicuriſme dreames of no future life; falſe, for the *Lord ſhall take them away as with a whirle-wind*: ſo that a man ſhall ſay, *Verily there is a God that judgeth the earth*. Pleaſure ſaies like Babylon, *I am a Queene, I ſhall ſee no mourning*: falſe, for the day of lamentation comes, worſe than the wailing of *Hadadrimmon* in the valley of *Megiddo*. Pride whiſpers the beautifull; natures colours will laſt; if not, artificiall ones ſhall helpe: falſe, for art it ſelfe ſhall make a foole of nature, time make a foole of art, death make a foole of all. But preſumption ſaies, God will have mercie upon all: falſe, for a *ſmall number is ſaved*. But CHRISTS bloud payed for all mens ſins: falſe, for ſome tread that ſacred bloud under their feete. But if the worſt come, ſayes carnall hope, I will be ſure to repent: falſe prophecie, for thouſands are in hell that promiſed themſelves this evaſion: thou haſt no patent of repentance.

Thus Satan is a falſe Prophet, in making ſowre to ſeeme ſweet, this is *deceptio guſtus*. The world a falſe Prophet, in making ſhadowes appeare ſubſtances, this is *deceptio viſus*. The fleſh a falſe Prophet, in calling fraile things durable, this is *deceptio auditus*. In a word, every man is naturally a falſe Prophet to himſelfe, lying to his owne ſoule. *Vis tollere mendacem? tolle teipſum*. Wouldeſt thou puniſh a lyer? puniſh thy ſelfe. Doe not kill thy life, but kill thy luſt: mortifie thy falſe-hearted affections, *ut tu vivas*, that thy ſelfe mayeſt live. *Moriatur iniquitas, ne moriatur iniquus*: let the ſinne be mortified, that the ſinner may be ſaved. Thou needeſt no falſer a prophet, than thou art to thy ſelfe. *Pſal*.140.1. *Deliver me O Lord*, *from the evill man*. *Auguſtine* ſtudiouſly conſiders who this *evill man* ſhould be: he knew that he had many enemies, perhaps Satan might be that evill man: at laſt he lights upon the evill man, and that was himſelfe. *Domine, libera a me*; Lord deliver me from my ſelfe; deliver *Auguſtine* from *Auguſtine*. Let me aske my ſoule this queſtion. *Gal*.5.7. *Who did hinder me, that I ſhould not obey the truth?* Who? *mihi obſto*, I have

beene

eene falſe to my ſelfe. *Qui ſibi nequam, cui bonus?* Hence there is ſo little fidelitie f man to man, becauſe there is ſo little faith of man to himſelfe. He that is not rue to his owne ſoule, will never be good to me. An oppreſſor gaping for a young Gentlemans eſtate lately morgag'd to him, ſent him in pretence of love a looſe felow to accompany him, and encreaſe his luxurie: he ſmelt it, and wittily returned his anſwere; I thanke him for his care to ſet me forward: but tell him, I can ſpend ny eſtate faſt enough my ſelfe, I need no helpe. So what need Sathan ſend falſe Prophets to them, that are falſe Prophets to themſelves? If wee deſire to prevent ll inſtruments of error from working upon us, let us be faithfull to our ſelves, in beng faithfull to Chriſt.

The laſt ſort of Prophets falſe, are theſe meant here, which are of two ſortes. . They that came in the name of God, but were never ſent from God, *Ier.* 23.21. *have not ſent theſe Prophets, yet they ran: I have not ſpoken to them, yet they have prophecied.* Therfore is it ſaid, *The word of the Lord came to Ieremie, came* to all the true Prophets: it was of the Lords ſending, not of their owne fetching. *Rom.* 11.34. *Who ath knowen the mind of the Lord at any time?* ſurely none but they to whom he taught .*I received of the Lord*, ſaith *Paul:* God muſt infuſe, before we effuſe: the ſprings of ur hearts muſt be filled from that ocean, before we can derive drink to the thirſty. Chriſt muſt give us this bread, and then we *cauſe the people to ſit downe*, and we *breake* unto them. *Moſes* would not goe to *Pharaoh*, till he had learned his leſſon of God. *Eſa.* 40.6. *The voice ſaid, cry:* the Prophet replyed, *What ſhall I cry?* he will not ruſt his owne invention, but take his Text at the mouth of the Lord: what was it, *All fleſh is graſſe.* They that preach the viſions of their owne heads, have their woes ſhadowed out, and yet but ſhadowed, with wormewood and gall. *Ier.* 23.15. *I will feed them with wormewood, and make them drinke the waters of gall.* Their cup is ſo tempered by *Ezekiel*, the head and foote of their curſe being full of unhappineſſe, their welcome a *Woe*, their farewell an *Anathema. Ezek.* 13.3. *Woe unto the fooliſh Prophets, that follow their owne ſpirit. ver.* 9, *They ſhall not be written in the writing of the houſe of Iſrael.*

Secondly, they that come in Gods name, and are ſent, but deliver a falſe meſſage when they are come. They are called *Falſe*, becauſe they be falſifiers of Gods holy word; like the cunning lapidary, that ſells a Byrall for a Diamond. No meſſenger of the Lord muſt goe beyond the bounds of his commiſſion, by adding his owne devices: nor come too ſhort of it, by keeping backe his Maſters counſells. It is a fearefull proteſtation in the end of the Bible, ſumming and ſealing up all the curſes and woes that went before. *Revel.* 22.19. *If any man* ſhall *take away* from the words of this book, God ſhall *take away* his part out of the booke of life. If any man ſhall *adde* unto theſe things, God ſhall *adde* unto him the plagues, that are written in this booke. It hath terrour enough to amaze all thoſe, that dare ſet their ſacrilegious hands to theſe nice and religious myſteries. He that ventures to broach the dregges for wine, traditions of men for the conſtitutions of God; unwritten truthes, untrue writings, for thoſe ſacred ſanctions, to father lies on the Father of truth; and teach the baſtards of his owne braine to call the wiſedome of heaven Father: *Hee hath ſaid it*, when he ſaid it not; this is the *falſe Prophet*. This was Saint *Pauls* earneſt charge to *Timothie. I give thee charge in the ſight of God who quickneth all things, and before* JESUS CHRIST, *who before Pontius Pilate witneſſed a good confeſſion.* 1 *Tim.* 6. *Keepe that which is committed to thy truſt:* doubling his charge with intenſive adjuration. *Keepe it*, for enemies watch to purloine it: *Quod tibi creditum, non quod a te inventum*: a thing intruſted to thee, not invented of thee: a matter not of thy wit, but of thy learning; whereof thou art a Scholler, not a Maſter. How keepe it; as the miſer keepes in his corne? No, feed the poore with it, divide it in right order and matter: thou haſt received gold, returne gold: be ſure to impart the ſame, neither more nor leſſe, but juſt weight: *ut cum dicas novè, non dicas nova*; though thou ſpeake in a new methode, let it be old ſubſtance. Some have too many ny fingers on their hand, like the Gyant of *Gath :* ſome too few, like thoſe whom *Adonibezek* maimed : ſome offend in exceſſe, ſome in defect. But keepe thou a ſteddy flight : ſo did a bad Prophet againſt his will ; when his fingers itched for the gold, *Numb.*24.13. ſo did a good Prophet reſolutely ; *What the Lord ſaith unto me, that will I ſpeake.* If men adde to that word, he that hath power to adde plagues while everlaſtingneſſe can adde yeares, ſhall encreaſe them to a thouſand fold. If they diminiſh, he that can diminiſh bleſſings ſo low, that not the leaſt dram ſhall remaine, will retaile their doings into their owne boſomes.

1 King.22.14.

Among the people :] this is the intruſion of theſe falſe prophets, even among the people of God. But durſt theſe blacke impoſtors preſſe into ſo famous a light, and not feare diſcerning? Yes, examine, 1 *King.*18.9. and 1 *King.*22.16. they come by the hundreds. *Corah* had his confederates, who would with violence have ſnatched the Prieſts office out of their hands. *Nadab* and *Abihu* had their ſtrange fires. *Deut.*13.2. *Eamus & ſequamur deos alienos :* was this charge in vaine? were there never any ſuch? Theſe unbleſt tares have ever ſprung up in Gods field: and no man can doubt of ſuch prophets on earth, that knowes there is a divell in hell. It hath beene his impudent malice, thus ever to oppoſe himſelfe againſt Gods omnipotence. God had his true Prophets to inſtruct the people, Satan had his falſe prophets to ſeduce the people. As the Lord had *Angelos majeſtatis ſuæ*, Angels of his Majeſtie: ſo had Satan *Angelos crudelitatis ſuæ*, angels of his cruelty. God had his lawes written in two Tables, Satan had his counterfeit lawes in twelve tables. God had *Pontifices ſuos*, Satan had *Flamines ſuos.* He had his Temples, Sacrifices, Altars, Oracles, in a bravery ſo well as God. If Gods people ſing, *Great is the Lord, and greatly to be praiſed :* the divell hath his people that can cry loud enough two houres together, *Great is Diana of the Epheſians.* God had his Levites to keepe the fire perpetually alive on his Altar ; Satan had his veſtall virgins, *Sacri ignis ſempiternæ cuſtodes.* Neither had he theſe falſe Inſtruments abroad only in the wild forreſt of the world ; but he brought them into Gods owne garden. He that durſt preſume to be proud in heaven, and to play the divell in Paradiſe ; truſt him not in his owne walke and Regiment. Well wee may doe our beſt to barre them out, and beſeech him that keepes Iſrael to ſhut them out : but in they will come, into our doores, the HOLY GHOST keepe them out of our hearts for ever. I conclude.

It was thus with them, in it we may ſee, our owne caſe. *Cernimus in priſca jam noſtra pericula mundo.* They ſay, it is halfe a protection to foreknow a danger: behold the Apoſtles fidelitie, and therein Gods mercie, we are forewarned. Precedents give light to ſucceeding times: we ſee further than the Fathers ; becauſe like dwarfes we get up on their ſhoulders ; we ſee with eyes and our owne alſo. So *Diogenes* might bragge that he had more wit than his mother ; becauſe he had his mother-wit and his owne too. There is no treaſure ſo much enricheth our mind as learning : no learning ſo appliable to our life as hiſtorie, no hiſtorie ſo directing as Example, no example ſo worthy our obſerving as that is written by Gods owne finger. It was an old ſaying, *Optimum eſt alienâ inſaniâ frui :* to get knowledge by anothers expence and experience, is as it were to feed fat on anothers mans coſt. Iſrael was Gods people ſo well as we; yea in reſpect of their faith, our Fathers: therefore if they were tempted by falſe prophets and ſinned, if they ſinned and were puniſhed: let not us having the ſame danger, and erring in the ſame manner, thinke to eſcape the ſame puniſhment. 1 *Cor.* 10.11. *All theſe things happened unto them for enſamples, and are written for our admonition.* God hath ſet up theſe ſinnes as crocodyles to terrifie us, and we entertaine them as Sirens to ſeduce us. Ver.7. *Be not yee idolaters, as were ſome of them.* *Paul* like a *good ſcribe*, brings out of his treaſure *things both old and new :* there is both an hiſtoriall narration, and a theologicall application. *Nos lege hiſtoriam, ne fias hiſtoria :* read the hiſtorie of others, leſt thou be made a hiſtorie to others. If the errors of former ages cannot teach us for the time preſent, our

delinquiſhlinquiſhments wherin we periſh ſhal teach the ſucceeding ages for the time to come. Cannot the example of *Iudas* teach thee to be no traitour? of *Elymas*, to be no Sorcerer? of *Gehesi*, to be no bribe-taker? of *Achan*, to abhor Sacrilege? of *Nabal*, to be no Churle? Then the wretched exorbitances coupled with Gods fearfull judgements, ſhall teach others hereafter, 2 *King*.1.14. The third Captaine ſeeing the two former miſcarrying in the buſineſſe, could learne to humble himſelfe; *Let my life be precious in thy ſight*. They were miſerable, that thou mighteſt be happy: if thou wilt not repent, others ſhall be made happy by thy being miſerable. This a very *Iezabel* could oppoſe to *Iehu*; 2 *King*.9.31. *Had Zimri peace, which ſlew his maſter?* As if ſhe had concluded; Seeing thou wilt not take example by *Zimri*, thou ſhalt be example to others. The Lord left not Iſrael without true Prophets: *Yet he ſent Prophets to them, to bring them againe to the Lord, but they would not give eare*: therefore he ſuffered falſe prophets, and to them they hearkned. Behold now their example expoſed unto us: God ſends us Preachers that declare the right way of ſalvation, delivering their meſſage from his owne Word: for *Scriptum, Praſcriptum*, the Scripture is their Theme. They ſay, Give obedience to Kings, *Let every ſoule be ſubject to the higher powers*: there be others that ſay, An hereticall King (and he muſt be ſo that an hereticall Pope ſo pronounces) can challenge no faithfull alleageance: are not theſe falſe prophets? The true Prophets ſay, Of all that thou haſt thou ſhalt give me the tenth; this is a *Dixit Dominus*, the Lords reſervation. Some ſay, thou art bound neither to give tenth nor twentieth, but what thou liſt; is not this a *Dixit Sacrilegus?* Is not this a falſe prophet? As the former abſolve ſubjects of their duties to Kings: ſo theſe latter abſolve men of their duties to the Church. The true Prophets ſay, Thou ſhalt not take uſury of thy brother: ſome ſay, thou maiſt, if not above ten in the hundred: are not theſe falſe prophets? Obſerve how Iſrael ſped: *In the time of this diſtreſſe did he treſpaſſe yet more againſt the Lord: this is that King Ahaz. That*, emphatically, that infamous, that impious King; branded with a note in the margent, a daſh of the Holy Ghoſts pen; like a ſea-mark to point out a ſhelfe, that no veſſell be ſpilt by ſuch a wickednes. What did he? *He ſacrificed unto the gods of Damaſcus, which ſmote him*. Frantick idolatry, to doe ſervice to Idols that ſmote him! Then he turned to the *gods of Syria*: he would take no warning: they kill him; *They were the ruine of him, and of al Iſrael*: when you follow other gods, is it a wonder if God deſtroy you? Did he not for this cauſe caſt out the nations before you? were not they your precedents? So ſaith Chriſt, *Remember Lots wife*. Theſe things are recorded in holy Writ, not for imitation, but for prevention. When the comicall Poet was accuſed, becauſe he brought a profane fellow upon the ſtage, and ſo gave bad example to young men: true, replies he, but I hanged him before he went off, and ſo gave good warning to young men. Having ſuch a caution, if we fall into the ſame tranſgreſſion, we ſhall be rewarded with a double affliction: *Therfore whoſoever ſlayeth Cain, vengeance ſhal be taken on him ſevenfold. Therefore*, becauſe *Cains* example of murder went before, ſo *Lamech* concludes to his wives, *If Cain ſhall be avenged ſevenfold, then truly Lamech ſeventy and ſeven-fold*. Now the Lord give us wary hearts, that being warned of ſin, we may be armed againſt ſinne. That dangers of others may make us circumſpect, the troubles of others ſtrengthen our patience, the ſinfulneſſe of others quicken our penitence; that the pride of others may make us humble, and the miſeries of others occaſion our eternall bleſſedneſſe.

2 Chro. 21. 19

2 Chro. 21. 22.

Ver. 23.

Deut. 8. 20.

Luke 17. 32.

Gen. 4. 15.

Verſ. 24.

Even as there ſhall be falſe teachers among you.] Doe not you thinke to ſpeed better than Gods beloved Church of Iſrael: for this is that kinde of temptation wherewith he is wont to exerciſe his children. There is no other condition of the Church under Goſpell, than was under the Law. When this triall comes, let not the noveltie of it moleſt you: what was common with them, let it not ſeem ſtrange to you. But the Prophets did promiſe ſolide peace, cleare light, and the perfection of all good things at the comming of Chriſt; *The wolſe ſhall dwell with the lambe, and the child ſhall play at the hole of the Aſpe: They ſhal not hurt nor deſtroy in al my holy mountain*. To him was reſerved that honour; That though *the Law was given by Moſes, Grace and Truth came by*

Eſay 11. 6.

Iohn 1. 17.

Ieſus Chriſt. Therefore there is no diſquietneſſe expected in the ſtate of the Christian Church. But there was no promiſe of ſuch a peace, as ſhould utterly acquit the faithfull from combates and conflicts. There is peace from the dominion of ſinne, damnation of the Law, and terrour of conſcience. But there is ſtill a Devill, and a ſerpentine breed; who finding that the Goſpel hath given a wound to the peace of hell, are the more buſie to give a wound to the peace of the Goſpell. Let us quiet our hearts in the remembrance of this, which the Spirit of God hath pronounced; there muſt be expected on earth no immunity from this inteſtine evill. The ſame triall abides the children, which ſet upon the fathers: *Non ſum melior patribus meis*, I am not better than my Fathers: *Erunt, there ſhall be*, an indefinite word comprehending al future times: ſo that no age hath had a vacation from theſe turbulent falſhoods. Hee ſpeaks of them generally, and doth not paint them out in their particular kindes and colours: but *Erunt, They will be*: and *Inter vos, among you*, among us, God grant they be not of us. Now becauſe theſe evill ſpirits threaten to haunt the houſe of Chriſt, and to run like familiars up and downe the earth, to doe the devils errands, that their purpoſe may be infatuated, let us unmask their faces. For I called this ſecond generall point, the caution or premonition: and I deſire to method my diſcourſe into theſe three circumſtances: 1. Who they be that aſſault us. 2. Whither they preſſe. 3. Their unavoidable neceſſity: the uſe of all which is in concluſion, how they may be diſcerned and eſchewed.

Falſe teachers.] What this falſhood is, you have formerly perceived; obſerve now how it inſinuates it ſelfe: this is alwayes in the ſemblance of Truth. For Errour is ſo foule a hag, that if it ſhould come in the own ſhape, *nuda facie*, all men would loath it. If *Iezabel* had not painted her ſelfe, ſhee had not gotten ſo many doting adulterers. Matth. 7. 15. Thoſe *Wolves* come evermore *in ſheeps-cloathing: Sub pelle ovina Lupus rapax*. As the fowler by the benefit of his ſtalkinghorſe murders the fowls: who but for their familiar knowledge of the beaſt their friend, would miſtruſt the man their enemie. *Many*, Matth. 24. 5. ſaith Chriſt, *ſhall come in my Name: Nomine meo, non ſuo*; not in their owne name, for then their words would not be taken. The ſects of former ages came in other names: as the name of Stoicks, of Peripateticks: and in the Church, the name of Phariſies, the name of Sadduces: but ſince Chriſt all come *Nomine meo*, in his Name. *Sub ſpecie veritatis veritatem vulnerant*; They wound the Truth in her owne coat: as *Iacob* put on the garments of *Eſau* his brother, to deceive *Iſaac* his Father: ſo theſe in the apparell of their elder brother Chriſt, ſeek to beguile the Church their Mother. It is no wonder Matth. 24. 24. if there be falſe Teachers, when there ſhall be *falſe chriſts*. Strong impudence of men, that they dare call themſelves by his Name on earth, that ſits on the right hand of Majeſty in heaven. Now that this Prophecie of our Saviour was true, experience hath juſtified. Among the Perſians, one *Manes*, with his twelve Apoſtles, called himſelfe the Comforter of Iſrael. *Bencosben* was received of the very Rabbi's for thirty yeares together, as their Meſſias. *Stella in Luc.* reports that in *Setuvall*, in the kingdome of Portugal, in our time, aroſe one that called himſelfe the Meſſias. Your ſelves have heard of *David George*, and of ungracious *Hacquet*, with his two prophets of mercy and juſtice, who impiouſly uſurped that incommunicable name of the Meſſias.

But what ſay you to our Pope-holy catholikes; dare not they obtrude a thing that ſhall ſay, *Ego ſum Chriſtus, I am Chriſt?* Yes, if it could ſpeak; but becauſe it cannot, they will ſpeak for it. Every Eaſter-day early in the morning the Prieſt fetcheth his woodden Crucifix out of the Sepulcher; and after walking about the Church-yard in ſolemne proceſſion, goes to the Church-doore, where he knocketh, and ſaith; Pſal 24. *Open O ye gates, and be ye ſet open ye everlaſting doores, that the King of glory may come in.* The Sexton knows his qu, attends within, and replies; *Who is the King of glory?* The Prieſt holding up his Crucifix, anſwers; *This is the King of glory: the Lord ſtrong and mighty in battel; this is the Lord of glory*. Is not this juſt according to our Saviours pre- Matth. 24. 23. diction; *Some ſhal ſay, Loe, here is Chriſt?* Alas, that is not a glorious King, but an inglorious Idoll, unable to wipe the duſt from it own face. Among them, who can make the well-favouredſt god, is the beſt Catholike. The Baker and the Painter contended who ſhould make the beſt chriſt: *Hîc fuco doctior, ille foco.* ***Paint.*** I can make a faire god with my colours. ***Bak.*** No, thou makeſt but the ſhadow; it is I that make the ſubſtance. ***Paint.*** Thy god is torne with mens teeth. ***Bak.*** And thine is gnawed with wormes. ***Paint.*** My god laſteth many yeares, whereas one houre ſwallowes an hundred of thine. ***Bak.*** Thou canſt ſcarce make one god in a moneth: I can make a thouſand in halfe an houre. Hereupon the Maſſe-prieſt came in as moderatour, fretting; I am ſory ſirs, you are no wiſer: Who can make god? none but the Sacrificer. But we ſay of ſuch gods, as *Clemens Alexandr. Ego didici terram calcare, non adorare*; I have learned to tread upon the earth, not to worſhip it.

Thus doth falſe teachers come in the counterfeit of truth: Indeed the Iews were apt to embrace any that came *Nomine proprio*; in their owne name, *Ioh.*5.43. *If one come in his owne name, him will ye receive.* It is not ſo now: the world is wiſer, therefore the Devil muſt double his ſubtilty. And if he would bring men to the kingdome of hell, he muſt make them beleeve that he is altogether for the kingdome of heaven. *2 Sam.*16 18. If *Huſhai* had not ſaid, *I am for Abſalom*, and whom Iſrael chuſeth, *his will I be*: He had not diſappointed the counſell of *Achitophel*, which was then like the oracle of God; nor re-eſtabliſhed *David* in his kingdome. So if theſe falſe doctors ſhould not ſay, we are for Chriſt; they could not with-ſtand the true Miniſters that deliver the words of God, nor inthrone Antichriſt in the Seat of Chriſt. Thus in our time, the Romiſh heretikes cry, The Church, The Church: and the Schiſmatikes in their invective Pamphlets uſually make bold with the Prophets words; *For Sions ſake I will not hold my peace.* But the one ſeeke to bring upon Gods Iſrael a tyrannie; the other an Anarchie; both meet in one *Tertio*, corruption of doctrine, and deſtruction of conſcience. *Pro Eccleſia clamitant, & contra Eccleſiam dimicant, Cyprian.* They both cry for the Church, yet fight againſt the Church. *Omnes amici, omnes inimici, Bern.* Their pretences are friendly, their intentions malicious. You ſee how they come, and but for ſo comming, their powder would not take: if the cup of their poiſon was not rubbed with honey, it would not down. There be two defects which make a man either an unfit Teacher, or a falſe Teacher. When either they have not learned their leſſon before they come, and ſo lacke ability: or doe not deliver it faithfully when they are come, and ſo lacke honeſty.

1 They that want aptitude and requiſite graces: God touched *Eſayes* tongue with a *live-coale* from his Altar: gave *Ezekiel a roll* to eat: ſhut up that ſacred *fire* in *Ieremies* bones: teacheth the lips to *preſerve knowledge: to miniſter a word in due ſeaſon to him that is weary, Eſay* 50.4. So ordering the words, that they ſhall be like *Apples of gold with pictures of ſilver, Prov.*25.11. There is no ability to preach without God, *Mic.*3.7. *They ſhall cover their lips, for there is no anſwer of God.* We looke now for no enthuſiaſmes, nor venture our Sermons upon extemporall rhapſodies; with a *Dabitur in hora*; no more but turne the cocke, and let it run. It may run indeed, but ſtill we complaine as they did of the waters of *Iericho*: *The water is nought, and the ground ſtill barren.* It may run, and run apace, becauſe like *Ahimaaz*, it runs by the way of the plaine. For this cauſe are Schooles and Vniverſities erected, to be *Eccleſiæ Plantaria*, the nurſeries of learning. Being like that Perſian tree, which at the ſame time doth bud, and bloſſome, and beare fruit. Some are in the bud of hope, others in the flower of knowledge, others ripe for practiſe. *Moſes* was learned in all the wiſdome of the Ægyptians, *Act.*7.22. *Paul* was brought up at the feet of a great Doctour, *Act.*22.3. *Timothie* knew the Scriptures of a childe, 2 *Tim.* 3.15.. *Auguſtine* was beautified with varietie of gifts; *Hierome omnium trium linguarum peritus*; Excellent at the three moſt famous Languages. The Apoſtles themſelves went not immediately out of the Ship-boat into the Pulpit: they were firſt Chriſts Schollers, before they became the worlds Teachers, *Matth.*11.19. *Wiſdome is juſtified of her children.* If they come without this qualifying, they are the worlds owne changelings, wrongfully laid at *Wiſdomes* doores. They enter in at a *Non licet*

2 King.2,

gate; and they that admit them, ſuffer wiſe-mens rights to be entailed to fooles. While barbarous ignorants ſteale into the Church, the ſame way that *Totilas* entred Rome; *Porta aſinaria.* As Pope *Adrian* inſcribed his Colledge; *Trajectum plantavit, Lovanium rigavit, Cæſar autem incrementum dedit*; The Biſhop of *Trajectum* planted, of *Lovaine* watered; but *Caſar* gave the increaſe: no more. Another therefore in ſcorne ſubſcribed; *Hic Deus nihil fecit*; here God did nothing. So Simony planted, Ambition watered, and Covetouſneſſe gives the encreaſe: but let them take heed leſt they finde this under-written; *Hîc Deus nihil fecit*; Here the Lord had no hand, here he will give no bleſſing.

2 They that have gotten knowledge, but want honeſtie; and theſe are the moſt dangerous ſeducers, 2 *Cor.* 11. 13. *Such are falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of* CHRIST. When *Achitophels* head ſtands upon *Simon Magus* his ſhoulders, there is a world of miſchiefe towards. A will bent to doe harme, and a wit able to proſecute it; like Cannon-ſhot makes a lane where it goes. Such a Prophet was *Balaam,* he could not make Iſrael curſed by his Propheeie, therefore he tries to effect it by his policie. He ſends a troope of Moabitiſh whores among them: that ſo they might be tempted to offend GOD, and GOD might ceaſe to defend them. Hee had confeſſed before, *Numb.* 23. 23. That there could be no *Inchantment nor witchcraft againſt Iſrael.* No devils, but thoſe ſhee-devils could doe it. A whore is that damnable witch that often brings a Saint in danger of a curſe. In this ranke is that ranke rabble of Ieſuites: they have fired their braines at *Machiavels* forge, and caſt their hearts in the mould of Antichriſt; and now they are fitted to ſteale away ſoules from IESUS. Theſe are Satans Emiſſaries, the Popes Seminaries, the Lands Incendiaries, the worlds Voluptuaries, the bane of a kingdome that habours them. The cruelleſt murderers! He that lets out the bloud, the body kills: But he that breaks hearts-peace, the deare ſoule ſpills. O that theſe Foxes were un-earth'd from their theeviſh boroughs, and our Land preſerved from that kinde of falſe Teachers! Their very mercies are cruell; we know their bloudy purpoſes both to ſoules and bodies. The Lord of his mercy caſt them for ever farre from us; and let all people, that have, or deſire to have, in themſelves and their Poſterity, the heads of good ſubjects, and the hearts of good Chriſtians, ſay *Amen.*

Among you.] This is the ſecond point, the Place whither theſe falſe Teachers come; *unto you,* to the Church. So *Mat.* 7. 15. *Beware of falſe Prophets which come to you.* Not to the Turks, or Gentiles, or other heretikes only; but to *you,* that have the Goſpell. They ſeeme to come unto you, but indeed they come againſt you: they promiſe your good, but they performe your hurt. Here may be demanded, why GOD doth ſuffer ſuch in the Church? For *Paul* ſaith, 1 *Cor.* 11. 19. *Oportet hæreſes eſſe*; *There muſt be hereſies among you.* Now there is an *Oportet* of neceſſitie, and of duty: in reſpect of the latter, *Oportet hæreſes non eſſe*; ſaith *Auguſtine*; There muſt not be hereſies This is an *oportet* of conſequence: the Apoſtle concludes it neceſſarily, upon the preſuppoſition of Satans malice and mans wickedneſſe. Neither is this prediction any cauſe of it: a man ſees ſome looſe companions ſet cloſe to drinking: hereupon he ſayes, Theſe men will be drunke: the neceſſity is not becauſe he ſaid ſo, but becauſe they will doe ſo. Another ſees men quarrelling, and multiplying incenſive termes, he ſayes, Theſe men will fight; he doth not cauſe their combate: they would have done it, though he had never ſaid it. So we perceive the aire cloudy, the weather muddie; we ſay, it muſt needs raine: it doth; yet never the ſooner becauſe we ſpake it. So Peters *Erunt,* and *Pauls Oportet,* doe not cauſe this falſe teaching, but premoniſh it.

Firſt, God ſuffers theſe for the triall of our faith, 1 *Cor.* 11. 19. *There muſt be hereſies, that the approved among you may be made manifeſt. Deut.* 13. 3. When a Prophet or Dreamer ſhall ſay to us, Come let us goe and ſerve other gods; hearken not to him; for *now the Lord proveth you.* Many paſſe for gold, whom this touchſtone often proves counterfeit. A man is what he is, when hee is tried: *Accedit, tentatio,* *quaſi interrogatio*; A temptation is like a queſtion; that examines what is in a man. *Iosephs* Chaſtitie never ſhone out ſo fairely, as when hee fled from the armes of his tempting miſtreſſe. He that heares the Syrens ſing, and with an holy [illegible] comes off fairly, God ſeales him up with a *Probatus eſt*. Thus was *Balaam* loſt, when *Balak* told him; *Am not I able indeed to promote thee to honour? Numb.* 22.37. But not ſo *Moſes* who *choſe rather affliction with the people of God, than the pleaſures of ſinne for a ſeaſon, Hebr.* 11.25. Yet he well enough knew the delights of the Court, being the place where he had his education.

Secondly, God ſuffers them, that the true Paſtors might more painfully and patiently exerciſe their knowledge. If *Arrius* and *Sabellius* had not vexed the Church, the deepe myſteries of the Trinitie had not beene ſo accurately cleared by the Catholike Doctors. Hereſie makes men ſharpen their wits, the better to confute it: as Worme-wood is bitter to the taſte, but good to cleare the eyes. *Paul* foretelling this danger, gave an earneſt charge, *Act.*20.28. *Take heed to your ſelves and to all the flocke, over which the Holy Ghoſt hath made you overſeers.* Why? *For after my departing grievous Wolves ſhall enter in among you, verſ.*29. For this cauſe we root up the weeds of Rome in our Sermons as we goe, becauſe we feare that their peſtilent ſeeds-men have caſt them in. As *Abſalom* ſaid to *Thamar*; *Hath Ammon met with thee?* 2 *Sam.*23.20. So hath the falſe Teacher met with thee? beware a raviſhed ſoule.

Thirdly, God permits them for mens ingratitude: becauſe *Ahab* will not beleeve *Micheah*; therefore a lying ſpirit ſhall deceive his Prophets, to deceive him, *Mic.*3.10. *They ſhall build up Sion with bloud.* Becauſe the true Prophets might not be ſuffered to build up Sion with good, therefore the falſe ones ſhall build it up with bloud, *Mic* 2.6. They had forbidden the ſober Prophets to *prophecie*; therefore they ſhall have drunken prophets, that ſhall *prophecie of wine and ſtrong drinke, and walke in the ſpirit of falſhood, verſ.*11. This is a ſure, but a ſore judgement, 2 *Theſſ.*2.10. *Becauſe they received not the love of the truth, that they might be ſaved: For this cauſe God ſhall ſend them ſtrong deluſion, to beleeve a lye.* Will they not adhere to the God of Truth? they ſhall be turned over to the father of lyes. Tremble at this judgement, leſt God deliver you up to erroneous teachers, who have deſpiſed his true Miniſters.

Laſtly, theſe falſe teachers intrude themſelves; as ſometimes a gameſter being fleſh'd with his lucke: and they meet with three encouragements: 1. *Auditorum frequentia & applauſus*; the numbers and applaudings of their auditors, *Ierem.*5.31. *The prophets prophecie falſly, and my people love to have it ſo.* They tell you lyes, and you thanke them for it, *Pſal.*73.9. *They ſet their mouth againſt the heavens, therefore the people turne in thither.* And commonly, *Major numerus, pejor populus*; the more crowd, the worſe men. 2. *Favor & honor*; the honour and reſpect that is done them. *Baal* had 450. prophets, while God had but one apparant: they were fed at the Queenes table, while *Elias* was glad to be ſerved by the Ravens. Theſe are in favour with *Ahab*, while he ſayes of good *Micheah, I hate him,* 2 *Chron.* 18.7. True Prophets are not for evill Princes Courts; they have chaplaines in ordinary to forbid them, *Amos* 7.13. *Prophecie not at Bethel, for that is the Kings Court*, ſaid *Amaziah*, the Prieſt of Bethel. 3. *Munera & ampla commoda*; Large gifts and riches; *Every one for his gaine from his quarter, Eſay* 56.11. Like ſouldiers in a Campe, or like cheaters in the Citie, they know their quarters. Rather than faile, they will be ſuch as are ſpoken of, *Mic.* 3.5. Mouth prophets, trencher-chaplaines, held in by the teeth: and out they will not goe, ſo long as their teeth can hold them in.

Falſe teachers ſhall be among you.] The laſt point is their unavoidable neceſſity; they will preſſe in, and we cannot eaſily ſtave them off. Therefore let me reflect this point upon our ſelves, by way of uſe. Seeing we know there ſhall be ſuch, be it our principall care to prevent them. To fore-know evill, and to prevent it, *Sapientia eſt*, is wiſdom: not to foreknow it, when God hath foretold it, *ſtultitia eſt*, is fooliſhnes: to foreknow it, & not to prevent it, *ſocordia eſt*, is ſlothfulnes: to foreknow it & cannot prevent it, *Deſperatio eſt*, is deſperateneſſe. Here is no ſuch extremity; for God that doth *Prædicere prognoſtica*, fore-tell the ſignes; doth alſo *Præſcribere remedia*, preſcribe the remedies. The particular notes I referre a little further: onely now in ſumme; it is Ieſus Chriſt that muſt enlighten our hearts, to decline theſe falſe teachers. All wiſdome commeth from him, that is called *the wiſdome of the Father*. In him is the fountaine of all ſpirituall knowledge, as all the ſenſes are in the head, *Zach*. 4. 12. There were *two Olive branches, which thorow two golden pipes did emptie the golden oyle out of themſelves*. The oyle that was in the gold, came from the two golden pipes: that which paſſed thorow the two golden pipes, came from the two Olive-trees: theſe two Olive branches were the two annointed ones; and they ſtood before the Lord of the whole earth. What knowledge ſoever, thorow what Inſtruments ſoever, we receive, it proceeds originally from Chriſt: *In whom are hid all the treaſures of wiſdome and knowledge*. As at the creation, the light which lay diffuſed abroad thorowout the rude maſſe of the world, was afterwards aggregated into the body of the Sunne; that from thence it might be communicated to the creatures. So that Wiſdome which ſpake in the Prophets and other holy men of God, may ſeeme to concenter all in Chriſt. Now the meanes whereby Chriſt teacheth us, is the Scripture, *Which is able to make us wiſe unto ſalvation*, 2 *Tim*. 3. 15. Here is the Sunne and the beame, the Spring and the ſtreame, Chriſt and his Goſpell. The one the matter and end, the other the manner and meanes, of all ſaving revelation. O then, pray earneſtly for the Spirit of Chriſt: but what ſucceſſe, if we doe? Yes, wee have it alreadie promiſed, *Luke* 11. 13. *Your heavenly Father will give the holy Spirit to them that aske him*. Chriſts Spirit will more ſurely teach you to confute Chriſts enemies; than learning and gold could teach *Tertullus* to plead for his owne friends.

This ſhall inſtruct us to deſtroy and defie Impoſtors: and though hereſie hath crept in like a Serpent thorow ſecret holes, and by ſubtill inſinuations, ſcarce leaving a print behind it: yet if we finde not the entrance by ſome ſlime or tract; whereſoever we doe finde it, we ſhall abhorre it. Our knowledge ſo abounds, that ſcarce ever had nation more meanes to avoid falſe Apoſtles. That as *Paul* ſaid, 1 *Cor*. 9. 2. *If I be not an Apoſtle to others, yet doubtleſſe I am to you*. So Chriſt may ſay to us; If I be not knowledge unto others, yet doubtleſſe I am ſo unto you, *Ioſh*. 15. 15. Mention is made of *Kiriath-ſepher*, which ſignifies a Citie of bookes: ſure this our Countrey may be called *Kiriath-ſepher*: for 1 *Cor*. 2. 6. *We ſpeake wiſdome among them that are perfect*. If not perfect in all degrees of knowledge, like the Goſpels Champions: yet perfect in all parts of knowledge, like the Goſpels children. Our eyes be good, we know: our hands be good, we can: God grant our hearts be good, that we will defend Chriſt his cauſe. But as it is reported of a Roman Senator, a man ſomewhat over-matched by his wife; after he had diſcharged *Catiline* his houſe, and forbidden her to entertaine him, which ſhe obeyed not; he ſaid of her, *Opulentia valet, ingenium valet, lingua valet, animoſitas valet; tantum voluntas ægrotat*; Her wit is in health, her purſe is in health, her tongue is in health, her courage is in health; only her wil is ſick. And that is one reaſon why women are not ſuffered to make their Will when they die, becauſe they had their will ſo much while they lived. So God hath charged our ſoules, his Spouſe; not to admit his enemies, ſpirituall adulterers, falſe teachers; but to keepe them out of his Houſe, the Church. Wee have hands able to doe it, ſtomackes able to doe it, wits able to doe it, wealth and means to doe it: only our hearts are ſicke, we want wils to doe it. What fooles are we, when God hath ſhut our foe out at the gate, to let him in againe at the Poſterne? He that entertaines a Seminary of hereſie into his houſe, whereas God by his command, and the municipall Lawes of the Prince, hath excluded him: will ſpeed at laſt, as he that betrayed a Citie to a Tyrant; which when he had conquered, hee firſt hang'd up him that helped him to it. They that let in the Romiſh Inchanters, contrary to their expreſſe bond of allegiance, meet with the firſt bane themſelves; the poiſon working to the very rupture of their heart-ſtrings, and without extraordinary mercy, to the perdition of their ſoules. God tells them, ſuch ſhall come; and they rejoyce that they are come: now the Spirit of grace open our eyes, and fortifie our hearts, that neither principalities nor powers, neither height nor depth, neither falſe Prophet, nor falſe Apoſtle, nor falſe Angell; may ever ſeparate us from the love of God, nor from the truth of God, that is in Chriſt Ieſus.

And let not this tryall diſcourage us, nor diſcomfort us. *Revel.* 20. *The divell is let looſe for a ſeaſon. For a ſeaſon,* to try the patience of the Church: and *but for a ſeaſon,* to fortifie the courage of the Church. *Revel.* 2. 10. *The divell ſhall caſt ſome of you into priſon, that yee may be tryed, and yee ſhall have tribulation tenne dayes. Into priſon,* why not unto death? no thankes to Satan; he would faine kill them. *Some of you,* why not all? no thankes to Satan; he would deſtroy all. And *for tenne dayes,* why not longer? no thankes to Satan, he would inthrall them for ever. There are three limitations to his power and malice: for time, but *tenne dayes,* not tenne moneths: for number, *Some,* not all: for extremity, *into priſon,* not to death: they ſhall feele *tribulation,* not deſtruction: that *they might be tried,* not overwhelmed. Theſe falſe teachers may prevaile for a time; but we ſhall ſay truely by inverſion, what the Aramites ſpake by ſuppoſition, 1 *King.* 20.23. *Vpon the hills they are ſtronger than wee, but let us fight againſt them in the plaine, and ſurely we ſhall be ſtronger than they.* On the contrary, they are to hard for us in the plaines, but we ſhall be too hard for them on the hills. they prevaile againſt us in this valley of teares, we ſhall triumph over them in the mountaine of bleſſedneſſe. Let falſitie vomite her poyſon, we ſhall find ſaving health in the truth of Chriſt.

Who privily ſhall bring in damnable hereſies, &c. We come now to the deſcription of theſe pernicious lyers; concerning whom we find a threefold miſchiefe. One that iſſues from them, another that abides in them, a third that is inflicted on them. Here firſt wee are to conſider their ſeminary miſchiefe, offenſive and noxious to others. *They ſhall privily bring in damnable hereſies.* Here obſerve two circumſtances, the Matter and the Manner, The matter, what they bring in; *damnable hereſies,* the manner, how they bring them in, *Privily.* In the matter conceive foure things. The Notion of the word, *Hereſie:* the number of them, which is plurall, indefinite, multitudinous, many *hereſies:* the neceſſitie of their being, they ſhall be *brought in:* laſtly, the effect and malignancie of them, they are *damnable.*

Hereſie was at firſt taken in a good ſenſe: it ſignifies Election, and was referred both to good and bad Sects. It ſeemes to be taken from the Schooles of Philoſophie, wherein every one choſe a faction to which he ſided. Among the latines, it was called *Secta, a ſecando:* becauſe that part did ſingle out it ſelfe, and was *ab aliis reſecta & ſeparata,* cut off and ſeparate from the reſt. *Tertullian* uſed the word for true Religion, and a confeſſion of the Chriſtian verity. *Lib. de Fuga.* And *Ciprian. Eph.*23. *Celerinus confeſſor, timore noſtræ Sectæ verecundus,* &c. Saint *Paul* is not afraid to uſe it, *Act.* 24. 14. *After the way which they call Hereſie, ſo worſhip I the God of my fathers:* yet hee does not altogether juſtifie it, becauſe *Tertullus* had put a ſcandall upon it. Verſe 5. *a ringleader of the ſect of the Nazarens, Act.*26. 5. *After the moſt ſtraiteſt ſect of our religion, I lived a Phariſie.* In like manner, *Magi* at the firſt were but ſages: but time adulterated the word, and made it magicke. So that Hereſie is now taken for that, which doth diametrally oppoſe the truth, and ſets up an opinion againſt it.

There is difference betwixt Error, Schiſme, and Hereſie. Error is when one holds a wrong opinion alone: ſchiſme, when many conſent in their opinion: hereſie runs further, and contends to roote out the truth. Error offends, but ſeparates not: Schiſme offends and ſeparates: Hereſie offends, ſeparates, and rageth; making the partie good *vi & armis;* if not with arguments of reaſon, yet with arguments of ſteele and iron. Error is weake, Schiſme ſtrong, Hereſie obſtinate. Error goes out, and often comes in againe; Schiſme comes not in, but makes a new Church:

Hereſie makes not a new Church, but no Church. Error untiles the houſe, Schiſme pulls downe the walls, but Hereſie overturnes the foundation. Error is as a child, Schiſme a wild ſtripling, Hereſie an old dotard. Error will heare reaſon, Schiſme will wrangle againſt it, Hereſie will defie it. Error is a member bliſtered, Schiſme a member feſtered, Hereſie a member cut off. He that returnes quickly from error, is not a Schiſmaticke: he that returnes from Schiſme, is not an Hereticke. Error is reproved and pitied, Schiſme is reproved and puniſhed, Hereſie is reproved and excommunicated. Schiſme is in the ſame faith, Hereſie makes another faith. Though they may be thus diſtinguiſhed, yet without Gods preventing grace, one will run into another: error will prove a Schiſme, and ſchiſmaticall follies will prove ſtigmaticall furies. When *Auguſtine* ſaid, *Errare poſſum, hæreticus eſſe non poſſum*; I may erre, I cannot be an Hereticke: it proceeded from the confident perſwaſion of Gods mercie, and the reſolution of his owne heart, to adhere conſtantly to the truth. The Hereticke exceeds the Schiſmaticke: the one hates only peace, the other hates truth. *Pſal.* 120.6. *My ſoule hath long dwelt with him that hateth peace.* But, *Pſal.* 139.21 *Doe not I hate them, O Lord, that hate thee?* He may dwell with them that hate peace: he will not endure them that hate the truth. All faults are not of the ſame degree; there is a moate and a beame, there is ſtubble and lead. 1 *Tim.* 6.3. *If any man teach otherwiſe, and conſent not to the words of Chriſt*, If hee *conſent not*, that is Schiſmaticall: if hee *Teach otherwiſe*, that is Hereticall. *Matth.* 5.19. *Whoſoever ſhall breake one of the leaſt Commandements, and teach men ſo*, &c. If he *breake* the Law, that is a perſonall ſinne: but if he *teach ſo*, that is a peſtilent ſinne. To teach, *pulchrum eſt*, is a commendable: *Docere diverſum*, to teach that which is incongruent, is dangerous: *Docere adverſum*, to teach that which directly contradicts the truth; *hæreticum eſt*, is hereticall. *Si quis aliud ſenſerit*, if a man be opinioned againſt the truth, this is not anſwerable: *Si quis docuerit*, if a man teach ſuch a doctrine, this is abominable. Let them *Teach*, but not *Otherwiſe*: for otherwiſe they had better hold their peace. We may ſay of doctrines, as *Ieremie* ſaid of his *Figges*, *Ier.* 24.3. Than the good and true, nothing can be ſpoken better: than the bad and falſe, nothing is more perilouſly worſe. None ſing more ſweetly than the true muſicians of Iſrael. None howle more tetrically than the dogs of Baal, of Babel, of Belial; that often the divell himſelfe cannot roare out a more deteſtable cry, above ground, whatſoever he doth in hell. As the doctrine of murdering Princes, &c. Satan is then the moſt dangerous tempter, when he comes as he came to CHRIST, with a *Scriptum eſt*, It is written: and Heretickes, while with this ſound they tickle the peoples eares; often for want of true diſcerning ſucke the bloud of their ſoules. Lord, give not over our ſoules a prey to their teeth; but *reſcue them from deſtructions, our darlings from the Lions*, *Pſal.* 35.17.

Hereſies, in the plurall, to point at a multitude. The troubles of the Church ſeldome come ſingle: but either they unite their forces, as the five Amorite kings combined againſt *Gibeon*, *Ioſh.* 10.5. Or ſeparately and a part, they vexe her on every ſide; as *Salomon* was aſſaulted with *Hadad* the Edomite, *Rezon* the Syrian, and *Ieroboam* the Ephrathite; finding that true whereof his Father complained, *Mine enemies compaſſe me in on every ſide*, 1 *King.* 11. We read, 1 *Sam.* 13.17. That out of the campe of the Philiſtines, came three regiments, all with a purpoſe to deſtroy, yet all taking ſeverall wayes: one *company of ſpoilers* to *Ophrah*, another to *Bethoron*, and the third to *Zeboim*. This is too true a pourtraiture of the Churches condition: as Iſrael then was temporally waſted, ſo the Church is now ſpiritually aſſaulted; and will be ſo uſed, untill hell hath ſwallowed up all her enemies. For theſe Egyptians will not ceaſe purſuing Iſrael, till they all be drowned in the deepe. There is a treble band of them, all bent to murder ſeverall wayes. The licentious by his ſcandalous life, the perſecuter by his drawen ſword, the Hereticke by his peſtilent doctrine And every one of theſe blowes his trumpet to ſedition, with *Shiba* the ſonne of *Bichri*; *Every man to his tents, O Iſrael*, 2 *Samuel* Verſe 20.

Our caſe is not unlike theirs : there was three garriſons of enemies, all armed with all manner of weapons for offenſe : yet againſt all theſe, the Iſraelites had but two ſwordes for defenſe: yet it pleaſed God that thoſe two were enow. One is the ſword of the Spirit, that is Doctrine; the other the ſword of the Church, that is Diſcipline. That as *Peter* ſaid, *Ecce duo gladii*; *Behold two ſwords*. But two ſwords for ſo many, and againſt ſo many ? a word of extreme want. *Satis eſt*, ſaith Christ; *It is enough*, thoſe two ſhall ſuffice; a word of ſupreme mercie. Mercie to them, comfort to us; that our God can defend us with ſmall meaens, with no meanes. The ſword of the Spirit ſhall overcome Satans fiery darts; though the ſword of the Church prevaile not againſt their bloudy fauchions. 2 *Tim.*3.1. *In the laſt dayes ſhall bee perilous times*; *men ſhall be lovers of themſelves, covetous*, &c. O what a rabble is there! you may ſay they are *Legion*; as the divell called his name. *Luk* 8.30. *Legion*, they are ſo many. Or *here comes a company*, as *Leah* ſaid at the birth of *Gad*; *A troope commeth*, *Gen.*30 11. Be they never ſo many, we waigh not their numbers, ſo long as Christ is with us. It is his good ſpirit that can ſtanch the wounds, and dry up the feſterd bloud wherewith our *Syrophenician* woman, the Church hath beene ſo long vexed. Indeed we muſt ſpend the Inke of our pens upon theſe creeping ring-wormes: but be God only implored to cure the Lazar of his inveterate ſore. They have not ſo many ſwords, as he hath ſhields: there cannot be ſo much venome in the ſeed of the Serpent, as there is Antidotes in the ſeed of the woman; ſaving health in *Ieſus Chriſt*.

They ſhall bring in;] here is the neceſſitie, as the Apoſtle told us before of theſe Impoſtors; *Erunt* they *ſhall* be. Shall, though proviſion ſpend all her wit, and prevention all her ſtrength; yet no avoiding it. Saint *Iohn* tells us, that many ſpirits are gone abroad into the world, that would be tried before they be truſted. 2 *Tim.*3. 6. *They creepe into houſes, and lead captive ſilly women laden with ſinnes, and led away with diverſe luſts*, *Iud. ver.*16. You have the picture of them drawen to the life. Doe you thinke it impoſſible for the truth to forſake ſome private breſts, yea even whole regions ? This were a Popiſh conceit; ſo they give out of their infallible Rome; that ſhe hath clipt the winges of Truth, as old Rome did once the wings of victorie, that it might not flee away. This were to imagine the Holy Ghoſt bound to every Pulpit, as they bind him to their Chaire. No, there ſhall be ſome perverters: ſome ? yea too many. There be ſome yellow ſeeds that abound; we might well ſpare them, they marre the field. We daily pray for labourers in the Lords great harveſt: but for ſuch as labour for the Lord, not againſt the Lord. For ſuch as row us in the veſſell of the Church toward heaven; not ſuch as hurry us in a man of warre to bondage. For then wee ſhould complaine of multitudes; *Ier.*12. Verſe 10. *Many paſtors have deſtroyed the vineyard.* They were paſtors, and *paſtores multi, ſed ſtulti*; many paſtors, but evill ones : what doe they ? *Diripuerunt vineam meam*, they deſtroy my vineyard. Wee ſay not then, the harveſt is great, and the labourers are too few: but the harveſt is great, and theſe labourers are too many. Would they all labour for Christ; but when will that be? Oh it were ſpeciall newes to be told in *Gath*, and would ſound terribly in the ſtreets of *Askelon*; it would goe cold to the heart of the divell, and ſhake the gates of hell: that the Church had eſcaped the ingenious ſollicitations of theſe fiends, who not only trouble the waters of her peace, but poiſon her very ſprings of life. *They ſhall bring them in*, the Lord of his mercie caſt them out.

Damnable hereſies.] This is the laſt circumſtance, the malignitie of them; ἀπωλείας; they are corruptive, deſtructive, *damnable* hereſies: doctrines of Perdition. 1. Becauſe they are reprobated of God; ſo *Iudas* was called the Sonne of Perdition, becauſe God for his ſinne had rejected him. A wicked perſon is called the Sonne of Belial, becauſe Belial had bred him up. The Sonne of ſtrife, becauſe contention had begotten him, and he begotten contention. So here the Hereſies of damnation; becauſe damnation did bring forth them, and they bring forth damnation.

2. Becauſe they are exitiall and peſtilent to the kingdomes and nations where they are admitted. How great a plague did Arrianiſme bring to the Eaſt, Pelagianiſme to the weſt, now Papiſme to all the world. 3. Becauſe they bring deſtruction to all their followers and defenders: ſometimes temporall. *Deut.* 18.20. *That Prophet ſhall die.* Sometimes ſpirituall; the Lord *turning their rivers into bloud*, that no man can *drinke of their waters* to comfort: the *increaſe of their labours being given to the locuſt*, and all their vines deſtroyed with haile. *Pſal.* 78.64. *Their Prieſts falling by the ſword:* ſlaine (if not with the ſword of others) with their owne malice: *and their widdowes making no lamentation:* no widdowes, or but one at the moſt, to make lamentation. For who can pitie them that hate the truth? the wickedneſſe of their cauſe drownes all compaſſion of their caſe. The laſt of all is the worſt of all; their eternall periſhing; for thoſe *transformed Miniſters ſhall receive an end according to their workes*, 2 *Cor.* 11.15. For how ſhould the Croſſe of CHRIST be a friend to them, that are enemies to his Croſſe? *Phil.* 3. Verſe 19. *Their end is deſtructino*, that's much: but their deſtruction is without end that's more. There is nothing but damnation in their wayes. *Mic.* 3. Verſe 10. *They build up Sion with bloud. Hoſ.* 6 9. *As troopes of robbers waite for a man: ſo the company of Prieſts murther in the way by conſent.* A robber waites for his prey, but being ſingle he may either be avoided or conquered: but here are many *robbers*. Yet their divided forces may be ſubdued; Nay, but they joyne themſelves in *Troopes*. Theeves may doe thus, that profeſſe not God; Nay, but even apoſtated *Prieſts*. It is much that they fall to robbery, but I hope, no further: Yes, even to *murther*. The Prieſt and Levite are condemned that did not ſuccour the wounded man; what ſhall become of them that give wounds, yea murtherous ones? It may be there is ſome one ſuch reprobate; Yea, they doe it *by conſent:* or were it but one act; nay *agendo agunt:* they *commit* it, it is their practiſe. Let us all then pray with our Church; from ſedition and privy conſpiracie, from all falſe doctrine and Hereſie. Good Lord deliver us! *Amen.*

We ſee what kind of Hereſies ſhall be; conſider we then (pardon it, if it be a digreſſion) what may be the cauſes that produce ſuch inevitable effects. The efficient cauſe is double; *Prima & remotior* is the juſt will of God; who hereby proveth his friends, as ſome of the Cananites were left to teach the Iſraelites warre, *Judg.* 3. and puniſhtth his enemies. *Secunda & propinquior*; the naturall rebellion, ambition, and cecitie that is in men. The end is double; that the good might be made good by their tryall. 1 *Cor.* 11.19. that the evill might be left more evill. 2 *Theſ.* 2. 12. *That they all might bee damned which would not beleeve the trueth.* The forme is *Ipſe error*, error it ſelfe. The matter, *articulus ille in quo peccatur*, the very point of their prevarication. The maine fountaine whence they are all derived, is the divell, that Father of lies, and depraver of all goodneſſe. But ſeeing he cannot well effect this immediately by himſelfe, how may he facilitate his plot? by corrupting certaine Inſtruments. But what ſeeds of hell can he plant in their hearts, that ſhould grow up to ſuch pernicious fruites? For the divell can worke no man to doe evill to another, unleſſe he hath firſt wrought him to admit evill in himſelfe. No reprobate will ſerve Satan turne for nothing: but there muſt be ſome end propounded to his luſt, for the ſatisfaction whereof he precipitates himſelfe to ſuch a helliſh courſe. What may thoſe infernall fires bee, wherewith hee ſets them on burning, and with which they madly runne like a rotten inflamed veſſell among the whole Navy? Let us a little examine the motives to this peſtilent ſedition.

Firſt pride, for that loves at all hands to be formoſt. Hereſies are ſet on foote by men that thought well of themſelves; and perhaps had ſome cauſe ſo to doe, if they could have done it within any good compaſſe. Never meane parts ſet Schiſmes abroach againſt CHRIST: the ſtronger wit, the ſtronger Heretícke. Excellent gifts bind to excellent modeſtie; *in humilitate Sapientia*; wiſedome is ſeene in humbleneſſe. They that blow abroad their owne praiſes, juſtly incurre the ſuſpition of windineſſe. *Alienum laudet te, non os tuum*; thy praiſe would ſound better in thy neighbours mouth. Vertue never was a gadding *Dinah*, that runs abroad to be ſeene of the daughters of the land. But rather an *Elizabeth*, that hid her ſelfe ſixe moneths together: loe, then was ſhe fruitfull, and bred child, and that ſo famous a one as *Iohn* the *Baptiſt*. Stand further from me, *I am purer than thou*, this is *vox ſuperbientis*, the voice of a proud ſinner: *Depart from me Lord, for I am a ſinfull man*; this is *vox pœnitentis*, the voice of a penitent Saint. The wiſe man never wrote upon his doores, here dwells wiſedome: nor did goodneſſe ever dwell at the ſigne of oſtentation. It is for hypocriſie to declare the owne worth, otherwiſe it would never be underſtood for Sincerity. As the fooliſh Painter having pictured a Lion, ſo rudely and without ſuch due ſhape that no paſſenger could know it: he was faine to helpe his art with underwriting, This is a Lion. So it is for pride, when ſhe cannot make her charitie underſtood, to proclaime it her ſelfe, This is charitie. Sincere miniſters *Nec pugnas narrant, nec cicatrices ſuas*, never publiſh their owne ſufferings and vertues: it is enough for them if they be found one day among thoſe, *In quorum ore non eſt inventus dolus, In whoſe mouth was found no guile, Revel.* 14.5. That is, according to Saint *Auguſtines* gloſſe; who confeſſed meekely that they were ſinners, and ſought no other glory then Humility. Whereas Pride, ſaith *Cyprian*, is ever looking in her glaſſe: *Speculum conſulitur: Cur? niſi quia timet ne ſit ipſa*: at leaſt the glaſſe muſt ſay ſhe is faire: yet is, this *Iezabels* paint no better than the plaiſter of a leprous countenance, *Rom.* 1.22. Thus *profeſſing themſelves to be wiſe, they became fooles!* A juſt judgement to light on them, that thought it nothing worth to be counted wiſe, unleſſe the whole world were fooles beſides. None more thruſt themſelves forward into the battell, than theſe dwarfes and demilances; meere *atomi* in true being, yet bigge as Gyants in their owne opinion. But indeed, if onely Artiſts might cenſure arts, and the common people were admitted no Iudges in the Court of Faculties; never was dumbeneſſe more incident to him that is borne deafe, than ignorance is to hereſie. 1 *Tim.* 6.4. *Hee is proud*, or a *Foole*; τετύφωται: the word ſignifying, both, as if it would teach us, that every proud man is a foole: and μηδὲν ἐπιςάμενος, *knoweth nothing*. Alexander would be drawen in colours by none but *Apelles*, and graven by none but *Lyſippus*, both excellent in their qualities. God will have none meddle with his Scriptures, but holy and illuminate minds; and they are moſt humble and circumſpect. The moſt blind are the moſt proud, and ſooneſt venture on the deepeſt myſteries. Of the two bad ſtates, to be a Phariſie is worſe than to be a Publican: to be proud of good endowments is worſe than to have neither pride nor good endowments. *To be proud* then, according to Saint *Pauls* methode in ranking their attributes, is the firſt brand of the Sectary: that ſame radicall cauſe of every ſinne, eſpecially of Schiſme. This is the common proceeding: firſt the divell brings in Pride, then pride brings in ſingularity, and ſingularity brings in hereſie.

The next cauſe is envie and malice: if this furie be in the heart, the divell may ſave a labour of driving. As they talke of a coach that moves without horſes, being ſet forward by ſome vices and devices within, certaine wheeles and waights: ſo malice hurries away it ſelfe, and tarries not for the *Auriga*, or driver. All Hereticks are malicious, and carried with a rancorous hate to pervert others. As *Archytas* tooke no pleaſure in viewing heaven, with all the celeſtiall beauties, unleſſe he may have one to tell it to againe: ſo the Sectary takes no pleaſure in his error, unleſſe he can worke others to the ſame faction, *Matth.* 23.15. The Phariſies would *compaſſe* ſea and land to make one Proſelyte: it was but a tricke of their Father, the divell *compaſſeth* the whole earth to ſpill a ſoule. Like men ſicke of the plague, they have an itching deſire to infect others. *Hoc fonte derivata clades*, that does *in patriam populúmque fluere*: this is the head from whence ſprings all miſchiefe. If *Ahab* muſt be deceived, there is no fitter meanes to deceive him by, than *Spiritus mendaci*, a lying ſpirit. Generally all the corruptions of Iſrael are fatherd upon the tongues of falſe prophets: their reſponſive oracles being not *Dictum Domini, ſed fictum cordis ſui*, not Gods word, but their owne conceit. This God acknowledged, that their ſowre grape had ſet the peoples teeth an edge: and they might excuſe themſelves with *Eve*; The Serpent gave it them, and they gave it the people. But it was an old ſaying, *Execrabilis ille qui minxit in torrentem*, curſed is he that poyſons our current. The Iewes did ſo once in England, and would have ſpilt lives: the emiſſaries of Rome ſtrive ſtill to be the Iewes ſucceſſors, but with a worſe event, for they ſpill ſoules. Now when the ſpring by the high way is poyſoned, the poore traveller that drinkes of it, dies for it. *Pſal.* 104.11. Such a place is to *give drinke to every beaſt of the field*, and there *the wild aſſes quench their thirſt*. Now that being envenomed, infecteth all the beaſts of the forreſt, all the birds among the branches, and eſpecially the wild Aſſes, that there quench their thirſt. *Quid meruiſtis oves?* Alas what have the poore Lambes deſerved, that they muſt be thus deceived? alas, that they cannot be content to goe to hell alone? He that hath once made himſelfe a villaine, ſtudies how to make all others fooles. *Abner* calls it *Play*, though it be with edge-tooles: *Sampſons* foxes make a ſport to toſſe firebrands, though they burne corne fields. The skittiſh kine care not what becomes of the Arke, ſo they may be friſking. If the Church findes them, and ſmites them, ſtrait they complaine of perſecution: but indeed it is not the Church, but they that perſecute. *Hagar* beats *Sara*, not *Sara Hagar*, though you would thinke it otherwiſe when you read the ſtory. *Hagar* hath gotten a great belly, and now ſhe domineers over her miſtreſſe: *Sara* doth but juſt, to ſtrike when ſhe is provoked. Thus the Ieſuites come againſt us with new *malice*, though with old arguments: they cannot leave their old and owne figure, *Pſeudologia*. Therefore concerning their Tenents, let us not ſo much waigh *virus*, the malice; as *vires*, the validitie and force. For they dip their pens in the gall of the red dragon, and write bitter things; as if they loved curſing, *Pſalm.* 109. Verſe 17. But LORD let bleſſing bee the prayer of our lips, bleſſing the deſire of our hearts, and bleſſing the end of our hopes, and crowne of our heads for ever.

Another cauſe or motive is diſcontent. He is not fed with ſuch broth as he loves, findes not preferment as he would, and thinkes himſelfe worthy of, but no body elſe thinkes ſo. Hereupon he inveighs moſt lewdly and lowdly, againſt them that ſcorned, and happily had good cauſe to ſcorne, to ſet his Fathers or his fathers fathers with the dogs of their flocke. Now the Trumpet of *Moſes* is made a trunke to ſhoote pellets at truths, and *Moſes* his friends. And the characters of ſlander muſt be drawen in the oile of the Tabernacle, to the abomination of God and man. *Arrius* driving ambitiouſly at a Biſhopricke, was prevented by *Alexander* his competitor, the worthier man, though not eſteemed his match for heat of zeale. Vpon the miſſing his ſuite, hee purſued his ſpite, by broaching an Hereſie: that after the repulſe hee might ſeeme ſome body, and draw a world of mal-contents after him, *Theod. Eccl. Hiſt. lib.* 1. *Cap.* 2. How many hath this motive ſent over to Rome!

Another cauſe is confidence of power and numbers. *Seneca* reports that the Senators of ancient Rome ordained, that the ſlaves ſhould goe diſtinguiſhed from the free borne in apparell: as it might be the cap which made a difference betweene a ſlave and a Citizen. But at laſt they perceived that there might be inconvenience in this: for the ſlaves might chance to fall a numbring their owne ſide, and upon the underſtanding of their owne ſtrength, might breake forth into open rebellion, and ſhake off the yoke of ſervitude. So let every man doe as he liſt, and every aſſembly aſſume what faſhion it liſt; it will be at laſt conſidered who have the moſt of their ſide. And where is *Major numerus*, will follow *Pejor populus*: they will be followers of the campe, partly for company, and partly for bootie. So they will come to performe indeed, what *Huſhai* diſſembled in word, 2 *Sam.* 16.18. *Whom the people chuſe, his will I be, and with him will I abide*. Thus the ringleaders begin, not only to vaunt of their vertues, but to cracke of their forces; and that by the hundreds and the thouſands. But yet numbers ſhould not, ſhall not prevaile againſt the right. It was Gods charge, *Follow not a multitude to doe evill.* You have often a multitude of the ſimple led by one that is ſubtill: but one good man will not be led by a bad multitude. Errour ſteales in at a little hole, through wantonneſſe and neglect of order. Therefore to prevent it, Saint *Paul* did heartily charge us to obſerve order, 1 *Cor.* 14.40. *Let all things be done decently, and in order. For God is not the author of confuſion, but of peace. Coloſſ.* 2.5. *I rejoyce in beholding your order, and the ſtedfaſtneſſe of your faith.* Such is the excellencie of order, that the Apoſtle ranketh it with Faith. *Cant.* 6.10. The Church is compared to an *Armie*; becauſe of the goodly array and equipage wherein ſhe marcheth. Without this ſo many aſſemblies, ſo many rents in Chriſts garment: ſo many congregations, ſo many diſtractions. *Quot capita, tot Schiſmata, Ierom.* It is not well to ſee a Church like *Ieremies ſpeckled bird, Ier.* 12.9. a bird of divers colours.

They ſhall privily bring them in.] We have done with the matter, let us come to the manner of this Induction. *Latenter*, under-hand, *Privily*. Which word notes to us their ſubtiltie, their vigilancie, their hypocriſie.

Firſt, their Subtiltie and politicke craft, whereby they inſinuate their unſeene poiſonous ſeeds, *Epheſ.* 4.14. *Paul* calls it the *Sleight of men, and cunning craftineſſe, whereby they lye in wait to deceive.* As ſcandalizers ſcatter their libels, if it bee liked, they know the authours: if it bee dangered to penaltie, it is none of theirs. Sinnes agents are brought up in her owne houſe, and taught the rudiments of her owne diſcipline: as your Dequoyes teach young practitioners their trade of cheating. It is the brand of ſinne, to be deceitfull, *Hebr.* Chap. 3. verſ. 13. *Take heed leſt you be hardened through the deceitfulneſſe of ſinne.* This art of coozenage ſhee teacheth to all her littor: O it is the ſubtilleſt Damme that ever the Devill engendred withall, and moſt pregnant in generation! Hee was in the Serpent when he begate iniquitie on man; but now he hath made ſinne more ſubtill than the Serpent, *Eccleſ.* 21.2. Wee ſee the craftieſt politicians over-reached by ſinne: they have trickes beyond all men, Sinne hath a tricke beyond them. Sinne like the Fencer, may teach his ſchollers many poſtures, and wards, and trickes; but ſtill reſerves one for himſelfe. They can coozen other men of their eſtates, but Sinne can coozen them of their ſoules. Let us therefore pray for that bleſſed illumination, to finde out the deceits and cunning of ſinne: that albeit it once deceived us of our *Birth-right*, it may not now deceive us of our *Bleſſing*. It ſtole from us the happineſſe of *Nature*, let it never ſteale from us the happineſſe of *Grace*.

Secondly, their vigilant care to ſpie out the opportunitie, how they may *privily* bring Hereſie in. Shee that will lay her baſtard at an honeſt mans doore, muſt watch the time when the whole family is either far enough without, or is faſt aſleep within. Never was more watchfulneſſe, than where is moſt purpoſe of wickedneſſe. The ungodly *cannot ſleepe unleſſe he doe miſchiefe, Mic.* 2.1. *They deviſe iniquitie on their beds, and when the morning is light they practice it.* They lye waking all night, that they may be working in the morning. *Luke* 16.8. *The children of this world are Sapientiores*, Wiſer: yea, and *Vigilantiores*, Watchfuller; *than the children of light.* You ſeldome heare of them that watch all night to prayer, and the ſervice of God, *Iob* Chap. 24. verſ. 16. *In the darke they digge thorow houſes, which they had marked for themſelves in the day.* They ſpie their opportunitie by day, but act their villanie by night. That is the *private* and ſecret ſeaſon of bringing in their damnable trafficke: they have found the key, and when all are aſleepe, they land their merchandize. The biting curre barkes not before-hand: nor did hee that meant to robbe, ſend a meſſenger before to tell the paſſengers, Ware the theefe. Theſe repentine, ſerpentine miſchiefes ſting before they hiſſe: and like the Musket, kills dead before it gives the report. The Lion firſt roares and then preyes; the Wolfe firſt preyes, and then roares: the Heretike preyes, but roares not at all. As the woman that loves credit more than conſcience, will ſinne, ſo it be in private: ſo this Incendiary reſolves to adulterate the truth, and to proſtitute his ſoule to falſhood; but his hope and helpe is in the the ſhadow of darkneſſe; *Privily*. When all is cocke-ſure, (the *good-man* abſent) GOD not preventing, (the *good-wife* ſuſpectleſſe) the Church without miſtruſt, (*the ſervants aſleepe*) the Miniſters retired; then doth this incarnate fiend begin to worke upon the children. And in confidence of his two confederate theeves, Place and Occaſion; hee ſo beſtirres himſelfe; that from poore innocent ſoules hee often ſteales the beſt of bleſſings, a good conſcience. Never did opportunitie meet with one that makes more uſe of it: hee will husband it to proofe, and like a cunning antagoniſt, loſe not an inch of his advantage. The diligence of ſuch is admirable: the Phariſies would take great paines to *damne a Proſelyte, Matth.* Chap. 23. verſ. 15. The children of light are not alwayes the forwardeſt in their generation. Beſides, they have many obſtacles, 1 *Theſſ.* Chap. 2. verſ. 18. *Wee would have come unto you once and againe, but Satan hindered us.* Our way is like *Cuſhi's*, full of rubbes: but they like *Ahimaaz*, take the *Plaine* way. Miſchiefe is nimble, and he that intends evill, will breake his ſleepe to doe it, *Matth.* Chap. 13. verſ. 25. It is the Servants that ſleepe, it is the enemie that watcheth to ſow tares. I would we had their wings and ſpeed, I wiſh not their talions nor their flight. If *Hazaels* feet did belong to *Salomons* head, and both theſe to *Davids* heart, O there was a man for God, a man of God! The ſhepheard watcheth to guard his flocke, the Wolfe watcheth to deſtroy his flocke: the Wolfe hath the advantage, for he may ſleepe out of feare: but whenſoever the ſhepheard ſleepes, the flocke is in danger. Our comfort is, that though the wolfe be waking, though the lambes ſleepe, though the ſhepheard ſleepe, though the Church ſleepe, yet he that keepeth Iſrael neither ſlumbers nor ſleepes; and this Keeper watch over us evermore.

Laſtly, their hypocriſie, with the covertly carriage of their intended plagues, *Rom.* 16. 18. *By good words and faire ſpeeches they deceive the hearts of the ſimple.* Without this there could be no *Privily*: appearance would condemne them. Vice dares not walke without a borrowed ſhape: like an old courteſan, guiltie of her owne witheredneſſe, ſhe never goes without a maske. Countenances furtheſt from native beautie, love artificiall ſhadowes. Never ill would appeare it ſelfe, if it could be hid. Hypocriſie is the uſher of Hereſie, a marſhall that makes way for her, and cries Roome, here comes my Lady. Like the wench that led Saint *Peter* into the high Prieſts Hall; but not with the ſame purpoſe, to declare him. Ignorant people are beguiled with gloſſes and colours, as boyes with babies, and Indians with rattles, and ſuch pretie toyes. Satan himſelfe ſeemes faire, when he is dreſt up like an Angell of light: and a Wolfe cunningly apparel'd in a ſheep-skinne, coozens the poore lambes. That damnable Heretike *Pelagius*, was a man of auſtere converſation: and falſe prophets come with a rough garment next their skinnes, like a Gibeonite in his old ſhooes. Therefore wee muſt learne to diſtinguiſh betweene *Samuel* and the Devill, which the Witch of *Endor* ſuborned in his likeneſſe: and wee may eaſily doe it, by his aſcending out of the earth. Hypocrites thinke, as *Brutus* ſaid when hee was dying; that vertue it ſelfe was but a name; that all pietie is but a name, and that name they get. Who were they that oppoſed *Pauls* Sermon at *Antioch*? *Act.* Chap. 13. verſ. 50. *Devout and honourable women, and the chiefe men.* *Devout*; that they were honourable perſons, no wonder: that they were wiſe after the fleſh, no wonder: that they were mightie, no wonder. For, 1 *Cor.* 1. 26. *Not many wiſe after the fleſh, not many mighty, not many noble are called.* But that *Devout*, religious, zealous perſons ſhould reſiſt the truth; this is ſtrange, yet true. *Corah, Dathan, and Abiram*, thoſe three reſiſters of *Moſes*, were the moſt famous and eminent men in the congregation. Let us therefore pray

God, that they may be either inwardly Lambes, as they are not : or appeare outwardly wolves, as they are : either to turne their hearts from their wolviſh condition, or to pull their ſheep-skin over their ears : that no jugglers may *privily* by their miſts and myſteries, pervert the flocke of Ieſus Chriſt.

Who privily ſhall bring in damnable hereſies.] I am not yet quite wound out of this Labyrinth of hereſies : I could wiſh my ſelfe well rid of them, wiſh you all well rid of them, wiſh the Land well rid of them, wiſh the world well rid of them. But O that I could as ſoone turne them out of the Church, as I can out of my diſcourſe. Now at moſt they doe but trouble your eares; let them paſſe undiſcovered, and they will trouble your hearts. All I have done, is but to ſhew you the mazes and windings of errour; and now I am readie to lead you out, and with due ſpeed to bring you to a clearer coaſt. That remaines is for application; to denominate thoſe birds of this feather, whereof wee at this preſent are in danger. I will diſcover to you three ſorts; one that would diſturbe your peace, another that would pervert your faith, a laſt, that would corrupt your manners; all of which would wound your conſciences.

They that would privily wrong your peace, are ſeditious Schiſmatickes : who, when the bread of life is broken to the people, throw in crooked pinnes to choake them. Theſe are they that vellicate authoritie, that calumniate our Service-booke, becauſe the forme is uniforme. When we beſeech Chriſt by his *Agony and bloudy Paſſion*; this they call conjuring : when the Miniſter to the penitent pronounceth abſolution, this they call a Popes pardon. When we pray for all men, this they ſay is againſt Gods Election. When we pray for all thoſe that travell by land or by water; this they ſay, is to pray for theeves and pyrates. When, againſt lightning and thunder; this prayer they would have uſed only in Summer : otherwiſe they ſay, we pray againſt ſparrow-blaſting. When we pray that our fore-fathers ſins may not be laid to our charge; this they ſay is to acknowledge Purgatory. Thus they have made our Service to ſtinke in the noſtrils of men: but our comfort is that it ſmels ſweet in the noſtrils of God. Our Surpliſſes and Veſtments, they ſay, are not made of the Camels skin, but of the Dragons taile. Take heed of theſe, who privily bring in offences to your peace. And *Bonum pacis martyrio præferimus*, *Liber*. Indeed they are zealous againſt all errours but their owne : but Saint *Auguſtine* would not have men ſuch confuters; *ut error vincat errorem, & quod pejus eſt, major minorem*; that one errour ſhall be convinced by another, and the leſſe by the greater. Is this holineſſe, to be alwayes finding faults? Is this zeale, to like nothing but their owne inventions? I remember what *Auguſtine* ſaid to *Iulian* the Pelagian; *Cum animoſitatem viceris quâ teneris, veritatem poteris tenere quâ vinceris*; When thou ſhalt maſter that ſtomack whereof thou art poſſeſſed; thou ſhalt poſſeſſe that truth wherewith thou art maſtered, *Rom*.16.17. *Now I beſeech you brethren, marke them which cauſe diviſions and offences, contrary to the doctrine which yee have learned, and avoid them :* for their conviction, and your owne ſecurity.

They that would privily bring in corruptions to your faith, as the Papiſts. Here Antichriſt had cauſe to be angrie, and plead that he had not his right, if he were not brought in for the ring-leader : whoſe profeſſion is to make your ſoules drunke with the win of his fornications, *Rev*.17 2. Beware of theſe Romiſh agents and inſtruments : all their deſire is to intoxicate your hearts, and proudly to tyrannize over your conſciences. He is that man of ſinne, that man of pride, that *oppoſeth and exalteth himſelfe above all that is called God, or that is worſhipped*, 2 *Theſſ* 2.4. Hee roſe firſt above Biſhops, then above Councels, then above Kings, then above Scriptures, and now ſo farre as it is poſſible, above God himſelfe. All that are not dead in ſenſe, know his malice; *Killing all thoſe that worſhip not the image of the Beaſt*, *Rev*.13.15. Saint *Paul* tells us; *All things are yours*, if all be ours, what unſufferable wrong doth he to us, that takes away from us halfe a Sacrament, the whole Scripture? For what purpoſe ſends hee over his Seminaries, thoſe flies that come humming out of the Larder of Hell? They envie, they inveigh, they write, they raile. But as the Iewes did with *Stephen*; when they could not confute him with arguments, they did it with ſtones: ſo what they cannot evince by the Word, they will convince by the ſword. They have alwayes powder in the panne; and when they ſpie their time, they will turne their pens into pen-knives, and their inke into bloud. O but now they plead Kings truce: yet as in France, when it was ſaid there ſhould be a conſultation at *Paris*, to heare complaints, to redreſſe wrongs, and ſet all things even: and that the Proteſtants ſhould have free acceſſe to declare their grievances, and ſafe-conduct to returne: one anſwered, Promiſe what they liſt, for Saint *Bartholomew-Eves ſake* I will not truſt them. So how ever they ſhew themſelves, looking ſmoothly, and ſpeaking fairely: yet for the *Fifth of November ſake* let us never truſt them. Onely bleſſe wee our God, that though they doe ſo much miſchiefe as they can, yet they cannot doe ſo much as they would. And if our ſinnes provoke him not, Chriſt will preſerve his flocke from being a prey to their teeth for ever.

3 They that infect our manners are evill companions; Satans agents: who is ſtill ſcattering his *firy darts* among the Armie of Iſrael. And when they light upon wood they kindle, when upon flax they flame, when upon gunpowder they blow up all. Infirmitie is as the wood; deſire to ſinne, that is the flax; delight in ſinne, that is the powder. If we be naked, or onely clothed with hypocriticall outſides, or with the thin coat of reaſon, theſe darts will wound us: onely the ſhield of faith rebates the points, and quenches all the fire. Some are afraid of meeting the Devill in a darke night: alas, he will not ſcare thee from himſelfe: what ſhould he get by that? No, it is worſe meeting him like an Angell of light: by an Orator perſwading, by a Poet delighting, by a friend flattering, by a wife ſeducing: thus is the Devill often brought in like concealed ware. Some make queſtion whether there be a Devill or no, becauſe they never ſaw any: but thou mayeſt ſee him in his effects, tempting thee to lewdneſſe. In the time of Superſtition, the Devill did often appeare in ſome bodily ſhape, and he had reaſon for it; for by that meanes hee drave men forward to deſperation, to which in thoſe dayes they were moſt inclined. But in theſe times of prophaneneſſe, he will not appeare in his likeneſſe, leſt he ſhould hold men backe from preſumption, to which they were running head-long. For he is never a worſe devill, than when he comes lap'd up in *Samuels* Mantle; *privily* under the cloake of holineſſe! ſo that now all the wiſdome is to ſee the Devill. If a mans eye be too neare the object, the beames of his ſight will be confounded; there muſt be a mediocrity of diſtance. As in the Optickes, if a man would perceive the art of a perſpective picture, he muſt goe a diſtance from it, and then looke on it with artificiall eyes, or ſpectacles fitted for the purpoſe. So if a man would apprehend the proſpects of Satan, with all his ſhadowings and deepe deceits; he muſt not ſtand too nigh him, but goe further off. And then he muſt looke, not with the eyes of nature or reaſon, ſo he ſhall never deſcry him: but with the eye of faith in the glaſſe of the Scripture; this ſhall plainly repreſent him.

Feare Satan then moſt, when with the faireſt pretences of good, he ſeekes to juſtifie evill. When the woman of *Tehoah* with a ſubtill parable procured *Abſolom's* repeale from baniſhment, 2 *Sam* 14.19. *David* replied, *Is not the hand of Ioab with thee in all this?* When thou beholdeſt Sacriledge coloured under the title of an impropriation. Is not the hand of the Devill in this? When oppreſſion paſſeth under the name of reaſonable and allowed Intereſt: Is not the hand of the Devill in this? If you ſee ſecret malice ſtrike under the ſemblance of Iuſtice: Is not the hand of the Devill in this? If covetous worldlineſſe paſſe for honeſt thriſtineſſe: Is not the hand of the Devill in this? If flattery creepe up to preferment, under the title of humilitie: Is not the hand of the Devill in this? If plumes, painting, gawdie purfles, the ornaments of Popinjayes, to the inverſion of nature, and deſtruction of modeſtie; march all under the colours of comlineſſe, and going according to their ſtate: Is not the hand of the Devill in this? Let us finde out this privie inductions of theſe damnable hereſies, and reſiſt him there, 1 *Pet.* 5.9. *Reſiſt him ſtedfaſt in the faith*: this wrings his ſword out of his hand; he and all his adherents ſhall fall before us, *Ioh.* 12.31. *The Prince of this world ſhall be caſt out*: What folly is it for the wicked to fight on his ſide, that is ſure to bee vanquiſhed? Feare thy ſinne, never feare Satan: let him not have Luſt that ſecret factour in thy citie, that Intelligencer in thy ſoule; and he can doe thee no harme. Through ſinne only is their force and fury ſo terrible to us, *Epheſ.* 6.12. *Spirituall wickedneſſe*, or *wicked ſpirits*: but ſpirituall wickedneſſe is more to bee feared than wicked ſpirits. But *the God of peace ſhall ſhortly tread Satan under our feet, Rom.* 16.20. Now the Lambe that hath the key of the bottomleſſe pit, and the great chain in his hand, binde that Dragon with everlaſting darkneſſe. But for thy Church; ſend forth thy mercy and truth, and ſave us; and let thy face ſhine upon us for ever.

Denying the Lord that bought them.] This I called their Criminall evill, a ſinne that ſeemes to keep the circle of their owne ſelves; and not to extend to the miſchiefe of others, but only by the force of example. In handling whereof, I will firſt conſider the generall doctrine; what it is to deny Chriſt; and wherein theſe falſe teachers deny him: and then the application of it; who they be that in theſe times deny him. In ſpeciall we find the aggravation of their apoſtacie in three hainous aſcendings. Firſt, They *Deny*: it were bad enough to ſlight him, worſe to forget him, yet worſe to forſake him: but to *Deny him*, this is fearefull. Secondly, *The Lord*: not a creature, not a man, not a Father, not a friend, not an Angell, not themſelves: but *the Lord*, this is more fearefull. Thirdly, *That bought*: it is much to deny a benefactour, more to deny a Parent, more to deny a Creator: but yet there is a ſtep higher, to advance this blaſphemie to the full altitude; to deny a Redeemer; *Him* that with the precious bloud of his heart *Bought them*; this is moſt execrable.

Denying of Chriſt.] is of two ſorts: either in Iudgement or in practiſe: denyall in faith, or denyall in fact. The latter is of infirmitie, the other of infidelitie. 1 *Tim.* 1. 19. *Some have put away faith and a good conſcience; and concerning faith have made ſhipwracke.* There is a denyall of faith, 2 *Tim.* 3.5. *Some having a forme of godlineſſe, deny the power of it, Tit.* 1.16. *They profeſſe that they know God, but in workes they deny him.* There is a denyall of fact. The former makes a man no Chriſtian: the other makes him *non nullum, ſed malum*; not no chriſtian, but an evill chriſtian. The denyall of Chriſt in judgement hath many degrees. 1, Apoſtacie, a falling off from Chriſt, and from the knowen truth into wilfull errors. *Heb.* 3.12. *Take heed leſt there be in any of you an evill heart of unbeleefe, to depart from the living God.* 2. A violent oppoſing that truth which they have rejected, both with tongue and hand: juſtifying and defending their owne miſchievous opinions againſt the Goſpell of Chriſt, Laſtly, the ſinne againſt the Holy Ghoſt. Firſt men forſake Chriſt, then deny him, laſtly blaſpheme him. This is indeed that which truely rents a man off from Chriſt, and deprives him of all hope to be ſaved. The denyall in fact is a dangerous pit, yet the mercie of God hath helped ſome out of it. So was *Peter* delivered; *Servus negavit Dominum, ſed Dominus amavit ſervum*; The ſervant denied his Maſter, but the Maſter loved his ſervant. *Paul* did not only deny him, but perſecute him; yet he *obtained mercy*, 1 *Tim.* 1.13. Many of the Iewes did not only deny him, but crucifie him, *Act.* 3.14. *Ye denied the holy one, and the Iuſt*: yet were they pricked in heart at *Peters* Sermon; *gladly received his Word, and were baptized, Act.* 2.41.

Every action that gives way to Gods diſhonour, and heartens others to ſuperſtition, is a deniall of Chriſt in ſome degree of fact, 1 *Cor.* 10.20. *The things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.* [a] He that taſteth the meat offered to Idols, *Guſtu negavit Chriſtum*, hath denied Chriſt with his taſting. If hee doth not ſo, yet let him but touch thoſe things with pleaſure, *Tactu negavit Chriſtum*, Hee hath denyed

[a] *Chryſoſt. Oper. Imp. in Matth.*

Chriſt with his touching. Though he doth not touch, yet if he ſtand to looke upon the Idolatry, *Viſu negavit Chriſtum*, He hath denied Chriſt with his eyes. Though he forbeare to looke, yet if he liſten to thoſe charmes, *Auditu negavit Chriſtum*, He hath denied Chriſt with his eares. Though he omit all theſe, yet if he ſmell to the Incenſe, *Odoratu negavit Chriſtum*, He hath denied Chriſt with his ſmelling. He may be denied *voce, veſte, vultu, victu*; with the voice, when men ſpeake to diſhonour him, though inwardly they reverence him: with the garment, when they weare idolatrous faſhions of attire to eſcape notice: with the countenance, when they ſeem delighted to behold the breaden god carried in a box: with the diet, when only to give content to ſome popiſh ſpirits, they will forbeare certaine meats on certaine dayes. Theſe be all degrees of deniall in them, that rather ſeeke to pleaſe men, than to be the conſtant ſervants of Chriſt.

He that diſſembles a falſe faith is thus guilty. Faith may be fained; *ex parte objecti*, when it doth not credit all the Word: *ex parte ſubjecti*, in reſpect of the falſe heart of man: *ex parte exterioris actionis*, when a man keeps the true faith of Chriſt, but dares not profeſſe it. *Nichodemus* had a good minde to Chriſt, but he durſt not be knowne of it: now in that he did not openly acknowledge him, he did in a ſort deny him. It is objected, *Rom.* 14. 22. *Haſt thou faith? have it to thy ſelfe before God.* Therefore a man may conceale his faith. But the Apoſtle ſpeakes not there *de fide neceſſariorum*, concerning the faith of thoſe things we muſt neceſſarily beleeve: but *de fide adiaphororum*, concerning the faith of indifferent things. Shall I change my faith in theſe? No, doe not change it, but hide it. Shall my faith then be quite concealed? No, God ſees it. To what purpoſe have I faith, and not to ſhew it? Yes, ſhew it to God. Thy faith is to be concealed, not cancelled. But then a man may hide his faith in time of perſecution, and be preſent at idolatrous ſervices? No, for the Apoſtle ſpeakes not of that faith, *Quæ ad dogmata pertinet, ſed de rebus mediis*; but onely of things indifferent, and therein ſometimes to hide our faith is not to offend, *Chryſoſt*. Our owne faith, I ſay, for a man may ſometimes *diſſimulare fidem propriam*, diſſemble his owne faith: but he muſt never *ſimulare fidem alienam*, counterfeit a ſtrange faith.

Here may be queſtioned, whether it is lawfull to be preſent at a Maſſe, ſo long as we reſerve our owne faith; and whether this be to deny Chriſt in any ſort. The Apoſtle cleares it, 1 *Cor.* 10. 14. *Flee from idolatrie.* This exhortation he ſtrengthens with two ſpeciall reaſons; the one *verſ.* 20. *They that partake of things offered to Idols, have fellowſhip with the devils.* The other, *verſ.* 21. *Yee cannot be partakers of the Lords Table, and of the table of devils.* Beſides offending of the weake Chriſtian, and confirming the ſtrong Papiſt. A Proteſtant cannot poſſibly communicate with the Papiſts, without ſinne: yet they may communicate with us, without ſinne. Our Service is without all feare of idolatrie, even themſelves being judges: ſo that a Papiſt remaining a Papiſt, may communicate with us: and it is rather out of pride, than conſcience, that they refuſe it. Yet it ſtickes upon the ſtomacke of ſome toy-headed Profeſſours, that they may lawfully ſee a Maſſe, going with their kindred, for ſport; and rather than want excuſes, that they might more deteſt it. But *Paul* cuts off all theſe reaſons, 1 *Cor.* 10. 22. *Doe we provoke the Lord to anger? are we ſtronger than he?* God ſhall condemne all colourable ſhifts, and expoſe thee to his wrath. To exhort this allowance, nothing is more commonly cited than the example of *Naaman*, 2 *King*. 5. 18. *When my Maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow in the houſe of Rimmon; the Lord pardon thy ſervant in this thing.* To which *Eliſha* doth ſeeme to give approbation; *Goe in peace.* This place in their opinion doth prove it, when indeed this place makes moſt ſtrongly againſt it. Firſt, *Naaman* ſpeakes of a civill worſhip to his Maſter, not a ſuperſtitious one to the Idoll: the King *leaning on his hand*; either *Majeſtatis* or *infirmitatis gratiâ*; whether for weakneſſe or for State. Secondly, Hee profeſſed the reſolution of his heart to worſhip onely the God of Iſrael, that had healed him. Begging earth to make an

Altar, erecting an Altar for ſacrifice, and ſacrificing that hee might be thankfull. Thirdly, He puts the doubt of his owne weakneſſe, that notwithſtanding his reſolved ſincerity; yet being with his Maſter in that curſed place, he did not know how emptation might worke upon him; therefore he ſayes, *God be mercifull to me in this*; Pray for me that I may not fall, pray for me that I may finde mercy. Fourthly, Some thinke that *Eliſha* did not *approbare, ſed tolerare*; not approve, but ſuffer *Naamans* fault; but there is no diſpenſing with ſinne. Fifthly, *Goe in peace*, is as much, as God be with you Sir; a valediction: not the words *concedentis poſtulatum*, of one that granted a requeſt: *ſed dimittentis abeuntem*, but of one that gave him licence to depart. Sixtly, Indeed the Prophets meaning was to comfort the Syrian in Gods mercie; whoſe ſtrength ſhould be glorified in his weakneſſe. Who would either wholly keep him from idolatry, or if he fel upon infirmity, afford him gracious forgivenes. If ſuch a thing happen; but either thou ſhalt die, or thy Maſter die; howſoever God wil prevent it; *Goe in peace*. Seventhly, *Naaman* did confeſſe that the bowing in the houſe of *Rimmon* was a ſinne, or elſe he would not have begged pardon for it. When I goe to maſſe, I reſerve my heart unto God: ſo did *Naaman*, yet he cryed, *Lord be mercifull to me in this*. He deſired mercie, as fearing before hand: we have thoſe that will doe it, and never begge mercie afterwards; that never ſay, In this Lord pardon me. Thus they have a faire warrant from this place: for *Namaan* condemnes it, and yet they would by his example find arguments to allow it. If it were not a ſin, why doth he crave pardon for it? if it be a ſinne, why doe we ſeeke to juſtifie it? But we goe to behold it as a Player: but playes are for ſtages, not for Churches. Dareſt thou goe to a Temple, to ſee religion made a mockerie, and the Name of thy God a Ieſt: But we would ſee it, that we may confute the abſurdities of it. But would any ſober man goe to a drunken meeting, that he might learne to condemne drunkenneſſe? he knew it was bad enough before. But we would goe to convert others: goodly! as if the wooll ſhould undertake to turne the pitch white by touching it; will not the pitch rather black the wooll? *Peter* durſt abroad draw his ſword againſt a whole troope, in defence of his Maſter: yet after all his proteſtation of inſeperableneſſe from Christ, he was infected with the aire of the high Prieſts hall. But yet we would ſee it, that no longer by report, but by ocular teſtimonie we might hate it. But would any man deſire to ſee murder or inceſt, that he might more loath it? All reaſons are loſt that make for ſin: therefore reſolve againſt this danger of temptation, leſt you be found to deny Christ.

This for the generall doctrine; now for the application, that wee may perceive who they are which in any meaſure or degree deny Iesus Christ.

1 The Iewes and Turkes. For the Iewes, their refuſall of him more ſtrongly approves him: neither could he be juſtified to be that Meſſias, if they rejected him not. Loe now how the Lord hath requited them: they denyed him, and he hath denyed them. Their ſinne is capitally written in their long and deſperate ruine. If they would compare their former captivities with their former ſins; they ſhould now find that they have committed ſome ſinne more haynous than all former ſinnes, becauſe they ſuffer a plague more grievous than all former plagues. This ſin was the denyall of Christ, and this plague for that denyall. For the Turkes they have taken the name of Saviour from Christ, and given it to *Mahomet* that coozning Arabian. Their malice is not only to deny Iesus, but to murder him; and by all ſtratagems ſeconded with bloudy violence to waſt chriſtendome, and to bring his name to nothing. But ariſe ô Lord, thou and the Arke of thy ſtrength; convert or confound thine enemies, and *Remember* thoſe Tyrants that ſay of thy Ieruſalem; *Raſe it, raſe it, even to the foundations thereof.*

2 The Greekiſh Church of the Ruſſes and Moſcovites have reſerved from forgetfulneſſe the name of Christ, but in the foundations of their religion have

denyed him. They are the baſeſt dregges of all Chriſtians, and ſo to call them is to allow them the moſt favour that can be. They will admit none of the Chriſtian world to their font, but ſuch as ſolemnly renounce, ſpit at, and abjure their former God, religion, baptiſme. They are as ignorant as Turkes, as idolatrous as Pagans, as obſtinate as Iewes, and more ſuperſtitious than Papiſts. If the worſt of the Romane, and beſt of the Ruſſian, were compared, it would be hard to judge which were leaſt evill. They give more honour to Saint *Nicholas*, if at left he was a Saint, if an honeſt man, than they doe to CHRIST. They uſually put a ſcrole into the hands of their dead, when they bury him; it is this, *A Ruſſe of Ruſſia*; which they call a certificate to Saint *Peter*. It is their wickedneſſe and infelicitie to have denyed Chriſt.

3 Such other Heretickes as have kept the name of Chriſtians, yet have ſpoiled the juſt honour of CHRIST. Theſe differ from the other, and are not properly called Religions, but Opinions. Every Hereſie though fundamentall, makes not a religion: we ſay not the Religion of the *Arrians, Neſtorians, Sabellians, Macedonians*; but the Sect or Hereſie. Not to diſcuſſe the proprietie, no opinion challengeth the name of a Religion in our uſuall ſpeech. Such were the *Valentinian* and *Manichean* hereſies, that denyed CHRISTS Humanity. The *Arrian* and *Samoſetanian*, that denyed his Divinity. The *Neſtorian*, that diſtracted him into two perſons. *Eutychian*, that confounded the two natures. The *Sabellian*, that mixed him with the Hypoſtaſis of the Father. *Donatus*, that denyed his kingdome, that is his Church to be perpetuall and catholicke. *Pelagius*, that denyed him to be the Redeemer of little ones in baptiſme. *Novatus*, that denyed his grace and mercie to ſinners fallen. There were innumerable ſuch whom the Lord with his fanne hath caſt out, purging his Floore from ſuch damnable chaffe. The ſame gracious hand purge it ſtill; that all men may come with heart and tongue, to acknowledge one true God, and one bleſſed Saviour, *Ieſus Chriſt*.

4 The religion, or rather faction of Papiſme. It is moſt wonderfull to read, how *Feüardentius* and others of them upon this Text, doe challenge us for the principall men that deny CHRIST. But when we come to examine the waight, their very arguments againſt us doe ſtrengthen us, and we find our ſelves the more comforted in being ſo ſcandalized. Let indifferencie be judge! we adore and truſt upon CHRIST for our only Saviour, and aſcribe to him the whole of our redemption: they joyne other Saviours, other mediators with him; now which of us doe moſt deny CHRIST? doe you looke for more evidence? you ſhall have it: that both the cold neuters who treate of a reconcilement betweene us; and the hot ſeparatiſts that ſay we have not left them at all becauſe we retaine ſome ceremonies which they uſe; may be at once ſatisfied and aſhamed. It is not matter of order, but matter of faith that hath divided us; not ceremonie, but ſubſtance: not a buſh, but a wall of ſtone, that we can ſcarce imagine the ſeparation greater which divided *Abraham* from the rich man in hell. 1 *Ioh.* 2.2. *Who is a lyer, but he that denyeth that Ieſus is the Chriſt? he is Antichriſt that denyeth the Father and the Sonne.* But they deny not the Father, albeit the Son: yea, in this they have denyed the Father: where CHRIST is but halfe a Saviour, God is but halfe a Father. Verſe 23. *Whoſoever denyeth the Sonne, the ſame hath not the Father.* They worſhip images, adore reliques, invoke Angels; here they deny Ieſus. They ſacrifice for the ſinnes of quicke and dead with a wafer cake, hold a Purgatory for the ſcouring up of ſoules, as if CHRISTS bloud was not able to doe it; here they deny Ieſus. They tread downe the deputies of God from their Thrones, and ſet up an uſurping Prelate, whom all ages have acknowledged a vaſſall to Princes; here they deny *Ieſus*. They take away Scriptures, mangle Sacraments, licenſe Stewes, condemne marriage, wrappe up the obſequies of our conſcience in the ſtrange liverie of an unkowne language; ſell pardons for ſixepence; open heaven where Chriſt ſhuts it, and ſhut heaven where Chriſt ſhuts it, and ſhut heaven where Chriſt opens it; here they deny Ieſus. They

mingle the bloud of Martyrs, yea of traitors, with the bloud of the Lambe of God which is ſpotleſſe; which only taketh away the ſinne of the world, only quencheth the wrath to come, only abateth the edge of his Fathers Iuſtice, even that ſword cherubicall which glitters before Paradiſe: this, this is to *deny the Lord that bought them.* They are all for Traditions, we for the Scriptures: the goods of our Father are in queſtion, whither ſhall ſhall we goe but to his will and teſtament? thither we flie, we doe not deny thy word, ô Lord, we doe not deny thee: but they that deny the word of Chriſt, deny Chriſt himſelfe.

Vnder this ranke of denyers come thoſe whilome profeſſors of Religion, that have now accepted the marke of the beaſt who are ſo fooliſh, that having begun in the Spirit, they will now be emade perfect by the fleſh, *Gal.* 3.3. They deſpiſe the chaſt ſpouſe of their Saviour, and are bewitched with the painted beauty of an ill favoured ſtrumpet. They that have ſeene her in her gayeſt dreſſe with Chriſtian eyes, have loathed her: others have looked on her with the eyes of fleſh, and adored her. Diverſe have come to Rome with a purpoſe to be confirmed Papiſts: by hearſay they magnified her; they came, ſaw, and ſcorned her. They looked for religion, and found ranke idolatrie: the fire of their zeale brought them to the flames of martyrdome. We have ſome that ſuffer their zeale there to die, where thoſe good mens zeale began to live; and delight to live, where they would but die. Our mother weepes for them, not for need, but for pitie, for pietie, for love. Troopes of better informed ſoules flocke daily into her boſome, diſdaining their late Antichriſtianiſme, and embracing her knees on their owne. The mighty one of Iſrael, that leaves the ninetie nine to reduce one loſt ſheepe; fetch them home to his fold, though with ſhame, though by death. That they may ſhame the divell, forſake that harlot, love their owne mother, bleſſe their owne Father, and laſtly ſave their owne ſoules.

5 The Renegate, that being once baptiſed unto CHRIST, is afterward circumciſed, unto *Mahomet*. It is in vaine to charge them with *Pauls* Teſtimonie. *Gal.* 5.2. *If yee be circumciſed, Chriſt ſhall profit you nothing:* for they deſire not that CHRIST ſhould profit them. Miſerable men, that forſake the bloud of their Saviour, to accept the tyrannie of an Impoſtor! I have read of a Chriſtian, that to ſave his life turned Turke; but it could not ſave him: for they preſently in deriſion hanged him up, with theſe words; *Morieris in fide Turca*; However thou liveſt, thou ſhalt die a Turke. They are ſo conſcious of their owne great Prophets weakeneſſe; that if any man deny Chriſt, they will never truſt him in the acknowledgement of *Mahomet*.

6 The Neuter, that is of either ſide, of neither ſide; to day a Romiſt, to morrow a Proteſtant, next day no man can tell what, nor himſelfe; this man *denyes* Chriſt. They thinke him theirs, wee thinke him ours, his owne conſcience finds him neithers. O but our differences trouble him: but ſhall a man *deny* Chriſt, becauſe his coate is divided? In religion and faith there is no wavering: hee that doth not beleeve and profeſſe the truth, *denyes it*. There is no *medium*: we muſt be either for it, or againſt it. *Iudg* 5.23. *Curſe yee the inhabitants of Meroz, becauſe they came not to the helpe of the Lord againſt the mighty.* They did not fight againſt him, but becauſe they did not fight for him they are curſed. Let us ſay, as that Martyr anſwered, when he was offered both torments and rewards; rewards if he did *deny* Chriſt, torments if he would not; with time of deliberation. *In re tam iuſta nulla conſultatio*: the caſe is ſo cleare, that I need not ſtudy about it. Let us much rather loſe our ſelves, than our Saviour Chriſt.

7 The Separatiſt, that ſpeaking of his countrey, cryes he is fled out of Babel; he hath forſaken his mother, therefore *denyed* his Father. And whither runs he? out of the free and cleare ayre of the Goſpell, into the ſtench and irkeſome mixture of Iewes, Arrians, Anabaptiſts. Who but a mad man would forſake the Church of England, which Rome envies, all the world admires; to goe to *Amſterdam*?

It is their delight to be thwartingly peeviſh: and where the gate ſtands open, to be ever ſeeking for a ſtile. They will be croſſe, though they be abſurd: and becauſe the Law enjoynes abſtinence on ſome certaine dayes; therefore their greateſt feaſts ſhall be on frydayes. Like certaine Ilanders neere to *China*, that ſalute by putting off their ſhooes, becauſe the men of *China* doe it by their hattes. Hee that wrongs the wife, is no friend to the husband: in refuſing the Church, they have denyed *Chriſt*.

8 The Perſecuter, that invades the libertie of thoſe who love the Lord Ieſus, *denyes Chriſt*, *Ioab* ſmote *Abſaloms* body but therein *Davids* heart. The rebell ſaies, he meanes no hurt to the perſon of the king: but becauſe he doth it to the ſubjects, he is therefore a traitor: ſo he that ſtrikes the Chriſtian, ſtrikes Chriſt. Such ſhall not eſcape unpuniſhed, either here or hereafter. Not even *Paul* himſelfe was tranſmitted, without feeling what he inflicted. Examine his owne teſtimonie, 2 *Cor.* 11.23, &c. Did he *make havocke of the Church?* the world made havocke of him for it. Did he *hale men and women to priſon?* himſelfe was often claped up for it. Did he helpe to *ſtone Stephen?* himſelfe was *ſtoned* for it. Did he afflict his owne countreymen? his owne countreymen afflicted him for it. Did he lay ſtripes upon the Saints, the *Iewes layd ſtripes upon him* for it. Was he weary, painefull, diligent to beate downe the Goſpell? he was *in wearyneſſe, painefulneſſe, frequent watchings and faſtings; in hunger and thirſt, cold and nakedneſſe*, to defend the Goſpell, 2 *Cor.* 11.27. Thus *Quod fecit Saulus, patitur Paulus*: he endured when he was *Paul*, what he inflicted as he was *Saul*. They that perſecute Chriſtians, and eſcape judgement here, ſhall find everlaſting judgement hereafter. Let this point bind us all to the good behaviour, that we doe good to them who love the Lord Ieſus.

This is the ſuperior and more immediate manner of denying CHRIST: there is alſo an inferiour and more remote manner. Which is of ſuch as turne the grace of God into wantonneſſe, and evacuate to their owne ſoules the vertue of his croſſe: who being redeemed to ſerve Chriſt, deny that ſervice: there is a world of theſe. *Tit.* 2.11. *The grace of God that bringeth ſalvation to all men, hath appeared: Teaching us to deny ungodlineſſe and worldly luſts, and to live ſoberly, righteouſly, godly in this preſent world.* It perſwades to holineſſe by this token, that it brings ſalvation with it. It is *grace*, a ſweet nature: *that brings ſalvation*, ô more ſweet, moſt welcome but it might lye hid in unknowen obſcuritie, nay it *Appeares*: not to *Paul* or *Peter* only, but *To all men*. Deliverance from danger binds to gratitude: this was *Davids* ſecurity to *Bethſhabe* concerning the ſucceſſion of *Salomon*: *As the Lord liveth, that hath redeemed my ſoule out of all diſtreſſe*, 1 *King.* 1.29. But advancing to great preferment bindeth more: this was *Ioſephs* apologie to his tempting miſtreſſe: *My Maſter hath intruſted all to my hand; there is none greater in his houſe than I: how then can I doe this great wickedneſſe? Gen.* 39.9. We were all juſtly condemned for treaſon, to hell; the ſtroke of damnation was neere us: at an inſtant and exigent commeth our pardon; not by the hand of an Angell, Gods ſpeciall courtier, but in the hand of a mediator; not written with inke, but with bloud; not vulgar bloud, that runs in common veines, but bloud royall; no meaner than ran from the ſide of his owne Sonne. Now our Soveraigne Creator commends a ſuite to us; that we would ſerve him; by this Token, that he hath redeemed us at ſuch a prize. If we breake the covenant, vilipend the mercie, refuſe the ſervice, trample under our prophane feete the precious token, *deny him that bought us*; what remaines but a fearefull expectation of judgement, and firy indignation to devoure us? *Hebr.* 10.27.29. Under this kind I will touch but foure offenders.

1 The diſſolute and ſcattering rioter, that drawes his patrimony through his throat; he denyes CHRIST, will he not beleeve it? let him read, 1 *Tim.* 5.8. *If any provide not for his owne, he hath denyed the faith, and is worſe than an Infidell.* Where is no humanity, there can be no pietie: he that is not a good morall man, will never be a good Chriſtian. He is worſe than an Infidell, because he tranſgreſſeth nature,

hich teacheth us all providence even the very beaſt, much more man. He ſinneth
ainſt the knowledge he hath received, therefore is the worſt offender. The pu-
ſt ivorie is turned by the fire into the deepeſt blacke. Wee uſe to extenuate the
nfulneſſe of ſuch a one; Hee hath no fault, but a little too kind hearted: it is
one; Hee hath no fault, but that he hath *denyed* the faith. He is no mans foe but his
wne; yes he is his Poſterities foe, and no friend unto Chriſt.

2 The oppreſſor: *Paul* ſayes directly, *They have erred from the faith*, 2 *Tim*.6.10.
a the very uncharitable. *Matth*.25.40. *In that yee have denyed it to my brethren,*
e have denyed it to me; ſaith CHRIST. Little thinkes the Engroſſer, that he
nyes CHRIST: what, to take advantage of the Law, is this to deny the Goſ-
ll? Yes, the poore hath loſt their right, thou haſt multiplied unjuſt gaine; prefer-
d Mammon before the Lord; thou haſt *denyed him that bought thee*. But that who-
ever refuſeth to doe mercie to the poore, denyes CHRIST; this is a point of
ctrine which the world will not receive; let God ſay what he will. But he that
d; *Whoſoever giveth you, giveth me:* hath ſaid alſo, whoſoever denyeth you, de-
eth me. I ſend to my friend for a poore courteſie in his eaſy power, that have
ne him many great favours; hee denyes it, it is all one, hee denyes mee
his friend. 1 *Ioh*.3.17. *He that hath the worlds goods, and takes no compaſſion on him*
t hath none of them; how dwels the Love of God in him? He that being able, gives not
them whom the Lord hath bought, *denyes him that bought them*.

3 The blaſphemer denyes CHRIST; for doth any man love him, againſt
hom he inveighes? *Matth*.12.30. *He that is not with me, is againſt me* Indeed,
e greateſt denyall of all is verball, and the greateſt ſinnes againſt God are words.
bliquities in ſpeech offend more than thoſe of action: therefore the ſinne never to
e forgiven, is called *Blaſphemie againſt the* HOLY GHOST, *Matth*.12.31. He
at commits a ſinne, offends the Law: he that blaſphemes, ſtriketh God himſelfe.
here is no greater grace than thankefulneſſe: no greater grace than thankefulneſſe:
o greater ſinne than blaſphemie. I would the common ſwearer would thinke of
is, that raſhly, yea rancorouſly blaſphemeth that ſacred ſide, thoſe wounds, that
oud, whereby our ſoules are redeemed: hee doth in this *deny the Lord that*
ught him.

4 The deſperate, that rejects the offer of ſalvation by Chriſt; this is a fearefull
nyall. Let all the rivers and ſtreames that make glad the Citie of God, run un-
it, they are driven backe: there is no entrance for the graciouſneſſe of God,
ough it be preached a thouſand times. When the Lord like a loving Phyſician
omiſeth to cure the ſore, the deſperate patient thruſteth his nailes into it; Nay, it
all not be healed. What can be more derogatory and injurious to Chriſt, then
change his truth into a lye, and Satans lies into truth, and to juſtifie the divell
ore than God? When God on the one ſide ſhall bind by promiſe, confirme by
th, ratifie by ſeale, exhibite by the bloud of his only begotten Sonne; pardon
d mercie to all accepting Penitents: that though he hath broken, he will bind up;
ough he hath made a wound, he will heale it; though he hath killed, he will give
e: yet he is not beleeved. When Satan on the other ſide ſhall ſuggeſt, that the
ſtice of God will never be ſatisfied, the haynouſneſſe of ſins cannot be pardoned,
s if he had loſt the name of being the Father of lies) he is credited. God hath
ade a decree in heaven, it belongs to the New Teſtament, ſealed by the death of
e Teſtator, witneſſed by three in heaven, and as many on earth, never to be altered:
At what time ſoever a ſinner ſhall repent of his wickedneſſe heartily, I will forgive him.
heaven before heaven, and he that denyes it findes hell before hell, and damna-
on before his time. The greateſt ſins are thoſe that are oppoſed to the three The-
ogicall vertues; Faith, Hope, and Charity: ſuch are Infidelitie, Hatred, Deſperati-
n. The other be monſtrous ſins, to the denyall of Gods juſtice; but deſperation
this is the worſt, becauſe it denyes his mercie; and his mercie is over all his works.
ehold the Lambe of God, accept your remedie, *deny not him that bought you.*

Denying the Lord that bought them. Wee have conſidered the generall Doctrine, let us come to a particular examination of the words, and an aggravation of their wickedneſſe. Which diſcovers it ſelfe in three degrees.

The Qualitie of their Act; *They denyed.* So far from fearing or loving, that they fall to *Denying.*
The Excellencie of the Object; no meane perſon, not a ſervant, not an equall, but their Maſter; *The Lord.*
The neere relation that was betweene them, and the right that he had in them, by purchaſe; *That bought them.*

They denyed.] It had beene very much not to have feared him, eſpecially being himſelfe ſo warned us. *Luk.12.5. Feare him that can caſt into hell.* The wrath of a king is frightfull, we feare an ague, wonder at a Comet, tremble at thunder; and feare wee not God the commander of all theſe? Oh he is of infinite majeſtie! Mathematicians wonder at the Sunne, that being bigger than the earth, it does not burne it. But this is the wonder, that God being ſo infinitely great, and we ſo infinitely wicked; we are not confounded. *Amo.4.13. Hee formeth the mountains, createth the wind, makes the morning darkeneſſe, and treadeth upon the high places of the earth:* can he doe this, and not puniſh ſinfull man? *To feare* him is *Totum hominis,* the whole dutie of a man: not to feare him, is the way to be left worſe than if we never had beene. To want this feare is a wretched orbitie, but to *deny* him, this is worſe. It had bin very much not to have beleeved on him, conſidering the oracles that he ſpake, and the miracles that he wrought. They that hated him, were forced to teſtifie both theſe of him; *Never man ſpake as thus man doth:* and *we never ſaw it on this faſhion.* Yet, Ioh.6.36. *This ye have ſeen, and beleeve not.* They ſaw, they heard, they wondred, they were convinced, yet they not beleeved. Their owne eyes in ſeeing, their owne eares in hearing, their owne hearts in wondering, their owne convicted reaſons, ſhall witneſſe againſt their unbeliefe, *Ioh.16.9.* The Holy Ghoſt ſhall reprove the world of ſin, *becauſe they beleeve not on me. Accedente fide diſcedit peccatum, accedit peccatum diſcedente fide.* If faith comes, the guilt of all ſinne departs: if faith departs, the guilt of all ſin remaines. Iſrael had groſſe ſinnes, as tempting of God, unthankefulneſſe, adulterie with *Moab,* idolatrie with *Baal-peor:* every one able to have kept them out of Canaan, to have ſwept them out of the world: yet *Paul* imputes all to their want of faith, *Hebr. 3.* Verſe 19. *They could not enter in becauſe of unbeliefe. Rom. 11.* Verſe 20. *Becauſe of unbeliefe they were broken off.* There is deſtruction enough wrapt up in this, not to beleeve on *him that bought us:* but to *deny him,* is yet worſe.

It were very much not to have loved the Lord, who is every way ſo beautifull, that no ſoule can behold him, but ſhe muſt needs affect him! But the wicked never ſaw him, they looke after him with carnall eyes, which are no more able to diſcerne him, than a bleare eye can looke upon the Sunne: their ſpirituall eyes, and intellectuall faith never ſaw him. They behold him *pendentem in patibulo, dormientem in ſepulchro, not Sedentem in throno;* as a man of ſorrowes, forſaken of his friends, afflicted by his enemies, exerciſed with terrors, killed with torments; yet even then he was lovely. But looke upon his innocencie, that *immaculate* Lambe; upon his righteouſneſſe, Chriſt the *Iuſt one:* behold him waited on with Angels, worſhiped with proſtrate knees, holding out a white hand of mercie, ſpeaking gracious words to penitent ſutors, ſmiling upon his Saints, kiſſing the ſoules he bought: Loe, now his beautie! If any aske the Church; *What is thy beloved more than another beloved? Cant. 5.9.* She anſwers that knoweth; *My beloved is white and ruddy, the chiefeſt among ten thouſand. His head is as the moſt fine Gold,* &c. *Si pars, quid totum?* If every member of him be ſo beautifull, how excellent is the whole compoſition? *He is altogether lovely.* Take your choices where you will; *This is my beloved, and this is my friend.* Ver. 16. This is my choice. *Pſa.45.2. Thou art fairer than the* *children of men* : all that are faire, are faire only in thee. *Therefore doe the virgins love thee, Cant.* 1.3. Suppoſe in a Countrey there is a young Shepheard, whoſe face hath but newly diſcovered to the world of what ſex hee is : his exquiſite proportion and admirable beautie far tranſcending all the reſt. The Virgin Shepheardeſſes deſire his company, are glad to be in his ſight, to doe him any ſervice, to tend his flocke ; and all for a kinde word or a ſmile : ſtriving like rivals one with another, who ſhall be moſt neere him : and if it were poſſible, would every one enjoy him. So ten thouſand times fairer than all the ſons of men is the Shepheard of our ſoules, Ieſus Chriſt : all the virgins love him, every good ſoule ſeekes him, and *remembers his love more than wine*, ſtriving in a holy emulation who ſhall be moſt acceptable to him : they will doe him all ſervice and worſhip, honouring his Name, feeding his flockes, making much of his followers ; glad of a ſmile, but raviſhed with a kiſſe of his lips : all would poſſeſſe him, and loe, all ſhall poſſeſſe him that truely beleeve on him. On earth one husband is for one wife, but our infinite Saviour is a husband for all faithfull ſoules. So many as beleeve on him, he makes the ſonnes of God, *Ioh.* 1.12. Chriſt being thus ſweet, it were much not to love him ! *They that love not thee, O Lord, ſhall bee written in the duſt. If any man love not the Lord Ieſus, Anathema maranatha,* 1 *Cor.* 16. 22. But now to *deny him,* &c.

It was very much not to acknowledge Chriſt. *Tacere laudes Dei*, to hold a mans peace when his honour is in queſtion, is to miſtake the end of our redemption, 1 *Cor.* 6.20. *Yee are bought with a price ; therefore glorifie Chriſt in your body and ſpirit, which are the Lords.* Now he is poorely glorified, when his Name is concealed. It is ſaid of *Iohn Baptiſt, Ioh.* 1.20. That *he confeſſed and denied not.* If he confeſſed, it might ſeeme a Pleonaſme to ſay, *He denied not :* but this declares that whoſoever doth not openly confeſſe Chriſt, doth ſecretly *deny* Chriſt, *Iudg.* 5.23. The Merozians oppoſed not, they denied not, they only ſtood ſtill, did nothing, ſaid nothing : they were *curſed.* Thinke of this ye that hide Chriſt, as the woman of *Bahurim* hid the Spies, in the deepe well of your hearts, and cover the mouth of it with corne : that would keepe in with Chriſt, and yet not fall off from the world. *Rom.* 10.10. *With the heart man beleeveth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.* Confeſſion is the effect of faith ; *I beleeved, and therefore I ſpake. Si ſufficeret fides cordis, non creaſſet tibi Deus os, Chryſoſt.* If it were enough to beleeve in the heart, to what purpoſe did God give thee a mouth ? If it be ſufficient for thee to know Chriſt, and not to acknowledge him thy Lord : then it ſhal be ſufficient for Chriſt to know thee, but not to acknowledge thee for his ſervant. *Chriſtum deſeret, qui ſe Chriſtianum non ſſerit* ; He *denies* Chriſt, that doth not profeſſe himſelfe a Chriſtian. Nor is it any helpe for thee, to ſay that Silence argues conſent : for thou art bound *Conſentire & confiteri*, both to conſent and to confeſſe : and indeed here *Tacere* is *negare.* Chriſt loves this free and humble acknowledgement, and commands it. 1 *Pet.* 3.15. *Be ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and reverence :* Thus you *ſanctifie the Lord God in your hearts.* Doth the perſecuter queſtion thy faith? *Feare* him not: what then? *Sanctifie the Lord in thy hart :* how ? *by giving an anſwer*, not ſilence : to whom ? not only to the Magiſtrate, but *to every man that asketh*, whether friend or foe, home-borne or ſtranger : of what ? *the reaſon of thy hope*, the ground of thy expectation of eternall bliſſe : where and when ? not only in time of peace, and aſſembly of Saints, but *Alwaies*, be ever ready to do it. Chriſt no ſooner ſaid to her, *Mary* ; but ſhe preſently confeſſed him ; *Rabboni.* It was but one word, to him that is the Word, it was taken for an acknowledgement. And an it be that we ſhould not acknowledge our Saviour ? Hee that will not confeſſe a enefit, hath arrived at the utmoſt confines of ingratitude : but he that denies his Benefactor, is fallen ſo low, that he can fall no lower, except it be into hell. It may be we ave not feared Chriſt with due reverence, nor beleeved with true confidence, nor oved him with ſincere affection, nor acknowledged him with free confeſſion ; but Lord keepe us from denying him : let us never *deny the God that bought us.*

2 Sam. 17.

Iohn 20.16.

The Lord.] One that by juſt right callengeth their ſervice. Not a creature, yet the naturall man will not deny his owne horſe or dog that hath done him ſervice. A man will not deny his owne houſe: wilt thou *Agnoſcere domum, & rejicere Dominum*; Acknowledge thy houſe, and deny thy Maſter, thy Maker? Not a ſervant: *Philemon* would not deny *Oneſimus* a runnagate ſervant, when *Paul* had written for him: wilt thou *Præponere ſervum tuum Domino tuo*; Prefer thy ſervant before thy Lord? not a friend: he is a prodigie that denies his friend. *Nabal* was branded for a Churle, because Pſal.55.13. he ſhewed not kindnes to *David* his friend: and ſuch a friend as protected him, his whole family, his ſubſtance, 1 *Sam*.25.15. It goes neere when a mans owne familiar friend ſhall doe him a miſchiefe; This *Abſalom* objects to *Huſhai*; *Is this thy kindnes* 2 Sam.16.17. *to thy friend?* Indeed men are ſometimes ſo drunk with the honours of this world, that they forget their friends. Like as I have heard of a Lawyer, that pleaded a caſe very ſtrongly on the one ſide, yet before the triall of it being advanced to the Bench, adjudged it on the other: yet thus anſwered all imputation; I ſpake then as an advocate for my client, I ſpeake now as a Iudge of the cauſe. Or as when another challenged his friend; You were wont to viſite me every day, now you keepe at diſtance: he plainly anſwered; I then needed you, now I am afraid you will need me. A good man would not thus uſe his friend, but is there any friend like the Lord? Not a Father, how unnaturall is it for the fruit to deny the tree? and to forget *the rocke whence he was hewen? Salomon* a King did not deſpiſe his mother, but ſet her at his right hand. There is nothing but the love of the Lord *Ieſus* muſt make a man leave his parents, *Luke* 14.26. Indeed a man is bound to forſake his father and mother to adhere to his wife, *Mat*.19.5. But this is to be underſtood with a limitation, if the competition be unpoſſible. But for Chriſt, *Hearken O daughter, forget thine owne people, and thy fathers houſe*, *Pſal*.45.10. But otherwiſe how curſed a thing is it to deny parents? Let them that gliſter like the Sunne, and deny to their poore obſcure parents part of their ſuperfluities, remember the doome. *Prov*.30.17. *The Ravens of the valley ſhall picke out that eye, and the young Eagles eat it.* But what is the father of our fleſh, to the Father of our ſpirits? Not a wife, and yet ſhe is not to be denied but in caſe of knowne adultery, *Mat*.19.9. Hath God made you one of two, and ſhall one deny the other? Deny your ſelfe? no man doth this, but he lapſeth into fornication; denying a chaſt wife, to embrace an unchaſt harlot. Not a Soveraigne: Rome only hath broached thoſe Lees of rebellion, and unlooſed the bonds of allegiance? And no marvell though ſhe hath denied Gods deputies on earth, which hath firſt denied God himſelfe in heaven. If Kings doe not ſerve her, ſhe forbiddeth all ſubjects to ſerve them: ſhe excommunicates them as prophane. Yet *Saul* himſelfe, though he had not ſanctitie of life, had ſanctitie of calling. Therefore *David, honoravit vivum, vindicavit abſciſſum*; Both honoured him living, and avenged him being dead, *Aug*.

Theſe bee all ſinfull denyalls in their ſeverall degrees: but now to *deny the Lord* that is the ſupreme apoſtacie. If it be ill to deny the creature, what is it to deny the Creator? If to deny a ſervant that feares thee, what is it to deny a Maſter whom thou ſhouldeſt feare? If ill to deny a friend that may change, what is it to deny Chriſt that is the *ſame yeſter-day, and to day, and for ever?* If to deny a father that begate the body, what is it to deny God that created the ſoule? If to deny a wife with whom thou art made one fleſh, what is it to deny the Lord with whom thou art made *one ſpirit?* 1 *Cor*.6.17. If to deny a Soveraigne be treaſon, what is it to deny the King of Kings? We are ſubject to the Prince *propter Dominum*, for the Lord, to the Lord *propter ſeipſum*, for himſelfe. The very word the Apoſtle here uſeth is Δεσπότης, and not κύριος· δεσπότης δούλου, κύριος ἐλευθέρου: *Lord* hath reference to a Bondman, *Maſter* to a free-man, *Varin*. Intimating in the very proprietie of ſyllables, that man is a very bond-man under the deſpoticall power of God.

Here is then the ſecond aggravation of their ſinne; τὸν δεσπότην ἀρνούμενοι. The LORD that hath given them his liverie, allowed them maintenance, to whom they have vowed homage, and who can powre on them vengeance. 1. His livery, they take and weare. Queſtion them, as the marriners did *Ionah*; What art thou? they will anſwer with him; *I feare the* LORD GOD *of heaven.* Yea, they will profeſſe with *David, Pſalm.* 116. 16. *O* LORD, *I am thy ſervant.* But, alas, they put on this cloake that they may be the more ſecurely wicked under it: and if you truſt them not, you ſhall be ſure they will not deceive you. But how can they profeſſe him, and deny him too? Yes, they may profeſſe him in words, and deny him in workes. They beare *Cæſars* ſtampe upon baſe metall. There was one condemned for comming to the marriage without his wedding-garment: theſe have the garment, but they come not to the wedding: God ſhall plucke their coat over their eares. Secondly, his maintenance they take and live on: the bread they eat, the aire they breath, the cloaths they weare, all are his: they are maintained only at his coſt and charges: yet they *deny the Lord* that feeds them. We are to worſhip God, *ratione immenſi Dominii, impenſi beneficii*; both for his glorious Soveraignty, and gracious bounty. *Si non colis, iniquus es: ſi negas, ingratus es*; If thou doe not worſhip him, thou art unjuſt; if thou denyeſt him, thou art unthankfull. Me thinkes thou ſhould'ſt feare, that the bread ſhould choak thee, the aire infect thee, the water drown thee: when thou conſidereſt, I have *denied the Lord* of all theſe. Thinke of this ye that forget God and his benefits: hee that riſeth from the table without giving of thankes, goes his way and owes for his ordinary. And becauſe he will not pay God in his thankes, God will pay himſelfe in his torments. Shall I take my Maſters food, and deny my Maſter? Thirdly, they have vowed homage to him, and faithfull adherence: Chriſt covenanting with his bloud to waſh away their ſins; they to forſake his enemies, and continue his faithfull ſouldiers and ſervants to the end of their lives. Now what kinde of ſouldier is he that runs away from his Colours, and denies his Generall? Fourthly, they deny that Lord, who can deſtroy all thoſe that rebell againſt him, *Luke* 19.27. *Thoſe mine enemies that denied me to reigne over them, bring hither, and ſlay before me.* They have not refuſed a weake, titular, mortall Lord, but the Lord of heaven and earth; that ſpake the word and they were made, that can ſpeake againe and they ſhall be marr'd. *Pſal.* 18.7. *The earth trembled, and the foundations of the hils were moved, becauſe he was wroth.* It was this Lord, *Eſay* 30.33. *Tophet is ordained of old, the pile thereof is fire and much wood, and the breath of the Lord, like a ſtreame of brimſtone, doth kindle it.* It was this Lord, *Matth.* 18.34. *The Lord was wroth, and delivered him to the tormentours.* It was this Lord. A Lord that is every where to ſee his wrongs, that hath a juſt hand to requite them, and an almighty power to revenge them: from the wrath of this Lord, the Lord himſelfe deliver us. *Lord,* who knowes thy greatneſſe, and dares deny thee? who knowes thy goodneſſe, and will deny thee? who knowes thy mercy, and can deny thee? Thou art our God, and we will praiſe thee: thou art our Lord, and we will ſerve thee: thou art our Father, and we will honour thee: thou art our Iudge, and we will feare thee: thou art our advocate, we will not *deny* thee: thou art our hope, our joy, our bleſſedneſſe, our ſalvation, and wee will love thee for ever.

That bought them.] This laſt aggravation is derived from the conſideration of the unſpeakable good which this Lord hath done them: in that they were delivered by the moſt excellent benefit that ever came to mankind, which is Redemption by the bloud of Chriſt. For howſoever it was a ſingular worke and favour of God, to give us by creation a bleſſed being: yet was it no otherwiſe given us, than with a poſſibilitie to keepe it or loſe it. But Redemption hath inſtated us to a bleſſedneſſe never to be loſt. Here then is a doubt to be reſolved: how they may periſh from Chriſt if they were redeemed; how were they redeemed if they can periſh?

First, we muſt lay this ground of truth: that no ſoule which Chriſt hath truely bought can periſh eternally. *This is the Fathers will, that of all which he hath given me, I ſhould loſe nothing.* Iohn 6.39. But all they are given to Chriſt, whom he hath purchaſed. *Ioh.* 10. 28. *I give unto them eternall life, and they ſhall never periſh, neither ſhall any man plucke them out of my hands.* If I give them eternall life, nothing ſhall bring them to eternall death: and to *plucke* them out of his *hand* that is Almightie, requires an adverſarie ſtronger than himſelfe. And our Saviour there addes, *Verſ.*29. *My Father which gave them me, is greater than all: and no man is able to plucke them out of my Fathers hand.* Hereupon *Paul* makes a free challenge to all the actors, and pleaders, and powers that ever damnation had. *Rom.*8.38. *Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth,* (and if all this be not enough) *nor any other creature, ſhall be able to ſeparate us from the love of God in Chriſt Ieſus:* none can doe it. And whether they be Romiſh or Arminian, that ſeeke to weaken the grace of God, and permit the redeemed ones of the Lord to periſh; let us know them for the brokers of Satan, the Seminaries of deſpaire, and *Denyers* of Chriſt.

But againſt this Doctrine is oppoſed, *Rom.* 14.15. *Deſtroy not him with thy meat, for whom Chriſt died.* 1 *Cor.*8.11. *Through thy knowledge ſhall thy weake brother periſh, for whom Chriſt died.* But thoſe places may be underſtood not κατ' ἐνέργειαν: not that they can periſh through thy default, but that thou doſt what thou canſt to make them periſh. But here it ſeemes moſt plaine, that they may be loſt in *Denying* Chriſt, *whom he bought.* To cleare this, we ſay that Reprobates may be ſaid to be redeemed in divers reſpects.

1 *Secundum ſufficientiam pretii*; In regard of the all-ſufficient price payed for them. So Chriſt is ſaid to be *that Lambe which taketh away the ſinnes of the world.* Though he meant not to ſave all, yet he died for all, *quod ſuum erat adimplens*, performing his part, *Chryſoſt.* For he doth not really take away all ſinne from the world; and this himſelfe declares by not praying for the world, *Ioh.* 17.9. *I pray not for the world.* Otherwiſe the two maine parts or offices of his Prieſt-hood were disjoyned; and he ſhould ſacrifice for them, for whom he doth not ſupplicate. Now for his mediation, concludes his own in it, excludes the world out of it, *I pray not for the world.*

2 They are ſaid redeemed, *ſecundum apparentiam*, in reſpect of outward apperance. So all the Iewes were called the elect people of God; yet *Paul* ſaith expreſly, That *with many of them God was not well pleaſed, and they were deſtroyed,* 1 *Cor.*10.5. Now, *Electorum ſi quiſquis perit, fallitur Deus*; If any of the elect periſh, God is deceived; but God cannot be deceived, *Aug.* They were then of his Court, they were not of his Councell; I meane, not of that number which in his eternall Councell he decreed to ſave. Inward ſincerity is not without externall profeſſion, but externall profeſſion may be without inward ſincerity. If the forme of godlineſſe could ſave, hell ſhould be filled with none but Pagans and Infidels; not a Chriſtian ſhould come thither. But we know that a man may unhallow that bloud wherewith he was *hallowed*; and ſo deſerve *ſorer puniſhment, Heb.*10.29. And a wicked ſpirit rejected, may make his re-entry with ſeven other worſe than himſelfe, *Mat.*12.45. And their fire in hell ſhall be hotteſt, that re-admit a devill, which the grace of God had once caſt forth. As the wicked here ſay of the elect, That *his life is madneſſe, and his end to be without honour:* in regard of their eſtate ſo outwardly miſerable. So the elect judge of the reprobate; *Wee number him among the children of God, and thinke his lot to be among the Saints:* in regard of viſible appearance. At laſt they finde him *caſt like an unprofitable* and hypocriticall *ſervant into outer darkneſſe.* Wiſd. 5.

3 They are ſaid to be redeemed, *Secundum ipſorum opinionem*, in reſpect of their owne opinion: they thought themſelves to be redeemed, and did apportion Chriſt. There is a temporary faith, *which for a while beleeves, and in time of temptation falls away, Luke* 8.13. neither ſhould it be ſaid, *Be thou faithfull unto the death,* unleſſe there was a faith that might faile before death, *Rev.* 2.10. S. *Iames* ſayes, there is a faith without charity: which indeed *Poteſt eſſe, non poteſt prodeſſe*, ſaith *Auguſtine*, may be, but never bee good. This faith is like an high ladder; if men have got up many rounds, and then let goe their hold, they take the greater fall, *Heb.*6.4. Some reprobates may *taſte the heavenly gift*; and yet fall ſo farre away, that *no repentance can renew them.* They taſted it, but it ſeemes they tooke it but upon liking, and

could not digeſt it. Some are ſo impudently bold of their ſalvation, and preſume themſelves ſo familiar with God, that they dare challenge him to talke *ex tempore* with him. They may thinke themſelves Gods darlings and favourites, that never had their names regiſtred in his booke.

4 They ſeeme to be redeemed, *Secundum charitatis judicium*, in reſpect of the judgement of charitie: which holds all men partakers of redemption, that are of the profeſſion. We muſt caſt off none, untill we are ſure that the Lord hath caſt them off. Let us not abridge or limit Gods mercy: how often have our ſinnes deſerved his wrathfull doome, which yet our prayers and teares have reverſed? How often hath the ſcroll of divorce beene drawen and ſigned; and yet againe with-drawen and cancelled upon our ſubmiſſion? Let us not grudge others that mercy we have found: Why is man cruell, where God relents? If the Creditour be pleaſed to forgive the debt, doe ſtanders by complaine? Well then, we hoped that theſe men were redeemed, they were not: we deſired it, we endevoured it: our charity did them no good, it did our ſelves good: [c] *Our prayer returned into our owne boſome.*

This truth then remaines, that Chriſt only bought his Church, and ſalvation for his Church. *Act.* 20.28. *Feed the Church of God, which he hath purchaſed with his owne bloud. Epheſ.* 5.25. *Chriſt loved the Church, and gave himſelfe for it. Matth.* 1.21. *His Name is Ieſus, yet he ſhall ſave* only *His* owne *people.* For the reſt, 1 *Ioh.* 2.19. *They went out from us, but they were not of us.* Howſoever; the price was paid for them, and there was a ſufficient ranſome in the bloud of Ieſus, if their faithfull apprehenſion had made it theirs. The King hath granted a Pardon for all malefactours at the Parliament; we ſay, they are all pardoned: yet perhaps ſome afterwards are condignely puniſhed, becauſe they never ſued out this pardon, nor tooke the benefit of it. Firſt, therefore conſider what God hath done for them, then what they have done againſt him: the height of his mercy addes to the weight of their iniquitie.

God in his love redeemed us by the bloud of his Sonne: Now there are foure kinds of redemption: Firſt, when a ſlave, *gratuito manumittitur*, is freely releaſed to liberty: wee could not be ſo diſchatged; for beſides that God is juſt, and his debts muſt be paid; Satan would not ſo part with us. Secondly, when a man is ſet free, *per mutationem alterius*, by commutation or exchanging another into his roome: we could exchange no creature to ſupply our ſervitude. Thirdly, when a man is reſcued, *violentâ ablatione*, by a forcible ſurpriſall; as *Abraham* redeemed *Lot*: but herein God was far too ſtrong for us. Fourthly, *Dato pretio*, by a price payed; and thus were we bought with a price, even the bloud of that unſpotted Lambe. His payment conſiſted *in Patiendo* and *Faciendo*; in ſuffering for our delinquiſhments, and in performing a ſufficient obedience to God for us.

Here admire we the infinite love of God! The Ægyptians in their Hieroglyphickes, or expreſſions of moralitie by pictures; uſed to paint *Love* naked, *Minerva* vailed: to ſhew that wiſdome may be concealed, love cannot be ſmothered. The Cherubins covered their faces, which is the ſeat of wiſdome: but not their breſts, which is the ſeat of affection. *David* by his diſſembled madneſſe, kept his wiſdome unſeene from *Achiſh*: but ſpying *Bethſhabe* from the battlements of his Palace, hee could not ſmother his affection. God reſerves his wiſdom to himſelfe, and the reaſon of his actions: but his love is viſible, breaking forth, and read by every running eye, *Cant.* 8.7. *Many waters cannot quench love.* It is an unſuppreſſible fire; much water cannot quench it; water and bloud could not put it out. Now whom did God thus love? The *World*: not the frame of heaven and earth, but the little world, Man: the *compendium* and abridgement of all creatures. That whatſoever is imprinted with capitall letters in that large volume, as in *Folio*, is ſweetly and harmoniouſly contracted in *Decimo ſexto*, in the briefe Text of Man, who includes all. Planets have being, not life; Plants have life, not ſenſe; Beaſts have ſenſe, not reaſon; Angells have being, life, reaſon, not ſenſe: Man hath all; being with Planets, life with Plants, ſenſe with Beaſts, reaſon with Angells.

[c] Pſal. 35.13.

Therefore he is called the *World*. This world God loved, *affectivè* before all time, *effectivè* in time.

But what good could man doe to him, to induce this love? None: *Our well-doing extendeth not unto him, Pſal.16.2.* When wee were made, wee added nothing to God: if we were diſſolved to nothing, we take nothing from God. That which the Lord ſaw in us, was apoſtacie and rebellion. Every creature obeyes God, in running that courſe which he diſpoſed to them. But how was this true: when the Sunne being appointed to move his inceſſant race, did yet ſtand ſtill in *Gibeon?* When the ſea being charged to keep within his bounds, doth yet burſt out with inundations? I anſwer; God bade them do ſo, diſpenſing with his former command, and they obeyed him. Well, yet man, rebellious man he loved: What did he give for him? Paradiſe, large kingdomes, or mines of gold? No, they are but a farthing token to the price of this purchaſe. He gave *his only begotten Sonne*: as he ſayes, *What could I doe more for my vineyard?* ſo, what could I give more for my vineyard? This Son he gave *pro ingratis*, for unthankfull men, that ſaid not ſo much as God-a-mercy for him: *pro injuſtis*, for unrighteous men, that denied him that was not denied to them. Here was a *Sic dilexit*, no man could ever find a *Sicut* for it. *Auguſtine* ſuppoſeth that ſome great Prince had a poore deſertleſſe ſubject, maimed in minde, without reaſon or honeſtie; leprous in body, without any ſoundneſſe; yea, ſo full of ſtench that none could endure him: yea, more than all, ſo arrant a traytour to the ſame Prince, that he would vex him, kill him. He hath one onely ſonne, a ſweet and hopefull Prince, the joy of his heart, the light and delight of his eyes, the ſingular heire of his kingdome. Yet when nothing will cure this forlorne wretch of his leproſie, but onely this young Princes bloud, he freely gives that to bathe and cleanſe him. This is much, and ſuch as never was found, yet ſtill ſhort of this precedent. For if the life of a Prince was given for a gnat, it is not ſo much as for Gods Son to be given for man. Hee is worth ten thouſands of us, more worth than all: O unſpeakable love, gift, price!

Eſay 5.4.

Saint *Peter* tels us what was the price of this purchaſe, 1 *Pet*, 1.19. *The precious bloud of Chriſt, a Lambe without blemiſh.* Had he emptied the veines of the earth, and ſpoiled them of their richeſt oares: had he plucked the ſpangles from heaven, and impoveriſhed the firmament of her ſparkling beauties: had he given the whole inheritance of the world; yet all had beene infinitely leſſe. When *David* ſaid to *Mephiboſheth*; *Thou and Ziba divide the Land*: he anſwered; *Yea, let him take all, ſeeing my Lord the King is come againe in peace.* This was much, yet *Mephiboſheth's* content was for *David*, a friend, a King: but God parts not with an Inheritance, but with his Sonne; and this for man, an enemie, a ſervant. Let death ſeize on my Son, that *my ſervant* may come againe in peace. O never was ſo poore a purchaſe at ſo high a price! That he might ſhew love to us, he forbore love to himſelfe. Now ſee, O renegate, whom thou refuſeſt: *Neſcis temeraria, neſcis, quem fugias, ideóque fugis*; Thou knoweſt not whom thou denyeſt, therefore thou denyeſt. If thou haſt bought honour by thy valour, thou calleſt it Thine: if indeared a friend by thy loyaltie, thou calleſt him Thine: if purchaſed an houſe with thy money, thou calleſt it Thine: Chriſt hath bought thee with his bloud, and yet thou denyeſt to be his. This ranſome is paid, and now in a mercifull offer he tenders it to thee; wilt thou in a peeviſh ſullenneſſe refuſe it? Conceive this dialogue betweene the Redeemer and the Denyer. *Red.* Open to me. *Den.* No, I know not whence thou art. *Red.* Riſe and ſee. *Den.* No, I am in my warme bed of pleaſures and carnall ſatisfactions, I will not riſe: who art thou? *Red.* I am IESUS, thy Redeemer: wilt thou ſtill ſweare and forſweare, I know none ſuch? I bought thee, thou art mine: I come to embrace thee, deny me not. *Den.* Yes, take me, when all other delights forſake me: let me be thine when I am not mine owne: till then keepe thy cheare to thy ſelfe, I have married my pleaſure, and *I cannot come.* O obſtinate hearts, whom the King of heaven muſt buy with his bloud, wooe with his grace, wait upon with his patience, enrich with proffers of mercie; and yet at laſt be denyed? LORD turne to such as love thee, wee deny not thee, deny not us, O good LORD IESUS. *Amen.*

This is the latitude and dimenſion of their wickedneſſe; wherewith I will have done, when I have declared the Penaltie of it. Their puniſhment is proportioned to their fault: they denyed him that bought them, and he that bought them will deny them, 2 *Tim.*2.12. *If we deny him, he will alſo deny us.* How, where, and when will he deny them? They ſurfet on pleaſures, and enjoy the wiſh of their owne hearts; how then doth he deny them? Doth not God bleſſe whom he loves and love whom he bleſſes? *Alas,* thoſe bleſſings to ſuch men prove curſes: *Conceditur opulentia, abſcinditur miſericordia:* wealth is granted, but mercie is withholden. The earth ſeemes their owne, the world applaudes them; and is not *Vox populi, Vox dei*; the voice of the people, the voice of God? No, for the *whole world lyeth in wickedneſſe*: but here they are honoured, where then ſhall they be denyed? The eccho anſwers, Here: even where *Saul* would be honoured, there was he denyed, *before the people.* They ſpend their dayes in peace, their minds are not troubled, they ſit not ſighing and blubbring for their offences, ſure God is not angry with them; when ſhall they be denyed? Now, even in that they lament not, their caſe is moſt lamentable: their pulſe hath left beating, this argues Gods direliction; that their life breath is painted out, and they have given up the (Holy Ghoſt.) Will you heare how, where, and when? Take it from CHRISTS owne mouth. *Matth.*10.33. *Whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.* For the manner, How; *I will deny him,* not conceale him, nor excuſe him, not hold my peace and ſilence it, but *deny* him. For the place where; *Before my Father,* where my word will be taken: for I have the key of heaven, to let in and keepe out whom I pleaſe. *Coram Patre,* who hath *committed all judgement to me,* and ſet me to ſentence every man according to his workes. *Coram Patre,* if it had beene onely. *Coram hominibus,* before men, where thou denyeſt me, they would approve my juſtice: if *Coram dæmonibus,* before the divells, they would be glad of thy company, and with a haſty rape hurry thee to perdition: if only, *Coram Angelis,* before the Angels, (which is alſo expreſſed, *Luk.*12.9. *He that denyeth me before men, ſhall be denyed before the Angels of God.*) They would witneſſe how often I have ſent them to guard thee, how little thou didſt regard me. But what is the deteſtation of men, the rejection of Angels, the deriſion of divells, to the loſſe of my Fathers love? This *Coram Patre,* ſhall ſtrike thee with horrour *Math.*21. Ver. 37. When the Father ſent CHRIST, hee ſaid, *Sure they will reverence my Sonne:* but they conſpired, *This is the heire, come, let us kill him.* Reject them ô Father, for they rejected me. Away muſt their faces be turned, from joy, from light, from bleſſedneſſe; to wander in horrid darkeneſſe, to lie bound in the chaines of torment; where unquencheable fire, and unſatiable death ſhall not be denyed them, that denyed everlaſting life. For the time when; *In heaven:* when they knocke with hope to be let in at that gate, when they ſhall ſee millions of confeſſors enter in and be made welcome: *In heaven* I will deny them, that is in the day of judgement. On earth they ſpake their pleaſures, their tongues were their owne, they denyed me without controll: but when I have denyed them in heaven, and they have acknowledged me in hell, then *ſhall they gnaw thoſe tongues for paine,* and wiſh that they had beene borne dumbe, never to have *denyed him that bought them, Revel.*18.10.

This is a fearefull plague, when God will ſuffer men to fall off from CHRIST, and to reject their Redeemer: alas, they doe no leſſe then ſplit and ſinke that Ship in the midſt of the ſea, which alone ſhould ſave them. Whom ſhall they truſt to make them righteous? none can doe this but CHRIST, and they have denyed him. *Rom.*6 33. *Who ſhall condemne? it is* CHRIST *that juſtifieth:* ſo who ſhall juſtifie, when CHRIST condemneth? They have ſinned, and God is offended, who ſhall make an atonement for them? Only CHRIST can doe this; *If any man ſinne, hee is our Advocate and propitiation:* and this Advocate they have *denyed.*

Whom ſhall they call upon for love and favour? there is none to bee had but in CHRIST, and him they have *denyed*, *Revel.2.4. I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.* He that hath once broken his faith, will not eaſily be truſted. Him, that hath once vowed love to a virgin, and after fallen off with breach of covenant, no wiſe maide will ever admit within diſtance of liking. They waxe wanton againſt CHRIST, *having damnation, becauſe they have caſt off their firſt faith.* Whom ſhall they call upon in the day of trouble? the Lord. This was the voice of *Elias* in his agonie, of *Ionas* in his furie; *Lord, take away my life.* Of the Apoſtles in their feare. *Matth* 8.25. *Lord ſave us, we periſh.* Of the malefactor dying on the Croſſe. *Luk* 23.42. *Lord, remember me in thy kingdome.* Of *Stephen* under the ſtones, *Act.*7.59. *Lord, into thy hands*, &c. Of *Saul* caſt downe from his horſe. *Act.* 9. 6. *Lord, what wilt thou have me to doe?* This is the eccho of miſerie, the ſuppliant for mercie: but alas how ſhall they call on this Lord, that have *denyed* him, *Rom.*10.14. *How ſhall they call on him, in whom they have not beleeved:* Yea, whom they have *denyed?* What wonder is it, if God doth not heare, where he hath not beene heard? if he ſhut againſt them, that would not open to him? complaineſt thou, *Why haſt thou forſaken me O Lord?* he replies, why haſt thou *denyed* me ô ſervant? There is grievous puniſhment for them that feare not God: *Powre out thine indignation upon them that feare thee not*, ſaith the Prophet. Grievous, for them that ſeeke him not. *Pſal.*10. *The wicked will not ſeeke after God*, therefore are loſt *in the devices of error.* Grievous, for them that call not on him; for he will be a ſtranger to their acquaintance. Grievous, for them that truſt not on him, for they ſhall be left to themſelves. Grievous, for them that love him not, for they *ſhall be written in the duſt.* But moſt grievous for them that *deny* him here, for they ſhall be denyed for ever hereafter.

The uſe that we are to make of it, is by this conſideration to fortifie our faithfulneſſe and loyaltie to CHRIST. Let us not deny him, yea let us deny all things for him. For ſaith *Hierome*, if neceſſitie require it, *Odium in ſuum, eſt pietas in deum*; it is godlineſſe to hate our owne delights in reſpect of the Lord. What good thing can be loſt by our profeſſion, which Ieſus requites not in himſelfe? loſe wee riches? *In him dwells all fulneſſe.* Libertie? *The Sonne makes us free indeed.* Wife? he is a husband. Children? he is a Father. Life? *Ego ſum vita*, he is the true life. Therefore is he called *All in all: ut qui omnia propter Chriſtum dimiſerit, unum pro omnibus inveniat, & liberè clamet, Pars mea Dominus, Hieronym.* That he which hath left all for CHRIST, many find CHRIST in ſtead of all, and ſing chearefully, *The Lord is my portion.* Why ſhould wee *deny* him? hee never denyed us. Not to the Phariſies, *Matth.*9.12. *Why eateth your Maſter with Publicans and ſinners?* this was their queſtion. *I came not to call the righteous, but ſinners to repentance:* this was his anſwer. Not to *Pilate.* 1 *Tim.*6.13. *Before Pontius Pilate he witneſſed a good confeſſion.* Not to the Angels, for hee makes them *Miniſtring ſpirits for our good.* Not to GOD the Father himſelfe, *Ioh.* 17. *They are all mine, and thine.* When he was betrayed and tken, he denyed us not to *Iudas*; *Ego ſum*, I am he. When he was ſcourged, he denyed us not: when he was condemned, and nailed to the Croſſe, loe, he did not then deny us, Though enemies denyed mercie, by-ſtanders denyed him pitie, Angels muſt deny him helpe, God himſelfe ſeemed to deny him eaſe and comfort; ſo he cryes, *My God*, why haſt thou denyed me? yet even then he did not deny us. But he confeſſed us to the death, *Luk.*23.34. *Father, forgive them:* and after death, as appeares by his charge to *Peter*, *Feed my ſheepe:* and for ever, *Matth.*10.32. *Whoſoever ſhall confeſſe me before men, him will I confeſſe before my Father in heaven.* A way then with all excuſes of denyall: there are two temptations or cauſes of it; Infirmity, and Infidelitie. Infirmitie riſeth from feare of paine, Infidelitie from love of pleaſure. Is any paine like the ſeparation from CHRIST? thinke of that *Diſcredite*, *Matth.*25. *Depart from me ye curſed.* Is any pleaſure like the *pleaſures at the right hand of God for ever?* Away with that coldneſſe of heart, that like Northerne cloth ſhrinkes in the wetting, I meane in the flouds of perſecution. Away with that thin-danw'd profeſſion, that like mowen graſſe withers in the ſunne, with the heate of proſperitie. Let us deny our owne worth, and become nothing in our ſelves, that wee may bee wholly all in CHRIST. The poore man depends not upon the reliefe of others, till he find nothing at home. Vntill our hearts be purged of pride and ſelfe-love, we never depend on the favour of God. Be every thing denyed that is not *in ordine ad Deum*, and hath no relation to Ieſus Chriſt. Let us deny our pleaſures, deny our luſts, deny our wills, deny our covetous deſires, deny our ſeducing friends, deny our ſelves: but let us never *deny the Lord that bought us.* To this bleſſed Lord of our redemption, with the Father of our creation, and the Spirit of our adoption, three Perſons and one moſt holy God, be praiſe and glory for ever, *Amen.*

They bring upon themſelves ſwift deſtruction. We have anatomiſed the fault of theſe falſe teachers, in denying their Redeemer. Which haply was not with anopen and manifeſt recuſancie, for then orthodoxe Chriſtians would have refuſed converſing with them, and the Church excommunicated them. But rather, becauſe ſuch a denyall did ariſe by juſt conſequence out of their dogmaticall, ſtigmaticall aſſertions. For if we underſtand Saint *Peter* by Saint *Iude*; the very paralel and harmonie one of the other: we find theſe heretickes chalenged for *Turning the grace of God into licenciouſneſſe, Iud. ver.4.* Whereupon is inferred, that *they deny the only Lord God, and Ieſus Chriſt.* So that to turne Grace into wantonneſſe, is to deny CHRIST. Neither was this only exemplary in their practiſe, but alſo doctrinall in their poſeſſion. For he that calls himſelfe Chriſtian, and teacheth that in CHRIST is granted libertie of ſinning, denyes the Redeemer. *Luk.1.74. We are delivered out of the hands of all our enemies, that we might ſerve him without feare.* That we might ſerve him without feare, not ſinne without feare. CHRIST came to unbinde us from Satan, and to vexe him at our new goodneſſe, not to make him laugh at our wickedneſſe: that we ſhould ſin leſſe; not ſinne more, and more ſecurely. *Rom.6.1. Shall we continue in ſinne, that grace may abound? God forbid. An ſit, quia ſit? abſit.* Shall there be preſumption in ſinne becauſe there is abundance of grace? God forbid. This is a true poſition: *Quicquid Chriſtus operatur pro nobis, hoc operatur in nobis.* Whatſoever the Lord Ieſus worketh for us, that he alſo worketh in us. If hee hath freed us from the damnation of ſinne, then alſo from the dominion of ſinne. If with his bloud he hath quenched the fire of hell for us, he hath quenched the fire of luſt in us. They are miſerable men, *qui luxuriantur in Chriſto*, that are wanton in Chriſt: as if the Law had loſt it ſelfe in the Goſpell: and the Statutes againſt blaſphemie, adulterie, idolatrie, covetouſneſſe, were now repealed, to ſtand in no more force: but like an Almanacke out of date, to be ſacrificed to forgetfulneſſe. This is a left-handed taking of Chriſt: *Non conſolatur Chriſti infantia garrulos, non Chriſti lacrymæ cachinnantes, non panni ejus ambulantes in ſtolis, non præſepe amantes primas cathedras, Bern.* Chriſts humility doth not comfort the proud: his patience ſhall doe no good to the revengefull: nor his love to the uncharitable. He was a prodigall young heire that encouraged his companions; come let us drink, revell, throw the houſe out at the windowes; the man in the ſcarlet will pay for all; meaning his father, who was a Iudge: but he adjudged the patrimonie from him to one of his younger ſonnes more obedient. So ſay the luxurious; let us ſweare, oppreſſe, abuſe, be wanton, be merry, be mad; the man in the Scarlet hath paid for all; meaning Chriſt, that he is in his Scarlet and bloudy robes ſhall juſtifie and acquit them. But be not deceived; as good men as we, and as jolly they were, that ſtood upon the *Fatherhood* of *Abraham.* (We may put away our wifes, we may ſweare, we may hate our enemies. We may kill the Prophets, ſubject Gods word to our Traditions, and follow our owne wayes. Why? *Abraham is our Father, Ioh.* 8.39.) But by their leave, Chriſt calls them baſtards, and finds out another father for them. *Ver.* 44. *Yee are of your father the divell, and the luſts of your father ye will doe.* So yee prophane wretches, beare your ſelves ſo long as you will upon CHRIST, and fleſh your luſts on his merits; if you thinke to take wilfull ſinne in one hand, and Chriſt in the other, you ſhall find both your hands ful indeed, but Chriſt in neither of them: the one being full of wickedneſſe, the other full of vengeance; you have *denyed the Lord Ieſus.*

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They bring on themſelves ſwiſt deſtruction.] This is the puniſhment. There are plagues enow, that wound the fleſh, and fetch bloud of the ſoule, without periſhing; but this the utter ruine, *Deſtruction.* But yet this may be farre off, and happily doth waite the ſucceſſion of ages, and intervention of many yeares: and when it commeth, it ſhall give warning of the approch, like a Porcpoſe before a ſtorme: nay, it comes on a ſuddaine, it is *Swift* deſtruction. But who ſhall inflict this, that they may fortifie themſelves againſt it? Themſelves: here need no engines, no enemies, no invaſions; ἐπάγοντες, *Superinducunt ſibi, Themſelves* bring it, or, *They bring it on themſelves.* So that their puniſhment is deſcribed, by the Author, Meaſure, and Manner. The Author, *Themſelves:* the meaſure, no leſſe than *Deſtruction:* the manner, *Swift* and ſuddaine.

They bring on themſelves.] Very kind men! what would they doe with others, that deſtroy themſelves? *Cui bonus, qui ſibi nequam?* He that is evill to himſelfe, to whom will hee be good? Every man thinkes, that he loves himſelfe farre better than his enemie: yet while he affecteth ſinne, he loves his enemie better than himſelfe, *Aug.* *Vnuſquiſque vult eſſe beatus, etiam ſic vivendo ut ſit miſerrimus.* All men would be happy, albeit moſt men take the courſe of infelicity. We hate our foes; thou haſt no worſe foe than thy ſelfe: hate thy ſinfull ſelfe. If there were no harlot, no drunken aſſociate, no theefe to cry, *Caſt in thy lot with us;* no divell to doe his office; wicked men would beget deſtruction on themſelves. *Accerſunt,* ſo ſome read; *They ſend for deſtruction;* as a man diſpatcheth meſſenger after meſſenger, becauſe the expected partie delayes his comming. So as if damnation were laden-heeld, they ſend anger to fetch it to them, after that malice, after that murder, a bloudy meſſenger. So worldlings ſend covetouſneſſe for it, after that lying, after that ſwearing, after that Vſurie, after al oppreſſion. Leſt vengeance ſhould be too ſlow, or forget it ſelfe, theſe be the meſſengers to bring it. *Hoſ.* 4.2. *By ſwearing, and lying, and killing, and ſtealing, and committing adulterie, they breake out, and bloud toucheth bloud. Therefore ſhall the land mourne, and every inhabitant languiſh.* Now when the plague comes, and ſayes, *Ecce adſum,* Here I am: they crie as the divell did to CHRIST, *What have we to doe with thee: why commeſt thou to torment us before our time?* Before your time, replies deſtruction? Why, did you not ſend for me? was not pride rapping at my doore, blaſphemie thundring in mine eares, Sacriledge pulling me by the hand? all crying, vengeance come away, thou art ſent for? And eſpecially, when ſacriledge haſtened me, it was high time to come. As *Ahazia's* three Captaines and their fifties that were ſent to fetch *Eliah:* one ſaid, *come downe:* another, *come downe quickly:* the laſt *on his knees* intreate; loe then God ſaith *goe downe with him,* 2 *King.* 11.14. Wickedneſſe ſaies, *wrath* come downe: preſumption ſaies, come downe quickly: but rebellion begges it without nay: and then God ſaith, *Goe downe with it.* Yea, as if *ſending* for it were not ſpeedy enough, and they would not in this buſineſſe truſt a meſſenger; they put off all ſtate, and goe themſelves to fetch it. *They bring it on themſelves, Eſay.* 5.18. *They draw iniquity with cords of vanity, and ſinne as it were with a cartrope.* That ſame threefold cord, not eaſily broken, that Saint *Iohn* ſpeakes of, 1 *Ioh.* 2.16. *The luſt of the fleſh, the luſt of the eyes, and the pride of life;* this drawes it home. But leſt all theſe cords ſhall not hold, hard-heartedneſſe is the cartrope that ſhall fetch it with a miſchiefe. *Why then doth a man complaine for the puniſhment of his ſinnes? Lam.* 3.39. Puniſhment reſſons with the wicked; why doeſt thou murmure in thy ſufferings? Haſt thou beene ſo many yeares a bringing me, ſent ſo many meſſengers for me : and now I am here complaineſt thou ? I was long a comming, I will be longer a departing. *Nemo fit repentè miſerrimus :* no man becomes miſerable on the ſuddaine ; ſuch is Gods patience: but being once made miſerable, it is long before happineſſe returnes ; ſuch s Gods Iuſtice. Miſerie comes come on horſe-backe, but goes away on foote : ſin quickly brings her, long repentance muſt drive her gone. From this point of doctrine may be deduced three collections.

1 That the wicked are the cauſers of their owne condemnation. *Eſa.* 50. 1. *which of my creditours is it to whom, I have ſold you? Behold, for your iniquities ye have ſold your ſelves.* I tooke no money ſaith God, no price of any creditors for you ; yee have ſold your ſelves. *Prov.* 5.22. *His owne iniquitie ſhall take the wicked himſelfe :* there need no ginnes nor ſnares, nor plots to ſurpriſe him ; his owne ſinnes ſhall doe it. Thou mayeſt ſay of thy ſinne, (as of thy ſonne :) it is a childe of thine owne begetting : concupiſcence the mother layes it to thee, and thou muſt father it. *Pſal.* 64.8. *They ſhall make their owne tongue to fall upon themſelves.* Let there be no plaintiffes to endite, no divells to accuſe, their *owne tongues* ſhall condemne them. *Ier.* 2.17. *Haſt thou not procured this unto thy ſelfe?* Selfe doe, ſelfe have. *Procuring* is a diligent labouring of a buſineſſe : ſo they ſtudy to bring evill on themſelves. *Mic.* 2.1. *They meditate miſchiefe* ; ſtudy to be nought. Let our providence be never ſo vigilant, our circumſpection heedfull ; ſorrow will come : ut theſe men ſtudy for it ; they beat their braines, and breake their ſleepes, plot, conſult, contrive ; and all to *bring on themſelves* ſwift deſtruction. It is true, that this is not their immediate propoſed end, but it is a neceſſary conſequent. He that o digge for ſome hidden treaſure undermines the foundation of a houſe ; his end s wealth ; yet he knowes the whole building will fall on his head, and quaſh him to pieces : if he doe periſh, let him thanke himſelfe.

2 Obſerve that God is not the cauſe of mans tranſgreſſion or damnation. *Iam.* 1.13. *Let no man ſay when he is tempted, I am tempted of God.* *Seneca* hath a ſaying not unlike of the gods ; *Hii nec habent, nec dant malum.* But it is objected ; It is Gods will that I ſhould thus ſinne, and thus fall. *Rom.* 9.19. *Why doth he yet find fault? who hath reſiſted his will?* My will is borne by the ſtreame of his inevitable will, I ſin by compulſion ; why doth he then complaine ? ô deteſtable ſpeech, that charges God with our iniquity ; than which the grand divell could not rore a worſe above ground. Conſider their *dilemma :* evill is done, and God doth ſuffer it ; whether then doth he ſuffer it againſt his will, or with it? If againſt his will, this takes away his omnipotence : if with his will, than he willed it. For anſwer, the will of God is partly ecret, wholy juſt : it is two wayes conſidered. Firſt as it is *Signata,* written in tables ubliſhed by a trumpet, ſeconded with bleſſings, curſes, Then as *Reſervata,* concealed, written in another booke, wrapped up in the counſells of his owne breſt. What God formerly wills, is not done alwayes, yea is done ſeldome : what in the other reſpect he wills, is infallible. *Senacherib* is a foole to challenge to himſelfe ; *What God can deliver out of my hand?* *Nero* to plead ; my authoritie gives me licence o doe all things. Rome, to challenge to her chaire an impetuous, imperious, and maſterleſſe will ; to whom no man muſt ſay, as to the Lord, *Cur ita facis, why doeſt hou ſo?* Thus they ground it. *Eſa.* 10.15. *Shall the ſaw magnifie him that ſhaketh ?* The ſaw muſt not lift up it ſelfe againſt him that moveth it ; *ergo* let no man udge the Pope. But they ſhall find to their woe, that this is only true of God ; who oeth whatſoever he will. If we preſſe further into his ſecrets, we are bid ſtand back. *dam* was driven out of Paradiſe for affecting too much knowledge : the Iſraelits ad died the death, had they paſt their bounds, and climbed up to the Mount. Fifty houſand threeſcore and ten men of the Bethſhemites were ſlaine for looking into he Arke. 1 *Sam.* 6.19. There are ſome unſearcheable myſteries, as high as the igheſt heavens, covered with a curtaine of ſacred ſecrecie, not to be drawen till the ay come, wherein we ſhall know as we are knowen. Now when men have ſpilt

bloud, defiled the marriage bed, provoked heaven with rapes, treaſons, depopula
ons, blaſphemies; what, have they then done the will of God? Indeed, in reſpe
of his hidden purpoſe they have done his will, ſpight of all their malicious a
ſworne contradictions. For *De his qui faciunt quæ non vult, facit ipſe quæ vult.* Vp
on them that will not doe as he would have it, he will doe himſelfe as he would ha
it. But in reſpect of themſelves the wicked have done what God willed not, for he
commanded the contrary; and hath expreſſed that will in his word.

But yet he wills their deſtruction, therfore they *bring it not on themſelves?* God
found them revolted to ſinne, indiſpoſed to beleeve, and ſo he leaves them: he wi
not give them faith, he needs not, he is not bound to it. This is Gods hardenin
Nolle emollire, when he will not ſoften. His making blind is *Nolle illuminare,* wh
he will not enlighten. His caſting off is *Nolle vocare,* when he will not call hom
Neither is this only a meere permiſſion; for their is a degree of ſome forwarder di
poſition in God concerning the actions of unrighteousmen, than a bare toleratio
There is great difference betweene theſe ſpeeches; *Non vult,* and *Vult non:* betwee
he hath *not a will* to doe it; and, he hath *a will not* to doe it. The former argue
careleſſe neglect, this a bent and reſolved decree. A poore man asketh almes, ſo
are *not willing* to relieve him, as not waighing his neceſſitie: another hath a *will no*
doe it, a determinate refuſall of mercie. This is then the concluſion; *Multi*
laberentur detenti, nulli ut laberentur impulſi: God lifteth many up, there are no
whom he properly caſteth downe. *Ab illo eſt quòd ſtatur, à nobis quòd ruitur:* by
him we ſtand, we fall off our ſelves. *O Iſrael, thou haſt deſtroyed thy ſelfe;* if the
be any *helpe,* it is *in me.* Indeed it is my hand of juſtice that ſtrikes, but thou by th
wickedneſſe didſt draw out the ſword, and put the arrow into my bended bow: th
peſtilent and ſtinking ſinnes have conflated the plague wherewith I ſtrike thee. God
would have ſpared them, they would not bee ſpared; *Accelerant ſibi;* They
bring deſtruction on themſelves; and ſtill *Thou continueſt holy, Oh thou worſhip o*
Iſrael.

3 Obſerve that themſelves bring it; therefore not any fatall neceſſitie out o
themſelves, but their owne malice within them. There be ſome that ſay, It is my
deſtinie to doe this or that ſin, the ſtars have ſigned it. *Mercurie* committed the
theft, *Mars* the murther, *Venus* the adulterie. This is a barking at Gods Iuſtice
indirectly, involvedly, and ſomewhat afarre off, to charge the influences of heav
As if forſooth, God did not inſtigate them to ſinne immediately by himſelfe, ye
by other inſtruments. Thus *Adam* inſinuated an imputation upon God; *Mulie*
quam tu mihi dediſti; The woman which thou gaveſt me: as if God had given him
woman to tempt him. *Sed hæc ruina eſt maxima, Deum putare cauſam ruinæ:* this i
the fearefulleſt ruine of all, to accuſe the Lord for the cauſe of our ruine. There i
no fatall neceſſitie from above, that drives man to ſinne. Saint *Auguſtine* confu
them that uſed to charge the ſtarres with their impietie. A woman was given to lu
and often played the harlot: which when her husband found, and objected to her
ſhe excuſed her ſelfe, and pleaded that it was *Venus* which cauſed her to doe ſo. Her
upon he tooke a ſtaffe, and cudgell'd her for it: then ſhe complained of his unna
ralneſſe, to ſtrike his owne fleſh: that ſhe was his wife, deare unto him, and he ough
not to beate her. He replied, it is not you, wife, that I ſtrike but *Venus:* declari
that as it was not ſhe that played the whore, but *Venus* in her: ſo it was not ſhe th
he did beate, but *Venus* out of her. A theefe hath ſtollen thy goods, thou takeſt h
in the manner: he cryes, let me alone, and charge *Mercurie* with it, he ſtole th
goods. No wiſe Iudge would indite or arraigne *Mercurie,* call a ſtarre from hea
ven; but cut off an ill member from the earth. Thus neither can the wicked cha
the ſtarres or any other creatures with their deſtruction. True it is that God uſe
their inſtrumentall meanes often in executions. *Iudg.* 5.20. *They fought from heav*
the ſtarres in their courſes fought againſt Siſera. In the dayes of *Noah the windowes o*
heaven were opened ſo wide, that they drowned the world. 2 *King.* 1.10. *Fire ca*

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downe from heaven, and conſumed thoſe that came to apprehend the Prophet. But there could be no deſtruction about us, if there were no corruption within us, 1 *Pet.* 3. 13. *Who*, or what *ſhall harme you, if ye follow that which is good?* nothing. It is our wickedneſſe that makes the earth barren, the aire infectious, the influences of heaven unkindly. If *Pharaohs* heart had not beene hard, all thoſe plagues had fallen beſides him. Let us goe into our ſelves; the head akes; the members are ſicke, but the ſtomacke is in fault. Neither man nor devill could deſtroy us, if we did not deſtroy our ſelves. GOD makes a wicked man ***Heautontimoreumenon***, a ſelfe-troubler: it is a ſore puniſhment, when men are forced to puniſh themſelves. The whip that muſt ſcourge the wicked, is of their owne making; every cord whereof they have curiouſly twiſted. The potion of bitterneſſe which they muſt drinke off, hath all the ingredients of their owne putting in. Indeed, ſaith the Pſalme; *The Lord hath mixed it*; he may compound it, but of their materials: hee need not put in a dramme more, for they afford themſelves deſtruction enough. *Pſal.* 109. 18. *As hee clothed himſelfe with curſing, like as with a garment, ſo let it come like water into his bowels, and like oyle into his bones.* He made curſing his clothing; it is fit he ſhould weare his owne garment. Indeed Hell was not made for nothing, and *Tophet* was prepared for them: but they ſhould never feele it, till they had prepared themſelves for *Tophet*. GOD in his Iuſtice would not bring them to deſtruction, unleſſe they firſt by their wickedneſſe did bring deſtruction to themſelves. Wee ſee the puniſhment of denying Chriſt: O let us never be ſuch enemies to our ſelves, that have ſo good a friend as IESUS CHRIST.

Deſtruction.] This is the meaſure of their puniſhment. O yet if the Iuſtice of God would but chide them, not beat them: or if it did beat them, yet with rods, not with ſcourges: or if it did ſcourge them, yet with whips, not with Scorpions: or if with Scorpions, yet not with burning flames: or if with burning flames, yet not with unquenchable flames: Oh yet if any thing might ſerve but utter and endleſſe ruine; *Deſtruction!* This is an indefinite word, of full latitude, that knowes neither meaſure nor ceſſation; but comprehends all plagues, externall on body, internall on ſoule, eternall on both: a puniſhment of extremitie, of univerſalitie; *Deſtruction.*

God concealeth the manner, but denounceth the meaſure. *Deſtruction* is either temporall in this world, or eternall in the world to come. If wee firſt conſider it temporally, we ſhall finde it heavie enough: *Incerti generis, ſed certiſſimi ponderis.* Ionas 3. 4. *Yet fortie dayes, and Niniveh ſhall be deſtroyed.* He lets them know of a deſtruction, but he tells them not how: the quantitie is plaine, the qualitie is hidden. *Niniveh* might have beene plagued many wayes, and yet ſtood upon her foundation ſtill. With want of raine, as *Samaria* in the dayes of *Ahab*: with want of bread, that women did eat their owne children, as in the dayes of *Iehoram*: with peſtilence, as in the dayes of *David*: with the ſiege of enemies, as was *Betulia*: with the tyrannie and exaction of her owne Kings, as once was Rome. But theſe are all too light in GODS balance, and nothing will ſatisfie his Iuſtice, but her finall ſubverſion. So is it denounced againſt the wicked, *Hoſea* 7. 13. *Deſtruction unto them, becauſe they have tranſgreſſed againſt mee.* *Prov.* 16. 18. *Pride goeth before deſtruction.* Thus they underſtand the generall, not the ſpeciall: this holds them in ſuſpenſe, and addes to their feare, when they know not what they ſhould ſtudie to prevent. GOD hath alwayes enow to doe it; *Mille nocendi artes*; he ſpeakes of foure grievous plagues, *Ezek.* 14. 21. *The ſword, the famine, the noiſome beaſt, and the peſtilence.* If he ſhould particularly threaten the famine, how would they hoord up corne, like *Ioſeph*; fill their barnes, their grainars, penuaries, and ſtore-houſes? If the *Beaſts*, how would they be provided of engines to kill them? If the *Peſtilence*, how would they ſhift ground, and run from their countrey, as vermine from an houſe on fire? If the enemies *Sword*, what muſtring of men, ſcowring of armour, preparing of munition, levying of forces, exerciſe of armes, would there be? Cities would be victualled, Rampiers repaired, Holds fortified; art and labour would ſtudy the beſt prevention, at leaſt ſo far as their wiſdome reached. Though indeed the beſt is flying to God by penitent ſupplication. *Amos* 4.12. *Thus will I doe unto thee, and becauſe I will doe this, Prepare to meet thy God, O Iſrael.* Divers plagues are threatned in that Chapter; from which the prophet proves there is no evaſion, but by repentance. Yet are men ſo averſe from goodneſſe, that as a guilty perſon before the Magiſtrate, ſeekes not to amend his fault, but to know his accuſer, and to be quit with him. Which of theſe ſhall be it, God knowes: the leaſt will ſerve, what havocke will the greateſt make.

Deſtruction.] there is nothing to be bated of totall ruine. *Ier.*49.9. *If Grape-gatherers come, would they not leave ſome gleaning grapes? If theeves by night, they will rob till they have enough.* This juſtice will leave none, but the wicked ſhall be preyed upon by inſatiate judgement, till nothing be left. *Mat.*18.25. *His Lord commanded him to be ſold,* &c. That ſervant ought ten thouſand talents; what had he received? But to pay this debt, *non habuit unde*; *he had not wherewithall. Nec aurum, nec arvum, nec amicum.* No workes, no prayers, nothing. *Then the Lord commanded him to be ſold, and his wife, and children, and all that he had, to make payment.* He might have beene ſold *Himſelfe*; but his *wife*? Or, himſelſe and his wife, but his poore *children*? Or, if himſelfe, wife, and children, yet alſo *All that he had?* Nothing to be left him, not ſo much as bread to ſuſtaine him, nor apparrell to hide his nakedneſſe? No, all muſt be ſold, that all may be paid; here is utter *deſtruction*. Gods judgement like a canker on a tree, firſt eats up the leaves; but leaves not there; at laſt conſumes tree and all.

Let this teach us how to thinke of our ſins, and their violent precipitating us to *deſtruction*. Vnleſſe we value the wealth of our country, the health of our friends, the peace of our conſciences, the life of our bodies and ſoules, at ſo low a rate: as *Honorius* lying quietly at *Ravenna*, priſed Rome. When he heard that Rome was taken, he looked pale, fearing it had beene his Hen, called *Roma*: but underſtanding it to be no worſe than the Cities loſſe, he laughed at the newes. So except wee eſteeme our owne luſts and vanities, more than the well-fare of the whole Land, and thinke the loſſe of all no more than if a Fly were taken in the web of a Spider: let us confeſſe and redreſſe our ſinnes. Doe we marvell in this rebellious age, why the barren turfe yeelds pale and hungrie graſſe, if the haile ſpoile the Vine, whirle-winds the Olive; if peſtilent breaths corrupt the aire: let us looke to our ſinnes, and ceaſe marvelling. Not that there is deſtruction, but that there is not deſtruction, is the wonder. No marvell if miſeries come, the marvell is that they ſtay ſo long. Let it not be ſo with us, as *Ioſephus* thought of *Ieruſalem*; that if the Romans had not invaded them, the very earth would have ſwallowed them. Let us fall to our ſeaſonable deprecation, that the LORD deſtroy us not. *Ierem.* 3.22. *Returne ye back-ſliding children, and I will heale your back-ſlidings. Behold, we come unto thee, for thou art the Lord our God.* Be our ſinnes leſſe, and our prayers more, that we may finde mercy.

We have yet but lightly weighed the unſupportable lode of their puniſhment, and confined it to the circle of this preſent world. Now this wound will be deepe enough, eſpecially when an almightie hand ſhall give it. *Ezek.* 21.27. *I will overturne, overturne, overturne it, and it ſhall be no more.* If the firſt ſubverſion ſerve not, the ſecond ſhall effect it: if they both leave any thing undone, the third ſhall accompliſh it. *Overturne* his Diadem, (for there it is ſpoken of the evill Princes crowne) yet hee remaines a man: *overturne* his life, yet there is hope of another: nay, but *overturne* his ſoule, here is *Deſtruction* in her extremeſt ſpoile. So *verſ.*14. *Let the ſword bee doubled the third time*; if the two firſt blowes ſhould leave any life behind them. *Ioel.*1.4. *What the Palmer-worme leaves, let the Locuſt eat: what the Locuſt leaves, let the Canker-worme eat: what the Canker-worme leaves, let the Caterpiller devoure.* If the ſword have left ought, the plague ſhall conſume it: if the glutted plague leave any ſcrappes, the famine ſhall eat them up. So *Exod.*10.15. what the *haile had left*, that the *Locuſts* devoured. Puniſhment ſhall grow like a gangrene, and never reſt rankling, till all be feſtered. *Eſay* 1.5. *Why ſhould ye be ſtriken any more?* He ſmites hand, when there ſhall be no need of a ſecond blow. *Nah,1.9. He will make an utter end: affliction ſhall not riſe up the ſecond time.* Here deſtruction is like Sodome fire, that left nothing behind it: they were ſtricken but once, that once was enough. As *Abiſhai* ſaid to *David* concerning *Saul* in the trench, 1 *Sam.* 26. 8. *Let mee ſmite him with the ſpeare even to the earth at once, and I will not ſmite him the ſecond time.* Let this deſtruction take away their friends, yet they can live of themſelves: let it take away their riches, they can beginne the world againe, and ſet up their trade afreſh, though they were broken. Let it take away their libertie, they can begge thorow a grate: let it take away their life, they are then *deſtroyed.* This is part of their potion, one bitter ingredience of their Cup, *Pſalm.* 75. 8. *In the hand of the* LORD *there is a cup, and the wine is red: it is full of mixture, and hee powreth out of the ſame: but the dregges thereof all the wicked of the earth ſhall wring them out, and drinke them.* It is a *Cuppe*; well, there is a cuppe that *David* thirſts for, *Pſalm.* 116. *I will take the Cuppe of ſalvation.* There is *Wine* in it, better: for wine cheares the heart, and puts alacritie into the ſpirits. That wine is *Red*, better ſtill: ſo it ſhould be, this argues the luſtre and goodneſſe of it, *Prov.*23.31. *Looke not upon the wine when it is red, and gives the colour in the cup:* the colour addes to the pleaſure. But now it is *Full of mixture*, alas this mixture ſpoiles all: it is compounded, brew'd, made unwholeſome: this changeth the condition of the cup, of the wine, of the colour, of all. It is mixed with the wrath of God, malice of Satan, the anguiſh of ſoule, the gall of ſinne, the teares of deſpaire: it is *Red*, that is, of a ſanguine colour, the wine of bloud. But yet ſo long as it is in the cup they need not meddle with it: nay but the Lord will *powre it out*, he ſhall hold their mouthes to it, and make them *drinke it:* the rankeſt poiſon in the world, the gall of Dragons, and venome of Aſpes, is pleaſant and healthfull to it. Yet be it but a little of the top, let them but taſte it: nay they muſt *drinke it off*, to the very bottome, the ſediments, dregges, lees and all; even the very filth of vengeance. And leſt any drops ſhould be left behind, they ſhall *wring them out*, and ſucke them downe to their confuſion. The Cup is all bitter, and full of ſorrow, ſaith *Auguſtine:* the godly doe often taſte the top, and feele the bitterneſſe, but then it is ſuddenly ſnatched from them: but the ungodly ſhall drinke the very grounds, and extremeſt poiſon. *Prov.* 16. 5. *Though hand joyne in hand, they ſhall not be unpuniſhed.* Though head be laid to head for councell, and hand knit in hand for ſtrength, yet ſhall there be no prevailing againſt it. Though *Achitophel* ſide with *Abſalom*, *Herod* conſpire with *Pilate*, *Dathan* confederate with *Corah:* though the drunkard joyne hands with the blaſphemer, the blaſphemer with the adulterer, the adulterer with the Idolater, the Idolater with the perſecuter, the perſecuter with the traitour, the traitour with the Ieſuite, the Ieſuite with the Devill; yet they ſhall not eſcape unpuniſhed. *Deſtruction* ſhall ſticke as faithfully to them, as the skin to their fleſh. Our ſinnes deſerve *deſtruction*, our repentance is no ſatisfaction; it is only Gods mercy in Chriſt that gives abſolution.

Yet is all this but a temporall or corporall ſubverſion, there is more behinde, even eternall periſhing. This is the ſore extent, which reacheth to hell it ſelfe. Therefore we finde theſe two, *Hell* and *Deſtruction*, moſt commonly united, *Prov.* 27. 20. *Hell and deſtruction are never full. Phil.*3.19. *Their end is deſtruction*, that is miſerable: their deſtruction without end, that is more miſerable. If man only ſmarted with the diſlodging of his ſoule; alas, ſhe might by *Ieſus* find a better bed: Death being to the faithfull but a buſie dreame; *When they awake, they ſhall behold the face of God in righteouſneſſe, and be ſatisfied with his likeneſſe.* Psal.17.15. Like the red-ſea, puts them over to the Land of Promiſe. There is *a lake of fire and brimſtone, where the beaſt and falſe prophet are, and ſhall be tormented day and night, for ever and ever.* Revel. 20. 10. This is the place of reſidence for theſe *falſe prophets:* this is *Deſtruction* in her full pay, weight, and meaſure.

They bring on themſelves ſwift deſtruction.] *Swift:* You ſee the Authours of their puniſhment, ἑαυτοῖς, *Themſelves:* the meaſure, which is beyond all meaſure, *Deſtruction.* Two full aggravations of their unhappines: *Themſelves*; O yet, *Si alienâ manu, non pro-*

priâ; that they might complaine of others, and acquit themſelves! Needs muſt thoſe ſins be ſowen like hemp-ſeed with curſes, which muſt make halters for themſelves. They might ſay to an enemy, or to their old companion in errors. *Liceat perituris viribus ignis, igne perire tuo*; and this might ſeeme *Cladem authore levare*. But themſelves bring it; not that they lay violent hands upon their owne fleſh or ſpirit, but by conſequent. As no man properly and immediatly calls the dropſie to him, yet by inſatiate drinking of unwholſome liquors he procures it, *Rom. 6. 21. For the end of theſe things is death*. Deſtruction is tied to the end of ſinne, as *Sampſon* tied fire to the foxes tailes. Or, as a great weight of lead is bound to a ſmall cord; it ſeemes nothing to pull the cord, but the lead comes withall, and quaſheth the puller to pieces. This is the vexation, when they feele extreame torments, they ſhall curſe themſelves for the cauſe. True it is, they ſhall blaſpheme God deſperately, *Rev. 16. 11.* Curſe the devill malitiouſly, and execrate other company: expreſſed by *gnaſhing their teeth*, the effect of an impatient fury: but at laſt they ſhall be convinced, and have this acknowledgement extorted from them; *Proprijs configimur armis*, we have deſtroyed our ſelves. Beſides, the meaſure of this ſelfe-procured woe, is deſtruction: all the dregs of the violl, all the plagues in the ſtore-houſe of Almighty Iuſtice; ſo farre as mans paſſive nature is capable; infinite in extention; what falls ſhort in bredth, to be ſupplied in length; infinite in everlaſting paſſion. Now the laſt ingredient to this bitter potion remaines: to the authour and meaſure, the manner, *Swift*. When it ſhall come, it makes no ſparing; before it doe come, it gives no warning. Nothing is more ſure to diſpatch them, nothing more quick to attach them; it is *Swift* deſtruction.

Suddaine deſtruction ſeiſeth on the wicked. There are judgements that creepe on a man by degrees, every pull of paine being a warning of diſſolution. These are eaſier. 1. Becauſe preparation is tendered, and ſo the minde beginnes to be fortified againſt them. The firſt ſeene Cockatrice is leſſe noxious. Either we may hide our ſelves, *Prov. 22. 3.* The prudent man foreſeeth the evill, *and hideth himſelfe*. Where? *Pſalme 9. 6. The Lord is a Refuge in the time of trouble.* Vnder the wings of mercy, he hideth himſelfe in the Lord, from the Lord. Or, by a well furniſhed and reſolute oppoſition; *Pugnent arma armis*: putting it to a couragious venture for the victorie. Or, by a well-tempered patience to ſuſtaine; as wooll meetes iron, and turnes the ſterne violences to ſoft embraces. 2. Becauſe the minde is the better inured to beare or encounter thoſe evils, to which it hath beene exerciſed; as with wooden weapons men learne to fight at the ſharpe. *Lam. 3. 27.* It is *good for a man to beare the yoke in his youth*. In the Fable, when the new and old Carts went together, the new made a creaking noiſe under the lode, and wondred at the ſilence of the old: which anſwered; I am accuſtomed to theſe burdens, therefore I beare them and am quiet. This is the benefit of ſuſtaining croſſes in youth, such a one knowes how to beare them ſtill. Thus death becomes welcome to us, becauſe we are acquainted with his meſſengers. Fot when life which is held a friend, becomes an enemy; then death which is an enemy becomes a friend. It was promiſed to one Iſraelite, that he ſhould beat ten enemies: now he that conquer'd the oddes, will not cowardly ſhrinke at the equalitie. 3. Becauſe the ſenſe is weakened by much ſuffering: uſuall beating makes the childe leſſe to feare the rod. The faithfull are ſo well acquainted with Gods gentle chaſtiſements, that they know it is the ſame hand that ſtrikes ſtill: perhaps now in death a little ſmarter at once, that it may never ſtrike them more. Thus a conſumption doth ſo by degrees ſpend up the cholerick humours, exhauſt the ſpirits, and weaken the ſenſe; that the tyranny of death is loſt in the want of our feeling. Some of the martyrs that were tumbled downe from exceeding high rockes, left the bitterneſſe of the pangs of death in the mid-way of their journey; and their ſoules went up to heaven, before their bodies came downe to earth. 4. Laſtly, threatned puniſhment hath loſt the nature of ſuddenneſſe, though not in the paſſion, yet in the perſon: it may diſpatch with ſpeed, but the patient before expected it. So when God menaceth, and formerly gives notice, he meanes not to deſtroy. *Ionah* comes to *Niniveh*, and peremptorily threatens deſtruction, with the determinate limits of forty dayes: but God gave a feeling of it in the heart, that there might not be a feeling of it in the fleſh. *Non eſt everſa, ſed converſa*; The ſinne of the Citie was overthrowne, the Citie ſtood. All menaces are not categoricall, ſome are hypotheticall: neither doth this argue in God levitie, but mercy. *Novit Deus aliquando mutare ſententiam, nunquam novit mutare conſilium.* God ſometimes altereth his ſentence, but he never altereth his purpoſe. *Minatur quod faciat, ne faciat quod minatur*; If mens apprehenſive hearts repent, there is a retraction of the judgement. If God give not his preventing ſorrow, the puniſhment ſhall be new enough to the ſufferer, how old ſoever it be in reſpect of the decreer. *Eſay* 10. 22. *The conſumption decreed ſhall over-flow with righteouſneſſe.*

But this is *Swift* perdition: *Quò celerius, eò ſeverius*; A man thinkes lingring evils ſwift enough, though they come the Tortoiſe pace, *pedetentim*, yea, *ſerpentim*, ſliding on. Though the fabricke of his body bee as long a plucking downe, as the Temple of Ieruſalem was a building up; ſix and thirty yeares. Yet ſtill they ſay to ſickneſſe, as the devils ſaid to Chriſt; *Why commeſt thou to torment us before our time? Matth.*8.29. Yea, could it give us as long warning, as *Noah* gave the old world; a hundred and twentie yeares; yet *Feſtinas Domine*, Lord thou art too haſty: they finde fault with the precipitation. Let the ſiege to thy life be as the Grecians to Troy, of ten yeares continuance; yet ſtill thou ſayeſt, it comes *De improviſo*, I did not looke for it ſo ſoone. But we know whoſe mouth hath ſpoken it. *Pſal.*55.23. *Men of blouds and deceit; non dimidiabunt dies ſuos; ſhall not live out halfe their dayes.* Not halfe thoſe which in the courſe of nature, and opinion of the world, they might have run. *Herod* was taken away quickly, in the midſt of his popular applauſe; and *the Angell of God immediately ſmote him, Act.*12.23. *God ſhall ſhoot at them with an arrow, ſuddenly they ſhall be wounded, Pſalm.* 64. 7. As a man ſees not the thunderbolt, till it ſtrike him dead, *Pſal.*73.19. *How are they brought to deſolation as in a moment, and utterly conſumed with terrours?* In a moment there is *nec prius nec poſterius. Verſ.*20. *As a dreame when one awaketh*, &c. All their proſperity is but a dreame, they laugh in their ſleepe, but they awake howling, *Pſal.*37.10. *Yet a little while, and the wicked ſhall not be: thou ſhalt diligently ſeeke for his place; and it ſhall not be found.* Deſtruction ſhall leave *nec hominem, nec locum*, neither the man, nor his place. *Verſ.* 36. *The wicked ſpreads himſelfe like a greene Bay-tree: yet he paſſed away, and loe he was not: I ſought him, but he could not be found.* Thou ſaweſt him to day aſpiring like the Cedars; *Digito monſtrari, & dicier hic eſt*; Seeke for him to morrow, and thou returneſt with a *Non inventus. Prov.*14.11. *The houſe of the wicked ſhall be overthrowne.* How? *Zach.*5.2. *What ſeeſt thou? a flying roule.* What ſhall it doe? *Verſ.*4. *It ſhall enter into the houſe of the wicked, and ſhall remaine in the midſt of his houſe, and ſhall conſume it with the timber and ſtones of it.* It is a *flying roule*, a winged curſe, not ſeene till it be felt. It ſhall deſtroy, not with a lingring conſumption; to *dwell upon his tabernacle*, and doe it by a long ſucceſſion of plagues: but in alluſion to Sodome; *Brimſtone ſhall be ſcattered upon his habitation, Iob* 18.15. By the Civill Law, every mans houſe is his caſtle: no man may be dragged out of his owne doore *Iudicio civili*: yet in ſuch as we call Crown-caſes, Treaſons and Contumacies, great houſes have bin thundred downe over the owners heads. And like the Houſe of *Baal*, 2 *King.*10.27. And of ſuch Idolaters, *Dan.*3.29. They may bee converted into filthy draughts, dung-hils, and receptacles of excrements. When God ſaw his owne Temple made a den of theeves, he deſtroyed it: therefore how much leſſe will hee ſpare private houſes, when they are made ſhops of miſchiefe, and monuments of iniquitie? *Hab.*2.11. *The ſtone ſhall crie out of the wall, and the beame out of the timber ſhall anſwer it.* The ſtones at every joynt ſhall weepe like marble, and the timber at every pinne ſhall bleed like the Vine: both joyning in a mournefull Antheme; one beginning, the other anſwering; *Woe unto him that buildeth with bloud.* Yet if the man himſelfe might eſcape, more houſes might be had for money: nay, ſaith *Bildad, Iob* 18.18. *he ſhall be chaſed out of the world.* But though his body be accurſed like the barren Fig-tree; *Never fr grow on thee more:* yet hee might have his eſtate continued to his poſterity. No, *Verſ.*19. *He ſhall neither have ſonne nor nephew among his people, nor any remaining in his dwellings.* His houſe ſhall be deſtroyed; and this in Scripture containes the whole family, *Ioſh.*24.15. *I and my houſe will ſerve the Lord.* The materials and formals ſhall be deſtroyed. But though body, houſe, and poſterity be loſt; yet ſtill he may ſay as *Abſalom* ſaid, and doe as *Abſalom* did, 2 *Sam.*18.18. *He reared up for himſelfe a pillar, ſaying, I have no ſonne to keepe my name in remembrance: and he called the pillar after his owne name; Abſaloms place.* So *Pſal.*49.11. *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations: therefore they call their lands after their owne names.* Let me build an houſe, and reare a monument after mine owne name: No, downe with it to the ground. *Iob* 18.17. *His remembrance ſhall periſh from the earth; and he ſhall have no name in the ſtreet.* As *Valerius* ſpeakes of thoſe Romans, who beſides their owne deaths, *Penatium quoque ſtrage puniuntur.* This is a fearefull deſtruction, to be ſo rooted out as *Rovillas*, that their very name becomes a ſtench. But that all this ſhould be done ſuddenly, *uno actu, uno ictu*; Vengeance it ſelfe, men thinke, can doe no more.

He ſhall be deſtroyed: might it not be ſaid, much ruinated? As an houſe hath the windowes broken, yet it ſtands: the covering is ſtripped off, yet it ſtands: the walls are beaten downe, yet it ſtands: take away the foundation; then you may ſay, *Hic fuit domus*; here was an houſe. *Iob* 8.18. *If he deſtroy him from his place, then it ſhall deny him, ſaying, I have not ſeene thee.* May it not be ſaid of man, as of a clocke, which growing foule, the maker reſumes, takes it in peeces, layes it wheele by wheele, and pin by pin; ſcowres it, puts it together in frame againe, and ſets it going? No, alas, the wicked is *deſtroyed*, put out of tune for ever, and that as *ſwiftly*, as if a clocke were daſhed againſt the ſtones. O that it had any other meaſure but perdition, any other manner but celerity! *Iob* 14.7. There is hope of a tree, if it be cut downe, that it will ſprout againe, and that the tender branch thereof will not ceaſe. Though the root thereof wax old in the earth, and the ſtocke thereof die in the ground, yet through the ſent of water it will bud, and bring forth boughes like a plant. *But man dieth, and waſteth away, and where is he?* He that ſhould reade the Chronicle of ſome great mans life, finde him endowed with ſingular gifts of nature, beautified with rare qualities of art, befriended with the ſucceſſes of fortune: whom his Prince had highly honoured, the people admired, flatterers adored; where nothing wanted to the concurrence of happineſſe: and thus purſuing the ſtory, meaſuring the hopes of future glory by the experience of preſent proſperity; ſhould now turne over the leafe to reade, and finde a blanke, no more to be read, an abrupt ſuſpenſion; he would either thinke the writer had miſtooke, or that ſome leaves were torne out of the booke. No, there was an high finger that blotted it out, and broke off the hiſtory with an unexpected cataſtrophe. For *Haman* the ſecond man in the Court, to forfeit all his glories at the galhouſe! As if *Deſtruction* had the charge, that CHRIST gave to *Iudas*; *Quod facis, cito fac, Ioh.* 13.27. *What thou doeſt, do quickely.*

The dejection of *Iob* was *ſudden*, but it was not *deſtruction*, *Iob* 1.16. *While he was yet ſpeaking, there came alſo another,* &c. As if hee might not be allowed reſt to conſider of the former wretchedneſſe. The fall of *Iehoram* was *deſtruction*, but it was not *ſudden*, 2 *Chron.*21.19. *In proceſſe of time, after the end of two yeares, his bowels fell out by reaſon of his ſickneſſe:* day by day, for two yeares together. But here it is both *deſtruction*, and *ſwift* deſtruction; as to *Nabal*; *The Lord ſmote him, and he died,* 1 *Sam.*25.38. It is ſudden, both becauſe it prevents the expectation of nature, and becauſe the blow is like to that which *David* with his ſling gave to *Goliah*, that ſunke him downe for ever. Such, according to our Apoſtles Prophecie, hath been the deſtruction of the Churches enemies. *Pharaoh* by the ſea, *Corah* by the earth, the haters of thoſe three faithfull ſervants by the fire, *Simon Magus* in the aire: all deſtructions, by all the Elements, and all ſudden, with a fearefull expedition.

Swift deſtruction.] There are many ſwift things, none ſwifter than the reprobates deſtruction, when God will haſten it. Birds are ſwift, the Eagle cuts the aire, and is gone. Therefore *Salomon* compares the ſuddeneſt vaniſher, *Riches* to an Eagle, that *makes her ſelfe wings and flies away, Prov.*23.5. Yet is this deſtruction ſwifter. An arrow is ſwift, 1 *King*.22.34. *A certaine man drew a bow at a venture, ſmote the King of Iſrael,* and rid him. Deſtruction is a ſwift arrow, that ſame *Sagitta per diem volitans, the arrow that flieth by day, Pſalm*.91.5. Surer and ſwifter than the arrow of *Cephalus*; *Conſequitur quodcunque petit.* Or that *Hercules* ſhot into *Neſſus, Met.*9. When he ran away with his *Deianica*; he told him that though hee could not come to him, he would ſend after him: *Vulnere, non pedibus te conſequar*: and he made it good; *Fugientia terga ſagittâ Traiicit.* Theſe are not *Ionathans* pricke-arrowes, to give warning: but deſtructive arrowes, ſuch as God ſhot againſt *Sodom*, fetherd with fire, conſuming in a moment. Such, *Pſal*.18.14. *He ſent out arrowes and ſcattered them, he ſhot out lightnings and diſcomfited them.* Thunder and lightning, a ſwift and diſpatching arrow. *Pſal*.144.6. *Caſt forth lightning and ſcatter them: ſhoote out thine arrowes and deſtroy them.* Man may ſhoote and miſſe, or his arrowes be ſo ſlow of flight that it may be avoided: but if God ſhoots, he hits and kills. The Parthian arrow was ſo admired for ſwiftneſſe, that *Lucan* ſaies of *Ceſar*, he was *Torto Balearis verbere funda Ocyor, & miſſâ Parthi poſt terga ſagittâ.* And *Philoctetes* arrowes are noted *Sophocles* for fatall deadlineſſe; προπόμπουντες φόνον, fore-runners of death: *& habent ſub arundine plumbum*, headed with heavy vengeance. Yet are all theſe both weaker in fight, and duller in flight, than Gods arrowes, which as the Pſalmiſt ſpeakes, come from *the hand of a Gyant.* When he ſhall draw them up to the head, they wound with an incurable blow. *Iob* 20.24. *The bow of ſteele ſhall ſtrike him through,* it ſhall come *gliſtering* through his gall. The Sunne is ſwift, *per diem peragens curſum; he rejoyceth as a ſtrong man to runne a race.* Yet the ſame dayes ſunne hath ſeene a man; high mounted with pompe in the morning; yet covered with deſtruction before the evening. But as *Moſes* told Iſrael concerning the Egyptians; *Whom yee have ſeene to day, yee ſhall ſee them againe no more for ever, Exod.*14.13. Thus ſwift is Gods judgement, and outrunning the Sun, flame is ſwift: the Poets gi- aine that ſhe is the daughter of *Titan* and *Terra*, the Sunne and the Earth. The Sun ing her ſuch an aeriall and ſpirituall ſwiftneſſe by his generation, that if the mother by her groſſeneſſe had not a little bated her agility; ſhe would the firſt houre of her birth have runne out of the world. Indeed ſhe ſtill flies apace, and like a channell by continuall acceſſions, growes up to a river; *vires acquirit eundo.* As a little ball rolled in the ſnow, gathers it ſelfe to a great lumpe. The report that is but a little ſpark of fire at London, proves a great flame by that time it comes to Yorke. But alas, even fame is ſlow-footed, and beſides the invention of lies, muſt have intervention of ſpace, before it arrives: and though it out-run the clouds, as *Ahimaaz* over ran *Chuſhi*, becauſe he ranne by the way of the plaine: yet ſtill Iudgement is ſwifter, and ſo diſpatching that it leaves none to carry the report. When *Iob* was afflicted, there was one reſerved to bring newes to him: what the Sabeans had done upon the Oxen, the Chaldeans upon the Camels, the fire upon the ſheepe, all theſe upon the ſervants; *Ego ſolus aufugi, I am alone eſcaped to tell thee.* But deſtruction is ſurer and ſorer, when it leaves none to beare tydings. *Iud*.4.16. *All the hoſte of Siſera fell upon the ſword, and there was not a man left.* His mother, and *her wiſe Ladies* inſult; *Have they not ſped? have they not divided the prey? Iudg*.5.30. No forſooth, for there was no body left to carry newes. Lightning is ſwift, *Matth*.24.27. *It commeth out of the Eaſt, and ſhineth even unto the weſt*: a ſimilitude uſed by Christ himſelfe to deſcribe the ſuddaineſſe of his ſecond appearing. The thunder is called the Lords voice, *Pſal*.29.3. *The voice of the Lord, is upon the waters, the God of glory thundreth.* This *breaketh the cedars, makes them skip like calves, Lebanon and Sirion* caper

Ovid. Metam. 7.

like an Vnicorne. This is a ſudden manner of deſtroying, as the Lord ſmote the Philiſtines with a great thunder, 1 *Sam.* 7.10. When the Lord raines this ſtorme, he kills quickly: *etiam comedentem abſorbet. Iob* 20.23. *When he is about to fill his belly, God ſhall caſt the furie of his wrath upon him, and ſhall raine it upon him while he is eating:* there is another ſwift perdition. The ordinance charged with that ſalt minerall, makes quicke deſtruction: it bruiſeth and quaſheth to pieces before it gives the report, and therein is truely ſuddaine Innumerable lives have fallen by this engine; a thing that can ſend the errand of death a great way off. I know not to what to compare it, unleſſe to the peſtilence that killeth *a farre off*, *Ezek.*6.12. Gunpowder the invention of a Monke, of a divell, the daughter of ſalt and ſulphure, the mother of deaths nimbleſt children; nothing maketh a quicker end.

The fift of November puts us in mind of this fatall deſtruction; intended by the malice of men, but prevented by the mercie of God. Thoſe ſmoky locuſts had prepared and furniſhed a blacke pit, the very image of hell; and had reſolved on that deſperate cry, *Incendium extinguatur ruinâ:* they had deviſed *communem rogum*, a common bonefire, an univerſall combuſtion, both of mortall men and immortall monuments; Churches, Charters, and Records of antiquitie. Bloudy Prieſts that would have offered a whole burnt ſacrifice, and made our ſons and daughters paſſe through the fire, an oblation to their *Moloch* of Rome. Thinke countreymen, and let it never die in your memories, whiles the mercie of God may find a roome in your hearts: conſider a *ſwift deſtruction*; never was example of ſo facinorous an enterpriſe, the *Primum genus* of all ſinne, a crying, a roring, a thundring ſinne, as our Soveraigne truly termed it: a ſin not onely of bloud, but of fire, fire mingled with brimſtone, ſuch as the attempters (without extraordinary mercy) now feele in hell. Aske from Eaſt to Weſt, from one Pole to the other; ſearch all records under heaven, if ever there was the like. Their vault was a penuary and ſtore houſe of deſtruction; againſt us in the intent, againſt themſelves in the event. Let us ſay as thoſe four Lepers, 2 *King.*7.9. *This day is a day of good tydings, and we doe not well to hold our peace: if we tarry till the morning light, ſome miſchiefe will fall upon us.* Conſider with them. 1. The ſpecialtie of the time, *This day*. 2. The occaſion of that ſpecialtie, it is a day *of good newes*. 3. The dutie of that occaſion, *not to hold our peace.* 4. The neceſſitie of that duty, *leſt miſchiefe fall upon us*. But you will ſay, the day is paſt, and let it paſſe with the day; *Sufficit diei malitia ipſius*; *ſufficient to the day is the ſorrow thereof.* I anſwer; *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge*, *Pſalm.*19. Verſe 2. The day gone reads a lecture to the day preſent: that day tells newes to all dayes, without which they had not beene dayes to us. In regard of the marvellous attempt, a day of newes: in regard of the gracious deliverance, a day of good newes. Newes in the Intention, good newes in the prevention: a privative, a poſitive good; for a negative is made an affirmative by reduction. Suppoſe you had ſeene it done; the King, Prince, Nobles, Senators, Prieſts; the flowers and ornaments of the land; without diſtinction of Majeſtie, dignitie, ſex or age, degree or merit, reaſon or religion; toſſed up with barrells and billets, pieces of timber, barres of iron, and great ſtones; the murthering artillerie together with the murdered bodies, into the aire, up toward heaven, their fleſh accompanying their ſoules ſo farre as that violence could ſend them; till their mangled carcaſes fell downe againe to the mother earth, to receive their remaining blood crying vengeance againſt their butchers. Behold here the type of the deflagration of *Sodom*, the modell of *Tophet*, the neereſt repreſentation that earth could afford of that *Ignitum diluvium*, the fiery deluge at the laſt day: yea the image of that *Gehenna ignis*, which God hath prepared for the wicked. When father and ſonne, damme and young in a neaſt together, had beene blowen away with a blaſt; a whirlewind of deſtruction: the whole ſtate of a kingdome diſſolved, and that in an inſtant of time, before they could have ſwallowed their ſpittle, or in remembrance and remorſe of their ſinnes have ſaid; *Lord have mercie on us.* This had beene deſtruction in the winged precepice, and moſt deſperate ſuddenneſſe. As it was threatned to the houſe of Ieroboam, to be *cut off in a day: but what? even now* in a moment, before they had leaſure to thinke of it. But as the three ſervants of God were caſt into a fiery fornace that burnt them not: and as *Moſes* ſaw a buſh that flamed and conſumed not: ſo the good *will of him that dwelt in the buſh* defended us, *Deut.*33.16. The Lord brought us backe from death to life, and we were comforted, as men awaked out of a fearefull dreame. Their deſtruction was *ſwift*, but the mercie of God was ſwifter. There wanted nothing but an actor to bring on that catholike doomſday: yet before the match could be brought to the powder, their artificiall fireworkes were diſcovered; their projection, prodition, deperdition, all diſcloſed; and ſeaſonably returned on their owne heads.

So periſh all thine enemies, O Lord.] Now the mercie of God turne *deſtruction*, into ſalvation, and then be as *ſwift* as he pleaſe: the ſooner we get home, the ſooner eaſe: therefore *Come Lord Ieſus, come quickly*, Amen.

Verse 2. *And many ſhall follow their pernicious wayes, by reaſon of whom the way of truth ſhall be evill ſpoken of.*

WE have in theſe Heretickes contemplated their acceſſe to the Church, now conſider their ſucceſſe in the Church. *Many ſhall follow*, &c. It hath ever beene the divells aime, that ſeeing he muſt of neceſſitie be wretched, not to be wretched alone. Now the company he deſires, is not beaſts nd irrationall creatures, (ſave where he may doe their owners a miſchiefe) but his ambition flies man-height, his envy ſtrikes at the image of God, becauſe he hath no other way to extend his malice to the Deitie it ſelfe; to effectuate this, he workes man to betray man; as man makes one fowle catch another, or one beaſt ſurpriſe another; the hawke the partridge, the hound the hare; all to make him ſport. So Satan ſets *Ephraim againſt Manaſſeth, Manaſſeth againſt Ephraim, and both againſt Judah*; himſelfe againſt all, *Eſa.*9.21. And becauſe he thinke the Pagan world ſure enough his owne, have at the Chriſtian. There of all places God is glorious, there of all places he will be pernicious. The divell hath a deſire to all, but eſpecially he loves a religious ſoule: he would eate up that with more greedyneſſe, than *Rachel* did her *Mandrakes*. He is a blacke Lion rampant in a bloudy field: CHRIST is King of the whole world; nay ſoft quoth the divell, I have the aire, *Eph.*2.2. He is called the *Prince of the power of the aire*. He hath loaded Heretickes with ſeed from hell, and ſets them a ſowing in the Church: that at the day of harveſt his croppe may be greater in the barne of hell, than the Lord CHRISTS is in heaven. In the former verſe we had him ſowing; his ſeminaries at worke: in this verſe behold with what a proſperous and lucky hand he doth it. Καὶ πόλλοι ἐξακολουθήσουσιν, *Many ſhall follow*. Their curſed tares ſhall ſpread farre and wide, *& mirificè multiplicabuntur*. It is little content for them to be reprobates alone; but as falling Lucifer drew numerous Angels with him; ſo all his adherents and agents are firebrands to burne others with themſelves. The Phariſies would travell ſea and land to worke Proſelytes to their owne inheritance, yea to procure them a double portion to themſel *Matth*.23. Verſe 15. The Emiſſaries of Rome have that charge given the to corrupt others. Like men ſicke of the peſtilence, they have an itching deſire to infect their neighbours. Here therefore behold their ſucceſſe; *Man ſhall follow their pernicious wayes*. If we take the verſe aſunder, it will thus fall in parts; generally two.

A { Attraction; *Many ſhall follow their pernicious wayes.*
  { Detraction; *By whom the way of truth ſhall be ſcandaliſed.*

In the Attraction or congeſtion of this tumult, conſider

The { Ringleaders; *They*, that broach theſe Hereſies.
  { Rabble or tatterdemallion that adhere; *Many follow.*

In the Detraction, derogation, or injurie done to the Goſpell, by theſe revolt from the truth, let us examine.

The { Patient that ſuffers, *The way of truth.*
  { Injurie that it ſuffers; *Evill ſpoken of.*

In the patient obſerve

The { Singularitie, ἡ ὁδὸς, *The way*, the onely way.
  { Sincerity, *Of Truth*, uncorrupted truth.

Thus here are many points, one into two, two into foure, foure into eight. No you will ſay, as *Leah* of her ſonne *Gad*, *Gen*.30.11. *A troupe commeth*; or he comes a company: yet all theſe branches have but one roote, all theſe members h one head: they are but wheeles of a clocke taken a little in ſunder to view, then t bee put together againe. When a wealthy favourite of the world, that ha more livings than vertues, ſent his ſervant before to take up lodging for him the ſervant charged the hoſte to provide good cheare; for here, ſaies hee, wi come the Lord of ſuch a Mannor, the Land-lord of ſuch a town, the keeper of ſuch forreſt, the Maſter of ſuch an office, the lay-perſon of ſuch a pariſh, a Iu ſtice of peace, a Gentleman, an Vſurer, and my maſter: the hoſte bleſt himſelfe, alas, I have not roome for halfe ſo many: nay quoth the ſervant, all theſe are bu one man. So if you diſtruſt that you have not roome in your memories to lodge ſo many points, yet be comforted, all theſe are but one Text.

The firſt generall is the Attraction, and the firſt particular the Ringleade whence occurre two obſervations.

Firſt, the neceſſitie of a head to every Schiſme and faction: never was bre made in the vineyard of Christ, but ſome principall beaſt led the who herd. There had beene no treaſon nor inſurrection againſt *David*, but for *Abſa* to ſet it on foote. *Gamaliel* ſpake of two ſuch factions. *Act*.5.36. *Theudas*, t *whom a number of men joyned themſelves*: and *Iudas*, *that drew much people after him*: theſe Schiſmes had their heads. If *Smith* and *Rob*. had not led the way to *Amſterdam*, how many ſilly ſoules had ſtayed ſtill with their mother in England! Thei blind zeale miſled them, and they others: their flight was not ſo much as their miſguidance. Though the parties in ſinne have their parts in the puniſhment, yet to th principall authors be the principall plagues. If their reward in heaven be ſo great, th *ſave one ſoule from death*; how great ſhall their torment be in hell that pervert ma ſoules to deſtruction? *Matth*.5.19. *Minimus in cælo, maximus in inferno*. *He ſ be leaſt in the kingdome of heaven*, but greateſt in the kingdome of hell. He that c damne a ſoule beſides his owne, overdoes the divells expectation; he ſupererogat of Satan, and he ſhall give him a double fee, a double portion of hell fire for hi paines. *Salus capitis, caput ſalutis*: ſo *error capitis, caput erroris*, *Mark*.6.34. Our Saviour pitied the people, becauſe they were as ſheepe, *ſine paſtore ullo*, without any ſhepheard: but how would he have wept to ſee the poore Lambes miſ-led *a Paſtore ma* by an evill ſhepheard! *Non veſci omnino, miſeranda defectio*; *ſed veſci veneno, execranda infectio*. It is miſerable to want food, yet as good nothing at all as only poyſon.

Christ is the only head of his Church they that fall off from him, muſt have *put novum*, a new head, and joyne themſelves *in corpus novum*, to a new body: thus hall *both head and taile be cut off together*, *Eſa.*9.14. This obſervation Miniſters two ſefull leſſons to us.

1 That the way to ſuppreſſe a ſchiſme, is to cut off the Head: for it will bee ard for a body to move headleſſe. *Zach.*13.7. *Smite the ſhepheard, and the ſheepe hall be ſcattered.* Theſe be ſtrong colts, ſwift dromedaries traverſſing their owne wayes; wild Aſſes that ſnuffe up the wind at their pleaſure, and whiske it about in he wilderneſſe of their owne boundleſſe fancie, and tranſportive furie. I doe not ſay *Percute ferro*; like Empirickes that can cure no diſeaſe without letting bloud: no, I preferre with *Tertullian*, ſuffuſion of it, before effuſion of it; ſhame before ſmart: knowing that not onely *Chriſtianitas, ſed etiam hæreſis mortibus creſcit*: and ſome have thought their cauſe good, onely becauſe it was their happineſſe to be in priſon bout it. But howſoever, *Vbi non proſint ubera, non deſint verbera: ſupprime errorem eprimendo errantem.* If their wickedneſſe hath beene formerly illuſtrated with the commentaries of the churches patience; if ſternneſſe hath given place to mildneſſe, without ſucceſſe; let now mildneſſe be turned into ſternneſſe. Let the wheele of admiration turne about, and let the Law begin to prick them a little, that have no felt it, ut laugh'd at it a long time, and made connivence their warrant for contempt. Lay he medicine cloſe to them, as Chriſt did to the creeple at *Betheſda*; *viſne ſanari?* wilt thou bee mended, or not? Let ſuch wilfull revolters take heed; *Reſtat verti, cui converti non contigit*; if they will not bee converted, let them feare to e confounded.

2 Seeing there are ſuch corrupters of our truth, and diſturbers of our peace, et us be ſure to hold the *Truth* in *peace*: leaving all heads, and cleaving to our only one Head Iesus Christ. *Col.*2.19. *Let us hold the head, from which all the body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with he increaſe of God.* Curſed is he that ſeekes to ſeperate us from this head. The Lord s our God and our *Guide*; him we follow, *but all falſe wayes we utterly abhorre*, *Phil.* 4.9. *That which you have learned and received, doe; and the God of peace ſhall be with ou.* If we adhere to the truth peaceably, the God of truth aud peace ſhall be with us. Even that God of peace, whom ſuch incendiaries would turne out of our land. *Pſal.*120.6. *My ſoule hath long dwelt with him that hateth peace.* Doth he hate peace? then peace ſhall hate him. *I am for peace, but when I ſpeake, they are for warre.* Well then, God ſhall be even with him, and be for war, when he ſpeakes for peace. *Deus pacis nobiſcum*; O the ſweete habite of peace to appeare in! O the gracious forme of peace, for our God to preſent himſelfe to us! Let him alwayes appeare to me in that ſhape, alwayes preſent himſelfe to me in that forme. Not in burning fire, nor tempeſtuous wind, nor trembling earth-quakes but in the ſoft aire and ſtill breath of peace; the God of peace be with us. The more buſy the divell s to ſcatter diſſentions, the more unitedly let us hold together. As when the enemy aſſaults a towne, and the men are defending it; the children meane time may not be allowed to keepe what coile and miſrule they will in the houſe; but are rather to live ſo much the more orderly. The tyrannie of the one muſt not encourage the libertie of the other; nor are theſe to be excuſed becauſe the other are encreaſed. The common adverſarie aſſaults our ſubſtance, if we wrangle one with another about circumſtance; it argues a confederacie, and brings on us a ſuſpition of combination; as if wee expected advantage by the thriving of the contrary faction; rather than fidelitie to our Mother, and vowed adherence to her husband Christ.

ii The ſecond obſervation is the great force of example: theſe ringleaders ſoone get abundance of followers. 1 *Tim.*4.1. *They ſhall give heed to the ſpirits of error.* Men ſhould be led by precepts, and over-led by precedents. The eare hath put off her buſineſſe to the eye, to be diſpatched: and (as *Ceſar* drowned *Bibulus* his conſulſhip) that fetcheth in all the informations to the heart, deriving from others actions the warrant of practiſe. As *Iacobs* ewes did bring forth Lambes, according to the colour of the objected roddes: ſo the people produce workes according to the patterns before them. Saint *Iames* ſaith, *Eſtote factores verbi Divini, Be yee doers of Gods word,* not of mans worke. It is prepoſterous for the feet to follow the toyiſh imaginations of the fancie, and not the voice of reaſon. The Papiſt would follow CHRIST in the Goſpell, but for this ſame, *Firſt let me bury my father, kiſſe my mother*, aske my Grandame whether I ſhall doe ſo or not; my forefathers follow other wayes. Wee all ſay that wee ſerve the Lord, but as the Pſalmiſt ſpeakes, *Other Lords rule us, Rom.*8. Verſe 14. *They that are led by the Spirit of God, are the Sonnes of God.* By the Spirit of God, not by the ſpirit of man: our naturall ſpirit is a giddy guide, yea our ſanctified ſpirit is inſufficient: a ſpirit muſt guide, and this ſhould bee Gods Spirit. The very heathen had their imaginary gods forguides; as *Iupiter* or *Mercurie*, them they invocated, them they imitated. There is no ſuch authoritie given to ſinne, as by example. *Imperio maximus, exemplo major:* he that is moſt eminent, hath moſt followers. *Auguſtus* a learned Prince filled Rome with ſchollers, *Tiberius* with the diſſemblers, *Conſtantine* with Chriſtians, *Iulian* with Atheiſts. Indeed the people will ſometimes lead themſelves, and run without their rulers, as without rule. As in the dayes of *Iehoſhaphat*, though Idolatry were defaced much, yet *the high places were not taken away*. How was this? The king knew it not, the Prophets condemned it, the Prieſts were againſt it; the fault was in the people; they would not cleave to the God of their Fathers. But if *Ieroboam* ſet up *calves* in *Dan* and *Bethel*, the people like beaſts in heards goe a lowing after them. The force of imitation makes many follow Rome: and becauſe ſhe once ſent to this land ſome light, they will not forſake her though ſhe lie now in darkeneſſe. We were beholden to Rome for our former converſion, we will not be beholden to her for her preſent religion: wee will not follow her a ſtep further, when ſhe leaves *Ieſus Chriſt*. There is a double beneficiall uſe to be made of this doctrine.

Firſt, let this teach men of place to looke unto their exemplary lives: leſt, as they have made themſelves examples of tranſgreſſion, God make them examples of deſtruction. *Qui errantes deſtruunt, inſtruunt morientes:* they that tempt to ſinne by their life, ſhall deterre from ſinne by their death. The life of *Iulian* made many infidels, the death of *Iulian* made many Chriſtians. The pride of the wicked doth pervert many, their falls ſhall convert many. God will teach men to feare him, even by their ruine that taught them not to feare him. *Magiſtratus indicat virum,* ſaith *Ariſtotle:* a privat man like an empty veſſell may have many flawes unſeene; but in full veſſells the chinkes and fiſſures are deſcryed by the leakage of the wine. Infirmities in Lay-men ſeeme *Nugæ*, ſmall faults; in Teachers and Governors *Blaſphemia*, blaſphemies. *Quanto nobilior, tanto notabilior:* the more honourable, the more remarkeable. Actuall precedence, or ſilent connivence in them, heartens and beardens the inferiors. The high Prieſts money tempted an Apoſtle: if the Pope command, commend, or reward treaſon; the conſpirator takes it to be religion. Therefore in men of high place, love ſhould bind more than Law: *Minimum libere decet, cui plurimum licet:* he ſhould doe leaſt, that may doe moſt miſchiefe. Such are *ſuperiores cæteris*, but there is *ſuperior ſupremis, Eccl.*5.8. *He that is higher than the higheſt regardeth it, and there be higher than they.* With God there is no reſpect of perſons: the pooreſt may ſay to the richeſt, as the malefactor to his fellow on the Croſſe; *Thou art in the ſame condemnation.* God charged *Moſes, Numb.*25.4. *Take the heads of the people, and to hang them up.* They were Princes ſome of them, and theſe often thinke that no Law can hold them, that they may live as they liſt; but God ſpares not Princes. Yea *Potentes potenter punienter:* mighty ſinners ſhall be mightily puniſhed. As they that carry not their light reſervedly to themſelves, but communicate it to others, in turning them *to righteouſneſſe, ſhall ſhine as the ſtarres in* the brighteſt part of their orbes, *Dan.*12.3. Men from high places are either lights

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Wiſd.6.5.

up to a great meaſure of glory in heaven, or caſt downe to a low degree of torment in hell. Againſt the unjuſt *Officer* of Gods Kingdome, *He will horribly and ſuddenly appeare: an hard judgement ſhall they have that beare rule. The mighty ſhall be mightily tormented, and for the potent abideth the ſorer triall. Tophet is prepared for the evill King, Eſa.* 30.33. Wicked ſubjects ſhall have roome enough, but the wicked Prince ſhall have the chiefe place. *Luke* 16.28. Some reading the rich man ſo earneſtly requeſting *Abraham* to ſend one from the dead, to bring his brethren to repentance; would thinke he had ſome charity in hell. But this was not out of love, but out of feare: he would have his brethren reclaimed, leſt him ſelfe ſhould be more tormented. Becauſe his example, as being their elder brother, had encreaſed their wickedneſſe on earth; and ſhould withall encreaſe his damnation in hell. A reprobate ſoule already ſwallowed into that Lake, finds his torment every day augmented, as the brood and generation of ſins is multiplied by the ſeed of his curſed example. Take heed, the fire of hell will be hot enough for a mans owne iniquities; he needs not the iniquities of others, like fewell and bellowes, to blow and encreaſe the flame. Lord make them good whom thou haſt made great: and teach them to honour thee, as thou haſt honoured them. *Pſal.*45.4. They that travell *in meekneſſe, righteouſneſſe, and truth; let them ride on proſperouſly with their honour*; thorow the Cities and Courts of the earth, to the Citie that is above, the Court of the great King in heaven, the inheritance of all thoſe that love the LORD IESUS.

Secondly, ſeing we are all apt to be *followers*, let us ſeeke out the beſt patternes. It is the cuſtome of the wicked to pretermit all good precedents, and to ſingle out ſuch as they would have, not ſuch as they ſhould have. As the Dorre that paſſeth by all the ſweet flowers of the medow, humming in ſcorne, and ends his flight in a dung-hill. Or, as the Ægyptians, that behold the Sun, the Moon, the Stars, all the glories of nature, without admiration, yea without common regard: until they ſpie a Crocodyle, an ugly ſerpent, and then downe on their knees to worſhip it. It is an unhappy thing to converſe with the wicked: to be a *brother to the Dragons, and a companion to the Oſtriches, Iob* 30.29. *To remain in Meſhek, and to dwell in the tents of Kedar, Pſal.*220.5. He that is a paraſite to a great mans luſt, is not a ſervant to the great Gods Law. *Gal.* 1.10. *If I ſhould pleaſe men, I were not the ſervant of Chriſt*, *Noah* abhors the faſhions of the old world, *Lot* of Sodom, *Iob* of *Vz*: yea, they have oppoſed themſelves: one *Reuben* was oppoſite to the reſt of his fraternity, one paire of Spies to the reſt of their faint-hearted company, one *Lot* to the reſt of the City, one *Luther* to the reſt of his countrey, one *Noah* to the whole world. Suppoſe the example bates of multitude, and is ſupplied with magnitude; will it be a good anſwer to the Tribunall; *Ego & Rex meus*, the Prince and I? True, I did ſo, but there were better men in the company, I durſt not diſpleaſe? But whether is better, to follow mans humour, or Gods honour? At the day when Scepters and ſepulchers ſhall be all one; what protection is there in thy lord againſt the Lord of Hoſtes?

Let us then looke out better precedents to follow, *Phil.*3.17. *Be yee followers of me, and looke on them which walke ſo, as ye have us for an enſample.* We muſt not imitate every one, but ſuch as *Paul*: nor *Paul* in every thing, but wherein hee followes Chriſt, 1 *Cor.*11.1. That great Apoſtle encouraged our imitation, but gave a limitation: Doe not you follow after me, unleſſe you ſee the tract of Chriſt before me. *Imitemur bonos, ſed in bonis*: Let us follow good men, but only in what they are good. As Rhetoritians make a double imitation of Oratours; one abſolutely and alwayes neceſſary; as *Demoſthenes* among the Grecians, and *Tully* among the Latines: others but at ſome times, and in ſome things; as Poets and Hiſtorians. So in our Chriſtian imitation, there is one example neceſſary; Chriſt, who is called *the Way*; *Via in exemplo, veritas in promiſſo, vita in præmio*: others but in ſome actions, & at ſome occaſions: their lives being lines ſo far to be followed, as they ſwarve not from the originall copy, Chriſt. We are not bound to be good mens apes; let us follow *David*, where he followed *Gods heart*, not where he followed his own heart: if he turn toward luſt and bloud, let us leave him there. Let us follow *Peters* Confeſſion, not his abnegation: *Iudas Maccabeus* hearty devotion and hearty valour; not in beſtowing mony to make a ſacrifice for the dead, 2 *Mac*.12.43. All our following hath the *Quatenus*; if our precedents goe out of the way, let us ſhake hands and bid them fare-well. Two of us are going toward Ieruſalem; but ſaith one, I muſt needs call in at Rome, or goe a little about by *Samaria*; nay then I leave you; here our wayes part.

Thus let us cull out the beſt patternes: be our delight *to the Saints on the earth, and ſuch as excell in vertue, Pſal*. 16.3. Now every Saint excels in ſome vertue: one excels in knowledge, another excels him in faithfulneſſe, a third excels him in zeale, a fourth excels him in humilitie, another excels him in that Chriſtian vertue, yea, Chriſts vertue; Forgiving of wrongs: and yet a poore man may out-goe them all in an admirable patience, 1 *Cor*.12.29. Now as when *Paul* had propounded many rare graces; he concludes; *Deſire you earneſtly the beſt gifts*. Take the beſt of every man, and ſo make up an excellent man: learne of him zeale, of him knowledge, of him patience. A proud Dame will propoſe to her ſelfe the faſhion of ſuch a woman for her apparel, of another for her attendance, of another for her diet, of another for her cariage, of another for her place and precedencie; of none for humility: Now as she that takes the worſt of every woman, will make her ſelfe an extreme bad woman. So ſhe that gathers obedience from *Sara*, wiſdome from *Rebecca*, chaſt love from *Rachel*, faith from *Mary*, hoſpitality from *Martha*, humility from *Anna*, charity from *Dorcas*; ſhee ſhall make her ſelfe a moſt excellent woman; *Delicias humani generis*, the joy of men, the delight of Angels, and the beauteous Spouſe of *Ieſus* Chriſt. All theſe were the properties of that good wiſe *Salomon* ſpeakes of; and in what woman ſoever you find them, you may ſay with him; *Many daughters have done vertuouſly, but thou ſurmounteſt them all*. Theſe be good patternes to follow, as we pray for our Soveraigne, that not onely he may be like ſome former Prince, but have the vertues of them all: the courage of *Ioſhua*, the heart of *David*, the head of *Salomon*, the zeale of *Ioſiah*, the integrity of *Hezekiah*, &c. So al thoſe eminences which we find in the ancient Saints, we deſire to be concentred in our own heart. He that would plant a garden, borrows here a choice flower, there an herbe, there a plant; till at length his own ſurpaſſeth all the reſt. But alas; where is this imitation of goodneſſe to be found among us? we are led by whom we are fed, without reſpect to him that feeds both them and us. Some ſpoile many of Gods creatures to confer all on their own creature, which is ſome licking curre that they have dreſt up in high fortunes. Now, *Quid non ſumma nequitia poterit in ſumma fortuna?* What cannot extreme malice doe in a ſupreme place? Thus *Abſalom* charged his ſervants concerning his brother *Amnon*, 2 *Sam*.13.28. *Kill him, feare not, have not I commanded you?* Yet ſuch *Portenta temporis*, prodigious Comets are followed in all their delirements and aberrations. Men wil lie by patterne, ſweare by patterne, drinke by patterne, whore by patterne: What is this but to go to hell by patterne? There is another way to heaven, and divers have gone it before us: who now being mounted above the clouds, and trampling under their victorious feet all the vanities of this world; ſeeme to waft us up with their hands, and call us with their voices to follow them; ſaying, We have the ſweet reſt of peace, the rich apparell of glory, the ſociety of Angels, the bleſſed viſion of God; Follow us, O follow us on earth, that you may come to us in heaven: that we with you, and you with us, and all together with Angels, may ſing glory and honour to our God for ever.

We have conſidered the Ring-leaders; now wee come to the matter of their miſchiefes: which are for Pluralitie, *Wayes*; and for Peſtilence, *Pernicious* or damnable wayes.

Their wayes:] there is a Plurality, diverſitie, number of them. Sinne is called the *Way of the ungodly, Pſal*.1. Becauſe of their familiaritie with it, who are continually travelling that curſed thorow-fare. *Matth*. 7.13. *The way is broad that leadeth to deſtruction:* There is roome enough for all Satans journey-men to passe in triumph, without juſtling for the wall, or without a flouriſhing Fenſer to

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ſcowre them a conveyance. The extortioner and the laviſher, the common whore and the connivent officer, the theefe and the corrupt Lawyer, the griping Citizen and the Vſurer; they have all roome. Oh it is a dancing, a capring way: they goe to hell as merrily as beggars to a Faire; but then the houſe of correction marres all. *Wayes:* Truth is but one, Errours are infinite: Truth hath but one face, Errour is a *Proteus.* Goodneſſe is an uniforme ſimple, Sinne a multiforme compound. *Cant.* 2.2. *As a Lily among thornes, ſo is my love among the daughters.* There is one health, many diſeaſes; one way to doe well, infinite to offend. The ſoule is more ſubject to aberrations, than the bodie to ſurfets. There are innumerable diſeaſes to the bodie, when as two hundred are incident to the eye: yet are there more ſins to endanger the ſoule. *Iam.* 3.6. *The tongue is a world of wickedneſſe: Si pars, quid totum?* The tongue is but a little part of man; if that be a world of ſin, what is the whole? even a world of worlds. S. *Paul* hath twice gone about to number theſe *wayes*; yet breakes off his catalogue in both places with a ſilent ſupplement, *Gal.* 5.21. *Adultery, uncleanneſſe, idolatry, &c. and ſuch like.* Here is prety ſtore, yet leſt he ſhould never have done, he ſupplies all with an *Et cætera*, an *Hujuſmodi, Such like.* 1 *Tim.* 1.10. *Lawleſſe diſobedience*, &c. *and if there be any other thing* of the ſame nature. There is an whole Hoſpitall, or Saint *Pauls* Spittle of incurable wretches: yet as if there were more behind, he concludes with a *Si quid tale*; whatſoever is like to theſe. God knowes all their wayes; they are as cleare before him, as if they were written with the brighteſt Sunne-beames upon a wall of glaſſe, *Lactant.* Will men flatter themſelves, that God ſees not all their wayes? Yes, there is not one hid from his ſight: he can reade the moſt crooked lines that ever man wrote, and picke out the meaning of every word, yea, and make the offenders conſcience reade them with horrour. We cannot reckon up Gods good deeds to us in order, but he can reckon up our evill deeds againſt him, in order, not we his. *Pſal.* 40.5. *Thou haſt made thy wonderfull workes ſo many, that none can count them in order to thee.* But he ours. *Pſ.* 50.21. *I wil reprove thee, and ſet them in order before thine eyes.* His wayes are far above out of our ſight, but he ſearcheth the wayes of the wicked, and *knoweth all their paths. Si quid tale*, ſaith *Paul*: no bill of *Ignoto's*, all come within the catalogue; if not, there is a *Si quid tale* to bring it in. *Paul* in that ſcroll, *Gal.* 5. hath neither Blaſphemie, nor Perjury, nor Sacriledge: but whatſoever is left out, there is an *His ſimilia, Such like*, to fetch it in. Becauſe a man is not in extreme rage of madneſſe, is he therefore no foole with God? Becauſe hee cannot ſatiate his laſcivious purpoſes, is hee therefore no adulterer with God? Shall none be ſhut out of the Kingdome, but thoſe who are there preciſely mentioned? Yes, *Revel.* 22,15. *Without ſhall be dogges*, that is, blaſphemers, ſcorners, lyers; which are ſilenced in that roll; ſaving that they are made belonging to the ulcerous fold by a *Si quid tale.* Haſt thou none of thoſe ſinnes? *Habes alia non fortaſſe minora*: thou haſt other, perhaps not lighter. *Peccare eſt à diſciplina aberrare*, *Auguſt.* Diſcipline is one; now there is ſo many wayes of ſinne, as deviations from doctrine. Although every particular be not reckoned, yet there is a Writ of *Si quis alius*, to bring the ſinner in compaſſe.

The Devill makes much of this variety of *wayes*; that whom he cannot draw to hell one way, he may doe it another. There are ſome ſpirits ſinfull enough, that will not yet be wrought to fetch treaſon from Rome: they hate Rome above Hell, and will lye with any Whore in Europe before the Whore of Babylon. Well then, Satan hath another way for him; hee will fetch him a little ſneeſing-powder from *Amſterdam*, fire him with a Puritan zeale; and then though he dares not with the Ieſuite diſcharge piſtols, yet he will ſhoot ſquibs, and curſe thoſe that love his mother. Some trouble their heads about no religion at all, rather than venture the danger of being a party; the Devill hath another *way* for him; Sit ſtill, ply your buſineſſe, take your eaſe; though you be not ſo hot as the reſt, you ſhall be ſaved aſſoone as the beſt, I warrant you. Others are not ſo ſluggiſhly minded, well then he hath another *way* for them; that damned path of luxuriouſneſſe: what ſay you *Sampſon* to a *Dalila*? Yes, I will venture my life for her. What ſay you to a knot of boone-companions, a pack of ſound cards, that will leave their wits rather than the w behind them? Excellent well, Drawer give us an ocean. Are you for yet anothe *way*? What ſay you to a tricke that will proſtrate him you hate under your fee Yes, I will hazard all my bleſſing in heaven, to bring a curſe upon him in earth; I will undoe my ſelfe to beggar him. Is not this to the graine of your affection? Wh ſay you to be a Monarchs favourite, to ride in triumph thorow the populous ſtreets, and heare the acclamation, *This is the man whom the King will honour:* Vaſſals kiſſi the duſt your feet trode upon; but then you muſt be proud, and forget God; there's another *way* for you. Doe not all theſe ſatisfie you? Will you be rich, and purſe u gold? O there's a *way* indeed; will I? will I not? Aske me if I will live. He tha ſpeakes to us of money and wealth, *Noſtras avido fovet igne medullas*; Cheares ou blouds with a tickling heat.

The Devill would be undone, but for theſe various *wayes*. All will not be adu terers, nor all Idolaters, nor all uſurers. But though it be true that by nature all ſin are potentially in us, yet *minus ſervit majori*, there is a predominance: and all temptations delight to runne with the current of Concupiſcence. It is eaſie for a begga to be no uſurer; alas there are many other *wayes* to be damned. Satan like the Fiſh baits his hooke according to the appetite of the fiſh. And as Chriſt tooke men i their owne element, making *Piſcatores animalium, piſcatores animarum, (non muta piſcatio ſed intentio)* changing in his Apoſtles not the condition, but the intention o fiſhing: thus he appear'd to *Mary* in the garden, like a Gardiner. So doth Satan to pervert; *Fit fera, fit volucris, fit toto corpore ſerpens*; Becomes all things to ſeduce all men. Some *Danae* will not be wonne to play the whore, unleſſe her lover appeare in a ſhowre of gold: he hath that *way* for her. Another will not bow in the houſe of *Rimmon*, crouch at a Maſſe, but for his maſters favour; he hath that *way* for him. A third will not rend the Church with Schiſme, but to get himſelfe a name: he hath a *way* for him too; he ſhall not be inglorious, though he be infamous. A Ieſuite wi not ſtrike at the annointed bloud, unleſſe the Pope will canonize him for a Sain there's a *way* for him. One will have this *way*, another that *way*; ſo they goe to he any *way*, Satan cares not. One trembles at the maine ocean, that ventures to be drowned in a ſhallow puddle: no matter how, ſayes Satan, ſo he be drowned.

To conclude, he ſtudies many *wayes* to make you wretched, doe you ſtudy o *way* to make your ſelves bleſſed. The Devill is the father of lies, he would ha ſhewed Chriſt the way down from the pinacle, but it was a falſe way, by a precipi if thou ſtandeſt in a quandary, and he ſhould point thee a way; that is, if thine ow luſt, his town-clearke, ſay this *way*; be thou ſure to take the other, for he meanes t murder thee. If thou be in the path of obedience, and he ſay unto thee, as *Eliſha* to the *Syrian* armie, 2 *King*. 6. 19. *This is not the way, but follow me, and I will bring you whi you deſire*: anſwer him with an *Abi in malum*, Depart thou lying ſpirit, this is the w of righteouſneſſe which the Holy Ghoſt preſcribeth. Now ſeeing that of ma wayes, one ſpeciall way is hard to hit, Lord guide us the right way, open our eyes ſee it, incline our hearts to walke it, and bring our ſoules to the end of it, through hi that is the *way* of truth, and the truth of *way*, and life of both, IESUS CHRI

Their pernicious wayes.] Wee have done with the number, let us come to the nature of their wayes; which are *Pernicious* or *Damnable*. The word is diverſly read: by ſome ἀσωτίαις, by ſome ἀσελγείαις, in the later copies ἀπωλείαις: for *Luxu Laſciviouſneſſes*, or *Deſtructions*. If underſtood in the former acceptions, we ha this obſervation.

That the end of hereſie is to make men proud and inſolent, or riotous and ex-ceſſive; contrary to the doctrine of mortification which the Goſpell preacheth. F that which promiſeth that the fleſh ſhall not kill us, chargeth us alſo to kill the fle The one is promiſed, *Rom*. 8. 1. the other impoſed, *Col*. 3. 5. *Ahab* was aſſured by t Prophet that *Benhadad* ſhould not ſlay him, but withall he was commanded to ſl

Benhadad; that proud enemie of God and his Church: but becauſe he did not, *Thy life ſhall goe for his life, and thy people for his people, ſaith the Lord*, 1 *King*. 20. 42. But now the doctrine which encourageth and fleſheth the fleſh, which admireth and admitteth the world; doth alſo make much for the Devill. His firſt policie was to catch the ſoule through the treaſon of her guard, the Senſes. For *Niſi prius deciperetur ſenſus, non ſequeretur aſſenſus*; Vnleſſe the ſenſe had firſt ſubmitted, the conſent of the ſoule would never have followed. And ſtill he inſinuates to the ſoule, as the men of *Tyre* to *Herod*, by *Blaſtus* the Chamberlaine, *Act*. 12. 20. The fleſh is a perfumed fawning *Blaſtus*, that does all with the great one. Here is then the difference betweene true doctrine and falſe; the former only intends to make σῶμα τῆς ἁμαρτίας ἀσώματον, to unbody *the body of death*: and the ſcope of the other, is to turne the grace of GOD into licentiouſneſſe, and to inlarge the juriſdiction of ſinne.

The Goſpell intends our newneſſe of life, and peracts this through foure degrees; in alluſion, yea, in conformitie to the death and reſurrection of Chriſt. Firſt, his body was wounded and beaten, with thornes and buffets: anſwerable in us there muſt be contrition: *Trajectum vulnere corpus*; When the Publican did but knock his breſt, he gave this wound to his fleſh. Strike it ſoundly with remorſe of heart, ſet it a bleeding. 2. Chriſts body was purſued with inceſſant afflictions, ſo follow thy ſin with continuall blowes, till thou make it ſo weake that it cannot creep, 1 *Cor*. 9. 27. *I beat downe my body, and bring it in ſubjection*. Though ſin wil not ſay, as the Prophet to his neighbour; *Percute me; Smite me, I pray thee*: yet God bids us ſmite it: and if we deny to doe it, his wrath will ſmite us, as the Lion ſlew that refuſer, 1 *King*. 20. 36. Therefore let us deale with it, as the other man did with the Prophet, *ver*. 37. Smite it ſoundly, and ſmite it daily: a little ſorrow is not ſufficient. *Gemitus, quaſi geminatus*: Let us *water our bed every night with our teares, Pſal*. 6. 6. Doe not only blow upon it with intermiſſive blaſts, for then like fire it will reſurge and flame the more. Sinne is like a ſtinking candle newly put out, it is ſoone lighted againe. It may receive a wound, but like a dog it will eaſily licke it ſelfe whole: a little forbearance multiplies it like *Hydra's* heads. Therefore, *Nullam labem aſpergat dies, quam nocturnæ lacrymæ non diluant*; Whatſoever aſperſion the ſin of the day hath brought upon us, let the teares of the night waſh away. 3. They crucifie Chriſt: ſo when ſinne is thus wounded and weakned, let us have it to the Croſſe, and naile it faſt, *Rom*. 6. 6. *Let our old man be crucified with him, that the body of ſin may be deſtroyed, that hence-forth we may not ſerve ſin*. It is fit we ſhould crucifie that enemy, which crucified our beſt friend, Chriſt. Yea, that we ſhould kill that, *Quod ſi non pereat, perdat*; Which, if we deſtroy not, will deſtroy us. It is written of *Ahaz*, 2 *Chron*. 28. 23. *that he ſacrificed to the gods of Damaſcus which plagued him*: Let us never ſeeke to pleaſe ſinne, which ſeekes to confound us. He is a foole that loves his ſinne better than his ſoule. No, *Moriatur iniquitas, ne moriatur iniquus*; let the ſinne die, that the ſinner may live. Neither dally this execution: ſave this malefactour from the galhouſe, and hee will be the firſt that ſhall hang thee: be ſure it is dead. 4. Laſtly, as CHRIST was taken downe from the Croſſe, and laid in his grave: ſo is it dead? O bury it. The Goſpell will not bate one degree of this proceeding, even to buriall, *Rom*. 6. 4. *Wee are buried with him*, &c. Mortification may beginne at ſome few principalls, as an arme is ſtriken dead with a palſey: but Buriall covers all: therefore reſt not untill all bee laid in the grave. Yea, as CHRIST was buried in a grave of Rocke, leſt the ſofter matter of the earth ſhould ſeeme eaſily poſſible: in one entire rock, leſt the clifts and fiſſures ſhould breed cavill: Yea, to the mouth of the rocke was a ſtone rolled, that ſtone ſealed, and that ſeale watched. So make ſure worke with thy ſinfull fleſh: bury it in a rocke: if thou finde none ready, in CHRISTS grave: there re no ſeames for Satan to ſteale it out, and bring it in judgement againſt thee. Roll ſtone to the mouth of the Sepulcher, that is, deteſtation of ſinne: hate it, as *Amnon* ated *Tamar*, more than ever thou lovedſt it. Seale the ſtone, bind it with a vow of eſolution; *I have ſworn, and will performe it, Pſa*. 119. 106. Set a guard about it, watch it: *Cum omni cuſtodia*; *With all diligence keepe thy heart* from it. There are three watchmen; Faſting, Circumſpection, and Prayer: Faſting is a plot to cheat iniquity, for ſhe is no pingler, but loves pampering. By faſting keepe the body, by circumſpection the ſoule, by prayer both. This is the doctrine of the Goſpell, to kill the luſts of bloud and fleſh: that the ſoule may live without the tyrannie of ſinne in this world, and without the company of ſinne in the world to come.

Now the aime and ſcope of falſe doctrine, is to hearten this *Iezabel* that bewicheth us: that whoſoever is led by it, may ſhare the teſtimonie, the infamie, the penaltie with *Ahab*, 1 *King*.21.25. *He hath ſold himſelfe to worke wickedneſſe in the ſight of God, whom Iezabel his wife provoked.* The doctrine of Rome may here juſtly be indicted for *Aſoticall*, the nurſe of voluptuouſneſſe. O you wrong it; nothing is more corrective, reſtrictive, auſtere: Doth it not command faſting? No: what not Rome? No, not Rome: it commands abſtaining from ſome kinde of food, but not faſting. A merchant is following his buſineſſe all day, at night comes home; hee muſt have no fleſh: but he hath his cullices, his jellies, his junkets, ten times more provoking than moderate fleſh. The poore labourer, if at night he eats a peece of Bacon, O he is an heretike, but the other an excellent Catholike. But does it not forbid marriage, and commend vowes of chaſtity and celibate? Yes, that it may allow Stewes, and have large fees out of harlots hires. But there is a curſe againſt them, *Mich*.1.7. *They gather it of the hire of an harlot, and they ſhall returne to the wages of an harlot.* Why doe they not boaſt their Pauline order, founded by *Ghaſtalia*, a Counteſſe of *Mantua*: where mortification was ſo throughly taught, that a certaine old woman *Iulia*, indeed little better than a Bawd; would lay a young man and a maid in one bed together, with a Crucifix betweene them, to keepe them from ſcratching one another; that thus they might learne to mortifie the fleſh? Doe they not commend *ἀσωτίαν*, Prodigalitie; when they tempt a young landed man to part with all he hath, to undoe his parents that depend upon him; that hee may take their order, and they divide his Inheritance? Doe they not approve *ἀσελγείαν*, laſciviouſneſſe; when they forbid marriage to a chaſte wife, and tolerate turpitude with an unchaſt curteſan? Whether then we take it for the firſt or ſecond, the third will fit all, as our tranſlation reades it; *Damnable wayes*. In that *Tertio* they all meet: whether it be a *Luxurious* way, or a *Laſcivious* way, it is ſtill a *Damnable* way.

If it be taken for Riot and voluptuouſneſſe, that is a peſtilent doctrine which ſhall teach a man to caſt away Gods bleſſings like troubleſome rubbiſh, 1 *Tim*.5.8. *If any man provide not for his owne, he hath denied the faith, and is worſe than an Inf* It is *Pernicious* to both the eſtates, preſent, and future. Firſt, for this world, it haſtens beggary: it is the rioters phraſe, when he calls for ſupplies to his luſts; It is but begging an yeare the ſooner. *Diogenes* requeſted of a prodigall a talent: he ask him what he meant, to deſire ſo much of him, and ſo little of others: he anſwered, *Quoniam tu habes, illi habebunt*; Becauſe thou haſt, and they will have: I ſhall beg o thee but once, of them often: give me now a talent, I may live to give thee a gro Secondly, for the world to come, when the account muſt be given, the matter will b worſe. If the ſervant that but hid his talent, *was caſt into utter darkneſſe*, for not i proving it: what anſwer ſhall he make that hath riotouſly *waſted it*, *Luke* 16.1. Th ſhall be more fire, becauſe there was leſſe faithfulneſſe.

If it be taken for *Wantonneſſe*, then that is a *Damnable* doctrine, that ſhall teach man to goe to heaven by uncleanneſſe. Such a peſtilence is derived from the P faction, that Fornication is but a veniall ſinne, 1 *Cor*.6.15. *Paul* ſaith, *Shall I ta members of Chriſt, and make them the members of an harlot? God forbid.* That ſa ledge, to make the member of Chriſt a limbe of the Devill by the congreſſion lust, is with them veniall. *Paul* ſaith, *God forbid it*; but Rome allowes it, and in ſo ſort commends it. But he that ſo taught it, ſhall never ſo find it, 1 *Tim*.5.11. *Th wax wanton againſt Chriſt*: What's their reward? It followes; *Having da because they have broken their firſt faith*. Such a damnable opinion was hatched by th

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Familiſts, that a man might lie with his neighbours wife *dormiente marito*, while her husband ſlept: as if the ſleepe of the innocent excuſed or acquitted the guilt of the waking. But let them all pretend what they will, as the woman that preſumed ſo much of her husbands love, that if he ſhould finde her in the bed of incontinence, he would not harme her: but it proved farre otherwiſe, to her ſhame and ruine. So there is another judgement muſt paſſe; and let them not thinke they are ſo ſure of Gods favour, that he will not finde fault though they be laſcivious: for *Whoremongers and adulterers the Lord will judge, Hebr.13.4.*

To conclude, obſerve the horrors of falſe doctrine, and the inexitricable confuſion it wrappes the followers in ταῖς ἀπωλείαις, *Pernicious: ad verbum, Deſtructions*, or *Damnations*. The wicked never reſt till they meete with finall ruine. *Pharaoh*, though by one plague he had loſt the fruites of the earth, by another the fruite of his cattell, by a third the light of his eyes, by a fourth the fruite of his loynes, even all the firſt borne of Ægypt: yet as if all this could not content him, he would not give over till he met with utter deſtruction; till he was drowned and damned. Yea, they follow it as if a man ſhould wooe and court unhappineſſe: one would thinke it were enough to ſay to *Deſtruction*, as *Ahab* to *Elias*; *Haſt thou found me O thou mine enemie?* But ſo to purſue it, as not to give it over till they overtake it, is a deſperate madneſſe. Like flies that ſtil hover about the candle, and the burning of a wing ſerves not their turne; they muſt ſacrifice their lives in the flame. So buſy are the wicked about hell fire, playing on this ſide, and one that, dancing through it as boyes through a bonefire; yea as in the ſacrifices of children to *Moloch*, and that with pipes and melodie in the valley of *Hinnon*. Never ceaſing till *God make an utter deſtruction, affliction not riſing up the ſecond time, Nah.1.9.* It is a fearefull proteſtation of the Prophet againſt them. *Pſal.109 18. As he clothed himſelfe with curſing like a garment, ſo ſhall it come into his bowels like water, and like oile into his bones. As he loved it, ſo he ſhall have it, and be alway girded with it.* For us that love Salvation, let us never reſt till we are aſſured of it; not ſuffering our *eyes to ſleepe, nor our eye lids to take any ſlumber*, till we be poſſeſſed of *Ieſus Chriſt*.

Many ſhall follow their pernicious wayes.] Thus for the Ringleaders, now view the rabble: and therein their multitude and their Aptitude, their number, *Many*: their forwardneſſe, tractableneſſe, eaſyneſſe to be tempted; *Shall follow.*

1 Their multitude, *Many*: wickedneſſe walkes with numbers, and is never ſcanted of folowers. *Matth.24.5. Many ſhall come in my Name, and deceive many. Paul* ſaies, they ſhall draw a world after them. Goodneſſe hath a few adherents, becauſe the *gate is narrow that leadeth to life*; the wicked in a proud diſdaine blanch heaven gate, as too ſtraite for their greatneſſe. All that the maſter graciouſly invited, diſdainefully refuſed. *Luk.14.18. All with one mind make excuſe*: well, his cheare ſhall not be loſt. Goodneſſe may complaine with *Paul*; *At my anſwering, no man aſſiſted me, but all forſooke me: yet* ſtill prayes for them, *that it may not be layd to their charge.* 2 Tim.4.16. Chriſtendome is the leaſt part of the world, they that profeſſe Chriſt truely the leaſt part of chriſtendome; and of this little part there be many that may bee called Heretickes, not ſo much in their lippes, as in their lives, not in their doctrines, but in their doings: they colour for Christ, but confederate underhand with the world. Therefore *Many are called, but few are choſen.* It is ſaid. *Revel.20.12.* that the *bookes ſhall be opened, and another booke which is the booke of life.* There is but one booke of life, wherein the elect are regiſtred: but the bookes of the reprobates are many, for one booke will not hold them. But if I forbeare the common cuſtomes, I ſhall be held ſingular and irregular, a *by-word of the people, and as a tabret before them, Iob 17.6.* And what, muſt thou preferre fame before conſcience? Remember the Philoſopher when the people applauded him, *Quid mali feci*, he asked what evill he had done? *Socrates* ever ſuſpected that, which paſt with the general moſt commendation. *Auguſtine* reckons up 288 ſeverall opinions *de ſummo bono. Civit. lib.19. cap.1.* but amongſt

all theſe we never found any ſo mad, as to place his happineſſe upon common fame. Indeed ſo long as great men be good men, and the moſt the beſt, wee may follow both : but becauſe this is rare, let us not doe as the moſt, but doe as we muſt. It is better to have good company in heaven, than great company in hell. It was a ſatyricall, an atheiſticall anſwer of a Ieſter, when a great Lord asked him whether he would goe to heaven or to hell : he ſaid, To hell ; for there I ſhall be ſure to meet your Lordſhip, and the moſt part of my acquaintance. But hee little loves CHRIST, that will not love him without company : and his zeale is cold to heaven, whom the example of numbers can turne another way. No, let us ſay as much as *Peter* ſaid, and doe more than *Peter* did : *Though all men ſhould forſake thee, yet I will not leave thee,* O Saviour. Neither magnitude of Princes, nor multitude of people, ſhall prevaile with me : I am thy ſheepe, I will follow my ſhepheard. Lead mee on with the bands of love, and hold mee with the hand of mercie ; knit me to thy ſelfe, now with ſaving grace, and hereafter with everlaſting glory.

2 Their Tractableneſſe ; *Shall follow.* There is a pliable diſpoſition in all men naturally to evill, in theſe a deſperate and unſtayable precipitation.

They need not be compelled with ſcourges, nor tormented to it : their owne willingneſſe ſaves the labour of painfull coaction. It is onely a *Iob* that the divell delights to vexe with anguiſh : he knowes, an *Abſalom* will runne laughing to hell. *Luk.* 22.31. *Satan hath deſired to winnow you.* To winnow *you*, there are ſome all chaffe, he will not meddle with them. *Hoſ.*4.17. *Ephraim is joyned to Idols, let him alone.* Let him alone, ſaies Satan ; he is as ſafe as I would wiſh him. No generall wounds his owne ſouldiers, that march under his colours ; but his enemies. *Luk.*11.18. *If Satan bee divided againſt himſelfe, how ſhall his kingdome ſtand ?* Hee never makes reprobates feele his hate, till they feele his heate ; even his fire in the burning lake.

They need not bee drawen with cords, haled with authoritie and command. Indeed if *Doeg* heare a *Saul* bid him murther the Prieſts, he will *run upon them*, and quickly diſpatch them. 1 *Sam.*22.18. If *Nebuchadnezzar* charge the people to adore his new erected Idol, they *quickly fall downe* ; *Aſſoone as the muſicke gave warning*, *Dan.*3.7. *Iohn* ſhall not want a deathſ-man, if *Herode* ſend for his head. The centurions ſervants never ran faſter on his errands, than theſe to doe miſchiefe. Such headlong followers of falſe teachers are the Papiſts, who have learned *cacam obedientiam*, to be ſo tractable as to follow their leaders blind-fold. They practiſe an indiſcreet ſurrendring up of themſelves to the command of their ſuperior. Like thoſe uncleane beaſts, *Deut.*14. they ſwallow and never chew the cudde. It is an inconſiderate, undiſcourſive applyment of themſelves to anothers will, without waighing the goodneſſe or fitneſſe of the action. An Abbot commands one to caſt his crying child into the river, and drowne it : he doth it, and ſaith my Author ; God did reveale that he accompliſhed *Abrahams* worke, *Caſſian.* Another was deſirous to be inſtructed in the point of predeſtination : his Superior turn'd him to a place in *Auguſtine*, and bad him read *There :* when he came to the end of the page, not of the ſenſe or ſentence, he durſt not turne over the leafe, becauſe his ſuperior bad him read *There.* This *following* they ſo commend, that if a man were dignified to talke with Angells, if his ſuperior called him, he muſt come away. When one of them was in diſcourſe with our Lady, a Fryer called him, and he very unmannerly quitted her, *Climach.* They ſticke not to affirme, that it is a greater pride to doe a good worke againſt a ſuperiors command, than to doe a bad one with it : becauſe that is vice under pretence of vertue. This it is better to ſinne againſt God, than againſt our ſpirituall Father : becauſe he can reconcile us to God, but no body can reconcile us to him. Here is a ducible diſpoſition indeed, a generation that will *follow* upon the leaſt hint. If *Peter* ſhould have asked them that queſtion, *Act.*4.19. *Whether it is better to obey God or man, judge yee :* they would have anſwered ; *Man*, ſo he be a Superior.

rior. Yet ſaith *Eli*, 1 *Sam.*2.25. *If one man ſinne againſt another, the Iudge ſhall judge it: but if a man ſinne againſt the Lord, who ſhall plead for him?* Yea theſe men will follow, were they never called. They would be glad to heare it from the mouth of their *Ioab*; *Run*; and like *Cuſhi*, they would *bow themſelves for it.* 2 *Sam.*18.21. Yea, like *Gehaſi*, they runne though they were never ſent.

They need not be led on with flatteries, as *Abſalom ſtole the hearts of Iſrael.* When a courtier, to worke *Sejanus* out of favour with *Tiberius*, had luxuriouſly flattered and guilded him with his owne vertues: and the Emperor found that the intention of all his deſigne was to overthrow *Sejanus*: he replied, alas you might have ſpared all this paines and oratory, for I meant before to ruine *Sejanus*. So to perſwade a covetous man to become an Vſurer, and to flatter him with the ſafe and eaſy gaine; it is but labour loſt: he meant to doe it, though he were never counſelled to it.

They need not be hired with rewards: yet this ſame *Dabo tibi* goes farre; it tempted *Balaam* to curſe, where he ſhould bleſſe: *Iudas* to betray, where he ſhould adore. *Saul* thought that this only would ſtay the *Benjamites* from revolting to *David*, 1 *Sam.*22.7. *Will the ſonne of Iſhai give you fields and vineyards? will he make you captaines over thouſands, or captaines over hundreds?* This engine Satan planted againſt the walls of eternity, *Matth.*4.9. *All theſe will I give thee.* As God ſaid to *Abraham*; *All the land that thou ſeeſt will I give unto thee*, *Gen.*13.15. But theſe men, though they had no reward, yet *inſani ſine munere currunt.* Though the tempter ſayes not as *Balak* to their cuſſen falſe prophet, *Numb.*22.37. *Am I not able indeed to promote thee to honour?* Yea though he confeſſe plainely, I have neither ſilver nor gold, lands nor vineyards to give you: yet they reſolutely proceed in the ſatisfaction of their owne malice; *We will eate our owne bread, and weare our owne garments:* only doe thou owne us, and let us be thy retainers. Though upon our owne coſt, we will *follow*: ſo greedy is the wicked man of his owne ruine, that himſelfe will beare the charges of it.

Eſa.4.1.

From this point of their Tractableneſſe, ducible and eaſy dipoſition to be led onto evill, we may raiſe five obſervable deductions.

1 The greedineſſe of the ungodly to ſinne, that they ſcarce tarry for temptation. *Eph.*4.19. *They are paſt feeling*, (ſicke without ſenſe) *and have given themſelves* (without hire, or pay, or compulſion, but by a deed of gift) (not only to thinke, but) *to worke* (not a light kind of immodeſtie, but) *uncleaneſſe* (not ſome little, but) *all* uncleaneſſe (not with indifferent appetite, or ſome forward diſpoſition, capable of diſſwaſion, but) *with* unſatiable and deſperate *greedineſſe*. The Apoſtle ſets downe here two eſpeciall markes of their ſelfe violence. 1. They have *given themſelves*: not raviſhed as *Thamar*, but they have proſtituted their owne ſoules, like that impudent ſtrumpet, *that ſits at the doore, and calls in paſſengers*, *Prov.*9.14. So *Ahab ſold himſelfe to worke wickedneſſe*; he had no hire. I remember *Davids* lamentation over ſlaine *Abner*, 2 *Sam.*3.33. How dyed *Abner? how? His hands were not bound, nor his feete tyed with fetters of braſſe*; yet he fell downe at the feete of the conqueror: yeſterday a man, to day a corps. No body compelled theſe, no body forced them; but their owne will was their owne overthrow, their owne *following* their owne undoing, and the battell is fought betweene them and themſelves. 2. *With greedineſſe*: they follow as the yron adamant, by a naturall and hidden propenſitie: or, as a Lacquay followes his Lord, and hath no courſe of his owne, but which way his maſter pleaſeth. To be ſure of not being behind, they will be before: or, as a dogge followes his maſter through foule or faire, thicke or thinne, whether North or South; which way ſoever he doubles his point; howling and queſting if he be at a loſſe. Or, more properly according to the phraſe here; as Scholers *following* their Maſter, novices their Superiors; ſubjected to their doctrine and diſcipline, without queſtioning what they learne, or, why they ſuffer. Marching like *Iehu* the ſonne of *Nimſhi*, *driving as if they were mad*, 2 *King.*9.20. *Haſtning as a bird to the ſnare, or a*

foole to the ſtockes : as if they had fire at their heeles, like *Sampſons* foxes; whereas indeed the fire is before their faces: they runne not from it, but unto it.

2 Sinne is ſtrong when it meetes with a weake reſiſter. How eaſy is it for error to dominere over ignorance! 2 *Tim.*3.6. *They lead captive ſimple women, led away with diverſe luſts.* Silly women are eaſily led captive by ſubtle men. The divell is called a *ſtrong man*, yet the faith of the weakeſt chriſtian is able to beate him backe. *Eph.*4.27. *Give no place to the divell:* for there is no place for him but where it is given him. When Satan had Christ on the Pinnacle of the Temple, one would thinke that a child for ſtrength might have turned him off: No, his commiſſion extended not ſo farre: he met now with a ſtrong defendant, and he is as weake as water. It is mans infirmity that ſets off the glory of his ſtrength. *Iob* 41.25. *He is a king over all the children of pride.* Satan is a tyrant, but over whom? none but the children of pride. He is called the Prince of the world, but indeed only of worldlings, yet let not this ſo diſgrace his ſtrength, that you become ſecure. Though the divell ſtands at Gods curteſie, let us not be feareleſſe or careleſſe of ſuch an enemie. Sinne is ſtrong, it could fetch Angels out of heaven, arreſt Gods courtiers before his owne face. A whole world could not withſtand the furie of it, when it came marching againſt them with a floud. It was ſtrong enough to lay all the ſons and daughters of *Adam* in the duſt. The divell is ſtrong as a Lion, yea ſtronger than a thouſand Lions; *that counteth darts as ſtraw, and laughes at their ſhaking of the ſpeare,* Iob 41.20. death is ſtrong, a ſtalking Gyant, that like *Goliath* dares all the world to match him with an equall combatant. Hell is ſtrong, it can hold Alexanders, Ceſars, Tamberlanes, the ſonnes of *Anak*, ſure enough for ever breaking forth. But now whence have all theſe their ſtrength? *Aliunde petunt*, they fetch it from the life of ſin, which only ſoules them all with their vigor: take away that, and they are as weake as a bulruſh. What power hath death but by ſinne? it is the ſting of it: all a ſerpents power is in his venomous ſting. Yea death had never beene, had not ſinne engendred it. *Iam.*1.15. *Sinne bringeth forth death.* It is beholding to ſinne for the very being; for it is none of thoſe poſitive things that God made. The divell had beene damned alone, but for ſinne; and all the world had mocked his malice. But *intra te, quod contra te:* he fetcheth the poyſon from within thee, whereby he fighteth againſt thee. He finds that weapon in our owne luſts, wherwith he runs through our ſoules. Marke the Philiſtines policie. 1 *Sam.*13.19. to leave the Hebrewes not a *Smith* in all Iſrael; leſt they ſhould make them ſpeares or ſwords. Let this be our ſtratagem, to diſappoint the divell of his weapons: O that he had no Smith amongſt us: howſoever let not us be his Smiths, to hammer, work and faſhion his temptations in the forges of our owne breſts. And for hell, though without ſinne it have the ſtrength of retention, yet loſeth the ſtrength of attraction: it may be powerfull to keepe thoſe it hath, but not to draw in thoſe it hath not. That great *Gulfe* may hold the priſoners from comming forth, but the *gates of hell* are too weake to ſcramble in a beleeving ſoule.

But alas, when ſinne invades a weake naturall man, it boaſteth the power in preſent conqueſt. Mans ſtrength is wounded by an originall blow: and as when ſickneſſe hath gotten the better of him, and caſt him downe, ſtill as the patient growes weaker, the diſeaſe growes ſtronger; and the more that tyrant uſurpes, the leſſe able is the ſufferer to reſiſt. At firſt *Sampſon* was hard enough for all the Princes of the Philiſtines, at laſt they ſet a boy to lead him. *Abimelech* was a ſtout Prince, yet had his deaths wound by a woman. *Totylas* that mighty conqueror, who vanquiſhed Rome, which vanquiſhed the world, was ſlaine by *Narſes* an Eunuch, a *Semi-vir*. It is recorded of *Solyman* a late Turke, that having a great German brought priſoner unto him: in ſpite and deriſion of the German nation, he cauſed his dwarfe, a very pigmey to take him in hand after he was bound; to hacke him and hew him, to runne at tilt at him with many courſes, and at laſt to kill him. Let little *David* maze *Goliah* with his ſting, and he will cut off his head. Thus may

e Lion and Leopard be tamed, *and a little child lead them, Eſa.*11.6. The Scythi-
ns had a peſtilent enemie that infeſted their countrey : they levied a troupe, and with
great conflict tooke him : when they had him, they were yet troubled to hold him :
ey then ſo ſcanted his dyet and ſleep that ſixe men could maſter him : at laſt by de-
rees they brought him ſo low, that they ſet a dogge to lead him. Thus Satan
rſt ſets on man firſt with troupes of ſpirits ; and if he be unruly, they ſtarve him by
etaining the food of the ſoule, the word of God : at laſt when he is brought low,
ey ſet a dogge to lead him, his owne luſt. This *Naaman* feared and eſcaped ; *Ha-*
el ſcorned, yet admitted : *Am I a dogge that I ſhould doe this ?* 2 *King*.8.13. He
ecame that dogge, or, at leaſt was lead by that dogge. Thus prone are we to ſinne,
d therefore let us pray him that is the *Strongeſt* to fortifie us. If we be left to our
lves, ſin not ſooner calls than we *follow* : all our helpe, all our hope is in the preven-
ng grace of God.

3 Obſerve the power of evill men over their aſſociates ; whether in perverting
e higher faculties of the ſoule, reaſon and underſtanding and conſcience : or, in
orrupting the lower, will and affections. There is ſome reſpondence betweene a
hyſicall and this ethicall or morall corruption. It is wrought :

Either by privation, withering the good qualities in us : like an evill North
ind, they blow upon the buds of our grace, and nippe them. Whether the ill
ompanion bee a white-skin'd hypocrite, or, a blacke-hided Ruffian : the one like
ire water, the other like fowle : but any water, faire or fowle : may quench the fire
f Gods Altar in thee ? He doth worke a tabe and conſumption into his fellowes
ertues : and waſteth them from an ounce to a dramme ; from a dramme to a ſcruple,
o a graine, to nothing. He that hath money will beware of theeves : if thou have
ny grace, venture it not among theſe riflers. Art thou enclined to pray ? he tempts
ee to play. Wouldeſt thou goe to a Sermon ? by his perſwaſion the Theater ſtands
n the way. Wouldeſt thou relieve the poore ? no ſaies hee, this will helpe to
eare charges at the Taverne. *Luk*.10.30. *A certaine man went downe from Ieruſalem*
Iericho, and fell among theeves, that robbed him, &c. He that will goe from Ieruſa-
em to Iericho, ſhall fall among theeves, that will rob him of his good conditions.
he divell hath ſuch agents, that practiſe the art of debauching men. As *Amilcar*
wore his young ſonne *Hanibal in vindictam Romanorum*, to the revenge of the Ro-
anes : and as Rome now ſweares her proſelytes *in vindictam Anglorum*, to the re-
enge of the Proteſtants : ſo the divell ſweares all his Inſtruments *in vindictam Chri-*
ianorum to the revenge of Chriſtians. So that a man may ſay with Chriſt
n the crowd, *Quis me tetigit ? Who touched mee, for I feele vertue gone out*
f mee.

Or, by poſition, infuſing his owne bad qualities into thee. *Lot* hath a little tang
rom Sodome, that ſtickes by him in the Mountaine. *Iacob* ſware by the *Feare of*
is father Iſaac : but *Ioſeph* learned in Ægypt to ſweare by the life of Pharaoh : *Pe-*
er durſt draw his ſword againſt a whole troupe in his Maſters quarrell : but after all
roteſtations of inſeparableneſſe was infected with the aire of the high Prieſts hall :
nd then he fell to curſing ; it is likely that was their faſhion, to get credite to their
peeches. *Herode* was loth to give away *Iohn Baptiſts* head, but for the company,
Math.14.9. As a muſician tunes his inſtrument, ſo he will ſtretch all thy cords,
ill he hath brought thee to his owne key : thou ſhalt be forced to ſing as he will have
hee, *Pſal*.137.3. Let ſinne be but an embrion in thee, he will ſo midwife it that he
ill deliver thee of it by action : yea ſo nurſe it, till he make it the darling of thy af-
ection. Is thy ſoule thus raviſhed of her chaſt love to CHRIST ? thou may-
ſt ſay to her as *Abſalom* to his ſiſter *Thamar* : *Hath Amnon beene with thee ?* hath the
ad aſſociate met with thee ? This poyſon is never more dangerous than when it
omes in a golden cup. All the ſpight of *Ioſephs* brethren was not ſuch a Croſſe to
im, as the inordinate affection of his miſtreſſe. Tentations on the right hand are
ore perilous, because they are more plauſible and glorious. *Ioſeph* ſaw this plea-
ſure

ſure would advance him : he knew what it was to be the minion of one of the greateſt Ladies in Ægypt. Yet he contemnes it ; *How ſhall I doe this great wickedneſſe and ſinne againſt God?* He knew that all the flouds of honour could not waſh of the guilt of one ſinne. He ſhunnes her ſocietie : O that we were ſo wiſe to avoid the occaſions of evill company. She impudently catcheth hold of his garment, her hand ſeconds her tongue. But *Ioſeph* will rather loſe his cloak than this faith, rather be ſpoiled of his livery, than of his chaſtitie : refuſe all, rather than blemiſh her honour, his maſters in her, his owne in both; Gods in all. Were we all ſuch *Ioſephs*, the pedler of hell durſt not open his packe : his damned wares might lie like dead commodities ſtinking upon his owne hands.

Let this teach us all to flie the ſocieties of the wicked : leſt we *follow* them home through their tranſgreſſion to their deſtruction. But if I conſort with them, I doe it to convert them. Alas, there is a great deale more danger of poyſoning the phyſician, than curing the patient. They are ſuch as have taken the divells oath of allegiance ; that what he cannot doe immediately by himſelfe, he may doe mediately by his inſtruments. To erre *Humanum*, is the part of man : but to ſeduce *Diabolicum*, is the part of a divell. It is ill to play the wanton, worſe to play the beaſt, worſt of all to play the divell. There have beene ſuch curſed men, that delight in the murther of ſoules. *Paul* fought with ſuch *Beaſts at Epheſus* : the men of *Nazareth* were worſe to CHRIST than the divell : he ſaies, *mitte te, caſt downe thy ſelfe* : they would violently throw him downe : and that on the Sabbath day, when they tooke exception againſt him for curing on the Sabbath day, *Luk.* 4. The *Gadarens* but beſought him to depart : his owne countreymen were worſe, for they drove him out. *Cain* replyed, *Am I my brothers keeper?* yet he could be his brothers butcher. Theſe violences indeed are not alwayes in ſociable fellowes, but ſubtle and ſupple fomentations. *Perſecutio facit martyres, hæreſis apoſtatas : plus nocuerunt horum togæ, quàm illorum galea, Tertul.* Perſecution hath made Martyrs, ſchiſme apoſtates : the former corroſives are not ſo noxious as the others balſames. Wee call ſome divells, familiars. *Pſal.* 55.13. *It was thou my guide, my companion, my familiar*; that didſt mee the miſchiefe : he that eates our ſalt betrayes us. There is no ſuch ſpeeding engine of deſtruction, as the friendly ſeducer ; that damnes a man in kindneſſe. As a man ſinking into the deepe water, catcheth hold of him that is next him : ſo men diving into the bottome of iniquity, pull downe their adherents. The ſheepe make the ground fruitfull whereſoever they lie : ſo the godly make all places bleſſed where they dwell. But the wicked, like the weed Goſſes, make the land barren where they grow. When ſuch a one provokes thee to ſinne, though with the ſmootheſt face ; if thou ſay not to him as CHRIST to *Peter. Get thee behind me Satan* : yet take thy leave of him, as the Angell did of the divell, *Increpet te Dominus, The Lord rebuke thee, Iud. ver.* 9.

Oh that we could ſee the miſchiefe that evill company doth us : the ſinnes unpurpoſed, unthought of come thus to be committed. Let a tempter but hold up his finger, the Sabbath ſhall be profaned, the word relinquiſhed, and all religion ſuſpended. This man is a Harpy that peckes up all the good ſeed : a great beaſt that breakes through the ſenſe of Gods Law ; makes a vaſt gappe or breach ; and as my Text ſaies, the whole heard *followes* him. How does *Dives* in hell now curſe his flatterers ! If thou knoweſt whoſe factor thy ill companion is, thou wouldeſt hate him. He is ſuch a pleaſing murtherer that he tickles thee to death ; and like *Salomons* foole, thou dyeſt *laughing*. A good man accompanying an evill, is like a living body bound to a dead corps : noiſome and irkeſome ! When God ſhall charge thy ſoule with ſinne, wilt thou anſwer ; ſuch a one brought me to it ; *Adam, The woman gave me? Tu errando miſer, quamvis ille in provocando miſerior* : thou ſhalt be wretched in ſinning, though he be more wretched in tempting. He hath helped thee to much of thy ſinne, he ſhall beare none of thy torment. Be circumſpect rather with whom thou eateſt and drinkeſt than what thou eateſt and drinkeſt, *Sen.* Leave them, *Nunc te melioribus offer*. Leave them? *then muſt we goe out of the world,* 1 *Cor.* 5.10. *But have no fellowſhip (nullo modo cum operibus; in quantum potes, nec cum operatoribus) with the unfruitfull workes*; and if thou canſt avoid it, neither with the workers *of darkeneſſe*. *Si cum malis, non tamen in malis.* If we muſt converſe with evill men, yet let it not be in evill matters. *Dilige malos homines, non quia malos, ſed quia homines.* Love evill men, not in that they are evill, but in that they are men. Love *quod fiunt, non quod faciunt*: love what they are, not what they doe, as God made them, not as they make themſelves. Affect *virum, non vitium,* the man not his fault; As in releeving an evill beggar; *damus homini, non moribus*; we give to the man, not to his manners. But if by admitting their perſons, we cannot avoid their vices, let us deny both. How ſhould we hope, feaſting with *Iobs* children, the houſe ſhould not fall downe on our heads! When we find our ſelves following evill men, I wonder we doe not tremble at their ends. Can we walke in the midſt of the fire, and feele no ſcorching? mans nature is like the fire; if there be any infection in the roome, it drawes it ſtrait to it ſelfe. Like jette, it omits all precious objects, and attracts ſtrawes and duſt. Truſt not thy ſelfe with theſe incendiaries: cull out the beſt and follow them: Oh ſweet is the communion of Saints! Worldly mirth is more talked of then felt, ſpirituall joy is more felt, then talked of. I appeale to any mans conſcience, that hath beene ſoftened with the unction of grace, and truly taſted the powers of the world to come: ſuppoſe thou haſt tried both; beene mad-merry with thy friends at a luxurious feaſt, ſung Pſalmes with the Saints in the Church; whether of theſe have moſt refreſhed thy heart? Alas, temporall mirth is like the widdowes joy, a blaze and goodnight: ſpirituall rejoycing leaves an impreſſion in the ſoule behind it, the unſpeakeable comforts of the Holy Ghoſt, never to be raced out.

I conclude with three cautions given by three ſeverall Saints from one moſt holy Spirit. *Exod.* 23.2. *Follow not a multitude to doe evill.* Fooliſh birds follow the kite in hope of a part of the expected prey, when ſhe drawes her owne guts after her, *Rom.* 12.2. *Faſhion not your ſelves to this world:* it is a faſhion that muſt be waſhed off with fire and brimſtone. *Prov.* 28.14. *Bleſſed is the man that feareth alway. Salvianus* gives the reaſon; *Nemo magis diligit, quam qui maxime veretur offendere.* No man ſo truly loves, as he that feares to offend. I confeſſe, there be many things lawfull that the common people doe, but I will ſuſpect that which the common people doe. The Iewes might give offenders fortie ſtripes by the Law, yet they gave *Paul* but nine and thirty. Perhaps they thought that if they had given the full number, their fingers might have itched to give one more. *Qui a nullis abſtinet licitis, vicinus eſt illicitis*: he that abſtaines from nothing that is lawfull, neighbours upon that which is unlawfull. *Nam mala ſunt vicina bonis.* The note which comes too neere in the margent, will skippe into the Text at the next impreſſion. Of all ſtudies, let us never ſtudy to range in the borders and extremities of our libertie. As how much of this world we may ſwallow, and riches not choake us. How neere we may come to the skirts and ſuburbes of hell, and hell not wholly devoure us. How much we may drinke, and be no drunkards: how farre we may wade in uſurie, and yet ſcape hell? The divell is crafty and watchfull; if he ſpy our venturous outrodes, and find us extravagant out of our owne grounds; hee will not loſe one inch of his advantage.

4 Wee muſt not fall off from the faith and Church of CHRIST, becauſe multitudes travell another way. He that proclaimes pleaſure and carnall content to all his followers, ſhall have many Schollers in Courts, Palaces, Colledges, Senates, Fields, Shops, Offices: for all they *love darkeneſſe whoſe deeds are evill.* There are few whoſe faith finds a paſſage through the ſtreight gate. Of ſixe hundred thouſand Iſraelites but two entred into the land of promiſe. *Non facile invenies multis è milibus unum, virtutem pretii qui putat eſſe ſui.* The Papiſts fable to us of Saint *Bernard*, that the fifteenth day after his death he appeared to a certaine Monk: and when the Monke

asked whether it were a difficult thing to be ſaved; he ſhould thus anſwer him: The ſame day I died there died alſo foure thouſand three hundred; and of all them *Ego ſolus cum quodam Heremite vitam calestem intravimus*, only my ſelfe and one Heremite were received into heaven: there was one caſt into the fire of purgatory, and all the reſt went to hell. For the ſtory, I have not ſo ſpatious a faith as to credite it: but I feare of the many thouſands which every day depart this life, the greater number take the wrong way. If this be ſo, ſtrive we to make ſure our own ſalvation: that when many *follow theſe damnable wayes*, we may be found of that number that followed Iesus Christ. When *Agelmond* King of the Lumbards (be it reported upon *Sigeberts* credite) paſſed by a pond into which ſeven infants were caſt, he thruſt downe his ſpeare, and that Infant which tooke hold of it he brought up from the poole, brought home to his houſe, and brought up at his houſe like the Kings Son; and at laſt he ſucceeded him in the kingdome; he was called *Lanuſſio*, or *Lamuſſius*, from *Lama* a ditch out of which he was taken. So when the great King of heaven came into the world, and the world knew him not, he found us all drenchd in the whirlepoole of ſinne, and ready to be everlaſtingly drowned: he thruſt downe his ſpeare the ſaving Goſpell: and *Ioh.1.12. As many* (not many, ſcarce one of ſeven) *as received him*, (tooke hold on his ſpeare, as it followeth there exegetically) *that beleeved in his Name: To them he gave* (not only obtaining for them, nor proclaiming to them, but to them hee gave) *Power to bee the Sonnes of* GOD, to bee repoſſeſſed of the kingdome, and to divide the Inheritance with the principall heire, himſelfe.

5 Laſtly, ſeeing there is ſuch certaine danger in following after common copies, give me leave to avert you from all theſe peſtilent examples, and propoſe to you one worth your praiſe and imitation. It is the glory of all precedents the life and excellencie of what is good in man; that man of God, and God of man Iesus Christ. Here is a patterne: the godly, like the Eagle, diſdaine all objects but the Sun. *Summa religionis eſt imitari quem colis*: it is the marrow of religion to imitate him whom thou worſhippeſt. The Italians got up all the excellent Pictures in the world, that out of them all they might make one Maſter-piece, or moſt excellent picture. The ſweetneſſe of all the beſt flowers makes moſt ſweet honey. Christ in the whole courſe of his life was a patterne of goodneſſe. In his birth a patterne of humilitie, in his life a patterne of Innocencie, in his death a patterne of patience, in all a patterne of holineſſe. *Si pracipienten ſequi non vis, ſequere pracedentem, Lactant.* If thou wilt not follow him in his word commanding, yet follow him in his worke directing. Now ſaith *Paul, Put on Chriſt*. Hee is put on two wayes; by Imputation, and by Imitation: the firſt juſtifies, the other ſanctifies. He is put on Sacramentally by Baptiſme. *Gal.3.17. All that are baptiſed into Chriſt, have put on Chriſt*. He is put on internally by faith, externally by imitation. *Hebr.12 2. Looke unto Ieſus the author and finiſher of our faith*: looke upon him, and ſo eye him that you may follow him; and ſo follow him that you may live like him. That you may ſay; *Sic oculos, ſic ille manus, ſic ora ferebat*. When thine eyes be haughty with ambition, did he carry his eyes ſo? Like a Lambe before that bloudy Wolfe Pilate, his looke was meeke and lowly, though lovely. When thou curſeſt him that angers thee, did he carry his mouth ſo? No, *Father forgive them*. Thou art provoked with words, and returneſt blowes, did he carry his hands ſo? No, being ſtricken, he ſtroke not againe. *Heb.12.3. Conſider him that endured ſuch contradictions of ſinners*. Againſt covetouſnes put on the contentedneſſe of Christ: againſt anger put on the meekeneſſe of Christ: againſt wrongs put on the patience of Christ: againſt pride put on the humbleneſſe of Christ. For as he told *Peter. Ioh.13.8. If I waſh thee not, thou ſhalt have no part with me*: ſo he ſaies to every one, If I lead thee not, thou ſhalt never come to my kingdome. The Painter went to one Virgin for an eye, to another for a lip, to a third for a forehead, to a fourth for a chinne; to make exquiſite the face of his goddeſſe. We need not goe to one Saint for this vertue, to

another for that: for perfection take CHRIST; and take all. *In him dwells the fulneſſe of God-head*: there can be no want where all is infinite. Let the *Many* follow their owne fancies, or the fancies of others, let us follow CHRIST. This is the praiſe of thoſe Virgin-Saints; that *they followed the Lambe whitherſoever he goeth*, *Rev.* 14.4. The inſeparable effect of Iuſtification is obedience: now we follow him in following his, relieving them whether in want or priſon, ſickneſſe or perſecution. And this he will acknowledge at the laſt day, with a *Come yee bleſſed*. Come to me, for you have followed me whereſoever I went. I was hungry, and you followed me with meate: thirſty, and you followed me with drinke: a ſtranger, and you followed me with lodging: naked, cold, and ſicke, and you followed me with clothes, warmth, and comfort. Whitherſoever I went, I had your company; now you ſhall have my company for ever. *Matth.*18.28. *You followed me in the regeneration*; you ſhall be with me in eternall glorification.

By whom the way of truth ſhall be evill ſpoken of.] I come to the Detraction, the curſed effect of their perverſion; which is not only pernicious to their owne ſoules, but alſo derogative to the glory of GOD. Herein I conſidered two generalls; the Patient and the Injurie: in the Patient, the Singularity and the Sincerity.

1 The Singularity; ὁδὸς, *The way*, that excellent *way*. There is only one way of Truth, and of ſalvation by it. There are many wayes in the world, yet but one way of *Truth. Eph.*4.4. *There is one Lord, one faith*, &c. The Turke hath his way, the Iew his way, the Gentile his way, Heretickes their way, Schiſmatickes their way, though there be almoſt as many wayes as feete to walke in thoſe wayes, yet the *way of truth* is but one. Diverſitie of wayes is ſought out; either for peeviſhneſſe, they cannot abide the common rode: becauſe moſt men paſſe through the gate, they will climbe over the wall; and if others climbe, they will creep through. They are ſo croſſe, that if authority ſhould command them to weare cleane linnen, rather than not rebell they would goe woollward. Or, for pride, when men ſcorne to goe the Kings high way, becauſe there they have the company of beggars and baſe fellowes. There are ſome that diſdaine the poorer ſort, and will rather forbeare the common duties of religion. But alas, what bragge of eſtate ſhould there be in the Church? there is no ſpirituall difference; bond or free, all are one in CHRIST. The Emperor eates of the ſame bread that his Lacquay doth: the beggars child is baptiſed in the ſame font that the Kings. This they diſdaine, and therefore will have Sacraments by themſelves, a Synagogue of their owne. Or, elſe for glory, that their ſingularity may be pointed at. *Diogenes* was ducking himſelfe in cold water in a froſty morning: the people beheld and pitied him: alas ſaith a Philoſopher; Depart you to your houſes, and leave gazing on him; I warrant you that he will come out quickly, and keepe himſelfe warme. There are many wayes, as it is ſaid of *Poland*, if a man chance to loſe his religion, he ſhall find it there, or give it gone for ever. But truth hath one way, not a ſecond, not another. What ſo neere one as two, yet a Chriſtian muſt not goe ſo farre from one as two. *Luk.* 11.23. *He that is not with me, is againſt me*: Whatſoever is not with this way, is againſt it. Now it is neere to impoſſibilitie, *Vt res oppoſitas mens ferat una duas.* To write with two pens together, to hunt two games together, to fight with two ſwords together, to travell two wayes together; is a troubleſome follie. *Eccl.*2.13. *Woe to the ſinner that goeth two manner of wayes.* It is ſaid of *Salomon* that he went two wayes; the *way of the Lord, and the way of Aſhteroth*, 1 *King*.11.5,6.

Let us all ſeeke this one way, *and all falſe wayes utterly abhorre. Matth.* 23.9. *You have but one father in heaven*, and but one way to pleaſe him; which is to walke in this one way of truth. *Gal.* 6.16. *As many as walke after this rule, peace bee on them, and mercie*: all other rules are warped and out of ſquare. *Luk.*10.42. *One thing is neceſſary. Pſal.*119.9. *Wherewithall ſhall a young man clenſe his way? by ruling himſelfe after thy word*: all other wayes defile, doe not clenſe. There are innumerable wayes to hell: you may goe thither by pride, by avarice, by malice, by hypocriſie; any way will ſerve to meet at the bottome of the hill, that infernall center: but ſtill to heaven there is but one way. There is a way to honour, by flattering inſinuations into the boſome of Princes: there is a way to pleaſure, by making the fleſh miſtreſſe, and denying her nothing: there is a way to be rich, by uſury and oppreſſion: there is a way to get offices and livings; by ſwallowing a ſimoniacall oath, or putting out the givers eye by bribery. But there is but one way to make a man bleſſed, and that is *The way of truth.* Withall it ſhall make thee great enough, and merry enough, and rich enough; but howſoever, happy enough. Refuſe all to take this way: they write of the ſtone *Pyrrhenus*, that ſo long as it is whole it ſwimmeth; but being broken, every part ſinketh. So is mans heart, if divided, it ſinkes all to confuſion; keepe it whole to the way of truth, it ſhall be ſaved.

2 The Sincerity; the way *Of Truth.* Which is that way? as *Pilate* asked Chriſt, *What was the truth*, when the Truth ſtood before him, *Ioh.* 18.38. There is *veritas legalis*, a legall truth; Gods Law is the truth. It was a cuſtome among the Heathen, to derive the authoritie of their Lawes from their gods, that they might be received for truth; *Triſmegiſt* to the Ægyptians from *Mercury*, *Eromtes* to the Carthaginians from *Saturne*, *Solon* and *Draco* to the Athenians from *Minerva*, *Numa Pompilius* to the Romans from *Ægeria*. But we have from the true God, the truth of God. *Deut.* 4.8. *What nation is ſo great*, &c. Now if they magnified their Lawes ſo full of errour, how ſhall we dare to blaſpheme Gods Law ſo full of truth? No, let us bleſſe it, and obey it. *David* in his hundred and nineteenth Pſalme beats in every verſe upon that one ſtring, The *Law*, the *Statutes*, the *Ordinances*, *Commandements*, *Truth*, &c. of God. There is alſo *Veritas Evangelica*, the Truth of the Goſpell, *Gal.* 3.1. But if this be the truth, then is the other excluded? No, for the Goſpell is not contrary to the Law; neither delighteth in others overthrow, but both eſpouſe friendſhip in a kiſſe of peace. But it is ſaid, *Ioh.* 1.17. *The Law was given by Moſes, but Grace and Truth came by Ieſus Chriſt.* But then the Law was not the Truth; for here ſeemes to bee a comparative oppoſition. No; Truth is not denied to the Law, but only the truth of Iuſtification: the Law is true, but not the true meanes of ſalvation to us. *Non negatur Legi veritas Ligandi, ſed aſcribitur Evangelio veritas abſolvendi*; The Law is a condemning truth, the Goſpell an abſolving truth. For if the Law could have juſtified us, God might well have ſpared his owne Sonne: but the *Grace* of juſtification, and the *Truth* of ſalvation is onely by Chriſt. *If yee beleeved Moſes, much more beleeve mee*, ſaith *Ieſus*: if you embraced your thraldome, then much rather accept your freedome. Only, *Vos liberabit veritas*, *Ioh.* 8.32. *Yee ſhall know the Truth, and the Truth ſhall make you free.* Chriſt is called the *End of the Law*, not *Finis terminans, ſed perficiens, ſed complens*: Not a terminating, but a fulfilling and accompliſhing end. Having then received the truth, ſo gracious a truth, ſuch promiſes of everlaſting life, from a God ſo true; they are wretched men that blaſpheme it. Thus it is the *Truth* both for the Infallibility and excellencie of it.

It is certaine. *Eſay* 8.20. It is called *the Teſtimony*; becauſe it beares witneſſe unto it ſelfe: ſo it is called *The Truth*, becauſe it ſhall accompliſh it ſelfe. God doth promiſe *Abraham* a *Seed like the Starres* for number: and *Salomon* ſayes, *I am in the midſt of a people that cannot be numbred*; here is an accompliſhed Truth, 2 *Cor.* 1.20. *All the promiſes of God are Yea, and Amen in Chriſt.* *Abraham* in affiance of this Truth, ventured to forſake his Countrey, offered to ſacrifice his only ſonne, *Noah* upon this Truth layes out money to build an Arke. *Moſes* upon this Truth forſooke the Court, to ſuffer affliction with the children of God. Wee muſt all venture on this Truth, or periſh. When the ſoule is to leave the body, woe to him that hath not a firme dependance on this Truth.

It is excellent, as being the Letters patent of our ſalvation. The Law was a killing truth, this is a ſaving truth. Incomparably fairer is *Veritas Chriſtianorum quam Helena Gracorum*; The Truth of the Chriſtians, than that *Helen* of the Grecians. Let my ſoule not be deficient in beleeving, and as ſure as Chriſt is Truth, I ſhall be ſaved. O farre be it from me to vilipend that Truth, without which I were eternally loſt! If we had an Antidote warranted to us by ſome Naturaliſt, to preſerve our life temporall, how would we eſteeme it? But for that *Truth* which preſerves our life eternall, how precious is it, and beyond value? Let heaven thunder, earth reele, and hell roare, I will hold faſt this Truth, and be bleſſed for ever.

By whom the way of truth ſhall be evill ſpoken of.] We have conſidered the Patient that ſuffers, let us looke upon the Injury that is offered to it. *By whom:* and herein two things. The Inſtruments or occaſioners of this Scandall; thoſe miſ-led proſelytes; and the Effect or aſperſion caſt upon the Goſpell by their meanes, which is *maledicentia, Blaſphemie.*

By whom.] The Seminaries of infection have poiſoned them, and they divulge that peſtilence, to the diſhonour of Chriſt and the ſcandall of his Goſpell. Nay, as if their teachers could not doe miſchiefe enough, theſe ſtrive to goe beyond them in wickedneſſe. According to that, *Matth.* 23.15. *They make them two-fold more the children of hell than themſelves.* And indeed, albeit the other were originally the worſe; yet theſe are inſtrumentally and operatively worſe than they. For if falſe teachers had not ſtore of followers, their hereticall poſitions would fall to the ground, and themſelves ſlinke away with reproch and ſhame. Here occurre two notes to our obſervation.

Firſt, that not only the Principals, but even the acceſſaries in Schiſme are guiltie of ſinne, and liable to puniſhment. The receiver is worſe than the theefe: and the abettours of ſinne doe more miſchiefe than the authours. So long as the infected perſon is ſhut up, his plague doth not ſpread: while the evill man doth *intra orbem ſuum furere*; onely bee mad at home, his evill lives and dies with himſelfe: the diffuſion or diſperſion of it is the bane. Let it wander like a fatherleſſe childe up and downe, no man taking it in, but all ſhutting their doores againſt it; the very aire will ſtifle it, it will be the owne death. But when it becommeth *Filius populi*, and every one challengeth a part in the generation of it, the multitude foſtering it; now it ſtands up in defiance, and (although a baſtard) dares challenge the true heire, and wrangle for the inheritance. How ridiculous appeares a fantaſticall faſhion, while it is ſingular in the Inventers wearing and habite? The firſt apparition of an *Hic mulier*, was like a monſter. But when it had ſtollen an approbation into womens hearts, and gotten a cuſtome on their backes; now it ſtood on the termes of juſtification, called it ſelfe a noble accoutrement, and ſcorned to be daſhed out of countenance. It is the *many's* acceptation of evill, that brings a ſcandall on the truth. When *Theudas* had gotten foure hundred followers, he thought himſelfe a jolly fellow, *Act.* 5.36. The Pope did once ſend Vſurers into this Land; they were at firſt howted at, like Owles in a deſart: but neceſſity forced men to borrow; and when they had ſtore of cuſtomers, they ſtood upon their points for very honeſt men (in their owne opinions) and thus the way of truth was *blaſphemed*. The Pope might be the father and founder of the ſinne, but theſe executioners gave occaſion of the blaſphemie.

Secondly, the authours of this ſeducement are not diſcharged, though their ſchollers have diſſipated the evill. The breeder of a ſin, is the father of a baſtard; and he that kindles a miſchievous fire, ſhall anſwer for all the harmes it doth. Thoſe whom thou haſt taught to doe ill, encreaſe thy ſin ſo faſt, as they encreaſe their owne. *Matth.* 5.19. *He that breaketh the Law, and teacheth others to doe ſo, ſhall be called leaſt in the Kingdome of God.* It it eaſie to be guilty of anothers wickedneſſe: for if he doth evill by thy ſuggeſtion, thou ſhalt anſwer for it. The parent that either commands, connives, or exemplifies ſin to his childe by patterne, makes himſelfe liable to all the iniquities which that infuſed habite ſhall produce, 1 *Tim.* 5.22. *Be not partaker of other mens ſinnes.* Therefore a man may be partaker of others ſinnes. This may be done nine wayes:

1 *Conſulendo*, by counſelling. Thou adviſeſt, he practiſeth, both are guiltie of

the ſinne that but the one doth. *Achitophel* counſelling *Abſalom* againſt his Liege, was guilty of treaſon: ſo was *Caiaphas* counſelled to put Chriſt to death. Some adviſe and inſtigate others to that miſchiefe, wherein they will not be ſeene themſelves; thinking thus to extricate and deliver their own ſoules; but as the Prophet ſaies, *They ſhall periſh in their owne counſels.*

2 *Mandando*, by commanding. Thus *David* ſinned in the murther of *Vriah*; *Saul* in charging *Doeg* to kill the Prieſts; *Iezabel* in commanding the Nobles of *Iezreel* to ſtone *Naboth*. This is a ſin that ſtickes to many tradeſmen: they command their ſervants to lye; and their falſhoods ſhall lye on their maſters ſoule. Oh ſtay this running ſore; and when thou repenteſt, thinke not onely on thine owne perſonall ſins, but upon others committed at thy bidding.

3 *Conſentiendo*, by conſenting. Thus *Saul* ſinned in keeping their garments that ſtoned *Stephen*, *Act.* 22. 20. *When the bloud of thy martyr Stephen was ſhed, I was conſenting to his death, and kept the rayments of them that ſlew him:* It was the confeſſion of Saint *Paul* himſelfe. It is Gods charge, *Prov.* 1. 10. *If ſinners entice thee, conſent thou not.* It is the reprobates brand, *Rom.* 1. 32. That they not only do evill things, but *conſent with them that doe them. Sentient eandem pœnā, qui conſentiunt in eandem culpam*, They that conſent to the ſame ſin, ſhall feele the ſame puniſhment. Every mans hand is not an able inſtrument of miſchiefe: but whoſoever the inſtrument be, the conſenter is as deepe both in the ſinne and penaltie. For *Quod deeſt operi, ineſt voluntati*: And God values (both in good actions and evill) the will for the deed. *Ioab* for conſenting to *David*, in the murther of *Vriah*, and numbring of the people, bore a part in thoſe ſinnes.

4 *Provocando*, by provoking. All they ſin, that provoke others to ſin. *Eph.* 6. 4. *Fathers, provoke not your children to wrath. Potiphars* wife was a ſtrumpet, becauſe ſhe provoked *Ioſeph* to have made her one. *Prov.* 7. 13. *Shee caught him, and kiſſed him, and with an impudent face ſaid unto him; Come, let us take our fill of love.* Thus libidinous women feed their paramours high, to provoke them to luſt. Drinke is given to provoke ſhamefull drunkenneſſe: offences, to provoke indignation and blowes; that the ſtriken might be revenged on the ſtriker. But they that thus provoke others to wickedneſſe, provoke God to vengeance, 1 *Cor.* 10. 22. *Doe we provoke the Lord to jealouſie? Are we ſtronger than hee?*

5 *Adulando*, by flattering. When we ſooth up others in their ſinnes; this is to make them our owne. *Eſay* 9. 16. *Beatificant populum iſtum*; They bleſſe the people in their errours; and cauſe their delinquiſhments by flattery, *Pſal.* 10. 3. *The wicked bleſſeth the covetous, whom the Lord abhorreth.* The flatterer thinkes to make all his, his patrons favour his, his wealth his: but withall hee makes his ſinne his, his damnation his. He gets all; he gets entertainment, he gets riches, he gets reſpect, he gets wickedneſſe, he gets hell, he gets the Devill and all. *Eſay* 5. 20. *Woe to them that call evill good, and good evill*, &c.

6 *Participando*, by partaking. *Epheſ.* 5. 7. *Be not partakers with the children of diſobedience.* If you partake of their ſinnes, you muſt partake of their plagues. *Rev.* 18. 4. *Æquum eſt, ut qui participes fuerunt in peccato, participes fiant in ſupplicio.* It is juſt that they who have made themſelves partners in ſinning, ſhould not be ſeparated in ſuffering. The ſame law condemnes the receiver, that judges the theefe. They may ſay one to another, as that malefactour on the croſſe to his fellow; *Thou art in the ſame condemnation, Luke* 23. 40. In the matter of bribery, the taking hand, and the giving hand, ſhall be equally puniſhed. As they ſhooke hands in the iniquitie, ſo they ſhall ſhake hands in the penaltie. For this ſinne *Iehu* reproved *Iehoſhaphat*, 2 *Chron.* 19. 2. *Shouldeſt thou helpe the ungodly, and love them that hate the Lord? Therefore is wrath upon thee.* In this predicament they ſtand, that prefer bad men to good offices: the faults of that mans inſufficiencie lye upon the head of his promoter. *Pſal.* 50. 18. *Thou haſt beene partaker with the adulterers.* To give entertainment to them we know diſſolute, is to communicate with their ſinnes. 2 *Ioh. verſ.* 11. *He that biddeth*

him God-ſpeed, is partaker of his evill deeds. There are caſes, wherein to give a good ſpeed to the wicked, is ſaid, *Communicare operibus ipſius malignis : Pſal.* 101.7. *Hee that worketh deceit ſhall not dwell within my houſe.* If thou beſtow on them the offices of thy friendſhip, thou receiveſt the blemiſhes of their fellowſhip.

7 *Conticendo vel connivendo :* by ſilence or connivence. When our tongues ought to reprove, and our hands to correct, the forbearance of thoſe duties drawes us into guiltineſſe of other ſinnes, *Eph.*5.11. Have no fellowſhip with the unfruitfull workes of darkeneſſe; *but reprove them rather. Cum peecata non reprehendimus aliena, facimus noſtra.* While we rebuke not their ſinnes who belong to us, we make them our owne. *Eli* concerning the ſinnes of his ſonnes, did not connive, nor altogether hold his peace: but becauſe he touched them ſo lightly, and reproved them ſo ſlightly; this brought a temporall deſtruction upon himſelfe and his familie. If this fault befall a Miniſter, it is grievous, *Levit.*5.1. If a man offend in blaſpheming, another hearing it, and being witneſſe of it; *if he doe not utter it, he ſhall beare his iniquity. Si non indicaverit, portabit :* nothing more plaine: that ſin he hath concealed, it as much as if by himſelfe committed. *Ezek.*3.18. When God ſaies to the wicked, *Thou ſhalt ſurely die,* and the watch man gives him not warning; *His bloud will I require at thy hand.* Pardon us then in our reprehenſions: if we reprove not, your tranſgreſſions become our afflictions: and wee have reaſon to love our owne ſoules better than your ſinnes. Not to reprove, were the way to harden your hearts, to make you thinke well of evill, and to juſtifie that, God condemneth. *Duobus modis te non maculabit malus; ſi non conſentis, & ſi redarguis.* Two wayes thou mayeſt eſcape the guiltineſſe of anothers evill; if thou conſent not to him, and if thou reprove him. *Levit.*19.17. *Thou ſhalt not hate thy brother in thine heart, but ſhalt rebuke him, and not ſuffer ſinne upon him.* Not to rebuke him, is to hate him in thy heart: the originall carries it thus, *That thou beare not ſin for him.*

8 *Defendendo,* by defending. When others iniquities are not conſidered of us in their true value, but find an eſtimation far lighter than the gravitie of them requires; this is a ſin that God abominates. *He that juſtifieth the wicked* (as he that condemneth the juſt) *is an abomination unto the Lord.* Iuſtice would puniſh a malefactor, but the protection of ſome great one delivers him; and now the law may put up his dagger. Thus a lewd perſon need not feare to offend, that hath a great man to his friend, or hath not a great man to his enemie. *Tegunt eum umbroſa nemora umbraculis ſuis. The ſhady trees cover him with their ſhadowes.* The robber rifles a paſſenger, is apprehended and indited: the bootie he gives to ſome mightie one to procure his pardon and eſcapes. Thus the poore traveller is robbed doubly; both of his money, and all reliefe of the Law: and the protector of the lewd perſon is become the greater theefe. This is a common appropriation of others ſins: when mens wittes are ſet on worke to make that good, which their malice hath made neceſſary. Covetouſneſſe begot Vſurie, unjuſtice doth practiſe it, and ſome are fee'd to defend it. Pride and profaneſſe makes tythes arbitrary; and is there no man will take paines to juſtifie it? This is to bring the ſins of all men that tranſgreſſe in that nature, to become that mans, whoſe pen did patronize ſuch ſacriledge.

Prov. 17. 15.

Iob 40.22.

9 *In præcedendo,* in giving bad example. He that leads men to ſinne, is guiltie of their ſinne. An unruly beaſt breakes the hedge, and feeds in a forbidden paſture, the whole herd followes: the owner muſt anſwere for all theſe harms. The reproch of *Ieroboam* was, that *he made Iſrael to ſin :* not only *imperando,* by commanding: but alſo *exemplum dando,* by leading them in precedent: and the wickedneſſe of Iſrael will not be taken off from his ſoule for ever. In a rebellion, the captaines intend nothing but ſome reformation; but the multitude is not ſo qualified: they breake into houſes, pillage, ſpoile, and commit outrages, ſhall not the exemplary leaders be guiltie of all this? If the Maſter love quaffing, there will ſcarce be a ſober familie, he ſhall anſwer for that ſin in his ſervants. One peeviſh teacher broacheth a ſchiſme or pernicious doctrine, preſently many catch hold of it: thus the truth hath a

wound, and ſuffers blaſphemie. He that gave the occaſion ſhall beare the burden, unleſſe timely and hearty repentance recant it, retract it, and his ſoule find mercie.

Thus eaſy is it to be guilty of others ſinnes. Indeed *Credimus nulla peccata nobis nocere, niſi noſtra:* we beleeve that no ſinnes ſhall hurt us but our owne: but by all theſe wayes, we make other mens ſinnes our owne. *Prov.* 5.22. *His owne iniquities ſhall take the wicked himſelfe.* His owne? why not anothers alſo? Yes, if he make them his owne by any of the former conveyances. Wee have all ſinnes enough of our owne, wee need not attract others. Wee deſerve puniſhment enough for what we have done in our owne perſons; it were heavy for us to adde to our vengeance by participation of others wickedneſſe. In all this let us confeſſe our owne guiltineſſe, and for all this implore Gods mercifulneſſe in Iesus Christ.

The way of truth ſhall be evill ſpoken of.] Laſtly, we come to the effect, or aſperſion layd upon the Goſpell by their meanes: which is *Blaſphemy, peſſimum genus maledicentiæ.* Be the *way of truth* taken for Christ, who is both the way and the truth; then woe to him that dares *blaſpheme* Christ. Or, be it taken for the true meanes of bringing man to everlaſting bleſſedneſſe; will any man *blaſpheme* the meanes of his owne ſalvation? Is the ſacred word of truth, which the Saints have valued above all gold and Iewels, treaſures and pleaſures; of ſo poore an eſteeme with them, that they ſhould blaſpheme it?

Blaſphemy] is now the ſubject of our diſcourſe; and therefore firſt begin wee with the definition, next with the diſtinction of it. *Dicitur Blaſphemia* ἀπὸ τοῦ βλάπτειν τὴν φήμην, *quia lædit alterius famam*; it blemiſheth the credit of another. It differs not from αἰσχρολογία, *vel* κακολογία, *maledicentia.* They that would derive it from [illegible] a fiſh ſo vile that the very dogs will not touch it, come ſhort: for it is more than a ſtoliditie or ſtupiditie; even a curſt malice of the heart deſiring to hurt. The contrary vertue is εὐφημία, a ſtudie to ſpeake well of others. It is a vice that offends in *Defectu*; depreſſing and diſgracing that is good, and *in Exceſſu*, extolling and magnifying that is evill. For diſtinction, it is *maledicentia derogans, vel contra veritatem Dei, vel contra Deum veritatis, vel contra amicos et Dei et veritatis. Blaſphemie* is a ſpeech of derogation, either againſt the truth of God, or againſt the God of truth, or againſt the friends of both God and truth. That blaſphemie which is againſt Gods friends and true worſhippers, I will lightly paſſe, becauſe it is not here within the center of the text, though not out of the circumference.

1 *The Sonne of Rapha defied Iſrael, and Ionathan ſlew him,* 1. *Chro.* 20.7. This ſinne is interdicted, *Exod.* 22. 28. *Principi populi tui non maledices. Thou ſhalt not revile the gods, nor curſe the ruler of thy people.* This is the vulgar ſinne of this world, for the greater ſort are apt to blaſpheme the better ſort. The Apoſtles could not ſcape it. 1. *Cor.* 4. 13. *Blaſphemati precamur: being defamed, we intreat.* Such were the aſperſions of the infidels againſt the chriſtians in *Iuſtines* and *Tertullians* times; that their feaſts were *Thyeſtean* bankets, that they had promiſcuous mixtures &c. 1. *Pet.* 3. 16. They ſpeake evill of us, as of evill doers, *accuſing our good converſation in Chriſt.* This blaſphemie what *Saint* hath eſcaped? Becauſe God wrought miracles by *Moſes*, they called him a conjurer. Becauſe *Iohn Baptiſt* lived an auſtere life, they ſaid he had a Devill. Becauſe *Paul* ſpake of *Chriſts* death and our redemption by him, *Feſtus* called him a *mad man.* They abuſed holy *Cyprian*, with the nickname of *Caprion*, when *Chriſt* himſelfe caſt out Devils, they blaſphemed that he did it by *Belzebub.* Now all theſe maledictions offer injurie and ignominie to God himſelfe: becauſe his *Saints* are the organs whereby he will propagate the glory of his Name: they doe what they can to obſcure his majeſtie. 1. *Sam.* 17. 10. when that proud Philiſtine defied the armies of Iſrael, *David* ſayes directly that he had blaſphemed God himſelfe, *ver.* 45. *I come to thee in the name of the Lord of Hoſts, whom thou haſt defied. Rabſhaceh* defied the Iewes; yet ſaith *Hezekiah, hee hath reproved the living God, Eſa.* 37. 4. The waight of this ſinne is felt in the puniſhment. If it be againſt

the magiſtrate, *a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter, Exod.* 10. 20. If it be againſt parents; *the Ravens of the valley ſhall pecke out that eye, and the young Eagles ſhall eate it, Pro.* 30. 17. He that deſpiſeth you, deſpiſeth me, ſaith *Chriſt* to his Apoſtles. And in that *you have done it to theſe little ones*, you have done it *to me* ſaith the Lord *Ieſus*.

Blaſphemie] immediate againſt God is, *vel non tribuendo ſua vel tribuendo non ſua, vel abutendo in malitiam, qua referenda ſunt in gloriam.* Either by denying God his owne, or by aſcribing to him that is not his owne, or by abuſing that malitiouſly, which is to be referred to his glory. 1. Such as deny his wiſedome, Iuſtice, mercie, providence; as if he had neither care nor power to redeeme his people, *Eſa.* 52. 5. The rulers make the people to *howle*, as if God had forgotten them; and thus *is my Name blaſphemed.* 2. Such as make him the author of evill, lode him with affections, charge him with injuſtice. *Ezek.* 18. 25. *ye ſay, the way of the Lord is not equall:* as if the Lord had delt unjuſtly with them. 3. Such as execrate and curſe the Lord, and (this is the proper acception of blaſphemie, *Rev.* 16. 11. *They blaſphemed the God of heaven,) becauſe of their paines.* Thus too many make that ſacred bloud which ſaves the world, and waſheth all our ſoules white; the ſubject of a furious oath: and fortifie the credite of a trifle with thoſe wounds, that coſt the Sonne of God his life. What is this but *lacerare Chriſtum*, to rend in peeces the Lord Ieſus; and to object him to new ſufferings, ſo farre as their malice can extend? For they ſinne no leſſe, *Qui blaſphemant Chriſtum regnantem in cœlis, quàm qui crucifixerunt ambulantem in terris:* that revile CHRIST raigning in heaven, than they that crucified him living on earth. Oh that we ſhould be more inſenſible of this injurie, than the very ſenſeleſſe creatures. *Matth.* 27. 51. *The vaile of the Temple was rent, the earth did quake, and the rockes clove aſunder.* When the Iewes heard blaſphemie, it was their cuſtome to rend their garments. So *Act.* 14. 15. When the Apoſtles heard the ſuperſtitious *Lyſtrians* intention, *they rent their clothes.* Loe now when the Son of God was blaſphemed upon the Croſſe, becauſe mens hearts were ſo hard, the very Temple it ſelfe rent her vaile, her garment, the earth rent her boſome, yea her very ribbes, the ſtony rockes. So execrable is the ſinne of blaſphemie: ſome have obſerved that the greateſt ſinnes againſt God are words: obliquities in ſpeech offend more than thoſe in action. Their blowes cannot reach God, but their blaſphemies ſhall flie upon him. Therefore the ſin that is never to be forgiven, is *blaſphemie againſt the Holy Ghoſt.* He that doth a ſinne, breakes Gods Law: he that blaſphemes, ſtrikes the perſon. Such offenders were to be ſtoned by the *Moſaicall* Law, *Levit.* 24. By the civill Law, to have their tongues cut out: as moſt unworthy to have a tongue, that abuſed it to their makers diſhonour. In a word, to derogate any thing from God, is blaſphemie, *Matth.* 9. 3. when CHRIST pronounced remiſſion of ſins to the paraliticke; the Iewes ſaid, *This man blaſphemeth.* Why, wherein? becauſe he forgiveth ſinnes; and *who can forgive ſinnes; but God onely, Mark.* 2. 7. For man to arrogate that which is Gods peculiar, they call blaſphemie. For otherwiſe, to heale both body and ſoule; to cure his ſickneſſe, and to forgive his ſin, had not beene to blaſpheme, if they had knowen CHRIST to be God. *Matth.* 26. 65. *The high Prieſt rent his clothes, ſaying, He hath ſpoken blaſphemie: yee have heard his blaſphemie.* Why, what was it? *Viſuros filium*, &c. Yee *ſhall ſee the Son of man ſitting on the right hand of power.* This is Gods right, therefore when he chalenged it, they ſay, he blaſphemed. *Ioh.* 10. 36. Say you to me, *Thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?* Now which way the Romiſts, in giving that honour to the creatures, which is only due to the creator, can quit themſelves from blaſphemie, *viderint ipſi*, let themſelves looke to it.

Blaſphemie.] Againſt Scripturall doctrine, this *way of truth. Paul* confeſſeth that in his perſecution of the Church he enforced men to this blaſphemie. *Act.* 26. 11. I puniſhed them oft in every ſynagogue, and *compelled them to blaſpheme. Iam.* 2. 7. *Doe not they blaſpheme that worthy Name, by which yee are called?* He meaneth, they reproch the doctrine of Chriſtianitie. *Revel.2.9.I know the blaſphemie of them which ſay they are Iewes and are not.* This is done two wayes according to the difference and quality of the perſons blaſpheming: and they are either enemies or friends. If they be enemies, they diſgrace it by their language: if friends, by their lives and converſations.

Enemies by their tongues, caſting fowle aſperſions on the faire cheeke of truth. They accuſe the very ſunne of darkeneſſe, and peace it ſelfe of contradictions. To omit the Turkiſh calumnies, and Iewiſh contumelies; even they that call themſelves Chriſtians, have not ſtucke to vilipend the Truth of CHRIST. The Romiſh have called it a Shipmans houſe, a waxen noſe: it is little beholden to them; for it hath heard as ill of them, as *David* did of *Shimei*, or, the living God of *Rabſaceh*, God ſaies, *it makes wiſe to ſalvation*; but they ſeale it up under an unknowne tongue, that the people might be *fooles* ſtill. *Harding* called it a ſpirituall dumbeneſſe: ſuch a mouth ſhould be made dumbe for ever. How doe they magnifie the writings of their owne, how vilifie the writings of God! Thoſe, they ſay, will make men good Catholickes: theſe will make them Heretickes. O blaſphemie in the height; that a Ieſuites pen ſhould make Saints, and the HOLY GHOSTS pen ſhould make ſinnners! What divell durſt rore out ſuch a blaſphemie above ground? Theſe are they that *ſpeake evill of the truth of God*, the God of truth be their Iudge.

Friends by their bad lives. *Rom.2.24. The Name of God is blaſphemed among the Gentiles, through you.* That men ſhould be in profeſſion Chriſtians, and in converſation Pagans, *vident & rident dæmones*; the divells looke on it, and laugh at it. The profeſſion of faith, and operation of good workes, are the integrall parts of Chriſtianitie: and in the children of God admit of no divorce. *1Theſ.4.7. God hath not called us to uncleanneſſe, but to holineſſe.* But this is to be called one way, and to run another: as *Ionas* being ſent to *Niniveh*, went to *Tharſhiſh. Rom.8.13. If ye live after the fleſh, ye ſhall die:* God ſhall render to every man according to his workes. In our baptiſme we give a defyance to ſin and Satan: ſhall we re-entertaine what we have ſworne to renounce? In the Lords Supper we profeſſe to be made one with Chriſt: now *can we partake of the Lords table, and the table of divells*, 1 *Cor.*10.21. Theſe are incompatible. Nature it ſelfe loves nothing ſimulated or counterfeit; but would have us know the veritie of things from their effects. We know the Nightingale by her ſweete notes, and can diſcerne the Eagles from the Vulture by the cry: *Leonem rugitus diſcernit a lupo: Chriſtianum mores ab ethnico*: our manners diſtinguiſh us from unbeleevers. Suppoſe a Chriſtian and a Pagan were together, and both ſhould ſweare and forſweare; how could a ſtranger tell, which was the Pagan, which the Chriſtian? *Anacharſis* approved *Operum copiam, verborum parſimoniam*: *Socrates* among Philoſophers, and *Hippocrates* among the Phyſicians, deſired practicall orations, and would have their ſchollers *in verbis breves, in operibus prolixas*; ſpeake little and doe much. And if any did not philoſophize in his life, they rejected him as a blaſphemer of their profeſſion. This is a waightie point, whereon the Scripture liberally ſpends it ſelfe: and out of that armory I will produce five weapons, to convince this kind of blaſphemie.

Ezek.36.22. Yee have prophaned my holy name among the heathen, whither ye went. They ſhould have converted the heathen to the true God, and they ſuffered themſelves to be perverted by the heathen to falſe gods. *Pſalm.106. They learned their workes, ſerved their Idols, and ſacrificed their children unto divells.* Thus they became twice their ſlaves; their bodies conquered by their weapons, and their hearts by their vices. Thus the Iewes brought them out of love with God, and to miſlike his religion, which they might judge to produce ſuch curſed effects. So the crueltie of the Spaniards to the Indians made them cry; *Quis (malum) deus iſte*; with a miſchiefe what god is this, that hath ſuch bloud-hounds and Tygers to his ſervants.

1 *Tim.*6.1. Let the ſervants that are under the yoke, count their owne Maſters orthy of all honour; *that the Name of God, and his doctrine be not blaſphemed.* Let hriſtian ſervants honour their unchriſtned Maſters; leſt their rebellion be laid as n imputation upon God, and as a blaſphemie upon religion. And the ſame Apo-le ſaies that even ſervants may *adorne the doctrine of God our Saviour in all things*, *it.*2.10. The loweſt condition, bleſſed with an honeſt converſation, may grace the oſpel. Often it is true, that *mundo infimus* may be *Deo intimus:* the loweſt in the orlds eye, the higheſt in Gods eſtimation. While ſuperſtition dwelt in this land, ow was it adorned! the garments of an Idol coſt hundreds; and the appurtenan-es to ſome, thouſands: men gave their eſtates, as the Iſraelites their eare-rings and oſt precious Iewels, to make a golden calfe. Now the *Truth* is advanced among s, we are ſo far from adorning it, that we ſhame it.

1 *Pet.*2.12. Have your converſation honeſt, that they who ſpeake againſt you evill doers, *may by your good workes which they ſhall behold, glorifie God in the y of viſitation.* There be many elected, that are not yet called: they are yet out the fold, but they belong to the covenant by Gods everlaſting decree. Now the lew whereby God will unwind them out of the Labyrinth of error, may be the anuduction of your exemplary life, *Ioh.*17.20. There be ſome that ſhall beleeve on CHRIST, *through our word.* Now if we live as they live, how can we hope they ill beleeve as we beleeve? The pagan concludes, if I ſaw their workes better than ine, I ſhould thinke their faith better than mine. Suppoſe the robbed and woun-ed paſſenger (*Luk.*10.30.) had beene an heathen; finding no mercie of the Iew, uch of the Samaritan; would he not have embraced the Samaritans religion ſoo-er than the Iewes? yet the Iewes religion was true, and not the Samaritans. As ur Saviour ſaid, *Salvation is of the Iewes, Ioh.*4.22. Thus as at the Barre, truth is ften wronged by an ill pleader, ſo religion is ſcandald by an ill profeſſor. The ewes called them the ſonnes of *Abraham:* yet they wanted faith, which was the oſt glorious grace of *Abraham.* So many ſtile themſelves the children of od, yet have not ſo much holineſſe as ſhould make them in any reſpect like their ather.

*Math.*5.6. *Let your light ſo ſhine before men, that they may ſee your good workes, d glorifie your Father in heaven.* Shall that which ſhould lighten others to hea-en, be it ſelfe darkened? As *Naaman* ſaid, 2 *King.*5.11. I thought that he would ome and doe ſomething; *ſtrike his hand on the ſore,* &c. So *Expectavimus opera, nil anifeſtum niſi verba:* we looke for deeds, but behold nothing but words. *Sanctum dio, profanum video:* to mine eares he is a Saint, to mine eyes a divell. The King nds an Ambaſſador to magnifie his ſtate in a forraine countrey, and he to contract omething to himſelfe, by penurious and diſhonourable courſes, brings his Sove-ignes Majeſticke worth into queſtion. When God put the Sun into heaven, he ad him ſhine there: when he placeth a Chriſtian in his lower orbe, he impoſeth pon him an actuall remonſtrance of that which he meant him. Every Chriſtian a Lampe that ſhould ſhine to Gods glory: all ſinnes dampe the light, continu-d wickedneſſe puts it out: and then darkeneſſe internall muſt unto darkeneſſe ernall.

Salomon ſaies, *A wicked ſonne is a griefe to his father, and a ſhame to his mother.* a man nouriſh the ſon of a ſtranger, and he prove rebellious, the ſorrow ſits as rre from his heart, as the offender is from his bloud. When his owne ſon dege-erates, the ſhame redounds to himſelfe. If we belong to Gods familie, let us ſhew hat houſe we come of, not only by our liverie, but by our living. How doe the ivell and his limbes triumph at the falls of profeſſors? the Saints are reproched, e truth diſgraced, and religion it ſelfe ſcandaliſed: this is to ſhame our father. The ame ſhall be laid on the religion, whereas it is becauſe men are not enough religi-us. Yea, our mother ſuffers for us, the Church is diſhonoured: and if any one roteſtant could be found a traitor, Rome would juſtifie her many thouſand treaſons by that ſingular exprobration. His life is bad, therefore his doctrine is falſe. I confeſſe, is a harſh *non ſequitur :* yet will the world ſo conclude it: and it is a thouſand times better that our good lives ſhould prevent it, than afterwards be driven by our arguments to diſprove it. We are but ſory friends to God, that give advantage againſt him to his enemies. We beſeech him to honour us in heaven, and he forbids us to diſhonour him upon earth: how ſhould men looke to be advanced, by that truth they have diſgraced! Preſerve we it from malediction of men, and it ſhall preſerve us from the malediction of God: let us vindicate the truth from preſent blaſphemie, and the truth ſhall deliver us from everlaſting miſerie, through him that is *Truth* and *life*, *Ieſus Chriſt*.

To conclude; the Truth is not the leſſe glorious indeed, but in the worlds eſtimation. It lyes not in the power of men, or malice of devils, to diſgrace the truth: for it ſhall ſhine glorious, when heaven and earth periſh, and all her maligners ſubjected under her conquering feete, it is of the nature that God himſelfe is; whoſe glory is not capable of any augmentation, nor paſſive of any diminution. He is ſaid to be diſhonoured by our ſinnes; to be magnified and glorified by our good works. But let our workes be good or evill, *ſtill thou continueſt holy. O thou worſhip of Iſrael*, whether the Turkes deſpiſe *Ieſus*, or the Chriſtians adore him; ſtill he abides, *The ſame yeſterday, and to day, and for ever*. Such is the immutability of truth: the patrons of it make it not greater, the oppoſers make it not leſſe. As the ſplendor of the Sunne is not enlarged by them that bleſſe it, nor ecclipſed by them that hate it. That thing which may be extended, may alſo be contracted: if it admit addition, it may alſo ſuffer diminution: God and his Truth are lyable to neither. Indeed the bleſſed virgin ſung, *Luk.* 1. 46. *my ſoule doth magnifie the Lord.* This word may naturally ſeeme to ſignifie, *magnum facere*, to make great: but cannot there ſo be underſtood. God is ſo immenſe, that nothing can be added to him, nor taken from him. The ſea may be multiplied, the earth ſwollen bigger, the heavens ſtretched out, hell enlarged: but God is ever the ſame. There is nothing greater or more than Infinite. In himſelfe he is neither magnified, nor vilefied, but in reſpect of others. When we blaſpheme his name, we doe what we can *vilem reddere*, to leſſen his greatnes: when we praiſe his name, we doe what we can *magnum facere*, to augment his greatneſſe. Becauſe the former teacheth others to contemne him, the latter to admire him. So *magnificare* is onely *magnum ſignificare :* to magnifie him, is to expreſſe him great: let men bee wonne by your good workes, *to glorifie God*, 1. *Pet.* 12. *qui maledicit Domino, ipſe minuitur : qui benedicit, augetur. Aug.* Thy contempt of the truth makes not it worſe, but thy ſelfe: thy advancing it makes not it greater, but thy ſelfe better. Thererefore for *Maries* giving *her ſoule to magnifie God*, *God* doth *magnifie her ſoule*, *Luk.* 1. 49. *Hee that is mightie, hath magnified me.* It is not wee that make free the Truth, but the truth that makes us free, *Iohn* 8. 32. *The truth ſhall make you free.* When we profeſſe it with our lips, and confeſſe it in our lives, the truth is not beholding to us, but we are beholding to it, that our teſtimony may be accepted. Our grace is the Lords glory: the more we are amended, the more hee is commended. Thus we may cauſe the truth to appeare greater in us, though it cannot be made greater by us.

So contrarily, by the wickedneſſe of their converſation, whoſe profeſſion promiſeth moſt holineſſe; the truth appeares more inglorious to others, is no whit leſſe glorious in it ſelfe. The truth is great and will prevaile; and how big ſoever they looke that blaſpheme it, yet ſtill *wiſedome is iuſtified of her children.* The Lord will alwaies keepe ſome Defenders on foote, that ſhall glorifie the truth: it ſhall be ſtrong enough in thoſe weake and ſingle adherences, to lay all the enemies on the ground. What hope was there of this event in *Martin Luther*, when hee diſliked onely one point of Poperie: the baſe proſtitutions of indulgences in Germanie? yet will that God (who glorifies his owne power in the diſability of his Inſtruments) by that one man vindicate the truth from the univerſall blaſphemies of thoſe apoſtate times.

As *Beza* wrote of him, not without admiration.

Roma orbem domuit, Romam ſibi Papa ſubegit.
Viribus illa ſuis, fraudibus iſte ſuis.
Quanto illâ major Lutherus, major et iſto;
Illam iſtùmque uno qui domuit calamo!

Rome overcame the world by her power, the Pope overcame Rome by his cunning; and *Luther* overcame them both by his penne. If wee now ſhall wound that truth by our ſinnes, which God hath ſent to ſave our ſoules, no wonder if wee periſh by her forſaking us, that have loſt our ſelves by forſaking her, no, let us keepe her, and keepe her from unjuſt aſperſions: let us beare her in our hearts: weare her in our lips, and reare her up in our lives that others may ſee, and our owne conſciences feele, we are the friends of truth. She hath made that proffer to the Romaniſts, that *Paul* did once to the Iewes, *Act.* 13.46. The *Truth hath beene firſt ſpoken to you: but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting life; loe, I turne unto others.* Hither ſhe is come, and by the mercie of God hath long dwelt; let us now leave off to offend her, leſt ſhe flie to others that will give her more honour and better entertainement. Woe were it to us, if the kingdome of God ſhould bee taken from us, and given to a nation that would bring forth the fruits thereof. *Matth.* 21.42. No, Lord give us hearts to love thy truth, that thy truth may love us: let her dwell with us while we live here, and let us dwell with her in heaven for ever.

* * *

Verse 3. ***For through covetouſneſſe ſhall they with fained words make merchandiſe of you, whoſe judgement now of a long time lingereth not, and their damnation doth not ſlumber.***

The Apoſtle in this verſe makes a continuation of their ſinnes, and a declaration of their plagues. They extend the threed of their miſchiefe very long, till hell fire burne it off: and then they ſhall find that they have ſpun a faire threed. They broach *Hereſies*, corrupt *multitudes*, ſell ſoules, as *Merchants* doe their wares; coozen mens conſciences, colour foule natures with faire words, *blaſpheme* the Goſpell, *deny* Iesus Christ; oh how conſtant and long-winded are they in their wickedneſſe! But there is a *judgement*, an *unſleeping* judgement; a *damnation* that wakes while they ſlumber, and ſhall at laſt take them napping. The roote of their noxious intentions is *covetouſneſſe*; that make them *Merchants*, they trafficke in the bargaine of ſoules; to buy them, not for Christ, but from Chriſt. Being once cunning merchants, they get *ſmooth tongues*, milking language: and like practitioners in that legall theeverie; embrace men in their armes, and laugh in their faces, while they picke their purſes.

Their heart, tongue, and hand are employed in this project; all have their diſtinct offices, and they accompliſh their duties. The heart dictates to the tongue, the tongue prepares the way for the hand. Their hearts *covet*, their tongues *flatter*, their hands *trafficke.* They covet your goods, they flatter your ſinnes, they ſell your ſoules. The roote is *covetouſneſſe*, the branches *fained words*, the fruite *merchandiſe of men:* and there followes the axe of *Iudgement* to hew them downe, and the fire of *damnation* to burne them.

In this deſcription of falſe teachers conſider generally:

Their { Prodition; *Through covetouſneſſe*, &c.
Perdition; *Their judgement*, &c.

In their prodition or trecherie againſt the Church, obſerve that the metaphor of merchandizing is uſed; wherein examine foure concurrences.

The { Traders, *Falſe prophets.*
Wares; *You.*
Ground of Trafficke, *Covetouſneſſe.*
Meanes of utterance, *Fained words.*

In theiir perdition or ruine, conſider:

The { Severity of it: *Iudgement and damnation.*
Vicinitie of it; *Lingers not, ſlumbers not.*

Firſt, let me ſpend a little time upon the generall ſimilitude (*Merchandizing*) here uſed by the Holy Ghoſt. The calling of a Merchant is of great antiquity, and neceſſary uſe: the ſtate of the world cannot well ſtand without it. *Non omnis fert omnia tellus:* our northerne parts have no wine for the Sacrament; *Meſhek* King of *Moab* was a Lord of ſheepe, *Hiram* had ſtore of timber, *Ophir* was famous for gold, *Chittim* for Ivorie, *Baſan* for Okes, *Lebanon* for Cedars: therefore there muſt be a path from *Ægypt* to *Aſhur*. Merchants are the feete of the world, whereby remote and diſtant countreyes meet together. Yet it is a dangerous profeſſion, not only for wracke of life and goods, but alſo for wracke of conſcience: which is not alwayes made in their ſhips abroad, but too commonly in their ſhops at home. There be the quickſands of nimble fraud, and the rockes of perjurie. Gaine is a buſy temptation, and they can neither uſe meaſures nor ballances, but the divel is at one end to doe ſome office. The queſt of wealth is dangerous: *Per bella quærere, flagitium: per maria, periculum: per falſitatem, opprobrium: per agriculturam, verò licitum:* to ſeeke it by warre is injurie, by falſhood ignominie, by ſea danger, by husbandry honeſt and ſafe. I will not ſay with *Chryſoſtome*; *Tu qui Chriſtianus es, fuge forum; ut nec facias, nec patiaris fraudem:* Come not neere the market, for feare of deceiving, or being deceiued.

Mic.b.10.
Caſſian.

It is a lawfull calling, if it be lawfully uſed. No man is bound to ſtay at home: he may viſite forraine countreyes, if either authority or neceſſitie ſend him forth. A calling is a good warrant, and it cannot want danger to goe unſent. But two things are to be waighed; who muſt goe, and whither. Who; not a feeble and ungrounded Chriſtian. Religion hath in it all ſtatures, all ſtrengths; children and men. Let a child or a foole be turned looſe into the Apothecaries ſhop, that gallipot which lookes faireſt, ſhall ſooneſt have their fingers, though there be poyſon in it. He that is unſettled, endangers his owne infection, he had need be a reſolute *Caleb*, that goes to view the land of the Canaanites. Whither; not a place of enforced blindneſſe, and compulſion to idolatrie: but where holy profeſſion is free. Is there no trade allowed with Heretickes? Yes, but not with hereſies. We may converſe with men, not with idolatries: civilly, not in religion: deale with them in the buſineſſe of commerce, not communicate with them in their ſuperſtitious ſervices. How hatefull is a Bimmonite, pretending an upright heart in a proſtrate body! Trade with their perſons, not with their vices: trafficke is allowed, not amitie; not friendſhip, but peace.

All company with unbeleevers or misbeleevers is not condemned. We find a *Lot* in Sodome, *Iſrael* with the Egyptians, *Abraham* and *Iſaac* with their *Abimelechs*; roſes among thornes, and pearles in mudde; and *Ieſus* Chriſt among Publicans and ſinners. So neither we be infected, nor the name of the LORD wronged; to converſe with them, that we may convert them, is a holy courſe. But ſtill we muſt be among them as ſtrangers: to paſſe through an infected place is one thing, to dwell in it another. The earth is the LORDS, and men are his: whereſoever GOD ſhall find the merchant, let him bee ſure to find GOD in every place.

Howſoever, it is a profeſſion not without great danger of iniquity, it is a hard thing to keepe ſin out of trading. *A Merchant ſhall hardly keepe himſelfe from doing wrong?* and the very name of it doth in the common dialect *Malè audire*, ſound unhappily: when to be a deceiver is ſaid in a phraſe to play the Merchant. Nor is the ſuſpition of it without all probable ground; for the world hath had tradeſ-men in a continuall jelouſie. I doe not derive merchants from ſo wicked a patrone as *Mercurie*; *Expertos furandi homines, hac imbuit arte Mercurius*; ſaies the verſe. But certainely our Saviour would have found another name for buyers and ſellers in the Temple, than *Theeves*; if to buy and ſell had beene of ſo cleare and innocent a conſequence. But our cuſtomers (ſay they) are either acquaintance or ſtrangers. If acquaintance, they come in love, and our affections keepes us from deceiving them. If ſtrangers, we loſe our trade in loſing our credite, if we deceive them. But alas, what doe men talke of acquaintance and love, where coveteouſneſſe admits of no friend but gaine? And for ſtrangers, they are ſoone forgotten; you thinke never to meete againe, till you meete in heaven, or meete in hell, deſire of profite in over-prizing, pride of wit in over-reaching; theſe are the principles of brokerie, that foule the faireſt merchandiſe.

Such a conceite in a Paſquil I have read, where bringing in the ſtates of the world, he appropriates cuſſenage to the merchant. He placeth together *Charles* the fift and the Pope reconciled. To them comes kneeling a *Husbandman*, ſaying, I *feed* you two. To them a *Merchant*; I *coozen* you three. To them a *Lawyer*; I *rob* you foure. To them a *Phyſitian*, I *kill* you five. To them a *Divine*; I *abſolute* you ſixe. But of all ſorts of merchants, two eſpecially would be whipt out of the State; Merchants of time and Temple. Such as ſell time, which is Gods fee-ſimple: and ſuch as ſell Tythes, which is Chriſt inheritance. For us, let us only be mercants of Chriſt: the kingdome of heaven belongs to ſuch a *Merchant*, as will ſell all he hath to purchaſe it. Of all purchaſes, let us buy Ieſus. *Vilem ſe vult æſtimari Chriſtus, ut ab omnibus ematur.* Be thou never ſo poore, Chriſt will ſell himſelfe unto thy ſoule.

Ambr.

1 The Tradeſ-men or Merchants are *Falſe Teachers*. Chriſt came into the world to buy ſoules, and he paied a deare price for them: not ſilver and gold, and ſuch corruptible things: but the deare bloud of his immaculate heart. All his Miniſters levell their courſes at the ſame end, to buy ſoules for Chriſt. The price they pay for them, is their labour, vigilancie, prayers. They breake their ſleepes, ſpend their ſpirits, conſume their bodies; ſuffer infamie, povertie, miſerie; and yet thinke all nothing ſo they may purchaſe one ſoule. No Vſurer was ſo gripple and pinching for moneys, as *Paul* was for ſoules. He had a banke in every place; in *Macedonia, Antioch, Epheſus*. 1 *Cor*. 16.8. *I will tarry at* Epheſus *untill Pentecoſt*. Why? *Becauſe a great dore and effectuall is opened unto me*: there is a market of ſoules. *I muſt to Ieruſalem*: Why? to purchaſe ſoules. [a] *After theſe*, he takes God to witneſſe, *he did greatly long in the bowels of Ieſus Chriſt*. We have a *Depoſitum* with God, God a *Depoſitum* with us. Our *Depoſitum* with him is our owne ſoule. [b] I know he will keepe that I have *committed* to him. There is *laid up* for me a crowne of righteouſneſſe. His *Depoſitum* with us is the ſoules intruſted to our charge. If the depoſitary doe not returne what he may, he is the ſonne of death. [c] Take heed to the flocke whereof the HOLY GHOST hath made you overſeers, to feed the Church of God which he hath bought with his owne bloud. The whole verſe is a purchaſe, you ſhall ſee the good Miniſters part in it. The ſeller is God, the buyer CHRIST, the

1 Pet. 1.19.

[a] Phil 1.8.

[b] 2 Tim. 1.12. 4,8.

[c] Act. 20.28.

thing ſold and bought, the Church; the price payed, Blood; the great Steward of this purchaſe is the Holy Ghoſt: the overſeers, and lookers to it, are Miniſters and Paſtors. Some are two laſie, not *Tendentes ſed tondentes*: others too buſy, *contratendentes*: good *Paſtors* are *ſuperintendentes*, and good hearers *attendentes*.

God doth not impoſe on us a purchaſing price, that is for Chriſt: nor a converting power, that is for the holy Ghoſt: no more than one man can make another; creation is for himſelfe. *Paul* ſayes not *Plus profui omnibus*, I have profited more than all: but *Plus laboravi omnibus*, *I have laboured more than they all.* God judgeth us not by the ſoules wee have converted, but by the paines we have taken. Hee will not call us to account for his owne worke, which is to convert ſoules. A great Patron who is now gone ſome whether, was wont to ſay when a Miniſter petitioned for a living. Can he make the drunkard ſóber, the covetous man liberall, the malitious charitable, then he ſhall have it freely; els not. But if God ſhould give us no reward, unleſſe we converted you, woe were to us. *We would have cured Babel, but ſhee would not be cured.* We can ſo farre teſtifie; we would have ſaved you, but you will not. Aske your ſoules; *Who hath beleeved our ſaying?* Still we preach, and ſtill you continue the ſame. Nature is bountifull though men ſlight it. Flowers grow though no body gather them, rivers runne, ſprings fill welles though none drink of them, we doe good, though we be neglected. Indeed our preaching ſomething ſhortens the hornes of ſinne: though wee cannot diſſwade men from ſwearing, yet wee get them to forbeare it at the Church, in holy ſervices.

1 Cor. 15.

Thus we deſire to buy you for Chriſt, theſe ſeeke to ſell you from Chriſt. The Goſpell ſpeakes ſtill of Chriſts buying; *ye are bought with a price.* To ſell that hee bought, is to croſſe the proceedings of Chriſt. *Venditor hominis occidendus*; it was Gods law. [d] *If any ſteale an Iſraelite, and ſell or make merchandiſe of him, that theefe ſhall die*: though he ſold but his body: what ſhall become of them that ſell his ſoule and that not to man, but to Satan? God complaines by the Prophet *vendunt populum meum*; as the brethren ſold *Ioſeph* to the Iſhmaelites: little did thoſe merchants know what a treaſure they had bought. As *Iudas* ſold Chriſt to the Iewes for 30 pieces; poorely did he value the peni-worth. Thus they ſell men to ſinne, little eſteeming the price that a ſoule coſt. The prodigall ſelling out his inheritance by parcels; now a part and then a part: a friend told him that he never knew the price of it; his progenitors paid deerely for it. His lands being gone, hee ſold his goods; being asked what he would doe at the laſt; anſwered; I will ſell my ſelfe. When they have ſold you, they will ſell themſelves after you: as Iudas having betrayed his maſter, betrayed himſelfe. They ſhall pay dearely, for that they ſold baſely. [e] *When hee had not to pay, his Lord commanded him to be ſold, his wife and children, and all that he had, and payment to be made.* His principall Iewels muſt be ſold for ſatisfaction. Haply the wicked would part with his wife and children without pitty, if he might ſo ſcape himſelfe: nay, himſelfe alſo muſt be ſold, that the Iuſtice of God may be ſatisfied.

2 Cor. 6.20.7. 23.

d Deut. 29. 7.

e Mat. 17.25.

2 The wares, you; your eſtates, your liberties, your lives, your ſoules. They ſet up a marke of holy things, and with their impoſtures fill their purſes. As Simon *Magus* ſo wrought upon the mad Samaritans, that by ſelling them to the Divell he ſtuffed his coffers with the treaſures of bloud. And *marke* his ſcholler ſo bewitch'd the noble women, that they ſold their huſbands to buy their ſorrowes; as *Irenæus* writes. Of this branne are the Romiſh merchants, whom we may ſee in this Text as pointed out by the Apoſtles finger. Their maine doctrins are points of merchandiſe: wherein the Devill is beholding to them; for they are content to enrich him with ſoules, to enrich themſelves with moneys. They enlarge his dominion in hell, to extend their owne poſſeſſion on earth. What is their auricular confeſſion but a tricke of merchandiſe? A man muſt confeſſe all his ſinnes, or, have none of them pardoned: well, hee hath diſgorged all the crudities of his ſtomach, what then? Then muſt he make ſatisfaction according to their preſcription. You are content to buy out a pardon: yes, what muſt I pay for it? you ſhall give ſuch a ſumme of

money to ſuch a Church; ſo much land to ſuch a Colledge: ſuch a penſion to that Fryerie. Here is a cunning trafficke, a market made to purpoſe: thus they encreaſe their revenues through all Europe. Their diſtinction betweene the fact and puniſhment, is a merchants doctrine: the fact may be remitted, the puniſhment retained, what then? O here creepes in Purgatory, a milder fire than that of hell, to eate out the penaltie hereafter; what profit's this? Yes the Pope is Lord of Purgatory, he keepes the keyes, which he will never turne without a round fee. Indulgent hee is to them that will pay, either for merits of others, or maſſes of their owne. This painted fire in his parlor, maintaines the materiall fire in his kitchen. Thus are the people ſold; for who would not emptie his purſe to eſcape that burning? Yea, if he be rich, and have any charitie, he will pay the fees for all his friends, and releaſe them out of priſon. Still the Prieſts laugh, how for maintaining a jeſt, they get money in good earneſt.

Their forbidding of marriage to many degrees of men, is a pretty trade of merchandiſe. When they on purpoſe forbid them, that they may diſpenſe with them. So ſtill the more prohibitions, the more diſpenſations; and the more diſpenſations, the more accumulations of treaſure. The truth is; Policie hath quite eaten up their religion; and to make themſelves great, they care not for making themſelves or any other man, good. ***Roma dat omnibus omnia dantibus.*** The foundation of the Popedome was layed in pride, the building ſet up with rapacitie, and now it is kept in reparation with tyrannie. The Pope is *Pontifex Maximus*; *ſi non doctrinâ, tamen pecuniâ maximus.* *Paul* ſaies, *I have coveted no mans ſilver or gold*: but with them, no Peny no *Paternoſter*: they covet your gold more than your ſelves. *Paul* ſaies, *we ſeeke not yours, but you*: they ſeeke not you, but yours. They ſell mens eſtates to beggarie, their freedome to ſlaverie, their lives to trecherie, their ſoules to danger of perdition. Act.20.33.

They ſell you.] An evill Paſtor may ſell his flocke three wayes; by flatterie, by hereſie, by ſilence.

1 By flatterie; he that encourageth a man in his errors, ſells him for his owne gaine. *Magnus laudator, magnus adulator.* Theſe are they that ſew pillowes, where they ſhould quilt thornes: that proclaime peace in ſtead of warre; that skin ulcers with lenitives; and ſay *omniabenè*, when God ſees and ſaies, All is ſtarke nought. There is a faithfull zeale required in miniſters, but it hath many hindrances. Such are affection; when Parents (not unlike *Zaledicus*) put out one of their owne eyes, that they may not ſee their childrens faults. Corruption, when they are guilty of the ſame ſins. The people argue thus; ſuch a Preacher taxeth many ſinnes bitterly, but you never heard him find fault with uſurie; therefore certainely it is lawfull. Feare of great men; who like mules kicke when they ſhould ſucke. Baſhfulneſſe; which is in a woman a great vertue, in a Preacher a great vice. Now this boldneſſe muſt not be without meekneſſe. [a] If a man be fallen, *reſtore him with the ſpirit of meekeneſſe.* The originall implies; put him gently into joynt againe. Some are over-bold; that ſend much talke out of their mouthes, before diſcretion come into their heads. *Nihil ignorantiâ verboſius.* [b] *A fooles voice is knowne by multitude of words.* Impudent ſpeakers are like the gaping oiſters; when you open them: either they ſtinke, or there is nothing in them. *Qui dicit ſe neſcire quod ſcit, ingratus eſt: qui dicit ſe ſcire quod neſcit, temerarius eſt.* He that profeſſeth ignorance, and hath knowledge, is culpable of ingratitude: he that profeſſeth knowledge, and is ignorant, is guiltie of a proud raſhneſſe. There is a difference betweene a dumbe dogge, and a barking curre.

[a] Gal.6.1.

[b] Eccl.5.3.

Many have too cowardly ſpirits, a *Iohn Baptiſt* were now a great miracle. To doe well, and heare ill, is the fate of greatneſſe: but to doe ill, and heare well, is the fault of greatneſſe. Envie followes upon Iuſtice; therefore often doing well is made to heare ill. But flatterie waits upon unrighteouſneſſe; therefore doing ill is made to heare well. *Tell my people their ſinnes*: there is no greater contradiction

to that charge, then to conceale men from themſelves; or in a falſe glaſſe to ſhew
them their owne *faces*. Hee that forbeares to tell the people their ſinnes, doth not
forbeare to ſell their ſoules. I could ſay ſomething to them that controll the mild
Am.7.13. freedome of Miniſters. *Propheſie no more at Bethell*. And indeed greatneſſe carries
too ſtrict a hand over ſome; that they are faine to runne at their ſtirrops, and come
in at the leaſt rebuke. They are muſſled for barking, and dare not queſt; but like ſilent
ſetters, heare, and ſee, and keepe counſell. This is miſerable, when the Preacher
muſt ſtoope at the Pulpit doore, to take meaſure of the peoples feete.

2 By Hereſie; broching ſchiſmes and factions, and erroneous opinions: as it
were feeding the people with bones, or rather with poiſons, in ſtead of wholſome
meate. The Apoſtle ſpeakes of ſuch, not with malice and contempt, but with ſorrow
Phil.3.18. and teares: *I tell you of them weeping*. They ſo fill their hearers heads with crotchets
and ſcruples, that they runne about like frantickes, and cry downe all plaine-ſong
with their diviſions. Hee that diſſolves your union, and breakes your peace, doth
what he can to ſell your ſoules.

3 By ſilence. The advocate that ought to plead, betrayes the cauſe by his voluntary
ſilence. The watchman that doth not ring the alarme bell at the approach
of danger, betraies the Citie to the enemie. If the Miniſter hold his peace, when he
ſees Satan in the market barganing for ſoules; he doth as it were make merchandiſe
of them, and take money for them. I grant that as *Demoſthenes* had a great fee for
his ſilence in a cauſe, ſo many have gotten preferments by rarity or rather nullity of
Sermons. I envie not their purchaſe, nor deſire a partnerſhip in their merchandiſe.
The Lord keepe mee from ſelling that by holding my peace, which hee bought by
dying on the Croſſe. I will ſell any riches to buy a ſoule, I will never ſel a ſoule to
buy riches.

1 *They ſell you.*] Perhaps they bought you firſt, may they not then ſell you?
If they bought you deare, would you have them ſell you cheape? *vendere jure
poteſt, emerat ille prius*. One might buy a benefice haply of ſome unſanctified Patron,
(for no hallowed man will ſell hallowed things) and will that merchant live by
the loſſe? But to buy is Simonie, to ſell is Sacriledge. Chriſtians are the Lords
proprieties, ſanctified and ſet a part from the world, for himſelfe. Hee that ſells
them, is guiltie in ſome proportion of *Iudas* his merchandiſe, when hee ſold
Mat.26.13. CHRIST himſelfe. *Hee went to the chiefe Prieſts, and ſaid, what will you give me &c.*
Firſt, againſt the cuſtome of the market, he did not tarry in his ſhop or ſtall, til cuſtomers
came to cheapen and buy: but he went to them, like a pedlar that had no ſtanding;
he ſought chapmen, expoſing his wares; quite contrary to the reaſon of modeſtie,
which obſerves that proffered ware ſtinkes. Thus doe theſe merchants, keepe
no markets nor ware-houſes in publicke, but runne up and downe to get trading for
1 Pet.5.8. ſoules. *Quærunt emptores*: as their maſter, that *Seekes* whom he may devoure. Many
a curſed Patron and patterne of Atheiſme, holds a Benefice vacant in his hands,
till hee hath ſounded many chapmen with a *Who gives more?* And then if *Balaams*
Aſſe can but dung him ſilver enough, hee will ſell him all the ſoules of the Pariſh,
yea, they are worſe than *Iudas*: he came to the Prieſts with a *quantum dabitis*, hee
ſet no price on his commoditie, but left it to the buyer: not, thus much you ſhall
give for him, or not have him; but give what what you thinke good, make your
owne match. But theſe Patrons ſet a preciſe rate on their livings. Thus much you
ſhall give: it is worth a hundred pound a yeare, and I will have three yeares purchaſe
for it; and yet ſay that I uſe you kindely: for ſuch and ſuch have taken five,
ſeven, nine yeares purchaſe for their meere donations. Yea they are craftier merchants
than *Iudas*: for it is probable that hee had neither ready money, nor good
aſſurance: but theſe will be ſure of their moneys before hand, or, els a good pawne.
And let the beſt Preacher in the Land come at ſuch a ſeaſon; *Si nihil attuleris*, God
be with you, *Homer*.

2 Thus are the poore ſoules that CHRIST died for, ſold into the hands of ignorance

rance or impietie: for neither learned nor honeſt men will be the buyer of ſacred things. But when *Iudas* is the patron, *Simon Magus* muſt be the prieſt. Yea *Iudas* is overdone by theſe Merchants: he ſold Christ but once, and thought that once too much: theſe ſell him often, over and over againe. As one of them thanked God, that he had turned over three Incumbents in one benefice for his time; but he was a Popiſh one, as it is ſaid. Now the chapman that buyes this, purpoſeth to ſell it again and to make a commoditie of the ſheepes wooll, whatſoever become of themſelves. Like the Wolfe, who ſuckes the ewe, while ſhe is a little one, and devoures her when he is growne a great one. *Nutritus per me, ſed tandem ſaviet in me.* But let this be ſpoken to the horror of their conſciences, that make merchandiſe of the Churches endowments. Such a patron ſhall find it hard enough to anſwer for his owne ſoule: but to have the bloud of ſo many ſoules required at his hands, it is a queſtion when hee comes to hell, whether *Iudas* himſelfe will change torments with him. It is horrible and would make any heart ſhudder and tremble to thinke, that poore people bought and ſold on earth, ſhould lie blended in torments with their Patrons and Prieſts; curſing the one for ſelling, the other for buying their ſoules.

They ſell you.] You are private perſons perhaps, and this Text concernes not you. Yes, ſtrongly in another ſenſe. Beloved, we ſell not you, but you ſell us: the Paſtor doth not make merchandiſe of the flocke, but the flocke of the Paſtor. Our hand is againſt every man, and every mans hand is againſt us: our hand is againſt your ſins, and your hand is againſt our livings. There is no fraud or cuſſenage that leſſe troubleth your conſciences, than that wherby you robbe the Church: yea this Sacriledge is held an action of Iuſtice. While you had leaden Prieſts, you payed golden tythes; and were than perſwaded, that blaſphemie and drunkenneſſe were tolerable ſins in reſpect of ſacriledge. But now thoſe that in your owne conſciences teach you the true way to bleſſedneſſe, you will be ſure to make exemplary ſubjects of povertie and miſerableneſſe. You were then glad to licke up the duſt that fell from their feete (no whit beautifull:) we are glad to picke up the crumмes that fall from your ſuperfluous tables. It is the pride of this ſacrilegious citie, that the Miniſter be alwayes the pooreſt man in the pariſh.

I doe not thinke it a curſe upon us, (as it was upon *Eli's* houſe: to beg a Prieſts office for neceſſitie ſake; that they might *eate a piece of bread*) for we have learned to want: and it is a ſmall matter to faſt a day, that we may feaſt the whole yeare, in heaven for ever. But it is a curſe upon your ſelves, of your owne begetting: that you may periſh in your incorrigible ſins; while the poore Miniſter muſt not dare to reprove his rich benefactor: if he doe, he is ſure the next quarter to loſe his benevolence. *Luthers* obſervation is too true; ſo ſoone as the Goſpel revived, money grew dead. Miniſters ſhall not be both wealthy and faithfull: rich and not true, or true and not rich; both together were a miracle.

1 Sam. 2.26.

It is Satans policie, that they who maintaine the truth; ſhould not have to maintaine themſelves. I know that ſome Divines, tranſported with God knowes what, have refuſed the poſitive and unqueſtionable rites of the Church, to feed upon arbitrary contributions wherein they are more fooliſh than thoſe Fryers, that have made themſelves voluntary beggars. I know that they would retract it now, and ſhut the doore when the ſteed is ſtollen. Repenting too late that they have betrayed the Lords Inheritance into the hands of impious tyrants: who laugh at the poore Miniſter, when hee comes to begge a ſtraw of his owne ſheafe. this fanaticall opinion is not quite dead, wee have had ſuch tranſportive furies amongſt us; who would perſwade all Preachers to live upon benevolences; in confidence of their owne merits, and popular approbation: for ſo they hope the biggeſt ſhare would fall to themſelves. But if we appeale, as Biſhop *Groſtead* did from Pope *Adrian* private, to Pope *Adrian* publicke: or as another, from his paſſion as *Clement*, to his Holineſſe as *Peter*: ſo from them then out of their wittes, to them now come againe to themſelves: wee ſhall finde it concluded, that it is better for Chriſt to keepe his inheritance in his owne hands, than to ſtand at their curteſies: who had rather there were no Goſpel nor Preacher in the world, than that their Heire ſhould want a Parſonage.

That the Altar ſhould have maintenance for her ſervants; none but thoſe who would give ſinne a paſport to offend, can deny. Gal. 6. 6. *Let him that is taught in the word, communicate unto him that teacheth in all his goods.* To goe cloſe home to that place, or, to bring that place cloſe home to your conſciences; would appeare harſh to theſe times. If any man does not communicate, *God is not mocked*: you ſee how it falls, and I feare it falls heavy on many amongſt us. Make *him*, not them: you heare many, one is your Paſtor; make *Him* partaker. Some will give little to their owne Miniſter, but ſomewhat to another of their owne humour. He can tickle their heads with crotchets, bring into ſuſpition the integrity of Church Goverment, diſcredit their poore Paſtor. I will tell you one marke of a Foxe though a Puritan, yet a Puritan-foxe: ſuch a one as diſgraceth your owne miniſter, that he might get you to heed him, and feed him. If he were a *Paul*, he would never ſuffer the to doe *Peter* any wrong. If he were a good Teacher, he would never teach thee to injure thy owne Miniſter. *Let him communicate.* Paſtors have tythes, that they may have a fellow-feeling of the peoples loſſe, and fellow-comfort in their encreaſe. That the Prieſt ſo well as the merchant might pray to God in a ſtorme, and praiſe him in a calme: both alike depending on Gods providence. I know they ſhould doe ſo howſoever, but we are men not Angels: the wiſdome of God thought it fit by a portion to encourage us.

I know that nothing is more enviouſly grudged, than the livings of our Clergy. The Gentry hath gotten neere upon three parts of the ſpirituall maintenance, and left the Church but one quarter: and yet they could eat her with ſalt for having ſo much. The Levites under the Law, beſides their Tythes, Offerings, Firſt-fruits, Sacrifices, Vowes; had 48. walled Cities, with large Sub-urbes for their Cattell, large glebes to plant and ſowe in; when as their whole Land was not ſo bigge as England. Now men thinke it arbitrary; at their choiſe whether they will give the Miniſter any thing or not. You ſhall have a civill libertine give a Commiſſary more for a licence to eate fleſh in lent; than to his Paſtor for feeding his ſoule all the yeare. But thou ſayeſt, I give him ſo much as the Law allowes: but the Law muſt needs leave ſomething to the libertie of thy conſcience, to be anſwered in a higher Court. Wilt thou performe no more duties to God or man, than humane Law can extort from thee? If we ſhould preach to you no more Sabbath dayes in a yeare, than the Law doth exact at your hands; you would thinke we dealt injuriouſly with you. 1 Cor. 9. 7. *Who feedeth a flocke, and receives none of the milke?* You partake Preachers goods, and ſhall not they partake your goods? You muſt not only give an eare, but an earering: not onely put on their wedding Garment, but alſo give them garments to put on. You have read how villanouſly the *Ammonites* entreated *Davids* meſſengers cutting off their garments, &c. Wee are Meſſengers of the Sonne of *David*, but ô 2 Sam. 10. 4. Sonne of *David* ſend us not to ſuch *Ammonites*, as will do us no more good, than ſtripping us of all we have. *Nehemiah* complained, that in his time, the Levites for want of maintenance, were faine to leave the Temple, and follow the plough. *Luther* ſayes, this was the cauſe why the Clergie invented ſuch points of ſuperſtition, as were advantageous to them: Prayer for the dead, Indulgences, &c. This was not for the peoples ſoules, but for the Prieſts bodies: not for Piety, but for the belly. Esth. 7. 8. As *Ahaſuerus* ſaid of *Haman*; *will he force the Queene before my face?* So may Chriſt ſay of theſe Sacrilegers; Will they force my Church before my face? If the buyers and ſellers in the Temple deſerved whipping; certainly the buiers and ſellers of the Temple deſerve hanging. Who knowes whether they therefore ſcape correction here, that they may have the greater damnation hereafter!

Men would have fire kept in the Sanctuary, but allow no fewell: they would have

ve the lampe burne without oyle. To take away the provant from the Armie, is
betray it to the enemie. In darkneſſe they did ſtraine it, now they reſtraine it.
he world thinkes we can live like *Iohn Baptiſt*, by miracle; who was in his dyet,
abite, carriage, indeed a miracle. *Liceat dicere miraculum fuit, quamvis miraculum* Pſal.4.6.
cit. Offer to God, ſaith the Pſalmiſt: in ſtead of this *Offerre*, this common courſe is
ſferre. He that will be a voluntary miniſter, muſt be content to be a neceſſary beg-
r. So the mendicant Fryer told the woman of her three ſonnes fortunes: that
e ſhould be a theefe, another a homicide, the third a beggar. Which for a ſecond
mes he would teach her how to prevent, or, at leaſt ſo to qualefie their fates, that
ey might retaine their trades without danger. He that ſhall be a theefe, make him a
awyer: ſo he may ſteale by Law. He that ſhall be a homicide, make him a Phyſitian
he may be rewarded for killing. He that ſhall be a beggar, make him a Prieſt, a
yar, ſo he may beg by authoritie. God hath made their profeſſion honourable,
e world hath made their condition contemptible. Yet they bring ſaving truth in
eir mouthes, which the Lawyers cannot ſay. A Divine can ſay, this is true Divi-
tie; a Phyſician can ſay, this is proper phyſicke.: what Lawyer can ſay, this is
ue Law, and I will warrant it? yet we reward the latter, and diſgrace the former.
our ſtate be queſtioned, we goe to the Lawyer for counſell; thank and fee him. Be-
g ſicke we ſend for the phyſitian, credite, thanke, and pay him. We ſend for the
rieſt, but neither reward, nor ſo much as thanke him, for we hold it his dutie. How
rely hath the miniſter the tenth of the others fee! yet we falſely ſay, that we pre-
rre our ſoules, before our eſtates, or our bodyes.

Thus you *ſell* us; and what is the event; with the price which Sacriledge takes
r the Churches of Chriſt, is purchaſed a field of bloud. A field of bloud indeed,
bury their owne ſoules that thus merchandiſe, and many thouſand innocents that
re the chaffer of their curſed bargaines. The end of all theſe merchants alwayes
ath bene, and alwayes ſhall be fearfull. For *Magus* the father of them; he preſu-
ing in a publicke theater at Rome to flie up into heaven, caught ſuch a fall that he
rake his legs, ſay ſome. That hee who attempted to flie, was not able to walke:
t qui pennas aſſumpſerat, plantas amiſerat.. Nay, this bold adventure broke his necke, Ambr.
y others. *Felix* the Devils darling dyed vomiting of bloud. In a word, none Epiphan.
at ever rob'd Churches, and merchandiſe, holy things, to fill their owne purſes,
, fulfill their owne humours; but they were overtaken with ſome horrible judge-
ent. As the Eagle that tooke a piece of fleſh from the Altar, but a hot cole with-
l that ſet her neſt on fire. And if the reſt doe ſo periſh, no good Chriſtian will la-
ent. If they bee made like *Oreb* and *Zeb*, that ſay, *Come let us take to our ſelves*
e houſes of God in poſſeßion, we ſhall not mourne: yea rather, *our mouth ſhall be filled*
ith laughter, and our tongue with joy. GOD of his infinite mercie forgive Eng- Pſal.126.2.
ands ingratitude in this kind: and grant that the burning Lampes in our Tem-
les may bee ſupplied with ſufficient oyle, that the light of Iſrael goe not
ut.

3 *Through coveteouſneſſe.*] This is the ground or motiue of their trafficke. It is
rue of every ſchiſme, what was ſaid of *Lucilla's* faction, with a little inverſion.
Anger bred it, pride foſter'd it, and coveteouſneſſe confirmed it. Here indeed, pride
halengeth the uppermoſt ſeate: it is a high and audacious conceite, which ſcornes
o goe in the common path, that begets it. Anger and impatience of contradiction
urſeth it: and what it cannot maintaine by reaſon, a feminine teſtyneſſe ſhall out
wrangle. Coveteouſneſſe binds it up with the in diſſoluble knottes; while the ſweet-
eſſe of private gaine (not unlike our Monopoliſts neglects all publike good. But as
is the humilitie of the beſt judgements, to apply their ſtudies to the confirmation
f received truths: and the meekeneſſe of bleſt underſtandings, to diſaffect ſingu-
aritys: and the charity of Chriſtian teachers, rather to be looſers of their owne,
han extorters of others, or, to preſſe and oppreſſe the unripe grapes unwilling to
yield their juyce. So falſe hearted ſchiſmatickes, to doe themſelves profite, undoe

they care not whom. Let their bodies famiſh, and their ſoules periſh, ſo their owne ſtate may flouriſh: building up their Iericho in the bloud of all their ſpirituall children.

This ſinne of *coveteouſneſſe* is iniquity in all men, blaſphemie in a Clergie man. As our doctrines are, *Thus ſaith the Lord:* ſo our lives ſhould be, (if not like God, for who can match the ſanctitie reſiding in that pure eſſence?) yet like men of God. The titles we beare, the office we ſuſtaine, the perſon we preſent, the nearenesse of our calling to that abſolute Integrity; are remembrancers unto us that we be not *covetous.* We are men of God, and *Oh thou man of God flee theſe things:* the Apoſtle inſiſts there upon coveteouſneſſe. God is a God of knowledge, and of inconceiveable holineſſe: therefore the *Vrim* and *Thummim*, the light of knowledge and conſcience muſt be upon the breſts of his *Aarons.* The Miniſter is to the people, as the body is to the ſhadow: if the body ſtoope to the earth, the ſhadow will not be upright toward heaven. Our maſter is in heaven, not on earth: our doctrine is from heaven, not from earth: our directing Spirit is of heaven, not of earth: and ſhall our converſation croſſe all theſe, and be of earth, not in heaven?

There is no fault in a Miniſter like coveteouſneſſe; becauſe there is no ſin raigning in the world like worldlineſſe. We may ſpend our ſpirits, and preach our hearts out, to diſſwade mens affections from this world, if we embrace it our ſelves, they will never beleeve us. When a Preacher, as if he had loſt all his former time ſpent in learning, and were now to recover it by a prepoſterous imitation of the hungrie mucke-eaters: gives over himſelfe to that as moſt precious, which he bids other men give over as moſt ſuperfluous. Men now hearing his Sermons will thinke his doctrine poſſible to be taught: but ſeeing his life, they will thinke it impoſſible to be kept. What ſcholler is not ready to imitate his Maſters exerciſe? There is nothing farther from heaven, nothing more unlike our maker, than worldlineſſe. It is obſervable that thoſe creatures which are neareſt the earth, are moſt buſy in hoording: thoſe more remote are leſſe carefull. What an abundant proviſion makes the Ante, which is a creature houſed in the earth! The birds of the aire that flie next heaven, [a] neither ſow nor reape nor carry into the barne. How unnaturall is it, that they who by their vocation are next heaven, ſhould yet by their converſation be furtheſt off. How confidently doth the Apoſtle draw on their affections, upon his knowne unguiltineſſe of this ſin? [b] *Receive us, we have wronged no man, we have defrauded no man,* &c. Receive us in underſtanding, obedience, charity: Why? though we rebuke ſin, yet we have *wronged* no man in his reputation. Though we preach myſteries, have *corrupted* no man in his conſcience. Though we receive our owne dues, wee have *defrauded* no man in his ſtate and condition. Falſe teachers are otherwiſe minded; [c] *ſubverting whole houſes, for filthy lucres ſake.* As Phyſitians give ſicke men potions, that themſelves may live: ſo all their conceptions are others conſumptions. *Their mouthes ſhall be ſtopped,* ſaith the Apoſtle; if not with the hand of humane authoritie, yet with the fire of hell. They are ſuch as the Pſalmiſt deſcribes: *Their tongues walke againſt heaven, therefore the people turne in unto them, and thence ſucke they no ſmall advantage.* [d] But he that *warreth, intangleth not himſelfe with the affaires of this life. Clericus in oppido, piſcis in arido:* what ſhould a Prieſt doe in the worlds market, or a merchant in the Lords pulpit.

[a] Matth. 6.26.

[b] 2 Cor. 7.2.

[c] Tit. 1.11.

[d] 2 Tim. 2.4.

This vice of *coveteouſneſſe* is an epidemicall diſeaſe, the grand *Cair* of miſchiefe, the metropolis of wickedneſſe, an univerſall plague that hath infected all conditions of people. Therefore albeit the point here doe centrally concerne the Church, and ſuch as have negotiation in eccleſiaſticall buſineſſe; yet circumſtantially it fetcheth in all. [e] One moved CHRIST to perſwade his brother to a diviſion of the Inheritance with him: and *He ſaid unto them.* After he had given him his errand, he directed his ſpeech to the whole auditory, which is ſaid to be an innumerable multitude of people, treading one upon another. So *Luk.* 13.22. *One ſaid unto him, He ſaid unto them;* applying and amplifying his doctrine to them all. [f] *What I ſay unto*

[e] Luk. 12.15.

[f] Mark. 13.37.

ſey unto all*. Some ſinnes are peculiar to ſome vocations, as to the Magiſtracie or inisterie alone: other to ſome conditions as to the rich or poore alone: but this eſtilence is incident to all. [g] *From the leaſt to the greateſt, every one is given to covetſneſſe.* But becauſe moſt men are like baſhfull gueſts, that will faſt for want of a arver; that office falls to me here: to cut every one a morſell of this diſh; which aply may be againſt his ſtomach, but let him well digeſt it, and his ſoule will bleſſe e for it.

[g] Ier.6.13.

Now according to the rule of diſcreet and well diſpoſed charitie, let me begin home, which is the heart of my Text. In the reproving of this ſinne among oers, God hath uſed to begin at his owne Sanctuarie. Let not us, that bid men ooke upward, caſt our owne eyes downeward. They will think that we abuſe them, hen we call them from the world, as *Eliſha* did the Syrian Armie; [h] *This is not the ay, nor is this the Citie*: like Foxes diſſwading other beaſts from that bootie, which e meane to make our owne. God and Mamon are two contrary Cures, we cannot erve them both. Some have diſpenſations for cures diſtant many miles: but no Court of faculties can diſpenſe with this: for they are ſo remote one from the other, hat heaven and hell ſcarce exceed them. *Thou man of God flee this.* We find [i] *Men f the world*, and [k] *Nations of this world*; they *ſeeke after theſe things*: but this (*Man f God*) oppoſeth thoſe: *Paul* ſaies not as at other times, *O Timotheus*; but *O man f God*: it becomes not the men of God, to be men of the world.

[h] 2 King.6.19.

[i] Pſal.17.14.

[k] Luk.12.30.

Let me alſo reflect this point upon the Impropriators of Eccleſiaſticall rites, beore I leave the Church. Whether they be Popiſh, that ſteale away our portions, to ive them to the Romiſh Emiſſaries: who ſucke their blouds, as they ſucke our louds; and laugh at them, as they laugh at us. They fat the rich epicures of Rome, nd grudge *Lazarus* their very crummes. Their conſcience ſerves them, that Gods Miniſters ſhould want maintenance, rather than their horſe-heeles ſhall want litter. r whether they be Puritans, or any thing, or rather nothing, (to ſpeake moſt faourably of them) men without God. How unpoſſible is it that they ſhould not peiſh with that covetouſneſſe, which hath beene the periſhing of many ſoules? They ill have the Tenth of their neighbours eſtates, let their ſalvation goe whither it ill. They will ſooner loſe their lives than their livings; as an Impropriator once ebelliouſly and traiterouſly ſpoke, when mention was made of the Kings willingeſſe in their reſtitution.

That which the bad ſervant ſpake to his good maſter wickedly; [l] *Thou reapeſt here thou didſt not ſow*: may be charged upon them juſtly; doe they not reape here they never ſow? It is we that ſow ſpirituall things, and they that reape our emporall things. They thruſt their ſickle into our harveſt: making that prophane, hich God hath ſanctified to his Miniſters. Putting an Egyptian tricke upon the orld; to take away our ſtraw of meanes, and exact our number of bricke, in preahing and hoſpitalitie. We are put to labour in our miniſterie, to the care of getting read for our familie: while they look on us with ſcorne, laugh at us with contempt, nd dominere over us with pride. Men diſſolutely proud, inordinately avarous, unerviceably idle, are entred on the meanes of honeſt labourers. What if the Churchen in thoſe former times were corrupt in opinion: muſt their maintenance be gien to thoſe that are ten thouſand times more corrupt in converſation? This were as *ominaus* writes of the French King; who having a Gallant in his army that cowrdly ran away; he tooke all his offices from him, and gave them to one that ran n mile further than he. Meane time, that curſe which every eye ſees upon the redeceſſors before them, will continue upon themſelves and their poſteritie fter them; ſo long as the ſpoilers of IESUS CHRIST bee found with hem.

[l] Matth.25.24.

For the common defrauders of our poore remaining dues; as they ſwarme like ocuſts over all the Land; ſo their principall borough is this principall Citie. For en that moſt plainely and impudently defraude their Paſtors, of all places in England

land commend me to London. Honeſt, honeſt phariſies, you are too good to live heare; for you pay juſt tythes! You would bee ſuch an example of equitie, that ſome would quickly trounce you, and teach you to be ſuch a preſident. *Non ignota cano:* ſome would, and dare not, publickely render their legall dues according to the bond of their conſcience, for feare the Citie ſhould puniſh them. They have found out buſie Lawyers, to queſtion the tenure of tythes, by what right they are due: and ſome are cunninger in this point, than in the fundamentall point of ſalvation. But who examines by what right Impropriators hold the Churches maintenance! Let that caſe bee diſputed in the Court of Conſcience: and if God determine on their ſide, we have done, much good do't them. Let God ſay what he will, *Thou ſhalt pay me the Tenth*; they have a tricke to withhold it: but the Devill hath a tricke beyond them. And howſoever they have wit to foole their innocent mother; they ſhall never beguile their Almighty Father; who hath [m] *eyes like a flame of fire.* The booke whereby mans Law judgeth the Church, and the booke whereby Gods Law judgeth them; have infinite difference. All this obſtinate oppoſing the truth, is for covetouſneſſe and ambition. *Paul* proves *Melchiſedek* the *better man*, becauſe *Abraham* payed him tythes. Therefore by Saint *Pauls* argument, Lawyers are farre better men than Miniſters; becauſe men are faine to pay them the tythes, due to the Miniſters. *Simon Magus* is now juſtified: Sacriledge hath found a Chriſtian patronage. And men of God looke to your ſelves, the Ammonites had tooke away halfe your apparrell before, now they have a warrant to turne you out naked. Mend them O Lord, or end them: let them be converted, or [n] *confounded that hate Sion.* Let them be as the graſſe upon the houſe tops, which withereth before it groweth up: whereof the mower filleth not his hand, nor hee that bindeth ſheaves his boſome, neither doe they which goe by ſay. *The bleſſing of the Lord upon you.*

For the Patrons of Church-donations, too many of them have ſo locked up our livings in this hutch of *covetouſneſſe*, that they cannot bee unſkrewed without a golden key. They looke to the gifts of the hand, not to the gifts of the heart. One would thinke that *Iudas* his halter ſhould make them afraid of *Iudas* his queſtion; *what will yee give mee:* what will you give me? Satan gave him a rope. Take heed, leſt while you aſke the ſame queſtion, God do not ſuffer you to receive the ſame anſwer. That ſinne made *Iudas* a theefe, and it makes you no better: and what can a theefe looke for but a halter? We finde other merchants ſelling pearles, and purple, and ſcarlets ſilkes and but theſe ſell alſo [o] *the ſoules of men.* Curſed merchants that trafficke in the bloud of ſoules. Theſe bring into Gods Sanctuary, inſtead of *Levites* to devide the word *Gibeonites* not worthy to divide wood. But ſeeing they are content to venture themſelves upon Gods vengeance, I leave them to their Iudge.

This ſinne is not here confined: *Covetouſneſſe* in diverſe others, though it doe not make merchandiſe of mens ſoules, yet of their eſtates. Briberie in officers which is a *Burning ſinne. Iob.* 15. 34. It is one of thoſe three, that are called *mighty ſinnes. Am.* 5. 12 They ſell a man and his heritage; they are very theeves, *Eſa.* 1. 23. Why *Theeves?* becauſe they *Love gifts*, and take bribes for the widow and fatherleſſe. They are theeves, not for taking purſes in the high way, but bribes in their chambers. *Hoſ.* 4. 18. Their language is *Give:* and the theeves is but, *Deliver.* Now what is the difference betwixt, *Give* and *Deliver*; yet often *(Give)* walkes in chaines of gold, while *(Deliver)* lies in chaines of iron. Evill men in the places of judicature make merchandiſe of the poore: while they ſpinne one cauſe throughout three generations. Like Surgions that keepe the wound raw, to draw out of it the more money. That often the recoverie of a mans right by Law, is as deare as if he had bought it by purchaſe. Corrupt lawyers are alſo merchants in this trade of *covetouſneſſe*, and ſelling of men. [p] *Abſaloms* tong is in their heads; that ſayes to all clients; *Thy cauſe is good:* ſo he ſtole away their hearts, and theſe ſteale their eſtates.

Th

[m] Rev. 2. 18.

Hebr. 7. 4.

[n] Pſal. 129 6.

[o] Rev. 18. 13.

2 Sam. 15. 3.

The buyer ſaies of a good commoditie with leſſe ſin, *It is naught*: than theſe ſpeake of a naughty cauſe, *It is good*. Let them meditate the objection of *Ioaſh*; [q] *Will yee plead for Baal?* But they doe it out of a good mind, to ſift out the truth: yes, as *Iudas* did, (according to the hereſie of the Cainites, as Saint *Auguſtine* relates it) that betrayed Chriſt out of a good and honeſt mind, fore-ſeeing the infinite good that his death ſhould bring to the world.

All oppreſſors are free of this company of Merchants; they alſo ſell men. [r] *Thou foole*: God layes the imputation of follie upon him that hoorded but his owne abundance. Whereupon *Auguſtine* inferres: if he be a foole that layes up his owne goods, *vos invenite illi nomen qui tollit aliena*; find out a name for him that extorts other mens. What name? *Eccl.*3.18. It is found; they are *beaſts*. What only *Kine? Am.*4.1. No, they are not ſo kind beaſts: but Lions and Wolves, that live *ex rapto*, beaſts of prey. Beaſts they are and ſhould bee ſerved like beaſts; *Nebuchadnezzars* deſtinie to be turned to graſſe. There is but a company of Merchants, a company of Mercers, &c. but theſe Merchants are not in themſelves a company, becauſe indeed they be of every company. There be perſonall ſins, and conditionall ſins, and locall ſins, and nationall ſins: but this *covetouſneſſe* is an univerſall ſinne.

We are troubled about many things, but neglect that one thing moſt neceſſary. *Ociamur in quibus laborandum, laboramus in quibus ociandum.* Other creatures are content with a little; *Non ita mortales, quos urget habendi, Tantus amor; domibus domus, arvis additur arvum, monticulus monti, maribus mare, Iungere mundo conantur mundum, ſua dicere cuncta volentes.* This ſin is like a talent of lead tyed to a mans heeles, that utterly diſable him to climbe up the ladder of bleſſedneſſe. Our Saviour hath deſcribed eight ſtaires; the covetous cannot get up one ſtep.

Firſt, *Bleſſed are the poore in ſpirit*: the covetous may have a poore ſpirit, cannot be poore in ſpirit. To be poore in purſe is his feare, to be poore in ſpirit is none of his deſire. *Per mare pauperium fugiens, per ſaxa, per ignes.* Through the ſea of deepe policie, the rockes of ſtony bowels, through the fire of luſt, the fire of hell, he ſeekes riches. Nothing humbles him to the ſenſe of his ſins, but the loſſe of his goods: and this ſo deſpaires him, that he will be at the charges of his owne halter. *Bleſſed are they that mourne*: alas, the trolling in of riches makes his heart too merry for that bleſſing. If *Peter* will weepe he muſt goe out of the Prieſts hall. It muſt be ſome *premunire* or confiſcation, or ſuch a loſſe that brings him to repentance. *Bleſſed are the meeke.* But *Avidus lucri, impatiens damni.* If hee loſe his money, he will trouble his owne heart, his owne houſe, the whole Citie, and out-ſweare a ruffian. If his ſervant but breake a glaſſe, it ſhall be deduced out of his wages. He had rather be damned, than damnified. *Bleſſed are they that hunger and thirſt after righteouſneſſe.* But his appetite ſtands not that way: let him glut himſelfe on the filthy garbage of ill gotten goods, he cares not for *Manna*. To lap in the foule puddles of Vſurie, he refuſeth the ſtreames of mercie that make glad the Citie of God. *Bleſſed are the mercifull*: but that ſtands not with his profeſſion. For the peny which comes out of his purſe, it is like a drop of bloud from his heart. His reward muſt be accordingly, to have [s] *judgement without mercie Bleſſed are the pure in heart*. what puritie can you looke for in a ſtable? There is no miſchiefe ſo tetricall, but if it be covered with gold, they will ſwallow it. [t] Who ſhall aſcend into the hill of the LORD? who ſhall ſtand in his holy place? *Hee that hath cleane hands, and a pure heart. Innocens manibus aſcendet*, but *mundus corde ſtabit*. The covetous keepes his hands too guilty to aſcend, his heart to foule to ſtand there. *Bleſſed are the peacemakers*: hee loves peace ſo long as it waites upon profit: if otherwiſe, he hates it; and in ſtead of a making it, will make it nothing: he hath a Lawyer for the purpoſe. All his dues to pay, he out-wrangles: if a debter fall into his hands, the divell will as ſoone pardon a forfeit. The laſt ſtep is, *Bleſſed are they that are perſecuted, for righteouſneſſe ſake*; this he will never endure. If it ſhould come to that choice, that he muſt leave either *Martha* or *Mary*, Righteouſneſſe or riches; he loves God well but his money better. What, part with a certaintie for an uncertaintie? If hee can keepe both, well and good: if not, what ever betides, he will keepe his money. It would ſound terrible, to invert our Saviours termes upon him. Curſed is the covetous, for he is not poore in ſpirit, but proud in ſpirit; therefore his is *the kingdome of hell.* Curſed, for he never mournes for his ſinnes, therefore ſhall *not bee comforted.* Curſed, for not meeke, but froward in heart: therefore he ſhall *not inherite the earth* he ſo deſires. Curſed, for he longs not after righteouſneſſe, but after riches, therefore ſhall *never be ſatisfied.* Curſed; for being unmercifull, he *never ſhall have mercie.* Curſed, for he not makes peace, but breakes peace; therefore ſhall be called the *Child of the Devill.* For pureneſſe of heart, and patience of hurt for Chriſts ſake: he is a profeſſed enemie to them both: therefore muſt inherite the *Curſe.*

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[q] Iudg. 6.31.

[r] Luk. 12.20.

Math. 5.

[s] Iam. 2.13.

[t] Pſal. 24.3.

4 The meanes of their utterance; *fained words*: Hereſie was never found disjoyned from hypocriſie. As it is ſaid of the lyer and the theefe; ſhew me a lyer, and I will ſhew you a theefe: ſo ſhew mee a Schiſmaticke, and I will ſhew you an Hypocrite. *Pacis verba ferunt, et cædibus omnia miſcent.* Their ſpeaches are ſo ambiguous and equivocall, that they ſeeme to hold both ours, and our adverſaries Tenents. *Vt aliter hæreticus, aliter catholicus audiat.* Itieron. With heretickes they are heretickes, with catholikes they are catholickes. The cup of poiſon had need bee annointed with honey, to allay the bitterneſſe. What they cannot performe by the evidence of truth, they ſeeke to attaine by the eloquence of art. 1 Cor. 2. 4. Saint *Paul* affirmes his preaching to bee, *not with entiſing words of mans wiſedome, but in demonſtration of the Spirit and of power.* They on the contrary, come not with the demonſtration of the Spirit, but with the impoſtures of oratory. Thus are all thoſe Italionated Emiſſaries qualified, whom the grand *Cacus* of the weſterne world ſends abroad; being firſt throughly inſtructed in the cunning liegerdumaine of their Divinitie. The fitteſt denomination and fundamentall principle, is [v] that *Gaine is godlineſſe.* For their doctrine emptieth it u 1 Tim. 6. 5. ſelfe from point to point into the Churches treaſure. They moſt uniuſtly exchange their lead for gold, which the French lawyers account no better than robberie. Hereupon their *Paternoſter* and *Avemarie* have bene worthily called, the two neapolitane x Luk. 20. 47. theeves. [x] *They devoure widowes houſes, and for a ſhew make long prayers.* They are theeves in that Spirituall kind of ſacriledge, that doe πλάϛοις λόγοις, *with fained words* coozen mens ſoules. Neither doth this art of diſſimnlation limit and content it ſelfe with the bare narration of untruths, and ſuggeſtion of errors in the credulous adherents: but it extends to perjurie; and that we call æquivocation.

Thus they doe not onely ſpeake vainely, but ſweare falſely; which is proper perjurie. Morally the end doth determine natures: and that which doth preciſely croſſe the good end, muſt needs bee moſt directly oppoſite to the vertuous nature. The ſcope and purpoſe of an oath is for confirmation, therefore none ſo directly croſſeth it as falſe ſwearing. Whether it teſtifies, falſely of things paſt or preſent, as in an oath aſſertory. Or, undertake things *De jure vel de facto,* poſſible without performance, as in an oath promiſſory. Which principles of perjurie being their dogmaticall poſitions, wee have good cauſe to miſtruſt them, For by the benefit of this politicke invention, they can ſay what they will, ſweare what they will, against knowledge, againſt conſcience; provided that they reſerve in mind the contrary. Thinke of this you that have an itch of travelling beyond the Alpes upon you. *Quid Romæ faciam? mentiri neſcio.* With what ſecuritie can you converſe with them, that pervert the formall intent of wordes. As if ſpeach had bene ordained for concealment, and not for diſcoverie of our minds. What fruit or ſafety is in their ſocietie, that poiſon the remedy of contention; and cancel al ſeales of confirmation. But they that have broken their faith God, will keepe no faith with us. When they had loſt the ſincere truth of the Goſpell, they determined on this doctrine of the Devill *Nulla fides cum hæreticis ſervanda.* They can *faine wordes*, and coine diſtinctions, but all is their old trade of merchandiſe, *Rev.* 18.

Here the deſcription of hypocrites; they are all *words*; ſmooth unctuous, and *fained* wordes. Chriſtians in the skin, divells at the coare. Like the *Armenian* Dragons, that have cold and ſquail'd bodies; yet caſt fire out of their mouthes. Such was that *Diogenes Sinopenſis*; in opinion a Stoicke, in converſation a Epicure, a foole in both. That Apoſtate *Iulian* ſo wrote of himſelfe; that he had an buſy tongue but a laſy hand. Their rhetoricke is prety and their logicke witty, but their practicke is naughty. They gape like ſea-fiſhes, ſo wide as if they would devoure the whole Ocean: rip them up, and ſearch their intralls, and you find no water in their bellies. Crueltie that is, *aperta malitia* is hurtfull: but hypocriſie, *operta malitia* is moſt pernicious. A Player and an hyppocrite are all one with the Greekes: hypocrites are the divells company of players. As men ſometimes play in the ſhapes of divells, ſo divells play in the ſhapes of men. As Christ to deceive the divell tooke man upon him: ſo diverſe to deceive man take the divell upon them. Satans beſt trading is by metamorphoſes and transformations. He once changed himſelfe from an Angell of light to a divell: ſo now he would change himſelfe from a divell to an Angell of light. What is true of every evill; *Quantò interius, tantò deterius*; holds ſtrongeſt in hypocriſie. Pagans allow us peace, heretickes peace, hypocrites no peace. The Churches perſecution by Tyrants was bitter, by heretickes more bitter, by hypocrites moſt bitter. There is ſcarce a houſe in the world, but it is haunted with this kind of ſpirits; familiars; viſible and carnall divells; familiar hypocrites. *Feare, and the pit, and the ſnare are upon thee, O Inhabitant of the earth.* Esa. 24.17. Either the *feare of* Tyrannie, or, the deepe *Pit* of policie, or the *Snare of* hypocriſie, continually aſſault us. But as Christ ſaid to his Apoſtles; *He that receiveth you, receiveth me:* ſo he that deceiveth you, deceiveth me. *Ananias* lyed unto *Peter*, *Peter* tells him that he had lyed to the Holy Ghoſt. It is well obſerved that many mens religion is like the adverbe *Quaſi:* which denotes a picture not a nature, an appearance rather than an exiſtence; likeneſſe than a true being. *As it were.* So the locuſts are deſcribed, *Rev. 9. 7. As it were horſes prepared to the battell, and on their heads as it were the faces of men*, &c. They were not horſes, but *as it were* horſes: had not Crownes, but *as it were* Crownes: not faces, but *as it were* faces of men: not haire, but *as it were* haire of Women: not teeth, but *as it were* teeth of Lions: not breſt-plates, but *as it were* breſt-plates of iron. Their whole deſcription runs upon *Quaſi, as it were:* they had not tailes, but *as it were* tayles of Scorpions: but in thoſe tailes were ſtings, not *as it were* ſtings, but ſtings indeed: the farewell of hypocrites is deadly. All their balmes are *Quaſi, as it were* balmes; but their ſtings are pernicious indeed. They draw neare to God with their lips, not with their hearts: ſo Gods bleſſings may ſhine upon their outward eſtates, but it ſhall never come neare their hearts. An hypocrite is like the Sicilian *Ætna*, flaming at the mouth, when it hath ſnow at the foote: their mouthes talke hotly, but their feete walke coldly. With the Iewes they cry thrice over for failing, *Templum Domini*; without once regarding *Dominum Templi.* One writes of the Onyx, that about the center it is of an earthen colour; on the circumference, azure, or skie-colour. Hypocrites have a heavenly garbe in the out-ſide, but an earthly heart in the center. They think themſelves ſo holy, that they cannot chuſe but be ſaved: but *Sicut ad juſtos pertinet confeſſio peccatorum, ita ad ſuperbos defenſio meritorum, Royard.* Confuſion of ſins becomes the juſt, and defenſe of merites the proud. Good men give God *Fructum laborum*, the fruite of their labours: hypocrites thinke it enough to give *Fructum labiorum*, the fruit of their lips. Foure dayes in a weeke he will ſpend in hearing, not one houre in a moneth in doing good. The Latines doe not ſo much call him *Fallens* as *Falſus*; more by the paſſive, than the active: he but thinkes to deceive, he is ſure to be deceived. Yet me thinkes he ſhould not ſo flatter himſelfe, as to thinke that he can be too cunning for the divell.

As Rebels make their proclamations in the name of the King: and Pyrates intending to rob Merchants, hang out the flags of other Nations; both to ſcandall them, and to conceale themſelves. So doth hypocrites weare Chriſtian colours, that they may be the Devils coozeners. I would they were no worſe than the nightingale; *vox et præterea nihil*; nothing but voice; but they have a ſweet voice, and a peſtilent hand. Rome broacheth all her poiſon under the name of Chriſt: but pull off her borowed liverie, and ſhe is a Church apoſtotaticall, not Apoſtolicall: not militant, malignant: not *for God and for Gideon*, but for Antichriſt and for Babilon. Their *Prælati, Pilati: Speculatores, ſpiculatores. Bern.* The hypocrite loades Chriſt with many ſinnes, therefore Chriſt loades him with many woes and curſes. It is not Matth. 23. enough *Dicere facienda*, but *facere dicenda*: *Saul* was not a Saint, becauſe hee did once prophecie: nor is every one a beleever that talkes of faith. An apparant wickedneſſe of life cannot be excuſed by pure language among wiſe men: that deceives the ignorant, and upon ſuch a ground the ſimple man thought *Pontius Pilate* a Saint, becauſe his name was put in the creed. Hypocrites refuſe our Miniſterie, our congregations, our ſocietie; they ſcorne to be with us: but herein they doe us a kindneſſe, for we are bleſt in being out of their companie.

Hypocrites thinke that they doe all their villanie now unſeene: but the Iudge a Zeph. 3. 5. beholds, and the day of retribution ſhall lay them open. [a] *The juſt Lord doth bring his judgements to light every morning: but the unjuſt knoweth no ſhame.* The unrighteous will not yet be ſenſible of ſhame, though the Lord bring his Iudgements to light every morning. b Luk. 12 45. c Eccl. 8. 11. Still he encourageth his ſin with this ſuppoſall, [b] *My maſter is gone into a farre countrey.* [c] Becauſe ſentence againſt an evill worke is not executed ſpeedily; the heart of men is fully ſet in them to doe evill. *Tuſh, the Lord ſees it not, neither doth the higheſt regard it.* Becauſe thou art one of thoſe ſcape-goates, in whoſe temporary reprievement the Iudge of all fleſh doth but repreſent the neceſſitie of his laſt aſſiſſes: ſhall not thy skin of hypocriſie be pulled over thine eares, and thy *fained words* be made an evidence againſt thy wicked deeds? When an architect proffered *Livius Druſus* an heathen, to build him an houſe free from the ſight of all men he deſired him rather; if he had any skill, to build it ſo that all men might ſee whatſoever he did. So cleane ſhould be our hands, and ſo honeſt our hearts; as if our bodies were tranſparant, and men might ſee through us. Howſoever, God ſees here, d 2 Tim. 3. 9. and men ſhall ſee hereafter the ſhame of the wicked. [d] *Their follie ſhall be manifeſt unto all men.* Now they lie, diſſemble, ſweare, forſweare, in a deſperate madneſſe: as if a malefactor ſhould ſwagger at the foote of the galhouſe, becauſe there are ſome few rounds of a ladder betweene his necke and execution. Yet a little, and behold the Iudge in the clouds, the only viſible perſon in the Trinitie; over a place, though not the ſame, yet as conſpicuous as the valley of *Iehoſhaphat*: the bookes all open, and the ſecrets of all hearts manifeſt. When that Sun of Iuſtice ſhall appeare, hypocriſie (that cold gloworme of the night) ſhall loſe her vainglorious ſhining. Theſe faining and fawning counterfeits, whoſe tongues are the tongues of mountebankes, their hands the hands of painters, and their lives the lives of players; which neither did what they ſaid, nor ſaid what they did; nor were in any point the ſame they ſeemed; they all muſt now appeare in their likeneſſe. The rotten inſide ſhall be turned outwards, and painted ſepulchers of ſtones ſhall ſpew out more painted ſepulchers of men. Bleſſed ſoules then, *in whoſe mouth there is found no deceit*: Revel. 14. 5. Ioh. 1. 47. happy Iſraelites, in *whom there is no guile*. Such let us all be, that we may be *redeemed from the earth*, and like pure virgins be received into the boſome of Christ. When as that ſpurious generation of *Loyoliſts*, that coozen all lawes and magiſtrates with their baſtardly doctrine of equivocation; ſhall be rejected from the Lambe becauſe *guile* and *fained words* are found in their mouthes. Our God is the God of Truth, Christ is the word of Truth, the Holy Ghoſt is the Spirit of truth; let us all bee children of truth; caſting out diſſimulation from our habites, guile from our mouthes, hypocriſie from our hearts; that we may live on Mount Sion with the Lambe of God, our glorious Ieſus for ever.

Whoſe Iudgement now of a long time lingreth not, and their damnation ſlumbereth not.

not. This is their perdition; wherein conſider the ſeverity or extremity of it; it is
Iudgement, and *damnation:* the vicinitie or propinquitie and nearenesſe of it; it
lingers not, ſlumbers not. First for the extremitie, ſet downe in two termes; *Iudge-*
ment and *damnation.* Which howſoever ſome referre to one and the ſame thing,
their eternall confuſion: yet becauſe Iudgement properly and in order goes before
condemnation; as the malefactor is arraigned and judged before he be executed: ſo
I am willing to diſtinguiſh theſe two; *Iudgement* into their puniſhment temporall,
and *Damnation* into their puniſhment eternall.

The ſumme is this, there are certaine plagues ordained for lyars, and the tea-
chers of wickedneſſe. Be not deceived with their glorious ſhewes, ſumptuous mag-
ificence, mountains of honours, piles of riches, victorious triumphs (as they vaunt)
over the truth: for this world will not laſt ever, with them. If you ſee faithfull Mi-
niſters diſcountenanced, impoveriſhed, perſecuted: and theſe Impoſtors advanced,
ſupported, honoured: yet totter not in your faith: their caſting downe, and your lif-
ing up is neare: neither ſhall they living eſcape *Iudgement,* nor dead *damnation.* God
ſuffers them to riot upon his forbearance, and to grow luxurious on his mercies: but
there is a rod of *Iudgement* made, and a caldron of *damnation* ſet a boyling for them.
The Lord ſhall conſume them with the breath of his mouth, and deſtroy them with the brigh- 2 Theſ. 2. 8.
eſſe of his comming. Firſt therefore, leſt any beleevers ſhould ſtumble at their tem-
porall proſperity, whereby they bluſter and dominere in the world; they ſhall ſee
their *Iudgement.* And then that they may avoid them, oberve the confuſion that is
ready to ſwallow them. *Numb.*16.26. *Depart from the tents of theſe wicked men, leſt*
ee be conſumed in all their ſinnes. Be not involved in their ſinnes, leſt ye be diſſolved
with their plagues. This whole diſcourſe I will reſolve into certaine extractions,
obſervations and inferences.

1 *Their judgement.*] The menaces of God are not alwayes followed with an
infallible event: being ſometimes on purpoſe ſignified, that they may be by peni-
ence prevented. Conſider this fearefull curſe for a part of Gods counſaile, then
followeth an abſolute ratification of it. *Eſa.*46.10. *My counſell ſhall ſtand, and I*
ill doe all my pleaſure. Who hath reſiſted his will? None can or ſhall doe it by their
power: if they doe attempt it, be it at their perill. For *hoc ipſo quod contra Dei volun-*
tem fecerunt, de ipſis facta eſt voluntas Dei, Aug. Even in that they have done againſt
is will, his will is done upon them. None but the King of Kings hath right to
e ſtile imperiall, (I will, or I will not) without all limitation. Becauſe his will
nd power be matches onely: and when his decree hath gone before, an anſwerable
cceſſe doth ever attend it. Therefore for the correction of thoſe Merchants, who
ould trafficke without God, and reſolve on voyages without his paſport: the Apo-
le chargeth all humane language to obſerve that neceſſary Parentheſis; *If the Lord* Iam 4.15.
ill. William *Rufus* proudly threatned, from the rockes of *Wales* to make a bridge
ver into Ireland. But a Prince there underſtanding that he asked no leave of God;
nſwered, that he never feared that bridge whoſe foundation was not God: the
Name of whom the King had omitted, in a preſumptuous confidence of his owne
rength.

If it be the Lords determinate decree, this *Iudgement* ſhall come upon them. But
ecauſe God often threatens, before he once ſtrikes; allow it not ſo abſolute, but that
may admit an intervention of repentance. When God threatens to pull downe, Ier. 18. 8.
ucke up, and deſtroy a nation; if that nation ſhall repent of the evill they have
one, God will repent of the evill he thought to doe. But whoſoever ſhall con-
nue in this blaſphemous courſe of diſobedience, their *Iudgement* ſhall haſten, and
eir *damnation* not linger. *The conſumption decreed ſhall overflow with righteouſneſſe.* Eſa. 10. 22.
o cloſe up the paſſage or hinder the courſe of divine Iuſtice, will be more impoſſi-
e than for a man to ſtop the flowing of the ſea with his armes, or to beate backe the
ghtning into the clouds with his breath. The name of God ſhall be famous in eve-
ſinners infamie. The wicked may as ſoone ſteale the booke of vengeance out of

Gods hand, as ſteale themſelves from the plagues written in his booke: *Their judgement ſhall come.* They can no more flie the power of their Iudge above them, than they could ſtand ſtill if there were an earthquake under them. There is no appeale from this tribunall: no writ of error lies againſt this Iudge, though hee be both Iudge and party; becauſe he can neither be over-borne, nor overſeene. It is the LORD of hoſtes that can muſter up plagues out of the duſts of the earth: that *Strong man*, that will breake forth in a Martiall manner againſt his enemies.

2 For whoſe ſake doth God execute *judgement* and confuſion upon theſe falſe Teachers; and cut off the Inſtruments of ſedition and error? For his owne glory, and the Churches good, that they may no longer cozen mens ſoules with their Impoſtures. God hath two ſorts of workes; ſome of poſition, ſome of privation. His poſitive workes are thoſe of Creation, *making heaven and earth*; of Supportation, *bearing up all things with the word of his power*; of Redemption and reconciliation, *God was in Chriſt reconciling the world to himſelfe*: of Reſtitution and reparation, *the time of the reſtitution of all things*. Thus hee giveth, maintaineth, or bettereth the being of things. Which we now clearely reade in the booke of nature, more clearly in the booke of grace, moſt clearely ſhall read in the booke of glory. His privative workes are of *judgement*; corruptive, deſtructive works; acts of deſolation, deſtroying the annoyances of his Saints. Both theſe he appropriateth to himſelfe, *Deut. 32. 39. I kill, and I make alive: I wound, and I heale.* Now in theſe deſolating actions of his Iuſtice, the onely end is not to marre, deſtroy, and deprive of being: but to further the growth of the Church; as a man rootes up the weeds of his garden, that the good herbes may grow the better. [a] *Cut it downe, why cumbreth it the ground?* why does it take up the roome where a good plant might proſper, and bring forth acceptable fruite? So that their corruptions are our generations; their deſolations our conſolations; their impairings our repairings: judgments upon them are creations, recreations to us. As God deſtroyed the Canaanites, to make roome for the Iſraelites.[b] *God is the Iudge: he putteth downe one, and ſetteth up another. He breaketh the bow, &c. Cutteth the ſpeare in ſunder, hee burneth the Chariot in the fire.* Thoſe inſtruments of ſpoile and murder; the bow that kills a farre, the ſpeare at hand, thoſe winged Chariots, with hookes and ſythes to mow downe all their oppoſites: theſe doth the Lord diſappoint and deſolate. Thoſe menaces againſt his children, and inſolencies againſt his owne Maieſtie, his Iuſtice doth retaile into their owne boſomes. That 88 for a yeare, and 5th of November for a day, put us in minde of ſuch an intended deſtruction, and ſuch an intervenient deſolation; as that day and yeare ſhall bee for ever both famous and infamous for. It is the ruine of enmities, that is the reſurrection of peace: unleſſe ſeveritie be ſhewed to our adverſaries, securitie cannot dwell in our ſtreets. Our Redemption was a worke of this nature: ſinne by the Devill, and death by ſinne, not onely *entered*, but *triumphed* over the world as a tyrant: like *Alexander*; *Pervenimus ad ſolis ortum et occaſum.* Now becauſe no man hath lived and not ſinned, or having ſinned ſhould have lived, or could have eſcaped the ſecond death, by reaſon of his univerſall uſurpation of ſinne: thefore there came a worke of deſtruction betweene, that diſappointed the worke of death. [c] *For this cauſe the Sonne of God was manifeſted, that hee might deſtroy the workes of the Devill. He raſed, ſpoiled,* unharneſſed thoſe principalities and powers; confounding our enemies, that we might be ſaved. So ſtill doth he deale with all the inſtruments of Satan; their *Iudgement* and *Damnation* is haſtened, that deliverance may be to all that truſt in him.

2 Cor. 5. 19.
Act. 3. 21.
a Luk. 13. 7.
b Pſal. 75. 7.
Pſal. 46. 9.
Rom. 5.
c Ioh. 3. 8.
Col. 2. 15.

3 Though the Lord will judge theſe wicked perſons, yet this forbids not Magiſtrates to execute their iuſtice upon them. They that are called after Gods owne name, ſeated on his owne throne, armed every way with his owne authoritie; let them alſo bring forth *Iudgement*, in imitation of their father. It is a cruell pitie that is ſhewed to incorrigible offenders: like water powred upon lime, that in the

of

f quenching, doth enflame the furious heate of ſinne. [d] *Let favour be ſhewed to he wicked, yet hee will not learne righteouſneſſe.* I know that the life of man is recious, yet is the life of the whole Church more precious. And though in eſſe important things, Iudges may proceed on by faire and not faſt degrees: yet in uch capitall cauſes as indanger the whole, the expedition ſhould be more quick and eremptory. [e] *I will early*, or in the morning, *deſtroy all the wicked of the land.* It was *Davids* morning work, let none put it off to th'evening of their declination; as the ſet-ng ſun makes the larger ſhadowes. This killing preſervation of notorious and inſuf-erable offenders, is a diſcouragement to them that in the moſt deſperate times dare eepe a good conſcience. If Popiſh Incendiaries may be tolerated to make merchan-iſe of mens ſoules, and never be iudged for this; what remaines, but that we appeale o a greater Court, and open our grievances to a higher Iudge! no Iudge dormant; hoſe ſentence is no dead letter, but a determinate Oracle without admiſſion of ei-her appeale or reprieve. [f] *If they hold their peace, enlargement and deliverance ſhall ariſe us from another place: but they and their fathers houſe ſhall be deſtroied.* [g] *God ſhall bring ery worke into judgement*; every worke, not one ſhall eſcape: *with every ſecret ought*: not the worke onely, but even the thought, and that bee it never ſo deeply id up in the heart: to cut off all opinion of ſecrecie; ſo well as of impunitie. Sin-ers ſhall heare and feare; and wofull experience ſhall wring from them this ac-nowledgment; that when God enters into iudgement, no ſinfull fleſh ſhall be ju-ified. Iudgment, that rough hand-maide of heaven, remaines ſtill a virgin: nei-her power can force her, nor wealth winne her, nor any thing in the world corrupt er. [h] The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his eete in the bloud of the wicked. *So that a man ſhall ſay, verily there is a reward for the ighteous: verily, he is a God that judgeth in the earth.*

d Eſa. 26.10.
e Pſal. 101.8.
f Eſth. 4.14.
g Eccl. 12.14.
h Pſal. 58.10.

4 *Their judgement.*] Their owne: as proper to them as the Inheritance they have ought with their moneys. [i] *They forſake their owne mercie*: the mercie that might ave beene their owne, to imbrace vengeance which they have made their owne. So s it ſaid of dead *Iudas*; [k] *He went into his owne place*: as the ſtone naturally inclines o the center, the proper place and home: ſo the wicked are never at home, and in heir proper place, till they be in hell. [l] *The rod of the wicked ſhall not reſt upon he lot of the righteous.* It is *Their rod*, made for them; if God ſcourge his children little with it, he doth but borow it from the immediate and naturall uſe for which was ordained: *Their rod, Their* judgement. So it is called [m] *Their cup*; *This is he portion* and potion *of their cup.* If the godly be made to taſt a little of the top, it s but a draught lent from their cup: *But the dregges thereof the wicked ſhall wring out, nd drinke off, Pſal.* 75. 8. [n] *Their end is* damnation, ſuch an end can come to none ut themſelves. *Theirs*, it is as ſurely their owne, as if they already had it. [o] *He that eleeveth not, is condemned already*: as we ſay of a ſentenced maleſactor, *Mortuus in ege*; he is dead in Law.

i Ion. 2. 8.
k Act. 1.25.
l Pſal. 125.3.
m Pſal. 11.6.
n Phil. 3.19.
o Ioh. 3. 18.

Whence inferre, that ſinne doth naturally draw on puniſhment: and is like the thunder that breakes the cloud, and makes way for the lightning of Gods venge-ance. Whereſoever preſumption goes before, deſtruction followes after. [p] When the evill ſervant had not to pay, his Lord commanded him to be ſold, his wife and children, and all that he had, and payment to be made. The wife may be taken for concupiſcence, the children for fruites of it. Or thus, *Vxor ſtulti eſt ſtultitia*; the wife of the covetous is avarice, the wife of the haughtie is Pride, &c. Theſe things are very deare to them, but they muſt be ſold. [q] The children of Iſrael *committed fornication, and fell in one day three and twenty thouſand.* There is puniſhment of ſin, 1. In the full meaſure, *They fell*; nothing bated of utter ruine. 2. In the full num-ber. 23. *thouſand*; a few examples would not ſerve the turne. 3. In the due time, *In one day*, no long forbearane. For the meaſure, it was ~~not~~ ſickneſſe, not flying be-fore enemies, not ſcourging, but death; *They fell*: either by plague, or ſome other immediate Iudgement: ſome of them were hanged up againſt the Sunne.

p Mat. 18.25.
q 1 Cor. 10.8.

For number the Apoſtle ſpeakes of three and twenty thouſand : but (*Numb.* 25. 9.) there is mention of one thouſand more. **Paul** did not exceed the number; nor doth the Scripture tie it ſelfe alwayes ſo preciſely. It is moſt probable, that the Princes with their ſervants that were hanged up, made up the other thouſand. For time, it is in one day; no ſpace of preperation, they preſently fell. Thus if adulterie walke in our ſtreetes, the plague will beare it company. God is angry with all ſinne, but his wrath is moſt hot againſt univerſall ſinne : thouſands fall, a whole army of men. When God rides his circuite, hee will ſtrike fearfully; with death, with generall death. Vniverſall ſinne will bring univerſall deſtruction : and it is his great mercie, if he doe not alwayes puniſh ſo generally. *Error omnium, pœna pancorum* : all offend, ſome only are puniſhed; becauſe ſo it pleaſeth him. There is no policie againſt Gods judgements : *Ceſar Borgias* is made by *Machiavell*, a Precedent of Policie to Princes; yet he was caught at his owne tricke. The eſcaping for a while, is no arg ument of exemption: Gods temporall plagues are but ſhort excurſions before the maine battell.

5 *Their Iudgement* : but is it ſo certaine theirs, that no repentance can prevent it, yes, ſerious repentance may avert the vengeance, if their gracious God gives the repentance. For the Apoſtle makes a Propheticall prediction of ſuch Hereticks, as ſhould invade Chriſts flocke after his time : and threatens them with the malediction of God, if they attempt ſuch impoſtures. By which if they receive warning, and lay it to heart, they may avoide the ſinne, and ſo eſcape the denounced Iudgement. And this hath ever bene the mercie of our God, that he will ſpeake before he ſtrike : and preach the lecture of premonition, before hee pronounce the ſentence of perdition. And this is a courſe that ſhall make men either preveniently thankfull, or inexcuſably deſperate.

Whither it be better to foreknow, or not to foreknow, the evills that will come.

Apud Gellium. lib. 14.

It is a queſtion among Philoſophers, whether it be better *Præſcire vel neſcire mala futura*; to know or not to know future evils: and this diſpute is crept into the Schooles *Eraſmus* oppoſing the Aſtrologians, held all prognoſtications and predictions unprofitable : for if they foretold joyfull newes, they decreaſe our future pleaſure : if evill tydings, they increaſe our preſent paine : the feare of danger being often more bitter than the danger it ſelfe : *Pejor bello timor ipſe belli*. Thus *Phavorinus* reaſons; either adverſe or proſperous fortunes are foretold. If they ſay proſperous, and thoſe faile thee; *Miſer fies fruſtra expectando*, thou art made miſerable by thy vaine expecting : if adverſe, and thoſe thou ſcapeſt, yet *Miſer fies fruſtra timendo*, thou art made miſerable by thy vaine fearing. Howſoever, thus wretched is a man made by a falſe prediction. Suppoſe they foretell a truth : let it be calamitie; *Iam inde ex animo miſer fies, antequam a fato fias* : thy owne mind ſhall afflict thee, before fate touch thee. Let felicitie be promiſed and come, yet here are two incommodities. Firſt our mind will be tyred with expectation : and our joy be abated before the object reach us. Again, hoping for a proſperous eſtate to come, we grow idle for the preſent. Men of an indifferent fortun having, (after the expiration of ſome yeares) a great Inheritance aſſured them; prodigally ſpend that which is, for that which ſhall be; yea, they ſpend that which ſhall be before it is.

But they run this argument beyond a gallop; let them take truth along with them. Whatſoever *Eraſmus* and *Favorinus* have written more ſubtly than ſoundly, in this argument; it is a concluſion acknowledged by all ſober men, that it is better to know a calamitie before we feele it, than to feele calamitie before we know it. Indeed, any unhappineſſe that ariſeth from preſcience, is only incident to a weake mind. Where there is not a well fortified reaſon, there expectation makes an evill greater, and a good leſſe. But in a reſolved mind, it digeſts an evill before it comes, and makes a future good long before preſent.

Firſt, they ſay; evill foretold rackes a man with as much torment of feare, as when it is preſent, it doth with torment of paine. Nay, but it rather pre-armes the well temperd mind, *vel vincere vel ferre, & ferendo vincere* : either to conquer or to ſuffer, and in ſuffering to conquer. He that hath already borne the burden, and overcome the extremeſt brunt, takes up the croſſe with joy: he [a] *Counts it his joy to fall into tryall*, and out of trouble extracts peace. [b] When the Prophets ſervant ſaw the hoſte of chariots compaſſing the citie, he cryed out; *Alas, Maſter, how ſhall we doe?* *Eliſha* anſwered, *Feare not, there be more with us*: he knew it before. When Satan thinkes to ſcare thee with ſorrowes, and ſaies as *Dalila, The Philiſtims bee upon thee Sampſon*, there is an armie againſt thee; anſwer, I feare not, my ſoule knew that before, and I have by prayer made my proviſion againſt them. The burden ſeemes light, that hath beene borne before.

a Iam.1.2.
b 2 King.6.15

But then they ſay, ſuppoſe the threatned evill comes not, then in vaine thou haſt diſquieted thy ſelfe with a needleſſe feare. Nay, but I have bettered my ſoule by a cautionate repentance. *Niniveh* was menaced, *Yet fortie dayes and it ſhall be deſtroyed.* They quaked, and repented in ſackcloth and aſhes, turning from their wickedneſſe; *Niniveh* ſtood ſtill. Did they loſe any thing by their ſorrow, faſting, humiliation? No, their converſion ſaved them from ſubverſion: had they not ſorrowed, they had beene deſtroyed indeed. No man is the worſe for his repentant griefe: if the evill doe come, it is a labour well ſpent: if the evell doe not come, it is a labour well loſt. If the body be not the worſe, yet the ſoule is the better.

But would it not have doubled *Sauls* ſorrow, if he had knowne that hee was to fall into the mountaines of *Gilboah*, and that his enemie ſhould ſucceed him? Could *Biron* the French martiall have beene ſo merry at the banket, had he knowne his inſtant arreſt for treaſon? would *Iulius Cæſar* have gone to the Senate, knowing his ruine there? Theſe bee poore exceptions againſt the forwarning of future evills: for, as knowing them contingent, they would have ſought to prevent: ſo knowing them certaine, they would have ſought to repent. But ſaith *Boskier*, this made CHRIST himſelfe *Agelaſtum*, kept him from laughter; the preſcience of his dire future paſſion: he wept for other cauſes, but for this eſpecially: he often ſpake of it, becauſe it ran in his mind: and in the garden, he ſwet bloud to thinke of it. Grant this in part to be true: he told it to his Apoſtles, not for his owne feare, but to ſhew how much he loved them, that would ſuffer this for them: to ſtrengthen their faith in him, and love to him; neither wept he ſo much for his owne ſorrowes, as for our ſins. We were more unkind and cruell to him than the thornes and nailes. That which drew bloud from his ſide, drew teares from his eyes: we were ſo guiltie, that he could not be merry. Therefore he foretold his Diſciples, that they ſhould *be ſorrowfull, weepe and lament*. As a learned Phyſitian lookes not only to the diſeaſe of his patient that afflicts him for the preſent, but often adminiſters phyſicke to prevent a future maladie. Therefore he called together his Diſciples, as *Iacob* did his ſons; and told them what evills they ſhould ſuffer for his names ſake.

Ioh.6.20.

This then be the ſumme; Iudgements forewarned comes more eaſily on the prepared heart. *Minus Iacula feriunt quæ prævidentur, Greg.* The wiſe mariner in a calme makes all his tacklings ſure and ſtrong againſt a ſtorme. The fen-man mends his bankes in ſummer, leſt his ground be drowned in winter. Howſoever theſe predictions may afflict the body, they benefite the ſoule, Therefore if the phyſitian perceive evident reaſons of approching death in his patient, he is bound not to flatter him with hope of life: *Ne dum quærat quod ſuum eſt, perdat quod Chriſti eſt*: leſt ſeeking his owne gaine, hee loſe CHRISTS purchaſe. But the conceit will exaſperate his diſeaſe, and the dejection of mind hinders the recoverie of body. Yield it, yet is this no reaſon of concealement, unleſſe the body were more worth than the ſoule, a life mortall than a life immortall, the company of ſinners on earth, than the communion of Saints in heaven. I have ſeene ſome ſuch phyſicians, (for not ſeldome the phyſitian and Divine meete in the ſick chamber) that when we have beene at prayers to the God of life, have neither bowed their knee, nor uncovered their head: as if the name of God were but a mockerie, and they could cure a man without him. But let not my body fall into his hands, that hath no care of his owne ſoule: he that loves not God, will never love me. Alas, how ſhould that potion worke health where the chiefe ingredient, the grace of God is left out? Or how ſhould the bleſſing of God be found, when the God of bleſſing is not regarded?

Indeed no man is worthy to know the time of his owne diſſolution: God hath Pſal. 77.19. *ignota veſtigia*, ſecret ſteps. *Thy foot-ſteps are not knowne.* Though wee dare not pray: *Lord, let me know the number of my dayes, that I may be certified how long I have to live:* yet ſtill we pray, *Deliver us from evill*; eſpecially from that evill; *From ſuddaine death good Lord deliver us.* Some naturalliſts have affirmed that ſudden diſſolution is the beſt: and ſeemed to deſire, (if at leaſt they did deſire in heart) ſo to die. *Vbi non eſt ſpes futuri, nec dolor præteriti, ſola manet cura præſentis.* They looked not backward to their ſinnes paſt, nor forward further than death: of that they ſaw a neceſſity, therefore wiſhed a facilitie. Now the leaſt ſenſe is of the ſhorteſt paine, though it be violent, it is not permanent. There is no protraction of ſorrowes, Eſa. 38.12. nor extention of paines in ſuddaine diſpatching: death doth not like a tyrant keepe them long a dying, racking out life to farther dayes, and *cutting off with pining ſickneſſe*; but quickly begins and makes an end. But let it rot in the duſt with them, let that ſuddenneſſe be ſuddenly forgotten.

There is a generation of men amongſt us, Chriſtians, yea the moſt ardent and furious Chriſtians, that blame our Liturgie for that prayer; *From ſudden death Lord deliver us.* Theſe men are ſo ſure of heaven, that let God take them where he will, and when hee will, they are for him. Preſumptuous men! doe they ſinne, and would they in that ſinne be taken away? There is a time when the deareſt Saints of a Pſal. 30.9. God had rather live then die. [a] *What profit is there in my blood, when I goe downe to the pit?* he was ſicke, but at that time had no heart to die. *Eliſha*, when hee knew b 2 King. 6.32 in Spirit, that the King had ſent a meſſenger to kill him, bade them [b] *ſhut the doore and hold him faſt.* Sicke *Hezekiah* wept and prayed to live. *Ionah* cryes from that diſmall priſon not to die yet, but to bee forborne to a longer day. Theſe Saints would not die then: they found ſome ſinnes yet burdening their conſciences, to c Iob. 10 20. ſcower off which they wiſhed the conveniencie of farther time. [c] *Let mee alone, that I may take comfort a little, before I goe whence I ſhall not returne.* It was a violent and ſwift departure which *David* and *Iob* deprecated: but alas, what doe you compare *David* and *Iob* to theſe men; meere dwarfes to theſe gyants? They have caſt up their accounts as well as *Paul*, and are every moment prepared; their reckonings ever ready in their pockets: they know themſelves choſen, the ſpirit told them ſo, Rom, 8.38. and then the elect cannot periſh. It is true indeed, that not *death* amongſt the reſt, death of what kind ſoever, lingring or ſuddaine, can ſeparate true beleevers from Chriſt: yet pardon me, if I be charitably jelous of ſuch preſumers of ſanctification. Doe they never lie to their neighbour, never luſt after forbidden fleſh, never rankle anothers credit with malitious report, never pamper the grome with feeding, never covet peny of another mans, are they never puffed up with a ſelfe-opinion? Suppoſe God ſtrike thy proud heart in this act of ſinne, when thou haſt not ſo much leaſure or ſenſe as to ſay, Lord have mercie on me; goes not thy ſoule then to the Iudgement ſeat without a prepared anſwere? We leave thy cenſure and ſentence to him that knowes thy heart: but though charitie hopes a mercie *inter pontem et fontem; inter actum culpæ, et ictum pœnæ:* yet be not angry with me for praying; God keepe my ſoule from ſuch a venture. There proceed from heaven lightnings, from earth dampes, from the body palſies and apoplexies, from men thoſe murderous engines, piſtols and poinards: theſe make ſudden riddance, and allow not the leaſure and liberties of repentance.

Thinke ye ſecure wretches, that have promiſed your owne ſoules to repent when you are ſicke: alas, the leaſt of a thouſand things can kill you, and give you no leaſure to be ſicke. Loe now if there be any hope, it is the extraordinary mercie of God in Ieſus Chriſt. For us, *vita eſt in indicium, mors eſt in judicium.* We have charitie, God hath mercie.

To conclude, *Deprecamur talem mortem, non damnamus taliter mortuum:* we ondemne not him that ſo dies, yet we pray againſt ſuch a death. We ſay of death, s *David* of *Abſalom*; [d] *make ſpeed to depart, leſt he overtake us ſuddenly.* Lord, ne- er let the ſin of our ſoules, and the end of our lives, come ſo neere together. Give s grace to breake off our ſins by repentance, before thou breake off our lives by eath let us have time to repent, grace to our time, thy mercie to both, and the me- its of our Saviour CHRIST to all: and then *come Lord* IESUS, *come quickly.* h it is ſwift when the prayers of our hearts ſhall uſher the journey of our ſoules: hen our faith hath unlocked the gates of heaven, ready for our ſpirits to enter: hen by our comfortable declarements, we have teſtified our aſſurance of bleſſed- eſſe; left the perfume of a good conſcience to ſweeten our death-beds; and our ertues and graces, like fragrant flowers to ſticke round about our hearſe. When af- er a conſolating valediction to our mourning friends, we have commended our ſpi- its into the hands of IESUS CHRIST. Let the confidence of others be as bold s it pleaſeth; let my ſoule pray, and let them that love their ſoules joyne with me, d the God of mercie heare us all; *From ſuddaine death good Lord deliver us,* men.

[d] 2 Sam. 15. 14.

6 *Their judgement, and their damnation.*] Obſerve the proportion and aptation f their puniſhment to their ſin. It holds in diverſe analogies. 1. They *denyed* the Lord at bought them, therefore the ſame Lord ſhall judge them. It is fit, *ut quem fece- nt ſuum carnificem, inveniant ſuum judicem.* They made the profeſſion of Chriſt colour for their bloudineſſe, and under the counterfeit ſeale of his name committed utrages: now therefore the ſame injured King ſhall ſit upon them and condemne em. 2. They acted all their villanie *in ſecret*, therefore now it ſhall be laid open. . The *way of truth* hath beene *blaſphemed* by them; therefore now it is fit that it be lorified on them. 4. Before they ſold men *in covetouſneſſe:* therefore now they all bee ſold themſelves in juſtice. GODS debts muſt bee payed: and they that ade *merchandiſe* of others are fit to bee made merchandiſes themſelves. 5. Be- re they brought in the *Hereſie of damnation:* therefore now they ſhall ſuſtaine the enaltie of damnation. 6. Before they did pull on themſelves *deſtruction* volunta- ly: therefore now muſt father the child of their owne begetting, and ſuffer deſtru- ion neceſſarily. 7. Their ſinne did haſten puniſhment, and make it ſwift: there- re fit it ſhould no longer tarry; *it lingers not.* You ſee with what a pro- r analogie, their ſinning meetes with their ſuffering: and makes way for is note.

God alwayes puniſheth *De condigno*, ſometimes *De congruo*. For the former, the Schoole truely ſaies, that God rewardeth his elect *Supra meritum*, above their eſerts: ſo it teacheth, that he puniſheth the reprobate *citra condignum*, ſhort of their e-merits. But as he will requite any thing in mercie, that will [e] recompence a cup f cold water: ſo he will deny any thing in juſtice, that will [f] deny a cup of cold wa- r. CHRISTS tribunall is ſaid to be a [g] *white throne*; milke white, without any rop of injuſtice to alter the colour, or ſtaine the ſeate. Morall men have com- ended Iuſtice: the Grecians placed her betweene *Leo* and *Libra*; courage and in- fferencie. The Egyptians in their hieroglyphickes had the figure of a man with- t hands, winking with his eyes. And our embleme is as good as the reſt; as e beſt: the picture of a man holding a balance in one hand, and a ſword in the o- er. By the balance intending judgement, and by the ſword due execution. The alance puts no difference betweene gold and lead, but gives them equall or unequall oiſe: not attributing more to the gold for the excellencie of the metall; nor leſſe the lead for the droſſy baſeneſſe: but with an even hand waighes the poore mans ſe with the rich. It is ſaid of the throne of *Davids* houſe, that it was placed in the te of the Citie towards the *Sunne riſing*. *In the gate*, that all might have acceſſe it, poore and rich: for all ſorts had egreſſe and regreſſe through the gate. *To- ards the ſun riſing*; to ſignifie that their judgements ſhould be as cleare from cor- ruptions

[e] Matth. 10. 42.
[f] Luk. 16. 24.
[g] Rev. 20. 11.

ruptions, and errors, as the Sun in his glorious brightneſſe. Now hee that calls
h Gen.18.25. upon magiſtrates to doe iuſtice, ſhall he not do it himſelfe? [h] *Shall not the Iudge of all*
the world doe right? yes certainly; as he will crowne the faithfull with eternall glory
above their deſerts, ſo he will lode the wicked with eternall torments according to
i Pſal.58.11. their deſerts [i] *So that a man ſhall ſay, verily there is a reward for the righteous, verily he*
is a God that iudgeth in the earth.

For the other, as he will puniſh all ſinne in ſome kind, ſo he will puniſh ſome
ſinne in the owne kind. *For it is juſt with him to recompence tribulation to them that*
trouble you, 2. *Theſ.* 1. 6. With the *froward* he will ſhew himſelfe *froward. Pſal.* 18.
k Gen.9.6. 26. [k] *Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed.* But ſomtimes it is not
ſo, but alwayes it ſhould be ſo, and certainly the magiſtrate that omits it, ſhall find
l 1 King.20.32. his caſe like *Ahabs*; [l] *Thy life ſhall goe for his life. Mat.* 26. 52. *They that take the*
ſword, ſhall periſh with the ſword: they that *Take* it, before it be given them by lawfull
authority. His puniſhment is qualified to his ſin, that is made *Gladio perire,*
m Prov.21.13. who did *Gladio perimere.* [m] He that ſtoppeth his eares at the crie of the poore, ſhall
n Iam.2.23. crie himſelfe and not be heard. *Qui non tribuit petenti, petet a non tribuente.* [n] Iudgement
without mercie ſhall be to him that ſhewes no mercie. *Fruſtra quærit extra*
ſe, quod noluit habere intra ſe. In vaine he ſeekes mercie out of himſelfe, that had none
within himſelfe, *Eſa.* 33.1. *Woe to thee that ſpoileſt, for thou ſhalt bee ſpoiled.* It is juſt
that they who ruine others, ſhould bee ruined themſelves, *Gal.* 5.15. *If yee bite*
and devoure one another, take heed yee be not conſumed one of another. If the greater serpent
devoures the leſſe, there is a dragon to devoure him. The fire of the Sodomites
luſts flamed up to heaven, therefore heavens fire of wrath flamed downe upon
them, *Levit.* 10. 2. Nadab and Abihu offered ſtrange fire, and therefore
they ſuffered ſtrange fire. *Hoſ.* 4. 12. They have gone a *whoring* from their God,
therefore *their Daughters ſhall commit whoredome, and their ſpouſes adulterie.* Spirituall
fornication ſhall be puniſhed with corporall pollution. If we conſider that ſhop of
pride, *Eſa.* 3. we ſhall find every ornament made an abhorment, *ver.* 24. *In ſtead*
of ſweet ſmell, there ſhall be a ſtinke: for the girdle, a rent: for well ſet haire, baldneſſe. Obſerve
how the particular plagues are proportioned to the nature of the particular
ſins, *Prov.* 23.29. They loved the rednes of wine, they ſhall feele the redneſſe of eyes.
Gen. 20.18. Doe they detaine Abrahams Wife? none of their wives ſhall be pregnant.
This *Iob* acknowledged to be juſt: *If mine heart have beene deceived by a woman,*
then let my Wife grind unto another, *Wiſ.* 11. 15. Beaſts they worſhiped, and by beaſts
they ſhall be devoured. *That they might know wherewithall a man ſinneth, by the ſame*
he ſhall alſo be puniſhed, *Exod.* 19. 24. *Let not the people breake thorow unto the Lord,*
leſt the Lord breake forth upon them. Ionas croſt to the ſea, therefore he was loſt in
the ſea. He would needs to the water, he ſhall have water enough, *Iudg.* 8.16. Their
fleſh was torne with briers and thornes, that were bryers and thornes to teare others.
Rev. 16. 6. *They have ſhed the blood of thy Saints, and thou haſt given them blood to*
drinke. as *Tomyris* gave *Cyrus*: to give one blood, is to put him to death, *Ezek.* 16.
I will cauſe thee to be ſlaine, as men are ſlaine in the burning rage of wrath and jealouſie,
ver. 39. Thou didſt lay open thy nakedneſſe in ſin, I will therefore lay open
thy nakedneſſe in ſhame. To allow the ſins of others, is to bee come guilty of the
ſame ſins: as CHRIST condemned the living Iewes for killing of *Zachary*, whom
their anceſtors ſlew many ages before: becauſe they approved their courſes, and
therefore juſtly inherited their fathers ſins and judgements, *Mat.* 23.

I might be endleſſe in the proſecution of this doctrine. [o] *They ſhall bury in To-*
o Ier.7.32. *phet, till there be no more place.* In *Tophet* they had committed that monſtrous abomination,
burning their children in the fire to *Moloch*: in *Tophet* they ſhall finde deſtruction.
The Iewes report that in *Tophet* there was a deepe pit or ditch, called
Os Inferni, never filled: in the pit that Caldeans threw their ſlaine bodies, *Mat.* 18.
25. *The Lord commanded him to be ſold, wife and children and all that he had.* Perhaps
he ſinned in his wife and children, therefore was puniſhed in his wife and children.

He might turne his wife into an Idol,and ſet her in the place of God: hee might be indulgent to the vices of his children: therfore, [p] *Let his children be fatherleſſe,and his wife a widdow*.How uſuall is it for men to obey the will of their wives before the will of God! How juſt is it with the Lord to ſuffer the wife ſo luxuriouſly allowed, to dote on adulterous mixtures:and for anothers ſak to break her faith with her husband who for her ſake had broke his faith with God! Why doth ſuch a man find fault? he doth by his ſervile affordments what he can to make his wife a harlot,and then complaines that ſhe is ſo.Immoderate dyet,inordinate will,immodeſt apparell,himſelfe proudly vouchſafes her:what are theſe but mid-wives to bring forth that ſhame, he is loth to heare of? what more uſuall than to buy places in reverſions, expectant on the lives of three, foure, ſixe, to be ſerved and expired,before theirs beare date? Therefore what more juſt,than to cut them ſhort, and extend the decaying termes of the other? [q] *Let his dayes be few, and another take his office.* They have admitted invaſions upon their owne honeſtie, ſecretly to wiſh that the dayes of others might be few, that they might take their office. Therefore ſhall their owne dayes be few, and another take their office. The Proverbe fits them; hee that waites for dead mens ſhooes, ſhall goe bare-foote. The Rivers that *Pharaoh* bloudied with the ſlaine infants, are turned into blood: that hee might read the colour of his ſinne in the ſanguine waters. Thus murderous men, ſo prodigall in ſlucing out bloud, have beene affronted and affrighted with bloudy viſions. They thinke their eyes ſee nothing but bloud, their eares heare nothing but the ſound of bloud, all their meate taſts of bloud, their drinke hath a bloudy colour: the very wayes they travell are ſanguine, they dreame of nothing but bloud, till their heads, like *Nero's*, be ſoaked in bloud: *Thou haſt thirſted for bloud, of bloud take thy fill.* This ſufferance could not even *David* ſcape; his houſe was haunted with the ſword. Hee ſinned in a proud numbring of his people, therefore was puniſhed in ſhortning the number of his people.

Herodias daughter, that like a dancing whirlegig footed away the head of *Iohn Baptiſt*, was her ſelfe cut ſhorter by the head with yce. *Ceſar* had undone three and twenty countreyes, he dyed of three and twenty wounds. *Creſus* that loved gold inſatiately, had of gold his throate full. *Aurum ſitiſti, aurum bibe.* Many penurious fathers are ſo ſcraping for their children, that they raviſh the poore children of God: [r] but the hand of the Lord ſhall be againſt their young Lions. They joyn houſe to houſe, and field to field: [ſ] but their children ſhall be vagabonds,and beg; ſeeking their bread out of their deſolate places.How many a covetous moale is now digging a houſe in the earth for his poſterity, and never dreames of this ſequele? That God ſhould make thoſe children beggars, for whoſe ſake the fathers have made ſo many beggars! This is a quittance which the Sire will not beleev,but as ſure as God is juſt the ſon ſhall feele. Now if he had but leave to come out of hell for an houre, and ſee this, how ſhould he curſe his follie? ſure if poſſible, it would double the paine of his infernall torture. Bee moderate then ye that ſo inſatiately devoure, as if you had an infinite capacitie: you overlode your ſtomachs,it is fit they ſhould be diſburdened in ſhamefull ſpewing. How quickly doth a worldly minded man grow a defrauder, from a defrauder to an Vſurer, from an Vſurer to an oppreſſor, from an oppreſſor to an extortioner: if his eyes doe but tell his heart of a bootie, his heart will charge his hand, and he muſt have it, *Mic.2.2.* They doe but *aſpicere, concupiſcere*, and *arripere*: ſee it,like it, and take it. Obſerve their due payment. *Pſal.109.11. Let the extortioner take all he hath*: they got all by extortion, they ſhall loſe all by extortion. They ſpoiled their neighbours, *ſtrangers ſhall ſpoile them.* How often hath the poore widdow and orphan cryed, wept, groned to them for mercie, and found none! They have taught God how to deale with themſelves: [t] *Let there be none to extend mercie to them.* They have advanced houſes for a memoriall, and dedicated lands to their owne names; *Pſal.49.11.* All to get them a name, and even in this they ſhall be croſſed. *Pſal.109.13. In the next generation their name*

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[p] Pſal.109.9

[q] Pſal.109.

[r] Nah.2.13.

[ſ] Pſal.109.10.

[t] Pſal.109.12.

ſhall bee quite put out.

Our neighbours of Rome preſume that they have the keys of heaven and hell: ſome they bring downe from heaven to hell, as they did that bleſſed Queene, *Elizabeth*: others they lift up from hell to heaven, canonizing bloudy Traitours: they cenſure as they will, not as God will. But their puniſhment is fitted by CHRIST, *Mat.7. 2. With what judgemẽnt ye judge, yee ſhall be judged.* When they ſhall find that they have miſtaken the keyes, and learne what it is to condemne, by being condemned. Becauſe they have put away ſacred marriage, therefore they are given up to uncleane cloiſtures, ſtinking brothels, and preternaturall ſtewes.

Not to be favourable to our ſelves at home; what is the reaſon that this land is ſo defiled with bloud; and that (not feeling the ſword of an enemie) a man complaines [u] *I am wounded in the houſe of my friends?* Nor is this alone in thoſe unmanly trialls of man-hood in the fields; but even in the ſtreetes, in the houſes: no place is ſafe, but a miſtaken word is requited with a ſtabbe or ſome mortall blow. And when this comes to be cenſured, it is found chance-medley, at worſt man-ſlaughter and that perhaps *Se defendendo.* Whereupon theſe homicides are ſo fleſhed with bloud, that they make no more to kill a man, than a flie. Oh they may mend, and become good Chriſtians, good ſubjects: but that ſin is rarely repented off. If he had beene cut off for the firſt murder, the ſecond man had beene alive. Why doe we preſume to coozen God by the warrant of Law, to purloine the maintenance of the Miniſter, and to put our ſelves in Gods place! What is this, but to point God the way to plague us, and to ſend upon us a famine of preaching, who have brought a famine upon the preachers? Is it not juſt with God to take away the Lampe from that nation, which hath taken away the holy oile that ſhould maintaine it? And Lord, that I might herein be a falſe Prophet! I feare that England ſhall want the Goſpell, when the Barbarians receive it: becauſe England had the Goſpell, and would not give a penny to keepe it. We hope this nation ſhall live to ſee the fall of Rome and Antichriſt, ſo we may, if our ſins, and among the reſt unthankfull ſacriledge, doe not firſt give Rome a triumph over us. Conſider how immediately upon this charge of rendring the *Teacher* his portion, the Holy Ghoſt inferres; [x] *Be not deceived, God is not mocked: for whatſoever a man ſowes, the ſame ſhall he alſo reape.* You may deceive your ſelves, you ſhall neuer mocke God: you ſhall drinke as you have brewed. Thus when we ſee ſurfets doe we not point at gluttonie precedent? when a body is drowned with a dropſy, doe we not ſay, there hath gone an inundation of drinke before? When that Neapolitane evill hath waſted the marrow, and rotted the fleſh; we know this fire was fetched from the hearth of whoredome. The matter of ſinne is written with capitall letters in the puniſhment. God is juſt, he hath wayes enough to puniſh us, we have no way to eſcape him. If he doth not puniſh the adulterer with rottenneſſe in his bones, yet he can adde fire to fire; to the flame of luſt, the flame of hell. If the Vſurer eſcape bonds here: yet he that bound others above, may be bound himſelfe below. The litigious may get the better, untill God comes to enter his action againſt him. There is no evaſion but ſeaſonable repentance: let us puniſh our ſelves, that God be not put to doe it. Let us correct drunkenneſſe by abſtinence, pride by humility, covetouſneſſe by charity, crueltie by mercie, uncleanneſſe by chaſtitie, anger by patience, uſury by reſtitution. This is to take a congruous and proportionate vengeance on our ſelves, that God may ſpare us in the day of reckoning.

7 ***Damnation*** is principally taken for the cenſure or ſentence condemning: as the ſentence followes the triall, and the execution the ſentence: here it intends the execution of the Iudgement. But if damnation be meant for the execution, how doth it preceede the ſentence? Seeing it ſeemes very unjuſt to execute a man before his judgement; after that old ſcandall of the Stanneries Law; that hanged a man in the forenoone, and ſate in judgement on him in the afternoone. The day of judgement is the ſecond appearing of Chriſt: now for evill men to receive their damnation before

[u] Zech.13.6.

[x] Gal 6.7.

fore hand, were to antedate the ſentence, and to execute perſons unjudged. It is eaſily anſwered; Every unbeleever muſt paſſe through two Iudgement dayes: a particular, when his guilty ſoule leaves his unfortunate body: a generall, when both body and ſoule having beene co-inſtruments of ſinne, ſhall be made copartners in puniſhment. Hence the ſoule, as it hath beene the principall in offending, being that part of man wherein God hath placed naturall reaſon and knowledge of his will, ſhall be the firſt in ſuffering. Leaving the body a dead and inſenſible piece of earth, while her ſelfe growes under the burden of unſupportable torments alone, till the body comes to ſuffer with it.

If it bee objected; what need any ſecond Iudgement, ſeeing the world ſtands wholly either of beleevers or unbeleevers? And the beleever. [y] *Shall not come into condemnation, but is already paſſed from death unto life.* And the unbeleever *is already condemned,* Why then any further Iudgement? Yes, for though the beleever ſhall not come into the judgement of condemnation, yet he muſt alſo paſſe the judgement of abſolution: and as he is made juſt by Chriſt, ſo muſt he before all the world be pronounced. *Vt juſtitia, qua juſtificatur coram Deo, ipſa juſtificetur coram mundo.* The firſt juſtifies the perſon, the ſecond juſtifies Gods righteouſneſſe. So the unbeleever is condemned already in effect three wayes. 1. *Propoſito Dei*; God did foreſee and foreappoint his damnation, as it is the puniſhment of ſin, and execution of his Iuſtice. 2. *Verbo Dei*, by the word of God, which ſets downe his damnation, finding him in the number of thoſe to whom it is due, and out of Chriſt by whom alone he might eſcape it. 3. *Teſtimonio conſcientiæ*, by the verdict of his owne conſcience; which doth ſo judge him here, as God will judge him heareafter: therefore it is called *Vicedeus*, a deputie God. But if their bee a precedent damnation upon the reprobates, why is it here ſaid, *Their damnation haſtens?* That cannot be called cloſely propinquant, nearely future, which is actually preſent, yea which hath beene before. If they were damned in the purpoſe of God for their ſinne, and are damned in the word of God judging ſinne, how are they ſaid to be hereafter damned, or, *Their damnation lingers not?* I anſwer; for their former damnation in the decree of God, they know it not: for their preſent damnation in the word of God, they mind it not: and for the damnation of their owne conſcience, they feele it not. Therefore the execution of this ſhall fall upon them, and then they ſhall know it, mind it, feele it.

y Ioh. 5. 24.

Ioh. 3. 18.

Thus death ſhall execute his office to kill their bodies, and hell his office to receive their ſoules, and the Devill his office to inflict torments; when God hath pronounced on them the particular ſentence of his Iuſtice. This damnation then is that fearfull puniſhment of ſin impoſed on reprobates: made up of an extremity, univerſality, and eternity of torments. So extreme that they refuſe addition, ſo univerſall that no part hath exemption, ſo everlaſting that they never admit concluſion. Their extremitiy is undefin'd, their univerſality unconfined, their eternity without hope of end.

But how doth this ſtand with the Iuſtice of God, for finite tranſgreſſion to give infinite deſtruction? Sins are the actions of time, done in a temporalitie, limited in a certaine ſpace. Now if the puniſhment be proportionate to the ſin, how can the one bee temporall, the other eternall: ſin tranſient, plague permament? I anſwer, this equitie and equality is obſervable in our civill punitions: the theefe diſpatcheth a robberie in halfe an houre; hee lyes many dayes in irons for this, and at laſt anſweres it with his necke. Adulterie is ſoone perpetrated, a long and infamous ſhame depends upon it. Treaſon may be a villanie of no length; yet the delinquent finds mercie if he but lie in priſon for it all his life, and loſe his poſſeſſions for ever. *Hic non quærenda temporis æqualitas, ſed expendenda ſceleris gravitas.* A man quickly gives himſelfe a wound, but the Surgion cannot ſo quickly heale him. *David* was not long in killing *Vriah* with the ſword, yet did the ſword never depart from his houſe. A man commits murder but once, and it was ſoone done; yet hee is condemned to the perpetuall galleys. There was one ſicke 38 yeares, *Ioh.* 5. 14. and Chriſt ſayes, this was becauſe of his ſin. Conſider ſome reaſons why their puniſhment

ment is not leſſe than damnation eternall.

Reaſons why the puniſhments of reprobates are infinite.

1 Becauſe their ſinnes are infinite in number. *David* propounds a *Quoties*, wh can find a *Toties* for it? *Pſal.* 19.12. *Who can tell how oft he offendeth?* No man. The haires of a mans head may bee told: the ſtarres appeare in multitudes, yet ſome have undertaken to reckon them: but no Arithmeticke can number our ſinnes. Before we can recount a thouſand, we ſhall commit ten thouſand more; and ſo rather multiplie by Addition, than divide by Subtraction: there is no poſſibilitie of numeration. Like *Hydra's* head, while we are cutting off twentie by repentance, we find a hundred more growne up. It is juſt then that infinite ſorrowes ſhould follow infinite ſins.

2 Becauſe they are committed againſt an infinite Majeſtie. He that clippeth the Kings coine, or, defaceth the Kings armes; or, counterfeits the broad-Seale of England, or the privy-Seale, is adjudged to die as a Traitor: becauſe this fact offers diſgrace againſt the perſon of the King: much more doth he deſerve the ſecond death, that violates the Law of the King of Kings: ſeeing that breach doth not only tend to the defacing of his owne Image in us, but reflects upon the perſon of God himſelfe, who in every ſinne is contemned and diſhonoured. [a] *If one man ſin againſt another, the Iudge ſhall judge him: but if a man ſinne againſt the Lord, who ſhall intreat for him?* compare *Protaſis* with *Apodoſis*, ſequel with ſequele, the former with the latter, by the rules of oppoſition. What doth the former affirme? no more but a civill meditation for a temporall ſatisfaction. What doth the latter deny? a religious or divine interceſſion for eternall ſatisfaction. Sins receive their nature from their objects in a formall conſideration: to be plaine with all capacities, ſinnes take their nature from their aime. When the will from within ſhall give the King of *Arams* charge; [b] *Fight neither againſt ſmall nor great, ſaving onely againſt the King of Iſrael:* this muſt needs be immediate treaſon. According to worth, *Injuria patientis auget culpam facientis, Salvian.* That ſinne is fowleſt, that ſtrikes at the faireſt. Therefore the ſin directed againſt an infinite Majeſtie, deſerves infinite penaltie. Aske a Recuſant what that ſervant merits, which like an *Oneſimus*, is a fugitive from his maſter. What will he ſay, but the whipping poſt, or, houſe of correction? But what deſerves he that changeth his God, his religion? yet there muſt be no whipping poſt for ſuch a renegade, no correction-houſe for him; whatſoever he condignely ſuffers, is held perſecution. Aske the ſacrilegious what ſhall be done, to him that ſteales; hang him, he cries. But what ſhall be done to him that robbes his God? here he can ſee no felonie: he ſhall feele it. Aske a man abuſed in his name, whether he will ſend his reviler: he preſently curſeth him, as if he meant him to hell, but howſoever he will ſend him to the conſiſtorie. But whether ſhall he goe, that diſhonours the name of God? Doth that beare no action? no, curſing and ſwearing inferrs no defamation. Yes, hee is αὐτοκατάκριτος, [c] *damned of his owne ſelfe.* If they could ſatisfie an infinite Iuſtice *ſimul & ſemel*, at once together; their plague, though it admits of no latitude or waight, being in univerſall extremitie; yet it ſhould have an end. But what to the uncapable ſubject is defective in place, muſt be made up in durance. He ſhall not come forth, [d] *till he hath paid the uttermoſt farthing.* He might pay this at once if he had it: but becauſe *non habet unde*, he hath it not; he muſt be paying it *ſucceſſivè ſine fine*, and anſwer it with his owne impriſonment for ever.

3 Becauſe they fruſtrate a price of redemption that is infinite. Did the Sonne of God accept their nature, ſhed his precious blood, and pay that infinite debt to Gods Iuſtice for all beleevers; and will they make voide to themſelves that worke of unſpeakeable goodneſſe? He is worthy of eternall damnation, that deſpiſeth the redemption of him that is eternall. It is juſt with Chriſt to forſake them for ever, that forſake him for ever. [e] *There remaines no more ſacrifice for them:* therefore till Chriſt die againe, they muſt lie in hell, that is for ever. They that fall from everlaſting grace, juſtly meete with everlaſting wrath: from ſalvation eternall, to de-

ſtruction

[a] 1 Sam. 2.25.

[b] 1 King. 22.

[c] Tit. 3.11.

[d] Matth. 5.26.

[e] Hebr. 10.26.

ſtruction eternall. Every drop of Chriſts blood doth ſave the beleeving ſoule for ever: if that ineſtimable treaſure be trode under foot, the ſoule is juſtly loſt for ever. Who pitties that mans death; who having the medicine by him which can helpe him, dies and will not take it? Serjeants are out to arreſt thee, the Law hath condemned thee; we may ſay of thee as of a ſentenced malefactor, *mortuus in lege*; thou art dead in Law: ſpeed then to Chriſt, if thou be taken before thou get to thy Suretie, thou wilt be laid up for ever.

4 Becauſe they are unthankfull for bleſſings and graces infinite. God give them life while they can live: if they be ingrate, he will give them death while they can die. His mercie ſtrove the utmoſt to make them bleſſed, his Iuſtice ſhall ſtrive the utmoſt to make them curſed. If any deliverance, preferment, or content come to an unthankfull perſon; let him know that it is but his impropriation; God will make him pay for it. Contribution of bleſſings requires retribution of thankes, or will bring diſtribution of plagues. We have many *Adeodates*, but returne few *Deodates*. God gives freely and continually, ſo let us praiſe him: *voce & corde*, with the voice and the heart: not the voice alone, for then the heart is tied; not the heart alone, for then we are tongue-tied. Continually; for if thou canſt find one houre wherein he doth not give thee ſomething; take that houre to returne him nothing. Yet is there thankes enough owing for the former: but there is no new houre which is not witneſſe of new benefites. [f] *Thy mercies are new every morning*. CHRIST hath bought us both in body and ſoule; we muſt glorifie him in both, or he will deſtroy us in both. He will be glorified either in our voluntary obedience, or neceſſary vengeance. Thus how eaſy is it for a reprobate to bring upon himſelfe damnation. The more God lodes him with benefites, the more he lodes himſelfe with accounts. Bee thankfull, this is the way to eaſe thy reckoning: flie to CHRIST, this is the way to get it quite taken off. As *Alcibiades* told the ſteward, when he complained of his trouble about making his accounts; that his care were better beſtowed, *Quòd non reddat, quàm quod reddat*, how to make no account at all, than how to make his accounts even. If our faith have gotten CHRIST to account for us, wee ſhall make no reckoning at all. Every benefite forgotten in preſent gratitude, muſt be remembred in future ſervitude. Thus he that receives infinite favours, and remaines unthankfull, deſerves infinite paines.

5 Becauſe they have omitted infinite duties: the houres that are not ſpent in obedience againſt ſin, are ſpent in ſin againſt obedience. Wicked men thinke they commit but a ſingle ſin, when indeed they alwayes double it. For *in faciendo quod non debent, non faciunt quod debent*: While they doe what they ſhould not, they leave undone what they ſhould, and ſo bind two ſins together. The Sabbath-ranger that is gone about the buſineſſe of the pot, thinkes he only offends in his exceſſe, forgets his not ſerving God at the Church. It is one ſin to be abſent from the houſe of God, though he did not admit the other, to be preſent in the houſe of ſin. Doth the oppreſſor barely tranſgreſſe in wringing the poore? yea, at that very time he ſhould have relieved the poore. Thinke not thy houres waſt papers, to fill them up with nothing but blankes: as if God would take this for a good reckoning. When the booke of thy conſcience comes to be opened, all thoſe blankes are filled up with Indictments: and thou ſhalt find it a *nequam*, which thou thoughtſt a *nequicquam*. No greatneſſe of bloud can priviledge idleneſſe, no more than much money can juſtifie Vſurie. When God calls thee to account, *Quare te non præbuiſti ſolertem?* Why waſt thou not induſtrious? It will be no good anſwer; *Quia tu me feciſti divitem*; becauſe thou haſt made me rich. Now that theſe omiſſions deſerve eternall deſtruction, it is manifeſt, becauſe we are bound to the duties. Therefore in the forme of CHRISTS judiciall proceeding, the wicked are condemned for ſins of omiſſion, perpretrations not being ſpoken of, as if there were no queſtion of their guiltineſſe: to ſhew that their is damnation enough wrapped up in thoſe very omiſſions. Neither ſhall they be only puniſhed with the privation of all joyes and peace, and no

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[f] Lam. 3.23.

further for then they were meere indifferences. But with the poſition of torments, to declare that good workes were impoſed; not voluntary, but neceſſary. Now if theſe be as innumerable as our waking minutes; how infinite muſt be the unrepentants deſtruction for them!

6 Becauſe ſin is infinite in their deſires, and the deſire of ſinning God judgeth ſin it ſelfe. As the deſire of grace is grace, and the deſire of repentance is one degree of repentance: ſo the concupiſcence of iniquity is the iniquitie. [g] *He that luſts after a woman, hath already committed adulterie with her in his heart.* *Optans, operans: deſiderator, ſcortator.* Now what is more inſatiate than the deſires of the wicked? They inlarge themſelves beyond all bounds, and are ſcarce limited with the world. How unſatisfied is the adulterers deſire! he goes from woman to woman, as the ſicke man from fountaine to fountaine, and none can quench his thirſt. For woman is not the bounds of luſt, but womankind. Loves number is no number; but one: he that erres from that, is inceſſant in concupiſcence; and if it were poſſible, would embrace all the beauties he ſees, in his luxuriant armes. Vice hath no meane, meaſure nor ceſſation; till it hath no being. One wife is the deſire of love, but luſt would have infinite. And though it be ſtraitned to enjoy but one at once: yet it hath an infinite deſire to many; neither doth all the varietie of the earth change it: whenſoever his pleaſure is ſerved, hee is the ſame man he was before, and begins againe to deſire a freſh. For luſt is ſtill a beginning, and would more common be than any one, could it, as other ſins, be done alone. But age ceaſeth it, therefore not infinite: then [h] *Deſire faileth?* yet many in age though they cannot deſire, yet deſire to deſire. Now an infinite fire of luſt, muſt have an infinite fire of hell. What limits hath the ambitious deſire? what degrees of honour, though *Phaeton* like to ſit in the chariot of the Sun, would content him? Let him reduce all the kingdomes of the world to one monarchie, and poſſeſſe as much as ever the divell promiſed Chriſt: yet *Æſtuat infælix anguſto limite mundi,* he wants elbow-roome. He calls for more worlds, or, is angry that God made this no bigger: yea erects his ſtatue, and would be worſhipped as the Lord himſelfe. He thought the whole earth too little for him, and why ſhould God thinke the whole hell too much for him? The Angell that would have all the glory in heaven, is juſtly damned to all the paines in hell. If thou be infinite in thy ſinning, why may not God be infinite in thy puniſhing.

[g] Matth. 5.24.

[h] Eccl. 12.7.

What confines have ever hedged in covetouſneſſe; who ever heard it ſay. *Satis Domine,* O Lord I have enough; A handfull of corne caſt into the buſhell makes it the fuller: put water into the ſea, it hath by ſo much the more. [i] *But hee that loveth ſilver, ſhall not be ſatisfied with ſilver.* One deſire may be ſatisfied, but another comes. *Creſcit amor nummi quantum ipſa pecunia creſcit.* Naturall deſires are finite: as the thirſt is ſatisfied with drinke, the hungry appetite with meate. But unnaturall deſires are infinite: as it is with the body in burning feavers; *Quò plus ſint pota, Plus ſitiuntur aquæ:* the more they drinke, the more they thirſt. Now as theſe proceed not from naturall cauſes, but from diſeaſes: ſo exorbitant affections ariſe not *De ſana mente, ſed de morbo animæ:* not from the temper but from the diſtemper of the ſoule. Grace can never fill the purſe, nor wealth fill the heart. Here is an infinite ſin, why ſhould it not have an infinite puniſhment? Hence covetouſneſſe is compared to hell it ſelfe, for the neere affinitie betweene them: both alike promiſe at once to be ſatisfied. [k] *Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.* As the covetous enlarge their mouthes to ſwallow the earth, ſo *Hell hath enlarged her ſelfe, and opened her mouth to ſwallow them, Eſa.*5.14. Let not our oppreſſors now flatter themſelves, that hell is full, and there is no roome for them: for the Lord hath made it [l] *Large,* of immenſe capacitie. It is *Lacus magnus, Revel.* 19. a great lake, able to receive all that are caſt into it. If it were not ſo ſpacious, and there ſeemed to want roome for oppreſſors: yet God would take out theeves and harlots, and drunkards, I had almoſt ſaid lyars, and ſwearers, to put in oppreſſors; they muſt have

[i] Eccl 5.10.

[k] Prov. 27.20.

[l] Eſa.30 33.

have roome. [m] *Hell from beneath is moved for them to meete them at their comming.* Hell it ſelfe will come to meete them in ſtate, as glad to give them entertainement. Now if the uſurer can keepe himſelfe out of the number of oppreſſors, he may hap to ſcape. But are not their deſires unlimited; that [n] *joyne field to field, till there be no place;* They would leave no roome for others, but engroſſe al the earth to themſelves: therfore though there ſhould want roome for others, they ſhall have all hell to themſelves If ſin have an infinite deſire to offend God, God will have an infinite hand to puniſh it.

[m] Eſa. 14.9.

[n] Eſa. 5.8.

7 *Gregory* addes another reaſon of this infinite puniſhment. He that dies without repentance, is preſuppoſed by Iuſtice, that if hee could have lived for ever, he would have ſinned for ever. And it is juſt; if thou wilt rebelliouſly ſin ſo long as thou liveſt; God ſhould puniſh ſo long as he liveth. If thou wilt *peccare in æterno tuo*, God will *punire in æterno ſuo*. Nothing is more proportionable, than that thoſe who will ſin againſt God ſo long as they have a being, without repentance; ſhould periſh from God ſo long as he hath a being, without mercie. It is the Lords juſt Iudgment, *ut nunquam mortuus careat ſupplicio, qui nunquam vivus carere voluit peccato; ut nullus detur iniquo terminus ultionis, qui quamdiu valuit, habere noluit terminum criminis.* They would have lived for ever, that they might have ſinned for ever. Their injuſtice would put no date to their ſins, Gods juſtice ſhall put no date to their ſufferings. On earth he that will ſtill run in debt while hee lives at libertie, ſhall at laſt bee caſt into priſon to lie while hee lives in miſerie. Shall man have this law againſt his brother, and not God againſt his creature? yes, there will come a day when all reckonings ſhall be caſt over, when juſtice muſt be ſatisfied to the full; atleaſt ſo full as the delinquent can ſatisfie it, not with ready money, the merits of Chriſt: then with eternall durance, he muſt lie by it for ever. [o] *Till he hath paid the uttermoſt farthing;* and which is lamentable, hee hath not one farthing towards it. The reprobate cannot do many things he would: the needy drunkard cannot bee an uſurer: the baſe pilferer cannot be a rich commonwealths oppreſſor; no thankes, they would but they cannot. The power, not the will, is wanting in them to any wickedneſſe. Now it is juſt, *velle malum et non poſſe, pati malum et non velle.* Hee that doeth what hee will, muſt ſuffer what God will.

Gregor.

[o] Mat. 5.26.

8 The ſinner is often admoniſhed, often threatned: dealt with all mildly, and taken up roundly: now tempted with a crowne, than terrified with a ſcourge: allured with the promiſes of heaven, affrighted with the menacres of hell: encouraged to Grace by the Goſpell, thundred againſt for ſin by the Law: offered either a curſed Devill to torment him, or, a bleſſed Chriſt to ſave him. Neither is life and death ſet before him onely once, but all his dayes. [p] *All day long hath God ſtretched forth his hands unto him.* This choice is put to him ſo long as he lives on earth: therefore if he make election of ſin, it muſt ſticke by him ſo long as hee lives in hell. What could God doe more in mercie, what can he doe leſſe in juſtice? The ſinner is ſhewed an eaſie way to ſalvation; Beleeve in Chriſt the remiſſion of ſins, and endevour in thy ſelfe an amendment of life, and thou ſhalt be ſaved. The Publican ſaid but only. *God be mercifull to me a ſinner: Quid hic ſudoris, quid laboris?* what great labour or paines was this? *Chryſ.* The malefactor on the Croſſe declared three things; reprehenſion of his fellowes ſins, confeſſion of his own ſins, ſupplication for mercie; and he was taken up into that glorious paradiſe. He that will not take ſo little paine to get ſo much eaſe, is worthy of little eaſe and much paine. If men make God loſe all the labour of his mercie, to ſave them, hee will not loſe all the labour of his Iuſtice to puniſh them.

[p] Rom. 10.21.

9 Though it be true that every ſin is finite as conſidered in reſpect of the act: as it is a tranſient action it is finite. But it is infinite in reſpect of the inherence in the ſubiect. For the ſoule of man is immortall, and ſo the ſin which ſticketh on it, is made immortall with it. For the guilt can no wayes be taken from it, but by imputing it to Chriſt. And beſides the guilt contracted by the fact, there is a blot

that doth ſtaine the ſoule: as the ſkarlet or crimſin die doth the ſilke or wooll: which can no wayes be undyed or gotten out but by the blood of the Lambe. All the Saints had ſtaines, blemiſhes, and polluted coulours; but [q] *They waſhed their robes, and made them white in the blood of the Lambe.* 1 *Cor.* 6. 11. *Such were ye, but you are waſhed,* &c. Now thoſe turpitudes and aſperſions ſo died in graine by ſin in the ſoule, if they bee not purged by him, remaine for ever inſeparable; and can no more bee taken from it, than the ſpots from the Leopard, or the skarlet can fade till the cloth bee worne out. So long therefore as this ſtaine abides, the wrath of God abides: and as that tincture can never be gotten off, ſo the fire of hell can never bee burnt out. There is no more extinguiſhing the one, than relinquiſhing the other; both remaine for ever.

[q] Rev. 7. 14.

10 There is an habite of evill in the wicked. Some thinke that ſin in it ſelfe is nothing, becauſe it hath no formall being or ſubſiſtence: but puniſhment is a thing of being and poſition. Now ſhall that which is nothing bee puniſhed with ſomething; Shall a creature be puniſhed for nothing; This were, as *David* complained of his perſecutors, a courſe of injuſtice; *They hated mee without a cauſe.* But that which is held nothing in a poſitive exiſtence, will be found ſomething in a privative ſufferance. To cleare this point, we muſt examine what ſin in it ſelfe is. In its owne proper nature it is, ſaith S^t^ *Iohn* an *Anomie,* or want of conformitie to the Law of God: or an *Ataxie,* and abſence of goodneſſe and integritie in the thing that ſubſiſteth. In *Adam* before his fall were three, not indiſtinguiſhable, yet inſeparable things. 1 His ſubſtance. 2 The faculties and powers of his bodie and ſoule. 3 And the Image of God conſiſting in ſtraightneſſe, conformitie, and rectitude of all theſe to his will. What then was his ſin; not the want of the two former, he had his ſubſtance and faculties ſtill: but of the latter, the conformitie of Gods will. In a muſicall Inſtrument there is not onely the ſubſtance of it, and the ſound, but alſo the harmonie in the ſound. That which is contrary to harmonie, is none of the two former: but onely the laſt, that is the diſorder or diſcord in muſicke, which is the abſence or want of harmonie, we may call it Diſharmonie. Neither is this a meere abſence of goodneſſe, but alſo a preſence or habite of evill. As it is received into mans nature, it is onely a privation of good: but as being received it continues, it is a habite of evill. But it may be ſaid, that a meere and ſingle privation can performe no act: as darkneſſe, which is the abſence of light, can ſtirre nothing: ſilence cannot move or produce an effect. But concupiſcence drawes away the heart from Gods ſervice, and entiſeth it to evill: now this is an action, and no action can proceed of a meere privation. To anſwer this wee muſt diſtinguiſh of originall ſin: as it is of its owne nature, ſo it is no inclination or action, no moving power, but onely a want. But as it is mixed with the ſubject wherein it is, it enclines, moves, compells to evill.

The like reaſon holds in actualls. In murder are two things. 1 The moving of the body, and exerciſe of the weapons: this conſidered as an action is properly no ſin: becauſe every action comes from God, the firſt cauſe of all things and actions. 2 The killing of a man, defacing the Image of God: this is the miſorder and aberration of the action, whereby it is diſpoſed to a wrong uſe or end; and thus it is ſin.

For the ſumme then, the nature of ſin lies not in the action, but in the manner of doing the action. So that it holds, ſin is nothing formally ſubſiſting, (for then God ſhould be the author of it, as being creator and ordainer of every thing and action) but a want of that which ought to bee and ſubſiſt, partly in the nature of man, and partly in the actions of nature. *In peccato nihil poſitivum*; as the Schoole in this truly. But now to the queſtion; If there bee no poſitive thing in ſin, why ſhould there bee a poſitive thing in puniſhment; If it bee onely the want of goodneſſe; why is it not revenged onely with the want of bleſſedneſſe? So here ſhould bee no place for damnation or the torments of hell. Certainely if it were no more, this was puniſhment enough to bee deprived of the glory of God, *Rom.* 3. 23. *All* *have ſinned, and come ſhort of the glory of God.* But there is more, for upon the abſence of goodneſſe there neceſſarily followes the preſence of evill. And the ſinner doth not only omit what he ſhould doe, but alſo commit what he ſhould not doe. And as there can be no difference *inter non bonum & malum* : ſo at the ſame inſtant when a man loſeth his goodneſſe, hee contracts badneſſe. There is in ſin foure things: the *fault* whereby God is offended : the *guilt* whereby the ſinner is bound to puniſhment : the *Puniſhment* it ſelfe, which is damnation : and the *Blot* or ſtaine which defiles the perſon. *Culpa, reatus, pœna, macula.* Now it is not the ſecond and third, but the firſt and laſt which make man a ſinner. Hereupon it followes, that after a man hath committed a ſinne, and the offence is done and gone *Quoad actum* twenty yeares ; yet he does not therefore ceaſe to be a ſinner. Now why is he called a ſinner in the time preſent, that did the ſinne in a time ſo farre paſt? It is the *Macula,* or ſtaine, as it were the fruite of the fault, that ſo denominates him. And this is an indiſpoſition of the heart to all good, and an inclination to all evill. He that hath foreſeited his goodneſſe, is like the dropſy-patient ; the more he ſins, the more he is apt to ſin, and the more deſirous of ſin. As he that turnes his face from the ſun, remaines ſo till hee turne againe unto it. Once turning from GOD, wee continue naughtie, till we returne to him by repentance. *David* was not only a ſinner in the very act of his adulterie : but when the act was done and paſt, he remained ſtill an adulterer : becauſe a proneneſſe to ſinne had got place and ſtrength in his heart, till he rid himſelfe of all by unfained repentance. There being therefore in the reprobate an inconformitie to goodneſſe, an unchangeable diſpoſition to evill, and an uncleanſable pollution by evill ; there muſt remaine an interminable damnation for evill.

11 Gods temporall plagues are images of his eternall judgements: but the emporall often laſt all the dayes of their life on earth, why not the other all the ayes of their death in hell? There be ſome ſins that may be called *Peccata peccantia,* inning ſins : for they leave a perpetuall venome and malignitie behind them : and ontinuate a peſtilent act without any leſſe termination than the world : as oppreſſion, Sacriledge, &c. There be alſo publike ſins, that leave a bad example behind hem : and ſuch men doe ſin as long as they cauſe ſin. Such was *Ieroboams making Iſuel to ſin* : let himſelfe be dead, yet ſo long as any worſhipped his *Calves*, *Ieroboam* inned. This urged the *Rich man* to deſire one from the dead, *to warne his brethren* : ecauſe he felt his owne torment encreaſe, ſo long as their ſin encreaſed, which they ad derived from his curſed precedent. There be ſins not ſo manifeſt, and expoed to the common eyes or ſenſe ; not hurting others in their poſteritie, nor corrupng them by lewd patterne : but doe *Intra orbem ſuum furere* ; as private luſts : yet heſe turne the ſoule into a Blacke-moore : and for mortall endevours to waſh them ut, we may call it the labour in vaine. The ſins that damnifie our brethren, without eſtitution, are perpetuall: and ſo is the wrath of God upon them. [ſ] *It ſhall remaine in be midſt of his houſe.* This argues not only a dominering and raigning nature, which rinkes not into corners, but takes poſſeſſion in the middle and moſt honourable oome: *mediâ dominatur in aulâ.* Like Princes that have choſen the middle places of ingdomes for their ſeats. According to the old ſimilitude : the way to keep a ſtiffeed hide from riſing at the ſides round about, is to ſet your feete on the midſt. He hat ſtands in the center, may the readilier ſee the whole circumference that envirous im. But it further intimates the ſtubborne and indomitable qualitie of vengeance ; *doth remaine* ; if once admitted, it will not ſuddainely remove ; nor yet remaining ill ever bee quiet. *Athanaſius* pronounced of *Iulians* hot perſecution ; *Nubecula , & cito tranſibit* : it is a cloud, and will ſoone be blowne over. The ground of that roicall perſwaſion and confidence, was the knowledge of Gods temporary caſtitions and tryalls of his Church. But to the unbeleever, [t] *The wrath of God abith on him.* Which wordes like *Ianus*, have a double aſpect. One backwards, as it were a wrath of great antiquity : it comes not now, it was before upon him,

[ſ] Zach. 5. 4.

[t] Ioh. 3. 36.

Aug. Another aſpect forwards, as ſome expound it; noting the countenance of wrath it ſhall not depart from him. *Vpon him*, as another noteth on the word *upon*, the intimation of advantage from an upper place: as though vengeance did ſtand continually preying upon him: as in the Poet, the ravenous bird upon *Prometheus*; or, that other upon *Titius*, in hell.

If any impenitent ſinner complaine; *Why is my heavineſſe continuall, my plague deſperate, and cannot be healed:* There is matter within himſelfe to make him anſwer.
u Lam. 3.39. [u] *Wherefore doth a living man complaine, a man for the puniſhment of his ſinnes?* There is the inquiſition of the proper cauſe. *Let us ſearch and trie our ſelves, and turne againe to the Lord:* there's the application of the proper remedie. No wonder if the curſe continue with them, that continue in obſtinateneſſe: impenitence can have no hope of mercie, *Rev.* 16. 9. 11. Though they ſuffer that extreme burning for ſin, yet they *repent of their ſinne*, They blaſpheme God for their ſores, yet *repent not of their miſdeeds*. It is an argument of their vaine ignorance, to wonder that the terme of their heavy viſitation is not yet expired: while their ſins are unrepented, their lives unamended. Correct the paſſion of thy heart, and direct it to contrition for ſin, or, expect no ceſſation of penaltie. As when the ſinner is dead, all the while any moiſture remaines, the wormes will not forſake his carcaſe. So while he lives in his ſin, the curſe will waite cloſe upon the cauſe: ſtill a ſinner, and ſtill a ſufferer. Iſrael could not ſtand before their enemies, till they had put away the execrable thing. Nor will the plague forſake oppreſſors and ſacrilegious uſurpers, till their treaſures of wickedneſſe be returned backe to the right owners. Let the example of little *Zacheus*, the greateſt example that ever was, for effectuall and ſubſtantiall reſtitution; teach them to breake off their injuſtice with righteouſneſſe, which giveth every man his owne: and their iniquitie, with mercie to the poore. Leſt they find this ſin heavyer than a milſtone, when the ſhallow rivers of temporary puniſhments, ſhall run into the ocean ſea of eternall torments. Where is no reſtitution, there is no remiſſion: where is no remiſſion of the guilt of ſin, no decreaſe of the power of ſin: and where the power of ſin is not leſſened, there the plague of ſin will be augmented. *Nec deſinet illi pœna ſenſus, cui non deſivit culpæ aſſenſus.*

12 Laſtly, this equity and equality of damnation to ſin, is illuſtrated and proved by the contrary. As *Mark.* 10. 30. every good deed ſhall have a hundred-fold of comforts: ſo every bad deed a hundred fold of torments. Gods mercie is for ever to them that pleaſe him: ſo his wrath is for ever upon them that offend him. The faithfull finde eternall mercie, therefore the unfaithfull ſhall finde eternall miſerie. *He that endureth to the end, ſhall be ſaved:* By what rule or proportion? Becauſe God in his goodneſſe doth preſuppoſe, if that man had continued for ever living, he would have continued for ever well doing. *Ioſiah* feared God all the dayes of his life: therefore God hath Crowned his everlaſting life in heavent.
x Rev. 2. 10. [x] *Be thou faithfull unto death, and I will give thee the Crowne of life.* Fidelitie for a ſhort ſervice, hath a diadem of never ending glory. Thus as God in his good mercie doth reward perſeverance in good with immortall life: ſo in his juſt judgement he doth puniſh impenitence with eternall death. Thus is guilty man puniſhed, and the juſt God cleared, in this damnation of the wicked: though it be a totall, finall, (call it what you will) extreme, univerſall, eternall puniſhment. But to ceaſe preaching of it, and fall to praying againſt it: *Spare us good Lord, ſpare the people whom thou haſt redeemed.* For the death of thy eternall Sonne, let us not be the ſons of eternall death. Be not angry with us; or, if we doe provoke thee, let not thy anger be for ever. Let not thy wrath burne like fire: but whenſoever our ſins have kindled it, LORD quench it in the bloud of CHRIST. Let us not undergoe the malignitie of one ſin, even the leaſt, the ſhorteſt: for it deſerves great and eternall torment. Our greateſt goodneſſe merits not the leaſt glory: but our leaſt wickedneſſe deſerves great pain. A ſmall leake will ſinke the veſſell unſtop'd, a great one will not doe it, if well calked. The weakeſt inſtrument can pierce the fleſh, and take away the life, unarm'd:

our of proofe will beate off ſtrong aſſaults, There is no wickedneſſe ſo weake,
it can deſtroy us without Chriſt: none ſo ſtrong as to deſtroy us with Chriſt. As   a Gen. 30. 1.
chel cryed to *Iacob*, [a] *Give me children or elſe I die*: ſo give us our Father, or elſe
periſh. Lord, behold us not out of Chriſt, though robbed with all our righte-
ſneſſe: but behold us in Chriſt, though with all our ſinfulneſſe. Preſerve us in him,
owneus with him, that we may give all glory to him; together with thy ſelfe,
d moſt holy Spirit.

8 *Sleepeth not, lingereth not, ſlumbereth not.*] Though it be not yet preſent, it is
opinquant: if not extant, yet inſtant. If it be not viſible, yet it doth not linger:
it linger, it doth not ſlumber: if it ſeeme to ſlumber, it doth not ſleepe. To ſleepe
more than to ſlumber, to ſlumber more than to winke, to winke more than to look
on a thing though with diſregard, not minding it. Neither ſleep, nor ſlumber, nor
nivence, nor neglect of any thing, can be incident to God. Becauſe he doth not ex
te preſent judgement, and viſible deſtruction upon ſinners, therfore blaſphemie
eſumptuouſly inferreth; *Nunquid curat Dominus? Ea cura quietos ſollicitat?* Will
od trouble himſelfe about ſuch petty matters? So they imagined of their imagi-
ry *Iupiter*; *Non vacat exiguis rebus adeſſe Iovem.* What a narrow and finite appre-
nſion this is of God! Hee that cauſeth and produceth every action, ſhall he not
e preſent at every action? What can wee doe without him, that cannot move
in him? He that takes notice of ſparrowes, and numbers the ſeeds which the very
ough-man thruſts in the ground: can any action of man eſcape his knowledge, or ſlip
om his contemplation? He may ſeeme to winke at things, but never ſhuts his eyes.
doth not alwayes manifeſt *Scientiam reprehenſivam*, a reprehenſive knowledge:
he alwayes retaines *Scientiam apprehenſivam*, an apprehenſive knowledge. *Quia*
arguit, ergo non novit? Though *David* ſmote not *Shimei* curſing, yet he heard
mei curſing. As Iudges often determine to heare, but doe not heare to determine:
though God doe not ſee to like, yet he likes to ſee. It is only the forbearance of
correction, that makes ſinners preſume of his connivence. [b] *Theſe things thou haſt*   b Pſal. 50. 21.
e, and I held my peace; therefore thou thoughteſt that I was altogether ſuch a one as thy
e. Impunè ferens peccatum, Deum cogitat pacatum. God holds his hands, and he holds
peace, but he does not hold his eyes: and he ſees, whatſoever he ſaies. *All things are*
ed and open to his eyes: not becauſe he will obſerve them, but becauſe he cannot look
ide them. But. *The time of your ignorance God winked at?* He is ſaid to connive,
auſe he doth not correct. It is the promiſe of his mercie to paſſe over the ſins of
verts, as a father winkes at the error of his little child. So we pray, *Adverte*
los, Turne away thine eyes from our ſinnes, Pſal. 51. 9. *Abſconde faciem*; *Hide thy face*
my ſinnes, and blot out all mine iniquities. That is, *Omitte, remitte, demitte indem-*
m. Still the Lord ſees; [c] *I have done this evill in thy ſight.* He doth obſerve all   c Pſal. 51. 3.
in knowledge, he doth not reſerve all to vengeance. He is ſaid not to make it, be-
ſe he doth not puniſh it. But if the Lord do wink at the aberrations of his ſervants,
ſt he therefore ſlumber? Doth every one ſhuts his eyes, preſently fall into a ſlum-
? Or, if he ſeeme to ſlumber, can he ſleepe? Sleepe is to refreſh the weary, can
it ſelfe be weary? [d] *Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleepe.* He   d Pſal. 121. 4.
o farre from ſleeping, that he doth not put his eyes together. This might be *Iu-*
opinion of her *Iupiter*: whom *Homer* relates making an earneſt ſute to *Somnus*,
ſoporare oculos Iovis. This is for a *Baal*; [e] *Cry aloud, for peradventure he ſleepeth.* A   e 1 King. 18. 27.
eſſary ſlumber for a temporary god.

Sleepe (ſuch is the nature of it, that it) cannot occurre to the nature of God:
o is an Eternitie of reſt, without any viciſſitude or change. There is no mutati
in himſelfe, nor mutuation or borowing from another. *Phœbus ab externo radios*
mutuatur: much leſſe God. *Rom.* 11. 25. *Who hath firſt given to him, and it ſhall*
ecompenſed? Who hath laid out any thing for him, and it ſhall be paid him a-
ne? In ſleepe the exterior ſenſes are bound up, and there followes a quieſcence
m motion. As of the contrary; *Vigilia eſt ſolutio & remiſſio ſenſuum, ut liberè*

agant ſecundum ſuam naturam. Wakefulneſſe is the remiſſion and unbinding of the
ſenſes, that they may freely officiate the requirements of nature. But the Lord mo
all; and created things derive their firſt motion from him. *Ariſtotle* ſaies, ſle
is a retirement of the heate to the inward parts; and a confluxe of that naturall ex
lation which ariſeth from our ſuſtenance; *Compreſſo primo ſenſitorio*, that is Co
But God lives not by nouriſhment, therefore hath no need of ſleepe. *Galen*
fines it to be a remiſſion of the ſoule, according to nature, *ab extremis ad princ*
binding up the mind, and diſcharging the ſenſitive inſtruments of their offices: t
heate which is taken up in thoſe organs, being recalled to the heart and lungs. Oth
thus ſummarily; Sleepe is the reſt of the animall vertues, together with the
tention of the naturall faculties, ſtirred by a profitable humour in the braine: wh
in the ſoule ſuſpends her functions in the outward parts, to relieve the inward a
principall, for the health of the whole. But God is not capable of any wearyn
therefore not liable to any ſleepe. Nothing needs ſleepe, but what is nouriſhed
wearied: No ſpirit is ſubject to ſuch a nutrition, therefore not deſiderable of
a ceſſation. The ſword of God may be ſaid to ſleepe in the ſcabberd, while he f
beares to draw it, but he that weares it, ſleepeth not.

9 This wakefull and prepared vengeance is threatned againſt the ungodly
fitly. For nothing is more proper to the nature of ſin, than to ſleepe in ſecurity. E
5. 14. *Awake thou that ſleepeſt*; that is, Repent thou that ſinneſt. The godly h
their nappes, the wicked their ſound ſleepes. Continuance in ſin may be comp
to *Sleepe* in many reſemblances.

1 For the cauſe of ſleepe: the naturall heate drawing in his vertue, ſtirres
vapour or exhalation, which ariſeth from the meate, or from labour, ſorrow,
rineſſe: this aſcending, the coldneſſe of the braine beates backe againe, and ſo c
ſleepe. Thus the heate of concupiſcence in the ſinner firſt raignes within, and
to fortifie it ſelfe in a complacencie of evill: and when the conſcience ſends any
tions or conſiderations to the intellect, like vapours to the braine, they are re
berated backe againe by the extreme cold and groſſeneſſe, which poſſeſſeth the r
nal part; and thus followes the ſleepe of ſin. When the conſcience cannot pr
with the concupiſcence, it is rocked aſleepe in ſin, and all the organicall forces
called in to waite upon luſt.

2 As *Ariſtotle* delivers the formall cauſe of ſleepe, to be an Antiperiſtaſis
being made by a reciprocall motion: the ſtomach ſending up fumes to the h
and the head, ſending them backe to the heart: ſo by reaſon of this conflict t
obſtruct all the organs of ſenſe, locking up the exterior parts as they paſſe in
journey. As a river that ebbes and flowes, is driven by her owne floods. T
heate drives theſe vapours from the heart, the coldneſſe from the braine, and
muſt needes reſt ſome where: *hinc faciunt gravedinem oppilando, & inde Somnus.* In
ſpirituall ſleep, the coldneſſe of the brain is ignorance, the heate of the heart is co
cupiſcence, the exhalations are luſts: while theſe with a ſenſitive pleaſure are ba
up and downe, the whole man becomes faſt a ſleepe: and ſin raignes like an unc
bed *Lord* in al faculties of body and mind, neither feeling nor ſuſpecting the d

3 As there is a difference in corporall ſleepe, ſo in the ſpirituall ſlumber,
dicitur παρὰ τὸ ὑποπνέειν, *Suſpirare*: for the lungs doe not faile their office in
Now ſome bodies are ſo well compoſed, that they ſend forth a ſoft and gentle
and reſpire an eaſy ſpirit. Others that labour of ſome error in the *Arteria trache*
lung-pipe, *Strumoſi*, draw their breath with ſuch difficultie and diſtance, as if t
were in danger of ſuffocation. That the winde being held in, breakes forth w
troublous noiſe: *per multos anfractus ducitur*: it comes out by many circuits and
dings, involued in the muſcles: and the breath being gathered into thoſe ſtra
with a forcible eluctation opens the arterie, breaking out with an alliſion and
mure, as the pent aire at an evaporation. Thus ſpiritually: ſome take a quiet
an unmoleſted ſecuritie in wickedneſſe, without the leaſt ſtarting or jogging of

onſcience. [f] *The Lord hath poured out upon them the ſpirit of deepe ſleepe.* The breath ey draw is *Tenuis aura*, ſuch as ſometimes in ſummer riſeth from the earth with inſenſible effumigation. *Ducunt mollem anhelitum*, they ſin without trouble about : as a great part of England now ſleepes in Sacliledge, and their hearts are never ſturbed for it. Other men ſleepe indeed, but unquietly ; full of ſtartings, ſtopngs, and reluctations: as if they were affrighted with ſome ſuddaine noiſe, and eir owne conſcious thoughts did like Faeries, nippe and pinch them, interrupting eir deſired repoſe. There is more hope of theſe than the former: for they that e often diſquieted, will at laſt be wakened. When a man begins to ſtirre in his bed, e conceive ſome likelyhood that he will before long ariſe.

f Eſa.29.10.

But they that can ſleepe when it thunders ; like the Catadupans, inhabitants of e cataracts, who heare not the roarings of *Nilus, ingenti cum ſonitu ſe præcipitantis :* ummes and trumpets, and that loud rupture of the aire with Ordinance, being e ſoft muſicke to their eares to play them aſleepe: what hope of their waking ? eclaration of ſins, denuntiation of judgements, deſcription of torments, no more rre them, than a tale moves a man in a dreame. Here is a ſupine ſtupiditie, capable of excitation, as the ſea-rockes are of motion, or the ſea-billowes of comſſion. As *Mori mortem* is to die an everlaſting death, ſo this *Dormire ſomnum* (as e Pſalmiſt ſpeakes) is to ſleepe an everlaſting ſleepe. The Hebrewes call ſleepe by ree diſtinct and graduall termes. *Therumah*, which ſignifies a light ſleepe, *Capitis tatio, quaſi prima rudimenta ſomni.* *Schemah* is a more profound ſleepe. *Thardeah* exceeds all, as it were a dead ſleepe. [g] *The Lord cauſed a deepe ſleepe to fall upon dam :* that he neither had his ſight offended, nor his ſenſe oppreſſed, when his ſide as opened, *Gen.15.12. Thardemah irruit : a deepe ſleepe fell upon Abraham.* So the reekes diſtinguiſh them ; κάρος, which is a certaine neceſſitie of ſleepe : καταφορὰ, hich is *Torpor*, a heavineſſe of ſleepe : and ληθάργος, an inexpugnable appetite of eping. The Latines, if we conſult Phyſitians, diſtinguiſh them into *Somnum, orem, & veternum :* a naturall ſleepe, a preternaturall ſleepe, and a continuall ſlum. The faithfull cannot avoid ſome nappes their nature is ſo weake ; ſome ſinnes y admit : vulgar ſinners have long and drouſy ſlumbers : only the deſperately cked are caſt into a dead ſleepe ; an exſtaticall ſtupifying lethargie of ſinfulneſſe, d even to be a little rouſed. The firſt is a naturall, the ſecond a preternaturall, e laſt a contranaturall ſleepe. A naturall ſleepe is ſhort, for ſixe or eight houres, owed by Phyſitians, to the body ; but allowed not by Divines, to the ſoule. The eternaturall is a drouſie ſlothfulneſſe, an inordinate deſire of ſinning. [h] *Yet a lit. ſlumber, a little folding of the hands to ſleepe.* The laſt contranaturall, is *omnem dum exundans*, beyond all meaſure, a lethargicall kind of death, which will never ke untill it hath no more power to ſleepe. The naturall ſleepe of the body is for reparation of natures forces, ſo much as may only be ſufficient to abſolve concoon: but the laſt, as in ſweating ſickneſſe, ſleepes to death.

g Gen.2.21.

h Prov.24.33.

4 As by ſleepe *Cerebrum fumis obnubilatur, nervi hebetantur, venæ obſtruuntur, iſt.* The braine is clouded, the nerves dulled, the veines obſtructed. So by cumary ſinning, the [i] *underſtanding is darkened*, the ſpirits blunted, the affections ſtufied, the receptacles of grace filled with the obſtructions of luſt. And there is not y an Indiſpoſition to goodneſſe, but a mad and unreſtrained precipice to all man of miſchiefe.

i Eph.4.18.

5 As nothing is more pleaſing to mans nature than ſleepe ; *Quia perpetuus monaturæ inferiori regugnat.* It is moſt acceptable, *illabens animantibus amicâ dulne. Somne quies rerum, placidiſſime Somne deorum, Ovid.* Sleepe is fained to love ithea, becauſe it is a common benefite to all living creatures. *Quæ a rerum veriad fabulas, Græca levitas & Poetica vanitas tranſtulit, Aret.* So there is nog more pleaſing to corrupt nature than pravitie : *it is a delight to the wicked to evill :* and ſleepe is not more welcome to the body, than that is to the luſt of ſoule.

6 As ſleepe is juſtly called *Frater mortis*, the brother of death: ſo is ſin *Soror pœnæ*, the ſiſter of paine. There is little difference betweene him that ſleepes and the dead, ſave onely in time: both are void of ſenſe, both like trunkes. *Vterque cæcus, ſurdus, elinguis*: both blind, deafe, dumbe. *Vterque ſedat curas, finit labores*; either of them appeaſeth our cares, finiſheth our labours: only death is the longer and more perfect privation. *Stulte, quid eſt ſomnus gelidæ niſi mortis imago? Ovid. Conſanguineus lethi ſopor. Medium inter vivere & mori, Ariſt.* A certaine middle thing betwixt life and death. *Dulcis & alma quies, placidæque ſimillima morti, Æneid.* Death is a long ſleepe, ſleepe a ſhort death. So ſin is the elder brother of death: if man had not ſinned, he ſhould not have died. Sin was borne firſt, but *The elder ſhall ſerve the younger*: for death ſhall ſwallow the whole inheritance. Here, the ſleepe of rebellion precedes the ſleepe of damnation. They ſleepe, but *their deſtruction ſleepeth not*. The Apoſtle ſaid of *Lazarus*; [k] LORD, if hee *ſleepeth hee ſhall doe well*: but if you ſleepe, you ſhall doe ill. As it is with the improvident heire involved in Vſurers bonds; while he ſleepeth, his intereſt runs on. Deſtruction takes the wicked napping, as [l] *Banah* and *Rechab* ſlew *Iſhboſheth*: or, as *Somnus* is ſaid to ſlay *Palinurus*; *ſoporatum in mare præcipitavit, Æneid.* 5. He is eaſily ſubdued, whom his owne ſlothfulneſſe hath left unarmed. As death corporall proceeds of a cold vapor poſſeſſing the braine, and oppreſſing the animall ſenſes and ſpirits. So from the cold dregs of ſin, freeſing up the heart in wickedneſſe, comes the ſleep of deſtruction: as *Gideon* ſlew the ſecure and *careles hoſte*. When *Diogenes Synopenſis* ſlept much in his ſickneſſe, and was diſſwaded by his Phyſitian, he was anſwered, *Ne mireris, frater fratrem antevertit*: one brother doth but prevent another. *Sampſon* could not be bound, till he was firſt got a ſleep. Temporall death is not the only puniſhment of his ſinful ſecuritie: but while the wormes are ſporting among the reprobates bones, the divells will make themſelves merry with his torments.

7 Laſtly, as ſleepe turnes a man *in non hominem*, ſo doth ſin *in non bonum hominem*. In ſleepe he neither heares like a man, nor ſpeakes like a man, nor walkes like a man. So in this ſpirituall lethargie, he neither thinkes like a Chriſtian, nor underſtands like a Chriſtian, nor effects like a Chriſtian; nor acts like a Chriſtian, nor appeares like a Chriſtian. There be three ſeaſons, wherin a wiſe man differs not from a foole: in his infancie, in ſleepe, and in ſilence. For in the two former all are fooles; and in the latter we are all wiſe. In ſleep the wiſedome of the wiſe is not exerciſed, and the follie of the foole is not diſcovered. In the 115. *Pſalm. ver.* 5. There are five impediments orderly ſpecified, wherein the ſinner differs not from the ſleeper. The ſinner hath. 1. *Impeditum os ab actu confitendi*; *They have mouthes, but they ſpeake not.* He cannot confeſſe his ſins, nor profeſſe his faith, nor powre out his prayers. In ſin, as in ſleepe he hath a mouth, but not to ſpeake. 2. *Oculos impeditos ab actu videndi: They have eyes, but they ſee not.* [m] They have cloſed their eyes, leſt they ſhould ſee. They differ ſomething in this from an Idol: the Idol hath *Oculum fictum*, a counterfeit eye: theſe *Oculum clauſum*, a ſhut eye. See, that cannot; theſe can, and will not. Who is ſo blind as he that will not ſee? The object is exhibited, their ſight is ſelfe-darkened. *They have eyes*, but not to ſee. 3. *Aures impeditas ab officio audiendi. They have eares, but they heare not.* The blind hath eyes, but not to ſee: the creeple feete, but not to goe: the ſpirituall ſleeper hath eares, but not to heare. The eare is a benefite of nature, but an eare to heare is the benefite of grace. 4. *Nares impeditos ab officio odorandi. They have noſes, but they ſmell not. Futura non præſentiunt.* They give themſelves to ſleepe, and never ſuſpect the danger that may prevent their waking. Let them come into that bleſſed Garden of God, where innumerable flowers give delectable ſents; they neither ſmell the odours, nor relliſh the fruites. *They receive not the things of the ſpirit.* 1 *Cor.* 2.14. the Naturian is not capable. They have noſes, but not to ſmell. 5. *Manus impeditas ab actu beneficiendi. They have hands, but they handle not.* As that *organum organorum*, the inſtrument of inſtruments, the buſie and active hand, is bound in ſleepe. So ſinne hath

enervated

[k] Ioh.11.12.

[l] 2 Sam.4.7.

[m] Mat.13.15.

enervated the practiſe of goodneſſe; and obſeſſed the ſinner, not onely with a dedig-
nation of good workes, but alſo with an indignation againſt good workers, and an
nſatisfied delight in miſdeeds. God reacheth out mercie to him, as the charita-
ble doth an almes to the maimed; alas, he is faſt aſleepe, and puts not forth a hand
o receive it. They have hands, but not to worke. 6. *Pedes impeditos ab actu am-*
ulandi. They have feete, and walke not. Worſe than that creeple, *Act.* 3. he thought
e could not goe, would bee carried to the Temple: but theſe have feete and will
ot goe to the Temple; they have no deſire to bee brought into that vigilant and
waking place. There the Preachers voice would be like a Trumpet, and they can-
ot endure noiſe. They have feete, but not to walke.

Nothing is more dangerous than this drouſineſſe and ſecuritie in ſinne:
when men thinke they can paſſe as they pleaſe; thorow the wombe to grace,
thorow grace to wantonneſſe, thorow wantonneſſe to glory. With [o] *Gallio,*
hey thinke *Religion* onely a *queſtion of names and words*, and therefore will *not*
eddle with it Or, if they reſolve to heare it, with *Felix* they can neither get
convenient time, nor a convenient heart for it. They are not like the Bee that
illeth her belly and thighes with honey from the flowers: but like the butter flie,
which onely dies and paints her wings in their colours, and ſo leaves them. They
ſwimme like Dolphins, playing upon the waves of carnall delights; and are alwaies
nerrieſt, when deſtruction is neareſt. Wake therefore, and learne to die before
hou die; that when thou muſt die, thou mayeſt have no more to do but to die. While
he fooliſh virgins ſlept, they loſt their enterance into that joyfull bride-chamber
or ever. *Watch and pray:* they that would keepe themſelves waking, doe it beſt
y talking. Hold thy ſelfe in a continuall conference and diſcourſe with God, ſo
halt thou not fall aſleepe in ſin. If thou doſt fall into a ſlumber, yet let [p] *thy heart*
ake. But the reprobate doth ſleepe ſoundly, *Somno ſepultus. Therefore let us not*
eepe as others doe, but let us watch and be ſober, 1 *Theſ.* 5. 6. As Chriſt couples *wat*
hing and prayer: ſo the Apoſtle couples *watching and ſobrietie.* Sobrietie is either
orporall, the moderation of appetites: or mentall, the moderation of affections.
Now as drunkenneſſe enforceth ſleepe, ſo ſobrietie keepeth awake. But as Phy-
ians rid their hands of incurable patients, and ſend them to the minerall or me-
lline bathes, or leave them *Deo & naturæ*, to God and nature. So I remit theſe
their maker to be wakened; either by the Evangelicall trumpet here, or by the
rchangelicall trumpet hereafter.

10 Obſerve that ſin will not let Iuſtice ſleepe, but ſends it up continuall chalen-
s and defiances: provoking him to draw that ſword, which hee had rather ſhould
ſt and ruſt in the ſcabberd, than be ſheathed in the bowels, or ſhine with the galls
his owne creatures. But in piety will not let him alone, nor give him over, till
s righteouſneſſe breakes forth into vengeance. As the prayers of the Saints with
kinde of prevailing importunacie, offer holy and humble violence to his mercie:
at he deſcends with the flag of truce, in the milk white ornaments of peace; pardo-
ng ſins, and healing ſorrowes. If importunate ſollicitations could move an unjuſt
dge to equitie; [q] will they not much more move a merciful God to pitie? *Give him*
t till he eſtabliſh Ieruſalem, Eſa. 62. 7. As the kingdome of heaven requires and re-
ites this holy [r] *violence:* ſo the king of heaven is content to have his hands as
nicled from executing wrath, and his ſword locked up by the prayers and teares
penitents. *Let me alone*, ſaith the Lord to *Moſes*, that I may ſmite them: as if
groanes of his heart did hold Gods hand. So doe the ſins of the wicked haſten
dgement, and cry to vengeance, Come away, why tarrieſt thou ſo long? Thus the
ood of *Abel* murdered, [ſ] *cryed* for the blood of the murderer. Wickedneſſe is not
oveling, but aſpiring: not baſe, ſhame-fac'd and fearefull to advance it ſelfe; but
elling like Iordan above the bankes. [t] *Their wickedneſſe is come up before me.* It
s not hid in the ſecrecie of private chambers, not kept cloſe in the cloſet of their
ne breſts; but an aſcending, aſpiring, climbing wickedneſſe. ſo impudent that it

[o] Act. 18. 15.

[p] Cant. 5. 2.

[q] Luk. 18. 7.

[r] Mat. 11. 12.

[ſ] Gen. 4. 10.

[t] Ion. 1. 2.

durſt preſſe into Gods preſence. ***Before me*** : it wakens makes my juſtice, and will let me ſleepe no longer. *Gen.* 18. 20. ***Becauſe the cry of Sodome and Gommorrah is great, and becauſe their ſinne is very grievous.***

Peccatum cum voce, ſin with a voice is ſinne in action : *Peccatum cum clamore*, ſin with a cry is ſinne in preſumption, *Greg.* Their wickedneſſe paſſed the bounds of all moderation : the fame of it was not only ſpred upon earth, and blowen into the eares of men : but it pierceth the aire, paſſeth the ſtarres, climbes like the Sun in the morning, comes up amongſt the Angels of God, and expoſeth her filthineſſe to the throne of his Majeſtie. This iniquity here is not leſſe than a theomachie, a deſperate warre againſt heaven, a tower of ſinne like *Babel*, reaching to the clouds. A ſin which the Scripture calls *lifting up the hand, and lifting up the heele*, againſt the Lord. *Manum in contendendo, calcem in contemnendo* : lifting up the hand in oppoſition, the heele in contempt.

There are two *Ladders* wherby men climbe up into heaven, and become acquainted with God. The Ladder of Petition, and the Ladder of preſumption. The Saints aſcend by the one to their conſolation, the wicked by the other to their confuſion. Both preſſe into the Preſence-chamber, both have the like acceſſe, both have not the like ſucceſſe. The one thruſts in lik a conſpirator to practiſe treacherie: the other like a petitioner to implore mercie. Wickedneſſe is ſawcy and peremptorie, and will be notable thoug hit be notorious. It ſcornes to keepe low water, or live in an ebbe: but like pride, is only to that end proud, that ſome notice may be taken of it. Commonly it is gone from the memorie of the offender, ere it come with ſo fierce an inundation before the puniſher. And that wind of rebellion which cauſeth juſtice to wake, rockes unrighteouſneſſe a ſleepe. But ſhall our ſins come up before God, and not first come before our ſelves ; who dwell in the region where they were borne, and were preſent when they were done ? This is the greateſt fault of our ignorance, to be ignorant of our faults. Muſt heaven know what is done on earth, before earth it ſelfe be acquained with it ? As *Tully* ſaid, he could heare at *Antium* what newes was at Rome, better than at Rome it ſelfe. Shall we turne our wickedneſſe ſo farre out of our owne remembrance, that we never thinke of it till we feele it in vengeance? Theſe be wilfull miſtakings, trickes to make our ſelves blind. *Alceus* tooke a mole upon ones face for a grace, it was none by his leave. The more quietly and ſecurely ſinners ſleepe in the good opinion of themſelves, the more certainely *their damnation ſleepeth not.*

I know that ſome ſins are not ſo ſollicitous and urging upon the Iuſtice of God, as being the infirmities of his children, which he paſſeth by with connivence. Yea, he doth not ſtrike at every provocation of the wicked. There is a time when God is ſaid to take eſpeciall notice of ſin. [u] ***Becauſe thy rage againſt me, and thy tumult is come up into mine eares***, &c. But is there any ſin when the eye of his knowledge is blinded ? No, but this devotes to us the order of the actions of his knowledge. He ſees ſin in the Booke of eternitie, before ſinners hearts doe conceive it : he ſees it in their breſts, before their hands do commit it. He ſees the conception, birth, and commitment of it : but then he ſees it to purpoſe, when being in the mature ripenes he lanceth it. *Ier.* 2. 24. They that ſeeke her will not weary themſelves ; *in her moneth they ſhall find her.* When the meaſure is full, God will find them out ; as the wild Aſſe in her moneth, great with foale. Thus he ſees it with fiery eyes, bent to vengeance. There are ſome aſpiring ſins, preſſing unto Gods throne, like preſumptuous mountaines darted at his owne Majeſtie. They ariſe with a vocall aſcenſion ; the wings that mount them up ſo high, being the cry of their malignitie in the eares of God. As oppreſſion, *Iam.* 5. 4. From this *Iob* in his appologie preſented to his Iudge, excuſed himſelfe. [x] *If my land cry againſt me, Hab.* 2. 11. ***The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it***, *Ier.* 6. 7. Violence and ſpoile is heard in her, before me continually is griefe and wounds. So the Prophet tells Iſrael, that God being diſpleaſed with *Iudah*, and delivering them into their hands ; they

[u] 2 King. 19. 28.

[x] Iob 31. 38.

ſlaine them in a rage that reacheth up even to heaven. This is an outragious impudence, that is ambitious of enhauncing ſin, deſpiſing the cenſures of men, and judgements of God. Though they have beene plagued, they *change not the colour of one haire of their heads*, one worke of their lives: nor *adde a cubite to their ſtatures*, one inch to their Chriſtian growths. This, this is the way to fall upon that irrevocable ſentence, which God hath *purpoſed*, and he *will not repent*, nor *turne backe from it*. As the wicked cannot ſleep till they have offended: ſo they will not let God ſleep till he be avenged.

11. *Long agoe.* There is a preordination of plagues for reprobates, and the very moment of the execution appointed, *Iude ver. 4. They were of old, ordained to this condemnation.* As if they were booked, enrolled, and billed to this confuſion, and their particular names ſet downe in a booke. God keepeth a booke of Regiſtry and Records, in which he engroſſeth the perſons behauiours, and eternall ſtate of all men. Beſides the booke of providence, [a] wherein are *all our members written:* and the Booke of Life, which containes the [b] *names* of the faithfull: there is alſo the booke of Iudgement, [c] out of which the wicked *ſhall be judged.* To thinke theſe materiall bookes, were a groſſe conception: they are the counſell, providence, pleaſure, knowledge and juſtice of God; which comprehend all things as if they were written in a booke. Therefore, howſoever, in reſpect of men things be contingent and caſuall: yet in regard of God there is no chance, nor event by it; for hee hath all things written before him with their cauſes. Gods providence, and fortune, are direct contraries. Hereupon, the very actions of wicked men come not to paſſe without Gods purpoſe. He not only foreſeeth, but wiſely ordereth them, and even that which is done againſt the will of God, is not done without the will of God. He doth not command it, he doth ſuffer it. Albeit he eſteeme not evill to be good, yet he accounteth it good that evill ſhould be.

[a] Pſal. 139. 16
[b] Pſal. 4. 3.
[c] Rev. 20. 12.

This ſerves to qualifie our impatientce, when we ſee ſome reject the meanes of ſalvation, deſpiſe the word, vilipend the Miniſters of it, rob God of his Churches patrimonie, maligne the profeſſors of the truth, and give over themſelves to a reſolute contradiction of godlineſſe: knowing that ſome are *of old* and *long agoe ordained to this condemnation*; and that *Their judgement*, (a deſtruction which is properly their owne) is *long agee* prepared. And for our ſelves, though we be confident in IESUS CHRIST, through the teſtimonie of the HOLY GHOST; [d] *Yet be not high minded, but feare.* Our fidelitie muſt take heed of ſecuritie.

[g] Rom. 11. 20.

This point is not barren, but uſefull to us in a double application; the one of caution, the other of conſolation:

1 Seeing God doth not ſleepe in his Iuſtice, let not us ſleepe in our unjuſtice. When *Alexander* had a great battell to fight, he was found faſt a ſleepe in his Tent. We have liſtes to enter with the Iuſtice of God, ô let not the ſlumber of our ſoules, and the Iudgement of our ſins, come ſo neere together. *Ionah was gone downe into the ſides of the ſhip, and he lay faſt a ſleepe.* The aire is troubled, and ſends out a tempeſt, the waves roare, the winds blow, the ſea is diſturbed, the ſhip almoſt broken; the Mariners afraid, happy man that can pray faſteſt, the burden of the veſſell unloden: and all this for the Prophets cauſe, yet the Prophet alone is ignorant of the matter, he is faſt a ſleepe. It could not be but he much forgate himſelfe: though he had refuſed to preach at *Niniveh*, yet here was an auditory and an occaſion that required a Sermon: and the converſion of one ſinner is a bleſſed worke: becauſe [i] *he covers a multitude of ſins*, which either the converter, or the converted hath committed. The very uncircumciſed Maſter wakens him; *What meaneſt thou O ſleeper? call upon thy God.* An infidel leads him that knew God, to his prayers. The Prophet is become an auditor, and the auditor a Prophet: the ſheepe leads the Shepheard, the patient heales the Phyſitian, the Gentiles are devout in their ſuperſtition, the Iſraelite cold in his religion. Truth is truth whereſoever we find it; *Call upon thy God*, was good counſell from a heathen.

[i] Iam. 5. 20.

It is deſperate for men over ſhooes, to runne over ſhoulders; and having tranſ-

greſſed the bounds of obedience, to neglect any deſire of revocation. *Cyprian*, who was at laſt a Martyr, wrote of himſelfe, that being a perſecutor, he was ſo farre in, that he had no hope of getting out: therefore freely welcomed all vice, as reſolving upon the worſt that could befall him. *Sleepe departeth from the eyes* of diſtreſſed and anguiſhed ſpirits, *Iob* 7. 4. *I am full of toſsings too and froo, unto the dawning of the*
Pſal. 13.2. *day.* He that is troubled in his conſcience for his iniquities, will reſolve with *David* not to ſuffer his *eyes to ſleepe*, nor *his eye-lids to be cloſed downe with ſlumber*: as he, till he *found a reſting place for God*: ſo this, till he find reſt for his owne ſoule.

Yet how hath this ſleepe poſſeſſed even Gods children! *David* being full ſlips into idleneſſe; from idleneſſe hee paſſeth to concupiſcence, concupiſcence begets adulterie, adultery hatcheth murder. And when all theſe ingredients put together, would have troubled the ſtrongeſt and moſt retentive ſtomake; he takes a ſleepe with them of almoſt a yeere long. Thus are ſinners like a man ſurcharged with a gluttonous meale, who is apt, his belly being full, to lay his bones at reſt. *Chriſt came to his Diſciples and found them aſleepe*, *Mat.* 26. 40. Hee had often inculcated this admonition to them; *Watch*: yet now in the greateſt extremitie they are faſt aſleepe. I know that ſleepe is neceſſary to humane nature; all living creatures on earth have their ſleepes. Though the Poet *Salſè ſed falſè* of the nightingale; *Tu cantare ſimul nocte diéque potes*; that ſhe ſings night and day; if at leaſt he meane, without intermiſſion: as *Pliny* alſo too confidently averres, *Lib.* 10. *cap.* 75. The credite of *Ælian* is engaged for as much, that ſhe is *expers ſomni*, without all ſleepe: but by his leave, it was an error. Sleepe is that naturall helpe, *Quod corpora duris feſſa miniſterijs mulcet, reparatque labori.* Therefore the Pythagoreans uſed to play a leſſon
Quintil. lib. 9. cap. 4. on the harpe and ſing to it, when they were going to bed: *Quò citius & blandius obdormirent.* The Apoſtles therefore having ſupped late, dranke wine, wearied with travell, now being midnight ſleepes principall ſeaſon, not walking but ſitting ſtill: all which were *valde* ὑπνώτικα, *ſuadentia ſomnum*, as *virgil* ſpeakes: provoking and attractive of ſleepe. Why then doth CHRIST reprove them, for *not watch-*
k Eccl. 3. 2. *ing with him one houre?* But [k] *is there not a time to wake, and a time to ſleepe?* What, in that very houre when the Lord of life was betrayed into the hands of death; the King ready to die for his people, the creator as it were unmade to new make his creatures, the innocent ſuffering for the nocent, could they not even then forbeare ſleeping? Not *one houre, ecce brevitatem*, it was ſhort: *watch, ecce facilitatem*, it was eaſy; not be expoſed to ſcorne, not caſt into priſon, not beaten with ſcourges; *nec dura verba, nec duriora verbera perpeti*: but onely *ſpectare & expectare*, to looke and waite, while their Maſter was finiſhing that great worke of their owne redemption. Not watch *with me*, *Mee* your Saviour; *one houre*, I ſay not a whole night. *Mark* 14. 37. He found them all ſleeping, but directs his reprehenſion to Saint *Peter*: becauſe he before *fluctuans æſtu* had confidently promiſed this, yea farre more than this, to lay downe his life for Chriſt; *Simon ſleepeſt thou?* There is a time to ſleepe without reproofe: *Samuel* ſlept, *David* ſlept, *Pſal.* 4.

Chriſt himſelfe ſlept, *Mat.* 8. *Peter* had often ſlept before without reprehenſion, yea, and afterwards too with conſolation; Angels guarding and delivering him, *Acts* 12. 7. But now to ſleepe; *Couldeſt thou not watch with me one houre?* I ſay not a thouſand, nor a hundred, nor a ſcore, but one: not moneth or weeke, or day, or whole night, but *Houre*: and this not to fight for me, but to watch *with me*: *Simon dormis?* *Simon*, ſignifies obedience; Chriſt calls him not *Peter*, nor *Cephas*, but *Simon*: arguing his forgetfulneſſe, not onely of his Maſters love, but of his owne name. But if it be ſuch a ſinne to ſleepe, What is it to betray? *Iudas tradis?* was
Mic. 2. 1. worſe than, *Simon dormis?* It is better to ſleepe with *Peter*, than to betray with *Iudas*. *Tolerabilior eſt ſomnolentus Simon, quàm turbulentus Sinon.* He that ſleepes well thinkes no harme; but there be ſome that *Studie miſchiefe in their beds.* *Vigilent homines ſurgunt de nocte Latrones.* We may better ſuffer *Deſidioſum Monachum, quàm inſidioſum Ieſuitam*; than the Popes wakefull *Iudas*, *Diſcipulum decipulum*,

ſnare and gin to entrap poore ſoules, and ſend them to *Rome*, like Virgins taken up for the Turke, to ſuffer his Antichriſtian raviſhments.

To conclude, ſeeing that ſleepe comes from cold and moiſt humours dominant in the braine: and wakefulneſſe from hot and dry raigning in the head: let us caſt away the cold and crude humours of ſin, and ſtirre up the holy and almoſt extinguiſhed fire of zeale. That as CHRIST at his firſt comming found the ſhepheards by night watching over their flockes: ſo at his ſecond comming whether by day or night, he may find us all watching over our ſoules.

2 As this is terror to the ungodly, ſo comfort to the righteous. As Iuſtice is ever waking, ſo mercie is never a ſleepe. He that keepes Iſrael, never lets his providence fall into a ſlumber. Yea, even in the lethargie of our diſobedience, when we remit of our uprightneſſe, the hand of this ever watching God preſerves us. *David* was a ſleepe a long while together, but the Lord that choſe *David* ſlept not for his good. Vpon this confidence he betaketh himſelfe to reſt. *I laid me downe and ſlept, for the Lord ſuſtained me. I will lay me downe in peace, and ſleepe, for thou Lord onely makeſt me dwell in ſafetie.* As he ſets his Angels to guard us in the naturall ſleepe of our bodies: ſo his preventing grace doth keepe us in the ſpirituall ſlumber of our conſciences. But let not this make us preſume upon his mercie too much: nor ſo treſpaſſe upon Gods unſleeping protection, as to take our eaſe in our corruption. Thou ſayeſt, others have long ſlumbered, and yet beene graciouſly awakened; as *David, Paul, Zacheus*; Why not I? I diſpute not: God will meaſure out his graces at his owne pleaſure: and though they run over to ſome, they are plentifull enough to all. [m] *The ſame Lord is rich unto all that call upon him. My grace is ſufficient for thee*, was *Pauls* anſwere: and it may ſuffice all ſutors.

God hath given us no ſmall ſpace, not a few mercies: if we will ſleepe with *Peter*, we put it to the hazard whether we ſhall ever riſe with *Peter*. We cannot expect miraculous revocations; a Whale to reduce us as *Ionah*, or, the Sun to ſtand ſtill for us as to *Ioſuah*, or, the ſea to divide it ſelfe as to Iſrael, or, a voice heard from heaven as to *Paul*. Shall we ſay, *The armie of God is ſhortned*, becauſe we ſee not theſe wonders? Will we not be wakened without miracles? Muſt the courſe of nature be altered, the pillars of earth moved, the chanels of the ſea diſcovered; muſt we ſee ſignes in the Sun and Moone, and have ſome riſe from the dead to warne us, or we will not be wakened. [n] *The Iewes require a ſigne, and the Greekes ſeeke after wiſedome: but wee preach* CHRIST *crucified.* Woe unto us if the open face of the Goſpell cannot rouſe us without a ſigne; and the ſimplicitie of CHRIST perſwade us without further wiſedome. [o] *They that ſleep, ſleep in the night.* But the night is paſt, let us therefore give over ſlumbring. The leſſe ſleepe we give ſin in our ſoules, the ſweeter ſleepe we ſhall find to our bodies. Thus ſhall we be ſure, that while the wicked are overtaken with this unſleeping damnation, wee ſhall bee guarded and guided with a vigilant preſervation. For CHRIST *dyed for us, that whether we wake or ſleepe, we ſhould live together with him*, 1 *Theſ*.5.10. To whom be praiſe for ever.

m Rom.10.12.

n 1 Cor.1.22.

o 1 Theſ.5.7.

VERSE 4. *For if God ſpared not the Angels that ſinned, but caſt them downe to hell, and delivered them into chaines of darkeneſſe, to be reſerved unto judgement.*

THe Apoſtle having dogmatically confuted, and prophetically condemned, the depravers of true doctrine: proceeds to an exemplary demonſtration of the judgements of God upon ſinners. For God cannot be *ſibi diſſimilis*, unlike to himſelfe: nor doth tolerate that in one, which he doth puniſh in another: but hates iniquity whereſoever he finds it, and preſerves one immutable tenor of his Iuſtice. Whenſoever ſin goes before, puniſhment ſhall certainely follow after, unleſſe ſeaſonable repentance come betweene. Of this he makes

A { Relation, to *Verſ.* 8.
Illation, *Verſ.* 9.

The Relation conſiders two generalls; Gods Iuſtice in puniſhing offenders, Mercie in ſparing his ſervants. This holds in three Hiſtories. 1. Of the Angels; they that fell, are confounded; there's his Iuſtice: they that ſtood are conſerved; there's his mercie. 2. Of the old world; when the impenitent were ſwept away with a floud; there's his Iuſtice: and righteous *Noah* with ſeven more for his ſake, were ſaved in the Arke; there's his Mercie. 3. Of Sodome and her ſiſter-cities; when fire from heaven burnt up the reprobates; there's his Iuſtice: and righteous *Lot* was delivered; there's his mercie.

Now upon all theſe premiſes comes the Illation, *Ver.* 9. *The Lord knowes how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of Iudgement to be puniſhed.* If our faith be as much, his mercie is not leſſe: if their rebellion be no leſſe, his Iuſtice is as much. The firſt Iudgement takes hold on altitude, the ſecond on latitude, the third on plenitude. For height and excellencie the Angels were glorious in heaven, yet ſome are caſt into hell. For breadth and numerous amplitude, no leſſe than a whole world were drowned. For fulneſſe and opulencie, the Sodomites lived in a ſecond Paradiſe, yet were they burned. There is no wickedneſſe ſo high, none ſo broad, none ſo rich; but Gods Iuſtice can overthrow it. Let men be as high as Angels, as many as will make a world, as rich as the Sodomites; yet if they be unrepentant ſinners, they ſhall periſh.

We begin aloft firſt, and behold the Angels revolting from heaven, and for their fault turned out of heaven. Wherein we have conſiderable

Their { Excellencie; by nature *Angels.*
Apoſtacie, they *Sinned.*
Penaltie, were *not ſpared.*

In the former I will touch upon foure points:

1 Their creation, which though it be not preciſely ſpecified by *Moſes*, is moſt certainely included, *Col.* 1.16. By him were all things created that are in earth or in *heaven*. who were created in heaven but the Angels? *Whether thrones, or dominions, or principalities, or powers.* Which though ſome underſtand of Empires, orders, and

governments : others, the Palaces of Gods Majeſtie, and ſeates of immortalitie. But the opinion approved of the moſt, and the moſt approved opinion ; conceives all there ſpoken of Angels. *Creat Angelos ſpiritus*, *Pſal*, 104.4. *He maketh his Angels ſpirits.* Some Philoſophers conceited that Angels had their beginning of the ſoules of men. *Ex bonorum animabus naſci bonos dæmones, ex malorum cacodæmones.* That good ſoules became Angells, and bad ſoules divells. And ſome would father this opinion upon *Plato* but inconſiderately. *Plato*, indeed thought and taught a *metempſychoſis*, a tranſmigration of ſoules into new bodies ; *morè Pythagorico.* Such was that Homerical fiction of *Vliſſes* his companions turned into Hogs and Beares. But he ſaid never, that of ſoules were made Angels.

But why was this omitted by *Moſes* in his hiſtorie of the creation. 1. Some thinke it was to avoid idolatrie in the Iſraelites ; *Quibus ſi innoleſceret Angelus* ; who if they had knowen Angels, would have fallen to their adoration. *Chryſ. Theodor.* But they could not be ignorant of the Angels, which had ſo often appeared to their Fathers, and done them ſo many miniſteriall kindneſſes. 2. Others thus ; *Moſes* treated of things that had their beginning with the materiall world, but Angels were created before the viſible world. *Baſil. Damaſc.* But this is a falſe ſuppoſition ; for before the world there was nothing created. 3. Others thus, their creation is comprehended under the names of *Heaven* and *Light* ; *Quia omnibus præſunt cæleſtibus* ; becauſe they are ſet over all heavenly things. *Aug. Bed.* But this were to leave the literall ſenſe, and to divert it unto Allegorie, which may not be admitted in ſo plaine a hiſtorie. The beſt opinion is, that their creation is omitted for two reaſons. 1. Becauſe *Moſes* applieth himſelfe to the ſimple capacitie of the people, and deſcribeth the creating of viſible and ſenſible things ; leaving ſpirituall as above their underſtanding. *Ieron. Ep.* 139. *ad Cyprian.* 2. Leſt men ſhould thinke that God needed the helpe of Angels, in the production or diſpoſition of the other creatures. As if the fabricke of the world had beene too great a buſineſſe for himſelfe alone to undertake : and therefore ſhould bee required the miniſtration of thoſe Angelicall powers.

That they were created is undeniably plaine, now the next *Quære* is, when. 1. Some thinke they were made long before the world. *Origen. Tract* 35. *in Matth. Damaſcen. lib.* 2 *cap.* 3. *de fide.* But the Scripture teſtifies that the evill Angels apoſtated ſo ſoone as ever they were created. *Ioh.* 8.44. *Non manſit in veritate* ; *Hee abode not in the truth.* And our Text infers, that ſo ſoone as they ſinned, they were caſt into hell. But before heaven was made there was no hell. *Nulla talis diſtinctio loci, priuſquam conſtitutio mundi.* Before the conſtitution of the world, there could be no diſtinction of place : for there was nothing but God. 2. Some from the firſt verſe of Geneſis would prove, that the Angels were created together with the world ; the *Heaven* comprehending Angels, as the continent doth the content, the houſe doth the inhabitant. And whereas it is ſaid, *Darkeneſſe was on the face of the deepe* ; *Origen* thinkes this deepe to be that place whither the divell and his Angels were caſt. But the HOLY GHOST ſhewing the eternitie of *Wiſedome*, ſaith : *Prov.* 8.23. *I was from everlaſting, from the begining, or ever the earth was. When there was no depthes, before the mountaines were ſetled, before the hills was I brought forth.* The Angels therefore were not before the earth and hills : for then this ſhould be no good argument to prove the antiquitie and eternitie of *Wiſedome*, which is the Son of God. 3. It is moſt probable, that they were created upon the fourth day, when the ſtarres and other ornaments of heaven were made. *Iob*, 38.7. *When the morning ſtarres ſang together, and all the ſonnes of God ſhouted for joy.* They are ſaid to rejoyce and praiſe God together with the ſtarres ; therefore then it ſeemes they tooke their being and beginning : for queſtionleſſe immediatly upon their creation they praiſed God. Beſides, the heavens were that day perfected, the matter of them being only before prepared. It is fitte that the houſe ſhould bee formed, before the inhabitant be produced. And this may ſatisfie any honeſt inquiſitor, unleſſe hee rather deſires to wrangle than to learne. But theſe be the Lords owne ſecrets, whereof we may be ignorant without danger. Howſoever, we have proved that the Angell is *Condita ſubſtantia*, a created ſubſtance: which confutes that Pythagorean dotage of philoſophers with this *Duo principia*, two beginnings; one of good and another of evill. Together with that Manichean hereſie among ſome Chriſtians, of which ranke were the Archoniticke and Caiane heretickes, of whom we read in *Epiphanius*; that the Angels were from everlaſting, *& Deo coæterni*, coeternall with God; whereas it is plaine that they are creatures of his making.

2 Their nature; an incorporeall ſubſtance, ſubtle and powerfull, created after the Image of God, reſembling him as they are ſpirituall and immortall, but eſpecially as they are holy and juſt, and full of divine created perfections. They are ſubſtances, though inviſible, that have being, life, ſenſe, underſtanding; and not meere qualities. Pure qualities can neither ſin nor be capable of puniſhment: but my Text proves both theſe concurring in the reprobate Angels. But how can an incorporeall ſubſtance be capable of puniſhment? yet who would aske that queſtion, that finds a ſoule within himſelfe troubled with paſſion; even when no offence or diſtemperature riſeth from that groſſe and corporall part: yet is his ſoule vexed with the ſenſe of ſin, with ſorrow, care, and perturbation of conſcience. Though the Angels be ſpirituall, they are capable of puniſhment, for the torments of hell are ſpirituall. This confutes the Sadduces of our times, who thinke Angels to be nothing but motions, and melancholy paſſions: or, thoſe that take evill ſpirits to be only evill qualities and diſpoſitions inherent with us: or the Libertines, that thinke good or evill Angels to be nothing els but good or bad fortunes and ſucceſſes. But *quibus non cavent in peccato, hos ſentient in ſupplicio.* Whom they would not beware off in their ſins, they ſhall feele in their torments. As they that live like Angels on earth, ſhall bee made like Angels in heaven: ſo they that will not beleeve any devils, yet live like devils, muſt have their portion with Devills. And *Stultus in culpa*, will bee made *ſapiens in pœna.*

3 Their office: *Angel* is not a name of nature, but of office. *Greg. Ex eo quod eſt, Spiritus: ex eo quod agit, Angelus, Aug.* They ſtand round about the Lord as attendants, and execute his impoſed heſts like ready ſervants. *A quo dominatio, ab eo denominatio*: this name is given them for ſome ſupereminent qualitie. [b] *Hee rode upon a Cherub, and did flie.* They are ſaid to have wings for their ſpeed of obedience. Therefore *Gregory* ſayes, that their titles are according to their meſſages. They that are ſent on buſineſſe of leſſe moment, are called Angels: they that of greater importance, Archangels. The Angel ſent to contract that ſacred match betweene the King of heaven, and the Virgin *Mary*, was called *Gabriel. Luk.* 1. *Gabriel* ſignifies the power of God: a fit Ambaſſador for ſuch a meſſage; becauſe the conception of Chriſt, and by it the redemption of the world; is called the *Strength of Gods arme*, *Luk.* 1. 51. *Gabriel* was ſent. 1. I doe not thinke with *Hierome*, becauſe Virgins are as Angels: as *Iſidor. Cælibatus, quaſi cæli beatus.* Indeed CHRIST ſayes, that in heaven [c] they neither marry, nor are given in marriage, *but are as Angels of God.* But ſo all the faithfull are Virgins to CHRIST, and ſhall bee made as Angels by CHRIST. 2. Nor yet ſo much to ſhew that he was a high Angel, becauſe of his high and glorious meſſage. 3 But indeed, as *Aquinas* in this truely, That our humane nature might be repaired, after the ſame manner it was ruinated. As a ſerpent was ſent to *Eve* by the Devill, to worke our woe: ſo an Angel was ſent to *Mary* by God, to bring newes of our bliſſe. *Ad Evam Angelus malus acceſſit, ut per eam homo ſeparareturà Deo: Ad Mariam Angelus bonus venit, ut in ea Deus uniretur homini. Fulgent.* By *Eve* man was ſeparated from God, in *Mary* God was united to man: an evill Angel was the worker of the ſeparation: a good Angell was the meſſenger of the conjunction. So great is their office, that CHRIST himſelfe accepted the name, *Mal.* 3. 1. *Angelus fœderis, the Angel of the Covenant*, Popiſh writers deny that CHRIST was ever called an Angel in the old Teſtament. For that, *Gen* 48. 16 they

[b] Pſal. 18. 10.

[c] Mat. 22. 30.

6. they would thence prove prayer to Angels. *The Angel that redeemed mee from*
vill, bleſſe the lads : but no Angel redeemed us, but IESUS CHRIST. They
y, if at any time the Sonne of God appeared, it was moſt likely to bee in mount
inai, at the giving of the Law; that being the moſt noble apparition of all. Yet ſaith
tephen, Act. 7.53. Ye received the Law by the diſpoſition of Angels, and have not kept it.
ngels then appeared, not CHRIST. But the Angels there were miniſtring ſpi-
ts, giving their attendance, and executing their office. It is no good argument; be-
uſe the Law was given by Angels, therefore not by CHRIST.. St *Paul* cleares
Gal. 3. 19. The Lord was ordained by Angels in the hands of a Mediatour. The
iniſtery was of Angels, the authoritie of Chriſt. They further object; if Chriſt
d appeared at any time before his birth, it was moſt likely then when word was
ought to *Mary* of the incarnation of Gods Sonne: both for the dignity of the
rſon to whom, and of the Miniſtery what. But the meſſenger was *Gabriel*, not
hriſt. *Anſw.* 1. *Mary* was not yet ſo great a perſon, as to be preferred before all
e Patriarches, Chriſts Progenitors. Her dignitie came not by her owne worthi-
eſſe, but by Gods ſpeciall grace : κεχαριτωμένη, *Freely beloved.* 2. There was grea-
r reaſon that the ſame Angel *Gabriel*, the firſt revealer of the prophecie to *Daniel*
ncerning the *Meſſiah*; ſhould alſo be the meſſenger of the accompliſhment of it. 3.
was not fit that the Sonne of God himſelfe ſhould bee the meſſenger of his owne
mming into the world, Princes ſend their officers before, to give tydings of their
mming: and ſhould not that great Prince ſend his Angels before, that it might
peare he was Lord of the Angels?

This is their office, wherein they are patterns to us. [d] *Bleſſe the Lord ye Angels*
his, that excell in ſtrength, that doe his commandements, hearkening unto the voice of his
rd. For this we pray, that the will of God may be done *by us on earth*, as it is done
the Angels *in heaven*, *Mat. 6. 10*, Our obedience cannot be like in perfection,
uſt be like in proportion: for qualitie here, for equality hereafter. We muſt *Pa-*
re ſicut Angeli, if we deſire *Fulgere ſicut Angeli.* In life we are men, in hope
ngels: now *quamdiu non habemus perfectionem Angeli; non habeamus præſumptionem*
iaboli, Aug. While we want the perfection of Angels, God bleſſe us from the
eſumption of Devils, *Luk. 12. 9.* Let us confeſſe Chriſt before men, that he may
nfeſſe us before the Angels.

[d] Pſal. 103.20.

4 Their glory : when the Scripture attributes the higheſt praiſe to inferior
eatures, the compariſon is drawen from the glory of Angels. *Iacob* commending
e countenance of his reconciled brother ſaies, *I have ſeene thy face, as the face of an*
ngel, *Pſal. 78. 25. Man did eate Angels food*; which was *Manna :* a moſt ex-
llent meate, that if the Angels needed ſuſtenance, they could wiſh no better, 1 *Cor.*
.1. *If I ſpake with the tongues of Angels; Si quæ ſint Angelorum linguæ :* if the
ngels had tongues, they muſt needs be admirable, *Act. 6. 15.* They looke ſted-
ſtly on *Stephen, and ſaw his face as it had beene the face of an Angel. David* admiring
ans creative glory, with incontained paſſion breakes forth; *Thou haſt made him*
tle lower than the Angels, *Pſal. 8. 5.* Man in his greateſt glory is inferiour to An-
ls. Famous men in the Church are called *Angels.* So *Ioh. Bap. Mat. 11. 10. I*
d my Angel before thy face. Eſa, 33. 7. The Angels of peace. Rev, 2. 1. To the
gel of the Church. Iudg, 2.1. The Preachet of repentance was called the *Angel of*
e Lord, Hag. 1.13. The Prophet is called the *Lords Angel, Mal. 2. 7. He is the*
ngel of the Lord of Hoſtes, Ezek. 28. 14. The King of *Tyrus* is called an *Anointed*
erub. The widow of *Tekoah* put the terme upon *David, 2 Sam. 14. 17. My*
rd is as an Angel of God, to diſcerne good and bad. This was their happy eſtate, unto
hich *Nihil defuit, niſi quòd non immutabilis fuit*; there was nothing wanting, but
e unchangeableneſſe of it. But *optimi corruptio peſſima :* they were the beſt of all
eatures, they are the worſt of all creatures: being not content to remaine Angels,
y became devils.

Gen. 33.

The Angels that ſinned. I come to their Apoſtacie; wherein conſider
foure

foure circumſtances : the Perſons, the Cauſe, the Manner, and the meaſure of their fall.

1 The Perſons that fell; ſome of the Angels, not all, *They that ſinned.* For they that ſinned not, ſtand for ever conſerved by the mercie of God. *Servat incorruptos æterna charitas.* This is Saint *Pauls* diſtinction, 1 *Tim.*5.21. *I charge thee before God, and the Lord Ieſus, and the elect Angels.* Some are elected, and becauſe electi preſuppoſeth refuſall, the reſt are rejected. Vpon this falling, they are not properly any more Angels, but divells and ſpirits of darkeneſſe. *Satan* in Hebrew; a enemie, or detractor. *Salomon* acknowledging his peace ſaith; *Non eſt mihi Sa* 1 *King.*5.4. *I have not an adverſary.* The Princes of the Philiſtines put the wo upon *David*; *Ne ſit nobis Leſſatan.* 1 *Sam.* 29.4. *Leſt he be an adverſary to us.* S *David* to the ſonnes of *Zerviah*; *Cur eſtis mihi Leſſatan?* 2 *Sam.*19.22. *Why ar you adverſaries unto me?* So Chriſt to *Peter. Matth.*16.23. *Get thee benihd me Sa* The Greekes have, *Diabolus*, δια ϐάλλω, *inſidioſè capere.* His whole exerciſe is to deceive man, and to reduce him to his owne ruine. Thus he is called *The Father of lies, the Prince of darkneſſe,* &c. all corruptive, deſtructive names. *Beelſebub, Do nus muſcarum*; the god of flies, or the maſter-flie. Flies though beaten off, will re turne againe; ſo doth Satan after many repulſes. *The red Dragon*; dy'd into th ſanguine hew with the bloud of ſoules. *The Tempter*; *Immundi ſpiritus,* uncle *ſpirits, Matth.*10. Which diſcovers their follie that proverbially; *Dæmon n adeò niger, ut eum fingunt pictores:* the divell is not ſo blacke as painters make him. But by their leaves let us not truſt him; but endevour by a good life, and a holy faith, to keepe our ſelves out of his clutches.

Proclus, and *Pſellus* a Greeke writer, makes many kindes of divells. Some fiery ſpirits, *Lelurion*, converſant about the orbe of the Moone: ſome aeriall, in that p of the aire next us: others watry, earthy, ſubterrane, metalline ſpirits, which o ſeſſe the covetous and metall-men. And the Scripture in ſome ſort alludes to it, which calls them *Powers of the aire, and wanderers through the earth*, *Revel.*12.12. *Woe to the inhabitants of the earth, for the divell is come downe among them:* Do as if before he had beene hovering in the aire. They delight in filthy places, deſe and Sepulchers, and hogs. They drove one into the wilderneſſe, *Luk.*8.29. Another amongſt the tombes, *Matth.* 8.28. From whom being caſt they entred the ſwine, and drove them into the ſea; as if they delighted in the waters, ſporting like the *Leviathan* in the Ocean. They make ſome deafe, other dumbe, other furious, a miſerable whom they poſſeſſe. They inſinuate themſelves into men by ſlie temptations, and therefore are called familiars. The beſt and bleſt Angels ſeeme alſo to have their diſtinctions, *Col.*1.16. *Thrones, dominions, principalities, powers.* I doe n ſpeake of thoſe nine orders, as the bold *Dyoniſius*, and the overventurous Papiſts. But they are ſo called, becauſe God by them governs the Nations, moves the heavens, reſtraines divels, workes miracles, conveyes Prophecies, protects his ſervants, and executes judgements upon his enemies. Yet ſo as theſe names may be given all Angels, by occaſion of diverſe employments; or to ſome for a time and n for ever.

2 The cauſe, which was indeed wholly in themſelves. For either God or ma muſt be the cauſe of their ſin, or themſelves; but neither man, nor God, therefore themſelves. Not man, for had not the Angels falne firſt, they could not have be the cauſe of his fall. That nature continuing good it ſelfe, would never have p cured evill to others. But now their whole endevour is ſpent upon hindring m Aſcent to that glory, from whence they are juſtly dejected. Man either was then made, when the Angels revolted: or if he were, how could he living on e ruine the ſpirits in heaven? The divell cannot challenge man, but man may th the divell, for this perdition. He firſt tempered the cup for himſelfe, and then tempted man to drinke: but he had better never have pledged him.

Not God, for then that were injuſtice, to condemne them for that which him-

ſelfe

lfe cauſed. It were unrighteous to make them fall, and then puniſh them for
lling. But he did foreſee it and would not prevent it: and in not hindring it he ſee-
ed to cauſe it. Indeed, this holds in the creature: who is bound, foreſeeing an evill,
doe his beſt in preventing it; and otherwiſe is made acceſſary to it. But God is
abſolute Lord of all, and not bound to any of his creatures, further than he bin-
th himſelfe. In Christ he hath bound himſelfe to beleevers, and all his *Pro-*
iſes are Yea and Amen; and he will keepe his word. But ſhall any creature cha-
ge him for not doing that he never promiſed to doe? But God did not confirme
em in their created grace, therefore cauſed their fall. *Anſw.* God did not
rpoſe their confirmation. *Dedit poteſtatem velle, non voluntatem ſtare.* he gave them
ower of willing, not will of ſtanding. He is not tied to conferre more grace up-
his creature, than himſelfe pleaſeth. It was enough that hee created them righ-
ous, without addition of their confirming. *Nec tenetur agere quicquid poteſt, nec*
tionem reddere quicquid facit. He is not bound to doe whatſoever he can, nor to
ve account of whatſoever he doth.

In a word, the Angels had in themſelves the proper cauſe and beginning of their
wne fall: which was a free and flexible will. They might will good, and perſeve-
nce in good: and that will being mutable, they might alſo will evill, and ſo fall
om God. The ſame kind of will was in innocent *Adam.* But *good trees cannot*
ing forth bad fruite: therefore the Angels being good, could not ſin of themſelves,
Anſw. Thoſe words muſt be conſtrued *Senſu compoſito, non disjuncto.* Indeed a good
e remaining good, cannot produce evill fruite: but being changeable, it may.
t God foreſaw it, therefore the Angels could not eſcape it. *Anſw.* Yet is not his
eſcience any cauſe of their fall, but only an antecedent. Becauſe we ſin, therefore
was foreknowen to God: not becauſe it was foreknowen to God, therefore we
ne. God ſaw *Iudas* his treaſon in the glaſſe of his Preſcience before *Iudas* had
member compoſed, or the world was formed: yet was not this the cauſe why *Iudas*
trayed Christ. *Præſcivit, non Prædeſtinavit, Aug. Vidit non coegit, ſcivit non*
xit, prædixit non præſcripſit, Lip. He foreſaw it, he did neither compell it, nor com-
and it, nor allow it. Preſcience is to God, as memorie is to us: memorie preſents
us things paſt, preſcience to God things to come. Our memorie is not the cauſe
hy things paſt were done: nor is Gods foreknowledge the cauſe why things to
me ſhall be done. We remember ſome things we doe, we doe not all the things we
member. So God foreſees all he does, he does not all he foreſees. We remember
orchyard ſuch a time planted, that now yields good fruites, by nature, not by vio-
ce, ſo God foreſaw it. We remember a murther done, by will, not compulſion;
God foreſaw it. Neither our memorie, nor Gods preſcience cauſed theſe: but
ey come to paſſe, naturall by nature, voluntary by will, contingent by hap, ne-
ſſary by neceſſitie. But did God only foreſee it? No, he alſo decreed it: why
en how could they avoid it? *Anſw.* He decreed to leave them to themſelves, that
ey might fall if they will, and then to give them no grace of riſing. But then as
od hit me, as throw me: it is all one to thruſt an old man downe, as to take away
s ſtaffe that ſhould keepe him up. Nay, but the old man throwes away his owne
ffe and God doth not reach it him: they did forſake their owne grace, and fall by
ir owne folly. But here let us fall from diſputation to admiration. *Oh the depth*
he wiſedome of God how; unſearchable are his judgements, and his wayes paſt finding out.

3 The Manner, this was by *ſin,* ſaith our Apoſtle. But what was this ſin?
ough it be no where preciſely expreſſed in the Scripture: yet from two places it
y be collected, that it was a rebellion againſt God ariſing from pride. *Gen.* 3. 5.
ſhall be as Gods. He tempted man to this ſin; an ambitious pride of bettering
eſtate. Now it is probable, that he ſought to overthrow him by the ſame way
fell himſelfe. *Iob* 4.18. *He charged his Angels with folly.* The ſin whereof *Eli-*
u would accuſe *Iob*, was a juſtifying or lifting up himſelfe before God. From this
potheſis or ſuppoſition he reaſons: that if God ſo plagued pride in thoſe Angeli-

call natures, how will he diſſemble it in man, *who dwelleth in a houſe of clay, whoſe foundation is in the duſt* ! Some ſay; God ſubjected the world to man, not to Angels. *Pſal.* 8. 6. *What is man, that thou haſt put all things under his feete* ! This the reprobate Angels could not endure, therefore rebelled and fell. Yet ſtill the manner and matter of their revolt appeares to be pride. An inſinuating ſinne: it crept into Paradiſe, and robbed us of our birthright; we may curſe it to this day. It climbed into heaven, and robbed Angels of their glory, they may curſe it for ever. It is an impudent and ſtupid ſin, more in ſenſible than *Salomons* drunkard. We have not onely thruſt thornes, and needles, and goades, but even ſwords and ſpeares into her heart to make her bleed; and yet ſhe is proud to bee ſpoken againſt.

I ſpeake not of pride in the huske, but in the heart. Her Taylor, Faſhion, is now held an honeſt man; I am ſure a powerfull one. How ridiculous ſoever a garbe appeares, faſhion can perſwade men to it. O that our preaching were in faſhion too; then we ſhould hope to perſwade you. We tell pride, that as the freſheſt rivers run into the ſalt ſea; ſo all the honours of the world ſhall end in baſeneſſe, all the pleaſures of the world in bitterneſſe, all the treaſures of the world in emptineſſe, all the garments of the world in nakedneſſe, all the delicates of the world in rottenneſſe. If Chriſt bids us cut off, and caſt away the offending eye, hand, foote; all which are needfull members tied with joynts and nerves to the body: we may well ſpare theſe unneceſſary dependants, no parts of our fleſh, but flags of our ſhame, *Luk.* 18. 12. The Phariſie prayes not for ſupply of defects, nor acknowledgeth a defect of ſupplies: but tells his owne fulneſſe, and that great difference which his miſtaken eyes ſaw betweene himſelfe and the Publican; ſwelling with his owne wind till he burſt. They plow with the *Oxen* of their owne imaginary righteouſneſſe; and contemplate the *Farme* which their owne workes have *purchaſed*; and *Marry* themſelves to merite as to *Wife*: therefore in the pride of their peremptory ſtomachs they ſcorne the Lambes ſupper. Therefore Chriſt refuſeth them in his call, but ſeekes ſinners: not ſinners in perverſeneſſe, but ſinners in ſenſe and conſcience, in plea, action, confeſſion, and condemnation of themſelves. It is a needy and acknowledged emptyneſſe, that lies at his gate, who is rich in mercie, like *Lazarus* with all his ulcers open, and begging the very crummes of commiſeration.

Humilitie is the hardeſt of all vertues: all vices are againſt it, yea all vertues are againſt it: men are proud of their wiſedome, proud of their beneficence. Yea, Humility it ſelfe is againſt humility, and by a ſtrange prodigious birth brings forth pride: as *Diogenes*, and that worſe *Ciſterian*, is proud of his very patches. How common is it for men to diſclaime vaineglory vaineglorioſly! making a remonſtrance of that within them, whereof they ſtudie a renouncement from them. But the beſt things are alwayes moſt humble: the boughes of trees, the more laden with fruits, the nearer they hang to the ground. The beſt gold goes downe in the ballance, the lighter ſtayes above. Good corne lies in the bottome of the heape, the chaffe keepes aloft. The good Angell lifts him up that would worſhip him; [a] *See thou doe it not, for I am thy thy fellow ſervant.* The bad Angell affects it, [b] *All theſe will I give thee, if thou wilt fall downe and worſhip mee. Timent boni Angeli adorari in illa natura, quam vident in Chriſto ſublimatam.* Good Angels are fearefull to be worſhipped of that nature, which they ſee exalted in Chriſt: evill Angels deſire to be worſhipped of that nature, which they know is made after the Image of God. Satan is [c] a *King over all the children of pride.* Pride turned Angels into divells, Humilitie ſhall turne men into Angels. Of all ſins let us bleſſe our ſelves, yea the Lord keepe us from pride; that humbling our ſelves, we may bee exalted by Iesus Christ.

4 The meaſure; they left their condition totally and wholly: they quite forſooke God, his Image, heaven it ſelfe, and the office therein aſſigned them. *Ioh.* 8. 44. *He abode not in the truth*: by this *Truth* is meant the Image of God; which *Paul* ſaies, [d] conſiſts *in righteouſneſſe, and the holineſſe of truth*: It is called *Truth*. 1. Becauſe

[a] Revel. 19. 10.

[b] Matth. 4. 9.

[c] Iob 41. 34.

[d] Eph. 4. 24.

cauſe it never deceived any man, as unrighteouſneſſe doth; which promiſeth pleaſure, profite, content, and performes nothing but griefe and ſhame. 2. There is no Hypocriſie in it, it makes no ſhew of other than it is. This originall condition the Angels voluntarily left, *forſaking their place*, as Saint *Iude* ſpeaketh. God in the beginning appointed moſt excellent places for his ſeverall creatures; wherein they were o performe their required homage and ſervice. Heaven was the proper place aſgned to the Angels: to man in his innocencie, Paradiſe: after his fall, the families f the Patriarchs: before and in Chriſts time, the Temple; now the congregrations of the faithfull. Theſe were our appointed places to ſet forth the praiſes of our maker. This *place* the Angels left, forſaking the preſence of God, and their owne ffice wherein they ſhould have beene for ever employed.

But doe not the divells keepe in the aire? Some doe by Gods permiſſion; but ot as in their proper place and firſt habitation: for that was in the comfortable preence of God in heaven. But whereſoever they are, they carry a hell about them: if hey be not in hell, yet hell is in them. As the militant Saints have in them the ingdome of heaven, though the kingdome of heaven doe not yet containe them. And the bleſſed Angels protecting us on earth, are ſtill in a heaven; by reaſon of e gracious and glorious preſence of the infinite God that is with them. So the ivells are never remote from their hell. *Ioh.*8.44. *He was a murtherer from the beinning*: whereupon *Maniche* grounds; *Diaboli malitia non habuit initium*: the ickedneſſe of the divell had no beginning: hence came that conceit of two beginings. *Anſ.* 1. He was not ſo from the beginning, as Chriſt who had no beginning. The latter confutes it; It is not ſaid, *In the beginning*; but *From the beginning*. . Neither was he made ſo in his owne beginning of being: as ſome ſottiſhly draw at literall *Leviathan* into an allegorie. *Pſal.*104. 26. *There is that Leviathan whom ou haſt made to play therein*: as if God had made him a divell. 3. Nor yet ſo from e beginning; that *in eodem inſtanti cæpit eſſe a Deo, & malus eſſe a ſe*; in the ſame ſtant, he tooke of God a being, and of himſelfe an evill being. As it is ſaid of our ule, *Cum infunditur, inficitur*; the infuſion and infection meete together. For he as firſt made good, and therefore muſt by intervention of ſpace become bad. , but Becauſe there was a little time betweene his creation and Apoſtacie; *Hee ade not in the truth*, *Eſa* 14.12. *How art thou falne from heaven O Lucifer, Son of the orning!* He was a ſon of the morning, not a ſon of the day; he ſtood not ſo long. Eſpecially, *Homicida ab initio, non ſuo, ſed generis humani*. He was a murtherer om the beginning, not of himſelfe, but of mankind. And Saint *Auſtens* reaſon is od; *Non poſſet occidi, niſi factus fuiſſet homo*: man could not be murthered before was made: the divell could not be a murtherer before he had ſomething to kill: leſſe we ſay, he was *Homicida in ſe*, his owne murtherer. But from the beginning murdered us; and we ſhould never have recovered that wound, unleſſe it had ene by a ſecond murder, the killing of Ieſus Chriſt.

But if the Angels in their innocencie and excellencie fell wholly and utterly om God: then much more may weake man rend himſelfe from God by ſin, yea d alſo from Chriſt. *Anſw.* The grace of Creation came far ſhort of the grace Redemption. There was a power to ſtand or to fall; but that power was in it fe. Here is a power to ſtand, none to fall; but this power is not of our ſelves. e power ſtands in the promiſe of God, and gracious covenant in CHRIST. *will make an everlaſting covenant with them, and they ſhall not depart from me.* We ſtand as never to fall. God doth not truſt our ſalvation in our owne hands: but *e are dead, and our life is hid with Chriſt in God.* If our portion were in our owne d, we would quickly ſpend it, as that Prodigall did his patrimony. We are the liſh children of *Adam*, and would part with our ſalvation for an Apple: and nature the brothers of prophane *Eſau*, that ſold his Birth-right for a meſſe pottage. But it is there *laid up*, where we can never ſpend it, nor the divell d it. There is a difference betweene the ſtate of nature, and that which is above

a Ier.32.40.

b Col.3.3.

nature: betwixt a *Created*, and a *Regenerated* will: not that the latter is not alſo cre-ted; but becauſe the former is in the will by creation, ſo is not the latter. 1. Th created will had a freedome to will that is good; ſo hath this. 2. The created wi had a power to will perſeverance in goodneſſe, ſo hath this. 3. The created will h not the will it ſelfe, nor the act of perſeverance; the regenerate will h both theſe.

Here the doctrine of the Romiſh Schoole erres, which teacheth; that in co-verſion the will hath a freedome to receive grace, or not to receive it: ſo mans pow-er of faith and ſalvation ſhould be in his owne hand. But the unconverted will re-fuſeth grace, yea rebelleth againſt it: and [c] *No man can come unto Chriſt, unleſſe th Father draw him.* It is not the will it ſelfe, but the converſion of the will, that mak it willing to goodneſſe. The will of regenerate man is not as the will of creat Angels, able to ſtand or fall: but God hath conformed it, and confirmed it; will the own ſtanding for ever. True ſaving grace is never loſt: without Chriſt m could never get it, but when Chriſt hath given it him, he ſhall never loſe it. S Schoole-men ſay, that God doth *Creaturis dignitatem cauſalitatis communicare*; *Auſten* ſeemes to favour it: but man could as well make himſelfe, as make hi ſelfe good. And if he were naturally worthy to have grace, where had he th grace to be naturally worthy? Sure, this makes him little beholding to God, th gives him but the grace whereof he is worthy. As we ſay, God could doe no mo in mercy: ſo this ſaies. God could doe no leſſe in Iuſtice. But they for the la object, *Revel.* 3.11. *Hold faſt that which thou haſt, that no man take thy Crowne.* No *Si alius poteſt accipere, tu potes perdere.* If another may take it, then thou mayeſt l it; and ſo fall from grace. Indeed common graces a man may have and loſe: b not that grace which makes him accepted with God: hee can as ſoone loſe the bei of Nature, as the being of this grace. The Romiſts, as they eſtabliſh a free will t get grace, ſo they confeſſe a power to loſe it: on both ſides they run into groſſe e-rors. As *Auguſt. contr. Tul. Vt ſtatueret liberum arbitrium, negavit praſcien futurorum: itaque dum vult facere liberos, facit ſacrilegos.* But our ſeed is immor whereof we are made holy; therefore our holineſſe is immortall. Three things c never be loſt; the love of God in Chriſt, the Grace of the Spirit, and our Inhe tance in heaven. We are *in Chriſt*; and unleſſe Chriſt could be ſevered from G we cannot be ſevered from Chriſt. Indeed for Pagans, that are not *in Chriſto, ſe caligine*; not in Chriſt, but in darkeneſſe. And for Iewes, that are *Non in Chr ſed in lege*; not in Chriſt, but in the Law. And for Libertines, that are *non in Chr ſed in carne*; not in Chriſt, but in the fleſh; theſe all may periſh: but they th united to Chriſt, never. There is a *Cordiall* union of friend to friend; a C union, of man to wife: a *Vitall* union, of ſoule to body: theſe may bee par but a *Spirituall* union never. As Chriſt is in God, and God in Chriſt; ſo are w in him. Prove it, *Ioh.* 17.22. *That they may be one, as we are one: I in them, and th in me.* But, *Revel.* 2.4. *Thou haſt left thy firſt love.* Not fallen from love, but fr ſuch a degree of love. Beſides, there is a counterfeit charity, but true can never loſt. To conclude, we ſtand not of our ſelves, but by the Grace of Chriſt, a mercie of God. [d] We may looke on our right hand for comfort, on our left f ſupportance; and find *refuge to faile us, no man caring for our ſoule.* But if we c unto the Lord; *Thou art our refuge; thy mercies faile us not.* The ſea hath no me cie, the fire hath no mercie, the earth hath no mercie, beaſts have no mercie, m hath no mercie, the world hath no mercie, the Divell leaſt of all hath mercie; b *The Lord hath mercie.* *David* by experience gives it, the children of God aff it; and let no man at the perill of his owne ſoule deny it.

Thus we have conſidered the Apoſtacie and fall of theſe Angels; a point ſom what intricate and thorny; and would have beene much more confuſed, had I fo lowed all the perplexfull, barren, and unneceſſary queſtions of the Schoole; whi have in them more ſubtilty than doctrine, more doctrine than uſe: full of Sch

laſti

[c] Ioh.6.44.

[d] Pſal.141.4.

aſticall yea Sophiſticall doubts. One charged a Painter to draw him *Equum voli antem,* a trotting or pranſing horſe: and he (miſtaking the word) drew him *Equum volutantem,* a wallowing or a tumbling horſe, with his heeles upward. Being brought home, and the beſpeaker blaming his errour; I would have had him pranſing, and you have made him tumbling: if that be all, quoth the Painter, it is but turning the Picture the wrong ſide uppermoſt, and you have your deſire. Thus in their quod- ibeticall diſcourſes they can but turne the lineaments, and the matter is as they would have it. I ſpeake not this to diſgrace all their learning; but their fruitleſſe, eedleſſe diſputes and arguments; who findes themſelves a tongue, where the Scrip- ure allowes them none. It ſpeakes of the Angels ſins generally, without particula- iſing what it was: hereupon ſay the Papiſts; it is an inſufficient Iudge to decide all doubts and controverſies. But becauſe it doth not anſwer punctually the curioſity f their idle braines, can it not therefore decide all profitable queſtions, and ſatisfie ll juſt doubts? Yes, it determines all things that concerne our conſciences, and verlaſting ſalvation. In unneceſſary things it is ſilent, as if it forbad us to enquire, For uſe to our ſelves.

1. Seeing the fault for which God confounded the Angels, was the leaving f their being and firſt eſtate: this ſhould humble us to bewaile the ſame ſin in our elves; for we have alſo left our beginning. The Image of God was imprinted on s, ſo well as on them: they defaced it in themſelves. [e] *When the divell telleth a lye, e telleth it of his owne. A ſe habet, nullo alio ſuggerente:* no man ſuggeſted it to him. To this they alſo tempted us, ſo that we loſt our beginning: a thing that few of us ruly lament; our Originall corruption. Sometimes men ſorrow for their actuals, ut ſeldome for their originals: as if that ſhould not trouble them, which they rought into the world along with them; or as if that were their parents fault, none f their owne. But the royall Prophet confeſſed; [f] *I was conceived and borne in ſin. antillus puer, tantus peccator, Auguſt.* When a little child, I was a great ſinner. I iſpute not problemes; whether this comes to us by imitation, which was the *Pe- gian* hereſie; for certainly it comes to us by propagation. The good man may ge- erate, cannot regenerate, the children of his fleſh. *Auguſt.* Nor is it materiall to ee decided, whether the ſoule be infected by the contagion of the body, as good nction is by a fuſty veſſell: for the ſoule is infected ſo ſoone as ever it is infuſed. Or whether in the very moment of infuſion God did forſake it. Onely let our care e, as in a common fire; not to queſtion or examine how it came, till firſt we have ut it out. A Paſſenger brought to a pit, by the cries of one fallen into it, fell a won- ring how hee came there: to whom the poore man replies; forbeare marvelling ow I fell in, and doe thy beſt to helpe me out. Miſerable Parents, have brought orth a miſerable childe into this miſerable world; *Nec citius tulerunt natum, quàm amnatum, Bern.* We are ſure we have it, O that halfe ſo ſure we were all delivered rom it! How ſhould this humble us, to looke unto the *rock whence wee were hewen, nd the pit whence wee were digged. Te maculatum non nega, ſed lava.* Deny not thy ollution, but cleanſe it. All our teares are few enough to waſh out our Originall aines: what are left for our actuall and continuall aſperſions? Men raile on for- ne, challenge the ſtarres, blame bad company, curſe the divell, for their ſinnes: ill they miſſe the proper cauſe, their originall apoſtacie, and corrupt beginning. *iabolus te non faceret perverſum, niſi tua te origo feciſſet pervertibilem.* Satan could not ake men profane rebellers, unleſſe their uncleane nature had firſt made them ſin- ers. From this impure beginning, comes all iniquity: for naturally the ſeeds of all nnes are within us: and if corruption preceed, eruption will eaſily follow. And od will ſmite him that ſinnes, though (as *Saul* ſaid) it be my ſon *Ionathan.* Indeed ſmote his owne ſon IESUS for our ſake, not for Angels. Chriſts ſide was laun- d, to let out our impoſtume. It is his grace alone that reduceth us to our begin- ng; yea to a farre better beginning, ſuch an one, as ſhall never have ending.

2. Seeing the Angels ſinned; *Let him that thinkes he ſtandeth take heed leſt hee fall.*

[e] Iohn 8.44.

[f] Pſal. 51.5.

fall. No height of man can match the Angels; if juſtice ſpared not ſin in them, how will it forbeare us? no ſtrength of man can match the Angels: if they were not able to reſiſt the judgement, what can we doe? Heaven is a great way further from hell, than is Earth: if ſin could tumble downe Angels, how much more eaſily the ſons of men, from ſo low and conterminate a place? *Adam* was excellent in *Paradiſe*, yet ſhort of the Angels in heaven; their beauty and glory, was far greater: but if God puniſhed ſin in the Angels, how will hee diſſemble it in men? The Iewes thought it a high priviledge to ſay, we are the ſons of *Abraham*; yet *Abraham* was but a man. Wee goe further, and ſay, *Wee are the ſonnes of God*: but how? by creation only: ſo were the loſt Angels: we muſt have a better title than ſo, or elſe ſin will confound us with the Angels. God forbore not ſin in thoſe his ſelected and eldeſt ſons on earth, the Iſraelites; not in his celeſtiall children, the Angels: yea hee is ſo far from ſparing it in any, that to ſave ſome he ſpared not his own Son. What then is our Title? In Chriſt: indeed there it is onely good; a bleſſedneſſe which was not granted to the loſt Angels. But then let us walke worthy of this Chriſt, that we may confirme an argument of comfort to our owne ſoules.

But caſt them downe into hell, and delivered, &c.] I come to their penalty; the firſt branch whereof is their Dejection; *He caſt them downe into hell.* Herein is *Locus a quo* implied, the place from which they were caſt, *Heaven*: and *Locus ad quem* expreſſed, the place into which they were caſt, *Hell*; there is *Pœna damni* in the former, *Pœna ſenſus* in the latter. The one privative, a loſſe of all bleſſedneſſe: the other poſitive, an infliction of all curſedneſſe.

Caſt them downe.] This implies ſome place from whence they were caſt, and that is heaven: the place of their creation, the ſeate of bleſſedneſſe, the palace of glory, the eternall manſion of joy. Lift up your hearts a while, to contemplate that place, from whence they fell, and whither we deſire to riſe.

First take it generally; there is a heaven wheresoever Gods gracious preſence ſhineth. Yea as the Father ſaid; I had rather be out of heaven with Chriſt, than in heaven without Chriſt. So we had better be on earth with Gods favour, than in heaven without it. For as the Sunne makes a day, ſo the countenance of God makes a heaven, wheresoever it ſhineth. Abſence of light cauſeth darkeneſſe; if God turne away his face, nothing remaines but wretchedneſſe. [g] *In thy preſence is the fulneſſe of joy.* If the fulneſſe of joy be in his preſence, then the fulneſſe of ſorrow is in his abſence. [h] *Thou didſt hide thy face, and I was troubled.* For the light of Gods countenance *David* often praiſes; nothing was ſo terrible as the hiding of his face from him: eſpecially if it bee true what the French Nightingale ſung; *That hell is every where, where God is not.* If the Kings favorite be for ever decourted, and baniſhed the royall preſence; this more afflicts him than thoſe that never ſaw it. *Ignoti nullus amor*, an unknowne good is uncared for: many men little affect heaven, becauſe they never apprehended the ſweetneſſe of it. But that which is retained with great ſenſible joy, cannot be loſt without great ſenſible griefe. Had theſe wicked Angels never knowne the delectableneſſe of Gods preſence; their owne expulſion out of heaven had beene leſſe plague unto them. Now they may name all their thoughts, thoſe children of their mindes; *Idiabods*; *For* [i] *the glory is departed from them.* It was *Abſaloms* extreameſt diſcontent to be kept from the Court; therefore in paſſion he ſollicites *Ioab*; [k] *Let mee ſee the Kings face.*

[g] Pſa.16.11.

[h] Pſa.30.7.

[i] 1 Sam. 4.21.

[k] 2 Sam.14.32.

This is their eternall miſery, never to ſee Gods pleaſed countenance. Darkneſſe is the more intollerable to them, becauſe they were created children of light: Their diſmall plaints, extorted by flames, more irkeſome, becauſe they once bore a part in the muſick of heaven, the melody of Angels. As *Eliſha* ſaid to that great Lord; [l] *Thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.* There is good cheere, and they for whom it was provided, muſt never taſte it. *Luk.*14.24. *None of thoſe that were bidden, ſhall taſte of my ſupper.* Thus miſerable are they that live out of the orbe of mercy, drawing their unhappy breath without repentance; upon whom

[l] 2 Kin.7.2.

fury and indignation waites, the length and bredth whereof cannot be meaſured; with a diligent traine of unſufferable plagues, that will never ceaſe to puniſh, ſo long as there is a will of God to bid them. It is a queſtion whether the rich mans owne poſitive and ſenſible torments more afflicted him, or the ſight of his once deſpiſed *Lazarus* in the boſome of reſt. *Pſal.* 112. 10, *The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away.* What ſo vexeth him? *The horne of the righteous exalted with honour. Luk.* 13. 28. *There ſhall be weeping and gnaſhing of teeth, when you ſhall ſee* the Saints in the kingdome of God, and your ſelves thruſt out: when you ſhall *See* it.

We may alſo conſider this point at home; and thinke how it afflicted our firſt Parents to ſee that Paradiſe, out of which they were caſt and kept with a flaming ſword. Every earth was not fit for *Adam*, but a Garden, a Paradiſe. Excellent pleaſures have beene found in Gardens planted by men: yet is the leaſt leafe, twig, or pile of graſſe paſt all mens making. When he that creates the matter, undertakes the forme, this muſt needs be tranſcendently perfect. No tree, herbe, flower, was there wanting; that might be for ornament or uſe, for ſight, ſent, or taſte. The bountie of God extended it ſelfe further than to neceſſitie; even to delight and recreation. Yet for all this, if Gods gracious preſence had not ſhone there, no abundance could have made him bleſſed. Yet behold, God offered him all fruites there, and reſtrained but one; Satan offered him but one, and forbore all the reſt: and man choſe rather to be at Satans finding, than at Gods. Then did the Iuſtice of God turne him out of his gates with a curſe: why ſhould he feed a rebell at his own boord? That God from whoſe face he fled with feare in the Garden, now makes him flie with ſhame out of the Garden. The Angels that ſhould have kept him, now keepe Paradiſe againſt him. It was eaſie to have kept happineſſe, eaſier to loſe it, but moſt hard to recover it. That very cauſe which drove man out of Paradiſe, hath alſo with-drawen Paradiſe from the world. Now as when man was toiling in the curſed and weedy earth, what a vexation muſt ariſe in his conſcience, by the ſight of his diſcharged Paradiſe! So terrible is it to the divells ſailing in the aire, to contemplate that heaven from which they are baniſhed for ever.

Secondly more ſpecially, and in a ſtricter acception; heaven is the locall receptacle of infinite and interminate joy. *In thy preſence is the fulneſſe of joy, and at thy right hand there are pleaſures for evermore.* For qualitie they are *Pleaſures*: for quantitie, *Fulneſſe*: for Dignity, *at Gods right hand*: for Eternitie, *For evermore.* There ſhall be no feare to have the eyes dimmed with teares, or the ſoule ſurpriſed by death, or the heart dejected with ſorrow, or the eares diſturbed with cries, or the ſenſes diſtracted with paine. There are poſſeſſions without impeachments, kingdomes without cares, length of yeares with ſtrength of delights, greatneſſe of ſtate without conſcience of corruption, love of all without jelouſie of any. There men ſhall be good and not perſecuted, happy and not envied, rich and not robbed, kings and not flattered. The Inhabitants are at the ſame inſtant raviſhed with ſeeing, ſatisfied with enjoying, and ſecured for retaining. There is the glory of God whoſe brightneſſe they behold: ſafetie from foes, whoſe ruine they rejoyce at. [1] (*The righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feete in the bloud of the wicked.*) The company of Saints, whoſe comforts they participate: the receit of a kingdome, and with it the full poſſeſſion of the Fee-ſimple of life, the tenure whereof is inviolable. Ioy ſo tempered, that it ſhall ſatisfie and not glut: perſons ſo ſublim'd, that what makes them everlaſtingly happy, ſhall never make them weary. There is a river, and the Spring, the Throne of God; the water Chryſtall, the bankes ſet with the trees of life. There is a Citie, the gates of it Pearle, the ſtreets of it Gold, the Walls of it precious ſtones, the Temple in it God, the light of it the Lambe, the veſſels to it Kings of the earth. The cheare of joy, the exerciſe ſinging, the Citie praiſe, the ſubject God, the Quire Angels.

[1] *Pſal.* 58. 10.

Such is heaven, which alas mans parvitie is as farre from comprehending, as his armes be from compaſſing. Heaven ſhall receive us, we cannot conceive heaven. *Quid mors eſt rogitas? ſi ſcirem, mortuus eſſem.* Doe you aske what death is, ſaith one: if I could ſhew you, I were firſt dead. Doe you aske what heaven is, when I meet you there I will tell you. Could this eare heare it, or this tongue utter it, or this heart conceive it; it muſt needs follow, that they were tranſlated already thither. Howſoever what hath beene ſpoken may remonſtrate this; how great an infelicity the privation of heaven is. One ſpake truly; that the teares of hell are not ſufficient to bewaile the loſſe of heaven. This fully appeares by that judicatory ſentence, *Mat.* 25.41. When the wicked ſhall haply reply; though we may not aſcend with thee unto glory, yet let us have thy preſence on earth: let us be any where ſo thou, O Chriſt, be with us. No, ***Depart from mee***; from peace, from joy, from comfort, from my preſence, from my ſalvation, from my glory, for ever. O wretchedneſſe, that diſdaines all compariſon; if there were no hell, this were enough to wring out everlaſting teares.

Applicat. Seeing both theſe Angels and alſo men, were caſt out of their original and proper reſidence by ſin; and God hath made ours recoverable by Chriſt, which is not granted to them; let us ſtudiouſly ſeeke an entrance into that eternall reſt, we tranſgreſſe daily, yet the Lord ſhutteth not heaven againſt us: we finde more mercy than our forefather. His ſtrength was worthy of ſeverity, our weakeneſſe findes pitty. We loſt a Paradiſe that cannot be found, but we may find a Paradiſe that cannot be loſt. Here is no fiery ſword to keepe us out; we care not to ſeeke where that Paradiſe is which we loſt; but this we both care to ſeeke and hope to finde. As man is the Image of God, ſo was that Paradiſe the Image of heaven: both the Images are defaced, both the firſt patterns are eternall. The firſt *Adam* was in the firſt Paradiſe, and ſtayed not: the ſecond *Adam* is in the ſecond Paradiſe, and there abides. *This day ſhalt thou be with me in Paradiſe*; was his promiſe to the penitent Malefactor. *Paul* was there and heard, and ſaw what he could not utter. By how much the third heaven exceeds the richeſt earth; by ſo much doth that Paradiſe which Chriſt hath found, exceed that which we have loſt. Now if we deſire to have our ſaluation perfected above, we muſt begin it below. The gate of heaven is opened on earth. The m Gen. 28.17. place where God manifeſted his favour, *Iacob* called *Bethel*, heaven gate. m *This is the houſe of God, and this is the gate of heaven.* As a man cals that the Court, where he was firſt brought to the preſence of the King. Now this is done by a holy expectance, hearty affection, patient forbearance, prepared aſſurance, conſtant perſeverance, and raviſhed exultance.

By a holy expectation, and a life expreſſive of ſuch hope. He that lookes to weare a Crowne, habituates himſelfe to royall affections. *Our converſation is in heaven, whence we looke*, &c. They that hope to carry earth up to heaven, ſtrive firſt to bring heaven downe to earth.

By a hearty affection: if we cannot get in, yet let us get ſo neere as we can; and keep about the gates of the Citie: where the faithfull are congregated, there heaven it ſelfe is opened. *Cain* thought it not the leaſt part of his curſe, to be caſt out from the face of God; from *Adams* family, where the face of God was ſeen in his holy worſhip.

By a patient forbearance and withdrawing our affections from terrene things. This World is but *viaticum*; and no man ſeekes for his inheritance in his Inne.

By a prepared aſſurance armed for all encounters. No Priſoner feares the Gaoler, looke he never ſo ſterne; who knowes that his commiſſion, is but to bring him to the Court ſafe. To the Saints, *Mors non pœna, ſed remedium*, death is not a penalty, but a remedy. *Nec tam mors naturæ, quàm malitiæ, quàm miſeriæ.* It is not ſo much a death of nature, as of corruption and calamity.

By a conſtant perſeverance, reſolving upon the worſt diſaſters not to turne back. Knowing, that if the Goſpell takes away riches, it will requite them: if it take away life, it will reſtore it better. Patience ſhall never be a loſer by it.

Laſtly, by a raviſhed exultance and joy, that ariſeth from the meditation of heaven. Which ſo tranſports us, that for the time we thinke our ſelves there: and conceive of former ſorrowes, as men awaked from a buſie dreame. What ſhall be the poſſeſſion of that place, whereof the contemplation is ſo ſweet! *Dulce eſt in litore ſtantem Dicere naufragium.* It is a pleaſure to ſit on the quiet and ſecure ſhore, and diſcourſe of eſcaped wrackes. This is our true Paradiſe; the lower remaines *Quoad locum, non quoad Paradiſum*; as it is a place, not as it is a Paradiſe. On earth we loſt it, in heaven we ſhall find it. There faith ſhall be turned into beatificall viſion; expectation loſt in poſſeſſion. There we ſhall know the truth of things we argue here below. How ſweet now would the knowledge of ſome ſecrets be unto us; yet are many not worth the knowing: there thoſe deepe and glorious myſteries ſhall be made plaine, and we ſhall diſcourſe them one to another. Diſcourſe them I ſay; for now the ſoules in heaven have the language of intelligence; and when their bodyes are joyned they ſhall have the language of utterance. And becauſe *Duratio eſt affectus entium*; the perfection of all ſhall be a bleſt everlaſtingneſſe. I will give you the kingdome of heaven, ſaith Christ; this diſgraceth all earthly kingdomes. I will give you an incorruptible Crowne, this diſgraceth all corruptible crownes. I will give you eternall joy, this diſgraceth all momentary pleaſures. *Eternall life is the gift of God through Ieſus Chriſt.*

Downe into hell.] This is *Locus ad quem*, the next part of their puniſhment; a ſenſible paine; the poſition of intolerable and interminable plagues. In handling whereof conſider three circumſtances. *Quod ſit, quid ſit, ubi ſit.* That it is, what it is, where it is.

Firſt, that there is a Hell, is plaine: for they could not be caſt into a place that had no being. Yea, it is manifeſt that it had a being before ſin; and God made it before he had preſent and actuall uſe of it. It was conſtituted ere the Angels fell, that it might receive them when they fell. Hell was made before ſinne was hatched, as Heaven was formed and fitted before the Inhabitant was produced. For we muſt obſerve that God created Angels and men after his owne Image; *Ratione ſapientes, vitâ innocentes, dominio potentes*; wiſe, innocent, powerfull. But withall he gave them *naturam flexibilem*, a mutable condition; which had power of ſtanding, and poſſibilitie of falling. Power to ſtand was of God the creator: poſſibilitie to fall was of themſelves the creatures. *Immutabiliter eſſe bonum Dei ſolius eſt proprium, Aug.* To be unchangeably good is onely proper to God. *Auguſtine* in his confeſſions gives the reaſon. Becauſe God created man *ex nihilo*, of nothing: he left in him poſſibilitie to returne *in nihilum*, unto nothing. *Si Deus dediſſet illis naturam immutabilem, deos potius quàm creaturas condidiſſet, Baſil.* If God had given them an immutable nature, he had created them gods, not creatures. Now out of the whole hoſte of Angels he kept ſome from falling: and when all mankinde was fallen, he redeemed ſome by his owne Son. And as he ſhewes mercie upon ſome in their ſalvation, ſo it is fit he ſhould ſhew juſtice upon others in their juſt damnation. Now becauſe there muſt be diſtinct places for the exerciſe of both theſe, which are in God equally infinite: by an irrevocable decree from the foundation of the world, a glorious habitation was ordained for the one, and a terrible dungeon for the other. *Theſe ſhall goe into everlaſting puniſhment, and the righteous into life eternall.* So certaine are both theſe places, that they were of old *prepared*. *Matth.* 25 34. Inherite the kingdome *prepared* for you from the foundation of this world, *Ver.* 41. Depart ye curſed into everlaſting fire *prepared* for the divell and his Angels. *Eſa.* 30.33. *Tophet is ordained of old: non paranda, nec parari certa, ſed parata.* Of old, for the Lord that beholds all things, paſt, preſent, future, *Vno actu, uno ictu*, at once; *ſimul & ſemel*: as he foreſaw the different eſtates of men and Angels, ſo he provided for them different places. That there is a *hell*.

Firſt, the Scripture plentifully teſtifies, *Mark.* 9.43, &c. I know that many have wrangled againſt it: *Danæus* reckons up 19 ſeverall ſorts of heretickes that denyed it. But ſay what they will, the wicked would give much to be ſure that the Scripture was not true. *Credere nolunt, & non credere nequeunt:* they will not beleeve; and yet they cannot chuſe but beleeve; their caſe is fearefull.

The Heathen affirmed a hell and place of torment for bad men: they retained ſo much light, as to know of that future darkeneſſe. Some of them have beene terrified with their owne inventions, and diſtracted with horror of the torments deſcribed by their owne pens. As *Pigmalion* doted on his owne picture, ſo were they amazed with their owne comments. How much more, if they had knowen thoſe intolerable horrors, as they are, not as they were deſcribed. *Par nulla figura Gehennæ.*

Beſides, many wicked men are puniſhed, and many as wicked eſcape. Now *Iuſtum eſt, ut qui pariter peccarint, eaſdem pœnas luerent.* It is fit that partners in ſinne ſhould not be ſevered in torment. God doth not puniſh all here, that he may allow ſome ſpace of repentance: nor doth he forbeare all here, leſt the world ſhould deny his providence. *Parcit ut puniat, punit ut parcat.* He ſpares that he may puniſh, and he puniſheth that he may ſpare. He afflicteth ſome in the ſuburbes of hell, that they might never come into the citie it ſelfe. But *Quos malos fert incruciatos, reſervat cruciandos.* The evill he now ſuffers uncorrected, he referres to be condemned. Sinne knowes the doome, it muſt ſmart, either here or hereafter.

Further, in all things naturall and ſupernaturall, there is an oppoſition and contrarietie. There is good, there is evill: light and darkeneſſe: ſorrow and joy. Now as there be two wayes, ſo there muſt be two ends. Heaven, whither the good Angels ſhall carry the Saints; Hell, whither the blacke and griſly ſpirits ſhall hurry the reprobates.

Againe, all men naturally doe honour the good, and puniſh the evill. The Barbarians themſelves have lawes of caſtigation, and executions to cut off irregular perſons. Shall the Lord in his Iuſtice come ſhort of creatures, of barbarous creatures? The Law of Nations requires that malefactors, if they ſcape with life, be baniſhed for ever. And ſhall not God baniſh rebells on earth, from his glorious preſence in heaven, into that fearefull Iland of hell? If this were not, *Stabit cum Nerone Paulus, Nero* was as good a man as *Paul*. *Eſau* ſhould ſtill have his birthright in bliſſe, and *Cain* be a Saint as well as *Abel*. As beleevers ſay, [n] *If in this life only wee have hope in* CHRIST, *wee are of all men moſt miſerable.* So might the wicked ſay, If in this life only we have ſenſe of ſorrow, we are of all men moſt happy.

[n] 1 Cor.15.19

Laſtly, every Prince is allowed this concurrence to his State: that as he hath a pleaſant palace for himſelf and his ſervants, ſo he hath a Gaole and priſon for rebels and traitors. That heaven is glorious where the high King keepes his magnificent Court; the outer ſide of whoſe pavements we delight to behold, and admire for beautie. So is that hell a diſmall dungeon where he puts his enemies, the outſide whereof men are not ſuffered to ſee, leſt they ſhould die with horror of the ſight. They that have ſeene the flames, and heard the roarings of *Ætna*, now *Monte Gibello*, the flaſhings of *Veſuvius*, the thundrings and burning flakes evaporating from marine rockes; have not yet ſeene the very glimmerings of hell. A painted fire is a better ſhadow of theſe, than theſe are of hell torments.

I am ſure I ſpeake to no Atheiſts; I could ſay; doeſt thou thinke there is no hell? *Quis dæmonum hoc aſſeret?* What divell will ſo affirme? they know it, and feele it. *Why art thou come to torment us before our time?* Shall not men tremble to deny, what the divells confeſſe? *Chryſ.* What, eate, drinke, and play, Epicure; *Poſt mortem nulla voluptas?* no pleaſure after death? None indeed to reprobates; there is nothing but hell for them, and they ſhall find ſmall pleaſure in that. *Crede, ſed fuge: credendo fugies.* Beleeve it, and avoid it: by beleeving thou ſhalt avoid it. We are ſure God hath made it; let us be but halfe ſo ſure that we ſhall eſcape it. A

od king having ordained poſitive Lawes by which he would governe; cauſed In-
uments of execution to be made; gibbets, wheeles, rackes, and ſuch torturous
gines. And being made, he commanded them to be brought forth, and expoſed
open view: and upon every one was written, *Ne noceat, ne noceat:* that it may doe
harme: obſerve it, that you may never feele it. So God admoniſheth us of hell,
noceat: he doth as it were ſhew it us, that it may never hurt us. *Oſtendiſti populo*
avia, [o] *Thou haſt ſhewed thy people grievous things:* but *ſhewed* them, not inflicted — o Pſal.60.3.
em! *Minatur verbis, ne utatur verberibus.* By threatning us, he would ſave the la-
ur of plaguing us.

But ſhall God menace this, and we not be moved? Is the hand-writing on the
ll, and *Belſhazzar* ſtill merry? God loves him that [p] *Trembles at his word.* Doe — p Eſa.66.2.
not tremble at it? how ſhould we then eſcape it? We read of a bird of Paradiſe,
called for her excellent beautie: that being taken in the fowlers net, ſhe doth grone
d weepe night and day, and ſo languiſh away. We were once ſuch Birds of Pa-
diſe, but by ſinne taken in Satans nets; captived in wickedneſſe, and condemnable
this hell of wretchedneſſe: O how ſhould we grone and weepe till we get out of
is Priſon where we are, into the libertie where we would be! *Plangite plangenda:*
muſt have ſorrow; either hereby attrition legall, and contrition evangelicall, or
eafter by deſtruction infernall. *Eſtote tam proni ad lamenta, quàm fuiſtis ad pecca-*
Iſidor. Let us be as ready for repentance, as ever we have beene for diſobedience.
is too common for men to put farre away from them the evill day. *Procul volunt*
e, quod juxta eſt. They injuriouſly *oppreſſe* others, and luxuriouſly *riot* themſelves;
hy? [q] *My Maſter deferres his comming. Quaſi tardè venturus ſit, qui nunquam* — q Luk.12.45.
nuſquam abeſt. As if it would be long before he be preſent, that is, in no place at
time abſent. Whereas the ſhadow doth not more diligently waite upon the bo-
, than doth confuſion upon ſin. Therefore ſo live to day, as if thou wert not to
e to morow. Seeing for the wicked is prepared a hell, let us ſeeke for heaven.
orrupt nature prepared us all for the former, let holy grace prepare us for the o-
er. It is ſaid of heaven, *Imparatis clauditur janua, paratis patet:* it is open to the pre-
red, ſhut to the unprepared. The contrary is true of hell: to the prepared it is
t, to the unprepared it is open. God ſhewed the Prophets many fearefull viſions,
their terrror, and aſtoniſhment; but withall he encouraged them, that the judge-
ents ſhould light upon others, and he would deliver their ſoules. [r] *Ezekiels quaking* — r Ezek.12.18.
d trembling was but for a ſigne: Iſraels ſhould be in ſenſe and anguiſh of heart. If
e tremble at theſe torments while the wicked laugh and are joviall; we ſhall put
our feare to them, laugh and bee merry when they tremble. As *Daniel* ſaid
that Monarch; [ſ] *Let not the dreame trouble thee; the dreame ſhall be to them that hate* — ſ Dan.4.19.
e, and the interpretation to thine enemies. Let our hearts repent and beleeve, and
not this terror trouble us: the terror be to the divells that hate God, and to the
probates his enemies. [t] *His enemies will I cloth with ſhame, but upon himſelfe ſhall his*
owne flouriſh. For tormenting cares, we ſhall have flouriſhing Crownes, in the — t Pſal 132.18.
mmunion of Saints and Angels.

The next queſtion is, what is Hell? It is that place where the Iuſtice of God
nfineth reprobates to their eternall puniſhments. The plagues thereof are inter-
ll, externall, eternall. Internall, that conſiſts in a plenary deſertion of God; ſo
t they are continuall ſinners, and continuall ſufferers. Two contrarities being re-
nciled in them; extreme preſumption, and extreme deſperation. Preſumption,
with bitter malice and curſt heart they ſhall perpetually blaſpheme, and ſinne a-
inſt the Holy Ghoſt, *Revel.*16.11. Deſperation, without all hope of mercie, or
mitting one thought of peace. The one being a ſinne againſt Gods Iuſtice, the
her againſt his mercie. Externall, that conſiſts. 1. In a deprivation of all com-
rt; that they doe feele, being not more bitter, than the thought of that they can-
feele, *Chryſ.* A privative cauſe hath a poſitive effect. *Tully* baniſhed from Ita-
, though it were into Greece, wept bitterly when he remembred Rome. Exiled

Demoſthenes, though hee found much kindneſſe amongſt his enemies, yet wo
weepe when he looked towards *Athens*. The captive Iewes hung up their harpes,
when they remembred *Sion*. Another laments that *Roma relinquenda eſt*: but whe
he conſiders, *Scithia eſt quo mittitur*; burſts out into teares it is the moſt unhapp
part of unhappineſſe, to remember former welfare. *Dura ſatis miſeris memo
priſca bonorum*. 2. In a ſenſible paſſion of univerſall anguiſh: as a brand in a gre
fire, no part free from burning. Eternall, not determinable with time, for the
Time ſhall be no more: everlaſtingneſſe ſhall make abſolute their ſorrowes: ma
arme may be weary of ſmiting, not Gods: it is fabled of *Iupiter*, that if he ſhoul
ſpend his artillerie as faſt as men ſinne, *Exiguo tempore inermis erit*, his quiver woul
ſoone be empty: *Vulcan* could not make his thunderbolts faſt enough. But the dam
ned are puniſhed in hell, ſo long as there is a God in heaven.

The Scripture ſpeakes ſometimes of hell figuratively; *Gehinnon*, *Tophet*. Which
was a valley by the Fullers field neare to *Aceldama*, on the South-ſide of Si
Call'd *Gehinnon*, becauſe it was in the tenure of a man named *Hinmom*, *Aret*. The
the Iewes, after the example of the Ammonites, ſacrificed their children to Mol
in the fire. An Idol which they worſhipped for *Mercury*, *Montan*. Others ſa
for *Saturne*, whom the Poets faine a devourer of his owne children. It was of bra
or coper, with hands ſtretched out to receive the Infants that were to be ſacrific
His Prieſts were called *Chemmarim*, becauſe they were reeſed or ſmoked with
Incenſe offered to the Idol. It was defaced and defiled by good King *Ioſiah*, 2 Kin
23.10. and made a draught or common ſewre for the filth of Ieruſalem. The Ca
deans caſt the ſlaine Iewes into that place, *Ier*.7.32. Therefore it was called *Os Inf
ni*, the mouth of hell, that could not be filled. For further deſcription of hell, th
Scripture uſeth three principall termes; the *Worme*, *outer darkeneſſe*, and *unquench
fire*, *Mark*.9.44.

Firſt the *Worme*: this we muſt not underſtand a corporall *Worme*, which we
terrible enough; for a man to live alwayes dying, and die alwayes living, with a
adder ſucking and ſtinging his vitall parts. *Eccl*.7.17. *The vengeance of the ungodly
fire and wormes*. But we muſt know that after the worlds diſſolution, there ſhall re
maine no mixt body, but only mans: no generation nor corruption in the revi
bodies. Therefore the worme cannot be corporall, but ſpirituall: the ſtinging o
a vexed conſcience. As from the corruption of dead bodies breed the worm
that devoure them: ſo from the corruption of ſin riſeth this worme of conſcien
Some underſtand it to be the *memorie of paſt ſinnes*; which ſhall ſo long gnaw the
ſoules and bodies; like a vulture preying on their hearts, as the remembrance of com
mitted iniquities continues, which will be for ever. *Ob*. But if the memorie be ſo pe
fected, then the recognition of former joyes ſhall be ſome eaſe. An old ſouldier a
ter his exhauſted ſtrength, glories in the battells he hath wonne. *Anſ*. Nay this ſh
rather be matter of ſorrow: to remember the evills they have done, bitter: the goo
they once had, more bitter: the good they might have had, moſt bitter.

Object. The torments of hell are farre beyond any paines of this world: b
a man here, lying under ſome lethargicall and ſtupefying preſſure, cannot conſi
thoſe intelligible concluſions, as he might being abſtracted from his paine. *Anſ*
The ſoule is here joyned to a corruptible body, ſtraightned by the Organ: ſo tha
while the body is afflicted, the conſideration of the ſoule is hindred. But there th
ſoule cannot be inclined by an incorruptible body: but while the fleſh ſuffers acco
ding to the capableneſſe thereof, the ſoule is proſtrated to all the paines ſhe can e
dure. *Object*. But the damned are the ſubjects of time, and time cauſeth forgetfu
neſſe. *Anſw*. Time is the cauſe of forgetting, but only by accident: becauſe motio
which is the meaſure of time, is the cauſe of tranſmutation. But after this wo
there ſhall bee no more motion of the heavens: and even the ſoule that is now ſe
parated, is not changed from her diſpoſition by the motion of heaven. *Luk*. 16.25
Sonne, remember: this is a gnawing worme: which if it hath made ſome ackno
ledg

edge (*Infernum in mundo, qualiter ſentient in inferno?*) a hell on earth, what ſhall it e to their ſenſe in hell it ſelfe? *Oculos quos culpa claudit, pæna aperiet, Greg.* The eyes hich ſin hath ſhut damnation ſhall open.

Therefore it is good counſell now; *Prævidete mala futura, ne recordemini bona raterita.* Foreſee with feare the evill that ſhall be hereafter, leſt you remember ith griefe the good that hath beene heretofore. O that our foreſight were but halfe o ſharpe as our ſenſe? let us now conſider ſeriouſly the paines that ſhall be, that we ever be put to remember grievouſly the joyes that have beene.

Secondly, *Outer darkeneſſe, Matth. 22. 13. Caſt him into outer darkeneſſe.* But it objected, that the ſight of their miſerie ſhall aggravate the ſenſe of their miſerie; ut nothing can be ſeene without the light, therefore not outer darkeneſſe. Againe, e damned ſhall have a viſory power after the reſumption of their bodies; which ere ſuperfluous if they ſhould ſee nothing with it. They ſhall ſee, and without ight they cannot ſee; how then, outer darkeneſſe? *Anſw.* Though that fire doe ot ſhine to any comfort; *tamen ut magis torqueat, ad aliquid lucet*; yet for their ex-remer vexation, it ſhall give ſome light. So much, as to ſhew their fellowes their orments, and them the torments of their fellowes, *Greg. Baſil in Pſal. 29. 7. The oice of the Lord divideth the flames of fire.* Gods power ſhall ſeparate the clarity of ire from the aduſtive vertue. *Vt claritas ſit pijs in gaudium, & uſtivum damnatis in rmentum.* That the cleareneſſe may delight the righteous, and the ſharpeneſſe af-lict the wicked. So *Theodor* in *Pſal. 96.* The ſhining propertie ſhall be extracted to omfort the Saints: the burning propertie remaine to puniſh reprobates. But then *iſion* it ſelfe is ſome delight: as *Ariſtot.* in his *Metaphyſ. Senſus oculorum maximè iligibilis*: the ſight of the eyes is pleaſant; and to the ſame purpoſe *Salomon*. Yet y accident it becomes afflictive; as when men are forced to ſee what they would ot ſee. In hell there ſhall be nothing diaphanous, perſpicuous, cleare; but a ſhady, oggy viſion; like a diſtracted dreame. *Erit quod videant, non erit quod videre cupi-nt* They ſhall ſee that, which to avoid they would wiſh themſelves to have o eyes.

Let us therefore decline the workes of darkeneſſe, as we deſire to eſcape the lace of darkeneſſe. Interior darkeneſſe muſt be doomed to inferior darkeneſſe. What is more juſt, than that they who refuſed the light when they might have it, hould be denyed the light when they deſire it? many now nuzle themſelves in ig-orance, as if they meant to make their owne beds in hell. Voluntary blindneſſe all be confined to neceſſary blindneſſe: and they that might now ſee if they would pen their eyes, ſhall there open their eyes and not ſee. Let us be children of the ght, not of the night: and as we wiſh to ſee that glory without us which may make happy: ſo let us ſtrive to ſee that grace within us which may make us holy. Now e Father of lights defend us from that Prince and place of darkeneſſe.

Laſtly, *fire*, unquenchable fire. It hath beene much controverted, whether in hell be ue ſubſtantiall fire, or only fire allegoricall. *Calvin* is only for the allegory; and ſome others, that give this reaſon. There is mention of *Wood* and of *Worme*, as ell as of fire: now theſe are allegoricall, why not therefore the fire? But in Scrip-re things ſpoken together are not alwayes taken in the ſame nature and manner. Chriſt is called the *Rocke of our ſalvation*: the rocke is allegoricall, is our ſalvation erefore allegoricall? [a] *Yee ſhall eate and drinke at my table in my kingdome.* Eating d drinking is allegoricall, is therefore the kingdome allegoricall too? It is then be concluded that there is true and ſubſtantiall fire in hell. [b] *The Lord will come ith fire, to render his anger with fury, and his rebuke with flames of fire. Si in igne dam-bit reprobos, quare non in igne cruciabit damnatos?* If he will judge them in fire, why ot condemne them to fire.

[a] Luk. 22. 30.

[b] Eſa. 66. 15.

Grant it ſubſtantiall fire, then it is queſtioned whether it bee materiall, cor-prall, or ſpirituall. It is not materiall, that is fire nouriſhed with fewell. *tna*, and other places of the earth burne continually without fewell: much more that infernall fire. He that makes the damned live without food, is able to maintaine this fire without wood. Not ſpirituall; indeed *Gregory* calls it an *Incorporeall fire*, but it paſſeth the nature of fire to be ſpirituall: and he that makes it ſpirituall onely, goes about to make it no fire at all.

It is therefore a corporall fire: but being ſo granted, there ariſe ſome exceptions. *Object.* If it be corporall, how can it diverſly torment diverſe reprobates? There is but one fire in hel, but it doth not cruciate al after one manner and meaſure: as every one hath beene more wicked, he ſhall be more wretched. *Anſw.* But we muſt know that this fire is the inſtrument of the Divine Iuſtice: now no inſtrument works onely by it owne vertue, and after it owne meaſure; but is regulated by the vertue of the principall Mover. The fire in a furnace is encreaſed or quallified according to the will of the kindler: ſo is this diſpoſed by the power of God; [c] *the breath of the Lord like a river of brimſtone doth kindle it.* We know that one and the ſame fire doth otherwiſe burne iron, than wood or ſtraw. *Secundum duritiem vel durationem materia:* according to the nature of the incenſed matter is the rage of the fire. All men on earth are under one Sunne, yet doe not all equally feele the burning of that Sunne: one is hotter than another, a Moore than a Brittaine. So in that one fire there is not one manner of burning: *Quod hic diverſitas corporum, illic agit diverſitas peccatorum, Greg. dial. lib. 4.* That which is here wrought by the diverſitie of bodies is there by the diverſity of ſinnes. There may be a ſeverall degree of paine to every one, and yet one common fire to all.

Object. But if it be corporall fire, it muſt be maintained with fewell, or else it will goe out: but there is no fewell in hell. Yes, the bodies and ſoules of the damned ſhall be *Loco carbonum & lignorum,* in ſtead of fewell. And becauſe those materials are everlaſting, therefore it followes that hell fire can never goe out, for it is againſt the nature of fire to ceaſe, ſo long as it hath cumbuſtible matter to feed it. *Object.* But if it be corporeall, then is it of the ſame *ſpecies* with our fire; now man knowes the nature of this, but not of that. *Anſw.* Fire is found in two places and manners: *vel in materia propria, vel in materia aliena.* Either in the proper matter, as it is in the owne orbe or ſphere. Or in another matter, whether earthy as appeares in a coale, or airye as apppeares in the flame. But howſoever or whereſoever it is found, it is alwaies in reſpect of the nature *in ſpecie, fire.* In the bodies which are the matter of the fire there may be difference; as *lignum igneum & ferrum ignitum,* burning wood and burning iron differ. Still is it fire, though diverſe from ours in certaine proprieties which are unknowne to us, and may wee never know them.

Gregory upon *Iob,* 20. 26. *Ignis non ſuccenſus, a fire not blowne ſhall conſume him,* objects, that if it be corporall fire, it needs fomentation. *Nec valet eſſe niſi ſuccenſus, nec ſubſiſtere niſi refotus.* Indeed our elementary fire muſt bee kindled and nouriſhed, becauſe it is brought artificially and by violence upon the combuſtible ſubject. But hell fire needs not, becauſe it either ſubſiſts in the proper matter, or in an alien ſubject, not by violence, but by nature *a principio intrinſeco. Flatus Domini ſicut torrens ſulſuris ſuccendet eum:* the wrath of God makes it unquenchable; ſo that it neither needs feeding, nor wants raging. But our fire is corruptible, that eternall, how then of the ſame nature? So are the reprobate bodies now corruptible, then made incorruptible: therefore the ſame nature of fire ſhall become everlaſting, to torment the ſame bodies become everlaſting. *Object.* But the nature of our fire is to ſhine and give light, which hell-fire doth not. [d] *The light of the wicked ſhall be put out, and the ſparke of his fire ſhall not ſhine.* *Anſw.* The fire doth not ſhine in the proper manner of exiſting: *non lucet in propria ſphæra,* ſaith the Philoſopher; it ſhines not in the owne orbe. Beſides, groſſe and foggy ſmokes, and thicke darkneſſe may keepe fire from giving luſtre; yet ſtill it remaines fire. The concluſion then is for corporall fire in hell. 1 Becauſe there is not onely the puniſhment of loſſe, which anſwers to the averſion from the Creator: but alſo the puniſhment of ſenſe, which anſwers the

converſi

c Eſa 30.33.

d Iob.18.5.

erſion to the creature. Now what plague ſo terrible to the ſenſe as fire? 2.
Wherewithall a man ſinneth, by the ſame ſhall he be puniſhed: but by ſenſible things
hey ſinned, therefore by ſenſible things puniſhed.

But laſtly, if it be corporall fire, then it torments onely the body: for how can
corporall fire worke upon a ſpirituall ſubſtance? *Bernard* thus; there is a double
uniſhment, the *Worme*, and *Fire*. *Altero roditur conſcientia, altero concremantur cor-*
ra. The one gnawes the conſcience, the other burnes the carcaſe. The one *exte-*
ius comburens, the other *interius corrodens*. And *Meditat. cap.* 4. *In carne crucia-*
ntur per ignem, in ſpiritu per conſcientiæ vermem. So *Iſidor. de ſum. Bon. lib.*1.*cap.*31.
he paine of the damned is double: *Mentem urit triſtitia, corpus flamma.* So *Bed.*
*Marc.*9.*lib.*3. *Ignis erit pæna extrinſecus ſæviens, vermis dolor interius accuſans.*
heſe ſeeme to reſtraine that fire from working on the ſoule. But it is plain, *Mat.*2.5.
1. *The fire is prepared for the divell and his angels.* But the divell hath no body, yet
burnes in fire. *Luk.*16.24. The rich man cried out, and ſhall cry for ever, *I am*
rmented in this flame. Yet was his body in the grave, and his ſoule onely in hell;
either is that altogether a Parable: for then *Tacuiſſet nomen, & ſolum poſuiſſet ex-*
plum. Chriſt would onely have propounded the example, and concealed the
me. Hee that denyeth ſpirits to be tormented in fire, let him take heed leſt his
wne ſpirit feele it. But how this corporeall fire ſhall torment divels and damned
irits, who knowes? I do not doubt but that rich man was in the burning of paines,
d the poore man in the refreſhing of joyes: but how to apprehend that flame of
ll, that boſome of *Abraham*, that tongue of the rich, and finger of the poore;
a ſitis tormenti, illa ſtilla refrigerij; that thirſt of torment, that drop of comfort,
all hardly be found of them that ſeeke humbly, never of them that ſeek curiouſly.
Melius eſt dubitare de occultis, quàm litigare de incertis. It is more ſafe to doubt of
at is ſecret, than to diſpute of that is uncertaine. It is miſerable by ſeeking what
OD hath ſecreted, to loſe what GOD hath granted. Seeing then this is ſub-
antiall and corporeall fire; wherein differs it from our elementary fire? In five
ſpects.

1. In regard of heate. The fire in a lantſchip which is *Ignis pictus*, or their
rgatory fire, which is *Ignis fictus*: is a better repreſentation of elementall fire, than
ementall is of eternall fire. That furnace whoſe heate was ſeptupled, and the
mes lick'd up them for whom it was not meant; was raging, but not a glow-
g ſparke to hell.

2. In regard of light: our fire comforts in ſhining, that is oppreſſed with hor-
ble darkeneſſe. *Cremationem habet, lumen non habet, Greg. Vim comburendi reti-*
, illuminandi amiſit, Baſil. It retaines the property of burning, it hath loſt the
operty of ſhining. Therefore it is called *Hades ſine ſole domus*: *Iude* cals it the
ck darkeneſſe. The darkeneſſe of *Ægypt* was ſtrange and fearefull, ſo thick that it
as palpable: yet a meere holy day to hell. The Poets deſcribed it by *Cimerian*
rkneſſe; an Italian territory betwixt *Baiæ* and *Cumæ*, where the *Cimerij* inhabite:
environed with hils, and over-ſhadowed with ſupercilious and hanging promon-
ries, that the Sun never comes at it.

3. Elementall fire burnes the body onely, eternall alſo the ſoule. The paſſion
the body, is but the body of paſſion; the ſoule of paine is the paine of the ſoule:
if a conſumable body be not able to endure burning flames for a day; how will
unwaſtable ſoule endure them for ever.

4. Elementall fire as it burnes, ſo it conſumes: hell fire rageth more and wa-
th leſſe. The reprobate ſhall have the puniſhment *vri*, to bee burned; not the
ppineſſe *exuri*, to be waſted. *Pænæ gehennales puniunt, non finiunt corpora, Pro-*
. Iron will hold burning long, yet conſumeth: in hell there is neither ceſſati-
of fire burning nor of matter burned. It is a fire of conſummation, not of con-
mption: *Ignis abſolvens non diſolvens.* If it were terminable, it might be tollerable:
being endleſſe, it muſt be eaſeleſſe.

5. Our elementall fire may be quenched, that never goes out. This is maintained with wood, and put out with water: that as it hath nothing to maintaine it, ſo nothing to extinguiſh it. There ſhall be weeping of eyes, no mitigation of flames: if there be any teares, they ſhall rather be like oile to feed and nouriſh it, than like water to put it out.

Theſe are three principall expreſſions of hell; but is there nothing of paine beſides theſe? It ſeemes they ſuffer nothing elſe but fire, becauſe CHRIST doomes them only *unto fire, Matth.* 25. 41. Indeed fire is the principall, but there are other acceſſaries and concomitances. *Baſil.* In the laſt purgation of the world there ſhall be a ſeparation made in the elements. Whatſoever is pure, refin'd, ſublim'd, and perfect, ſhall remaine above for the ſolace of the bleſſed. Whatſoever is feculent, ſordid, and ignoble, ſhall be caſt downe to the puniſhment of the damned. That as every creature becomes matter of the Saints joy; ſo every creature be made matter of the reprobates ſorrow. f *God ſhall make the creature his weapon for the revenge of his enemies: and the world ſhall fight with him againſt the unwiſe.* As they have departed from that one God, one good, by ſinne in many materiall things, which are *variæ & vanæ*: ſo that one Iuſtice ſhall by many materiall things confound them. But *Iob* 24. 19. *Ad calorem nimium tranſibit ab aquis nivium*; as the vulgar Latine reads. Now the varietie and viciſſitude of paſſions yields ſome refreſhing. As when a man paſſeth from extreme cold to extreme heate, there is a mediate intermiſſion: but there is no refreſhing admitted in hell. *Anſw.* The damned may paſſe from extremitie of cold to extremitie of heate, without any refreſhing: becauſe the paſſure ſhall not be by any tranſmutation of the body from the former naturall diſpoſition, nor by reduction to any equalitie of temper: but ſenſible paines working upon the ſenſible parts; *ſecundum eſſe ſpirituale, non ſecundum eſſe materiale, in organum, Aquin.* The ſumme is this; the torments of hell are compriſed under fire, becauſe that is moſt violent, vehement, and ſharply afflictive. Water doth only kill: fire doth vexe alſo, and torment: yea which is worſe, this fire doth never kill. It ſhall be ſo extreme, that the damned ſhall prize a cup of cold water above ten thouſand worlds. The *uſe.*

f Wiſ. 5. 17.

As we deſire to eſcape the fire of hell, let us avoid the fire of ſin. *Preparat ignita peccata in ignita ſupplicia.* There be certaine fiery ſins, which ſhall find fiery puniſhments; as *Nadab* both *offered* and *ſuffered ſtrange fire.* There is *Ignis nec ardens nec lucens: Ignis & ardens & lucens: ignis lucens non ardens: ignis ardens non lucens.* That fire is properly neither burning nor ſhining, but only ſtinkes and makes a ſmother; ſin, a ſpirituall fire. There is fire both burning and ſhining; that we call elementall fire. There is fire burning and not burning, as the Sun. There is fire burning and not ſhining, and that's the fire of hell. Thus *Paul* calls luſt a *burning: It is better to marry than to burne.* Who then would burne in luſt, that feares to burne in hell? I read of a man, that when he was tempted to luſt, would lay his hand on burning coales, concluding; If I cannot endure this for a while, how ſhould I endure hell fire for ever? Rage and malice are *burning* ſinnes. *Iratus non videt legem, ſed lex videt iratum.* The angry man beholds not the Law, but the Law beholds the angry man. Therefore is anger called *Excandeſcentia.* They that nouriſh that fire within them, are nouriſhed for a worſe fire without them. Blaſphemie is a burning ſinne. g *The tongue is a fire, that fireth the whole courſe of nature, and is fired of hell.* Let them whoſe mouthes flame with oaths, feare theſe flaming torments. The rich mans tongue was tormented in fire, becauſe it was uſed to ſpit fire againſt heaven. Drunkenneſſe is *a burning ſinne:* too much wine is the oile of hells owne Lampe. They inflame the reckoning, till they inflame their braines, inflame their blouds, inflame their bodies: buy as much ſickneſſe, as will make up a burning fever; and as much ſinne as will ſerve to inflame their owne hell. In the German proverbe, *Fire* is of all the genders. *Hic ignis*, that's fire: *Hæc ignis*, that's a whore: *Hoc ignis*, that's wine. the firſt Chapter of *Iohn* Verſe 5. *Mundus*

g Iam. 3. 6.

Vritur igne ſuo. Eſa. 26. 11.

of

in maligno, that is *in igne malo :* all the world is on fire with ſin, to make worke r the fire of hell. *Deut.* 32. 22. *A fire is kindled in mine anger, and it ſhall burne to the loweſt hell. Pſal.* 2. 12. *If his wrath bee kindled but a little, Bleſſed are all they at truſt in him. Cant.* 8. 6. *The Coales thereof are coales of fire, which have a moſt hement flame.* Wildfire may bee tamed, ſtreames of fire have beene quenched: ely that fire can never be extinguiſhed in the ſubject it hath poſſeſſed. One thing ely now can put it out; the water and bloud that came out of CHRISTS owne de. Onely that water can quench the fire of luſt in us, and that bloud quench the e of hell againſt us.

Downe into hell.] Let me a little further enlarge this diſcourſe of hell: wherein you do not finde a due method, know that the nature of the place denies it. Who n ſpeake methodically and orderly of that; *Quod nec modum nec methodum novit*; at knowes no method, no order. *Ibi ordo nullus, horror ſempiternus.* If any expect abſolute deſcription; I excuſe my ſelfe; *Non mihi ſi centum linguæ.* But as *Pi- gorас* gheſt at the ſtature and pitch of *Hercules*, by the length of his foote; and lay in the proverbe, *Ex ungue leonem :* ſo by ſhaddow and reſemblance, we may little conceive what it is in ſufferance. This is a cup of the deadlieſt wine that ever as taſted: thoſe *deepe graves* in the Pſalme, from whence there is no riſing againe. he gates of that infernall priſon being kept from egreſſe, as the gates of Paradiſe ere warded from entrance: not by Cherubins with a flaming ſword, but by the ngels of Satan, with all the inſtruments of death, and the ſeale of Gods eternall cree ſet upon them. This is that *outer darkeneſſe*, to comprehend and wrap up the mned. *Outer*, becauſe in extremity, without the limits of any mercy to be extend: where no light of Sun, Moone, or Starre, much leſſe the face of GOD ſhall er ſhine. Where the eyes ſhall diſtill like fountaines, and the teeth clatter like ared men, and the minde muſe on nothing but ſad deſperation. Many and fearefull onies have wrung and wreſted the ſpirit of man, ſince the ſpirit of life was firſt eathed into him: yet if all were put together, to anſwer the meaſure of hell torents amongſt them; the hand of Tophet hath an unmeaſurable portion left bend to deſtribute to her children, and enleſſe patrimony of howling and gnaſhing teeth. Balance them together, and the leaſt paine of hell is greater than the great of this world, *Aquin.* Horrible torments have bin inflicted on mortall dilinents; they are all but ticklings to thoſe torturings. *Rev.* 8. 13. There is a threed woe: *Woe* for the bitterneſſe; *Woe* for the multitude; *Woe* for the everlaſtingſſe of thoſe paines. [h] *It had beene better for that man never to have beene borne.* A e, ten thouſand times more than can be imagined by any heart as deep as the Sea. eſe are thoſe *waters* of gall, *viols* of unmercifull plagues; peſtilence and bloud, d huge haileſtones, fire and brimſtone. Not ſuch as fell upon Sodome, the witſſes whereof, for many ſucceding ages, were heaps of aſhes, and clouds of pitch. t fire and brimſtone from a bottomeleſſe minde, which burneth in the lake of ath, and ſhall never be quenced.

Hugo.

[h] Mat. 26. 34.

Of all theſe torments there are two dire and diſmall effects. *Mat.* 8. 12. *Weeg and gnaſhing of teeth. Fletus de ardore, ſtridor dentium de frigore. Raban, Fletus gnem qui non extingitur, ſtridor ob vermem qui non moritur. Fletus ex dolore, ſtriex furore, Bern.* They are caſt into *darkeneſſe*, for the inordinateneſſe of their *cupiſcible : weepe*, for the inordinateneſſe of their *Iraſcible : gnaſh their teeth*, for inordinateneſſe of their *irrationall* part, *Gorrh.* This maniſeſteth two extremi in hell; incomparable cold, and intollerable heate, *Greg.* in *Mat.* 8.

Fletus a cauſa intrinſeca, ſtridor a cauſa extrinſeca.

Weeping : here are ſome queſtions moved, whether this be a corporall weeping. me affirme it; becauſe the ſorrow which is in paine ſhall anſwer the pleaſure that in ſinne. [i] *As ſhee hath lived deliciouſly, give her ſo much torment and ſorrow.* But obates in their ſinning had both an inward pleaſure, and an outward delighting: fore they muſt have in puniſhment both an inward grief and an outward weeping. *ſw.* But then damnation being eternall, this effuſion would alſo be eternall: and

[i] Revel. 18. 7.

ſo the teares would make an inundation larger thn thac ocean, able in time to p out the fire of hell. Therefore we muſt diſtinguiſh; In corporall weeping there are two things: a reſolution of teares, and a commotion or perturbation of the h and eyes. This *weeping* is not the reſolution of teares, becauſe then the motion of the firſt mover ceaſing, there is no generation, nor corruption, nor alteration of the body. But there muſt bee a generation of that moiſture which diſtills it ſelfe into teares, if that weeping were corporall. Yet there ſhall remaine a weeping, which ariſeth from the perturbation of the ſoule, and anguiſh of the body. There may be here a howling like dragons, when as yet no teares fall. It is obſervable that the expence of teares outwardly mitigates the ſorrow within, and eaſeth the heart, the burden of indigeſtible griefe emptying and venting it ſelfe at the eyes: but hell, eternall teares could never qualifie eternall paines.

It is further objected; *weeping* is the effect of ſorrowing, and ſorrow of repenting: therefore it ſeemes if the damned weepe in hell, that they repent in hell. *Wiſ.* 5. 3, *And they repenting*, and groaning for anguiſh of ſpirit, So *Ariſtot.* They ſhall be grieved for that wherein they were delighted. *Anſw.* To repent may bee underſtood two waies: either *ratione peccati*, or *peccato adjuncti*: in reſpect of ſinne, or the puniſhment annexed to ſinne. To repent of ſinne for it ſelfe, is to hate it for no other cauſe but becauſe it is ſinne and diſpleaſing to God: thus they doe not ſorrow. *Bern.* To repent of it for the puniſhment bound to it, is a ſorrow by accident; that ariſeth not from their evill doing, but from their evill ſuffering. The will of the damned is never bettered by their torment. To wiſh they had not ſinned, without further re lation, were a good will: but a good will and they are everlaſting ſtrangers. The will of the Devill is ſtill invertible: nor doth hee grieve for his pride, but for the puniſhment of his pride. Agains, there ſhall bee a greater perv erſneſſe of the damned in hell, than is of ſinners on earth: but diverſe ſinners here, through blindneſſe of minde, and hardneſſe of heart, doe not repent of their ſinnes: though the m ſavage beaſts through griefe and paine are reſtrained from their ſenſuall pleaſures. On earth there may be repenting without weeping, in hell there ſhall bee weeping without repenting.

But is their no recoverie of originall good in hell? If the damned are ſorry for their ſinnes, this argues repentance. If they were re-admitted to life, they would ſpen their life in obedience; this argues a will to goodneſſe. That rich man had ſome care of his living brethren; this argues charitie. No, there is no repentance, no rectified will, no charitie. Haply ſome remanents of naturall light, none of ſupe naturall grace.

There is no repentance, *Revel.*16.9. They are ſcorched with heate, and blaſpheme Gods name: but *repent not* to give him glory. Ver.11. They curſe him for their paines and ſores, but *repent not of their deeds*. True repentance ariſeth from faith and hope: but there can be no faith of releaſement, where is certaine knowledge of eternall puniſhment: knowledge and ſenſe exclude faith. There can be no hope of termination, where be chaines of deſperation. There ſhall be a deſperate ſorrow for paine, no penitent ſorrow for ſinne. None are now ſaved but by the bloud of the *Lambe*: but when the world is ended, that fountaine is dried up. The worme of conſcience ſhall gnaw them with this remorſe, bringing to their mind the cauſe of their preſent calamities. How often they have beene invited to heaven, how eaſily they might have eſcaped hell. They ſhall weepe for the loſſe of the one and gaine of the other, not for the cauſe of either, which were repentance.

There is no will to good, or at leaſt no good will. As the will of the bleſſed is wholly ſet upon good: ſo the will of the damned is wholly ſet upon evill. Neither can the Saints in heaven will that which is evill, nor the reprobates in hell will that which is good. This we perceive in the divels, who have bene ſo long damned, yet even to this day their unchangeable will is totally bent to wickedneſſe. But *Maho* *eſt omnio involuntarium, Dionyſ.* Evill is altogether againſt the will: if therefore they will any thing, it is good either in exiſtence, or in appearance. *Anſ.* There is a double will in them: *Naturall*, which is not of themſelves, but of the founder of nature: *Deliberative*, that is of themſelves; which being wholly averted from the ſupreme end of goodneſſe, cannot be but evill. So that if naturally they could will good, yet the forme of that will being ſo corrupted, it muſt neceſſarily be bad. Indeed evill as it is properly evill, moves not the will: but as it is an eſtimative good. Such is their malice, that they never will any thing but evill, though they eſteeme it good. So that if they were now repealed againe to this world; they would neither repent their ſins, nor amend their lives, nor glorifie God, nor ſeeke Iesus. Let us now labour to rectifie our wills, and order them to the ſeeking of good: leſt we there loſe both the good it ſelfe, and the very will unto it. For *In Inferno erit ſtimulus pænitudinis, nulla tamen correctio voluntatis: ita culpabitur iniquitas ſua, ut nullatenus poſſit diligi vel deſiderari Iuſtitia, Aug.* They ſhall curſe their owne wickedneſſe, yet neither love nor deſire righteouſneſſe.

There is no charitie; not ſo much as any love to God, the infinite good; much leſſe to man. None to God. But *Omnibus diligibile eſt pulchrum & bonum*: goodneſſe and beautie is every ones love: therefore much more God, the cauſe and fountaine of it. Nay, they ſhall hate God, *Pſ.139.21.* Doe not I hate them *that hate thee?* Indeed if God could be ſeene of them in his goodneſſe, mercie, bountie, they could not hate him: but they no further apprehend him but by the ſenſe of their owne torments, the effects of his Iuſtice, and ſo hate him, *Revel. 16.9.11.21.* They ſuffer, and they blaſpheme: there is in them a furious malice againſt him: being curſed of him, they recurſe him. They curſe him for making them, curſe him for condemning them, curſe him becauſe being adjudged to death, they can never find death. They curſe his puniſhments, becauſe they are ſo unſufferable: curſe his mercies, becauſe they may never taſt them: curſe the bloud of Christ ſhed on the Croſſe, becauſe it hath ſatisfied for thouſands, and done their unbeleeving ſoules no good: curſe the Angels and Saints in heaven, becauſe they ſee them in joy, and themſelves in torment. Curſings ſhall be their ſins, blaſphemies their prayers, *Lacrimæ* their notes, lamentation all their harmonie. Theſe ſhall be their evening ſongs, their morning ſongs, their mourning ſongs for ever.

No charity to man, for they rather wiſh all damned with themſelves, than any to be freed from their owne priſon. As in the bleſſed there is perfect charity, ſo in the damned perfect envy. Now nothing is more repugnant to charity than malice and hatred. But it is objected, that inordinate affections are not taken away from the damned: therefore they would not have them condemned in hell, whom they inordinately affected upon earth. *Anſ.* The love that is grounded upon vertue, is conſtant and durable: ſuch charity we ſhall beare with us to heaven, and bee made perfect in it. But the affection grounded upon luſt and ſinfull paſſion, a diſeaſe that runs in the bloud, doth quickly vaniſh: like fire in wet ſtraw, that onely makes a mother, and goes out in ſtench. Therefore the adulterer, though he ſo dotes on his Miſtris, that hee is content to venture his ſoule for her embraces: yet having loſt that ſoule, hee doth as heartily wiſh her in the ſame bed of torment: that as they have beene delighted together, ſo they might be afflicted together. *Object.* But as by the multitude of participants the joyes of heaven are enlarged, ſo are the ſorrowes of hell encreaſed: how then will they deſire more company, when thereby they inhaunce their owne penalty? *Anſ.* Yet ſuch is their unchangeable malice, that it contents them not to ſuffer their owne ſingular torments; but had rather endure more grievous miſery, to have a more numerous ſociety. And for the rich mans prayer for his brethren, *Luk.16.* It proceeded not from a charitable ſoule, but from feare and horror of more torments to be multiplied on himſelfe. *Non fratres dilexit, ſed ſeipſum reſpexit:* he deſired not their ſalvation, but his owne leſſe damnation. He knew that being the elder brother, his vicious example might draw on their greater diſobedience: and as their ſins encreaſed, ſo he felt his owne tortures enlarged. Therefore no grace in hell but everlaſting ſin, no devotion, but extreame damnation.

The wicked in hell ſtill remaine ſinners. So Chriſt ſaith; *All that came before me are theeves and robbers: Are*; in propriety of ſpeech he ſhould have ſaid; *Fuerunt, they were* theeves: no, *Sunt, they are* ſtill, they remaine ſo. *Luk.*13.27. Depart from mee all *ye workers* of iniquity: *Operarij, & ab actu præterito, & habitu præſenti, Chryſ. Workers*, in reference both to the act paſt, and preſent habit. For he doth not ſay, yea that have wrought, but *workers: quia iniqui nec poſt mortem deſinunt eſſe iniqui.* They that dye ſinners, remaine ſinners even dead: although they cannot ſin, yet they retaine the deſire of ſinning: and he that is a lyer in purpoſe, ceaſeth not to be a lyer in practice. *Mors ſeparat animam à carne, non peccatum ab anima.* Death ſeparates the ſoule from the fleſh, it ſeparates not ſin from the ſoule.

Seeing the effect of thoſe horrors is *weeping*, which ſhall never be comforted; let us prevent them, by *weeping* where we may be comforted. The time of living, is the time of repenting. If a man dies without repentance, repentance is dead to him forever. If we compare, *Mat.*5.4. with *Luke* 6.25. we ſhall finde, that the decree of God hath diſpoſed, *Flentes ad riſum, ridentes ad fletum*; weepers to laughing, and laughers to weeping.

Gnaſhing of teeth;] This is the effect of an inexpreſſible ſorrow. A juſt and fit puniſhment, that they who once gnaſhed their teeth at others in contempt, ſhould gnaſh their teeth at themſelves in torment. The Pſalmiſt complaines; *They gnaſhed their teeth at me*; and the Iewes [k] *gnaſhed on* Stephen *with their teeth.* Therefore [l] *they ſhall gnaw their tongues for paine*: their tongues gnawed their neighbours, now they ſhall gnaw their own tongues. They ſhewed their teeth in deriſion, they ſhall gnaſh their teeth in damnation. No part of the damned ſhall be free from anguiſh; the memory afflicted with pleaſures paſt, the apprehenſion with terrors preſent, the underſtanding with torments to come and continue, the eye with darkneſſe, the eare with hideous ſcriechings, the ſmell with killing ſtenches, the taſt with gall of bitterneſſe, the very teeth with ſuch an anguiſh, that the extreameſt tooth-ach here is but a pleaſure to it. Such is the extremity, univerſality, and eternity of thoſe paines: if they bee ſo univerſall in all parts, O that they were not ſo extreame! if ſo extreame; O that not ſo univerſall! if both ſo univerſall and extreame! O that not ſo everlaſting; each torment eaſeleſſe, endleſſe, remedileſſe! There be *Ignitæ lacrymæ*, and *frigidi anhelitus.* Therefore called *Avernus*; *abſque vera temperatura*, where the freezing cold ſhal not mitigate the ſcorching heate, nor the ſcorching heate qualifie the freezing cold. *Avernus* is a lake in *Italy*, that *Cæſar* purged; evaporating ſuch a mortall ſteame, that it killed the birds which flew over it. Therefore called *Avernus quaſi avibus adverſus. Profundus ſine fundo*; full of incomparable heate, intollerable ſtench, innumerable griefes. *Hugo. Vermis cum tenebris, flagellum, frigus, & ignis*; *Dæmonis aſpectus, ſcelerum confuſio, luctus.* From all theſe muſt needs ariſe the gnaſhing of teeth. Two things would ſeeme to mitigate the terror of hell; Patience and Hope: this *gnaſhing of teeth* excludes them both.

k Acts 7.54.
l Revel. 16.16.

August:

For patience; many grievons extremities have the Saints of God digeſted on earth by patience: that univerſall antidote againſt future evils, and qualification of preſent ſeverities. It hath blunted the edge of tyranny, and made the ſufferers ſmile in the midſt of thoſe pangs, the very ſight whereof hath aſtoniſhed the beholders. Whatſoever the damned ſuffer, let them have but patience: nay, there ſhall bee no patience in hell: this gnaſhing of teeth, is the effect of a moſt impatient furie. Men commonly ſay, in neceſſitated ſufferings; what remedy but patience? Patience therefore is a confeſſed enemy, but all remedie is denyed to the reprobates there; even that pooreſt ſuccour which the anguiſhed heart can imagine, Patience. O the univerſall privation in that diſmall place! where *Omne aderit quod cruciet, omne deerit quod relevet.* Every thing is preſent that may vexe them, every thing abſent that

may

ay comfort them. Where they muſt ſuffer everlaſtingly, and cannot ſuffer pati-
ntly.

For Hope, there is none. The proper object of hope is *Arduum bonum*, ſaith
Schoole: a difficult good. A good of difficulty not of impoſſibility: where
no poſſibility can be no hope. There *nulla ſpes boni, nulla deſperatio mali*, *Hugo.*
o hope of good, no deſpaire of evill. Men ſay in extreme paſſions; If it were
t for hope, the heart would burſt: there is no hope, yet the heart muſt hold: the
iſery is, that it cannot burſt; but lyes (like a tormented Malefactour) upon the
heele, ever dying, yet without all hope to dye. *Diſſolutionem cupit, & diſſolutio-
n non capit damnatus.* There is no hope in hell, no hope with us on earth, for them
at are in hell. We cannot hope for the devills; they are condemned to hell, and
ſt hope: nor can we hope for the dead, becauſe there is no purgatory. Indeed
ncerning the dead, there may be hope of their happy condition, but none of their
rmutation. This is a double torment; neither deliverance, nor hope of delive-
nce. Sad and heavy deſpaire abſolves their infelicity: comfort they neither feele,
r have hope to feele.

Seeing only hope is confined to this life, let us make much of it, that it may en-
h us. [m] *Hope makes not aſhamed,* becauſe it is never diſappointed: for if it could m Rom. 5.5.
illuded, it would be aſhamed. *Spes vitæ immortalis eſt vita vitæ mortalis, Aug.*
e hope of life immortall, is the life of our life mortall. The Poets faine, that all
gods and goddeſſes, that is, vertues and graces, did once dwell upon the earth.
t finding all things ſo corrupt, and men ſo bad company, they all went up to
aven with Iuſtice; *Terras Aſtræa reliquit.* All but onely *Hope,* and ſhee ſtayed be-
nd ſtill. But now if we hope well, we muſt doe well. *Hee tempts God, does not
pe in God, that hoping doth nothing for himſelfe, Aug.* Though there be hope of the Luk. 13.8.
ren figtree, yet ſtill the dreſſer labours in the manuring of it. It is in vaine for a
n to hope his children ſhall doe well, when he teacheth them ill. The meanes
uſt be uſed, where hope is nouriſhed. Hope is onely for the preſent: the Saints in
aven have no hope, for they are in full poſſeſſion of joy: the damned in hell have
hope, for they are in full poſſeſſion of torment. Onely the living have hope, and
the living GOD is their hope: which himſelfe bleſſe and anſwere in IESUS
HRIST.

The laſt queſtion is, *ubi ſit*, what is the place of hell, my text ſaies, It is *Downe-
rd.* So doth the Scripture frequently. Let them be caſt into the *Deepe pits*, that Pſal 140.10.
y riſe not up againe. Bring them *Downe into the pit* of deſtruction. They are in the Prov. 9.18.
pth of hell. The way of life is above to the wiſe, that he may depart from hell Prov. 15.24.
eath. So the termes declare it, and the word deſcribes it. *Sheol,* which is taken
a pit, grave, or hell, ; all *Downewards. Mercer. in Gen.* 37. ſayes that *Sheol* ſig-
ies all places under the earth. It muſt be below, becauſe it is every where oppoſed
heaven which is higheſt of all. *Abyſſus*, which is a great deepe, a vaſt gulfe under
earth, a bottomleſſe pit: the devills intreated Chriſt not to ſend them to that
ce. *Luk.* 8. 31. *Into the Abyſſe.* The Apoſtles that preached to the Iewes, uſed
word *Gehenna*, *Iam.* 3. 6. It is ſet on fire of *Gehenna* Hell. They that preached
the Gentiles, uſed *Hades*: which they tooke to be a place under the earth ordai-
d for puniſhment. The word here uſed is *Tartarus*: *Heſiod* affirmes it to be ſo
re under the earth, as heaven is above it. So the Rabbines held; *Sheol* is abſolute
below, the very center, *Eſa.* 14. 9. Hell from *Beneath* is moved, *Deut.* 32. 22. I
ll burne *ad Infernum inferiorem* to the loweſt hell. *Nic. de Lyr.* affirmes it *Circa
trum terræ. Tertull. in Apologet.* Hell is a ſubterrane treaſure of hidden fire. The
ets ſo tooke it; *Facilis deſcenſus averni; Sed revocare gradum* &c. *Quicquid perit
ſum fertur.* All things periſhing, ſinke downewards.

But againſt this it is objected, that Dives in hell ſaw *Abraham* and *Lazarus*
ich he could not doe; if hell was ſo deepe and remote a bottom wherein he lay
rwhelmed. And albeit hell is below and *downeward* in reſpect of heaven, yet

happily it is not ſo in regard of earth, *Rev.* 12. 12. Woe to the inhabitants of the earth, for the Divell is come *Downe amongſt you:* yet hee was then caſt no lo than the ſuperface of the earth. There be diverſe arguments on both ſides. Firſt, they that live, know not the ſtate of the dead: ſo the dead know not the ſtate of the living on earth, much leſſe of the Saints in heaven, *Greg.* So *Auguſt.* As the rich man had a care of his brethren living, yet he knew not what they did: ſo have men a care of their dead friends, yet know not how they ſpeed. Againſt this is op-poſed, that if they in hell had not the ſight of heaven, their owne ſufferings would leſſe afflict them: for their moſt grievous torment ſhall ariſe from the viſion of what joyes they have loſt. *Wiſd.* 5. 2. *When they ſhall ſee it, they ſhall bee troubled with ter-rible feare,* and be amaſed at the Saints ſalvation. So *Bern.* The faithfull ſhall have a ſight of hell, and the unfaithfull a ſight of heaven. *Vt illi magis latentur, videntes quid evaſerint: & hi gravius crucientur, videntes quid amiſerint.* That the one may be rejoyced, by ſeeing what horrors they have eſcaped: and the other may be af-flicted, by ſeeing what comforts they have forfeited. [n] *The wicked ſhall ſee it, and be grieved:* he ſhall gnaſh with his teeth, and melt away. Barre the ſight of their eyes, and you eaſe the griefe of their hearts. *Luk.* 13. 28. That weeping and gnaſhing of teeth proceeds from ſight; *when you ſhall ſee Abraham &c. in the kingdome of God.* It is the exile from the preſence of the Lambe, from the ſocietie of Saints and Angels, from the felicitie and joyes they ſee; that moſt bitterly ſcourgeth them. The not knowing of earthly affaires never troubles them: but heaven they muſt in part ſee and know, elſe they cannot be tormented with the loſſe. But on the other ſide it is ſaid, that the ſight of heaven is never afforded to Saints in the fleſh but as an ineſti-mable favour. It was *Pauls* greateſt grace, and that which had like to have endan-ger'd him unto pride, to be wrapt up into the third heaven, and behold the life which the bleſſed live with God. But what extraordinary grace was this, if it be alſo granted to the reprobates? *Anſw.* Saint *Paul* ſaw it *experiendo,* by taſting it: and hoped againe to ſee it *Participando,* by poſſeſſing it: ſuch a ſight is not permitted to the children of perdition. They onely ſee it to the griefe of their hearts, that they cannot enjoy it.

The Schoole gives this concluſive ſumme; that the damned ſhall behold the glory of heaven before the day of Iudgment, but not after. Neither ſhall they know it as it is in it ſelfe; but onely by a kind of luſcous and glimmering ſight perceive it be an invaluable glory. And this ſhall vex them, both that they can no better it, and ſhall never taſt it. Afterwards they ſhall be deprived of that viſion, and up in everlaſting night, neither ſhall the withdrawing of this viſion diminiſh their tortures: becauſe the remembrance of that once ſeene, ſhall for ever ſticke by them. Hence they ſhall continually grieve, finding themſelves unworthy, *Gloriam illam videre, quam Sancti permittuntur habere:* even to ſee thoſe pleaſures, which the godly are vouchſafed to inherite and inhabite for ever, But how could that *rich man,* can the damned ſpirits be ſaid to ſee the glory of heaven, when as they want the luminary organs of the body, the diſpoſition of ſight; beſides the thicke interpo darkneſſe? *Anſw.* This is no reaſon, for even ſpirits ſee, and have the eyes of in ligence and apprehenſion, able to diſtinguiſh betweene light and darkeneſſe. They apprehend this glory either univerſally or particularly. An univerſall apprehen ſion they have, whereby they perceive the Saints to be in great glory; in particular what this glory is they know not. At a great feaſt, the beggar at the doore ſees part the joy and cheare of the gueſts; but not ſo well as the gueſts themſelves that are banketing. And as this muſt needs grieve the beggar, to ſee it and not taſt it: ſo ſhall the damned vex, *Tam propter invidiam alienæ fælicitatis,* *propter carentiam illius quietis;* for envie both at others plenty, and their ow want.

Thus if we grant that the damned ſhall ſee the glory of heaven, then it will pro-bably follow that hell is in the aire; onely ſeparated with an unpaſſable gulfe: If the

Wiſd. 5.

[n] Pſal. 112.10.

e not ſee it, then is it likely to be in the bowels of the earth. Howſoever, it is *be-*, *Downewards*, in the inferior parts of Gods workemanſhip. But preciſely to where; whether in the aire, water, on the face of the earth, or, in the center of e worlds center; *Tegitur, non legitur: periculoſè diſquiritur, tutò ignoratur*: we y ſafely be ignorant of it, wee cannot but dangerouſly diſpute it. Only, as juſt rits diſſolved from their bodyes, preſently aſcend to the Empyreall heaven: ſo e ſoules of the loſt tarry below, confined to the inferior Elements, there to be niſhed. If any aske further about the locall place of hell, I anſwere with *Socrates*, ever was there my ſelfe, nor ſpoke with any that came from thence. When e demanded what the gods did and loved, *Euclides* anſwered; whatſoever y doe or love, I am ſure they hate all curious examiners. Many doubt *Vbi* where it is: none can deſcribe *Quid ſit*, what it is: but all agree *Quod ſit*, t it is.

Seeing hell is a deſcent, and a bottome downewards, let us keepe our ſelves ſo re as we can from it while we live, that it may never devoure us when we die. n doth naturally ſinke downeward, and ſeparate from God who is above. A ſin- r ever deſcendeth till he come to the loweſt that may be: his affections are downe- rds, and ſure his hope and inheritance is not above. But as we bury dead fleſh un- r the ground, ſo it is not unlikely of dead ſoules. And as the heavieſt bodies aw to the center of the earth, ſo doe the ſaddeſt and heavieſt ſpirits which the ercie of God hath forſaken, *Luk.* 13.11. We read of a woman *bowed downe* with a irit of infirmitie 18 yeares, and could in no wiſe lift up her ſelfe. A wofull eſtate ted by the Evangeliſt: *Egritudinis manifeſtas, behold: ægrotantis fragilitas, a woman: ſerie acerbitas*, it was a *ſpirit of infirmitie: morbi diuturnitas, eighteene yeares: cor- is curvitas, bowed together: elevandi impoſſibilitas, could not lift up her ſelfe.* Such he eſtate of wicked ſinners; that if their bodies were like their ſoules, *incederunt adrupedes*, they would grovell like beaſts. And indeed *Beſtialior quàm ipſa beſtia homo, ratione vigens, & non ratione vivens.* They caſt themſelves downe, and ne but IESUS CHRIST can helpe them up, *Luk.* 10.30. A certaine man *went ne* from Ieruſalem to Iericho, and fell among theeves. From Ieruſalem *downe* Iericho: hell is downe a hill. Iericho ſignifies the Moone, *Ieron*. He that walkes r the Moone of this inconſtant world, muſt needs fall among theeves. Sin brings an eaſily *downe* to Iericho: *Sed revocare gradum, ſuperáſque evadere ad auras, Hic r, hoc opus eſt.* The rule of Philoſophy is, that *levia ſurgunt*, light things a- nd upwards: yet is nothing lighter than vaine thoughts, and they ſinke *downe- ds*: ſinne is hells high way. [o] If ye be riſen with CHRIST, *ſeeke thoſe things t are above.*

Firſt, underſtand the things, then undertake the ſearch. Though we cannot oughly ſee them, yet let us throughly ſeeke them. This is φρονεῖν, to be wiſe: but udacious curioſitie to meaſure every foote in hell, and diſpoſe every cabinet and amber in heaven; this is ὑπερφρονεῖν, to be wiſe beyond ſobrietie. *Fidendo, non dendo apprehendimus.* 2 *Cor.* 5.7. *We walke by faith, not by ſight.* [p] Let us lift up our rts with our hands unto God in the heavens. The Lord in all our holy ſervices uires the heart: in his Temple, at his Table, *My Sonne give me thy heart, Pſal* 1. *Vnto thee ô Lord, doe I lift up my heart, Revel.* 12. There was a woman clothed h the Sun, and the *Moone under her feete, and upon her head a Crowne of twelve rres.* The head of the Church is wrapp'd in the ſtarres, and the world is under r feete. She forgets the land wherein ſhe was borne, and the home-ſtall wherein e was bred, and ſeekes Ieruſalem above, where Chriſt ſitteth on the right hand of od. [q] If riches encreaſe. *Nolite cor apponere, ſet not your heart on them*: they are vy things, and will ſinke you downewards. *Animus velut pondere, amore fertur, qunque fertur, Aug.* If our love be to things downeward, our ſoules cannot e to God upward. We never miniſter the bleſſed Sacrament, but we tell you of *rſum corda, lift up your hearts*: you then anſwere us, *we lift them up*: but it is to be

feared

[o] Col. 3.1.

[p] Lam. 3.41.

[q] Pſal. 62.10.

feared, that many hearts are ſo heavy that they cannot be lift up. The Philoſophe
being asked which was the heavieſt part of the earth, anſwered; that which beares
ignorant perſon. How little a piece of fleſh ſo ever a wicked heart be, a talent of le
is light unto it.

The merry wanton that diſſolutely lives, being asked how he ſcapes ſickneſ
lives ſo long and ſo joviall; anſwers I have a light heart. But when this man com
to feele the waight of his ſinnes, let him tell me then whether he be light hearted
Naba could be drunke in his health; but when he is ſicke, his heart lies and dies
him like a ſtone: nothing in the world can lift it up. The heart cannot raiſe it ſelfe
it is the Lord that [r] *drawes* it up. *Iohn* 12.32. *When I am lifted up from the earth,*
will draw all men unto me. The Apothecary hath no drugs ſo cordiall, the ſyco-
phant no jeſt ſo joviall, the Vintner no Wine ſo ſprightly, the Muſician no ſtroke ſo
luſty; that it can lift up a ſinfull heart. Downe, downe it ſinkes without the anima-
tion of Gods holy Spirit.

r Ioh 6.44.

But if Christ be our delight, our hearts are with him. *Dominus aſcendit*
cœlum, aſcendat cum illo cor noſtrum, Aug. His body doth not deſcend downe to u
we muſt aſcend up to it. Indeed if in ſo large a quantitie it be preſently reall in the
Sacrament, as it was on the Croſſe, in full dimenſions; what need any man lift u
his heart, to that he holds in his hand? No, he is above, contained in the heavens
the time of reſtitution: and if he be our joy, thither we alſo aſpire: *Vbi amor, ibi o*
culus: ubi dolor, ibi digitus: ubi cor, ibi theſaurus. The finger points to the griefe
eye followes the pleaſure, and the heart followes the treaſure. God hath given
both a face to looke, and a faith to climbe upwards. *Si ſit ſurſum os, quare deor*
cor? Aſcendamus interim corde, ut ſequamur corpore. Let us ſend up our hearts be
fore, that our ſoules may follow after. How prepoſterous and miſ-match'd is a
erected countenance, and a groueling ſpirit.

Aug.

Things neareſt heaven take leaſt care for earth: the foules of the aire neithe
plow, nor ſow, nor carry into the barne. But men moſt love what they muſt leave
and thinke ſeldome or never, of the place where they ſhould be for ever. Some a
too preciſe for publike prayers, without a Sermon: as if God were only to ſe
them, and they not bound to ſerve God. Are there not many that will beſt
more upon a licence to eate fleſh in Lent, than upon their ſoules all the yeare?
are their thoughts upward? the pooreſt piece of garment they weare; their ha
their cuffes, their ſhooes, their ſhooties; coſt them more than their ſoules: and
not their thoughts downewards? They will rather loſe their inheritance in heav
than let Chriſt have his inheritance on earth: and what, are their deſires upwa
Downe, downewards they ſinke, like the traſh that God bleſſeth not: their mi
buried in their coffers, as dead bodies are naild up in their coffins. And when th
have dejected themſelves ſo low as they can, then muſt this bottomleſſe bottome
ceive them, and overwhelme them with everlaſting preſſures. A materiall mi
ſtone hung about their neckes, cannot ſooner or ſurer carry them into the dep
the ſea. For us, let our hearts be upward, that our ſoules may never ſinke do
ward. Saint *Bernard* mentions foure degrees of aſcending. *Primus ad cor, ſe*
in corde, tertius de corde, quartus ſupra cor. The firſt aſcent is of knowledge
ſecond of faith, the third of love, the laſt of glory. Let us know God, this
firſt ſtep to bleſſedneſſe: knowing, let us beleeve on him, that's the next: beleevi
let us loue him, that's the third: and loving, we ſhall live with him, that's the h
and perfection of eternall joy.

And delivered them into chaines of darkeneſſe, to be reſerved unto Iudgement.
are two things; the meaſure of their preſent confuſion, and the time of their f
damnation. As a malefactor is firſt caſt into a dungeon, at the Aſſiſes brought
to Iudgement and then led to execution. Now they are overwhelmed with the
ſertion of favour, then ſhall be confounded with impoſition of plenary torture.
be chained in a blacke and confuſed vault, ſeemes an unſufferable plague to the d
que

uent: yet had he rather abide there ſtill, than come forth to the light when he is
ure to be puniſhed with death. Therefore they [f] cry to the mountaines and rockes, [f] Revel.6.16.
fall on them, and cover them : the reprobates rather deſire the loades of rockes,
nd preſſure of mountaines, for concealement, than be ſummoned unto judgement.
heir puniſhment is juſt; they [t] *broke Gods bonds* before, now they ſhall have *chaines* [t] Pſal.2.3.
hold them. *Ruperunt vincula gratiæ, damnantur in vincula pœnæ.* Lucifers *Ero ſi-*
ilis Altiſsimo, hath made him *Inferiorem infimo*. The higheſt ſeate in heaven could
ot content him, the loweſt bed in hell muſt containe him. Not pleaſed with the glo-
ous light above, he is caſt into the hideous darkeneſſe below.

Tradidit in catenas caliginis. Where we muſt ſuppoſe God ſitting as a juſt Iudge
n his throne, and having ſummoned the revolting Angels before him, doth here
entence them to preſent ſufferings. Not but they ſhall alſo paſſe under another
iall, at that day of univerſall retribution. When Chriſt ſhall ſit on his Tribunall
dging quicke and dead. But as a Iuſticer finding a tranſgreſſor, makes his *Mtiti-*
us; and ſends him to the Gaole, there to lie in chaines till the Seſſions. So we have
re three anſwerable circumſtances. The Mittimus, *He delivered them.* The Gaole,
o chaines of darkeneſſe. The Seſſions. *To be reſerved unto Iudgement.*

He delivered them :] but into whoſe hands? Indeed he delivers guilty mortals
o the hands of guilty Angels. *Matth.*18.34. *He delivered him to the tormentors:*
at he might be their ſlave in ſuffering, whoſe ſubject he had beene in ſinning, *Luk.*
.20. This night *they ſhall fetch away thy ſoule :* they to whom I have given com-
iſſion to doe it; divells. They ſhall require it, that did defile it. This was part of
aint *Pauls* excommunication. *Tradere Satanæ, to deliver unto Satan :* who is the hang- 1 Cor.5.5.
an. So he writes of *Himeneus* and *Alexander*. *Whom I have delivered unto Satan* 1 Tim.1.20.
at they may learne not to blaſpheme. To Satan, that executioner of condemned
ules. But *Cui Satanam?* to whom doth the Lord *deliver* Satan himſelfe? Some
ſwer, that themſelves are the Inſtruments to torture themſelves. *Invicem torquent*
torquentur. After a ſort, every tranſgreſſor is his owne tormenter: and wicked-
eſſe is a vexation to it ſelfe. *Ambitio angit ambientes :* ambition rackes the aſpiring,
vie eates the marrow of his bones that envieth: the covetouſneſſe which would be
oſt rich, keepes the affected with it moſt poore : ebrietie begets the head-ach, luſt
fflicts the body that nouriſheth it: and we ſay of the Prodigall, he is no mans foe
t his owne; therefore we grant that he is his owne foe. It is a fooliſh powder,
at thinkes to blow up the houſe, and to ſcape it ſelfe from burning. If it were but
, that *Se ſibi tradidit*, he delivered him over to himſelfe: ſuch is the power of Gods
ſtice, that without the leaſt trouble to himſelfe, he can make an offender his owne
licter. How many impious wretches; after obſtinate preſumptions againſt God,
ve wrought deſperate executions upon themſelves.

How ſhould this teach us to hate ſin : we thinke our ſelves certainely our owne
iends: No, by ſinne we become our owne enemies. That which makes us at en-
itie with God, will make us at feud with our ſelves. Though the Lords hand
ould not touch us, nor were any malicious divell to racke us, nor any other crea-
re to ſcourge us; *Propriis lacerabimur armis*, we ſhould thus puniſh our ſelves. If
od ſpeake the word, the hand ſhall rebell and ſtrike the head, the nailes teare the
inne, the teeth gnaw the fleſh, the feete precipitate the ſhoulders, the ſtomach fa-
iſh the members. Theſe that are made to take one anothers part, and to aſſiſt the
hole in a peaceable communion, ſhall become mutinous like the Midianites, and
eath their ſwords in their fellowes bowels. It is a plague woful enough, when God
ll deliver a man over to himſelfe. [u] *Let me not fall into the hand of man* was *Davids*
ſire: No, as I am man, not into mine own hand. There is not leſſe mercie in all *Ne-* [u] 2 Sam.24.14.
s enemies, then in deſperate *Nero's* owne heart to himſelfe. But every man will
e good to himſelfe? Yes, *Quamdiu ſuus*; ſo long as he is his owne man : but
hen he becomes Gods Inſtrument, *Timeat ſe*, let him feare himſelfe. When the
ophet had told *Hazael* the tyrannous maſſacres he ſhould doe to Iſrael; he replies.

x 2 King.8.13. [x] *Am I a dog that I ſhould doe this?* No, he was not yet a dogge: but afterwards God forſooke him, then he became a dogge, and did it. *Libera me a malo homine,* that, is as *Auguſtine* gloſſeth it; *a meipſo. Deliver me from the evill man;* O Lord, and becauſe I am an evill man, and there is no worſe, deliver me from my ſelfe. Such a deliverie ſhould have beene to us all, but for another deliverance that came betweene: a *Liberavit*, not a *Tradidit. Luk.1.74. He hath delivered us out of the hands of all our enemies. Tradidit dæmones, Liberavit homines.* He delivered his owne Son to death, that he might deliver us from death.

Into chaines of darkeneſſe.] Into *darkeneſſe*, there's their Miſerie. Into *chaines*, there's their Slaverie. *Darkeneſſe* ſignifies the wrath of God, and is oppoſed to the favour of his, which is called *Lux vultus ſui; the light of his countenance*, Pſal.4.6. There is true light where the *Father of lights ſhineth:* and his abſence cauſeth darkeneſſe. a Rev.21 23. [a] *That Citie hath no need of the Sunne or Moone to ſhine in it: for the glory of God doth lighten it, and the Lambe is the light of it.* Such a glorious light, that the very Sun is obſcuritie to it. Created lights, which now ſo comfort us, and which ſome worſhip for Deities, ſhall then reſigne their honours. *Mat.24.29. The Sun ſhall be darkened, and the Moone ſhall not give her light.* Shall not then the Sun ſhine at the day? Yes, it is not darkened *Diminutione luminis, ſed comparatione majoris luminis*, not by loſſe of the owne light, but by the compariſon of a greater light: as a torch b Eſa.30.26. is of ſmall benefite, when the Sunne appeareth. Otherwiſe, [b] the *Light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven-fold, as the light of ſeven dayes.* But then theſe lights ſhall be overſhined; as the Moone that rejoyceth travellers in the night, gives place when the Sun riſeth; and men doe not mind the c 1 Tim.6.16. Lord when the King appeareth. Therefore it is called *Lumen inacceſſibile*, [c] *a light which no man* (in his mortalitie and ſin) *can approch unto.* In heaven there is all light and no darkeneſſe, in hell all darkeneſſe and no light. As the joy of the Saints and Angels in heaven, ſo the wretchedneſſe of the loſt in hell, is ſo great that it cannot be enlarged.

This is an unſpeakable terror, to be coped up in everlaſting night. If David calls the grave a tetricall place becauſe of this darkeneſſe, where the Organ of ſeeing is not yet excerciſed. *Iob 10.23. A land of darkeneſſe and the ſhadow of death, where the light is as darkeneſſe:* How intolerable is the darkeneſſe of hell! But how agreeth this with other Scriptures, that allow the divells *vagari per orbem, & verſari per aerem*, to wander about the world, and to be converſant in the aire? 1 *King.22.22. Iob 1.7. Luk.8.31. Eph.2.2. Rom.16.20. Shortly*, therefore not yet troden downe. How then are they ſhut up under *darkeneſſe? Anſw.* It was the divells cenſure to be caſt into hell; yet ſo that before the day of Iudgement, the wiſedome of God hath diſpoſed a permiſſive egreſſe into the world; and that for ſome of them: that a great number of them are in hell, there tormenting the damned ſoules, ſo the reſt wander in the world to tempt ſinners. This is manifeſt, *Revel.9.3.* Where the bottomleſſe pit being opened, there *came out of the ſmoke innumerable locuſts upon the earth*, and the purpoſe of their comming is expreſſed, that they might hurt thoſe that had *not the ſeale of God in their foreheads.* So *Revel.20.2.* Satan is bound for a thouſand yeares, at the expiration whereof it followes that he be looſed. Vntill the Iudgement day God doth lengthen his *chaines.*

Let us love the light, that darkeneſſe may never ſwallow us. All ſinnes are therefore called the *workes of darkeneſſe*; not only becauſe *the evill doer hates the light*, but alſo becauſe Satan the *Prince of darkeneſſe* is the founder, and ſhall be the confounder of them. d 1 Theſ.5.7. [d] *They that ſleepe, ſleepe in the night: and they that be drunke, are drunke in the night.* This was wont to be the cuſtome, ſin durſt not ſhew her ugly face by day. But now men are growne ſo impudent, that they make *opera tenebrarum*, the workes of darkeneſſe, become *opera lucis*, the workes of light; committing them in the ſun-ſhine. e 2 Sam.16.22. So [e] *Abſalom* had a Tent ſpred upon the top of the houſe, and went in unto his fathers concubines, in the ſight of all Iſrael, *Num.25.6. Zimri* brought

rought a whore to his tent in the ſight of all Iſrael, even when they were weeping efore the Tabernacle. Vice was once like the Owle, only a night-bird: now proud f her borrowed feathers, ſhe dares out-face vertue at noone day. Theſe be the range Epiphanies of the time: as one obſerved on *Matth.2.2. We have ſeene his arre, and are come to worſhip him*: there were two bleſſed Epiphanies; a manifeſtati- n of CHRISTS ſtarre to them, and a manifeſtation of their pietie to him. In ead of theſe, Pride ſtruts in pompe, homicide ſtands on termes of Iuſtification, runkenneſſe reeles up and downe the ſtreets. [f] *The workes of the fleſh are manifeſt.* Theſe be monſtrous Epiphanies; yet ſtill the workes of darkeneſſe, and precipitate nto the place of darkeneſſe, to the enlargement of Satans kingdome. The Pope catters his Emiſſaries abroad, to augment Idolaters, and augment his Suprema- ie: the Turke amplifies his territories; and other Princes expatiate their dominions: ll theſe kingdomes are extended, but the kingdome of darkeneſſe ſurmounteth them ll. For, though never was more light in mens braines, never more univerſall dark- eſſe in their hearts.

The ſtreame of wickedneſſe is ſo violent, that many (who had ſome inceptions of oodneſſe) are even content to run with it, rather than ſwim againſt it, or eſpecially eprove it. Vſurie and Sacriledge ſcorne to be reprehended, and he is taxed of in- ſcretion that meddles with them: whereupon ſome let all alone, reſolving to ſit owne and hold their peace. A Fryer that had beene for his boldneſſe decourted, terward admitted to preach to the King of Spaine, told this Fable. The Lion as faulted by the Lioneſſe, that his breath ſtanke. Being mad angry with this im- utation, he traverſeth the forreſt, to be more certainely informed. The firſt ſub- ct beaſt he met withall was an Aſſe, and breathing upon him, he demanded the rel- ſh of his breath: the Aſſe plainely told him that it was very unſavory. Thou art o bitter, quoth the Lion, and tore him in pieces. Next he met with the hound, and t the ſame queſtion to him: who anſwered, It is very ſweet. Thou art a flatterer, uoth the Lion; and tore him in pieces. Laſt he lighted on the Foxe, and exami- ng him concerning his breath: the ſubtile villaine replied; Indeed I cannot tell whe- er it be ſweet or ſowre, for I have caught ſuch a cold that I cannot ſmell. If we ould commend the times for devout and holy, you might juſtly condemne us for wning flatterers. If we ſhould ſay, they are ſtarke naught, full of impietie and dark- eſſe: then we are held too cynicall and cenſorious. What then? ſhall we anſwere e have caught a cold, and cannot ſmell or tell? No, we are bound to love our own ules, better than you can love your owne ſinnes. In a word, let us receive the light grace, that the light of glory may receive us.

Into chaines.] Theſe cannot be underſtood litterally, for materiall chaines: but etaphorically, and ſo they are two; the Powerfulneſſe of divine Iuſtice, and the iltineſſe of their owne conſcience. The divels are bound, like mad men or ban- gs, in the *chaines* of eternall damnation. Whereſoever they are permitted to ander, their owne guilty conſciences are thoſe *chaines* which bind them over unto dgement. Such are the horrors of that place, that the damned are bound to in- ferable torments: they muſt endure what they cannot endure, without being able remove a foote. Theſe *chaines* ſhall ſo hamper them, that not one part of body, facultie of ſoule, ſhall have the power of activitie to gratifie their owner withall. he mind is bound to cotemplate nothing but endles infelicity, the memory bound recount nothing but fearefull ſinnes, the fantaſie bound to preſent nothing but orrid viſions, the eyes bound to ſee nothing but offenſive objects, the eares bound heare nothing but howlings and roarings, the noſtrills to ſmell nothing but the ench of brimſtone, the hands to catch hold of nothing but flames, and the feete to alke no further than theſe *chaines* will give them leave. *Delivered them into chaines darkeneſſe*: the collections, and inferences here obſervable are diverſe.

1 Concluſion, that there is certainly a God, for how elſe ſhould Satan be bound? ee is that *Strong man*, and therefore there muſt bee a *ſtronger than hee to bind him.*

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[f] Gal. 5.19.

If there be a deſtroying power, without queſtion there is a preſerving power, ſuperior to it, and correcting it. For if the divells were not curbed, they would confound us all in a moment. It is not more naturall for fire to burne; nor for heavines to ſinke downeward, than for Satan to deſtroy. He is a King over all the children of pride, g *Vpon earth none can match him* : but there is one in heaven that *chaines* him. If there be a roaring Lion that would devoure us, certainely there is a bleſſed power that preſerve us.

g Iob. 41. 33.

Let this teach us to get ſo cloſe as we can to God, that Satan may not reach us. The chickens be ſafe under the wings of their mother, and we under the providence of our Father. So long as we hold the tenor of obedience, we are the Lords ſubjects: and if we ſerve him, he will preſerve us. But when a man is fallen to the ſtate of an out-Law or rebell, the Law diſpenſeth with them that kill him, becauſe the Prince hath excluded him from the benefite of his protection. All the feare of Satan ariſeth from the want of the due feare of God. The more a man feares God, the leſſe he feare every thing elſe. *Feare God, Honour the King* : he that feares God, doth but honour the King, he need not feare him. It would affright a weake Chriſtian, to conſider the preſence and number, malice and power, of wicked ſpirits. But when with the *Prophets ſervant*, he ſees thoſe good Angels on his ſide, as preſent, as diligent, more able to helpe than the other to hurt, he takes heart againe. He knowes that God (moſt good) bounds the temptation of the one, and directs the protection of the other. Though there be many legions of divells, and every one ſtronger than many legions of men, and more malicious than ſtrong; yet Chriſts little flocke lives and proſpers. h *I am the Lord, I change not : therefore ye ſons of Iacob are not conſumed.* The divell would doe it, and doth attempt it; but Gods unchangeable mercie prevents it. That we here meet, pray, worſhip, is againſt the divells will; onely our gracious God maintaines it. That every moment we periſh not in the jawes of that Lion, let our hearts acknowledge, and our tongues praiſe the Lord our maker.

h Mal. 3. 6.

2 Concluſion; that Satan can doe nothing but by Gods permiſſion: he is bound in a teddar, and cannot goe one inch beyond his *chaine*. Chriſt tells *Peter*, that *Satan had deſired to winnow them* : *Deſired*, he muſt begge an ill turne before he can doe it. Whatſoever he doth, is *limitata poteſtate*, and by diſpenſation from God. He could not ſeduce a Prophet, nor take one poore ſheepe from *Iob*, nor enter a hog without licence. It is an Ethnical error of our times, in ſtrange accidents to give the honour of God to Sorcerers and conjurers. If a tempeſt ariſe beyond common experience, preſently as if the God of heaven were fallen faſt aſleepe, and minded nothing; the judgment is given, there is ſome conjuring: there muſt needs be a peſtilent convention and ſtipulation betwixt men and devills. As if God were not able to raiſe as great a ſtorme, as the Devill. Looke upon the witches of Egypt: *magorum poteſtas defecit in muſcis*, *Aug*. Their cunning failed in the moſt contemptible creatures; and they are forced to cry, *This is the finger of God.* Though the circuite of Satan be very large, even to compaſſing of the whole earth; yet he hath his dayes aſſigned to ſtand before the Lord for the renewing of his commiſſion, and there is a *chaine* tyed to his power that he cannot move beyond his allowance. Yet hath he a little liberty to tempt; for the probation of ſome, for the reprobation of others, and all for the glory of God. He is the baſeſt of all creatures, a ſlave, a ſcullion: now how is that perſon ſhamed, that is given up to a baſe ſlave to be corrected!

i Luk. 11.22:

So little he feares to tempt us, that he ventured upon Chriſt himſelfe, *Mat. 4.* As we read *Rev. 12. 7. There was a great battell in heaven*, ſo here was a monomachie or ſingle combate on earth. It was a dainty ſight to behold little *David* grappling with great *Goliah*, and great *Goliah* groueling under little *David*. A Lambe matched with the Wolfe, and the wolfe overmatched by the Lambe. Firſt, the Devill tempts him to diffidence. Art thou hungry? *Turne theſe ſtones into bread*: not into quailes, feaſants, dainties; but into *Bread*, without which man could not live.

ive. Then to preſumption, *ver. 6. If thou be the Sunne of God, caſt thy ſelfe downe.*
That he might get credite to his miniſterie, he would have him ſhew the people
ome ſtrange device. Laſtly, to apoſtacie, *ver.*8. which was the ſinne that turned
imſelfe out of heaven: wherein firſt he propounds *Promiſſum*, *All theſe will I give*
hee: and indents *Pactum, If falling downe thou wilt worſhip me.* He is like an old bitten
urre, that being fleſhed to the game, will not be ſtav'd off: hells bandog, fed with
he livers of Gods caſt-awaies. He tries all courſes, like *Balaam*, or ſome ſuperſtitious
ameſter on the loſing hand; ſhifts places, ſtill in hope to winne. *Hee tooke him up*
nto a mountaine: Cyprian ſayes, he went on foote with him: for Chriſt would not
ſe him *pro vehiculo, quem novit pracipitatorem.* This opinion is not againſt the Text,
or the Text againſt it. For παραλαμβάνει doth not imply portage: no more than,
att. 17. 1. *Chriſt tooke them:* it were groſſe to thinke that he carried them on his
acke. But that he carried him is the moſt received opinion, becauſe it is ſaid that he
t him on the pinacle. This was no diſparagement to Chriſt: no more than to ſuffer
pprehenſion, ligation, crucifixion of his enemies.

He reſerves the old malice to all Chriſts members: why ſhould any ſerve him?
here is no goodneſſe in him. He is the greateſt ſinner of all: for *Quicquid efficit*
ale, ipſum magis eſt tale. Wicked Phariſies may make their Proſelytes *two-fold more*
e children of hell than themſelves: but the malice of the Devill cannot be matched.
e never gives man any thing, but as *Michol* was given to *David*, to enſnare him. St 1 Sam. 18.
eter calles him *Contra litigator, an adverſary at Law:* he wrangles with God a- 1 Pet. 5.
inſt us. *Auguſtine* brings him in thus pleading. They were thine by creation,
ey are mine by prevarication: they were thine *per gratiam*, they are mine *per culpam:*
ey were thine by redemption, they are mine by defection. They left *tua Sacra-*
enta, thy Sacraments: and accepted *mea Blandimenta*, my allurements. He pleads
any things againſt us, but we have one argument to confute him; our Faith, 1.
et. 5. 9. *Whom reſiſt ſtedfaſt in the faith.* And all our defects are ſupplied by an
dvocate in heaven, Ieſus Chriſt the righteous. I know that God caſteth his ſom-
mes into the ſieve for tryall, but the Lord *Ieſus* ſtrengthens them.

Satan is called a Lyon, and that fitly; for he hath all the properties of a Lyon:
s bold as a Lyon, as ſtrong as a Lyon, as furious as a Lyon, as terrible as the roar-
g of a Lyon. Yea worſe: the Lyon wants ſubtiltie and ſuſpition, herein the Devill
beyond the Lyon. The Lyon will ſpare the proſtrate, the Devill ſpares none.
he Lyon is full and forbeares, the Devill is full and devoures. *He ſeekes all:* let not
e ſimple ſay, he will take no notice of me: nor the ſubtle, he cannot overreach me:
r the noble ſay, he will not preſume to meddle with me: nor the rich, he dares
ot conteſt with me: for he ſeekes to devoure all. He is our common adverſary,
erefore let us ceaſe all quarrels amongſt our ſelves, and fight with him.

Seeing the Devill is bound with *chaines*, and cannot range further than his bonds
low him, let us not come within his reach. The bandog is tyed up that he may
ot hurt the paſſenger: but how if the paſſenger will come within his compaſſe?
Give no place to the Devill: for the Devill hath no place unleſſe we give it him. [l] *Re-* [k] Eph. 4. 24.
ſt the Devill, and hee will flee from you. He cannot come in, except we open him [l] Iam. 4. 7.
e doore: now who would open the doore to let in his enemie? yet many doe: by
earing, they open the doore to let him in at their mouth: by luſtfull lookes, they
pen the doore to let him in at the eye. Pride admits him into his wardrobes, cove-
ouſneſſe into our purſes, adultery into our beds, Schiſme into our Studies,
unkenneſſe into our ſtomachs, Idolatrie into our devotions, hypocriſie into our
earts. As if his *chaine* were not long enough, wicked men put themſelves in his
ay. Thinke when thou art about to commit a voluntary ſinne; now I am running
ithin the Devils *chaine.* I durſt not ſo venture within the chaine of a Lyon, [illegible]are
other ſavage beaſt, which can but teare my fleſh. Hath God tyed him up from
e, and ſhall I runne unto him? ſhall I truſt his mercie, that is nothing elſe but ma-
ious crueltie. O but the hand of God holds his *Chaine:* but ſay the hand of God

let goe his *chaine*, for thy preſumption ? what remaines then but ruine ? As we ha the Devill, let us hate thoſe workes that lengthen his *chaine*. Doe we pray to be de livered from the gates of hell, and yet frequent the gates of hell ? we reade of a Beaſt that being too unwildly to hunt for his prey, ſtands ſtill and enticeth the reſt unto him with his glorious ſpots and colours, and ſo devoureth them. But Satan is quicke and nimble enough to purſue men, they need not wilfully runne into their owne ruine. [m] *O that I had wings like a dove, then would I flee away and be at reſt.* Let us flie from him ſo faſt as we can, and ſo farre as he may never overtake us. Which is done by turning to God with faithfull repentance, and devout obedience: ſo ſhall his *chaines* be ſhortned: our ſoules delivered, our Creator glorified, and our ſelves everlaſtingly ſaved, through the merits of Ieſus Chriſt. *Amen.*

3. Obſerve, that Satan is puniſhed everlaſtingly, without all hope of recovery: bound with *chaines*, and as S^t^ *Iude* calls them, *Everlaſting chaines.* There was no deliverance ever ordained for the Devils: for [n] *Chriſt tooke not the nature of Angels:* he tooke not their nature, therefore was not their Saviour. Now there are diverſe reaſons, why Chriſt ſhould ſeeke loſt *Adam*, rather than the loſt Angels.

1. The Angell ſinned without inſtigation; *Non ab alio tentatus, nec ab alio ſervatus.* As there was none to tempt him, ſo there is none to ſave him, *Ioh.* 8.44. *When he ſpeaketh a lie, he ſpeaketh of his owne. A ſe peccatum rapuit, nullo alio ſuggerente:* he tooke ſinne of himſelfe, no other ſuggeſted it to him. He fell alone, nothing caſt him downe: he muſt riſe alone, there is nothing to helpe him up. The winde blowes out the Torch, we light it againe: but if the winde blow out it ſelfe and ceaſe moving, who ſhall raiſe it ? If Satan hurt man, Chriſt heales him: but Satan hurt himſelfe, let him heale himſelfe.

2. The Devill was the party ſeducing, (man onely ſeduced) and ſtill endevours what he can to deſtroy all: therefore none ſtands up to preſerve him. Becauſe his *hand is againſt all, therefore all hands are againſt him.* Being throwne out from the preſence of God, in ſpight he wounded his Image, that he might doe him all the miſchiefe he could: therefore he periſheth without redemption.

3. The Angels were more excellent and glorious natures by creation, and nearer to God than men: more ſubtle, more powerfull: their dwelling in the higheſt heaven. Whereas one halfe of man was but refined duſt, and his manſion the earth, more remote from the glorious preſence of God. *Angelus ergo quantò ſublimior in gloria, tantò major in ruina, Aug.* The higher the Angell was in glory, the deeper in miſery. *Homo autem quantò fragilior per naturam, tantò facilior ad veniam.* But man, the more fraile he was by conſtitution, the more eaſie he is to redemption. Therefore God tooke pity on man, who was but duſt: and pitied not the divells, becauſe they had once beene Angels.

4. The whole humane nature fell with *Adam.* 1 *Cor.*15.22. *In Adam all die.* All mankind was loſt, and unleſſe the humane nature had beene repaired, man had beene wholly fruſtrated of his end. But all the Angels did not fall with *Lucifer*, but only ſome: and ſo none were partakers of his puniſhment, but ſuch as had beene partakers of his ſin. Innumerable multitudes of Angels ſtood in heaven, as well as a great company ſunke to hell. *Dan.*7.10. *Thouſand thouſands ſtand before him, and thouſand times ten thouſand miniſter unto him.* Some of that nature ſtood by conſervation, without redemption: for redemption preſuppoſeth loſſe. But if our nature had not beene redeemed, not one man could have beene ſaved.

5. Man was diſtinguiſhed into ſexes; male and female: becauſe they were to generate their like: as *Adam begate a ſonne in his owne likeneſſe.* But Angels have no ſexes; as Chriſt confuted the Sadduces. *Matth.*22.30. *In heaven they neither marry, nor are given in marriage, but are as the Angels of God.* They cannot beget a generation of ſpirits. Every divell ſinned in himſelfe, and is puniſhed in himſelfe only. But *Adam* having ſinned, and being to multiply his kind, muſt needs convey his ſin to his ſeed. Therefore was the Lord Ieſus made of his ſeed,

[m] Pſal.55.6.

[n] Hebr.2.16.

at the guiltyneſſe which *Adam* to all his ſeed had propagated, by one of his ſeed ight be expiated.

6. Satan immediately upon his fall was caſt into hell. *Ioh.* 8.44. *He abode not in truth.* But ſo was not *Adam*; for howſoever he was caſt out of Paradiſe, yet t out of the world, but had ſpace and grace given him to repent. And albeit that enace, *In the day thou eateſt thereof thou ſhalt ſurely die*, *Gen.* 2.17. Yet God ſpad him 900 yeares: indeed preſently he became mortall, and fell into a conſumpti- ; as the originall ſpeach is, *dying thou ſhalt dye.* And for the ſecond death, the *d of the woman* excuſed him; he died not that death at all. Indeed *Auguſtine* entions the *Tatian* hereſie, which held that *Adam* was damned. But *Wiſ.* 10.1. *e preſerved the firſt formed father of the world that was created alone, and brought him t of his fall.* Which is agreeable to the Scripture, *Luk* 3.38. Which ſaith that *dam was the ſonne of God:* therefore he was not the child of death and hell. God lieved him with a promiſed *Meſſiah*, a newes that never came to the apoſtate ngels.

7. If the whole humane nature had periſhed, to what purpoſe had beene this orld? The world was made for man, not for Angels: either heaven or hell was dained for them, this middle walke for man. Now why ſhould either the Sunne ine, or the earth fructifie for man, if he were not redeemed? Spirits have no uſe theſe things, man hath the benefite: and man ſhould not have the benefite of any eature, but for Gods favour in CHRIST. For he did forfeit his patent, and ne but a Saviour could renew it. But for the Elects ſake, the raine ſhould not fall, r the earth ſtand. Therefore if man had periſhed, all this world had beene in ine created. Man is the ſumme and abridgement of all creatures, and containes him more generalitie than the Angels. Stones have being, but not life: plants ve being and life; but not ſenſe: beaſts have being, life, ſenſe; but not underanding: Angels have being, life, ſenſe, and underſtanding. Now man particites with all theſe; a being with ſtones, a life with plants, a ſenſe with beaſts, an derſtanding with Angels. He is the compendious Index of Gods great booke in lio. *Mark.* 16.15. *Preach the Goſpell to every creature:* no creature hath part in Goſpell; but only man is called *every creature*, as having in him the chiefe perctions of every creature. Some hold, that man beares the Image and ſuperſcripon of God more fully than the Angels: and hath ſomething more; an organicall dy united to his ſpirit, which the Angels have not. He is the common end why s world was made: therefore, *Eſa.* 9.6. *To us a child is borne, and to us a ſonne is ven.* To *Vs*, not to Angels. *Luk.* 2.14. *To us is borne a Saviour*; To *Vs*, not to loſt Angels. There is enmitie put betweene the *Seed of the woman, and the ſeed of Serpent*, *Gen.* 3.15. Therefore the ſeed which ſaves man, ſhall be at enmity with divell.

8. Laſtly, the principall reaſon of all is the free mercie, and gracious decree of od. Who made both men and Angels good in creation, and finding both men d Angels, loſt in tranſgreſſion, vouchſafed to men not to Angels a Redemption. hat did we deſerve at his hands, that he ſhould pitie us duſt and aſhes, paſſing by oſe celeſtiall ſpirits? *Pſalm.* 8.4. *Quis homo, what is man that thou art mindfull of n?* For the wonder had beene leſſe to ſay, *Quis Angelus*, what is the Angell that ou art mindfull of him? That we ſhould find him a Saviour, whom they find a t revenger: that we ſhould be looſed from the chaines of our ſinnes, and they deered into chaines of plagues: that the ſame CHRIST ſhould with his owne oud free us, that ſhall with his word ſentence them: that the ſame Almighty hand ould lift us up to heaven, that caſteth them downe to hell! Oh the riches of that ercie, which even to taſt will keep a man from ever being poore! Of all mixt creaes men are the beſt, for they have reaſon: of all men, Chriſtians are the beſt, for y have religion: of all Chriſtians, holy beleevers are the beſt, for they have ſalvan. In the ſoreſt troubles, men have ſome hope, Chriſtians have good hope, belee-

vers have ſure hope. Let us bleſſe God for making us men, but moſt of all, for making us Chriſtian men: for in that he gives us his Son, he gives us himſelfe. He gave the water to fiſhes, the earth to beaſts, the aire to fowles, the heaven to Angels; but he gave himſelfe to man, *Having no greater to ſweare by, he ſware by himſelfe:* ſo, having no greater to give, he gave himſelfe. *Whom have I in heaven but thee?* ſaith that royall Prophet. The Romiſts in 88. cried out, whether maliciouſly or blaſphemouſly; God ſhewes himſelfe a Lutheran, and the God of Lutherans: but indeed he ſhewes himſelfe a Chriſtian, and the God of Chriſtians. By how much we finde more mercy than all creatures, let us bee more thankefull than all creatures. It is an harmonious ſweetnes, to have Gods bounty, and our gratitude meeting in that middle way, the hand of Ieſus Chriſt. Without whom neither could we receive his goodneſſe, nor would he accept our goodneſſe.

Heb.6.13.

4 Obſerve that the puniſhments of hell are eternall: theſe *chaines* can never be broken: were they of cords, of wreathed trees, of iron, they might bee burſt aſunder, but the chaines of vengeance never. *Binde him hand and foote, and caſt him into utter darkneſſe.* i Now if a man were bound hand and foote, and throwen into a Well five thouſand fadome deepe, what hope could he have of comming forth? But how doth this ſtand with Gods juſtice, to puniſh temporall offences with eternall ſcourges? It was the rule of his owne law, that *Pæna non debet excedere culpam, Deut.*25.3. *Anſ.* There is a double quantity conſidered in puniſhment: the one according to the intention of paine; the other according to the duration of time. In reſpect of the former, the quantity of puniſhment, muſt be anſwerable to the quantity of ſinne, *Rev.*18.7. How much ſinne, ſo much ſorrow: the more peſtilent iniquity, the more torturing fire. For the other, we muſt not thinke that the continuance of puniſhment is limited with the continuance of the fact. Among men, adultery is but a ſhort pleaſure, yet often perſued with a long pennance. But the duration of torment reſpects the diſpoſition of the delinquent. *Pæna ſingulorum inæqualis intenſione, pæna omnium æquales duratione, Aquin.* The paines of all are equall in continuance, unequall in grievance.

Mat.22.13.

But a good Iudge will make his penalties, medicines and corrections, rather than deſtructions. *Anſ.* So doth the Lord in all corrigible offenders: but thoſe he cannot mend by chaſtiſing, his Iuſtice muſt ſatisfie it ſelfe by confounding. But God delights not in the death of a ſinner. *Ezek.*18, *What profit is there in my blood, when I goe downe to the pit? Pſal.* The Lord hath no uſe, of their eternall damnation. *Anſ.* Yes, as mercy hath had her place and day; ſo muſt juſtice have hers. Whom mercy ſaves, ſhee ſaves for ever: though their workes were ſhort, and u *nothing worth to God*, yea, the very effects of his owne grace. Therfore, whom juſtice condemnes, ſhe condemnes for ever: not reſpecting ſo much the perſons that have ſinned, as the perſon againſt whom they have ſinned, *Greg.* Almighty God as hee is good, is not delighted with their torments: but as he is juſt, he is not ſatisfied without their torments. *Factus eſt malo dignus æterno, qui hoc in ſe peremit bonum, quod eſſe poſſet æternum, Aug.* He is juſtly plagued with an evill, that is eternall, who hath corrupted in himſelfe a good that might have beene eternall.

But if Gods juſtice muſt be ſatisfied upon thoſe ſinners, for whom Chriſt ſatisfied not; why is not this rather in reducing them to nothing? Seeing the unthankfull deſerve to be deprived of all benefits; now one eſpeciall benefit is *Being*, therefore *ipſum eſſe amittant*, let them not be. *Anſ.* It is true, the creature that diſobeyes the Creator, deſerves to loſe his *Being*: but becauſe it was given him to this purpoſe, that he ſhould ſerve him, therefore it ſhall never be taken away. For God will have his homage and ſervice out of that *Being*; whether of grace and ſalvation to the praiſe of his mercy, or of puniſhment and confuſion to the praiſe of his Iuſtice.

But one would think, that the mercy of God ſhould terminate their ſorrowes. *Wiſd.*11.23. *Thou haſt mercy upon all*, and *Thou loveſt all the things that are. Rom.*11.32. *God hath concluded all under unbeleefe, that he might have mercy upon all. Sed conclu*

luſit & dæmones: hee hath alſo concluded the divels under ſin. Neither will his
oodneſſe ſuffer that, which he made for bleſſedneſſe, to periſh for ever in torment.
heſe be the plauſible conceits that over-mercifull *Origen*, hath brought fot the re-
overy of loſt ſpirits And whereas Chriſts doome is; *Depart yee curſed into ever-*
ſting fire, prepared for the divels: he would have theſe words rather *Minaciter quàm*
racter dicta, ſpoken by way of threatning, than by way of truth. But the Scrip-
re delivers it *planè ac plenè*. *Rev.*20.10. *The divell ſhall be tormented in the lake of*
day and night, for ever. Beſides, his opinion doth both *Extendere & extenuare mi-*
ſericordiam: as it ſtraineth, ſo it reſtraineth mercy. It extends it to the future deli-
erance of the damned, ſo it extenuates it in regard of the bleſſed. For if the loſt be
er to be taken out of hell; then will it follow that the Saints alſo are one day to be
ut out of heaven. And ſo what the bad ſhould gaine, the good ſhould loſe: yea, the
ry mercy of *God* cannot get more glory by the one, than it ſhall loſe by the other.

But though the divels be everlaſtingly *chained*, is there no mercy for reprobate
en? ſhall they never get looſe? *Gen.*6.3. *My ſpirit ſhall not alwayes ſtrive with*
in: therefore his indignation ſhall ceaſe. Doth he not often threaten, and not doe
to *Ninive?* *Anſ.* God doth ſometimes menace and not ſtrike, becauſe our repen-
nce ſteps betweene: but when everlaſting burning hath waſted all the moiſture
repenting, will hee doe ſo then? Here indeed we may ſpeed as well as *Ninive:*
verſa eſt quæ mala erat, ædificata eſt bona quæ non erat, Aug. Wee ſhall ſtand if our
nnes fall: but we ſhall fall, if our ſins ſtand. But at that day the date of repen-
nce will be out. But ſuch is the charity of the Saints in this life, that they pray
their enemies: now this charity ſhall be more perfect in heaven, therefore they
ll intercede for them in hell: and God hath promiſed that their prayers ſhall bee
ard. *Anſ.* Here they pray for them that they may be converted: for if they know
t ſuch were (in Gods decree) reprobates, they would pray for them no more
n they doe for divels. Their preſent ſuite is [x] *that they may be recovered out of the*
re of the divell. Now they may be recovered, not hereafter: there may be preſent
nverſion, no future permutation. For that objected out of the *Pſal.* 77. *Will the Lord*
off for ever; will he be favorable no more? There i. meant onely the temporary af-
ction of the Church. Still as the joyes of heaven, ſo the paines of hell, are eter-
l. Death is to men, as the fall was to Angels: as loſt Angels after their apoſta-
, ſo loſt men after their death, can never be recovered. Hell is made [y] *Deepe*; ſo
pe, that there is no hope of crawling out. *Ex inferno nulla redemptio*. Therefore
called *Infernus, ab inferendo*, of caſting in: for the wicked are ſo caſt in, that they
never get forth. From earthly Gaoles and dungeons there may be ſome tricke
eſcape: but hell is ſo deepe, that nor earth nor heaven can helpe out one poore
le. That rich man, *Luk.*16. ſollicited for his brethren: why did hee not beg his
ne deliverance, who was able to have taught them by his owne experience? O
ſaw *Ingentem hiatum*, a vaſt interpoſed *Gulfe:* he muſt let that alone for ever.

One deepe calleth another: the depth of hell calls for our anſwerable humiliation.
that will not be humbled for his ſinnes here, muſt be tumbled into that depth
eafter. *Pſal.* 130. *De profundis clamavi Domine; out of the depths have I tryed un-*
e O Lord. God will heare the voice that comes *de profundis*. The deeper we
e beene in the Law, the higher we are in the Goſpell: the deeper in hell, the
her in heaven. The deeper a bucket dives into the well, the more water it brings
the lower a man is humbled with ſorrow for ſinne, the higher he ſhall be exalted
n the grace of ſalvation. Never came prayer, ſigh or groane *de profundis pœniten-*
from the depth of repentance; but it was heard *in Excelſis miſericordiæ*, in the
ght of mercies. Of *Davids* propheticall imprecation againſt his enemies, (*Pſal.*
15. *Let them goe downe quick into hell*) we may make a good apprecation for our
es. Let us goe downe quicke into hell by meditation, that we be never ſent
cke thither by condemnation. Let us deſcend every day while we live, that we
r come there when we are dead.

5 Obſerve, that God puniſheth ſinne whereſoever he finds it, though it be
the very Angels. For all the men and Angels in the world are not ſo deare to him
his owne honour: and what diſhonors him but ſinne? For this cauſe 1 He made
Law againſt it, *Gal. 3. 19. The Law was added becauſe of tranſgreſſion. Non*
ſiſſet mandatum, niſi abhorruiſet peccatum. He could not have written the Law
his owne finger, if he had not ſo abhorred ſinne, 2 Gracious are the promiſes
hath made to obedience: grievous the plagues he hath to threaten diſobedience,
His owne hands have ſmitten it, the whole world is a bleeding witneſſe thereof:
man may ſay, *Quorum pars magna fui:* the whole creature groaneth in expecta
his pacification. He hath drowned the world in a flood of waters, and he
burne it in a flood of fire, becauſe of ſinne. The ſentence ſhall ſtand unchangeable
a Rom. 2. 9. ſo long as heaven and earth endureth; [a] *Tribulation and anguiſh upon every*
man that doeth evill: Be he *Iew* or *Gentile*, learned or ſimple, Poore or Peere;
man or Angell. 4 So doth he hate ſinne, that he ſpared not his owne Sonne, when
appeared in the ſimilitude of ſinfull fleſh. If the Iuſtice of God could ever
ſwallowed ſinne, or diſmiſs'd it with impunitie, he would have forborne it in
owne bowels. Yea, ſuch a Sonne as never knew the leaſt thought of diſobedien
the Sonne of his love, the Sonne of his joy, the Sonne of his light, the Sonne of
delight: a Sonne fully as good and as great as his Father. Yea becauſe he ſtood
the place, and bore the perſon of ſinfull man, he plagued him as the moſt deadly
my that ever he had. *Vt Peccatum occideret, Filium crucifixit.* That he might
ſinne, he ſlew his Sonne.

How ſhould this make us all hate ſinne! He doth hate, not love God; that
what God hates. Let us be content to meete our afflictions, as *Peter* and
met their Croſſes, as their deareſt friends; embracing them in our armes, and
ting them with the kiſſes of peace. Or as the Martyrs welcomed their deathes,
ing to the ſtakes as if they had runne for a garland. But for ſinnes, were they as
to us as the ſight of our eyes, the children of our bodies, the ſpouſes of our boſom
becauſe they are traitors to our Father and Maker; let us deale with them as
ham did with *Hagar* and *Iſhmael*, put them out of our houſe for ever.

6 Obſerve, that great offenders meete with great puniſhments: and acco
to the condition of their place, is the nature and proportion of their fault. The
glorious the Angels excellencie, the more damnable their apoſtacie. *If the light*
come darkneſſe, how great is that darkneſſe! The more notable the Perſon, the
notorious the corruption. The freſheſt ſummers day doth ſooneſt taint the
ſome carcaſſe: and feſter'd lillies ſmell farre worſe than weeds. If vertue turne
vice, the ſhame is trebble. For many Iewes to deny Chriſt, was not ſo much
for one *Peter*: the adulteries of many Iſraelites leſſe infamous than one *Davids*
all the Cities of the world had done filthily, it were ſhort of this wonder. *The*
gin daughter of Sion is become an Harlot. If *Iudas* become a traitor, how great
treaſon! If *Achitophel* prove a villaine, how miſchievous is his villanie! If
rebell, how unnaturall is his rebellion! The leaſt mote that flies in the Sunne,
tweene our eyes and the light, ſeemes a greater ſubſtance than it is. Deepe are
blowes made by a mighty axe. Sinne in a Magiſtrate is not onely ſinne, but
tion. *Q[illegible] in vulgaribus nugæ, in magnatibus blaſphemia.*

There is no diſpenſation for ſinne, no protection from Iudgement. No
rich mans opulencie, not *Belſhazzars* monarchie, not *Adams* perfection,
Angels glory; could *abſcondere culpam, vel abſcindere pœnam,* countenance
ward puniſhment. No place, no robes, no riches, no excellencie, can give
ledge. Cloath an ape in tiſſue, and the beauty of the robe addes but more
the beaſt. The richer colours, or bolder countenance is ſet on wickedneſſe,
more ugly it appeares. Therefore as they that govern well in high places, ſhall
with a higher degree of glory in heaven: becauſe they being intruſted with the
ſures of God, enrich his Church. So they that are in good offices evill men,

ſchiefe of both their actions and examples, ſhall be caſt deeper into hell. *Potentes*
enter punientur. Wiſd.6.5. A ſharpe judgement ſhall be to them that are in high places.
ercy may ſoone pardon the meaneſt, *but mighty men ſhall bee mightily tormented.*
.30.33: Tophet is ordained of old, even for the King it is prepared. Kings are not
empted from judgements; *Peſſimus in Imperio, maximus in Inferno.* What made
e damned churle move for his brethren, but that every ſtep they followed of his
ding, he felt encreaſing the pile of his torments. 1 *Sam.*12.25. *If yee doe wickedly*
ſhall periſh and your King. For the Lord freeth none according to place, but ac-
rding to grace; not for outward condition, but for his owne free favour.

Nor yet let the poore and ignoble clap their wings, as if they were the onely
en that *God* loves. [b] *Not many rich, not many wiſe, not many noble, are called. Non mul-* b 1 Cor.1.26.
ed non nulli: not many, but ſome; and not many *after the fleſh*; but many wiſe, rich,
ble, after the ſpirit. The gate of heaven is narrow, and but few enter of any con-
ion: yet certainly the noble ſooner than the rabble: more wiſe men are admitted
n fooles: for morality is the firſt ſtep to chriſtianity. And at the laſt dreadfull
, it is the [c] *Bond-man* ſo well as the *Great man*, that cals upon the rockes to cover c Rev.6.15.
n. *But doe any of the Rulers beleeve on him? Ioh.*7.48. Yes, Chriſt had his Church
en in *Caeſars* family. *Acts* 17.11. They were the *Noble men*, and *Honourable wo-*
n at Berea, which received the word: it was the people that perſecuted it. *Acts.*
.14. There was one *Lydia a ſeller of purple* converted: God ſaved a *purple ſeller*,
y not then a *Purple wearer?* The poore that is *Blaſphemus in Deum, & tu multuo-*
in divitem, murmuring againſt God, and ſedicious againſt the rich; is in more
nger of judgment, than another that hath not more opulencie than charity. Wealth
th not damne the rich, but when the getting or keeping of it doth damnifie the
ore. Rich *Abraham* is in heaven, not becauſe he was rich, but becauſe hee was
od. Poore *Lazarus* is there; *Non propter meritum paupertatis, ſed pietatis, Aug.*
t for his poverty, but for his piety, howſoever, let them that muſt be patternes,
good patternes: the life that cannot be but exemplary, ſhould not be but holy.

7 Laſtly, inferre, that if God ſpared not the Angels, ſo neere to his owne Per-
; (a thing which the very children of God tremble to thinke) how much leſſe
l he ſpare duſt and aſhes? [d] *Hee put no truſt in his Angels, how much leſſe on them* d Iob 4.19.
dwell in houſes of clay, whoſe foundation is in the duſt? What is the manlieſt prow-
on earth, when the loynes be girded up with ſtrength, and decked in the greateſt
y, to encounter with the fortitude of God? [e] *The Lion hath roared, who will not* e Amos 3.8.
e? The Lord hath thundered from heaven, in caſting downe Angels to hell;
l not fleſh and bloud quake for feare? The Scripture as well acquainted with
pride of mans nature, hangs talents of lead at the heeles to keepe it downe. The
Pſalme, which is a circular *Pſalme*, ending as it began; *O Lord our Governour,*
excellent is thy Name in all the world! that whitherſoever we turne our eyes, wee
y ſee our ſelves beſet with his glory round about. How doth the Prophet diſ-
ntenance man, by his diſdainfull interrogation; *What is man?* Then ſtill as the
lmes goe in order, they grow in ſtrength to deject the haughtineſſe of man. [f] *A-* f Pſal.9.20.
Lord, let not man prevaile: let the Nations know themſelves to be but men. We are
n, and the ſonnes of men, not the generation of Angels; to ſhew our deſcent.
n in our knowledge, groſſe and dull brain'd; not quick, free, ſubtle, and celeſti-
ſpirits: the conſcience of our owne infirmity doth convince us. Men of the
th, not of the aire, fire, Starres, Sunne, Heavens; much leſſe of the ſubſtance of
gels; but earth is the matter whereof we are framed. The diſgrace is yet dee-
, *Pſal.*22.6. *Vermis ſum, non vir.* The prophet either in his owne name, regar-
g his perſonall contempt: or in the name of Chriſt, whoſe figure he was: or in
repreſentation of all mankinde: as if it were a robbery and preſumption to take
on him the name of man, he ſayes, *I am a worme, and no man.* Thus *Abraham* con-
ing with GOD, ſifts himſelfe to the courſeſt branne; *I am but duſt and aſhes.*
ny of the children of *Abraham*, that have ſucceeded him in the faith; or any of
the

the children of *Adam*, that ſucceed him in the fleſh; thinke otherwiſe, their
cataſtrophe ſhall confute them.

Man is an excellent creature, if we compare him with the faireſt flower of
Garland, the talleſt Cedar of the Forreſt, the ſtatelieſt Beaſt in the wilderneſſe.
the Sunne, and Starres are not ſo excellent, for they want ſenſe, and man hath
ſon: not one of them was formed after the Image of God, there are no ſparkes
Divinity in them. But if we look up to the Angels, there is a large and ample
ference: we have bodies, and they are full of groſſe corruptions; ſo many
that who is Phyſitian good enough to number them, I ſay not, to cure them?
is in the ſoule uncleanneſſe, in the underſtanding blindneſſe, in the will perverſ
in the affections wantonneſſe, in the whole man ſinfulneſſe. The Angelicall
is ſubject to none of theſe infirmities. If thou wert a ſinfull angell, thou
be puniſhed; therefore if a ſinfull man, what hope to be ſpared? It was the
note to King *Philip* of *Macedon* every morning; *Remember thou art a man*: for
membring this, we remember all unworthineſſe.

If any ſoule be humbled with this meditation, (and indeed who are fit for
cious ſeed but the tilled ground? comfort is well beſtowed on a broken
this cheare them. God that ſpared not offending Angels, neither hath
fending men: but he puniſhed *one man* for many men, he ſpared not the *man*
Ieſus. All beleeving men have anſwered his juſtice in that *one man*: hence
faith is bold to ſay, Lord thou art juſt, and haſt not ſpared me: but thou art
full, and haſt not ſpared him for me. Thou haſt puniſhed our ſins through his

To be reſerved unto judgement.] This is their binding over to the Aſſiſes:
ſumme whereof is: That the fulnes and extremity of their torments is not
but there abideth a more fearefull and finall condemnation for them. They
entred into divers degrees of penalty, but the plenary wrath of God is not
on them till the laſt judgement. They are already damned, and they know it,
2.19. *The divels beleeve and tremble.* It is ſo certaine, that Iuſtice admits no
tion of it, nor doe themſelves ſtudy any evaſion from it: and yet there is
ſervation of greater plagues. But they have no bodies, and therefore are not
ble of receiving more by addition. *Anſ.* Their puniſhment ariſeth from the
of God, which then ſhall in a greater meaſure empty it ſelfe upon them. The
of man while he ſtrikes, can make his blow heavier or lighter as himſelfe

They are now ſuffered to tempt men, which is a pleaſure to their malice,
ing themſelves by this meanes ſomewhat revenged on God: as he that defaceth
picture of his enemy, when he cannot come at his perſon, eaſeth his ſpleene
So the dog gnawes the ſtone, that cannot reach the thrower. In a word, now
are ſuffered to wander abroad, then they ſhall be confined to their priſon.
priſoner that is allowed to walke abroad though with his keeper, is not ſo
as the dungeon'd. Now they containe their hell, then their hell alſo ſhall
them. Now they ſeeme to rejoyce at our ſinning, then they ſhall have
grieve at their owne ſuffering. Now the bottomeleſſe pit hath bin opened
egreſſe of thoſe Locuſts: then it ſhall be locked up for ever with the eternall
Iuſtice. But he is judged already, *Ioh.16.11. The Prince of this world is judged.*
ſtill he is reſerved to another Iudgement. There is a double Iudgement;
Diſcuſſion, another of Retribution. For the diſcuſſive Iudgement, theſe
gels come not under it, their rebellion is ſo apparant. What need a Iewry
on the malefactor, that confeſſeth his fault? For that of Retribution, they
receive it in the view of the whole world; that the juſtice of God may
be acknowledged, when he ſhall render to every one according to his works.
Cor 6.3. Know ye not that you ſhall judge the Angels? Good men ſhall have the
nour to judge bad Angels. For this they challenged Chriſt, that he [g]
ment them before the time. They confeſſe that there is a time deſigned for the
tude and perfection of their torments.

[g] Mat.8.29.

He is *reſerved*; but till the Iudgement cōme, let us watch him, for he watcheth us. here is no corporall enemie, but a man naturally feares: the ſpirituall foe appeares ſſe terrible, becauſe we are leſſe ſenſible of him; we talke of Travellers, that have ene the world over; none ever ſaw ſo much as hee. Hee hath ſeene earth, ſeene e ſea, ſeene hell, ſeene heaven. Hee *compaſſeth*; as the hunter that makes though he would raile a mound about the deere to preſerve them; when indeed e layes a toile to deſtroy them. Great conquerors have beene chronicled for viories, and extention of their kingdomes; Satan is beyond them all. *Saul* hath ſlaine is thouſands, and *David* his ten thouſands; but Satan his millions. He that fights ith an enemy, whom nothing but his bloud can pacifie, will give him no advantage. we know that we have an adverſary at the next doore, that pries into all our cours, and upon the leaſt error will ſue us on an action of treſpas, we will be circumſpect diſable him of advantage. Satan no ſooner ſpies our wandrings, but he preſently nnes with a complaint to God, bills againſt us in the ſtar-chamber of heaven; here the matter would goe hard with us, but for the great Lord Chancelour of eace, our Advocate Ieſus Chriſt. As God keepes all our teares in a bottell, and giſtreth the very grones of our holy paſſion in a booke: ſo Satan keepes a Record our ſinnes, and ſolicites Iuſtice againſt us. Were God like man, ſubject to paſons, or incenſible by the ſuggeſtions of the cōmon barretor, woe were us. But will heare one Sonne of Truth before ten thouſand fathers of lying. No matter hat the plaintiffe libelleth, when the Iudge acquiteth. We have forfeited our eates by treaſon, and the buſy Devill begges us: but there is one that ſteps in, and eads a former graunt, and that both by promiſe and purchaſe. [h] *Lord reſcue my le from deſtructions, my darling from the Lions.* Lord Ieſus chalenge thine owne; not Satan enter upon by force or fraud, what thou haſt bought with thine wne bloud.

Thus in generall, the particulars here conſiderable are two, (for I purpoſe no mmon place of the day of Iudgement.) Firſt the *neceſſity* of it, in that they are *ſerved* to it. Then the *Severity* of it, in that it is a *Iudgement*. Theſe be inherent he words; there be ſome ſhort adherent circumſtances which I ſhall ſalute as I ſſe; they may be within the circumference, theſe are in the heart and Center.

The *neceſſity*. As the Creation was that *Principium*, which did produce things their being: ſo Iudgment is that concluſion, which ſhall perduce things to their ding. There is a double operation of God, one that wrought the production of ngs, the inſtitution of nature, and diſtinction of places; from this God reſted the enth day. Another of providentiall goverment, whereby he conſerves and poſeth things; from this he reſteth not. [i] *Hitherto my Father worketh, and I worke.* cording to both theſe there is a double Iudgment: one at the departure out of s life, which anſwers to Gods diſpoſition: that they which kept not the appoind rule of their maker, might undergoe the Iuſtice of their avenger. The other at t day, when God to all things determines an end, as immediately of himſelfe he ve them a Beginning. But it is objected, *Nah.* 1. 9. *Iudgment ſhall not riſe up a nd time*: there is one Iudgment at the end of life, if there be another at the end the world, then there is Iudgement a ſecond time. I might anſwer, that the Proet ſpeakes there of a temporall deſtruction, which *ſhall make an utter end*, that there ll be no neede of a ſecond blow; *Affliction ſhall not riſe up the ſecond time.* But take it in their reading; Every man muſt be conſidered, as he is an individuall per, and with relation as he is part of mankind. So there is a double Iudgment protioned; one at his death reſpecting the ſingularity of his perſon: the other at laſt pecting his partnerſhip of the world: and thus as he is a member of the univerſe, Iudgement muſt be in the univerſall.

But Iudgment is the determination of doubtfull things, and every one before day ſhall be put paſt doubting of his future eſtate. Yet there muſt be a generall gment, that the equity of every ones ſentence may be approved, and the Iuſtice

[h] Pſal. 35. 17.

[i] Ioh. 5. 17.

of God glorified. *Object.* But it is againſt the proper forme of Iudgment, to let execution goe before ſentence: now every ſoule as ſhe departs, receives her reward, and is preſently poſſeſſed of joy, or puniſhed with ſorrow, If therefore there be a future Iudgment, here is execution befor ſentence. *Anſw.* The firſt is but the effect of the latter: by that they preſently feele, they know what they ſhall eternally feele. Beſides, but one part of man onely paſſeth that cenſure, the ſoule alone is bleſſed or curſed: therefore a generall Iudgment muſt paſſe upon the re-united body: which as it hath ſerved the ſoule in holineſſe or ſinne; ſo muſt accompany the ſoule in bliſſe or paine. *Object.* The body is but an Inſtrument of the ſoule: ſo the Philoſophers, *Phyſicum corpus organicum ſtatuunt*; becauſe the ſoule doth uſe it as an organ. Therefore it is for the ſoule alone to ſuffer: *corpus ab anima ſeparatum non dolet*: the body feeles no paine when the ſoule is departed from it. *Anſw.* Let it be but an Inſtrument, yet was it a living Inſtrument: as therefore the ſoule being the Miſtreſſe in ſinning, ſhall be no leſſe in ſuffering: yet the body muſt have his due ſhare in being puniſhed, as it had the full part in being delighted.

Ioh. 3. 18. But, *He that beleeveth not is already judged:* what neede then any more Iudgment? *Anſw.* He is judged *Per divinam præſcientiam per propriam conſcientiam, non per ultimam ſententiam:* judged by Gods preſcience, judged by his owne conſcience, not by the laſt ſentence. There is a five fold-Iudgment. 1 The judgment of *Diſpoſition*; ſo all [k] Mat. 12. 41. unbeleevers are now judged. 2 The judgement of *Compariſon.* [k] *The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemne it.* Evill men ſhall thus judge them that be worſe; *Non ſecundum cenſuram dictaminis, ſed ſecundum menſuram* Ezek. 16. *criminis*, So Ieruſalem is ſaid to *Iuſtifie* Sodome, yet were the Sodomites then in hell. 1 Cor. 6. 3. 3 The judgment of *Approbation*; ſo the Saints ſhall judge the Angels, judge the nations, *Wiſd.* 3. 8. judge the tribes of Iſrael, *Mat.* 19. 28. judge the whole world, 1. *Cor.* 26. 4. The judgment of *Diſinition*; ſo *Ioh.* 5. 22, *The Father hath committed all judgment unto the Sonne.* 5 The judgment of *Remuneration*, which ſhall reward *every man according to his practiſe.*

[l] Rom. 7. 1. That there ſhall be a judgment, is univerſally granted: [l] *I ſpeake the Law to them that know the Law.* Though there be a particular judgment precedent, this hinders not the generall ſubſequent. Here the wicked condemne themſelves, there God ſhall condemne them. *Qualis conſcientia, talis ſententia.* As is their conſcience, ſuch [m] 1 Ioh. 3. 20. ſhall be their ſentence. [m] *If our owne heart condemne us, God is greater than our heart.* Beſides the common reaſons that be given, 1 That the godly here ſuffer for well doing, therefore ſhall be crowned for well ſuffering. It is fit that they whom the world hath uniuſtly condemned, ſhall by the Lord be iuſtly acquited. *Vt appareat tam patientis innocentia, quàm perſequentis injuſtitia.* If there be *Iudas* to cenſure Mary, and not a Ieſus to Iuſtifie *Mary*; Truth ſhall be utterly loſt. 2 That many notorious ſinners are puniſhed here; which is but the little Image and earneſt of the generall Seſſions hereafter. God ſtrikes ſome, *ne ipſi pereant*, to ſave themſelves: and ſome againe, *ne reliquos perimant*, leſt they ſhould deſtroy others. Graceleſſe ſinners emboldening themſelves to riot by the remoteneſſe of judgement, are often cut off be-[n] 1 Tim. 5. 24. fore hand. [n] *Some mens ſinnes are open before hand, going before the judgement.* They have not the patience to tarry ſo long for their owne damnation. As when the deſperate Pirat, ranſaking and rifling a bottome, was told by the maſter, that though no law could touch him for the preſent, he ſhould anſwer it at the day of judgement: replyed, nay, if I may ſtay ſo long ere I come to it, I will take thee and thy Veſſell too. A conceit wherewith too many land-theeves, oppreſſours, flatter themſelves in their hearts, though they dare not utter it with their lippes. Theſe God judgeth before hand, as he did *Herode* immediately upon his elevation: the people called him a god, but the wormes ſoone confuted their ridiculous deity. That as when Moſes had powdered the *calfe*, he might upbraid Iſrael, *behold your God*: ſo when the Angell had worm'd that Idoll, he might ſay, Behold your king. Beſide theſe, and many other beaten arguments, I faſten upon two inſtances.

1 Ma

1 Many perverſe ſinners are forborne here: they tranſgreſſe in health; *Pſa.73.* They trouble others, tremble not themſelves: all feele their plagues, no plagues o they feele. They ſinke others eyes into their heads with leanneſſe, while *their ne eyes ſtand out with fatneſſe.* What, ſhall they never be called to an account for is? Shall a man covet and take, take and keep, keep and devoure, devoure and never ew it up again? Shall an Extortioner make every houre advantageous, laugh at e grones of the oppreſſed, dance to their *lacryma,* and yet ſcape? Every ſinne is metimes ſuſpended, ſaving only the uſurers: others ſin by day only, or by night nly, and the moſt violent ague of wickedneſſe hath ſome intermiſsion: but he ſins y and night continually: and is there no day nor night of anſwer? Shall a man te the bread of ſacriledge, drinke the wine of ſacriledge, ſleepe in ſacriledge, cloth s family with ſacriledge, leave to his children an inheritance in ſacriledge, and no ckoning? what though no Iudge, no Court, no Parliament queſtion or medi- ne this diſeaſe; ſhall not the Iudge of all condeme it.

Many ſinnes have bin puniſhed, that are now forborne; becauſe [o] *The Lord hath pointed a day to judge the World in righteouſneſſe.* The wickedneſſe of the old world as abundant in the new world; yet is not the world drowned with water, bceauſe od hath ordained for it a deluge of fire. The ſinnes of Sodome are practiſed every her e; yet doe the committers ſcape fire and brimſtone on earth, becauſe they are ſerved to fire and brimſtone in hell. Doe not many perſecute the Church as vio- ntly as *Pharaoh,* with Charriots and Armies, who yet ſcape drowning? There is a ſervation of a deeper and bottomeleſſe ſea for them. Diverſe murmure at *God* who e not ſtung with fiery ſerpents as the Iſraelites: becauſe they are reſerved to a fiery rpent in hell. Many take bribes like *Geheſi,* without a leproſie; becauſe of that eter- ll leproſie which waits for them. How many a deceitfull Trader ſayes and ſwears, ith a little inverſion of *Ananias* his lie: *I ſold it for ſo much.)* It coſt me ſo much, yet not ſtricken with death temporall, becauſe he is reſerved to death eternall. Are not any monopoliſts amongſt us, as bad as theſe [p] *Philippians,* that got a patent of the ry divell? It is plaine that they did monopolize the Damoſell, and the Damoſell d monopoliz'd the devill. Satan was wont to be a ſpirit latent; now he durſt be ſpirit Patent: it is time that this Patent-devill were caſt out.

o Act.17.31.

p Acts 16.16.

But there is a reſervation of all to judgement: Mercy now ſtretcheth out her ings like a hen; then Iuſtice ſhall ſtretch out her wings like an eagle. Gods hands eme now ſo fraught with mercies, that judgement hath no roome to be graſped in em. But ſhall wicked men live, ſin, dye, and there an end? No, the Lord hath orne the contrary. *Heb.3.18. Hee ſweares that unbeleevers ſhall not enter into his ſt.* An oath among men is the end of all ſtrife; and ſhall not faith be given to od when he ſweares? The leſſe evill they feele, the more let them feare. If ercy allowes a tolleration, Iuſtice hath a reſervation; there will come a day of ckoning.

2 To omit the demonſtration of the prognoſtick ſymptomes, forerunning is judgement. That ſame trumpet of warre in every corner, the divulgation of e Goſpell; not only by the Antichriſtian Seminaries, who at once have named it d ſhamed it: the revelation of Antichriſt, whereof all Chriſtendome is a blee- ng witneſſe: the incorrigibility of ſin, that it is even dangerous to bee good; and ods reproofes doe not weaken, yea ſcarce weaken ſinners. The generall decay of ture aſſure us this Iudicial concluſion of the world. That which *David* ſaid ſhould , now is: *the world is waxed old like a garment:* ſo old that moſt men are turned tchers, ſpending their times and ſtudies to patch it. The lawyer talkes of a te- re called a perpetuity, that's his patch. The Vſurper thinkes to amplifie his domi- ons by fire and ſword, that's his patch. One ſaies the world is naught, yet hee a- ires to be a great man in it, that's his patch. The covetous ſaies, it is but ranſito- and ſhort, yet he hoordes as if it were everlaſting, that's his patch. Another ould dip it in new colours, make us beleeve it is an honeſt world; this is like pain-

ting, of an old, wither'd, and worme eaten face. Some as old as this garment is, would ſtill beſtow lace and gardes upon it, as if they meant to make it a fooles coate: theſe are the proud and haughty, who only ſeeme to effect new clothes, and ne faſhions; yet love the world that is ſo old a garment, and quite out of faſhion.

If we ſee a man whoſe eyes grow dimme, his eares deafe, his face furrowed, his haires white, his legs doubling under him; wee ſay, his living date is almo expired. Such a dotage doth the world labour of, yet men covet as if there we a thouſand generations to provide for. As a man that is dying, hath many fantaſies: ſo the declining world is troubled with many delirements and errours. In a ſurfeted body the corruption labours downewards, to the feete, and makes an iſſue there: ſo the putrefaction and turpitude of all times is ſunke downe to this latter age; and one extremity anſwers another. Faith is rare, though there be many Chriſtians: and charity ſo cold, as if a continuall February of in-devotion had frozen it. There was lately a great froſt, and we called it a hard time: the rivers were cruſted, the ming earth obſtructed, and the conveyances of water lock'd up: yet it is thawed and diſſolved by the imperious and friendly Sun. But there is ſtill a ſpirituall froſt, a hardneſſe of mans hearts, that extinguiſheth the heate of zeale, the warmth of charity, the ſparke of faith. ¶ *Out of whoſe wombe came the Ice? And the hoary fr of heaven, who hath gendred it?* out of whoſe wombe comes this ſinfull Ice, but the divels? It is not a froſt of heaven, but the hoary froſt of hell. The fruites of piety are withered, the ſprings of grace dried up, and the waters of charity that ſhould make glad our citie of God, are congealed to covetouſneſſe. *Who can looſe theſe ba of Orion?* The Son of grace ſhineth, yet this froſt melts not: it is reſerved unto judgement, to be melted with the fire of hell.

Thus truly is the world growen an old man. 1. It ſtoopes like an old man, a the head were too heavy for the ſhoulders; ſinkes downeward with ponderous cares. 2. It is full of raw humors like an old man; the ſtomach is ſo oppreſſed with crude and unwholſome vanities, that it is mortally feveriſh. 3 It is cold like an old man; that the bloud cannot be warmed, no heate of zeale can be got into it. 4. It is teſty like an old man, weary of his owne deſires, angry at the doing of that he commands to be done: deſires, obtaines, and then deſpiſes; nothing can pleaſe him. 5. Piddling with the fingers like an old man; ſcratching all together into heapes, in defyance of any future diſſipation. 6. It hath loſt all the ſenſes like an old man: his eares ſo deafe that he cannot heare the Goſpell, his eyes ſo blind that he cannot ſee the evill of his ſinnes, his tongue ſo faltering that he cannot utter his prayers, his feete ſo lame that he halts with his beſt friend: even ready to cloſe up his lights, the Sunne and Moone, be put out: the great ſpirituall Court is breaking up, all officers diſcharged; and he that takes their accounts, ready to appeare in the cloudes, the Iudge of all, Ieſus Chriſt. We ſee the neceſſitie of this generall Iudgement: it is neceſſary for the Iuſtice of God, neceſſary for the good of man, neceſſary for the glory of him that is both God and man.

The Severity of it followes; it is ſuch a Iudgement, as ſhall leave nothing unexamined, uncenſured. He that was *Salvator verus* will be *Iudex ſeverus. Iudex univerſalis, Deus univerſi.* There are many gods, many kings, many prieſts, innumerable men. Now he that is God ſhall judge all thoſe gods: he that is King, ſhall judge all thoſe kings: he that is Prieſt, ſhal judge al thoſe prieſts: he that is man, ſhal judg all men. The Apoſtle *Iude* calls it *the great day*; Great, for there ſhall be. 1. A great congregation; never did ſo many meet together before, never ſhall after. All ſhall be ſummoned, and all muſt appeare; though they were reſolved into duſt many thouſand yeares before; and this citation ſhall be made by the ſound of a Trumpet. 2. A great examination; when not only viſible and actuall workes ſhall be revealed; but even the moſt ſecret thoughts, reſerved intentions, and ſcarce borne conceptions. Nothing is ſo hid, *Vt Iudicis vel lateat ſcientiam, vel effugiat ſententiam*; that it can bee kept from his ſapience, or eſcape his ſentence. 3. A great Iudication, giving ſentence of abſolutio ſolution unto the faithfull; and ſentence of condemnation upon the wicked. And is ſhall be done ſuddenly: no *Subpæna's* to fetch in witneſſes, they are all ready: no peale, for there's no higher court: no tedious pleading, for then all ſinners are rucke [r] dumbe: no demurre, for the Iudge is perfect in the Law, it was of his owne [r Mat. 22.12.] aking: no writ of error, for he muſt needs Iudge wiſely and truly, that is wiſe- ome and truth it ſelfe: no reprieve, for their is no hope of pardon: no Pſalme of ercie; that day is paſt, this is the time of Iuſtice. 4. A great retribution, every an ſhall receive his reward according to his worke: to the godly there is the free ward of life and glory, to the ungodly deſerved death and torment. This king th treaſure enough for all; not one of the faithfull ſhall want mercie, not one re- obate ſhall ſcape without penaltie. Great was the lamentation of the drowning gyptians, and no leſſe the rejoycing of Iſrael ſafe on the ſhore: but O the unſpeak- le: joy with the ſheepe of CHRISTS right hand, and the unventable ſorrow the goates on his left? When both the ſongs of good men and Angels, and the ies of bad men and devills, ſhall eccho to the glory of one moſt holy God. A great reſignation, when [s] CHRIST ſhall deliver up the kingdome to God [s 1 Cor. 15.24.] e Father; and ceaſe to raigne, not as God, for ſo he is equall with the Father, but mediator. For then all his redeemed ones are embraced with the everlaſting mes of bleſſedneſſe: and for the reſt he ſhall never make interceſſion, for they had ver part in his redemption. Vp goe the Saints and Angels in their eternall Quire, owne ſinke the reprobates and devills to their eternall fire, where the one ſhall live nging, and the other live burning, ſo long as there is a God in heaven.

Thus *Power* had her day in creation, *Providence* hath her day in Preſervation, *ercie* had her day in redemption, and *Iuſtice* muſt have her day in retribution. That eat *Sonne* of righteouſneſſe appeareth in foure ſignes of his Zodiacke. In his *onception* he came through *Virgo*, he was borne of a Virgin. In his *Birth*, through *emini*; two natures being united in one Perſon. In his *Reſurrection* he was found *Leo*, triumphing like a victorious Lion over all his enemies. When he comes to *dgement*, he ſhall appeare in *Libra* the *Balance*; juſtly waighing out to every man portion of reward, according to the proportion of his worke. This is his ſecond omming; the firſt was of Grace, this is of Iuſtice. The firſt was to propiciate, not judge. *Ioh. 3.17. God ſent not his Sonne to condemne the world but to ſave it.* The cond ſhall be to judge, not to propiciate. *Ioh. 5.22. The Father judgeth no man, t hath committed all judgement unto the Son.* In the firſt he came a Phyſitian to ale, in the next an Avenger to puniſh that would not be healed. Then a Lambe to ffer, now a lion to triumph and conquer. His firſt comming was ſoft, *as the dew on the mowen graſſe:* his ſecond ſhall be terrible, in lightning and fire.

Seeing there muſt be a Iudgement, and we muſt all be judged, let us prepare our ules for a good anſwere. CHRIST bad his Diſciples, when they were brought efore mens Iudgement ſeates, to ſtudy no anſwere: but let every one ſtudy an an- were before he comes to this Iudgement ſeat. Yet alas, what anſwere can be made? f God contend with us, we cannot anſwere him one of a thouſand. *Quæ verba* [t Iob 9.3.] *lent contra verbum?* CHRISTS word muſt ſtand. *Iob 31.14. What ſhall I doe hen God riſeth up? and when he viſiteth, what ſhall I anſwere him?* If great men ho- ur themſelves more than God, *Quid facient*, what ſhall they doe? If covetous en love money more than Chriſt, what ſhall they doe? If men have robbed the ord of his Patrimonie, what ſhall they doe? Here is a *Quid facient* for all. Men ave now their colours, reaſons, pretences, and qualifications; but then what ſhall ey anſwere? The wicked ſhall plead to Chriſt; we are the worke of thy hands; t he will reply, you have loſt my Image and ſuperſcription. But Lord, remem- r thy Paſſion; Yes, but this is no time of compaſſion. The ſentence is terrible. *Matth. 25.41. Depart yee curſed into everlaſting fire, prepared for the devill and his* [Mat. 25.41.] *Angels.* When they ſhall cry; Lord, though we may not aſcend with thee unto ory, yet let us abide ſtill on the earth, *ſtatu quo prius*; nay goe, *Depart.* If we muſt goe, let it not yet be farre, not out of thy ſight and gracious preſence; nay depart *from me.* If we muſt goe, and goe from thee, yet let us have a bleſſing with us: nay, depart *yee curſed.* If we muſt goe, and from thee, and with a curſe, yet ſomewhat qualifie thy anger, and let our curſe be but eaſie: nay, depart yee curſed into *Fire.* If we muſt depart from thee, curſed, and into fire; yet let not that fire burne long, ſuffer it to be ſoone extinguiſhed; nay, but goe into *Everlaſting fire.* If there be no remedie, but we muſt goe *from thee* the God of glory, and with a *Curſe,* the character of infelicitie: and *into fire,* torment in extremitie: and that *everlaſting,* without hope of recoverie: yet let us have ſome pleaſant and loving company; nay but the *very devill and his Angels.* A heavy doome, which if we deſire to evade, let us before the day of tryall make ſure the Iudge: if we can get him our friend, we ſhall ſpeed well in the Iudgement.

VER. 5. *And ſpared not the old world, but ſaved Noah the eighth perſon, a Preacher of righteouſneſſe; bringing in the floud upon the world of the ungodly.*

THis is the Apoſtles ſecond exemplary argument againſt the indemnity of ſin: his firſt inſtance was, how it ſped in heaven; now hee expreſſeth the miſchiefe it did upon earth: after the expulſion of Angels, the ſubmerſion of terre creatures. The firſt Iudgement tooke hold on altitude, this prevailes againſt multitude: for ſublimitie, they were Angels: for univerſalitie, this is a whole world. There God uſed his owne immediate power, in the dejection of thoſe revolting ſpirits: here is the ſame offended power working by a mediate inſtrument. The Angels were above the elements, therefore no element was exerciſed in their puniſhment: here is element againſt element, water againſt earth: that man, who was of elements compoſed, and by elements preſerved, might alſo by elements be deſtroyed. When man forſakes his owne end, which is to glorifie his Maker: the creatures alſo forſake their (leſſe principall) end, which is to ſerve man their maſter. The Elements rebell againſt man, when man rebells againſt God: becoming a traitor to his Creator, they owe him no more ſervice: but in ſtead of ſerving him, they ſerve God againſt him.

Deepe calleth unto deepe at the noiſe of the water-ſpoutes: Pſal. 42.7. the deluge of ſinnes called for a deluge of waters: deepe iniquity, for deepe calamitie. The world was growne ſo fowle, that God ſaw it was high time to waſh it: yea ſo was the cleaneſſe dyed in graine, that when the polluters were waſhed away, the pollution ſtuck on ſtill: as the plague cleaves to the houſe, even when the infecter of it is dead. And as a ſordid cloth lies long a ſoaking before it be clenſed: ſo deepely had impietie ſiz'd it ſelfe into the earth, that God ſaw it meete to ſteepe it long under the waters; even an hundred and fifty dayes, *Gen.* 7.

Gods bleſſing did not more multiply, than Satans curſe: there came a *Creſcite & multiplicamini* from them both. God ſpake it to his creatures, men: Satan to his creatures, mens ſinnes. Mankinde began but with one: yet he that ſaw the firſt an lived to ſee the earth peopled with a world of men. Men grew not halfe ſo faſt ſinnes; *As they were encreaſed, ſo they ſinned againſt me, Hoſ* 4.7. One man could one multiply a thouſand ſinnes, never man had ſo many children. So that ſtill e number of tranſgreſſions exceeded the number of perſons: when the earth was arce ſprinkled with men, the whole world was filled with ſins. So that the top the conſpiracie bore up to heaven, and carried ill newes to the Maker of all. Whereat offended, he ſent downe a watry meſſenger of deſtruction: which as it me from heaven, ſo ſwelled up back againe to heaven; with tydings, that Gods ſtice was now glorified on them, whoſe mercy would not be glorified by them he corruption of the world is not leſſe now, yea more: it is paſt all purging by wa- r, therefore hath God reſerved it to fire. Onely as the Arke did ſave *Noah* in the y of water, ſo Chriſt will preſerve us in the day of fire.

And ſpared not the old world, &c.] Here is a double act; of Iuſtice, of Mercy; at of Iuſtice on a whole world, the other of Mercy upon eight perſons. It is of- n, *Pœna paucorum, terror omnium*; God doth ſtrike few, to ſave many: here hee ikes many and ſaves few. His judgements are ſometimes particular, that his ercy may be generall: here his Iudgements are generall, and his Mercy particular. the whole may be diſtinguiſhed into

the { Vengeance; *Spared not the old world.*
Deliverance, *Saved Noah the eight perſon,*

In the vengeance or execution of wrath conſider,

the { Matter paſſive, *Sinfull world.*
Inſtrument executive, *The Floud.*

The ſubject ſuffering is deſcribed, by

the { Vniverſality, the whole *World.*
Antiquity, the *Old World.*
Impiety, the *Vngodly World.*

For the penall inſtrument let us meditate;

1. Whence it proceeded.
2. How farre it prevailed.
3. How long it continued.

In the deliverance are two ſpeciall things,

the { Maner implied, by the *Arke.*
Number expreſſed, *Eight Perſons.*

Thus are our meditations fetch'd a great way backward, that our ſoules may ſet ſomewhat further forward: let us conſider the old world, that we may be- me the better for it in the new. Hiſtory is delightfull to all, and gives us meanes travell former times: that we may in ſome ſort know what is done before us, ough wee cannot ſee what ſhall be done after us. In all this plentifull diſcourſe, ur good apprehenſion muſt be my beſt perſwaſion; your capacity, my oratory. cure we our ſelves firſt in the Arke, and then lanch into this Ocean of water: the irit of God direct us in our voyage, and bring our ſoules to the haven of eter- l peace.

To begin with the vengeance, God was angry with the whole world becauſe ſin: neither was this a ſlight or eaſie wrath; but a fire long a kindling. *It repen- meе that I made man:* here is a diſpleaſure indeed, when the Lord ſhall repent owne worke. [a] *The wrath of God came upon them to the uttermoſt.* εἰς τέλος, that is, h an one as conſumes either totally or finally. The wrath of God is either in re- ution or execution. In reſolution, it is either ſuppreſſed in his boſome, or ex- ſſed in his threatning. In execution, it is either temporall in body, or ſpirituall oule: as *Peter* ſaid; *Behold two ſwordes*, or rather one ſword with two edges. This y^e *The wrath:* God hath armies of afflictions, but if the wicked ſcape them all, ſame *Great wrath* will ſurpriſe them. Neither muſt wee thinke here God ſub- to paſſions: what be affections in us, are perfections in him. But *lippientibus*

[a] 1 Theſ.2.16.

etiam ſingularis lucerna numeroſa eſt: to the pur-blinde one candle ſeemes many. As God is ſaid to have an arme, becauſe the arme is the inſtrument of our power: an eye, becauſe he diſcernes all things: a foote becauſe he is preſent every where, &c. And that he will preſerve unharmed, is called the [b] *Apple of his eye.* His eſſentiall ſubſtance is called his *Soule. Am.6.8. Benepheſho*, by his life, or ſoule, that is by *himſelfe.* And *Pſal.11.5.* Wicked men *his ſoule hateth.* Thus he is ſaid to be angry, and to repent. But as man repents by retracting his purpoſe, ſo God by changing his ſentence. When GOD is ſaid to alter his will, that he becomes offended with the man, with whom he was formerly pleaſed. *Ille potius quam ipſe mutatur*: the man is changed not the Lord. He repents not as man does, for he cannot de and erre as man does. He is not angry, but all his actions proceed from a perfect love of vertue, and hate of vice. We cannot properly *Grieve the Spirit*, nor *Crucifie Christ*: but our ſinnes doe all that is poſſible to it; and ſo much as in us lies, we bring melancholly into heaven, that Court of joy. If the King loſe a ſubject he is ſo much the weaker: take a drop from the Ocean it hath the leſſe: but what is the loſſe of thee or thy harlot to God; he is never the poorer nor are they miſſed. But when he repents of all the generation of men, this ſhewes ſinne to be exceeding hainous. In a word, mans is a paſſive repentance; Gods is an operative repentance. Let this teach us.

b Zach. 2.8.

August.

1. To glorifie God, leſt he repent that he made us. [c] *I am fearefully and wonderfully made*; (all Gods workes are admirable, man wonderfully wonderfull) *marvellous are thy workes*, and that my ſoule knoweth right well. What infers he on all this? *Therefore I will praiſe thee.* If we will not praiſe him that made us, will he not repent that he made us? Oh that we knew what the Saints doe in heaven, and how the ſweetneſſe of that doth ſwallow up all earthly pleaſures: they *ſing honour and glory to the Lord*: why? *Becauſe he hath created all things.* When we behold an exquiſite peece of worke; we preſently enquire after him that made it, purpoſely to commend his skill: and there is no greater diſgrace to an artiſt, than having perfected a famous worke, to finde it neglected, no man minding it, or ſo much as caſting an eye upon it. All the workes of God are conſiderable, and man is bound to their contemplation. *Pſal.8.3 When I conſider the heavens*, &c. I ſay, *What is man?* He admires the heavens, but his admiration reflects upon man; *Quis homo?* There is no workeman, but would have his inſtruments uſed, and uſed to that purpoſe for which they were made. The Cutler hath made thee a knife; to cut thy own meat, not thy neighbours throat. If thou like the envious man will keepe thy knife in thy hand, and ſwallow thy meate whole: or like the foole, cut anothers meat and thy owne fingers: this is to abuſe that inſtrument, and pervert the end for which it was framed. Man is ſet like a little world in the midſt of the great, to glorifie God; this is the ſcope and end of his Creation. If he ſhall apply himſelfe to proud deſires, baſe deſignes, covetous courſes; here Gods meaning is miſunderſtood, his worke miſ-applied. He is created for the ſervice of God, if he cannot be wrought and brought to that, he ſhall be beaten in peeces. As the Potter turnes and workes a peece of clay; frames it for ſuch a veſſell; it will not doe; then tries to make another faſhion of it, yet it fadgeth not: till at laſt, after many cha trials, he daſheth it againſt the walles. Gods ſpirit will not alway ſtrive with this world, more than it did with that: but if we ſtill ſtrive againſt him, let us ſee who in the end ſhall have the worſt of it. *Arioſto* going through the ſtreets, and hearing a Potter baſely ſing his odes; tooke a cudgell and broke his pots; anſwering his complaint: Thou haſt marr'd my verſes, and I have marr'd thy veſſels. If we abuſe Gods creatures, he will ſpoile our pleaſures.

c Pſal. 139.14.

d Rev. 4.11.

2 Let us repent of our ſinning, leſt God repent of our making. O that for wa of a little ſorrow, we ſhould hazard the loſſe of ſuch a joy, as the delight of our Creator. When we ſinne, we give him cauſe to grieve at our doing, but while we continue impenitent, we give him cauſe to grieve at our being. Shall our Maker rep

wee are, and wee not repent that wee are ſo evill ? Did hee not make us of
hing ? and is hee not able to reduce us to nothing, to worſe than nothing;
yet doe we provoke him, and put him to it by our rebellions ? Repentance is a
ce of continuall uſe, becauſe ſinne is a thing of continuall practiſe. It is better
g to the houſe of mourning, than of mirth; ſaith *Salomon*; more expedient for
ſoules health: through his owne experience, he taught us this expedience. In
le we patch our clothes, in repentance we rend them in pieces. It unmakes a
n that which ſinne made him; whereas impenitence keepes him for ever the ſame. e Ioh. 10. 8.
y that lived unconverted ſinners on earth, remaine the ſame in hell.[e] *All that*
e before me are theeves and robbers: in congruitie of ſpeech he ſhould have ſaid,
e theeves; yes, not onely were, but *Are* ſo ſtill. *Saul* is ſtill a homicide, you can-
ſay ſo of *David*, that he is ſtill an adulterer; becauſe he repented, and by that
renewed.

Our repentance is ſaid *Pacare Deum*, to appeaſe God: now appeaſing preſuppo-
anger, and Gods anger is two fold; *Iudicis & Patris*. As he is a Iudge, offen-
with his enemies, and this wrath is onely appeaſed by Chriſt. As he is a Father,
ſo our repentance may pleaſe him in Chriſt: not *Ratione ſubjecti*, in reſpect of
ſelves; but *Ratione Principij*, Gods Spirit. Thus our repentance through Chriſt
y pacifie his paternall wrath. This is an excellent remedy, but not ſo eaſy: the f Ioh. 3. 9.
g of *Niniveh* and his people put on ſackcloth, and faſted: yet but, [f] *Who can tell*
ether the Lord will turne to mercie: we are not ſure of it, it may be ſo, but *Who* g Ioel. 2. 14.
tell. Though the Iewes *rent their hearts*, yet it is but *Quis novit*, [g] *Who knoweth* h Rev. 16. 10.
ether God will returne ? Though they gnaw their tongues for paines, yet [h] *they*
nt not of their deeds: ſo hard a taske is repentance.

Neither is repentance without amendment, any more than continuall pumping
hout mending the leake. The bird fighting with the ſerpent, ever anon flew to
erbe, which was her medicine, and cured her of the poiſon: but at laſt, the hearbe
g waſted, the bird dyed. Repentance is that herbe, which while opportunity
s, will helpe the poiſon of ſinne: but that once gone, and it will not be ever pre-
to preſumptuous ſinners, what remanies but periſhing. The medicine is made
the wound, not the wound for the medicine. The argument of our liberty is
entance: the bonds of ſervitude are broken with a broken heart *Auditúrne vox*
uris, Is the mourning voice of that *Dove*, the Holy Ghoſt, ***heard*** in thy boſome ?
noſthenes would not plead for his client, till he cryed to him; and then anſwered
ſorrow, now I feele thy cauſe: let our penitent contrition cry unto Chriſt, and
n he will plead for us.

God ſpared not the old world. Thus in generall, now more ſpecially to the parts.
ld hath diverſe ſignifications: it is taken. 1 For this whole viſible engine, the [1] Ioh. 2. 16.
icke of all things contained under heaven and earth. 2 For the vicious and
erable condition of it, contracted by ſin, and inherent in all things. 3 For the 2 Cor. 5. 19.
bleſt and moſt excellent part of it, man and thus ſomtimes only for the Saints;
d was in Chriſt, reconciling the *world to himſelfe*. Commonly for the wicked, 1 Ioh. 5. 19.
whole world lyes in wickedneſſe. So the world is oppoſed generally, *vel numero*
atorum, vel numero electorum. The firſt circumſtance we light upon, is the uni-
ſality of this deſtruction, which ſeiſeth on a whole world. Wherin the anſwer
hree queſtions may ſatisfy us.

Why the creatures were puniſhed with mans ruine, that were not guilty of
s ſinne. This was juſt with God. 1 Becauſe they were all made for mans uſe,
therefore man ſuffers in their loſſe. *Terra propter hominem producta, terra propter*
inem maledicta. As a foule traitor being executed, hath his houſe fired, his very
d harrowed with brambles, and ſowen with ſtones. 2 Seeing they were made
mans uſe, he being taken away, they were of no further uſe. The generall being
ne, the army periſheth: the head being cut off, the members die. 3 Such was *Chryſ.*
greatneſſe of ſin, that it brought deſtruction, not only upon the ſinner, but on
all

all that belonged to him. 4 Becauſe brutiſh men had abuſed the creatures by
filthy riot and exceſſe; therefore God ſaw it juſt to puniſh the Inſtrument w
principall: ſo that there is not a *Creature*, which is not *Subject* to ſome *vanity*.
Rom. 8. 20. that requites his Princes favours with treaſon, not onely ſuffers in his owne
but every thing about him feeles the ſmart. His followers are ſuſpected, his
rits diſgraced, his children diſinherited, his friends diſcomforted, his houſe de
all things droope with him, his gardens are over-run with weedes, his orchy
lie uncouth, man and beaſt is made ſenſible of his judgment. *Adam*, that was
holding to God for his very ſelfe, apoſtating into treaſon; his houſe grew out of
ſhion to him, his pleaſures were turned to thornes, the armes of his nob
were defaced: and he that was made a Maſter of living bodies, breaking his
ance with God, became deſpiſed of his owne ſervants: ſome of them ſhaking of
yoke of our goverment, when we ſhooke off our makers. Eſpecially the great
the ſmalleſt of them: the greateſt, as Lions, Tygers, Panthers, are hardly
but the leaſt, as bees and gnats, not at all. In a generall deſtruction when the
triumphs, not only men, women and children loſe their lives: but the houſes
fired, the trees cut downe, the walls raſed, the horſes ſlaine in fight, the cattell
1 Sam. 15. 13. in the ſtalls: as *Saul* had his charge for *Amalek*; *Spare neither man nor beaſt*.
there not rottes of cattell, and murraines of beaſts, ſo well as mortalities of
In a ſpoiling warre or plague, who remaines to fill the empty cribbe or mange
Doe they not ſuffer with their Maſters? Doe not the very beaſts of the rich fa
better for the proſperity of their owners: whereas the poore mans cattell parta
the poore mans want?

I doe not thinke that all manner of creatures periſhed in the waters; for be
them preſerved in the Arke the fiſh eſcaped, *Gen*. 7. 22. The Rabbins con
that the fiſh alſo periſhed, growing hot in the flood, as in a caldron; but *Moſes*
fines this deſtruction to things on the dry land. The fiſhes were ſpared. 1 Ma
not ſo abuſed them, as the other kinds: and herein our ſinfulneſſe exceeds the
not onely the delicacies of the land, but neither can the rarities of the ſea ſatiſ
riot. They were then more ſeparate from mans ſin, therefore from his puniſh
But in the fiery deluge, to ſhew that even thither our exceſſe hath reached, the
fiſhes ſhall not eſcape. 2 They lived in that element wherewith God purpo
overthrow the world: ſo that the ſame thing that was ordained *in ruinam*, for
verſion, was to them *in tutelam*, rather for preſervation. 3 They were not
kers of the earth, now the earth was curſed, not the ſea: becauſe *Adam* did unla
eate the fruite of the earth, not of the ſea. 4 Such was the good pleaſure of G
that among other creatures he would then ſpare the fiſhes: then I ſay, for at
times he hath both [a] threatned and [b] deſtroyed them alſo; *he ſlew their fiſh*.

a Hoſ. 4. 3.
b Pſal. 105. 29.

Further from the number of thoſe preſerved in the Arke, divines have p
bly exempted. 1 thoſe *Amphibia*, creatures that live as well in the water, as o
Land; as otters, ſea-wolves, water-ſerpents, and water-fowles. 2 Such as co
corruption, and doe not breed by generation; as wormes of dung, mothes of p
fied hearbs &c. 3 Such as are of a mixt kind, ingendred by male & female of d
kinds; as the Mule commeth of the Horſe and Aſſe: theſe needed not come in
Aug. Arke, *Sed parentes eorum ibi fuiſſe ſufficit*; it was enough that the breeders of
were there. Some of the Rabbins have conceited, that the ſeeds of hearbs
plants were kept in the Arke; but they might by Gods providence grow in the
under the waters; as did the Olive which the dove found at the ſinking of the d
Yea ſome of them more ridiculouſly, amongſt the *living things* preſerved,
thruſt in the ſpirits of the aire to the Arke. But neither are they male and fe
nor ſubject to the ſubmerſion of waters; and it were better for man to have
kinde deſtroyed than conſerved. For the Phenix, amongſt many ambigu
yeeld to their perſwaſion, who thinke there is none; and that by the diſagre
of her moſt juſtifying reporters. For her countrey, ſome make her of

ers of *India*. For her life, ſome five hundred yeares, others ſix hundred ſixty.
r her death ſome ſay ſhee ſings and dyes; other, that *motu alarum*, with the mo-
n of her wings ſhe ſets her neſt afire. *Pliny*, and *Pompon. Mela* write, that of her
es comes a worme, and of the worme another Phenix: which takes the bones of
old Phenix with her neſt, and carries it to *Heliopolis*, the Citie of the Sun in
gypt; there laying it on the altar, and ſolemnizing the Funerall. But who would
ſmile at the non-ſenſe of this fixion? For if the Phenix be burnt to aſhes, where
her bones left for this tranſportation? But on, ſay they; and what creature is
hout ſex, among Beaſts, Fiſhes, or Foules? Gods (*Increaſe and multiply*) had
a vaine and ſuperfluous charge to her. If there were but one before, then cer-
ly that periſhed in the Floud; for none were preſerved in the Arke but by paires
d couples. So that if formerly but one, now conſequently there is none. The
ing of S. *Ambroſe* is objected: *Phœnix cum mortua ſit, reviviſcit: ſolos non cre-*
us homines reſuſcitari. We anſwer, he doth not deliver his opinion, that the
enix being dead reviveth: but *Ex conceſſis*, by that which the heathen affirmed,
of their owne grounds, he proves the Reſurrection which they denied. Let not
s firſt queſtion paſſe without a double meditation.

It inſtructs our underſtanding what the horror of ſin is, whoſe contagion hath in-
ed all the creatures that belong to us. *Curſed be the earth for thy ſake:* the earth
u treadeſt on, the earth meriting no curſe, the earth made before thee, made for
e, and thou made of it; curſed be this earth for thy ſake. *Quid meruiſtis oves*, what
e the poore creatures done? We are not content with their rule, without their
e: though they be *ad uſum & eſum noſtrum*; yet we tyrannize over them, and
ſcarce ſatisfied with their ſpoile. O that the guilty ſhould thus dare to domi-
re over the innocent; and hold himſelfe more abſolute lord over his beaſt, than
thinkes God over himſelfe! He that ſhewes no mercy to his beaſt, (which yet
ot his creature, but bought with his money) teacheth God how to deale with
, who is his creature, and bought with his Sonnes bloud. The Prophets, when
Lord hath beene angry, and the plague heavy, and no excuſe for the peoples
quity; not knowing what to ſay for themſelves, aſhamed in their owne name to
e pardon: have put him in minde of the bruit creatures. *How doe the beaſts grone*, Ier. 4.6.
. Not that God is more reſpective of beaſts, than of men; *Hath God care of Ox-* Ioel. 1.18.
But when men become bruiter than beaſts, God will pitty beaſts ſooner than
. The penitent *Ninivites* impoſed a faſt upon their very flocks and heards with
mſelves. Hath God care of beaſts, or have beaſts care of God? Are they not Ion. 3.7.
hout religion, yea, without reaſon? O pardon repentance, a greater abſurdity
n this! It was a glaſſe to reflect their owne eſtate: the bellowing of halfe fami-
d cattell, puts them in minde how themſelves ought to be ſtarved. Such an uſe
of the Leviticall Sacrifices: to ſee them ſlaine, their bloud exhauſted, their fleſh
nt to aſhes; might well ſtrike them at heart with the ſurvey of their owne de-
its. It teacheth the young Lion obedience; when he ſees the dog whom he loves
playes withall, cudgell'd before him. When the Princes garment is beaten, he
e conceives himſelfe blame-worthy by that repreſentation. The moane and
ery of the dumbe thing ſchooles us, as ſtripes on our garments, to tell us we have
s in that bargaine. That which wants reaſon is puniſhed: that we who have rea-
might be humbled. *Beſtialior quàm ipſa beſtia eſt homo ratione vigens, & non rati-*
vivens. We are little better than beaſts, if we finde no other uſe of beaſts, than
erve our owne riot: they may teach us as well as ſerve us: the looking-glaſſe
n inſenſible thing, yet it reflects to a man his owne forme. This is the firſt
on.

It alſo informes us to moderate our affections, and not to ſurfet on this world
ch we have made ſo corrupt by our ſins. What creature is there, on which our
iety hath not ſtuck ſome blemiſh? what doe we uſe, whereon we read not en-
ven the characters of our owne obliquities? Our apparrell is but the cover of
our

our ſhame: by our braveſt accoutrements, we may take meaſure of our delinqu ments. *Adam* was more glorious without raiment, than all his poſterity can be it: neither can the glory we ſeeke in our clothing, conceale or countervaile the ig nominy that came by our ſinning. For our meate, is not our life maintained by the death of other creatures? Our preſervation, by their deſtruction: ſin brought th neceſſity; without that no creature ſhould have loſt his life to become our food. This was not from the Creation, creatures were not made to this end. Innocency would have preſerved all to a higher and more excellent uſe. We ſhould have h meate farre ſweeter; and ſuch as ſhould haue coſt no creature the life. Let my ſo thus meditate; this creature dieth not for it ſelfe, but for me; not for it's owne fa but mine: if I had my deſert, I ſhould rather dye than it. Do we not read, our fla ming and ſordid luſts in the infected aire? Our blaſphemies in the blemiſhed Moone Glimmering Stars, and bluſhing Sun? Our oppreſſions in the harrowed and wo ded earth? Our impieties in the groning of all creatures? If a rich man ſho heape all his wealth together, and then ſet his houſe on fire; hath he cauſe of joy ſee this? There is an ataxie and diſorder in all the world wrought by our ſins: t trees muſt fall under the wounding axe, the bowels of the earth be rent, to buil a dwelling: and ſhall not this move us? Can we glory in our ſhame? with that i ſulting Monarch, *This is my Babel.* We had a better manſion, once, without a of this violence; Paradiſe. Thus as he that rifled the poore ſcholler, rob'd ten me once: he having borrowed of one his horſe, of another his ſpurres, &c. Or when *Eſops* jay was ſtript of her brave plumes, there were twenty birds undone t had lent her their feathers. So when death deprives man of his life, he finds ma creatures to have ſpent their bloods and beings towards his maintenance. Our co fort be it, that our Patent is renewed in Chriſt; the ſecond *Adam* regetting w the former had loſt. And he that was content to become a creature, and to pro his bloud to us; thinkes now no creature too deere for us. For his ſake they a our ſervants, let us become his ſervants: to us the uſe, to him the thankes and g ry for ever.

Queſt.2. Gen.7.19. In the next place we are to examine, whether no other creatures eſcaped the d luge, beſides the fore-excepted. *The waters prevailed, untill all the high hils tha under the whole heaven were covered.* Yes, ſaith *Cajetan*, thoſe under the airy heav nay, ſaith *Moſes*, under the whole heaven. Some have wrangled about the mo taines; as *Athao* in *Macidonea*, ſo high, that it caſteth the ſhadow to *Myrin* towne in *Lemnos*, eighty ſix miles oft. *Atlas* is ſaid to have a top higher than t cloudes: and *Tabor*, to riſe up thirty furlongs: *Caucaſus* to be lightened with t Sun above, when daylight is ſhut in below. (Ioſeph.) But *Moſes* affirmes expreſly, tha theſe high mountaines were ſurmounted, and covered by the waters. *Cajetan* cepts the mountaine of Paradiſe from this inundation: but where doth he find t Paradiſe was ſituate on a mountaine? (Gen.2.10.) Out of *Eden* went a River to water the G den; but Rivers doe not uſe to run upon hils. His vaine feare was, leſt then *E* ſhould have beene drowned in the floud, whom he ſuppoſeth to be in Paradiſe. B indeed *Enoch* was taken up into heaven, a higher Paradiſe; where no floud c reach him.

Bellarmine thinkes that all the mountaines were not over flowen, but onely th where the wicked dwelt. And *Ioſephus* reports a hill in *Armenia*, where all th fled thither for ſuccour, were ſaved from the deluge. But what ſpeake we of ſu taſticall dreames, againſt evident ſcriptures? Thus the Hebrewes fable, that *Og* King of *Baſhan*, who lived till *Moſes* his time, was one of thoſe Gyants before t floud. When I read in *Pliny* of a Gyants body found in *Crete*, forty ſix Cubites length; I beleeve it, as I doe the Ballad of *Gargantua*. The waters being fif Cubites above the greateſt mountaines, thoſe Gyants muſt needs be of incre height, that eſcaped.

But then ſay they, the floud ſeemed to aſcend unto the middle region of t

ai

re: for it was ſo many cubits higher than the mountaines, and ſom mountaine tops ſcend to the middle region, yea above the clouds. As *Olympus*, which *Zinagoras* by athematicall iuſtruments found to be *ten ſtadia* high: inſomuch that the aſhes re-aining of the ſacrifices, are neither diſperſed by the wind, nor diſſolved by the ine. So the waters ſhould ſeeme to riſe higher, than the place where the raine is ngendred. *Anſw.* The report of *Olympus* is found to be untrue, by the teſtimony *Philadelphius*, who went up the hill on purpoſe to make experiment. Beſides, no ll is above foure miles in height: and the middle region is at leaſt 5o miles from e earth. Againe, diverſe inhabited thoſe places, who are ſaid to live halfe as long gaine as other men. This ſhewed it to be a wholſome ſcite for aire, which could t be the middle region, full of clouds and foggy miſtes.

Ludovicus Vives.

The Concluſion then goes ſtrong for the univerſality: a whole world periſhed, ve onely what the Arke preſerved. The day of vengeance is come, the gueſts are tred their wodden caſtle, the doore of the Arke ſhut, and the windowes of heaven pened. Now thoſe deriders, ſeeing the violence of the waters; ſome riſing up, ther comming downe, both joyning their forces to drowne the earth: come wa-ng middle-deepe; and bitterly crying out for ſafety in that veſſell floating, which ey had flowted in making. But now they are juſtly rejected, and find no roome in ods mercie, whoſe word could find no roome in their hearts. Others hope to t-run the deſtruction; and being clambred up to the tops of the higheſt mountains, ey looke downe upon the waters with ſome tranſient flattery of hope. Still the aters riſe, and their hills appeare to them like floating Ilands: they give many a oke when the heavens will cleare up; and thoſe bottels of raine be exhauſted. O ow would one houres Sun-ſhine have cheared their hearts! And yet ſuppoſe it ould ceaſe ſpouting downe, where was the proviſion which ſhould keepe life and ule together; till the chanels of the ſea, veins and hollow ventricles of the earth, ould ſucke up that inundation? The beaſts & fowles hovering in thoſe mountains, ere rather ready to prey upon their carcaſes, than become their food: hunger will ake thoſe devourers of men, which before yeelded to be devoured by men. There ere Wolves howling, Dogs barking, Lions roaring, Owles ſcreeching, Cranes attering, Serpents hiſſing; men, women, children crying; all in one forlorne place.

Still their death comes neerer, and overtakes the refuges of their confidence. hen from the drowning hills they clime up to the higheſt trees, and there with leneſſe and horror behold their threatning death which they would ſtrive to avoid, d know they cannot. From the tops of all they deſcry afarre off the Arke floating the waves: and now looke on that with envy, which they formerly beheld with orne: curſing their impenitent hearts, which God muſt needs kill ere he could aken.

But in vaine they flee, whom God purſues: there is no mountaine ſo high but s hand can reach it: no depth ſo low, but his eye ſees it, and power rules it. There no way to ſcape him, but by comming to him. *Fugimus à manu vindictæ, cùm urrimus ad manum miſericordiæ.* At laſt their deſtruction ſurpriſeth them, poore iſerable creatures, halfe dead with feare and hunger, and now wholly dead with ater. Loe here the ful conqueſt of Iuſtice, and the whole world overwhelmed ith an univerſall ruine. God hath fetched backe againe all that life, which he had ven to his unworthy creatures: and the world was reduced to that forme wherin it ood in the third day of the Creation; *Waters being over the face of the whole earth.*

Let this contemplation bee uſefull to us: the ſeaſon of repentance is before e beginning of vengeance: but if Iudgment be gone out, men cry too late. While e Goſpell moves us, the doores of the Arke are open: if we now neglect it, we y ſeeke it with teares, and not find it. Mercie to impenitence, would be injury Iuſtice. Let every ſoule take this very time to redeeme the time: for hee is ſo fu-ive, that he will not tarry the pleading of his owne cauſe.

Laſtly, we are to examine, how in all this the righteouſneſſe of God may be

Queſt. 3.

juſtified. What, all the world? might it not have bene ſatisfied with a family,
the monſtrous children of ***Lamech***? Or with a City, as Sodome? Or with a Cou
trey, as Canaan? Or with a fourth part of the world, as Europe? but all? Becau
a mans garden, that hath beene fruitfull, is over-run with cankers; will he therfo
Luk. 13. 8. deſtroy it? Doth not God threaten only the ***Barren*** Tree, ſuch a one as *cumbers th*
ground: not the whole vineyard. The husbandman feeles not all his greene and
ripe corne, becauſe ſome weeds are growne up in it: yea Chriſt himſelfe forbids
Mat. 13. 30. with a ***Sinite creſcere.*** Nor becauſe a mans ſervants have abuſed his houſe, and left
ſluttiſhly noiſome, will he therefore ſtrait pull it downe: but rather ſee it clenſed
and air'd, the rubbiſh ſwept out, and the uncleanneſſe waſhed away. The Lord doth
no more here; he puniſheth the defilers with due deſtruction, waſheth and ſcowreth
this great houſe of the world, but then lets it ſtand: he makes it cleane, he doth
make it nothing. But to cleare this point, two ſubordinate queſtions muſt b
ſcanned.

1 Whether all that were temporally deſtroyed, alſo everlaſtingly periſhed.
a Gen. 18. 25. ſo, then ***Abraham*** could object, [a] ***Farre be it from thee to deſtroy the righteous***
the wicked: ſhall not the Iudge of all the earth doe right? Shall Infants and innoc
ſhare in the ſame confuſion with obſtinates? 1 Some ſay, that all were tempor
puniſhed, that they might be eternally ſaved: as S^t^ ***Ierome*** of the Sodomites,
received in this life their full puniſhments. But if Rreprobates might ſcape thus,
would not be ſo full. 2 Some extenuate their ſinne, as ***Cajetan***; that they were
wholly void of faith, but beleeved not ***Noah*** in this particular. But it is not ſafe
b Gen. 6. 11. 12 man to extenuate, what the Lord does aggravate: that the whole [b] ***earth was f***
with violence, and all fleſh had corrupted his way. They were not only full of incre
dulity, but foule with all manner of impiety. 3 Others ſay, that they were conde
c 1 Pet 3. 19. 20. ned to hell, yet redeemed thence by Chriſts deſcenſion: who [c] ***Went and preached***
the ſpirits in priſon, which were diſobedient in the dayes of Noah. Thus the Pontifi
ans have conceited, that ***Plato*** at Chriſts Preaching in hell, beleeved; and was
many others, delivered: as the ſoule of ***Falconilla***, by the prayers of S^t^ ***Tecla***,
Traians at the interceſſion of ***Gregory***. But theſe imaginations croſſe Gods den-
d Luk. 16. 26. minations, who hath interpoſed a [d] ***great gulfe:*** their worme ***never dieth***, and
hell there is no redemption. 4 Others, that they were not caſt into hell, but
of them into Purgatory, and from thence delivered by Chriſts deſcending. B
anſwere both theſe errors, ſo falſely grounded on the Apoſtles words.
quickned in ſpirit, he went &c. Chriſts ſoule could not be ſaid to be quickned, for
ſoule never died: therefore by his ſoule he did not preach either in hell or Purga
ry. Chriſt hath two ſpirits; one as man, another as God: ſo the holy Gho
called the ſpirit of Chriſt. But the ſpirit here is properly neither of theſe, b
Divine power: by which he preached in ***Noah***, in all the Prophets before him,
the Apoſtles after him. But if it be not meant of Purgatory, what is then this
ſon? Auguſtine ſayes, this priſon was the Body: and the men were called ***ſp***
from the better part; ***mens cujuſque, is eſt quiſque:*** but we ſeldome find living
called ***Spirits. Montanus*** ſayes, this Priſon was the Arke; but then there had be
in the priſon too few ſpirits, for in the Arke were but eight. Some will have
priſon to be Ignorance, according to that Prophecie of Chriſt; that he was
e Eſa. 61. 1. preach [e] ***Liberties to the Captives, and the opening of the priſon to them that are***
But to thoſe Chriſt could not be ſaid to preach in ſpirit, but in Perſon. Some w
have this priſon, the Grave: but then ſoules ſhould lie in graves by that conſeque
Others, to be hell: and that is indeed a priſon, without light, without liberty,
out comfort. Let us keepe our ſelves free men, and beware of multiplying our de
that we be never caſt into this priſon. But certainly there is no ***Preaching*** in hell
becauſe there is no repenting in hell. [f] ***Shall thy loving kindneſſe be declared in hell***
f Pſal. 88. 11. To conclude, the Scripture never called the receptacle of beleeving ſoules a priſo
to thinke therefore, that firſt they were condemned, and afterward redeemed,
po

int of contradiction. The ſame Chriſt that came in his fleſh, and preached the
oſpell to the world; came to them in the dayes of *Noah* by his Spirit, and in
ah preached repentance to thoſe unbeleevers: who becauſe they repented not, but
ntinued in diſobedience, are now damned ſpirits in hell. This I take to be the true
ſe and orthodoxe expoſition.

Charity may ſeeme to except from everlaſting ruine, Innocents and Ignorants.
nocents, as Infants, that were not capable of faith and repentance. Ignorants ſuch
did not here of the forewarned vengeance. The one could not beleeve for want
diſcretion: the other, not be called unbeleevers if they had no premonition: on
ſe our charity hopes there was mercy. In the firſt judgment, when the Angels
l: in the laſt judgment, when Chriſt ſhall come; onely the elect ſhall be ſaved,
d onely the Reprobate condemned. In this middle and intervenient judgment,
c ſoli electi conſervantur, nec ſoli reprobi ſuffocantur: ſome were preſerved, that were
t elected, as *Cham*, curſed of his father: ſo we thinke, ſome were drowned, which
t were ſaved. Our probable reaſons ten.

1 It is not likely that the whole poſterity of *Methuſhalem* and *Henoch*, and of
er holy Patriarchs, were condemned: for the Lord hath promiſed to be good to
children for their Fathers ſakes.

Howſoever they beleeved not *Noah* at the firſt, but thought him a fantaſticall fel-
w: yet when they ſaw the event anſwering his prediction, and death climbing up to
ir lateſt refuges; their ſoules might be humbled to repentance. Many having learned
t godlines in on dais miſery, which many yeares proſperity could not teach them.

The Apoſtle reſembles [g] *Baptiſme* to the Arke but as all dying without Baptiſme, g 1 Pet. 3.21.
not damned, ſo neither all that were without the Arke, eternally periſhed. They
ght be drowned in the deluge on earth, yet eſcape the abyſſe of hell.

4 If God had meant to deſtroy their ſoules with the confuſion of their bodies, he
uld not ſo have lingered the execution. It was [h] *Fourty dayes* a comming, wheras h Gen 7. 4.
od could have dſpatched it in foure houres: that by degrees their hearts might be
ned with ſorrowes, as the earth was ſoaked with waters.

But if they repented, why is it not recorded in Scripture? So neither is *Adams*
pentance, nor *Salomons*: it expreſſely ſayes they ſinned, not expreſſely they re-
nted: though of their repentance their is no queſtion to be made. But it is con-
led to deterre us from the like rebellion, leaſt it become ſo doubtfull of our con-
ſion. But if they did repent, why then were they not ſaved from the deluge? Be-
ſe they repented not in time, at *Noahs* preaching. Repentance is never too late to
e the ſoule, but it may be too late to deliver the body.

Let us repent betimes, before the Iudgment come: for if it be once come, we
y ſave our ſoules, but our bodies muſt periſh. They that were even a kinne to
ah, becauſe they repented not at the preaching of *Noah*, could not be ſaved with
ah: but loſing this opportunity, they too late wiſh themſelves in the Arke: al-
t mercy ſhall never be denyed to true repentance, yet ſpeed well their ſoules, they
ſt loſe their lives. When the Lord ſtrikes a City with his Peſtilence, many ſin-
s begin then to relent, and bleed in contrition for their offences: this ſhall happily
liver them from hel and the wrath of God: yet this exempts them not from death
that plague. Men commonly feare Gods temporall blowes, more than his eter-
l: yet of both they neglect the antidote and prevention. This will make him
ke, if not home. A wiſe man will not be drunke, if only for the head-ake: nor a
od man ſin, if only to avoid the heart-ake. If we have not repented ſo early, but
t he will puniſh us: yet let us not repent ſo late, but that he may ſave us.

2 How was this juſt, to puniſh the Infants and Innocents for the ſinnes of their
ents? Doth not God ſay, [i] *The ſonne ſhall not beare the iniquitie of the father?* i Ezek. 18. 20.
th not he not make this to the inraged Prophet, an argument of ſparing *Niniveh*;
many thouſand little ones, [k] *That cannot diſcerne betweene their right hand and* k Ion. 4. 11.
r left? That cannot ſpeake, cannot helpe themſelves; that ſticke to their mo-

thers breſts, as apples to the tree; if you plucke them away, they periſh. Is this the babes welcome into the world, the milke to feed them; when they cry, to quiet them with death? Is this the nurſing of their tender and ungrowen limbes, to wrap them up in waves of ſwadling clouts, and to rocke them aſleepe with pitileſſe deſtruction? Whoſe eares can endure the lamentable and confuſed cry of ſo many infants, and not cry for company? The Midwives of Ægypt had more mercy; Pharaohs daughter was moved to take up weeping *Moſes*. It is the property of a cruell Nation, [l] *Not to ſhew favour to the little ones*. When the Prophet foretold *Hazael* of his crueltie, [m] *in daſhing infants againſt the ſtones*; he asked, if he thought him a Dog, ſo brutiſh he held ſuch a villaine: men have more yeares and ſinnes, but what have infants done? The Scripture hath many circumlocutions of their ignorance and ſimplicity. [n] God gave a ſpeciall charge concerning them, in the bloudieſt victory of warre, unleſſe for ſome nations which he had accurſed. Chriſt tooke them up in his armes, bleſſed them, and placed one in the midſt; propoſing them as patterns for the imitation of riper yeares. Whoſe eyes can behold the ſhrinking of their members at every pull of griefe, their limbes ſprawling on the ground, their ſcorched with heat, as a ſcroll of parchment, or ſinking on the waters, without pity

Thus juſtly concerning little ones, doth God expoſtulate with men; but we may not thus expoſtulate with God: for to him alone they are not innocent. Mans rule is to puniſh him only that offends; and [o] *not to put the children to death for the fathers*. Yet ſo farre as afflictions goe untouching life, children oft ſuffer for their parents; being deprived of liberty, goods, honours; as in caſes of treaſon. The Lord threatens to viſite the ſinnes of the fathers upon the children, [p] *even unto the fourth generation*. So long, that (by the courſe of nature) their parents may live to ſee their wickedneſſe plagued in their poſterity: yet if the ſonne repent, the La God hath promiſed that hee ſhall ſcape. And howſoever this judgement be not alwayes verified, yet it is enough to terrifie us all. But it never miſſeth, where the parents ſinnes are become the childrens by imitation. They are then called their Fathers ſinnes; becauſe they were by their age the Founders, by their example the Teachers, and in their owne perſons the beginners of thoſe ſins. As it is commonly ſaid; We may know what houſe ſuch come of, by ſome tricks of their Anceſtours.

Iew and Gentile have excepted againſt the Divine Iuſtice for this. *Bion* tooke on againſt the gods, that the parents demerits were devolved and tranſlated upon the progenie: which he ſcornefully matched, as if a Phyſitian for the fathers diſeaſe ſhould miniſter phyſicke to the ſonne. The Iewes had ſuch an ungracious proverbe; [q] *The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge.* But the Lord anſwers them, [r] *Plead with your mother*: for the husband may lawfully put away his proſtituted wife, and her adulterous brood, becauſe they are not of his children? [ſ] *All ſoules are mine, the ſoule of the father, and the ſoule of the ſonne is mine*. If it were as *Horace* ſung to his friend; *Delicta majorem immeritus lues*: but who can ſay, *My heart is cleane*? Is it poſſible to be borne Morians, and to have none of their tawny and ſwarthy complexions? Againe, is it not juſt with God to puniſh our fond indulgence, in the very object of our idolatry? Wee hope theſe young plants ſhall ſuccour us with their fruits, when we are growen ſapleſſe: but doth not the ſtaffe we ſo nouriſh to beare us, become often a cudgell to beat us? *David* curſed the wicked both wayes; in their Deſcent, [t] *Let his children be vagabonds, and beg their bread in deſolate places*. In their Aſcent, *Let the iniquitie of his father be had in remembrance, and let not the ſinne of his mother bee blotted out*. We have ſeene the bloud of the Church exhauſted by ſacrilegious parents, required at the hands of their poſterity with ruine: God ſo curſing their generations, that we might reade the nature and quality of the ſinne, in the viſible characters of the puniſhment. The whole world was ſo foule, that the very fruit of their bodies (without contraction of actuall ſins) ſeemed odious to God: and in his Iuſtice he puniſhed thoſe innocent babes with a death temporall, whom he migh yet deliver from the wrath eternall.

[l] Deut.28.50.

[m] 2 King.8.13.

[n] Deut.20.14.

[o] Deut.24.16.

[p] Exod.20.5.

[q] Ier.31.29.

[r] Hoſ.2.2.

[ſ] Ezek.18.4.

[t] Pſal.109.10. Verſ.14.

But ſome haply were not ſo hainous tranſgreſſours, but would have belee- d had they beene informed; Why ſhould they ſuffer? They had all ſinne enough drowne them in one deepe, if ſome found the mercy to ſave them from the other epe. God doth not puniſh many for the ſinnes of ſome; but all men are ſinners. lthough one be not principall in reſpect of the fact preſently enquired; as *David* as in numbring the people: yet none fall but for their owne offending. He may be ceſſary in conſenting, or concealing: if he be neither principall nor acceſſary in at, yet hee may bee culpable in a thouſand others; ſecret, perhaps to men, but owne to God. The Serpent hath a ſting, though he doth not alwayes put it forth: d man hath malice, though he ſhew it not.

Who then can ſay, I have paid the things that I never tooke? *Ionah* is the of- nder, the whole ſhip is in danger: but he that had not ſinned with the Prophet, d ſinned in ſomewhat elſe. They had all offended at ſundry times, what wrong it if they were all whipped at once? Here is all the difference; their faults had ſe- rall places, their puniſhment ſhall have but one. All Iſrael ſmarts with *David,* t for *Davids,* but their owne diſobedience. The Lord need not beat his braines, breake his ſleepe, to invent an accuſation againſt us. We have no thought, word, orke, but yeelds him cauſe and matter enough. It cannot be denied, but the ſins ſever in our conceits, according to the diſtance of time or place; ſome of old, me late; ſome in one quarter of the world, ſome in another: theſe the knowledge God unites, and viewes all at once. In France one hath followed incontinence; y not that Countrey-diſeaſe overtake him in England for it? A young man is a luptuous rioter, ſhall not his old-age rue it? Will any time or place exempt him om diſeaſes incident to that ſinne? Thou art the ſame perſon ſtill, unleſſe repen- nce have made thee new.

It is true that ſome are more noxious than others; as *Bias* ſaid to a ſavage crew a dangerous ſtorme, when they cried to their gods; *Silete, ne vos hâc dii navigare tiant*; Doe not ſpeake ſo lowd, leſt the gods ſhould heare you. Intimating them wicked, that is, was the hazard of a worſe vengeance to have them taken notice But the beſt of all have ſinnes enough; and *Optimus ille aſt qui minimis urgetur*; eeves are brought out of divers quarters, have treſpaſſed at ſundry times, com- tted ſeverall offences: yet are all impriſoned in one Gaole, puniſhed in one day, ged upon one and the ſame tree. A company of men makes a body, and the ole body is puniſhed for the fault of one member: The tongue talkes treaſon, the ole man is plagued for it. In felony (which is *Contrectatio rei alienæ invito domi- animo furandi*, as the Law defines it) the hand only takes, and beares away: but feet are clapt in iron, the belly pinched with famine, the bones lye hard, and the ke is in danger. The eye may be ſore, and a veine pricked in the arme to cure it. e hooſe of the beaſt is tender and weake; the top of the horne annointed for re- dy. Beſides, God hath ſeverall intentions in one Iudgement. The principall he gues, the ſame puniſhment ſhall teach a ſecond obedience, trie the patience of a d, prevent ſome grievous ſin in a fourth, humble another, call home another to ce and repentance. In all, he judgeth ſome, bettereth others, honoureth himſelfe, gets glory to his bleſſed Name. But to conclude the generalitie of this ruine.

Vniverſall ſin brings univerſall puniſhment: *Quot in culpa, tot in pœna.* If *all* be corrupted, *all fleſh* muſt be deſtroyed. Finde me one juſt man in the Citie, h God, [u] *and I will ſpare it.* How great had bin this mercy, if there had not bin nerall apoſtacy? *Sodome* had bin ſpared for *ten*, *Ieruſalem* for *one*; and yet he ght rather have looked for *ten* in *Ieruſalem*, than for *one* in *Sodome*. By ſwearing, they breake out, [x] *till bloud toucheth bloud*: their ſins were rounded into a ring, roome for piety to get in amongſt them. Therefore the *whole land ſhall mourne*, *every one therein languiſh*: univerſally wicked, univerſally puniſhed. If the d ſhould make ſuch a judiciall ſcrutiny, and ſtrict inquiſition for ſinners, as [y] *Ie-* did for true worſhippers, who could plead not guilty? *Lactantius* reports a pro-

[u] Ier.5.1.

[x] Hoſ.4.2. Verſ.3.

[y] 2 King.10. 23.

phecie of *Sibylla*; *The Fiſhers hooke ſhall take the Romane Empire.* If they meane by the Empire, all the ſoules in the Empire; I could wiſh that Saint *Peters* net had caught and brought more to heaven than it hath. But if by Empire they meane the imperiall dignity, titles, priviledges, honours, and royall auguſteity; I could wiſh for their owne ſakes (that now uſurpe that office) they had caught leſſe than they have. For when the Majeſty of a Prince came in, the piety of a Prieſt went out. But will you heare the Hook that hath caught them and all; the hook of covetousneſſe, baited with riches. Doubtleſſe there are ſome elect, otherwiſe the world could not ſtand: but *major pars vincit meliorem*, the greater part drownes the better part. Is the feare of God amongſt men? Who would aske ſuch a queſtion? But if we feare God, we will ſerve him: if we love him, we will obey him: Now the queſtion growes bitterer & bitterer; from wormewood to gall. The devout man is even flouted out of his holineſſe, and zeale counted an irregularity. Hypocriſie is the worlds apparell, malice his diet, pride his wife, greedineſſe his dog: and thus he ſolaces himſelfe in a wilfull rebellion. We have all run into a *Pramunire* againſt our high Soveraigne, and deſerve confiſcation of all we have, of all wee are.

But I am willing to leave this ſpittle of incurable ſinners: for who can endure to looke long upon ulcers? Therefore to touch at *Methodum medendi*: the way to cure univerſall wickedneſſe, is by univerſall repentance. We may perceive how willing God is to ſave us: for all this while, *Dum non ceſſavimus a ſcelere, Deus ceſſavit a verbere*; We forbore not ſinning, yet he forbore plaguing. None can be ſo bad as God is good. Sin raigning in men is a tyrant, Satans poſſeſſing them, worſe; Christ threw them out both. Man may be will to forgive a mite, the Lord a million: three hundred pence, and ten thouſand tallents, are all one to his mercy. Satan hopes well of our ſins, but let Chriſt hope better of our repentance. *Tentat ille, ſuſtentat iſte.* Let us all diſappoint Satan, and anſwer the gracious mercy of our Redeemer. He made us in the world, he made us not for the world, but chuſes us before the world, and came himſelfe into the world, to call us out of the world, that we might not periſh with the world, but live after the world, in a bleſſed and glorious world, his owne immortall kingdome in heaven. This for the univerſality, the next the antiquity of it.

The old World.] Old? It rather ſeemed to be the young world, and this the old: according to *Davids* prophecie; [a] *They ſhall wax old as doth a garment.* A man of twenty is young: he of eighty, old. The world of a thouſand yeeres ſtanding, is young in reſpect of the ſame world growne up to five thouſand yeeres. The more time upon the back, the more aged a thing is. That then ſeemed to be the worlds infancy, this the veterity: that the non-age, this the dotage. The world then brought forth Gyants; now in compariſon, dwarfes: and it is the youth of a woman, that makes her beare the goodlier children. In age [b] *The wombe faileth*, and brings forth of a leſſe ſtature.

Old is like *Ianus*, and lookes two waies: to the time *longè præteritum*, and long *futurum*; long ſince paſſed, and long hence to come. So *Olim* among the Latines extends both to paſt and future times. That which hath bin, is called *Old*; as done old: that which ſhall be hereafter, is ſaid *in older dayes*, *Pſa*. 102. It is uſed both wayes verſe 25. *Of old* thou haſt laid the foundation of the earth; where *old* ſignifies a thing done long agoe, verſe 26. They ſhall wax *old* like a garment; where *old* is a quality hereafter to be fulfilled. If we take the *World* in reſpect of the matter and ſtructure of it; that was the young world, this is the *old*. If for the men who are daily borne into it, that was the *old* world, this is the young. This is as cleere, as that the child is younger than the father. From thoſe that were in the Ark is the whole world of men deſcended: therefore it is ſo called the *Old world*. Which gives us three obſervations.

1 That Antiquity, if found in impiety, is no priviledge of impunity. Indeed the arguments of commendation are often derived from ancientneſſe; and men com-

mon-

[a] Pſal. 102. 26.

[b] 2 Eſdr. 5. 54.

only love the things, wherewith time hath made them long acquainted. It com-
endeth Rivers, as in *Deborahs* ſong; [c] *That ancient River, the River Kiſhon.* It com-
endeth Cuſtomes; [d] *Remove not the ancient land-marke, which thy fathers have ſet.* It
ommendeth Friends; [e] *Thy owne friend and thy fathers friend, forſake not*; [f] *Forſake*
an old friend, for the new is not comparable to him. It commendeth Wine; [g] *No man*
ving drunke old wine deſireth new: for he ſaith, *the old is better.* It commendeth an
heritance; [h] *The Lord forbid that I ſhould give the inheritance of my fathers unto thee.*
commendeth Wiſdome; [i] *Rehoboam forſooke the counſell of the old men*, and that
rned to his ruine. *Concilia Senum, haſtæ juvenum.* It commendeth Truth, *Id ve-*
quod prius. [k] *Seeke out the wiſdome of the ancient*: and [l] *Enquire for the old way.*
commendeth ſervice in the Field; as *Clitus* to *Alexander*; deſpiſeſt thou the
ouldiers of thy father *Philip*? Haſt thou forgotten, that unleſſe this *old Atharius*
d called back the young men refuſing to fight, we had yet ſtuck at *Halicarnaſſus.*

Yet if *Age* be blended with naughtineſſe, the *older* the worſe. An *old* Ri-
r without water quencheth not our thirſt. An *old* Cuſtome without warrant of
odneſſe, is as authenticall for practiſe, as an *old* totterd garment is for handſome-
ſſe, or an *old* cough for wholeſomeneſſe. An *old* friend, that hath loſt his ho-
ſty, is worſe than an *old* picture that hath loſt the colour. *Old* wine no man com-
ends; when it is turned to vineger; let them take it that like it. An *old* houſe is no
e harbour, when it is ready to fall on the inhabiters head. An *old* man that hath
ſt his experience, is like a boulter: much good flower hath grone thorow it, but
ere is nothing left in it but branne. [m] *Dayes ſhould ſpeake, and multitude of yeeres*
uld teach wiſdome, ſaith *Elihu. But geat men are not alwayes wiſe, neither do the aged*
derſtand judgement. Gravity ſhould ſpeake firſt, but if it ſpeake worſt, better hold
e peace. [n] *Better is a poore and wiſe child, than an old and fooliſh King.* Who will no
ore be admoniſhed. If an *old* man ſpeak lies with the ſame confidence, that knowen
ths; and ſo vehemently praiſe former cuſtomes, that are ridiculous; and teach
e younger as ſcornefully, as he would doe a dog to fetch; here age hath loſt the
edite. The hoary head is only then [o] *A crowne of glory,* when it is found in the
ay of *Righteouſneſſe.*

Cuſtome is a ſecond nature, an *Old* habit is not eaſely forgotten. *Natura non*
itur repentinas mutationes, ſay Phyſicians: nature endures no ſuddaine alterations.
erefore for a man *Conſeneſcere cum vitiis,* to grow old with his errors, is to bee
ad to all vertues. And he will find it as hard to become good, as to reenter the
ombe, and be new borne. An *Old* Dog bites ſore, an *Old* ulcer is hardly cured,
d an old vice within a degree of impoſſible to be amended. Age therefore hath no
iviledge; look backe upon [p] *Shiloh* ſaith God. *Shilohs* antiquity could not coun-
ance *Shilohs* iniquity. Indeed with us, gray haires require reverence, though
xed with ſome infirmities; [q] *Thou ſhalt honour the face of the old man, and feare thy*
d. And they are wretched dayes, when *Puer tumultuabitur in ſenem*; [r] *the child*
ll behave himſelfe proudly againſt the ancient. Yet no wounder, if the children de-
e the parents; when the parents deſpiſe God. That world might ſay to the Lord,
Eſau to *Iſaac*; [ſ] *I am thy firſt borne. Ætate primus, impietate ſummus.* Like a tree
ew crooked from the firſt planting, no art could ſtraiten it, therefore the axe
ſt hew it downe. But whethet we the younger children, or that world the eldeſt,
n and *Lamech* the firſt borne; all have ſinned, and all muſt have periſhed, but for
ſufferings of the firſt begotten of God.

2 In this glaſſe we may behold the ſtate of the world before us. Even the for-
r times abounded with ſins: they had their aberrations and delirements as well
e. It is the faſhion of people to admire former dayes. [t] *Laudamus veteres, What*
e cauſe that the former dayes were better than theſe? But *Salomon* taxeth that en-
y of folly. Becauſe we feele not our forefathers evils, therefore we think they
d no evils at all The deluge of Popery in this land is ſtill commended by divers
me-affected, Rome-infected ſpirits. Why? O then men lived neighbourly to-

c Iudg.5.21.
d Pro 22.28.
e Pro.27.10.
f Eccl.9.10.
g Luke 5.39.
h 1 Kin.21.3.
i 1 Kin.12.8.
k Eccl.39.1.
Ier.6.16.
m Iob.32.7.
n Eccl.4.13.
o Pro.16.31.
p Ier.7.12.
q Levit.19.32.
r Eſa.3.5.
ſ Gen.27.32.
t Eccl.7.10.

together, without quarrels and ſuits of contention. Did they ſo, and is the Goſpell
the cauſe why men doe not ſo now? Is it not the Goſpell of peace, teaching us to
love others as our ſelves? Shall men be litigious furies, and lay the fault on Gods
mercies? Hath the Lord opened our eyes for no other purpoſe, but to ſee to ſcratch
and wound one another? But then were men merry and joviall, and not troubled
with melancholy cares? If they rejoyced *in Dolio, non in Domino*, in their riches,
and not in their graces; it was a mirth for the Devill. If it were in the Lord, doth
u Pſal.19.8. the Goſpell ſad us? [u] *The Statutes of the Lord rejoyce the heart.* Is any mirth like
the meditation of our peace made by Chriſt? Cannot wee anſwer the joviall
world (as the grave Muſician being called into company, that ſang wanton catches,
and expoſtulated why he did not beare his part) I am as merry as they that ſing? It
x Pſal.4.7. is God that *puts* [x] *more gladneſſe in our hearts*, than all their abundance can fill them
withall. Shall men bait of their mirth, becauſe God is neare them in his favour?
Or a man be afraid to walke abroad, becauſe it is faire weather?

August. Pleaſure is not gone, when ſinne is gone: it is not *Iſaac* which is ſacrificed, that
is, our *Laughter* and mirth; but the *Ramme*, that is, the bruitiſhneſſe of it. Yea, ra-
ther let us count it our chiefeſt delight, that we have loſt our former delight. Be-
cauſe our fore-fathers ſate uncontrollably at the Pot; and had Prieſts without more
vertue, than to take up differences at the Ale-houſe; were thoſe the better times?
But then, ſay they, was more plenty of all things, to demonſtrate that God loved us:
Corne was cheape, and men were charitable, they kept good houſes: and well fare
the Religion that made us fare ſo well. *Deo gratias, qui nos ſatias*, &c. As if God
had no better bleſſings in ſtore for us, than Acornes. This was the argument of the
y Ier.44.17. apoſtate Iewes, [y] *Wee had plentie of victualls, and were well, when we burnt incense to*
the Queene of heaven: But ſince we ceaſed that ſacrifice, we have wanted all things.
Part of their reaſons ſtrength they fetch from Antiquity, *Thus did our Fathers:* part
from their owne proſperity, *Thus ſped we.* But how eaſily doth the Prophet
Verſ.22. and diſſolve this ridiculous Sophiſtrie! *Therefore*, for this cauſe, *is your Land a deſo-*
lation, and a curſe without an inhabitant. Did this bring you a bleſſing? No,
a curſe and ruine. Our Fathers beſtowed their Cakes on the Queene of Heaven,
but did not the King of Heaven plague them for it? Say hee fed their bodies with
Quailes, did he not put *leanneſſe into their ſoules?* Shall we call *Nabals* Sheepe-
ring a bleſſing? All their ſuperſtitious peace was no better than the very Revels of
Bacchus, and an holy-day to the Devill. Shall we ſeek Chriſt no further than
a Ioh.6.26. the [a] Loaves? IESVS was in the ſhip, yet *Panem non habemus*, [b] *Wee have*
b Matth.16.7. c Ioh.2.3. *bread:* IESVS was at the Marriage, yet *Vinum non habemus*, [c] *We want wine.* We
may want bread and wine, and yet have Chriſts company. If food faile,
becauſe *Manna* is to come. If Wine be abſent, yet Grace and Salvation is
d Rev.21.23. If God take away Fleſh, and give *Manna:* deny Sunne and Moone, and give [d] *Him-*
ſelfe, hee does us no wrong. As the Iſraelites repined for a King, when the Lord
was their King: ſo our Anceſtours refuſed Chriſt for their *Head*, and choſe the
e Hoſ.13.11. Pope. But God anſwered, *Dedi in furore*, [e] *I gave them an Head in mine anger.*
He fulfilled on them what was written; this Head tooke away their fields and
f 1 Sam.8.13, &c. yards, and [f] *gave them to his ſervants*, Monkes and Friers: he tooke away the
of their ſheepe and ſeed, and put their *goodlieſt young men to his worke*; and made them
all *his Servants:* that they were forced to *crie out, becauſe of their King which they had*
choſen. Such have they found their Romiſh Heads; that like ill Phyſitians,
purged away the good humours, and left the bad behinde them.

Loe now the praiſe of Antiquity, when it hath ſwarved from the rule of Piety!
Where is now the validity of that Pontifician argument, concerning the ancientneſſe
of their Church? This plea might the Iewes ſtill make; *We are the ſonnes of Abra-*
ham: but Chriſt told them of another Father. As much ſay the Turkes, We are
the ſonnes of *Abraham* by *Sara*, ſo called Saracens: but they were none of Saraes
ſonnes. It hath beene un-anſwerably proved, that the fundamentall Heads of the
preſent

reſent Romiſh faith, had their ſeverall births ; ſome two hundred, ſome foure hun-
dred, ſome eight hundred, ſome a thouſand, ſome a thouſand and foure hundred
eares after Chriſt. But ſay they were *old* ; yet wanting the warrant of ſacred
ruth, they are no better an argument of purity, than the old world was of innocen-
ie. *Conſuetudo longa ſine veritate, vetuſtas erroris eſt :* Truth is not to be rejected, Chryſoſt.
or meere novelty : for old truths may come newly to light, and God is not tied to
is times for the gift of illumination. Yet is this the foundation, whereon they reare
heir Babel, their Bable ; whoſe top muſt reach up to the firmament, and command
ot Earth only, but Heaven it ſelfe : and thus they meane [g] ***Celebrare nomen ſuum, ne*** [g] Gen. 11.4.
ſſipentur : The world was good when God framed it, muſt it therefore be good
when he drowned it ? *Iſaac* was ſtrong when he married ***Rebecca***, muſt he therefore
taine the ſame corporall ſtrength when he bleſſed *Iacob* ? The Cathedrall Church
Saint *Paul* two hundred yeares agoe, might haply be in good caſe, may it not
herefore now want reparation ? The Church of Rome was pure when *Paul* plan-
d it ; muſt it now be ſo when Antichriſt hath corrupted it ? Shew us the ſame in-
grity that Rome then had, and we are of the ſame faith that Rome then was. O-
erwiſe, not how ***old*** a thing is, but how good it is, ſhould be the enquiry of Chri-
ians. The ***Old*** man is corrupted and loſt ; hee muſt become ***New*** that will
e ſaved.

3 If that was an ***Old world***, how old is it now ? Have not the acceſſion of ſo ma-
hundred yeares made it ſomewhat weaker ? Yes, ***Rerum atque hominum nunc ſunt***
crementa : The world is ſicke at the heart ; not only in ſome ſuperfluities, as warts
d ſwellings, but in the integrall and eſſentiall parts. The Aire like a prodigious
other, produceth ſtrange and abortive births. She was lately delivered of a bur-
ng childe, a portentfull Comet : which divers have tooke the altitude of, but God
ely knowes what it meant. The Springs, in ſtead of nouriſhing the young Plants,
ove ſepulchers to bury them. Nature is ſo prepoſterous, as if her braines were
n'd, and ſhe knew not what ſhe did. But the God of Nature knowes, and tells us
theſe tokens, that the world is old. As a tree, it was greene in the Spring, yellow
Summer, white in the Autumne, is now ſtarke and cold in the Winter of his age.
man which is the little world, ſo the world which is a great man, had his Infan-
, Youth, Middle-age, Old-age. From ***Adam*** to ***Noah*** was the worlds Infancie : Aug.
m ***Noah*** to ***Abraham***, the Childhood : from ***Abraham*** to ***David***, the Youth : from
vid to the Captivitie, the Middle-age : from that to Chriſt, the Old-age : from
, to the end of all things, the Dotage.

God hath made mans life ſhorter, that his ſinnes might be fewer. From nine
ndred, it is fallen to ſeventie ; and how few ſee halfe thoſe ! ***Methuſhalem*** lived
one day to God ; he ſaw not a thouſand yeares, which with God is as one day :
we ſcarce live one houre in reſpect of his day. Of nine hundred and ſixty, our
ntie is but as the twelfth part. If a man live to the tenth part of ***Methuſhalems*** age,
is a childe againe, when the light is ſent to his windowes, and the glaſſes there
mbred cannot receive it : when the hollow receptacles of ſounds are ſhut up :
the faltring diſcourſe is interrupted with harſh parentheſes, coughes : Wee are
old in as ſhort time, as they were ſcarce paſt children : [h] ***We are but of yeſterday.*** [h] Iob 8.9.
d as our lives are abridged from a fadome to a ſpan, ſo are our bodies contracted.
hen the age was long, the proportion was great : that a man could grapple with a
ge beaſt on ſome termes of equality : as ***Sampſon*** coped with a Lion, ***David*** with
are, and came off with victory. Theſe were bred in the worlds prime and youth-
eſſe ; we now in the withered and decrepite age. We are ſcarce the ſhadowes of
fore-fathers, whether in length or ſtrength of life, whether in ſtature or force
ature. We are not ſooner growen up to be men, but ſtraight we are none ; death
es ſo quicke a riddance of us, as it will doe of all things. The worlds ſtomacke
g old, is weake of retention ; and the crudities of ſinne are ſo hard of digeſtion,
the veſſell muſt ſoone bee broken. Magiſtrates are the armes of the world,

Counſellers the braines, Lawyers the tongues, the Rich the ſtomachs, the poore the
backes, Merchants the feete, Officers the hands, and Divines the hearts. Now
there is a generall corruption in all theſe, (Let it not be underſtood *de ſingulis ge*
rum, ſed de generibus ſingulorum; not all of every kind, but every kind of all) thi
epidemicall diſtemper witneſſeth it is *Old*, and neare the diſſolution.

Now the greater the corruption, the vaſter the deſtruction. Some thinke th
the *Igneum diluvium*, fiery deluge ſhall deſcend no higher than did the watery; It may
be the earth ſhall be burn'd; that is the worſt gueſt at the table, the common ſewer
of all other creatures: but ſhall *Cælum tranſire*, the heavens paſſe away? It may be
Cælum aëreum, the airy heaven; but ſhall *Sydereum, ſtellatum*, the ſtarry heaven, whe
God hath printed ſuch figures of his glory? yes, *Cælum, elementum, Terra*, when *Ign*
ubique ferox ruptis regnabit habenis. The former deluge is called the worlds win
the next the worlds ſummer. The one was *frigido elemento*, with a cold and moi
element: the other ſhall be *calido*, with an element hot and dry. But what then ſha
become of the Saints? they ſhall be delivered out of all; walking like thoſe thre
ſervants in the midſt of that great furnace, the burning world, and not be ſcorched
becauſe there is one among them, to deliver them, [i] *The Sonne of God*, their Rede
mer. But ſhall all quite periſh? no, there is rather a mutation, than an aboli
of their ſubſtance. [k] *Thou ſhalt change them, and they ſhall be changed*: changed, no
aboliſhed. *Tranſit mundus & concupiſcentia eius*; the concupiſcence ſhall paſſe, not the
eſſence: *Figura non natura*. In the altering of an old garment, we deſtroy it not, bu
trimme it, refreſh it, and make it ſeeme new. *They paſſe*, they do not *periſh*: th
droſſe is purged, the metall ſtayes. The corrupt quality ſhall bee renewed, an
all things reſtored to that originall beauty wherein they were created. [l] *The end of*
all things is at hand: an end of us, an end of our dayes, an end of our waies, an e
of our thoughts. *Qui ab univerſalitate te excipit, te decipit*. If a man could ſay
Iobs meſſenger, *Ego ſolus aufugi*, I alone am eſcaped, it were ſomewhat; or mig
find an Arke with *Noah*. But there is no Arke to defend from that heate, but o
the boſome of Ieſus Chriſt. [m] *I have ſeene an end of all perfection*: if perfection o
earth have an end, imperfection cannot long continue. *una dies dabit exitum*,
There ſhall be an end of our eating, an end of our building, an end of our cove
ſcraping, an end of our workes, and end of our ſelves, but no end of our ſoules: n
if we be found in the faith, no end of our bleſſedneſſe, for then begins a wo
without end. Of theſe three obſervations, I deſire to make three applica

1 Let us turne good with all the ſpeede we can, for how farre off ſoever the ge
rall end may be, our particular, end is neere. I know that long life was Gods p
miſe to his ſervants: but when long life ceaſeth to be proſperous, it ceaſeth to
his promiſe. He ſhortens our life. 1 That we be not aflicted with evils; the righ
are prevented [n] *of the evill to come*. 2 That we be not infected with evils, comp
by the times, as *Ioſeph* was caught with the Ægyptian oath. 3 Their mem
lives though they die: *Diſceſſus volito viva per ora virûm*. If the good na
preſerved, a man is alive though he be dead. 4 If God take away temporall, a
gives eternall life for it, there is no hurt done us. He that promiſed ten pieces
ſilver, and gives ten pieces of gold, breakes no promiſe. When *Herod* pro
halfe his kingdome, if he had given it all, he had broke no promiſe. Gods pro
ſhall ſtand, when the mines of India ſhall faile. All mens lives are ſhort, why ſh
I thinke mine long? [o] *Our end is neare, our dayes be fulfilled, for our end is come.*

O then let not the end of our dayes, and the ſtrength of our ſins, come
together. It is ſaid of S^t *Chryſoſtome*, that *Nihil finivit præter peccatum*, he ma
end of nothing but of ſin. Let it not be ſaid of us, *Omnia finivimus præter pecca*
that wee have put an end to all things except our ſinnes. A man hath begu
build, hee would faine end: begun to travell, hee would faine come to hi
joureneys end: Commenced a ſuite, hee deſires an end. Before all, let us fi
to end our ſins: if we end them by repentance, though the end of our lives p

[i] Dan. 3. 25.

[k] Pſal. 102. 27.

[l] 1 Pet. 4. 7.

[m] Pſal. 119. 96

[n] Eſa. 57. 1.

[o] Lam. 4. 18.

end of our other buſineſſes, we ſhall never find cauſe of ſorrow. It is a ſaying Schooles, *Ex malis præmiſſis ſequitur non bona concluſio*: From evill ſeeds come ll plants. [p] *The body is ſowen in diſhonour, it is raiſed in glory.* If we would reape a rious body, let us ſow a gracious body. Let us not be of their number, *Quorum eſt interitus*: Whoſe end is a deſtruction without end. Let repentance make an of our ſinnes, before death make an end of our dayes; and then our end is not perly an end, but a better beginning. Seeing the world muſt be changed, let us have corrupted it, firſt change our ſelves. If fire muſt purge the elements, let us that celeſtiall fire of the Spirit to purge us. That when all the droſſe and fecu- cie of the world ſhall be on a light fire, we may be found pure, and preſented re at the appearing of IESUS CHRIST.

2 As this teacheth all this *old* world, ſo it ſpecially directs it ſelfe to all that be n the world. I know that age is ſubject to infirmities, and hath endangered Saints to a relapſe. If all muſt once erre, errour falls leſſe unhappily in youth, in age. Covetouſneſſe, pettiſhneſſe, ſluggiſhneſſe, pride, are incident to old es. This *David* knew, when he prayed ſo earneſtly; [q] *Caſt me not off in the time ld-age, forſake me not when I am gray-headed.* Some ſtrive to keepe themſelves any need of that prayer; either by artificiall tinctures, dying their haires into r colours. So though they cannot make white blacke, yet they can make it ap- e blacke. They ſtudy *Colorare capillos mendacio*, as a Father ſpeakes. Or by d and wanton luſts they prevent the baldneſſe of age, and leave themſelves not ſo h as one haire of an honeſt man.

Apoſtacie in old-age is fearefull: He that climbes almoſt to the top of a Tower, ſlipping backe, hath the greater fall. The patient almoſt recovered, is more dly ſicke by a relapſe. There were *Starres* ſtrucke from *Heaven by the Dragons*; they had better never have pearched ſo high. The place where the Iſraelites into that great folly with the daughters of *Moab*, was in the *Plaine*, within the ſpect of the holy Land: they ſaw their Inheritance, and yet fell ſhort of it. So tched is it for old men to fall, neare to their very entry of heaven. As old *Eli* is Indulgence; old *Iudah* in his Inceſt; old *David* with *Bethſhabe*; [r] old *Aſa* ting in the Phyſitians more than in God; and old *Salomon* built the High-places. e have walked [ſ] like *Cherubs in the middeſt of the ſtones of fire*, yet beene *caſt as bane out of Gods mountaine*. Thus the Sea-man paſſeth all the Maine, and ſuffers cke in the Haven. The corne often promiſeth a plenteous Harveſt in the blade, ſhrinkes in the eare. You have trees loaden with bloſſomes, yet in the ſeaſon of ectation, no fruit. A Comedie that holds well many Scenes, and goes lamely in the laſt Act, findes no applauſe. [t] *Remember Lots wife*: thinke on that pillar alt, that it may ſeaſon thee.

Old-age is beſt in three reſpects: 1. Becauſe it hath paſt the follies and diſor- of youth, which *Iob* calls [u] *bitter things* to the memory. 2. Becauſe the in- veniences of it, albeit numerous, are but corporall: commonly bettered with good eſtate of the minde. 3. Becauſe it is neareſt to diſſolution; within a ſhort of bleſſedneſſe. Yet of all, it is then moſt miſerable, when it deſires to ſpin out ger threed. When it is farre from *Elias* minde, *Let me die, Non ſum melior pa- s meis; I am no better than my Fathers.* There is nothing more pitiable, than ld man that for his pleaſure-ſake would be young againe. We can ſcarce ſay of an one, that he hath beene a man in his dayes. Art thou young? looke for- d, propound goodneſſe to thy life. Art thou old? looke backward, be ſorrow- or ſinnes paſt. Art thou middle-aged? looke both forward and backward: t the paſt, amend the preſent, be armed for the future.

Let the life of man be diſtinguiſhed into three ages, the laſt is fully in proofe, good or never. Firſt, all is in hope: a woman hath an Embrion in her wombe, it be borne living? ſhee hopes ſo. It hath life, will it have proportion? ſhee s ſo. It hath proportion, will it have the exerciſe of reaſon and underſtanding?

ſhe

[p] 1 Cor. 15. 43.

[q] Pſal. 71. 9. 18.

2 Sam. 2.

Gen. 38.

[r] 2 Chron. 16. 12.

[ſ] Ezek. 28. 14.

[t] Luke 17. 32.

[u] Iob 13. 26.

ſhe hopes ſo. In proceſſe of growing, reaſon appeares, will he have grace and fai
ſhe hopes ſo. He profeſſeth, is his profeſſion ſound at the heart? ſhe hopes ſo. H
hath all theſe, will he live long? ſhe hopes ſo: all is in hope. Now middle-age
halfe in proofe, and halfe in hope: in proofe, how good it is; in hope, how much
better it may be. Old-age is all in proofe, it is then ſeene what good a man hath
what intereſt in heaven, what contempt of the world is in him. Let us beware
x Galath.5.7. tergiverſation in our old-age. x *Yee did runne well, who did hinder you?* Let our Al-
pha and *Omega* be good, our firſt and laſt alike gracious: that we may come with
to him, who is *Alpha*, and *Omega*, firſt and laſt, the beginning and end of all com
IESUS CHRIST.

3 Let the terrour of this parallel deſtruction humble us all. Lord, what a
rible day will it be, when Chriſt ſhall appeare in the clouds, all the world riſe out
their graves, and the whole heaven and earth burning with flames! If ever
Novemb.5. could ſample it with a day, it was the intended Gunpowder-treaſon day. Gunpow-
der invented by a Monke, taught by the Devill, that great maſter of Fire-wo
It hath beene ſaid, that *Affrica* brings forth every yeare a new Monſter: it ne
brought forth ſuch a one as this, to which *nihil niſi nomina deſunt.* Herod ſlew
the children of *Bethlem*, yet there was ſome mercy in that, for the men eſcap
Hamans plot was damnable enough, even the ruine of Iſrael; yet they had a mo
day of preparation. But this was worſe, with ſuddenneſſe it would have preve
Doomeſday, and ſent up bodies before the Reſurrection. It was croſſe to all o
kinds of death: that at other times ſends the ſoule upwards, the body downwa
this would have ſent the ſoule downward, and the body upward. Let the me
of it live to their ſhame and our thankfulneſſe. Shame, ſaid I? Alas, they ma
their glory! O but the Papiſts condemne it, and call the plotters *Vnfortunate Ge*
tlemen. Vnfortunate, becauſe the fortune did not ſucceed as they would have it.
is the ſucceſſe they blame, not the villany. But the Papall Chaire never app
it: and who can ſay the Papall Chaire ever diſliked it? The actors are ſeene, b
ever the Poet lies hid: and the Pope hath not to this day Iudicially condemne
Powder-treaſon. It ſhould have beene a dead day, let it be a *Red* day in our Kale
dar. Their rage was without meaſure, ſo let our thankfulneſſe be without end.

That was a little Image or figure of the generall firie Deluge to come. If the te
rour of the former be able to ſhake us with the remembrance: thinking how fea
it had beene, by a ſudden blaſt to have our ſoules ſent upward with our bodies;
perhaps both to come downe againe with the waight of unrepented ſinnes: w
then was no thought or time to retract. How ſhould the meditation of this
make us tremble; which as it ſhall be more ſudden for the time, ſo more univ
for the ruine. Shall we ſtill ſlumber in our old ſecurity? The Apoſtles ſaid of La-
a Iohn 11. 12. *zarus*, a *Lord, if he ſleepe he ſhall doe well:* but Lord, if we ſleepe we ſhall doe
ill. Worldly men are like *Nichodemus*; they would faine come to Chriſt, but
August. are loth to goe till it be *Night*; that is, till death ſends them. But, *Pœnitentia*
moriente petitur, timeo ne ipſa moriatur: The repentance that is wrung out by dea
may feare it wil be dead ſooner than he that lyes ſick. Now, now let us break of
ſins, by the contrition of our ſoules: for now repentance is a *Superſedeas* to diſc
all the bonds of ſin. And lay hold upon IESUS, who as he ſaved *Noah* in the d
Water, is able to preſerve us in the day of Fire. *Sampſon* found honey out of
Lion which himſelfe had killed. Our ſins have killed the Lion of *Iudah*, O le
faithfull prayers ſucke honey out of him: there is no honey ſo ſweet as his mercy.

Thus having conſidered the univerſalitie, that it was a *whole world*; the An
ty, that it was the *Old world*: I come in the next place to the Impietie, that it was
Vngodly world.

The world of the ungodly.] The ſinnes of that world were very grievous,
too heavy for the ſupportation of the earth: *nec medium in malo, nec remedium*
lo. Theſe ſins began to multiply with the multiplication of men: the ſeeds of
miſ

iſchiefe were ſowen before the birth of *Noahs* ſons : at their birth, like ill weeds,
ey ſprung abundantly : at laſt they were ſo ranke and ripe, that God could forbeare
em no longer. But it ſeemeth that the great defection was about the ſeventh age :
en *Lamech*, of *Cains* race, fell to bigamie ; then was *Henoch* tranſlated, that his ſoule
ight be no longer grieved with the wickedneſſe of the times. Then the righteous
horring the filthyneſſe of *Cains* poſteritie, ſeparated themſelves, and *began to call*
God. At length the very righteous ſeed declined, by falling to folly with the
ughters of the wicked.

Some Hebrewes thinke that this pregnancie of ſinne began with the encrea-
of women ; whoſe number gave more occaſion of luſt, *Genicis 6. 1.* But this
gues no ſpeciall multiplying of that ſexe more than the other : but when both were
creaſed together, both were corrupted together. If any aske how the world could
ſo ſoone peopled ; I reply, how was it after the floud ? *Ninus* King of *Aſſyria*,
ho raigned ſome 230 yeares after the deluge, is reported to have in his army 700
ouſand footmen, and 200 thouſand horſemen. The [b] *earth was corrupt with their* b Gen.6.12.
thy ſinnes : and they are ſaid to be all *fleſh* : not only their bodies for that is com-
on to all, but even their ſoules were carnall. For *fleſh* is taken *vel ſecundum naturam,*
l ſecundum culpam. Man is called *fleſh*, when he is ſubdued to carnall ſenſe. *All* Chryſ.
imaginations of his heart continually evill. Wickedneſſe is enlarged by theſe re-
ects. 1. *Ratione univerſalitatis*, for generalitie ; *all fleſh was corrupt* : ſo *Adams*
ne did ſpread over all. 2. *Ratione durabilitatis*, for continuance ; they were ex-
ciſed in it a thouſand yeares. Continuall habite had made it ſo alimentall, ſo ele-
entall to them, that they could not live without it. 3. *Ratione inſeparabilitatis*, for
heſion : as covetice cleaves to a man, even while he ſleepes, or wakes, or walkes,
workes, or lives : waxing younger, when all other ſinnes decay with age. 4. *Ra-*
ne Superfluitatis, for abundance : not only addicted to ſome ſpeciall vices ; but to
wickedneſſe which their prophane hearts could conceive. If their fancies could
imagine it, their hands were ready to doe it. 5. *Ratione Securitatis*, for ſupine
releſneſſe : let *Noah* preach what he will, and build as he will, let it raine how it
ll, they are the ſame men ſtill. 6. *Ratione impudentiæ*, for ſhameleſneſſe : they
re growen to ſuch preſumption, that they durſt ſin God in the face : [c] *They de-* c Eſa.3.9.
e their ſinne as Sodome, they hide it not. Therefore their corruption is ſaid to be d Gen.6.11.
fore the LORD. Thus in generall, now for the particulars.

The firſt act of degeneration was unlawfull marriages : [e] *The ſonnes of God* e Gen.6.2.
the daughters of men, &c. Some thinke theſe ſonnes of God were Angels, and
they fell for their intemperancie with women. But. 1. God deſtroyed the
rld, not for the Angels ſin, but mans. *My ſpirit ſhall not alwayes ſtrive* (he ſaies
with Angels, but) *with man.* 2. [f] *The devill was a murtherer from the beginning* : f Ioh.8.44.
if the Angels had fallen for the love of women, then they had not ſinned untill Chryſ.
houſand yeares after the creation. 3. [g] In heaven they neither *Marry*, nor are g Matth.22.30.
en in marriage, but are as the Angels of God : therefore Angels are not ſubject
carnall luſts. Some have thought theſe were divells who companying with wo-
n, begate Gyants. But this is ridiculous, for the divells have not generative fa-
ties : and if they could have, yet they are none of the ſonnes of God. We read
a whole [h] legion, ſixe thouſand divells in one man ; this could not be, if they h Luk.8.30.
re corporall. If elementall was their nature, then were they ſubject to mutabi-
, to mortalitie : as *Plutarch* writes of the death of *Pan*, a famous devill among
Pagans. And how ſhould mans ſoule be immortall, if theſe more ſubtile ſpi-
were mortall? Others thinke that they were *Incubi*, who aſſuming aëry bodyes,
he act of generation are called *Succubi* : and ſo they imagine that *Merlin* was be-
ten of a ſpirit. Indeed ſpirits may aſſume Male and Female ſhapes ; but are not
bodies. They appeare ſo to the eye, not to the feeling : viſible, not palpable.
andle me, and ſee, for a ſpirit hath not fleſh and bones. But it is objected, that *Abra-* i Luk.24.39.
waſhed the Angels feete, and diſcerned them not. For anſwere, this is the dif-

ference betweene the apparitions of good and bad Angels. Vnto the good God gave the uſe of true bodies during that miniſterie: ſo that they did eate and drinke. The other are not ſo allowed, therefore are called *Phantaſmata*, Viſions, fanſies.

k Pſal. 104. 16.

Secundum naturam, non ſecundum opera. Ieren.

Others thinke that theſe *Sonnes of God* were men tall, and of a great ſtature: as things excellent in their kind are aſcribed to God. Great cities, the *Cities of God*. Tall Cedars, [k] *The trees of God*. But indeed, they were called the Sonnes of God, becauſe they were of the righteous ſeed: and the other, the daughters of men, becauſe they deſcended of lewd parents. Even the wicked are the ſonnes of God according to nature, according to their workes they are not.

l Deut. 3. 11.

Now ſee the iſſue of this unhappy conjunction; Gyants: which as they were men of a monſtrous ſtature, ſo of a fierce and tyrannous nature. Thus they were called *Nephalim*, mighty oppreſſors: *Enim*, terrible: becauſe of their pride, *Hanakim*; as it were, in chaines of Gold: for their ſtrength, *Gibborim*: for their naughtineſſe, *Zanzummim*. [l] Such were *Goliah*, *Iſhbibenob*, and *Og*. Here they are called *Nephilim*, of *falling*: both becauſe of their terror, they made men *fall* to the ground: and for their error, *falling* themſelves from vertue and goodneſſe. Theſe were not from the commixtion of ſpirits with women, but procreated of men: which is no more againſt nature, than for dwarfes to come from well conſtituted parents: who are as admirable for their ſmaleneſſe, as the other for their talleneſſe. Nor were all thus, but only thoſe borne by this unlawfull conjunction. For as the roote, ſo was the branch: the marriage impious, and the iſſue ungracious.

Obſerv.

That which was the firſt occaſion of ſinne, was the occaſion of the encreaſe of ſinne. A Woman ſeduced *Adam*, women betray theſe ſonnes of God. The beautie of the Apple betrayed the woman, the beautie of theſe women betrayed the holy ſeed. *Eve* ſaw, and luſted, ſo did they: this was alſo a forbidden fruite. They looked, liked, luſted, taſted, ſinned, dyed. Sinnes firſt creepe in at the eyes: except we have made a covenant with them, there is no ſafetie for our ſoules. This marriage did not beget men ſo faſt as wickedneſſe.

Obſerv.

Aug.

Conſider here how dangerous it is for the beleever to unite himſelfe to an ungratious ſpouſe. I know that marriage is *honourable*: *Bonum nuptiarum ſemper eſt bonum*. The wife before man ſinned, was for his ſocietie: after he had ſinned, for a remedie. Man in himſelfe was only but begun, in woman he was perfected and made up: till then a great part of himſelfe he had in vaine and uſeleſſe. And they that have placed *in Virginitate culmen*, the chiefe glory in virginity; could never find *in Connubio crimen*, any fault in matrimonie. Man and wife are *Primum Par, & fundamentum parium*; the originall match of all others. All other relative paires and couples, as father, and ſonne, Maſter and ſervant, King and ſubject; come from this. When God made *Adam*, he made only one. When he made *Eve*, he made not only her, but in her all the world to come. While man was alone, and had both ſexes in himſelfe, what could he doe to fill the earth? Therefore in his body he bred a She-man: *Adam* being the mother of *Eve*, as *Eve* is the mother of us all. Therefore ſhe is called *Mater viventium*, becauſe ſhe is a meanes to continue a kind of immortalitie among the mortall ſonnes of men; and in ſome meaſure to ſhadow out that immortalitie which is in heaven. Families, Cities, countreys, the whole habitable world, the militant, yea triumphant Church, no ſmall part of the kingdome of heaven, ariſeth from marriage. *Mater matris Eccleſiæ*. *Laudo connubium quia generat virgines*. Saint *Ierome* himſelfe praiſeth marriage, becauſe it begets virgins. The wife being no virgin, is the mother of Virgins that be no wives. No marriage, no Saints: no generation, no regeneration: no encreaſing below, no multiplying above: if the earth be not repleniſhed with men, how ſhould heaven be ſo furniſhed with Saints?

But as the bleſſings that come by good marriage, are innumerable: ſo be the curſes by ill matches, many and miſchievous. For marriage is a new foundation, whereon men build the future ſtate of their mortalitie. A man cannot chuſe himſelfe, he may chuſe his wife: and in her choiſe it lies much to mend or marre himſelfe; and which is more, even his poſteritie. [m] *Be not unequally yoked with unbeleevers.* From hence follow an Iliade of evills, and the whole infelicitie of life; when matches are made of ſuch as match not; when plants are ſet together of an unhappy conjunction, malevolent effects muſt needs iſſue from them. But it is objected; that [n] the *Unbeleeving husband is ſanctified by the beleeving wife,* and the wife by the husband: and *what knoweſt thou, O wife, whether thou mayeſt ſave thy husband? and, O man, whether thou ſhalt ſave thy wife?* This may be; and was not in thoſe times a ſufficient cauſe of divorce. But are not the good perverted by the bad, ſooner than the bad converted by the good? Often have you heard how much a ſuperſtitious wife, by her certaine lectures, hath wrought upon her Chriſtian husband: when did you heare a beleeving husband prevaile with his misbeleeving wife? marry [o] not thy ſon to a Canaanites daughter, for *ſhe will turne away his heart from following the Lord*: he is not ſo likely to turne her.

m 2 Cor. 6. 14.
n 1 Cor. 7. 14. 16.
o Deut. 7. 14.

This hath beene full in examples: the Iſraelites were wonne by theſe forbidden matches, *to ſerve* [p] *other gods.* [q] When *Ahab ſold himſelfe to wickedneſſe,* it was *Iezebel* his wife, that *ſtirred him up.* Thus was [r] *Samſon* the ſtrongeſt, [ſ] and *Salomon* the wiſeſt, beguiled. *His wives turned away his heart after other gods.* This was *Iehoram's* ruine; [t] his wife, *the daughter of Ahab,* undid him. When water and earth are tempered together, they make but mire and dirt. What crueller tyrant was ever begotten then *Mahomet*, who was yet the Son of a Chriſtian Lady? As the ſons of *Iacob* ſaid of *Dinah*, [u] *We cannot give our ſiſter to one that is uncircumciſed:* ſo let parents ſay, we may not give our daughter to a perſon unchriſten'd. Albeit irreligion be not a cauſe of divorce, yet it is of reſtraint. We may not marry with all thoſe, with whom we muſt live being married. If Adultery may ſeparate a marriage conſummated, may not Idolatrie hinder a marriage not begun? Let no man ſeparate whom God joynes, ſo let no man joyne whom God ſeparates. We would not have our children marry without our will and conſents: and ſhall they marry without the will, liking, and conſent of our Father in heaven?

p Iudg. 3. 6.
q 1 King. 21. 25.
r Iudg. 16.
ſ 1 King. 11. 4.
t 2 Chron. 21. 6.
u Gen. 34. 14.

This was *Rebecca's* care. [a] *If Iacob take a wife of the daughters of Heth, what good ſhall my life doe me? Manoahs* for *Samſon*, [b] *Is there not a wife among thine owne people but thou muſt goe to the Philiſtines?* Is there no friend but an enemy? no tree, but the forbidden? no helper, but a tempter? no wife but the Canaanite? can none pleaſe us, but ſuch as diſpleaſe God? [c] He that is *married* to ſuch *a wife, careth more to pleaſe her,* than God. Of all the gueſts bidden to the great feaſt, he that was married, (likely to ſuch a wife) deſired not to be excuſed; but impudently proteſts, that he *cannot come.* If from *Iſh*, and *Iſha*, you caſt out *Iod* and *He*, there remaines to that couple nothing but fire; ſay the *Rabbins*. So wretched is it to couple without God. When the eye makes the match for beautie, or the eare by heareſay, taking a wife upon truſt or the hand for money; marrying (though not by picture, yet) for pictures. *Themiſtocles* being conſulted, whether it were better for a man to marry his daughter to an honeſt poore man, or to a rich of ſmall vertue and goodneſſe; anſwered; I had rather have a man that wants money, than money that wants a man. How baſe is that love, which hath no other waight than riches! How doe parents breed an Ague in the bones of their children, that ſhall ſhake them to their very graves! When the tie of their loves is either portion or proportion only, without regard of either religion or conſcience. One ſaid truly; He that weds for ſtate or face, buyes a horſe to loſe a race. There is *Ceſars* ſtampe, and Gods ſtampe: moſt men marry for *Ceſars* ſtampe, and theſe are worſe than the old world; for they married for *Adams* ſtampe. Gods ſtampe is grace, *Ceſars* money, *Adams* beautie.

a Gen. 27. 46.
b Iudg. 14. 3.
c 1 Cor. 7. 33.

The motive of the old world to this unfortunate conjunction, was Beautie; *They ſaw that the daughters of men were faire.* This is the common attractive; men place their loves upon *Adams* Image in the face, rather than upon Gods Image in the

the ſoule. Yet what is that ſame goodly frame of fleſh and bloud, but onely a naturall colour which the Creator hath laid upon duſt and aſhes? but the effect of well digeſted ſuſtenance, not much above that we behold in pictures. A thin weake veile drawne over a corruptible body: a tranſient delight of the eye: a glory that fades with life, yea, often before life: a piece of fine glaſſe, that ſickneſſe or old-age will ſoone breake; yet is this the ſnare that hath caught many ſoules: to enjoy this, *David* loſt his peace for a while, *Sampſon* loſt his eyes for ever. Thus the *Midianites* intrapped Iſrael with their dancing whirlegigs: and the wiſeſt King was wrought to folly. I doe not lay the fault on Beauty, Gods admirable workmanſhip upon clay: for who blames a cleare and cryſtall river, becauſe ſome melancholy diſtracted man drownes himſelfe in it? And when this outward ornament is joyned with inward luſtre, it graceth all actions. *Gratior eſt pulchro veniens è corpore virtus.* But it is the minds beauty, that keepes the other ſweet and delectable: a fixed and conſtant goodneſſe, which as it diſdaines all the tinctures of painted hypocriſie, ſo is farre beyond the ruine of time, ſickneſſe, or any other mutabilitie. Like Heaven, which is faire outwardly to our mortall eyes, but ſhall appeare fairer within to our immortall ſoules. Without this, all affection is ill placed, and will ſoone periſh. He that loves for no other end, but to pleaſe his ſenſes, hath a ſenſuall love, little better than brutiſh.

It is the ſoule that requires love; and for that only cauſe which makes it lovely, Vertue. The outward worth of Beauty is nothing, it is the Soule within that makes it precious. When grace and holineſſe have beautified the principall, then admit the other circumſtances and additions, as Beauty, Birth, or Wealth. For theſe indifferents, by goodneſſe are made good, as fire turnes all the objects into it ſelfe. The love built upon Beauty without this, is not long-lived: but running mad with extravagant deſires, reſts ſtill unſatisfied. Hence it comes, that *Quos conjunxit Eccleſia, disjunxit camera*: yea worſe, *Conjungit Dominus, disjungit Diabolus*: God and the Church puts them together; the Devill and luſt puts them aſunder. [d] *He that loveth ſilver, ſhall not be ſatisfied with ſilver*: So nor, he that loveth women, for one is not luſts limits. He that affecteth many, ſhall be ſatisfied with none. *Vnus, unam, uni*: One God hath ordained one woman for one man. One is Loves number, he which treſpaſſeth upon plurality, and loſeth that content, may be all his life ſeeking it, but ſhall never find it. To the reproofe and reproch of them be it, that walke the ſtreets, yea, frequent the Church, for no other purpoſe but to feed their eye with ſuch ſpectacles. When a Gallant had the name of a brave ſouldier; one obſerved how ſtill in his walking, he would turne about to gaze upon women: concluding, that the man could not have a valiant and conſtant minde, whoſe head every weake woman could turne and wryth about with her very looke. Let this breed in our hearts an abhorring of carnall luſts; a ſin the very Devill does not commit: Pride he knowes, malice he knowes, flattery, hypocriſie, murder, treaſon he knowes: but incontinence of fleſh he wonders at. Let no beauty that ſticks upon mortall cheeke, ſo farre prevaile over our affections; as to proſtrate thoſe bodies to the ſervice of Harlots, that are the deare bought members of Ieſus Chriſt.

Bern.

d Eccleſ. 5. 10.

The next Apoſtacie of the old world, was by *Senſuality*: [e] *They did eat, they dranke, they married, &c.* But were theſe ſinnes, or matter of reprehenſion? Nature hath made them neceſſary, diſcretion voluntary, and only ſome circumſtances arbitrary. Did God drowne them for this? No, but their ſenſuality and ſecurity in theſe brought deſtruction. [f] *Soule, thou haſt much goods laid up for many yeares, eat, drinke, and be merry.* This was not his fault, that he thought he had enough, but that he meant to lye downe and wallow in it. Lawfull actions depraved by bad circumſtances, become damnable ſinnes. [g] *Is this a time to receive money, and garments, and vineyards,* ſaith the Prophet to his ſervant? All which at another time, and in another manner, had beene approved. Things beneficiall in their uſe, are dangerous in their abuſe or miſ-carriage. Without a woodden conveyance we cannot croſſe the

e Luke 17. 27.

f Luke 12. 19

g 2 King. 5. 26.

Seas: yet if that veſſell ſinke, all the paſſengers are loſt. That worldly things are good, is eaſily perceived by our care to get them: that their abuſe is deadly, many ſoules feele, that cannot returne to complaine. [h] *It is eaſier for a Camel to enter a needles-eye, than a rich man to enter heavens gate.* It is not certaine, it is not eaſie, it is not likely, and (it may ſo fall out, that) it is not poſſible for a rich man to be ſaved. Riches commonly coole all heavenly heats, force away the Divine meditations of ſpirituall cauſes, as too melancholy fits: and bring a man to ſuch a fooles paradiſe, as one among *Penelopes* ſuitours, that went ſo oft with his friend, till he was caught himſelfe.

It is likely, that more go to hell for abuſing lawfull things, than for uſing things ſimply unlawfull. Groſſe ſinnes appeare in their owne ugly formes, terrible as deformities and devils: but who ſuſpects his eating, his drinking, his common diſcourſe? Who feares that his building ſhould be laid in the foundation of ſinne? Or that his marrying a wife ſhould unſaulder his conjunction with Chriſt? [i] But *there is nothing better for a man, than that he ſhould eat and drinke, and let his ſoule enjoy good in his labour.* And doth not Saint *Paul* call the *forbidding* of meates and marriage, [k] *The doctrine of devils?* Wee grant it; neither would we have any man make the way to heaven harder, and more rugged than God himſelfe hath made it. This is the libertie (and indeed of whom elſe, but) of Chriſtians.

Pleaſures have their allowance, with two limits. The one of Qualitie, they muſt be good and lawfull: for God that hath given leave to be merry, hath not given leave to be madde. There is a good mirth, if men could hit on it; called, To be merry and wiſe. It is no praiſe to be ſparing of a vicious delight, for the very taſte is deadly. Admit the Serpents head, his body will aske no leave. The other of Quantitie; for meaſure God hath hedged in mans appetite, like that foaming element: if he breake over thoſe dammes, the inundation is perillous. As delights have their warrants, ſo alſo their termes: and it is no hard matter to fault in this indulgence. Is the worke of our ſalvation effected, our common duties performed? We may then eat, drinke, and be merry. *Non naſcimur in Ludum,* we are not borne for play; but for labour, *as the ſparkes fly upward.* Our recreations ſhould be like our phyſicke, not our diet: the latter wee take when wee are well to keepe us ſo: the other when we are ſicke to make us well.

Some things are to be avoided, not becauſe they are ill, but neere to ill: *Et mala ſunt vicina bonis, errore ſub illo,* &c. *Sæpe prohibetur licitum, propter proximitatem illiciti:* it is good to leave ſomething that we may take, for feare of taking that we ſhould leave. There ſhould be difference betwixt a beaſt, that devoureth all within his teddar: and a man, to whom God hath given reaſon to rule his appetite. It is Sinnes policie, to ſteale in by the Law; when men range in the borders and extremities of their freedome. And even from that takes an argument for us to allow it, which was made on purpoſe to condemne it. The Iewes might give fortie ſtripes: yet Saint *Paul* confeſſeth hee received but nine and thirtie: their reaſon of forbearing the full number, was leſt their fingers ſhould itch to give another. What folly is it, when a man hath field-roome enough, to ride on the brinke of a River? The note that comes too neare in the margent, will skippe into the Text at the next Impreſſion. It is a dangerous *Quære,* how neare a man may goe to hell, and yet ſcape the Devill. Will any wiſe man trie how neare hee may come to the infected houſe, and yet ſcape the Plague? Or holding by the rotten railes of a Turret, preſumptuouſly vault over, in a proud glory of his venturouſneſſe? Iſrael had roome enough in the Plaines of *Moab:* but venturing too farre, they were ſnared with *Midian.* Let no man caſt with himſelfe, how old hee may be before he needs returne, leſt he reckon without his hoſt. [l] *If I forget Ieruſalem in my mirth,* &c. It is eaſie to forget heaven in our mirth. If God allow an handfull, men are apt to fadome an armefull. Pleaſures are like the Popiſh Relikes; the Intereſt is more than the Principall.

[h] Matt.19.24.

[i] Eccleſ.2.24.

[k] 1 Tim.4.3.

[l] Pſal.137.6.

Through all creatures let us looke to their maker: through all delights to their giver, *Phil.4 4. Rejoyce in the Lord alwaies*: then *mutata materia delectationis humanæ, non mutatur cauſa delectandi*: in the midſt of all the changes and chances of worldly contents, there will be an immutabilitie of joy in God. There are two ſorts reprehenſible.

Firſt, they that avoid all lawfull delights for feare of ſin. As if it were not poſſible for a Christian to ſeparate the gold from the droſſe, but he muſt needs caſt away the oare! Will any ſimple Iew condemne the cleare ſtreames of Iordan, becauſe they run into the dead ſea? We ſee ſome proud of their fantaſticall clothes, dreſt up like childrens puppets, or Antickes in a Pageant: muſt we therefore goe naked? Some are drunke with wine, may not therefore a ſober man drinke it? Is there no phyſicke, but *Opium*? muſt we either be ſenſually wicked, or ſenſeleſly ſtupid? why did God place man in Paradiſe but to ſolace himſelfe? why hath he given us ſuch variety of creatures, but for uſe? Doth the Lord invite us to this feaſt, and we depart (like ſullen gueſts) from ſo rich a table hungry? This pretence of mortified ſtrictneſſe doth injurie; *& noſtræ libertati, & creatoris liberalitati*; both to our libertie, and our Makers liberalitie. *Every good gift comes from above*; there is nothing but good from heaven: he that rejects the gifts, wrongs the giver. God cannot abide ſuch a diſcontented anſwere; *Dan.5.17. Keepe thy rewards to thy ſelfe, and give thy gifts to another.* Many great Kings have beene bleſſed Saints: they could not have beene Kings without a number of earthly pleaſures: they could not have beene Saints with earthly affections. If God therefore have mingled us a pleaſant cup, let us chearefully drink it, and give thankes to Ieſus Chriſt. Charitie is not ſtrait-laced, but yeelds much latitude to the lawfull uſe of indifferent things. Theſe are fit for thoſe that are fit for them.

Next, they are to be blamed, that with neglect of better things, ſettle and fixe themſelves upon theſe. It is the heart that makes all evill, when that lying ſpeech of Satan is borrowed, *All theſe are mine.* Chriſt teacheth us, *firſt to ſeeke the kingdome of heaven*, then ſhall the reſt be caſt upon us. When the bargaine is made for ſalvation, the reſt come in like lumber. When you have fed heartily on the body of your Saviour, and gotten aſſurance to drinke the wine of heaven, then eate, drinke, and be merry. Firſt marry thy ſonne's ſoule to CHRIST, then his body to a vertuous wife. The Factor employed in forraine parts, firſt diſpatcheth his Maſters buſineſſe, then his owne. How prepoſterous is it, to omit that onely thing in this world, for which we came into the world; to ſerve our maker!

The laſt ſinne of the old world, was Security. The Lords forbearance did ſo little ſtirre them, that they were ſcarce waked with his vengeance. The ſavageſt creatures, Lions, Tygers, Beares, by Gods inſtinct came to ſeek ſuccour in the Arke: men did not ſeeke it. Even brutiſhneſſe is more ſenſible than corrupted reaſon. The Sybarites, that no diſturbance might come neere their beds of violets; baniſhed all cockes and clockes: the former muſt not breake their ſleepes, nor the other vexe them with report of the fugitive time. *Epimenides* the *Cretian* ſlept foureſcore yeares in a Cave; ſome ſay but forty, and that was enough in conſcience; beyond a miracle, and doubtleſſe beyond the truth. But the old world ſlept a hundred and twenty yeares, and all *Noahs* hammering about the Arke wakened them not. O that the conſcience of man, in the midſt of ſo many ſinnes povoking God, ſo many tentations aſſaulting his owne ſoule, ſo many enemies againſt him, ſo many dangers about him, ſhould ſtill be ſecure! She is obſerved by her owne eye, when none elſe marke her: chaſed by her owne foote, when none elſe follow her: hath a thouſand witneſſes within her, when there is no outward ſtir againſt her: and yet the wicked ſleepe.

Satan, like *Iael* to *Siſera*, or *Iudith* to *Holofernes*, watcheth till a man be a ſleepe and then kills him. Preachers cry, but ſinners will not waken: and as in places of Iudicature they often determine to heare cauſes, but do not heare to determine cauſes:

ſo men commonly remember to heare, but doe not heare to remember. *Pliny* writes of ſome Beares ſo ſleepy, that they are hardly rowſed with blowes and wounds. Many diſcourſe of religion, as men talke in their dreames: they ſpeake wonders of goodneſſe: yet are no ſuch manner of men; neither the one working, or the other waking. Formall hypocrites are like the Cocke, and meriting Papiſts like the Dormouſe. *Gallus bibit & non mingit, Glis mingit & non bibit.* The Cocke drinkes and never piſſeth, the Dormouſe piſſeth, and never drinkes. The former drink much preaching but there is no good deeds come from them: the other vent ſome almes, and evacuate their ſuperfluities, but they will not drinke a drop of the water of life.

Suid.

Let us take the Apoſtles caution; *Bee ſober and watch:* Bee ſober, for Ebriety is a drinke-offering to the Devill. And watch, for a Security is Porcpoſe before a Tempeſt: Keepe your ſoules waking, then ſhall your bodies ſleepe in quiet. As there may be a corporall watching when the mind ſleepes, ſo there may be a ſpirituall watching when the body ſleepes. Temptations, like *Dalila,* tells us a faire tale, but their end is to bring us aſleepe, and plucke out our eyes. But if in all our earthly buſineſſe wee ſtill carry an heavenly mind, the Iudgement of God ſhall not, as it did the old world, ever take us napping. The houſe doth every day get ſome duſt, therefore let it every day be ſwept: the ſoule contracts ſome ſinnes, the beeſome to ſweepe it is made of examination and repentance. At night ere we ſhut our eyes, let us open our hearts, and cleanſe our conſciences: before we ſhut the doore let us caſt out the duſt. He never breakes his ſleepe for debt, that payes as he takes up. Let us watch in righteouſneſſe, this is the way to ſleepe in peace. When the ſtomach is obſtructed, the body takes but ill reſt, and the ſlumbers are broken off with diſtracted dreames. If the conſcience be oppreſſed; in vaine the ſoule lookes for quiet. If hardneſſe of heart, like *Opium,* ſhall conſoporate it, that ſleepe is mortall. The ſhepheards were, *Luk.* 2. 8. *Watching over their flockes by night.* As Chriſt found the ſhepheards watching over their flockes at his firſt comming; ſo may he find us all watching over our ſoules at his ſecond comming, in the glory of his kingdome.

I conclude; in this glaſſe let us ſee the preſent ſtate of this world. Certainely we may vie ſins with them, and ſtand upon compariſons, without bating them one ace for hainouſneſſe. If the world were then fowle, it is now fowleneſſe it ſelfe. Some things are ſo cleare, that they refuſe tryall: and ſome ſo filthy, that they abhorre purgation. Nor doe I confine this corruption to ſome parts of it: as there be nationall ſinnes, peculiar to age, to countrey, to conſtitution: *Mores ſequuntur humores.* But all the world is ſicke and rotten: paganiſme poſſeſſing a great moitie of the whole, and hereſie perverting the halfe of that is left. We may ſay of it, as *Tully* to *Anthony*; *Miſer ſi ſentis, miſerior ſi non ſentis:* it is wretched if it feele it, more wretched if it feele it not. *Ideò pereunt, quia neſciunt ſe perire: ideóque magis pereunt, quia neſciunt ſe neſcire.* Men periſh becauſe they are ignorant of their periſhing: yea they more periſh, becauſe they are ignorant of their not knowing.

Aug.

Let us heare Saint *Paul* delivering the ſtate of our old world, and ſee how our experience accords with his prophecie, 2 *Tim.* 3. 2. *Men ſhall be lovers of their owne ſelves.* Have we not ſeene this ſelfe-love ſtalking in the garbe of impudence, vomiting diſgraces againſt all men, and arrogating to it ſelfe? fly-blowing good things to deterre others, that himſelfe might devour them? *Covetous*; O they ſwarme like the frogs in Egypt: that as a ſhrewd cenſurer ſaid, ſtand where you will, and of every 10 men that paſſe by, nine and three quarters are covetous. When the uplander wondred to ſee a white Crow, the Fen-man anſwered, In our countrey we wonder to ſee any black ones. It is no marvell to ſee one covetuos, it is marvell to ſee one not covetous. *Boaſters*; a great rabble. Some boaſt their portion, others their proportion: rather than want matter of oſtentation, they will boaſt their vices: as if one ſhould rathroud of his ſcabbes, or make a ſcarfe of his halter. *Proud*; an univerſall diſeaſe: e rich diſplay it in their wearing, the poore in their ſwearing. I will not tell you, that this Idoll goes in ſtrange and phantaſticall dreſſe : that is indeed an inſeparable ſigne, yet but one, you ſhall have her ſit as pertly under a broad Felt pull'd downe to the eyes, as upon a Bever : and finde her as ſoone in a little *Geneva*-ſet, as in a great Spaniſh Ruffe.

Blaſphemers : men have ſworne themſelves hoarce with oathes. [q] *There is a Word that is cloathed about with death* ; and that Word is too frequent in the jawes of men, till the fearefull Name of God be made as vile as common aire. *Diſobedient to parents* : This is ſo arrogated to the young, and ſo tolerated by the old, that for this cauſe God ſhortens their dayes, and ſets parents a weeping for the loſſe of their childrens bodies, that regarded not the loſſe of their ſoules. *Vnthankfull* : this vice hath uſurped a propriety of that, which is onely borrowed : cuſtomary fruition hath made men ſcarce thinke themſelves beholden to God. Otherwiſe, why doe not rich men abound in praiſes, as God hath made them abound in riches? Perhaps they doe not thinke their riches came in Gods name, and therefore cannot with a good conſcience thanke him for them. *Vnholy*, or prophane : God hath made all us, and all ours : hee reſerves but the Tenth of our goods, and the Seventh of our time, but *Totum hominis*, our whole ſelves. We are his [r] *Peculiar* : now ſhall we make that virgin common, proſtituted to every baſe Gypſee, pride, luſt, avarice; which the Lord hath redeemed and required holy and peculiar to himſelfe?

[q] Eccle. 23. 12.

[r] Titus 2. 14.

Without naturall affection : when men wilfully tranſgreſſe againſt Grace, God ſuffers them to ſinne even againſt nature. They that have loſt the love of their Father, ſhall loſe the love of their children. It is juſt, that for being falſe to their beſt Friend in heaven, they ſhould neglect their friends on earth, and be neglected of both. *Truce breakers* : There is a faith that knits us in a covenant with God, and a faithfulneſſe that ties us in a covenant with man. We are *Fœdi-fragi* in both: have broke the vow made in our Baptiſme, and are ſo full of levity, that there is more credite given to the print of our ſeales, than to the faith of our ſoules. If any Nation breake truce with us, who wonders when we have broken truce with God? *Falſe accuſers* : This was wont to be the Devils office only; but now as if men grudged Satan the honour of calumniation, they monopolize it into their owne hands. The Make-bate runs from houſe to houſe, and carries the burning coales of contention, till he ſets them all a-flame, and then warmes his owne fingers at the fire. *Incontinent* : The Devill hopes that this vice in the next age will be held a vertue; for it is gotten already out of the diſ-reputation of a ſin. Drunken-houſes and Brothels vie for number, and it is thought the Stewes will get it. *Vrbs eſt jam tota Lupanar*. *Fierce* : The violences of former times were courteſies to ours. Then it was a friendly impoſition, you ſhall ſtay and eat with me : now it is a friendly enforcement, you ſhall ſtay and drinke with me : and if there be any failing in the quantity, they are as *Fierce* as Tygers. *Deſpiſers of thoſe that are good*. It is the honeſt mans commendation, to [s] *contemne a vile perſon, but to honour them that feare the Lord*. And *Davids* delight [t] was *in the Saints, and ſuch as excell in vertue* : *To honour vertue* : To honour vertue in ragges, and to loath vice though in a Robe of State. But now let in the Jeſter; *Ibis Homere foras* : They like him worſe, that goes about to make them better. *Traiters* : Who becauſe they cannot warpe a Princes Iuſtice to their owne humours, will ſtrike at that ſacred bloud. If the former world had any actours to doe it, this world hath more, even Patrons to defend it. *Headie* : That whereas God hath made mans reaſon to goe formoſt, his hand after it : theſe doe firſt, and thinke afterwards; and then beat their wits to make good, what their wils hath made neceſſary. *High-minded* : That are like chimneyes; they over-looke all the houſe, yet are the fouleſt part of it. They thinke that neither God nor man knowes their worth, nor rewards them to their merits. *Lovers of pleaſures more than lovers of God*. After this long Catalogue of particulars, as if the Apoſtle were weary of the enumeration, he gives you this, the ſumme of all prophaneneſſe. God did forme them, pleaſures deforme them : God would ſave them, pleaſures would deſtroy them : they are made men to love pleaſures more than God.

[s] Pſal. 15. 4.

[t] Pſal. 16. 3.

Thus I have ſhewed you ſome repreſentation of theſe evill times; the workes f *the old world*, the workes of the *old man*. They are old in your practiſe, old in our remembrance; O that ſo old, that they were dead in your performance. *Novus nus, novus animus*: let me tel you of a new leſſon; indeed more truly old than the o- er. For goodneſſe was before ſin, truth ancienter than falſhood. But new to your llish, new to your apprehenſion, new to your approbation, new to your practiſe. *hatſoever* [u] *things are true*, that doe not ſavour of hypocriſie: *honeſt*, not of vanitie: *ſt*, not of iniquity: *pure*, not of obliquitie: *lovely*, not of deformity: *of a good report*, ot of infamie: *if vertue* hath given them worth and waight: and *praiſe*, an orna- ent of grace and beautie: *receive, heare, learne, thinke, doe theſe things, and the God f peace ſhall be with you.*

u Phil 4.8.

Such is the fearefull eſtate of the world by reaſon of ſin! O that we might ſee n end of theſe things, before we ſee an end of all things! [x] *Helpe Lord, for the godly ile among the children of men.* When ungodlineſſe ſo raignes, that pietie is almoſt uite loſt, it is high time to cry, *Helpe Lord*: and indeed, *Quid jam niſi vota ſuper- nt?* O may the vertue of that bloud, which is able to buy off all our ſinnes; mor- ifie ſin in us, and purge ſin from us: that our remaining dayes may be ſpent in a due reparation for our great Audite, at the ſecond appearing of IESUS CHRIST. *Amen.*

x Pſal.12.1.

Bringing in the floud upon the world of the ungodly.] [a] The eyes of all things ooke up unto thee, O Lord: not only expecting their conſervation by thy provi- ence, but alſo attending thy direction for their obedience. The winds from their ves, the raine from their bottels, the waters from their chanels all anſwere the Lord, as the Iſraelites did *Ioſhua*: [b] *All that thou commandeſt us, we will doe: and hither ſoever thou ſendeſt us, we will goe.* We are ready to be charged, what ſhall we oe? He ſaith, cloudes powre downe, ſeas breake looſe, ſmite the world, drowne . Loe, how they concurre in their ready execution, and unite their forces to an niverſall floud. The points I inſiſt upon, are three: How this deluge was cauſed, ow farre it prevailed, how long it continued; with ſome uſefull obſervations de- ived from them.

a Pſal. 145.15.

b Ioſh.1.16.

Firſt, how it was cauſed: It was a worke of Almighty power, which alſo uſed e concurrence of ſome naturall meanes. [c] *All the fountaines of the great deepe were oken up, and the windowes of heaven were opened.* The Hebrewes have called *foun- nes Gnaiim*, which ſignifieth an eye: eyes being like fountaines to deſtill teares. This eruption of the great *Deepe*, was not the Tartarean waters about the center of he earth: they could not ſurge ſo high. But either the Sea, which ſome thinke to e higher than the earth, and reſtrained only by Gods providence from overflow- ng it. [d] *Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtay- d.* In nature it is acknowledged, that the place of waters is above the earth: there- ore *Ariſtotle* calls it a ſtrange thing, *Vt levius ſit graviore inferius.* Indeed the wa- rs were created higher, but depreſſed by Gods command. At firſt thou didſt *Cover the earth with the deepe*, as with a garment, and the *waters ſtood above the moun- ines.* But at thy rebuke they *fled*, at the voice of thy thunder they haſted away. They goe up by the mountaines, and downe by the valleys, *unto the place which thou aſt founded for them.* Thou haſt ſet a bound which they ſhall not paſſe over, *nor rne againe to cover the earth.* The ſand is this bound by [f] *a perpetuall decree*: though ey toſſe, and roare, they ſhall not prevaile. And it is fondly imagined, that the a is now higher than the earth. [g] *They that goe downe to the ſea in ſhippes*: *Downe*, erefore not higher. [h] *Thou haſt founded the earth upon the ſeas, and eſtabliſhed it up- the flouds.* *Super maria*, upon the ſeas, therefore not under them: and ſo founded, ot ſo only forced. [i] *He ſtretcheth out the earth above the waters*; therefore not the aters above the earth. [k] *All the rivers run into the ſea*: but the naturall courſe of the aters is downeward. But how then find we ſprings in the tops of mountaines? ot by miracles, but naturall: God ſo diſpoſing them to exerciſe their naturall moti- ons.

c Gen.7.11.

d Iob 38.11.

e Pſal.104.6.

f Ier.5.22.

g Pſal.107.23.

h Pſal.24.2.

i Pſal.136.6.

k Eccl.1.7.

ons. Not that they come of ſome vaporous ſweat or diſtillation of the earth; for then they could not ſo vehemently boile up. Nor by the tranſcendent height of the ſea; as a ſpring riſing in a hill, and conveyed in pipes, will force the aſcent to the ſame height it beares at the fountaine. But the ſea doth ſo violently ruſh into thoſe receptacles of the earth, which ſhe finds hollow, that it forceth ſprings even upon mountaines. Moſt interpreters by this *Deepe*, underſtand the deepe heads and ſprings of waters within the earth, which were opened and inlarged to this inundation: thoſe *Exod.* 20.4. *Waters under the earth*, the rivers and deepe gulfe guſhing forth.

The windowes of Heaven.] This ſignifies not an eruption of any waters in the Chryſtall heavens, as they call that above the ſtarry skie. Some have conceived waters to bee above the firmament to mitigate the heate of the ſtarres. But. 1. the waters are an heavy ſubſtance, and ſhould bee kept there againſt nature. 2. If theſe waters had come from thence, there muſt have beene a diſſolution of the ſtarry heaven. 3. The watery heaven ſhould then be a vacant place. 4. The celeſtiall bodies have no need to be refrigerated: for they are of no fiery and elementall nature, they admit no qualities: the Sun it ſelfe not being hote *formaliter, ſed effective*. But it is objected; [m] *Yee waters that be above the heavens*: By heaven is underſtood there the lower region of the aire. So it is ſaid, [n] *The Lord thundred in the heavens, haileſtones and coales of fire*: but thunder, lightning, and haile, come not properly from heaven, but from the aire. There be three heavens; *Aereum*; ſo we called the *fowles of heaven*, that is, of the aire; *Sydereum*, ſo the Firmament is called Heaven; *Empyreum*, the fiery heaven; ſo called, not for the heate, but for the glory. If the aire be ſo comfortable, that is but lightened with the Sun, what is the heaven, where the Sun it ſelfe is? If that be ſo refulgent, how glorious is the heaven where God himſelfe dwells!

Baſil.
Ambroſ.
Bed.

This *opening of the windowes*, is the breaking of the cloudes, wherein the waters are contained. [o] *He bindeth up the waters in his thicke clouds, and the cloud is not rent under them.* Here he unbound thoſe veſſells, and made vents for the raine like windowes. *Seneca* writing of the generall deluge, which he thinkes not paſt but to come, gives theſe reaſons. 1. The ſwelling and over flowing of the ſeas. 2. The earth it ſelfe putrifying and reſolving into waters. 3. The conjunction of celeſtiall bodies: as the world ſhall be drowned, ſaith he, when ſuch ſtarres concurre in *Cancer*: ſo it ſhall be burned when the ſame company meete in *Capricorne*. But indeed, theſe ſeeme to be true cauſes. 1. The iſſuing forth of waters from the earth. 2. The violent eruption of the ſeas. 3. The continuall raine from the cloudes. 4. Which were encreaſed by the liquefaction and diſtilling of the aire into water.

But the Principall Agent here was the Lord. [p] *I will cauſe it to raine upon the earth.* It was his ſpeciall worke, by the miniſterie of Angels, after no ordinary manner. There was no fatall neceſſitie in it: for ſeeing God created the world in ſuch wiſedome and order, that one part ſhould concurre to the preſervation, not to the deſtruction of another: it is vainely imputed to the conſtellation of the ſtarres. For they can have no generall operation over all the earth, but only in that place where their influence worketh.

The Inſtruction we collect is this; that all Gods creatures are at his becke: even the greateſt Lions on earth, Whales in the ſea, devills in hell. What is greater than the heaven? Yet this ever-wheeling body ſhall ſuſpend his ſwift diurnall motion, at his command, to doe ſervice to his ſervants; [q] *Sun ſtand thou ſtill in Gibeon, and thou Moone in the valley of Aialon.* The Sun commeth forth as a Bridegroome out of his chamber, and rejoyceth as a ſtrong man to runne a race. Yet to confirme the faith of *Hezekiah*, he ſhall flie backe as a coward, [r] *tenne degrees* at once in the diall of *Ahaz*. What is more huge, firme, and unfit to be dealt withall, than the earth? yet he makes it tremble, and open the jawes to devoure his enemies; if *he touch the hills, they ſmoke for it.* The Whale wallowes up and downe the ſea like a mountaine, yet was he tamed to become the Prophets chariot, and bring him to land. The fami-

ſhed

[m] Pſal. 148. 4.

[n] Pſal. 18. 13.

[o] Iob 26. 8.

[p] Gen. 7. 4.

[q] Ioſh. 10. 12.

[r] Eſa. 38. 8.

hed Lions forbeare *Daniel*, they dare not touch the diſh which God had reſerved or himſelfe. And for *Ionas*, how hee ſhould lye in the bowels of that *Leviathan* hree dayes, not concocted and ſtifled, is no wonder to them that contemplate the ower of God. The belly of the fiſh could not be hotter to the Prophet, than the ry Fornace was to the three Servants; neither is it more, to bring a living man fter three dayes from a fiſh, than to raiſe a dead man after foure dayes from he grave.

The Angels are of a powerfull nature: yet the good are made [s] miniſtring ſpirits or the heires of ſalvation: the bad God tyes in chaines and muſſles their malicious orces. Thoſe that had prepared themſelves to [t] *ſlay the third part of men*, were *ound up in the great River Euphrates*, till he looſe them. He needs not the Poſtes of *erſia*, which *Haman* uſed; nor the Dromedaries of Ægypt, to ſignifie his will; but hi [u] *Word runneth very ſwiftly*. The day is his, and the night is his; the open place nd the ſecret; the very wings of the wind ſhall carry his Precepts. *Ion.* 1. The ſea ad a charge for the Prophet, as the Prophet had a charge for *Niniveh*. God ſaid o the one, *Ariſe and goe*, and he went not: he ſpeakes to the other, *Ariſe and goe*, and went; fulfilling the Makers command with all diligence. Thus all creatures have rmes and legs, when God bids them goe; ſpirit and life is put into them, activitie o uſe them, wiſdome to direct them, when they ſhould puniſh. [x] The Marriners ere tying a chaine of delayes, with a number of ſhifts, deſirous to ſave or reprieve he guilty: but in vaine they labour to evade the Councell of God. While the men re in adviſe, the winds and ſeas are in action: the men are backward, the other goe orward with their ſervice: the men loſe time, the other admit no dilation.

It is the Lord of Hoaſts to whom all theſe obey: [a] *Fire and haile, ſnow and vaour, ſtormie wind and tempeſt, fulfilling his Word.* There is no *Neptune*, Admirall of he Seas, nor *Æolus* Maſter of the winds, nor *Mars* Generall of the warres, nor *Iuter* King of thunders; but onely the Lord. Who divided and diverted Iordan? his retrogreſſe was no ordinary thing: we might well ſay, [b] *What aileſt thee, O Iordan, that thou waſt driven backe?* Many being croſſed by the creatures, fall to blaſpheming them: but let us reprove them, as the Prophet did *Sennacherib*; [c] *Whom aſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelfe? even againſt the Holy One of Iſrael.* Whom are you angry withall? Doe the raine and waters dipleaſe you? Alas, they are ſervants, if their Maſter bid ſmite, they muſt not foreare. They may ſay truely, [d] What *Rabſhakeh* uſurped; *Are we come without the ord?* he ſaid, Goe and chaſtiſe them. Thus was it in this Deluge; the *Lord brought he Floud.* [e] *The waters ſaw thee, O God, the waters ſaw thee*, they heard thy voice, nd came ſtreaming out of their cells. We are placed on the earth, as in the middeſt etwixt two ſwallowing pits; the waters of the ſea below us, and the waters of the irmament above us, if the one were not kept downe, and the other held up, by the power of God, they would drowne us every moment. But if it be eaſie for Him, to lter the courſe of Nature for the deſtruction of his enemies: he can with more eaſe eepe the courſe of Nature for the preſervation of his friends.

The next circumſtance is, How farre it prevailed. This was even to the overhelming of the whole earth; that not the talleſt Cedars, nor loftieſt buildings, or higheſt mountaines could appeare: even *fifteene cubits upwards*. Some mounaines are ſaid to be of an exceeding height; therefore cavillers find impoſſibilitie in heſe naturall cauſes, for the waters to tranſcend them fifteene cubits. So neither the apings of the ſea, nor the ſluces of the earth, nor the Cataracts of heaven, with the elpe of all thoſe Signes which they call *Aquatilia*; as *Cancer*, *Piſces*, *Pleiades*, *Orion*; nd among the Planets, *Venus* and *Luna*, could doe it. We need not here anſwer, hat the ſuperiour and inferiour waters did meet together: as the Miſts, which are aters above; and the Springs, which are waters below; meet often on the tops of ountaines. But what need arguments from naturall cauſes, when every beleever of he Scriptures perceives here the ſupernaturall finger of God? So he commanded,

ſo

[s] Hebr. 1. 14.

[t] Revel. 9. 14.

[u] Pſal. 147. 15.

[x] Ion. 1. 13.

[a] Pſal. 148. 8.

[b] Pſal. 114. 5.

[c] 2 King. 19. 22.

[d] Eſay 36. 10.

[e] Pſal. 77. 16.

ſo the creatures obeyed, and ſo the wicked were deſtroyed. From hence wee may collect foure meditations.

1 That no power of man is able to withſtand the will of God: it muſt be accompliſhed, though an whole world periſh. It ſhall ſtand firmer than the Firmament; [f] *Whatſoever the Lord pleaſed, that did he in heaven, in earth, in the ſeas, and all deep places.* What can a Fly do againſt a bulwark? or man againſt God? unleſſe he could ſee and corrupt the heavens, with all that therein is; the earth and ſea, with all that therein is, there is no reſcuing of that which the Lord wil ſmite. This the damned prove in hell by woful experience: alwaies willing what is and ſhal be ever abſent: and alwaies nilling what is and ſhal be ever preſent. *In æternum non obtinebit quod vult, & in æternum ſuſtinebit quod non vult.* [g] *The men rowed hard,* to deliver the Prophet; *but the ſea was tempeſtuous againſt them.* Man roweth, and God bloweth; there be armes for the one, winds for the other; which is likelyeſt to prevaile? How much, againſt how little! The Ocean with his fury, againſt one woodden Veſſell: great waves againſt ſmall ſtrokes. Such are all devices and endevours againſt the Lord. *Oenus torquet,* in the proverbe: *Oenus* weaves a rope, and an Aſſe ſtands by and bites it off.

How impoſſible will it be for the wicked to ſtand in the day of Iudgement? If all the ſinners on the earth, with all the devils in hel, oppoſe the Iudge; it is leſſe than for one unarmed man to ſet upon a legion of well appointed ſouldiers. There is no fortification againſt, no evaſion from the Lord. Fugitive *Ionah* gotten to *Iapho*, and thence to ſea, might thinke all ſafe: but loe, preſently a purſuivant is diſpatched from heaven to attach him: Vengeance is ſhip'd in a Whirle-wind, and ſailes aloft in the aire to overtake him. If a ſtill ſpirit cannot charme ſinners, God hath a turbulent ſpirit, which is *Severior Magiſter*, to enforce them. [h] There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes, to appeaſe the wrath of him that made them. If they deny appearance in his Court of Iuſtice, there be Purſuivants enow to fetch them in: his Writ of Attachment muſt be ſerved. There is no dealing with God, but by Prayers and Peace-offerings. How vaine were their ſhifts in this deluge: could they have laid mountaine on mountaine, and upon the top of all erected a Tower higher than Babel was ever meant: yet [i] *He that ſitteth in the heavens would laugh, the Lord would have them in diriſion:* and ſmiling at their folly make an end of their ruine.

2 That ſtrange ſinnes meet with ſtrange puniſhments. The monſtrous and Giantly ſinnes of thoſe monſtrous Giants we have heard: they were wonderfull, yet the plague is of no leſſe wonder. A continued raine of forty dayes, a prevailing Deluge of fifteene cubits; this was without example before it, nor ſhall any match be after it, but the Deluge of fire at the laſt. Sodome was guilty of a ſtrange and unnaturall ſinne, therefore deſtroyed with a ſtrange and untranaturall plague; hell out of heaven. *Nadab* offers ſtrange fire, and ſuffers ſtrange fire. *Cain* committed a ſtrange murder, in killing his brother, the fourth part of the world; and ſtrange was his puniſhment, to be a runnagate in his owne Land; till he findes that he killed himſelfe more than his brother. O how bitter is the end of ſinne, yea, without end bitter! *Ionah* admitted a wonderfull neglect, the chaſtiſement comes little ſhort of wonder. Purſued by a Tempeſt, diſcovered by a lot, condemned by himſelfe, throwne over-boord by his friends, wrapp'd in weeds, in the bottome of a depth, devoured by a Whall; without light, without food, without company, without comfort: drowned, and not drowned, devoured, but not digeſted; alive, and yet as dead: ſo terrified in conſcience, as if a reprobate, his ſoule in a ſwoone, his life at the laſt caſt, the gaſpes and pangs of death upon him, the very throbs of deſperation oppugning him, that his hope of eternall life was in his ſenſe exiled: here was a puniſhment to the admiration of all the world.

The monſtrous ſinne of this Land, Drunkenneſſe, (and we may ſo call it, for it turnes men into monſters) is anſwered by as ſtrange a puniſhment. What living man ever ſaw ſuch a Summer? All eyes behold, all tongues confeſſe, that it hath bin

ſtrange

[f] Pſal.135.6.

Bern.

[g] Ion.1.13.

[h] Eccl.39.28.

[i] Pſal.2.4.

Ann.1621.

ſtrange weather for the ſeaſon. But their hearts conſider not, how ſtrange the ſinne is that procured it, *Act.* 11.28. There was an univerſall *dearth*, and it came to paſſe *in the dayes of Claudius Ceſar.* The worlds Emperour bred the worlds eſtate. The vices of Princes infect the people, that *Qualis Rex, talis grex.* This *Claudius* was an inſatiate drinker: his owne mother called him a monſter, a worke of nature begun, not finiſhed. No marvell if dearth comes in the dayes of *Claudius*: if God deny fruites to a drunken generation. We may juſtly feare a famine, and expect (not as CHRIST ſaid, *The harveſt is great, and the labourers are few*; but) that the harveſt ſhould be ſmall, and the labourers many. If the Lord thus forbeare to ſmite us, it is not *propter pænitentiæ noſtræ meritum*, but *miſericordiæ ſuæ beneplacitum.* Howſoever, let us abhorre the ſinne, whereupon follow ſo many miſchiefes. As murder and outrage; *Violentia in vinolentia.* Povertie; the children come to weepe for bread, becauſe their prodigall fathers have drunke it. Scandals; the honours of the noble are traduced, while the drunkard ſits like a *Ceſar*, taxing all the world. Blaſphemies; for ſuch are the graces that come by the inſpiration of the pot. Impudent demeanors; for ſumptuous potations inflame preſumptuous actions. Vncleanneſſe; *Ebrietas caſtitatis naufragium: Bacchus* is but a Pandar to *Venus.* Diſcovery of ſecrets: *Noah* being drunken revealed thoſe ſecrets that lay hid 600 yeeres. Wicked fellowſhips: for ſuch a tricke or qualitie of inſatiate drinking, the devill himſelfe was once called *Robin Good-fellow.* There was a ſtreete in Rome call'd *Vicus ſobrius*, the ſober ſtreete; becauſe there was never a drinking houſe in it: find ſuch a ſtreet in London, and Chronicle it. I have no thought of invecture againſt the creature: drink wine *ad menſam, ſed ad menſuram.* Only let me tell you of better wine, out of Gods owne Celler, *Cant.* 2.5. There be inebriated, *Pſal.* 36.8. *O fælix & paucis nota voluptas!* CHRIST hath begun to us, let us pledge him, *Pſal.* 116.13. a health indeed: [k] *A ſaving health unto all Nations.*

3 Gods favour and anger changeth the uſe of the creatures. The raine from above, and the fountaines below, are things we cannot lacke: yet did his wrath make theſe the inſtruments of the worlds deſolation. He can turne principall helpes to principall plagues. The wind is a fanne to purge the aire, as the lungs lie by the heart to doe it good: it is the only meanes of ſailing; yet how often hath it brought the veſſell to ruine? Children, the deareſt jewels of love, the living pictures of their parents; are often made their heavieſt ſcourges. The wife, one halfe of mans ſelfe, the beſt of temporall bleſſings, becomes not ſeldome the fearefulleſt Croſſe. The Quailes, ſo daintie fleſh, were Iſraels rats-bane: and the children of the Prophets dyed by a bitter hearbe in the pot ordained for their ſuſtenance. Fire, ſo unſpareable an element, conſumeth a whole Citie in Gods anger. The earth that firmely ſupports us, hath ſwallowed the wicked; the bread that nouriſheth, choked them. All which ſhould make us fearefull of offending, leſt our comforts become our corroſives; the delight of our eyes, our eye-ſores: our *tables a ſnare*, and that which ſhould have beene for our wealth, [l] *an occaſion of falling.* Gods diſpleaſure upon our ſin, is able to turne nature upſide downe, that like *Senacherib*, wee become the ſpoile of owne bowels.

There is no confidence to be put in worldly things: for if the earth it ſelfe be deſtroyed, what ſhall become of the temporalities it beareth? The foundation being ruined, the building cannot ſtand. What became of all that gold and ſilver, which in hoords and heapes the covetous had gathered? what became of their houſes ſo ſtately and ſumptuous? What, of the curious guardens, delightfull arbors, the ſpacious bounds of oppreſſion extorted from the poore? who was the richeſt man, when all found one ſwallowing grave? The trees grow different in the forreſt; ſome greater, ſome ſtraiter, ſome broader, ſome taller, ſome younger, ſome older, ſome fruitfuller, ſome doated. But when they are hewen downe by the axe, and caſt into the fire who can diſtinguiſh them by their aſhes: and ſay, this was an Oke, that a Cedar, the other a poplar? So in death and duſt, who can ſay, this was the skull of a

Gualt.

[k] Pſal.67 2.

[l] Pſal.69.22.

King, that of a Lawyer, this of a Clyent; that of a polititian, this of a foole; that of an officer, this of a beggar? *Dives es, ſed multum debes.* Such a one is rich, but he owes much: tarry till he hath payed all his debts, what is he then? As a man that hath his houſe of Cedar, but owes for his fine and rent. Worldly riches are like the rivers in *Iob.* [m] In winter there is water enough in them, when there is no need of it. In ſummer, when we expect it, and ſhould uſe it to quench our thirſt, they are dry.

The Devill, like the Pope, forgeth a donation. [n] *All is delivered unto me,* all is mine. But queſtion him like a theefe at the barre; how is it thine? *Delivered to me:* but by whom? Nay, by whom he cannot tell, the time he remembers not, the place he hath forgotten: as much to ſay, as they are none of his. [o] *Riches make themſelves wings, and flie away as an Eagle toward heaven.* All riches have wings, and flie away: the evill gotten, like *Noahs Raven,* come backe no more: the good and well gotten, like *Noahs Dove,* returne with an olive branch of peace. They are called *Riches of this world*; would you have them goe out of the world, and follow you paſt the grave? The dogge will goe with you ſo long as you goe with his maſter; but if you leave him, he will leave you. They are ſeldome profitable, often pernicious, alwaies dangerous. All thoſe be good arguments, which are from the proper cauſe to the proper effect: yet they may faile by the intervention of a miracle. It is proper unto fire to burne, yet that vehement fire did not burne the three ſervants of God. It is proper to the ſea to drowne thoſe that be caſt into it, yet it did not drowne the Prophet in the very depth of it. It is proper to the Sunne to move, yet it ſtood ſtill at the prayer of *Ioſhuah.* Proper for it to goe from Eaſt to Weſt, yet for *Hezekiahs* confirmation, it went from Weſt to Eaſt. This was proper to them, and that they did not produce ſuch effects, it was by miracle. So it is proper to worldly riches to enſnare ſoules; If they doe not, it is by miracle. *Adoratores ſeculi, adulatores diaboli:* they that worſhip the world, will flatter the divell.

Let this teach us to contemne the world, which we are ſure ſhall be deſtroyed. Indeed, we may deſire temporall things, according to our condition and requiſite meaſure: but ſtill with the Saints eſtimation of them, that [p] *Threw them downe at the Apoſtles feete. Calcandumque docent, dum ponunt greſſibus aurum.* Saint *Peter* forſooke *all,* yet the Pope in his right engroſſeth all. The Rabbins ſay, that *Moſes* being a child, had *Pharaohs* Crowne given him to play withall, and he caſt it downe to the ground, and kicked it about. As it were a ſigne of his future vilipending temporall things, that he ſhould [q] *Eſteeme the reproch of Chriſt, greater riches then the treaſures in Ægypt.* CHRISTS counſell is, *Sell all that thou haſt, and give to the poore:* ſell it, or if no man will buy it, give it: or if no man will take it, leave it: it is not worth thy keeping, eſpecially not worth thy carking: do thou part from it, rather than it ſhould part thee from Chriſt. He that impoveriſheth his ſoule, to enrich his body; is more mad than he that kills his horſe to looſe his money, at a race. But alas; [r] *How are the things of Eſau ſearched for*; the things of this world ſought after! by oppreſſion, fraud, Vſurie; as if this were the only end of getting, to have. But when all the poore members of Chriſt are clothed and filled, then put they money to the banke. Howſoever the covetous for one ſcruple of gold, will make no ſcruple of conſcience: yet let us love temporall things, as poore people begge; *for Gods ſake.* Thus in the deſtruction of the world by fire, as it was once by water; when the wicked ſhall looſe all, we ſhall looſe nothing: becauſe we reſerve what we had, the favour of God, the kingdome of heaven, and the glorious riches laid up for us in Ieſus Chriſt.

The laſt circumſtance is, how long this floud continued. The exact time hath much puſled Interpreters: I will not perplexe you with it. Only the plaine Text ſaith thus; It rained forty daies, the waters prevailed a 150 dayes, then they began to abate, but ſo ſlowly, that it was the Tenth moneth before the very tops of the mountaines did appeare. In all, the continuance ſeemeth to be upon a full yeare. Di-

vines

Sen.

m Iob 6.16.17.

n Luk.4.6.

o Prov.23.5.

p Act.4.35.

q Hebr.11.26.

r Obad.ver.6.

vines obſerve, that it began in the Spring, the *Second moneth*, which anſwereth to our *May*. 1. The world is then ſuppoſed to have taken the beginning: the plants then ſprowting, beaſts engendring, the ground apteſt for tilling. Now that this was the time of the overflowing appeares becauſe from the creation to the floud, are reckoned juſt 1656 even yeares. 2. The firſt moneth being *Niſan*, which anſwereth to part of our *March*, part of *Aprill*; and this being the ſecond; proves clearely that it fell out in the ſpring. Howſoever this reckoning was diſcontinued in Ægypt, (for the Ægyptians began their yeare from the moneth *Ptho*, which anſwers to our *September*) yet *Moſes* here makes no new inſtitution, but reneweth the old account. 3. That this floud might not be imputed to any naturall cauſes, but only to Gods power: the waters encreaſing in ſummer, which is a time for drought: and decreaſing in Winter, when naturally they doe ſwell and riſe. 4. That it might be more griefe to the wicked, to periſh in the midſt of their pleaſure, and abundance: [s] *eating and drinking*, making marriages, and merriments: they were taken away in the height of their jollity. At this time the floud ceaſed; for in the eleventh moneth after the floud, the Dove brought an Olive leafe, the ſigne of the ſpring. And at the comming forth of the Arke they preſently began to multiply: now the apteſt ſeaſon for ingendring is the ſpring, eſpecially for fowles. Beſides, if it had not then beene a growing time, hearbs and plants putting forth; where had beene food for their ſuſtentation.

Thus long it continued; at laſt in the midſt of wrath God remembers mercie: and as he corrected with his [t] *Rod* of affliction, ſo he upholdeth with his *ſtaffe* of conſolation. As in the Arke he kept ſome ſeed alive to repleniſh the earth, when the reſt periſhed: ſo he ceaſed the deluge, and at laſt delivered them out. [u] *God remembred Noah, and every living thing*: he remembred the very beaſt. [x] *O Lord, thou preſerveſt man and beaſt. Xenocrates* an heathen Philoſopher is commended for his pitifull heart, who ſuccoured in his boſome a poore ſparrow, that being purſued by a hawke came flying to him; and afterward let her goe ſaying, *Sc ſupplicem non prodidiſſe*; that he had not betraied his poore ſupplyant.

Thus God ſuſtained *Noah* and the reſt for his ſake, in a darke place, a whole yeare; being even then his light and comfort. [y] *Vnto the upright there ariſeth light in darkeneſſe*: a light ſhined to *Peter*, when he lay bound at mid-night. Indeed what darkeneſſe can there be, where the *Father of lights* ſhineth? now he delivers them againe to their long deſired aire, and cauſeth his Sunne to ſend forth comfortable beames upon them. It was time for a renovation to ſucceed this deſtruction: to have continued this inundation long, had beene to puniſh *Noah* who was righteous. After forty dayes therefore the heavens cleare up, after 150 dayes the waters ſinke downe. How ſoone is God weary of puniſhing, that is never weary of bleſſing! The Arke though it were *Noahs* fort againſt the waters, yet was it alſo his priſon: he was ſafe in it, but pent up. Now therefore the LORD that gave him life by it, thinkes it time to give him libertie out of it. The Iuſtice of God is ſatisfied, the wicked puniſhed, the waters diminiſhed, the creatures delivered, the world againe revived. After ſo long a ſtorme there comes a calme: that he, who for his judgments ought to be feared, might alſo for his mercie be magnified. This world is as ſtrait a priſon in regard of heaven, as the Arke was in reſpect of the world: and our preſervation is as wonderfull, if wee could ſee it. Deſire wee therefore (in feare and faith) that day; that as they went out of the Arke into the world, ſo wee may goe out of the world into that bleſſed Kingdome of IESUS CHRIST.

And ſaved Noah the eight perſon, a preacher of righteouſneſſe. What a wonder of mercie was this? one poore family called out of a whole world: eight graines of corne fanned from a whole barne full of chaffe: eight lilies growing amongſt a whole forreſt of thornes. For theſe few, was the earth ſtill preſerved under the waters, and all kinds of creatures upon the waters: which otherwiſe, had all periſhed.

[s] Matth. 24.38.

[t] Pſal. 23.4.

[u] Gen. 8.1.

[x] Pſal. 36.6.

[y] Pſal. 112.4.

Still the world ſtands for the Elects ſake, for whom it was made and preſerved: elſe the laſt fire ſhould conſume that, which the former water could not purifie.

Here, firſt, let us conſider the Perſon ſaved, *Noah*; and Him both by his condition, that he was *a Preacher*: and by his converſation, which was in *Righteouſneſſe*: for in that Center both his doctrine and practiſe met; both verbally and actually he preached. He was ordained into this Miniſtry by the Lord: and as his whole life was an actuall Sermon, that taught obedience by precedent: ſo he continually incited the people to repentance, and forewarned them of the threatned vengeance. The obſervations are manifold.

1 That *Noah* had his calling immediately from God; whereas we are mediately ordained by the impoſition of hands; which is a moſt reverend ſymbole in the Church. For [a] *no man taketh this honour to himſelfe uncalled.* Chriſt is ſaid to be a *Prieſt after the order of Melchiſedech*: but we have Prieſts without any order at all, refuſing to be ordered; What warrant have they, that they are ſent? I know, there be different ſorts and places: as Biſhop *Iewel*, or the Iewell of Biſhops obſerves; All have *Idem Miniſterium*, though *Diverſam Poteſtatem.* A Biſhop and an Archbiſhop differ not *in Poteſtate Ordinis, ſed in Poteſtate Regiminis.* Nor doth a Biſhop differ from a Miniſter; *Quoad potentiam Sacerdotii, ſed quoad potentiam Iuriſdictionis.* Indeed the Apoſtles, as they were immediately ſent by Chriſt, ſo it was their prerogative royall, miniſterially to give the Holy Ghoſt by impoſition of hands; which Power died with them. Yet ſtill *Miniſterium eſt indelebilis character*: and the Biſhop may ſuſpend from execution of his Office, but not put him out of the Miniſtry, whom God hath put in. [b] CHRIST *breathed on them*, and ſaid; *Receive yee the Holy Ghoſt.* The furniture and proviſion for the Miniſters, is the HOLY GHOST. We heare in every place *vocem Serpentis*, the hiſſing of the old Serpent: let the world heare from us *Gemitum Turturis*, the groaning of that *Turtle*, the Spirit of GOD.

2 That the Lord honoured *Noah* in conferring this office upon him. When he made him a *Preacher*, hee gave him this dignity, that hee ſhould be ſaved himſelfe, and all thoſe whom his Miniſtery converted: that he might ſay, [c] *Here am I, and the children that God hath given mee.* I will but tranſiently touch at the honour due to *Preachers.*

Certainely, a Miniſters life is full of honour here and hereafter too: ſo it is full of danger here and hereafter too. *Vnicuique in ſua arte credendum & cedendum.* We beleeve Phyſitians, when they give us preſcripts: we beleeve Lawyers, when they give us counſell: we beleeve even Carpenters, in their Rules: we beleeve not Divines, though they bring nothing of their owne Invention: but may ſay of their Sermon, as *Iacob* did of his Veniſon, [d] *The Lord hath brought it to our hand*: Sit downe and eat, that *your ſoules may bleſſe us*, yea, bleſſe God for us. Yet is every braine full of diſtraction about us, every mouth full of detraction againſt us, every hand full of retraction from us.

Men are ſo ſicke of Preaching, that not the beſt and moſt honeſt Divine can ſcape malignant tongues: and rather than the ungodly will be ſaved, their very exceptions againſt the Preachers, ſhall be their colour for going on in the wayes of hell. Men ſucke their milke, like Mules; and then kicke them with their heeles. *Cominæus* ſayes, he that would be a Kings Favourite, muſt not have an hard name; that ſo hee may eaſily be remembred when preferments are a dealing. It ſeemes that Preachers have hard names, for few remember them, in the point of honour or benefite. The world regards them, as poore folkes doe their children: they would bee loth to have any more, becauſe they are troubled to maintaine them they have. In *Ieroboams* time, the loweſt of the people were made Prieſts, and now Prieſts are made the loweſt of the people. A Lay-man, like a Mathematicall line, runnes on *ad infinitum*: onely the Preacher is bound to his Competencie; thus much, and no more. Never let him be rich, leſt hee be too bold,

a Hebr.5 4.

b Ioh.20.22.

c Hebr.2.13.

d Gen.27.20.

bold, and tell us home of our faults. If he ſtoope not at the Pulpit-doore, to take meaſure of the peoples feet, let him faſt when he comes downe; they will ſoone ſhorten his commons. Therefore, the Gentry to the Court, and the Countrey to the Cart, and the Vniverſitie is univerſally deſpiſed. We aske not Secular honours, and eminent places: the Miniſter, like the *Fig-tree*, will not [e] *loſe his ſweetneſſe to be preferred over the trees*. Onely, finde wee honour in your conſciences: we are ambitious of no preferment, but to be inſtruments of your ſalvation. [f] *For what elſe is our hope, or joy, or crowne of rejoycing? Are not even ye in the preſence of Ieſus Chriſt at his comming? Yes, yee are our joy and glory.*

3 That *Noah* faithfully executed this Calling, and continued *Preaching* an hundred yeares. In all which ſpace, hee declared to men the future Iudgements of God, reproved their iniquities, perſwaded them to repentance, and upon their amendment of life, prophetically aſſured them of mercie and forgiveneſſe. And this he performed, not onely by verball, but by actuall preaching: the very building of the Arke daily *preached* to the world. So that both in his doctrinall instructions, and exemplary life, he was a *Preacher of Righteouſneſſe*. Such is a Miniſters office; ὀρθοτομεῖν, and ὀρθοποδεῖν: as they deliver their Sermons, with what brevitie they can, and with what fidelitie they ought: ſo to order their converſation, that their ſocietie may delight the good, and their very abſence convince the lewd. CHRIST gave *Peter* a three-fold charge of *Feeding*: and thoſe three kindes are diſtinguiſhed into Precept, Patterne, and Beneficence. Wee doe *Paſcere verbo*, wee ſhould *Paſcere Exemplo*, wee are not able *Paſcere Subſidio*. Wee are faine [g] to *eate our owne bread*, and *weare our owne apparell*, onely wee deſire to *live with you*: wee ſpend our owne meanes, onely let us *Preach* to you.

What *Solon* told *Crœſus*, Of one of the happieſt men living; *Pauper & juſtus, in tuguriolo*, &c. *ſic mortuus*: Is true of the *Preacher*; no notice taken of him. They are truely called *Miniſters* or Servants; not onely CHRISTS ſervants, but even yours for CHRISTS ſake. One of their titles is *Diaconos*, a Miniſter of ſpeedie labour: as a Page runnes by his Lord, or as *Eliah* girded up himſelfe and ranne by *Ahab*; like *Ahimaaz*, ſo faſt that you cannot ſee him for the duſt. Hee is indeed a Miniſter, for he doth not worke for himſelfe, but for another. But as hee is a Servant, ſo hee hath ſome ſpeciall place in the houſe among the ſervants of God. [h] *A faithfull and wiſe Steward, whom his* LORD *maketh Ruler over his houſhold, to give them their portion of meat in due ſeaſon.* He is a ſervant, but none of the inferiour; a *Steward*. He hath a pettie dominion over the reſt of the family, his Lord hath made him a *Ruler*. This is for his Dignity: Now for his Duty. Firſt, he muſt give *meat to all the ſervants*; young and old, rich and poore, weake and ſtrong. Secondly, *In due ſeaſon*, that is, when their appetites call for it: yea, he muſt not evermore ſtay till they deſire it. Thirdly, *Propriis manibus*, he muſt doe it with his owne hands: he is but a Deputy, and therefore muſt not alwayes doe it by a Deputy. Yet the Lord doth, and the people muſt, allow him ſome vacation. He is an ill fiſher, that never mends his net, a bad mower, that never whets his ſithe. Yet ſuch is the madneſſe of the multitude, that they thinke his body to be of iron, and his ſpirit of Angelicall nature; that he can *preach* as eaſily and often as they would have him. And are in an hot anger, with *Saul*, who becauſe *David* would not come at him, lying *ſicke*; [i] *Bring him*, ſaith he, *to me in the bed, that I may ſlay him*. Such is their pity to the Miniſter; Bring him, though he lye ſicke on his bed; ſpare him not, though his heat and heart be ſpent. Yea, would it pleaſe God that our lives were made ſuch a ſacrifice, ſo they might be inſtruments of his glory, and your ſalvation.

4 That he had not ſuch happie ſucceſſe of his *Preaching*, as his owne ſoule deſired, and he might in reaſon have expected. A man may be lawfully called by God and his Church, and yet not turne many ſoules. Let him never ſo plainly denounce

[e] Iudg. 9. 11.

[f] 1 Theſſ. 2. 19.

[g] Eſay 4. 1.

[h] Luke 12. 42.

[i] 1 Sam. 19. 15.

the Iudgement of God againſt ſinners, tell them that the Arke was made to preſerve
beleevers, when all out of it ſhould be drowned: though he wrought that with his
hand, which he taught with his tongue; yet ſtill they beleeved not. Appeares it not
ſtrange, that in an hundred and twenty yeares he ſhould not convert one: not onely
of the wicked race, but not one of the righteous ſeed? O, it is the Lord onely that
ſpeaks to the conſcience! He is that flexanimous *Preacher*, whoſe Pulpit is in heaven.
Chriſt is the Phyſitian, wee are the Apothecaries: and as wee doe not put into the
compound one dramme more than his preſcript and allowance: ſo we cannot cure
k Hebr.5.9. one ſoule, but He muſt doe it. [k] *He is the Authour of eternall ſalvation to all that obey*
him. We have no power of our ſelves, to move an heart: *Non omnis qui dicta audit,*
& audita credit, continuò illa faciendo obtemperat: God makes a Miniſter to have more
l Iohn 16.21. ſorrow in bringing forth a Chriſtian unto the world to come; [l] than a woman hath
m Gal.4.19. in her travell of bringing forth a childe into this world. [m] *My little children, of*
whom I travaile in birth againe, till Chriſt be formed in you. Who can expreſſe the
throbs and throwes he endures? they are only knowne to the anguiſh of his owne
ſenſible heart. Yet after all paines, he is glad at laſt that the childe of grace is borne:
this ſo ſweetens all, that he forgets his ſorrow. Thus like *Iacob*, he catcheth a maime,
n Eſay 37.3. but a *Bleſſing* withall. But alas! *It is* [n] *brought unto the birth, and there is no ſtrength*
to bring forth.

If they came to *Noah* while he was building the Arke, and demanded of him, as
the Iewes did of the Prophet; *Wilt thou not tell us what theſe things meane?* Loe, the
voice of his tongue interpreted the worke of his hand, and the worke of his hand ex-
pounded the voice of his tongue; yet they repented not. When God is pleaſed to
convert, he can doe it by the weakeſt meanes. For illumination of the minde, he of-
ten lights a great lampe of the Sanctuary by a little wex-candle; as he did *Paul* by
Ananias. And for moving affections, he often by a puffe of wind, ſtirres up the
waves of the Ocean-ſea. In the meaneſt booke, a deepe judgement ſhall finde ſome-
what it hath not formerly ſeene; though it ſee not all it hath formerly found. *Deus*
August. *non eſt parvus in parvo:* God is not ſtraitned according to the ſmalneſſe of the
organ. And when he with-holds his contemned grace, *Paul* himſelfe cannot move
Eſay 6.10. and 49.4. Ezek.3.7. Act.28.24. 2 Cor.12.21. Chap.2.15. a ſoule. I know that nothing is more diſcomfortable to a good Miniſter, than this;
yet hath it beene the lot of many holy Prophets. This is fearefull; when Preachers
ſent for mens ſalvation, ſhall become meanes of their deeper confuſion. There is
nothing ſo *humbles* and *abaſeth* them as this: but whether *in them that are ſaved, or in*
them that periſh, we are ſtill unto God a ſweet ſavour of Chriſt.

It is the meaſure, not the ſucceſſe, that God lookes to: our reward ſhall be ac-
cording to our workes, not according to the fruit of our workes. Which is our com-
fort; though we cannot convert men, yet we have laboured their converſion: and
o 1 Cor.15.58. *our labour* (how ever fruitleſſe among men) [o] *ſhall never bee in vaine with the Lord.*
Saint *Paul* doth not ſay, *Plus profui omnibus, ſed plus laboravi omnibus:* Not, I did
Verſ. more good than the reſt; but, I tooke more paines than the reſt; *I laboured more*
abundantly than they all. If we ſhould have no reward but according to the number
of the ſoules we have turned, woe were us! For mens hearts are ſo yoked with
their owne wilfulneſſe, that they will beleeve no *Preacher* in the world further than
their owne fancies. But this muſt not diſcourage us; it is enough that we *would have*
p 2 Cor.4.3. *cured Babel*, though ſhe *would not be cured:* and [p] *If our Goſpell be hid, it is hid to them*
that are loſt. If the Lord ſhould examine us, what ſoule we have converted, where
q 1 Tim.6.17. ſhould we point him? [q] *Charge them that be rich*, &c. It was Gods charge to *Paul*,
and *Pauls* to *Timothy*, and *Timothies* to the people. Command implies obedience;
but we may command and goe without. We have the keyes, and they doe not ruſt
upon our hands; but the power is loſt in the peoples hearts. Men have pick-locks
of their owne forging; Preſumption and Security: with theſe they can open heaven-
gates, albeit double-locked by our cenſures. The Father could have brought out
the *beſt Robe* himſelfe, or ſent his Sonne into the Wardrobe: but he commands his
ſervants

ſervants, *Proferte ſtolam*; [r] *Bring forth the Robe, and put it on him.* Wherein he did grace the meanes, and bring that into credite: the Lord will have his ſonnes beholding to his ſervants for their glory. It is a bold truth; you ſhall never weare that *long garment of honour*, unleſſe it be brought and put on by the Miniſter. He that can ſave you without us, will not ſave you but by us. If our words have loſt the power in men, they have loſt their right of heaven. But though we cannot ſave you, yet our deſire to doe it, ſhall ſave us. We give God what we have, he deſires no more: this is enough to honour him, and crowne us.

This ſhould teach all, with faith and feare to ſubmit themſelves to the power of Gods word; leſt every Sermon become one day a bill of inditement againſt them. There is no dallying with it; if it cannot ſave, it kills; like fire, what it may not ſoften, it will harden. This is enough to make the wicked tremble: who have gone away from ſo many feaſts with hungry ſoules; heard ſo much, and practiſed ſo little. As every good turne aggravates the unthankefull mans plague: ſo every good inſtruction enhanceth the reprobates torment. O now let us redeeme the time, heare to learne, learne to doe, and doe to live for ever.

5 Laſtly, obſerve that ſo long as *Noah* preached, the world was warned. God needed not to have given them any warning of his Iudgements, they gave him no warning of their ſinnes, no reſpite. Yet, that he might approve his mercie even to thoſe, upon whom he meant to glorifie his Iuſtice; he gives them long warning, that they might have ſpace enough of repenting. O how loth is he to ſtrike, that threatens ſo long before he executes! He that takes pleaſure in revenge, ſuddenly ſurpriſeth his adverſary, and apprehends the ſpeedieſt advantage: but the Lord is pleaſed they ſhould be often warned, to ſhew how willing he is to be prevented. God is ſo patient, that if ſinners were not deſperate, they ſhould never ſmart. He doth firſt ſummon a parlee, [ſ] *proclaime peace*, hang out his white colours of pitie; before the red ſtreamers of bloud be ſeene. He uſeth the commination of hell, as well as the promiſe of heaven: and both equally commend his goodneſſe. The ſharpeneſſe of the one, and ſweetneſſe of the other, working together like Oile and Wine; make men wiſe to ſalvation. *Niniveh* had not ſtood, if the Prophet had forborne to ſay, It ſhall not ſtand. The meſſage of their overthrow, overthrew the meſſage: the prophecie fell, and the Citie fell not, becauſe her fal was prophecied. The denuntiation of death wrought life: the ſentence of deſtruction made a nullitie in the ſentence. They heard that their houſes ſhould fall; and they forſooke not their houſes but themſelves: and both themſelves and their houſes ſtood.

Thus let us take the warnings of death, and turne them into inſpirations of life. When it is threatned, we ſhall die in our ſinnes: let this make us live to righteouſneſſe. If the ſummons of vengeance ſhall waken us to repentance, we ſhall no ſooner change our minds, but God will change his ſentence. If a mature and reverent conſideration of thoſe fearefull judgements, plagues, death, dearth, hell, terrors of conſcience, can truly humble us: we ſhall heare an Angell ſing, Grace, mercie, and peace, favour and eternall bleſſedneſſe in heaven to us. God deales not with us, as one did with *Diogenes*; who firſt broke his head, and then bad him take heed: but he beats his drumme, before he drawes his ſword. He does not as the Canon, firſt kill, and then make the report. But admoniſheth us [t] *to repent, or elſe* he will come againſt us.

There is not a ſoule among us, but hath beene often warned: happy they, that can find this aſſurance in their ſoules that they have repented. Let not God continually looſe his labour: would we have him doe nothing but premoniſh us? we are bound to take hold of every caution, to make uſe of all motions and monitions: he is not bound to follow us up and downe with unregarded ſollicitings. *Semel monitus* ſhould be *Semper munitus*. As [u] *Salomon* to *Shimei*, did not I forbid thee to goe over *Kidron* on paine of death? ſo God hath warned us to keepe home, confined us to Ieruſalem, the Citie of obedience: if we paſſe the brooke *Kedron*, the limits he hath

[r] Luk.15.22.

[ſ] Deut.20.10.

[t] Revel.2.5.

[u] 1 King.2.41.

ſet us, to ſeeke our ſtragling ſervants, riches or pleaſures, as did *Shimei*: he may
juſtly puniſh us, and anſwere all our expoſtulations; *Did I not give you warning?* This
ſeemed to be the rich mans care in hell, for his brethren on earth; that one might
x Luk. 16. 28. bee ſent from the dead [x] *to give them warning*. Wee have warnings every way;
LORD, let ſome of thy admonitions bring us to repentance; let thy commande-
ment worke us to amendment: that hearing what thou teacheſt, fearing what
thou threatneſt, and beleeving what thou promiſeſt; wee may find thy eternall
mercies.

And ſaved Noah.] Gods Iudgements are never ſo univerſall, but ſome he ſpa-
reth. Though Iſrael be reduced to a *Tenth*, yet God will not looſe his Tythe.
Though they be as the ſcattering grapes after the vintage, yet deſtruction ſhall leave
here and there a berry. Though he have *few names in Sardi*, yet he hath ſome. In
every loſſe that *Iob* had, one ſtill eſcaped to bring him newes. *Noah findes grace*, when
the world found perdition. *Nec enim convenit mortuum mundo, perire cum mundo*:
he that was dead to the world, ſhall not die with the world: as he conſented not to
their ſinne, ſo he partooke not of their puniſhment. No ſtreames of water ſhall
drowne him, whom the deluge of ſin hath not overwhelmed. Now becauſe the
Lord hath ſet him forth as a precedent to aftertimes: that he who will ſcape as No-
ah did, muſt be ſuch a one as *Noah* was: let us contemplate his *Righteouſneſſe* in theſe
foure paſſages. The warrant of his practiſe, His faith in this warrant, The per-
fection of this faith, The iſſue, event or ſucceſſe of all.

a Hebr. 11. 7. 1 The warrant or ground of his obedience, was the word of God. [a] *He was*
warned of God of things not ſeene as yet. This revelation came not by a Prophet, (we
find none at that time, but *Noahs* ſelfe: but either by the miniſterie of an Angell, or
b Gen. 6. 13. immediately from the Lord himſelfe. [b] *God ſaid unto Noah, The end of all fleſh is*
come before me. Thus doth he ſingle out the righteous, and acquaint them with his
c Gen. 18. 19. owne counſells. [c] *Shall I hide from Abraham the thing that I doe?* The Sodomites
lie ſucking in the aire of ſecuritie, but *Abraham* knew the neereneſſe of their calami-
d Am. 3. 7. tie. [d] *Surely the Lord will doe nothing, but he revealeth his ſecret to his ſervants the Pro-*
e Pſal. 25. 14. *phets*. Neither is this the prerogative of the Prophets only; but [e] *The ſecret of the*
Lord is with them that feare him, and he will ſhew them his covenant. We dote on no-
thing more than ſecrets; all are ſicke of an Athenian humour: yet is there no ſecret
which carnall deſires affect, worth the knowing. Would we participate that *Se-*
cret, which no affordment of nature, no myſterie of arte, no Secretary of ſtate, no
witte of Man, no cunning of Devill, can find? Let us feare God: this is the key to
open thoſe ſupernall and ſupernaturall ſecrets, which ſhall fill the heart with unex-
f Ioh. 15. 15. preſſible, unexhauſtible joy. Chriſt calls us more than *ſervants*; [f] *for the ſervant*
knoweth not what his Lord doth; even *friends*, becauſe he hath made knowne to us the
things of his Father. God makes all his friends of his Counſell, and communi-
cates all things conducing to their bleſſedneſſe, as one friend imparts his mind to
another.

g Prov. 3. 32. [g] *His ſecret is with the righteous*: the juſt man ſhall be ignorant of nothing that
concernes his ſalvation. But in our times there are no ſuch revelations; therefore
the ſtate of the Church before Chriſt, ſeemes to be better than this? No; for al-
beit GOD doe not now reveale particular and perſonall events: yet the aſſurance
of ſalvation, the comfort of remiſſion, the very feeling of reconciliation; theſe he
h Ioh. 21. 21. declares to us, which are infinitely ſweeter. Why ſhould I enquire, [h] *Lord what*
ſhall he doe? it is enough for me to know what ſhall become of my ſelfe. Beſides,
we are requited in the complete Scriptures, we have the ſubſtance of their ſhadows,
the performance of their promiſes. How ſhould this encourage us all to become
Gods faithfull ſervants: for we ſerve not ſuch a Lord as is ſtrange and auſtere to us;
one that will not give us a good looke, or a faire word. Yea, he is ſo far from deny-
ing us theſe favours, that he calls us to his holy counſell, makes knowen to us his ſe-
crets, and communicates himſelfe to us by his bleſſed Spirit.

This is a ſweet comfort, if we apply it : eſpecially conſidering the different e- ate of the wicked; who [i] *ſeeing, cannot perceive*; and *hearing cannot underſtand:* s *Zebul* miſtooke armies of men for ſhadowes of mountaines. [k] *The naturall man eceiveth not the things of the Spirit.* Nature is not here the Schoole-maſter, but Grace: nor *Athens* the Schoole, but *Ieruſalem.* They are [l] *hid to the wiſe of the orld, and revealed to babes.* It is revealed to us, that God is our Father, the Church ur mother, Chriſt our brother, the Holy Ghoſt our Comforter, Angels our at- endants, all other creatures our ſubjects, the whole world our Inne, and heaven ur everlaſting home. That the joyes of the wicked doe ſcarce ever begin; and hen they doe, their end borders on their beginning : one houre ſees them both erry, and miſerable. But our pleaſures are eternall, millions of yeares being not minute to everlaſtingneſſe, and this houſe of the world a meere cottage to heaven. heſe things as God reveales, ſo we muſt ſeeke. When the *Shunamite* would needs oe to the Prophet, her husband queſtioned her; [m] *Wherefore to day? it is neither w Moone nor Sabbath.* It ſeemes that at leaſt on thoſe dayes they conſulted the rophets. O let not us neglect Gods clearer revealings in the Goſpell nor be rangers to the buſineſſe of our owne ſalvation.

2 His faith is this warrant: the things that God revealed, and he beleeved, were heſe three. Firſt, the great and juſt wrath of God againſt the ſinfull world. This e ſincerely preached, and this they ſcornefully derided. But as the franticke ughes, when the Phyſician weepes, and knowes his end is neere: ſo the wicked con- mne the righteous, yet to them is knowne their miſerable ſtate. 2. That GOD ould ſave him and his familie, and this he beleeved, not only in the principall ob- ct of faith, his ſalvation by the *Meſſias*: but even in the inferior and particular; is perſonall deliverance from this inundation. 3. The meanes of his preſervation; y an Arke which himſelfe muſt make: that every ſtroke might put him in mind of e gracious promiſe; and ſtill as that was builded, his faith might be confirmed, *mb. Ibi Deus plus eſt auxilii, ubi plus eſt periculi.*

This faith wrought in him a feare; [n] *Being moved with feare, he prepared the Arke.* et carnall reaſon might object; What cauſe is there either to beleeve or feare? The Iudgement was farre off, 120 yeares to come: and who would feare ſo re- ote a thing? 2. The world was full of wiſe and mighty men: they all heard of is, not one of them feared. Shall *Noah* being one ſingle man, againſt all thoſe ong examples, expoſe himſelfe to deriſion by a needleſſe feare? 3. The judge- ent was of ſuch a nature, as it had no precedent: for would any man in common aſon thinke, that God would drowne all the world with water? That by water, element ſo eaſily avoidable: and of ſuch a quantitie and meaſure as to over- helme the whole world.

But loe here the invincible power of faith! it is fixed on Gods word, and ough heaven thunder, and earth ſhake, and hell roare; it will not be removed: ight of all contradictions *Noah* beleeves, that he ſhall be ſaved; why he above the reſt? even this he beleeved with feare. [o] *With thee, O Lord, is mercie, that u mayeſt be feared.* Even the mercie of a father, makes a reverent ſonne. He ight ſay with *David*; Lord, thou haſt ſpoken good concerning me and my houſe, *or a great while to come. What am I, and what is my houſe,* that thou haſt done thus me? That the Lord hath led us out of ſpirituall Ægypt, firſt by a child, then by oman, ſaved us in the deluge of ſuperſtition; gives us juſt cauſe to ſay; *What ar what are our people,* that he ſhould be ſo favourable to us?

It was ſtrange enough, that God would take ſo weake an element as water, to owne thoſe mightie Gyants. Strange enough, that he would ſave *Noah* by an ke: why not take him up into heaven, as *Enoch*: or build him a houſe on the top ſome promontory? By an *Arke*? alas, what ſafetie is here? may not the tem- ſts caſt it on the hard rockes, or daſh it upon the Gyants caſtles, and breake it in eces? No, *Noah* muſt lye and ſwimme on the waters, and yet the Arke muſt ſave him

[i] Matth.13.13.

[k] 1 Cor.2.14.

[l] Matth.11.25.

[m] 2 King.4.23.

[n] Hebr.11.7.

[o] Pſal.130.4.

[p] 2 Sam.7.19.

him from the waters. Thus ſhall he be ſafe in the ſight of dying ſinners: when they are expecting death on the tops of the mountaines, they beheld him ſecure to their greater vexation. As the paines of hell are aggravated upon the damned, by ſeeing their once deſpiſed brethren in the joyes of heaven. When the rich that have run away from the poore in coaches, ſhall ſee the poore carried from them by Angels. All this God delivered, *Noah* beleeved and feared.

q Pſal. 119.120

Let this teach us to beleeve Gods judgements, and feare them. q *My fleſh trembleth for feare of thee, and I am afraid of thy judgements.* God foretold of a floud, and *Noah* looked for it a 120 yeares after. There is no man living, but within leſſe than 120 yeares he is ſure to die, and to be in danger of a floud of wrath: for *Quales egredimur, tales præſentamur* and *Dilatio* proves often *Dilatatio ſupplicii:* the deferring of puniſhment, is the enlarging of puniſhment. Yet who trembles at it? who ſends this holy feare to his heart, that his heart may ſend forth prayers for mercie? If men cry, fire, fire; we ſtirre, run, tremble: but let the fire of Gods wrath, and the fire of hell, be cryed; we move not, care not, feare not: as if this were a thing quite unconcerning us. And as the fantaſticall muſician was ſo tranſported with his owne raptures; that when the people cryed to him, that his houſe was on fire: he returned them no other anſwere, but that either they ſhould hold their peace, or cry in tune. So when Preachers forewarne men of theſe judgements, they thinke that we are quite out of tune.

There is no Iudgement comes, but Naturians will find out other cauſes for it, than God. Ill weather is from the clouds, famines from ill weather, plagues from famines, or ill aires, or by apparant infection from other places: as if they concluded, as that ſcoffer ſubcribed on *Adrians* Colledge; *Deus hîc nihil fecit*; God hath here nothing to doe. But cannot nature have her place, unleſſe ſhe have Gods place? He overthrowes not naturall meanes, why ſhould naturall meanes overthrow him? Shall wee give the Souldiers honour to his ſword? Certainely, if men beleeved God, they could not thinke, nor ſpeake, nor looke upon his workes, but with reverence.

And as our feare of God is, ſo is our faith: little feare, little faith: no feare at all, no faith at all. Iudgement may be threatned; but the ſtubborne ſouldier *Marius* will not heare the lawes for the clattering of armour. The *great things of the Law* are drowned in ſome clamor; Satan that cunning ſilver-ſmith, raiſing an uprore more agreeable to mens humours; *Great is Diana.* The ſcriekings of *Moloch*, and the pitifull lamentation of burning infants, were not heard, becauſe they deaffed themſelves with the inſtruments of muſicke. After the maſſacre of many Chriſtian vertues, ſteps in conſcience, in the phraſe of *Iobs* meſſenger; *I am alone eſcaped to tell thee.* We like not the meſſage, and impriſon the bringer: and if the ſubſidiary grace of God come to ſuccour and relieve this crying and dying conſcience; men ſtudy to ſtupefie their owne hearts. r Thus the *children are come to the birth, and there is no ſtrength to bring forth.* Strength enough, but it is to ſtrangle the birth, not to bring it forth. The midwives of Ægypt feared God, and preſerved the children alive: but the ſtill-borne motions of Gods Spirit may often teſtifie to our faces, that we are bloudy mid-wives. The frownes of men we feare, as duckes uſe to dopper at every ſtone throwen into the water: we feare an Ague, an enemie, a danger; yet not the Lord, who commands all theſe. Let us feare God more, and we ſhall feare all other things leſſe: if we could turne all our feare into the feare of God, we ſhould then turne all our workes unto the praiſe of God: and he will honour them, that honour him.

r Eſa. 37.3.

3 The integrity of his faith; for this he is ſaid to be *Righteous*; s *A juſt man and perfect in his generations.* Not in reſpect of Gods Iuſtice, t *For all have ſinned and come ſhort of the glory of God:* And, u *If he marke iniquity, who ſhall ſtand?* Nor in reſpect of that x perfection which is appropriated to the Saints in heaven: this no mortall man hath *attained.* Nor yet ſo perfect, that he was without ſinne: a For there

s Gen. 6.9.
t Rom. 3.23.
u Pſal. 130.3.
x Phil. 3.12.
a Eccl. 7.20.

ere is not a juſt man upon the earth, that doth good, and ſinneth not. Nor for ſuperero-
ring, and going beyond his duty: in not onely obeying the Legall Rules, but alſo
obierving the Evangelicall Councels; as ſay the Rhemiſts. But either *Compara-
tivè,* compared with others: therefore it is added, *In his generations.* Or, *Inchoativè,*
hich rather conſiſts in the deſire of perfection, than in the perfection of his deſires.
r, *Reputativè,* ſo eſteemed; becauſe he was without ſcandall to the world: But
pecially *Imputativè,* by way of imputation: [b] *Hee found grace in the eyes of the
rd:* and this is the perfection of faith, which cloathes the perſon with the *Righ-
uſneſſe* of Chriſt. [b] Gen.6.8.

There is a legall perfection, ſuch as was in *Adam,* is in Chriſt: none are thus
rfect. [c] *Though I were perfect,* yet would I deſpiſe my ſelfe; ſaith *Iob.* [d] *Though
know nothing by my ſelfe, yet am I not thereby juſtified,* ſaith *Paul.* They durſt not [c] Iob 9.21.
uſt themſelves upon Gods Iudgement. There is alſo an Evangelicall perfection, [d] 1 Cor.4 4.
d this is two-fold. It conſiſts partly in the apprehenſion of Chriſts righteouſ-
ſſe, which is our Iuſtification: partly in the holineſſe of life, which is our Sancti-
ation. The former is abſolutely perfect, for our Iuſtification admits no latitude:
e latter is not ſo, for Sanctification is perfected by degrees: and is here but parti-
, as in a childe are all the parts of a man, though it want growth, ſtature, and ma-
ritie. The difference is not in the truth of being, but in the meaſure, degree, and
antity. There is *Perfectio Conformitatis,* to be perfect in all points; ſo are none
re below. And *Perfectio Synceritatis,* to be perfect in all good endevour, and in
me good meaſure. *Vltra poſſe viri non vult res ulla requiri:* Man is indeed bound
keepe all the Law, (and all thoſe for whom Chriſt did not fulfill it, ſhall have it
filled on themſelves in the penalty) and that for good reaſon. A man in a rich
ate borrowes a ſumme of money; he is then able to repay it: but afterwards by
riotous living he growes unable; now ſhall his preſent and wilfully contracted
verty excuſe his *non* payment? *Adam* was of ſufficient ſtrength to keepe the Law:
he would forfet that grace and naturall ſufficiencie, ſhall his ſelfe-incurred weake-
ſſe excuſe his diſobedience?

Perfection, now, conſiſts not in a juſtifiable goodneſſe of our owne: and that
e can attaine, is not *in lectione, ſed in dilectione;* not in great learning, but good
ing. *Paul* was perfect *Expectatione muneris,* imperfect *Fatigatione certaminis.* It is
d of *Chryſoſtome; Nihil finivit præter peccatum;* He perfected nothing but the mor-
cation of ſinne. The *Inner man* may be perfect, not the whole: but then here is
comfort; *Quod ſit, accipitur: quod non ſit, ignoſcitur:* What we have, is accep-
: what we have not, is pardoned. *Pulchrum eſt Index ſui & obliqui:* That which August.
erfect, both juſtifies it ſelfe, and ſhames all imperfection. He that will be per
, muſt have underſtanding, *quid agendum,* what to doe: Will, *quomodo agendum,*
w to doe it: Memory, *quando agendum,* when to doe it. Thus is a Chriſtian per-
: Firſt, in purpoſe of heart, as *Abraham* is ſaid to offer up his ſonne *Iſaac,* becauſe
had a minde and reſolution to doe it. Secondly, in Inchoation; [e] *Salomon began
uild the houſe of the Lord;* The originall is, *He built;* The beginning is called the [e] 1 King.6.1.
formance. Thirdly, in compariſon, weighed with the condition of others; as
v.11 3. where *Integritie* is oppoſed to *Perverſeneſſe: Walke before me, and be per-
,* ſaith the Lord. The way to be perfect, is to walke before God. It was *Heze-
s* comfort; [f] *I have walked before thee in truth.* Looke that the inſide be not rot-
, this is the way to have a perfect heart. [f] Eſay 38.3.

Now becauſe *Noahs* faith was the thing, that wrapped up his ſoule in the favour
God; the ground of all his *perfection* and *righteouſneſſe,* the vertue whereby he
d, when all the world was drowned: how precious ſhould this Iewell be to us,
hout which we can neither live in this valley of teares, nor eſcape in the day of
es! There is no life but in the Sonne, and *he that hath the Sonne hath life,* and he
hath faith, hath the Sonne. *Iuſtus ex fide vivet:* Faith like *Eve, Mater omnium
entium,* is the Mother of all that live. God himſelfe is content to divide his

praiſes with *Faith :* whereas ſhe can doe nothing but by him, ſhe ſhall doe any
g Hebr.11.33. with him. She can worke wonders: [g] *Subduing kingdomes, ſtrangling Lions,*
ching violent fires, with handfuls *conquering* huge *armies, dividing ſeas*, turning
ſtreames, yea, commanding *mountaines* to remove, *overcomming the world*;
call you theſe but wonders? Such wonders can faith doe. Yea, God is pleaſed
doe nothing for us without her, that doth all things of himſelfe. True faith is
leſſe than miraculous in the ſphere of her activity, and with the warrant of
truth. It is no *Præmunire*, nor offence to Gods Crowne and Dignity, to ſay, It is
owne arme to the ſaving of men. There is a kind of omnipotencie in Faith;
it ſhall ſay to the Sunne and Moone, *Stand ſtill*, and be obeyed. But as Chriſt could
doe no miracle in *Capernaum*, becauſe they had no faith: ſo where men want faith,
muſt be a miracle, yea, beyond a miracle, if they be ſaved. I know it is eaſie to
I beleeve: there is a titular faith, but it ſhall never ſave any, untill ſaying *Be*
gives a man his dinner: or *Be warmed*, makes him hot. But he that can beleeve,
Noah, in a ſtorme of indignation, in a deluge of deſtruction, when the arrowes
vengeance flie about, and the Lord raineth coales of fire like haile-ſtones; in
ming trials, and ſtrongeſt temptations: then to beleeve, ſhall bring a glorious
Crowne in the day of Ieſus Chriſt.

4 The event or ſucceſſe of all; which was *Noahs* building of the Arke.
that decreed to ſave him, ordained alſo the meanes of his preſervation. Now
end of building it was double; one for the further conviction of the world,
other for the ſaving of him and his family. For the world, the Lord did not
give them time, but a faithfull and *righteous* Teacher. It is happie for him that
cheth others, to be himſelfe righteous. It is abſurd in him that ſtammers, to
others to ſpeake plaine. Great learning and good living, are a faire couple,
match, it is pitie to part them. Let the mountaines of learning ſo preach, that
little hils and valleyes may receive benefit.

Noahs hand taught them, no leſſe than his tongue: his buſineſſe in building
Arke, was a reall Sermon to the world. For this cauſe God ſet him a building
ſcore yeares before the Floud: why ſo, when hee might have done it in three
foure yeares? But becauſe the Lord would give them ſpace to repent, every
h 1Cor.6.2. on the Arke for all that long time, being a lowd Sermon of repentance to
[h] Thus doe the Saints judge the world, not only by their faith, but by their
examples of holy men, are bills of indictment againſt the wicked. Thus the
vites are ſaid to *Iudge* the unrepentant Iewes; and the Queene of *Sheba* thoſe
leeving children of *Abraham*. *Noah* being told of a miraculous thing, and
ving it: being commanded an unreaſonable thing, and obeying it: condemnes
them, that will not beleeve Gods ordinary promiſes, nor obey his knowne
Malos mores mundi ſi pietas noſtra non ſuperabit convertendo, ſuperabit
Many deſpiſe thoſe that ſincerely profeſſe Chriſt: but their ſincere profeſſion
be the deſpiſers condemnation.

Haply thoſe monſtrous ſonnes of *Lamech* came to *Noah*, and asked him
he intended by that ſtrange worke; whether he meant to ſaile upon the dry
To whom he relates Gods purpoſe, and his owne: they goe laughing away
idleneſſe, and tell one another in ſport, that too much holineſſe hath made him
that in ſtead of a Palace, he was building a priſon; and becauſe other men
in Caſtles of ſtone, he (to be croſſe to the world) would have an houſe of
Yet cannot all this flout *Noah* out of his faith: ſtill he preaches, and builds,
niſhes. And when all they, like ghaſtly wretches, lay ſprawling on the
waves, he lyes ſafe at the anchor of hope and peace. The faith of the righteous
not be ſo much derided, as their ſucceſſe is magnified. How ſecurely doth he
out of this univerſall uprore, of heavens, earth, waters, elements! He heares
powring downe of the raine above his head: the ſhriking of men, women, and
dren, roaring and bellowing of beaſts on every ſide: the rage of the waves

him : he ſaw the miſerable ſhifts of the diſtreſſed unbeleevers. And now in the midſt of all ſits quietly in his dry cabbin, not feeling evill. Hee knew that the great maſter of the world, whoſe judgements now overflowed the earth, would keepe him in theſe deepe waters : and that the ſame hand which ſhut him up, would preſerve him.

Let me here againe commend to you the bleſſedneſſe of faith : what a ſweete ſecuritie and heavenly peace doth it worke in the ſoule, in the midſt of all the inundations of evills ! This is the Adamant which nothing will breake : the palme that ſinkes not under the waightieſt burden : the oile that ever over ſwimmes the greateſt quantitie of water can be powred on it : the ſheate anchor that holds when all other tacklings breake. The day of fire ſhall be more terrible and univerſall, then was the day of water : this defaced earth that ſhall melt the heavens. Yet ſtill faith finds an Arke, not of cumbuſtible wood, but of indiſſolvable ſtrength : it is the opened ſide of Ieſus Chriſt. There, when the earth is burning under her, heaven above her, the elements about her, reprobates ſcrieking beſide her, death and hell trembling below her : ſhe ſhall find aſſurance and peace, and at laſt be metamorphoſed into that bleſſed viſion, and eternall fruition of ſuch joyes, to which his mercie bring us, that they then may be knowen unto us. *Amen.*

And ſaved Noah the eight perſon.] [i] *I will lift up mine eyes unto the hills, from whence commeth my helpe. De montibus, non à montibus* : from the mountaines, not of the mountaines, but of the *Lord which hath made heaven and earth.* While the Iuſtice of God was decreeing confuſion to the world, his mercie was contriving a ſafetie for his ſervant. And as his majeſtie was glorious in ſo weake an element for the ruine : ſo was his mercie, in ſo weake an inſtrument for the preſervation. Here was omnipotencie in both : he ſpeakes to the creatures ; clouds make raine, and let that raine make a floud, and let that floud drowne the world. He ſpeakes to *Noah, make thee an Arke,* and I will make that Arke ſave thee : doe thou as I bid thee, and I will doe as I promiſed thee.

Generally two things occurre to our conſideration : the Building of the Arke, and the Preſervation by it : the veſſell it ſelfe, and the Fraught. For the former, my purpoſe is not to declare the matter, meaſure, proportion, or faſhion of the Arke : but to borrow ſo much of the ſtory as is pertinent and inſtructive to us. This ſummarily conſiſts in two things ; *Noahs* tryall, and Gods Diſpoſall. For his tryall, God in building the Arke did exerciſe three vertues in him ; his Patience, his Confidence, and his obedience : let us conſider them.

For his patience : why did God ſet him about it an hundred and twenty yeares, when a ſmall time might have finiſhed it ? This was for the tryall of his patience. Thus he led the Iſraelites in the deſerts of *Arabia* fortie yeares : whereas a man may travell from *Rameſis* in Ægypt to any part of Canaan in forty dayes. This God did to [k] *prove them, that he might know what was in their heart.* He promiſed *Abraham* a Son in whom he ſhould be bleſſed : this he performed not of thirty yeares after. He gave *David* the kingdome, and annointed him by *Samuel* : yet was he not poſſeſſed of it in many yeares ; in ſo much that he ſaid, [l] *Mine eyes faile for thy word. Ioſeph* hath a promiſe that the Sun and Moone ſhould doe him reverence ; but firſt he muſt lie bound in the dungeon. This God doth to trie us, for in theſe exigents we ſhew our ſelves and our diſpoſitions. Thus did he leave [m] *Hezekiah* in the buſineſſe of *Babylon, to know his heart.* When he had made ſuch a probation of *Abraham,* in the ſacrifice of his Sonne, he concluded, [n] *Nunc ego ſcio, now I know that thou feareſt God.* Did not God know before ? Yes, he knowes the very thoughts of men : It is not for his inſtruction, but ours. The Lord knowes all, but thus he would have us to know our owne hearts. [o] *The heart of man is deceitfull above all things.* The worldling knowes his owne houſe, his owne horſe, his owne garment, he knowes not his owne heart. [p] *Non novi animam meam,* ſaith *Iob* : *though I were perfect, yet I*

[i] Pſal.121.1. Aug.

[k] Deut.8.2.

[l] Pſal.119.82.

[m] 2 Chron.32.31.

[n] Gen.22.12.

[o] Ier.17.9.

[p] Iob 9.21.

[q] Pſal. 19.12.
[r] Luk. 9.55.

know not mine own ſoule. Ab occultis munda me Domine. [q] *Clenſe thou me from my ſecret faults.* [r] *Ne ſcitis, Yee know not of what ſpirit you are*; ſaith CHRIST even to his Apoſtles.

We know not what patience we have, what courage, what zeale, till we be put to't. A man is that he is, when he is tempted. Some preſume more than they can; ſo did *Peter, Though I ſhould die with thee, I will not deny thee*: alas, he knew not his owne weakeneſſe. Others doubt of that they can, as *Naaman*; *God be mercifull to me when I come into the houſe of Rimmon*: here I can ſerve God conſtantly, but when I waite on my maſter to the Idolatrous Temple, what ſhall I doe then? *Lord be mercifull to me in this. Goe in peace*, ſaith the Prophet: God will ſtrengthen thee. Every Cocke-boate can ſwim in a river, every ſculler ſaile in a calme: every man of a patient temper or cheerly diſpoſition, can hold up his head in ordinary guſts. But when a blacke ſtorme riſes, a tenth wave flowes, deepe calls unto deepe, nature yields, ſpirit faints, heart failes; here is the tryall, how doſt thou now? *Accedit tentatio, quaſi interrogatio.* (Aug.) When our hopes are adjourned, our expectation delaied, and in ſtead of pleaſing contents, we find bitter ſorrowes; this will diſcover our hearts. If then faith prevaile above ſenſe, and hope againſt all naturall reaſon and feare; our graces ſhall ſhine like orient Pearles, in true and perfect beautie. After all the prorogations of promiſed eaſe, ſtill to ſtand erect and triumph: here is the aſſurance of faith, that hath the word for compaſſe, CHRIST at the helme, and the voyage is ſalvation.

For his confidence; many obſtacles might ſeeme to ſtop him in the courſe of his proceeding, and to keepe him from attempting this ſtrange edifice. 1. The great quantitie of the Arke, amounting to many thouſand cubites: a worke of great labour, and no ſmall charges. If this had beene impoſed on the ſluggard; what ſhall I ſpend all my dayes in building? As *Florus*, an idle fellow, would evermore ſay, *Ego nolo Cæſar eſſe*, I would not be *Cæſar*, alwaies marching in armour: to whom *Cæſar* replied, *Et ego nolo Forulleſſe*, I would not be *Florus*, alwayes drinking in a Taverne. Or on the covetous; he would have anſwered, It is too chargeable: ſhall I exhauſt my eſtate to ſet up a fantaſticall houſe? he will not doe it, to have a houſe in heaven. 2. The length of his labour, it was to have laſted ſixe ſcore years: now it is tedious to mans nature, to be alwaies doing, and never to have done. 3. The Building of it was a matter of mockerie to the world: for it ſignified to the rebellious deſtruction, to himſelfe preſervation.

Now that either the world could poſſibly be drowned, or that hee ſhould ſeparably be ſaved; this they laughed at.

Laſtly, it was a thing moſt harſh to naturall reaſon. 1. It had no precedent; and to credite new and ſtrange things, requires a new and ſtrange faith. 2. It ſeemed not likely, that Gods mercie ſhould be ſo wholly ſwallowed up of his Iuſtice. 3. To live in the Arke, as in a cloſe priſon, without light, without freſh aire, and comfort of libertie; among beaſts of all ſorts, and that he knew not how long! Reaſon might ſay, it is better to die with men, than to live with beaſts: better to die a freeman, than to live a priſoner: better to die with company, than to live alone. Then if God had purpoſed to ſave him, he could have deviſed meanes more direct, more eaſie, more ſafe than this: therefore his deliverance was to be doubted of. Thus indeed, he might make himſelfe a deriſion, and ridiculous ſtory of the world, all this while: and if the wicked ſhould alter their practiſe, God would alter his purpoſe, and ſo there would be no floud. If there were, yet the Arke might daſh againſt the mountaines, and ſo he periſh with the reſt: and then he might with the ſame ſucceſſe have ſaved all this labour: therefore the beſt courſe is to let all alone, and to take my venture with the world.

All theſe had beene ſtrong perſwaſions in a naturall man: but *Faith* diſſolves theſe impediments, as the Sunne doth deawes: with reſolute courage it breaketh thorow all difficulties, and flies over theſe carnall objections with celeſtiall wings.

As *Abraham begat Iſaac*, ſo faith begets Hope: and as *Iſaac begat Iacob*, ſo Hope begets obedience: he beleeves, hopes, and buildes. It is grounded on the knowledge of Gods nature; *Scientia* is the roote of faith. Preſumption ariſeth from the ignorance of Gods nature; that he is juſt: deſperation from the ignorance of his nature; that he is mercifull. Some are of the error, that God will not be ſo cruell as to damne his creature, but he will not bee ſo kind to the wicked, as to bee unjuſt to himſelfe.

Let this teach us to fortifie our faith: doctrines that are plauſible to our naturall affections, we can formally obey: but that which is above our reaſon, beyond our apprehenſion, or againſt our diſpoſition; we call that into queſtion. The Scripture ſaith, that Chriſt is in the Sacrament really exhibited to the ſoule of a Chriſtian: carnall ſenſes deny this, reaſon askes with the Capernaites, *Will he give us his fleſh to eate?* faith beleeveth this, and the ſoule findeth it with unſpeakable comfort. God ſaith, that a poore good man is in better caſe than a rich ſinner: reaſon and ocular experience deny it, but faith beleeves it, and feeles it. For never did the pooreſt child of God wiſh to change his eſtate with the wealthieſt worldling upon earth. God ſaith, our bodies ſhall riſe againe, how ſtrange diſſolutions, or how many alterations ſoever they ſuffer: this is a wonder to nature, an amaſement to reaſon; but the faith of a Chriſtian reſts upon it, and the ſoule of a Chriſtian ſhal have comfort in it.

3 For his Obedience: though *Noah* underſtood by direct revelation that he ſhould bee ſaved, yet hee uſed the meanes, hee made an Arke. Hee might have ſaid, GOD hath bound himſelfe by covenant to preſerve mee: his word is his word, and he will ſtand to it: let me labour or lie ſtill, his will cannot be altered: though I bee falſe, hee will bee true: though I omit what belongs to me, hee will not forget what belongs to him, let mee therefore ſpare the paines of ſo much labour, coſt, deriſion. No, *Noah* is of another mind: the promiſe of ſafetie, and the meanes of ſafetie, be to him inſeparable: he dares not but beleeve that God will doe it, he dares not but uſe the meanes whereby he will doe it. The Pontificians thinke to flout us with our aſſurance of ſalvation: if we be ſure of it, what need we then ſo trouble our ſelves about it? I anſwere, though we be ſure of it, not only in the certaintie of faith, but, if it could be, by immediate revelation from God: yet ſtill let us *worke out our ſalvation with feare and trembling*. If God ſhould ſay to a man by his very name, *Thou* ſhalt be ſaved: it is no more than here was ſaid to *Noah* for his temporall deliverance. Yet *Noah* concludes, If I make not the Arke, I am to looke for no preſervation, this was *Noahs* Divinitie. And for thoſe that thinke they know a ſhorter cut to heaven, let them take heed they be not cut ſhort of heaven. If we be elected, no matter how we live; deſperate preſumption! *Noah* would not truſt his mortall life upon thoſe termes, and ſhall ſecure men thus venture their ſoules? No, God hath decreed the meanes unto the end, and hath promiſed the end unto the meanes: and thoſe things which God hath joyned together, let no man put aſunder.

Rebecca had Gods Oracle for *Iacobs* life; yet ſhe ſent him away out of *Eſau's* reach. It was impoſſible for *Herode* to hurt the child *Ieſus*, yet he muſt flie into Ægypt. The Lord hath promiſed his children ſupply of all good things; yet they muſt uſe the meanes of impetration; by Prayer. [ſ] *Call upon me in the day of trouble. Voco te, ut invoces me.* [t] *He feeds the young Ravens when they call upon him.* He feeds the young Ravens, but firſt they call upon him, *Deus non dat niſi petenti, ne det non cupienti.* God withholds from them that aske not, leſt he ſhould give to them that deſire not. *David* was confident, that by Gods power he ſhould *ſpring over a wall*; yet not without putting his owne ſtrength and agilitie to it. *Pro quibus orandum, pro eis laborandum.* Thoſe things we pray for, we muſt worke for. The Carter in *Iſidore*, when his cart was overthrowen, would needs have his god *Hercules* come downe from heaven, to helpe him up with it. But whileſt he forbore to ſet his owne ſhoulder to it, his cart lay ſtill. *Abraham* was as rich as any of our Alder-

[ſ] Pſal. 50.15.
[t] Pſal. 147.9.
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men, *David* as valiant as any of our Gentlemen, *Salomon* as wiſe as any of our deepeſt Naturians, *Suſanna* as faire as any of our painted pieces. Yet none of them thought that their riches, valour, policie, beauty, or excellent parts could ſave them: but they ſtirred the ſparkes of grace, and beſtirred themſelves in pious workes. And this is our meanes, if our meaning be to be ſaved.

Thus for *Noahs* triall, now for Gods diſpoſall. And herein we muſt conſider two things; His Direction, and Selection: he was both the Pilot of the Veſſell, and the chuſer of thoſe ſhould be in the Veſſell.

For his Direction; the Veſſell was great and huge; reſembling a Ship, yet ſo unlike it, that it is called an *Arke*; capacious of all kinds of living creatures, with ſufficient proviſion for them. This muſt float above the water, be laden with an heavie burden, without ſterne to guide her, without anchor to ſtay her, without maſt to poiſe her, without Maſter to governe her. *Noah* was an husband-man, a Preacher, but (without queſtion) he had no skill to be a Sailer; the Art of Navigation being not then found out. Therefore this unweildy Veſſell muſt in all reaſon, be caſt upon hils and rocks, by the violence of tempeſts, and ſo ſplit in peeces. No, but when heaven and earth ſeeme to conſpire againſt it, it ſhall preſerve him. How ſo? becauſe God himſelfe was the Maſter and ſteereſ-man of it, his providence was with it. It was indeed too vaſt a bulke to be governed by humane skill: therefore, when by no mans art it could be ſet afloat, it was lifted up by the waters, and left to be guided; *Non humana prudentia, ſed Divina providentia.*

Auguſt.

As the Lord ordained it, ſo he directed and diſpoſed it: [u] *the Lord ſhut him in.* He himſelfe ſhut the doore of the Arke upon *Noah*, and made it faſt after him, that no waters might get in unto him. God was his Porter to ſhut him in, Keeper to preſerve him, and great Maſter of the Veſſell during that whole voyage. Such is his preſence and providence over his children in all diſtreſſes. He forgets nothing that he hath made, but his ſpeciall eye is over his Elect. As the maſter of a family hath an eye over his meaneſt ſervant, yea, over his very cattell; but his care night and day is for his children. They are beſet with no danger of water or fire, but there is one among them, [x] *In the forme of the Sonne of God*, to deliver them. When Iſrael was in ſo hard a ſtrait, as either to be drowned in the Sea, or ſlaine by the ſword; how miraculouſly did God provide an evaſion? When *Noah* was to enter the Arke, and to have the doore ſhut after him, here was an hard exigent. It was ſo large that Camels and Elephants might enter into it; therefore ſhut it himſelfe he could not, or at leaſt not ſufficiently cloſe it up againſt the waters. Nor would any of the world doe it for him, they did not owe him ſo much love and ſervice, but rather laughed at his vaine endevours. Himſelfe could not, others would not, the Lord with his owne hand ſhut it for him. Being thus cloſed up, he was in danger to be throwen upon the rocks, having no anchor, no ſterne, no Pilot: loe, God was all theſe unto him.

u Gen. 7.16.

x Dan. 3.25.

In the deepeſt deſtitution of all earthly comforts, ſo powerfull is his hand, ſo loving his eye, to thoſe that ſerve him! *Eliſha* had an hoaſt of men ſent againſt him; How ſhould one man eſcape from an whole armie? [a] His man cryed, the Maſter beleeved, the Lord protected. When men refuſe to helpe *Noah*, the Angels are ready. When the whole world expected him to periſh with themſelves, then the Lord is his Pilot, and the laſt thing their eyes muſt ſee, is *Noah* ſafe. [b] *The Lord is my light, and my ſalvation, whom ſhall I feare? David* found God to be his Vice-Admirall, and to carry the light before him, in the darkeſt ſtormes and moſt violent waves of his trouble. There is no calamity ſo potent as is our Deliverer. Therefore as the Legend moralizeth of Sr. *Chriſtopher*, that he would ſerve none but the greateſt that was, and ſtill as he found one more powerfull, he would change his maſter: till at laſt from man to man, and from man to the Devill, hee came from the Devill to Chriſt, who was the ſtrongeſt of all. So if any thing in the world, yea, the whole world were more potent than God, there was ſome colour for demurring upon our choice. But ſeeing that [c] *He* only *doth what he pleaſeth, in heaven, earth, ſea, all places:* and

a 2 King. 6.17.

b Pſal. 27.1.

c Pſal. 135.6.

nd what he will doe, all the reſt muſt doe: and that his Majeſty is not more infinite han his Mercy: that he is not ſo ready to ſtrike the obſtinate, as to ſpare the proſtrate: Lord, let us love thee above all things that be, that thou mayeſt deliver us rom all things that be hurtfull.

In that the Lord was here Maſter and Pilot of the Arke, wee may obſerve the Antiquitie and dignitie of Marriners and Saylers. For antiquitie, it is as old as *Noah*, older than the ſecond World The dignity is great; for God himſelfe was the firſt Authour, and firſt practiſer of it. Firſt Authour, for *Noah* made not this Arke of his owne head, but the Lord inſtructed him. Firſt Practiſer; for he performed all thoſe offices unto *Noah*, elſe it had not ſaved him. This is one of thoſe few callings, which may ſay, God himſelfe was the firſt deviſer and exerciſer of t: all Callings cannot ſay ſo. Why then doe Sea-farers forget that Maſter whom they ſucceed? There is now no vocation ſo abaſed and abuſed as it is, lighting into the hands of the moſt lewd and licentious perſons. No generation of men more notoriouſly diſſolute! How little doe they remember that God made the firſt Ship, that he was the firſt Maſter, the firſt Marriner, the firſt Pilot of it; that their diſpoſitions are ſo utterly unlike to his! The ſtrange things of the Sea they behold; but thoſe monſters are rather their play-fellowes, than occaſions of their feare and piety. Although their very ſleepes be but ſo many reprievals of their dangers; and when they awake, they know not whether they ſhall ever ſleepe againe, ſave in death; yet they are not mortified. There is nothing but extreme danger, or extreme hunger, can ſoften them. That tottering Veſſell is more ſafe at Sea, than many of them are on Land: for that hath an Helme to guide her, but theſe have caſt off not onely Religion, that makes them good men, but even reaſon that makes them men: and ſaving only on the Sea, they live without all *Compaſſe*. As their Ship on the water, ſo they on the Land; [d] *Reele to and fro, and ſtagger like a drunken man.*

d Pſal.107.27.

One would thinke, that the terrours of the Ocean, the *wonders of God in the deep*, ſhould *melt their very ſoule*, and humble them. Where the winds domineere, and the waves roare, *volvuntur ut æquora montes*: where they lye, *Digitis à morte remoti Quatuor aut ſeptem*: Where no mercy is to be hoped. *Qui neſcit orare, diſcat navigare*: Hee that hath not learned to pray, let him learne to ſaile. Yes, haply they will pray and crie too, while the tempeſt beats, caſt up their eyes, and ſend their prayers to the offended heavens: but is not their pietie blowne over with their miſery? Yes, the GOD of their Supplications, is on Land become the object of their blaſphemies: and they ſeldome thinke of him, but when they borrow his Name to ſweare by. The LORD is our preſerver by Sea and Land, there be dangers enow in every place: therefore by Sea and Land, in every place, let us humbly ſerve, and confidently truſt in him.

Verſ.26.

Thus for Gods direction and providence over this Veſſell, we come to his election of the company for it. The whole world being his, and he abſolute Lord of all, made choice according to his Divine and inſcrutable pleaſure. In the moſt generall Iudgements, thoſe that feare God, find deliverance. When Sodome muſt be deſtroyed, *Lot* and his family are ſingled out: the Angels can doe nothing till he be ſafe. When Ieruſalem muſt bleed, the *Mourners are ſealed* to redemption. When the deſtroying Angell rides circuite in Ægypt, the doores ſprinkled with the *bloud* of the Lambe are *paſt over*. The deluge of wrath will one day come, what ſhall we doe then? Sprinkle our hearts before-hand with the ſacred bloud of the *Lambe*; then *thouſands ſhall fall on our left hand, and ten thouſands beſide us*, and the Lord ſhall provide one way or other an Arke of ſafety and deliverance for us.

The number preſerved, conſiſted both of reaſonable and unreaſonable creatures: of unreaſonable, for mans ſake; of reaſonable, for Gods owne ſake. Firſt, let us looke upon his election in the acceſſary, the irrationall living creatures.

The Lord that would have ſeed kept alive on the earth, to take into his preſervation beaſts both cleane and uncleane. Some were even at that time [e] *Vncleane*; for

e Gen.7.2.

Moſes wrote not this by anticipation, as reſpecting the time wherein he wrote, the Law having then diſtinguiſhed them; but reſpecting the time when the Floud came. Certainly this difference was knowne to the Patriarkes by Divine revelation, and continued to their poſterity by tradition: as was the uſe of Sacrifice, offering of Tithes, and obſervation of the Sabbath, before the Law. Now they were not *Vncleane* by their owne nature and creation, for God made all good; not in reſpect of mans uſe only, ſome being more fit for food: but by Gods inſtitution, ſome being more fit for ſacrifice, therefore called *Cleane*. Of the *Cleane* God choſe *Seven*; of the *Vncleane* but *Two*: he would have the former to multiply, and repleniſh the earth by a ſpeedy encreaſe; that man might have ſuſtenance, and himſelfe ſacrifice. The other, he knew, would annoy them with their multitude: and albeit he would have the kinde of hurtfull beaſts preſerved, even for the puniſhment of ſinfull man, for the [f] *noyſome beaſt* is one of his *foure great plagues*: yet would he have their number abridged, that they might not grow too faſt upon him. Theſe would hurt him, the other enrich him: therefore the mercifull God provides moſt of them, whereof we have moſt uſe.

[f] Ezek.14.21.

But why *Seven?* three male, three female, and the odde one for ſacrifice? Not that we conclude with their *Canon*, that the *double number is not good*, becauſe the *Vncleane* came in by two: and that *Impar numerus eſt mundus*, becauſe the odde was for ſacrifice. For this is falſe. Firſt, becauſe both [g] cleane and uncleane came in by paires and couples: how many, or how few ſoever, every male had his female. Secondly, they are not ſaid to be uncleane for their *Number*, but for their kind. Thirdly, then *Noah* and his ſonnes had beene uncleane, becauſe they and their wives went into the Arke by couples. But *Seven*; that God, who created ſeven dayes in the weeke, and choſe one of them for himſelfe, did here preſerve of *Seven* cleane beaſts one for himſelfe, for ſacrifice. He gives us ſix for one in worldly things, in ſpirituall things let us give him all. Here are two things obſervable.

[g] Gen.7.9.

1 God is pleaſed that ſome noxious creatures ſhould be reſerved, for the correction and exerciſe of man. He hath uſe even of thoſe fierce and cruell beaſts, and glory by them. They being created for man, muſt live by him, though to his caſtigation and puniſhment. The *Manichees* object againſt Gods goodneſſe, that he made many things pernicious, as ſome evill weeds and venemous ſerpents: and many things ſuperfluous, whereof we have no uſe; how then were all *Good?* It is anſwered: Firſt, God made nothing ſuperfluous, though we know not the uſe thereof: as in an Artificers ſhop, wee being ignorant of the tooles and inſtruments, condemne them not, though by our medling they cut our fingers. Secondly, we have no cauſe to complaine; for whether they be profitable, they doe us good: or ſuperfluous, they doe us no hurt, if we let them alone. Thirdly, the harme of any creature ariſeth from our ſelves; if man had not offended God, nothing ſhould have offended him. Fourthly, they are not altogether fruitleſſe, for even thoſe things that are not fit for food, have their uſe for medicine. Venime it ſelfe well qualified, hath beene phyſicall to our recovery. Fiftly, even by thoſe that are hurtfull, we are either corrected to humble us: or exerciſed, to trie us; or terrified to worke in us the feare of God. Therefore uſe the creatures commodious, beware the pernicious, forbeare thoſe thou thinkeſt ſuperfluous. In all things where our knowledge ends, let our admiration begin: though we cannot underſtand the creature, let us glorifie the Creator.

Auguſt.

Vſurpa utilia, fuge pernicioſa, relinque ſuperflua. Auguſt.

2 Though mans ſoveraigntie be abridged, yet he exerciſeth ſtill a Lordſhip over the creatures. *Subjeciſti pedibus ejus.* For firſt, there is a naturall inſtinct of obedience in them, eſpecially thoſe that are for mans uſe, as oxe and horſe. Though his authority extend not to the abſolute command over thoſe wilde and ſavage creatures, Lions and Tygers: yet the more neceſſary and ſerviceable ones ſtoope to his yoke. Secondly, Man ſometime by his ſtrength ſubdueth the fierceſt beaſt, as *Sampſon* the Lion, and *David* the Beare. And when ſtrength faileth, his wit and

olicie often prevaileth. [h] *Every kind of beaſts, Birds, Serpents, ſea-inhabitants, hath eene tamed of man kind.* All other have beene tamed of man, himſelfe is tamed of one but God. 3. Though this dominion be loſt by *Adam*, it is reſtored by Chriſt. [i] *Thou ſhalt be at peace with the beaſts of the field.* But laſtly and eſpecially, his is done by the miraculous power of God: for beſides the ſtrange reports of *lutarch* and *Herodotus*, concerning their *Heſiod* and *Arion*, *Evalus* and the Virgin, orne upon Dolphins backes, and brought ſafe to ſhore: And *Ierome* relates, or ſome ne under his name; how a Chriſtian being purſued by his heathen Maſter, fled in-o a Cave where, was hid a Lioneſſe and her whelpes, which never harmed him: ut when the Pagan came in with his other ſervant, ſhe devoured them both: we now that *Daniel* was preſerved in the Lions den, *Ionah* in the belly of a fiſh, and the Viper had no power to hurt *Paul*. So here, the cruelleſt beaſts come tame unto *Noah*: they offer and ſubmit themſelves to their preſerver renewing that obedience o the repairer of the world, which before ſinne they yielded to the firſt ſtorer of he world. He that ſhut them into the Arke when they were entred, did alſo ſhut heir mouthes while they were entring. The fierce Lions fawne upon *Noah* and *Da-iel*: what heart cannot the Maker of them mollifie: Let us feare *him* that commands ll, and no created power ſhall be ever able to harme us. [k] *Feare not, the very haires f your head be all numbred. Illi ſolliciti erant de animabus, Chriſt ſecures them de Capillis.* Lord, we will feare no danger, ſo long as thou undertakeſt to be our Keeper. Now o him that keepeth us from evill, and evill from us; that keepeth heaven for us, and s for himſelfe; be praiſe for ever.

h Iam. 3. 7.
Aug.

i Iob 5. 23.

k Luk. 12. 7.

In the next place, let us meditate further of Gods election, and the fraight of oules preſerved in the Arke: *Eight perſons*. It was a familie of foure men, and foure women: not men alone, nor women alone, but both, and conſiſting of as many wo-en as men. The beginning of the firſt world, was by one man and one woman: f the ſecond world, by foure men, and foure women; but alwaies equall. This s the fundamentall terme of all man kind, hence began the world: man was made of uſt, the woman of his ribbe, the world of this woman. Woman takes her being rom man, man takes his well being from woman: therefore *Eve* was at the firſt reated a *Wife*: no ſooner a woman, but preſently a *Wife*: and the firſt voca-on of man was *Maritari*, to bee an husband. *Mulier propter virum*; there-re the Hebrewes have a proverbe; *Cui non eſt uxor, is non eſt vir.* And for oman, as at firſt ſhee tooke her eſſence, ſo ſhe takes the perfection of her eſſence rom man.

Eight perſons.

But to reduce the manifold obſervations here offering themſelves, unto ſome ead; we muſt conſider two things; the Qualitie of the perſons, and the Quantitie of e number. For qualitie of the perſons, they were all Male and Female, Husband and Wife: and God ſo diſpoſed it for three cauſes; Societie, Proprietie, Paritie.

1 For ſocietie, it had beene uncomfortable for man to have lived there alone: *e ſoli.* [l] *It is not good that man ſhould be alone, I will give him a helpe meete for him.* Marriage is called a Yoke; too heavy for one alone to beare: therefore each had a utuall helpe; a wife. In the participation of good, compaſſion of evill, in health e beſt delight, in ſickneſſe the beſt comfort: the ſole companion to whom we may ommunicate our joyes, and into whoſe boſome we unlode our ſorrowes: thus are r greefes leſſened, our joyes enlarged, our hearts ſolaced. [m] *A friend and compani-never meet amiſſe; but above both is a wife with her husband. Duo in carne una,* one body and ſoule, as the ſtocke and the graffe are but one tree. God when he made an, made but one: when woman out of him, he made two of one: when marri-e, he made one of two. Two parties and but one love, two ſoules compacted in- one body: both one in affection while they live, both one in their poſterity when ey die. Where is conjugall faith, an indiſſolvable covenant, an unalterable af-ion; here is a bleſſed match, not to be matched by all the treaſures of Nature.

l Gen. 2. 18.

m Eccl. 40. 23.

The faire take no pleaſure in the beautie of their owne face; but by the reflection of that which others derive from it. Our eyes are not ſet to behold our owne countenances, nor can our lippes take delight in their owne kiſſes, nor our armes in their owne embraces: but in the ſocietie of a wife, by exchange, they have their uſe and perfection. She is mans ſimilitude; ſo like him, as bone to bone, fleſh to fleſh, *Iſha* to *Iſh:* where face anſwereth face, as did the Cherubins, both looking to the mercie-ſeate: and heart anſwereth heart, as a glaſſe that returnes upon a man his own Image. *Ipſe coram ſe,* himſelfe before himſelfe, another that is himſelfe, his adopted ſelfe: that loves what he loves, wills what he wills; that, as ſhe wills his love, ſo loves his will: there is no ſocietie on earth that affords the like comfort.

2 The proprietie; *Noah and his Wife,* every man had his owne wife. Not one woman for many men, nor many women for one man: as wicked *Lamech* had before. This is the LORDS combination, *Take thy wife:* not *Vxor & non uxor,* to take and leave, contract and divorce, put on and off like a garment: but one woman for one man, no more, no fewer, no other. In the creation, God made them *Male* and *Female:* not both males, or both females; then had they beene unfit for generation: not male and females, nor female and males, much leſſe adulterer and harlot: but *two in one fleſh;* two, not three or fower. Every wife ſhould be to her husband, as *Eve* was to *Adam,* the whole world of women. For this cauſe God gave her to man, as the center wherein his deſires might reſt. Luſt is a runnagate, as if it had *Cains* curſe, to be a Vagabond upon earth: it runs like a mathematicall line, *ad infinitum:* ſtill covets and ſtill remaines unſatisfied. Nor is it confined within the bounds of *Wife,* but of woman-kind: that which ſhould be for phyſicke to cure it, encreaſeth the diſeaſe. The delight is tranſient, the guilt everlaſting: before the ſenſe can ſit downe, and ſay, it is pleaſed: the conſcience riſeth up, and ſaies, it is afflicted. Marriage is therefore ordained to qualifie deſire; as fire is appeaſed with fewell; a medicine of the ſame doth mitigate: nor doth it forbid, but rectifie mans affection. But luſt, becauſe it cannot be ſtinted on earth, the Iuſtice of God confineth to hell.

3 The equalitie or paritie: that men may learne to forbeare deſpiſing of that weaker ſexe, behold here as many women ſaved as men. Not one man more, nor one woman leſſe: of the eight, women make up the juſt halfe, yea, whereas one of the foure men was an Hypocrite, and after curſed, the Scripture ſpeakes no ſuch matter of any woman among them. Howſoever Poets in their Satyres, ſongſters in their drunken rythmes, and too many men in their unrelliſhing jeſts; ſpend their wits in invectives againſt that ſexe: yet the Lord loveth them equally with men; and IESUS CHRIST ſhed his bloud, and by his bloud, (I am perſwaded) ſaveth as many women as men. As ſhe is the [n] *Wife of thy covenant,* ſo ſhe is the child of Gods covenant: [o] the *daughter of Sara,* ſo well as thou art a *Sonne of Abraham.* St *Peter* ſaies, *they are coheires of the ſame grace:* and St *Panl,* they are coheires of the ſame *glory.*

[n] Mal.2.14.
[o] 1 Pet.3.7

If the body of either ſexe be made of the better materiall, it is the womans: *Adam's* was made of dead duſt, *Eves* of living fleſh. [p] She came out of mans ſide, and God hath made her cleave to his ſide. By ſuch a derivation, he fitted ſuch an adhæſion; that ſhe might not be a moveable, to be departed from. From taking a bone from man, who had a bone too much, he cloſed it up with fleſh, to mollifie his nature. And this bone he added to the woman, to ſtrengthen her that was too ſoft. Thus he made a ſweete temper betweene them, like harmony in muſicke, fit for concord. This bone was taken out of the midſt of man, a ribbe, a bone of his ſide. Not a ſuperior part, as the head; the wife is not made to governe: not of an inferior part, the foote; ſhe is not a ſervant to be trode upon: not of an anteriour part, as the breaſt; ſhe is not to be preferred before the man: not of a poſterior part, the backe; ſhe is not to be ſet behind in contempt: but of the *Side,* a middle and indifferent part; ordained to be his companion and equall; they that walke ſide to ſide.

[p] Gen.2.24.

de, are fellowes. She was fetched from under his arme, that he ſhould defend
r: not farre from his heart, that he ſhould love her. [q] *A vine by the ſides of his* q Pſal. 128. 3.
uſe. Not *in faſtigio, vel pavimento :* not on the roofe, nor on the floure: the one
too high, ſhe is no ruler: the other too low, ſhe is no ſlave: but in the *ſides*, an e-
all place betweene both.

Neither muſt this embolden the wife to uſurpe: ſhe was taken from the left ſide
ewing that ſhe ſtands in need of both *Protection* and *Direction* from her husband.
y Gods ordinance, man hath the preheminence. *Subdita eris ſub poteſtate viri,*
Thy very deſire ſhall be ſubject to him. [ſ] The husband is the *Head :* therefore if a wo- r Gen. 3. 16. ſ 1 Cor. 11. 3.
an murther her husband, ſhe is judged by the civill Law a Parricide; by the Sta-
tes of the land, a Traitor. [t] The man had power to allow or diſanull his wives t Numb. 30. 13
owes. The edict of *Ahaſuerus* differs not from the law of nature. [u] *That every man* u Eſth. 1. 20. 22
ould beare rule in his owne houſe. Vbi tu Cajus, ego Caja, was ſome equalitie among the
Gentiles: but *Ego caja, ubicunque cajus*; I am Miſtreſſe, and will rule all; is poſte-
ous among Chriſtians. Cardinall *Wolſey's* ſtile; *Ego & Rex meus, I and my King,*
as intolerable in the Politickes: ſo the wives; *Ego & maritus meus, I and my husband,*
inſufferable in the Oeconomickes. The bleſſed Virgin had a more humble carri-
ge towards her husband *Ioſeph :* as Saint *Auguſtine* notes from the order of the
ordes. [x] *Thy father and I have ſought thee ſorrowing.* Not *Ego & pater tuus* I x Luk. 2. 48.
d thy father; but thy *Father and I.* The wife muſt give place to her *Ioſeph* on earth
at will have place with *Mary* in heaven.

Eight perſons.] Thus much for the Qualitie of the perſons, now for the quan-
itie of the number; *Eight.* Wherein wee muſt conſider, firſt why ſo many as
ight, then why ſo few as eight. Why ſo many; for the ſpeedyer encreaſe of
ankind. Why ſo few, becauſe this was the whole number of the righteous and
eleevers.

Eight.] This was one cauſe why God reſerved ſo many, that they might fru-
tifie to the multiplication of mankind. But why were not *Noah* and his wife ſuffi-
ient for that end? No, they were old, for *Noah* was ſixe hundred yeares old when
he floud came: and though he lived three hunred yeares after, yet we read not of a-
y more children hee had. But the firſt world was begun and peopled by two
nd no more: why then were ſo many to begin the ſecond world? I anſwer.
. God did ſo at the firſt, to ſhew that [a] *All mankinde came of one bloud,* and that there a Act. 17. 26.
as no originall difference betwixt man and man. Neither is this unobſerved in the
econd beginning: for though the world was multiplied by three men, yet were
hey all brethren, and the ſons of one man. In effect, as at firſt by *Adam* and *Eve,* ſo
y *Noah* and his Wife, came all men in the world. 2. To begin the ſecond world
here were requiſite more *lines* than one: becauſe now the bleſſed *ſeed* was promi-
d, and his *line* and *kindred* muſt be kept diſtinct from all other till his Incarnation.
. There was more cauſe why the world ſhould be more ſpeedily repleniſhed, than
firſt. For the earth had ſome beauty and glory left it after the former curſe; ſo
hat (though farre ſhort of Paradiſe, yet) it was ſtill to *Adam* a delightfull and plea-
nt habitation. But this ſecond curſe in the floud waſh'd off all the remaining beau
e, and made it a rude and unpoliſh'd deſart. Nor was only the ſurface of it thus
aimed, but the vertue almoſt quite periſhed, as land by long ſugging under the
aters, hath the heart of it eaten out. Therefore it is ſaid, [b] that the earth was di- b Gen. 9. 19.
ided among the three ſonnes of *Noah :* they lived not all together, but overſpred
e earth: for it required many hands and much labour to the recoverie of it. 4.
therwiſe the beaſts, which were then many, would have overgrowen the world,
it had not beene ſpeedily repleniſhed by their Lords.

For this cauſe were foure paires admitted into the Arke: not that *Noah* and his
ife did there company together. *Ambroſe* notes that they were not noted together
the going in, but in their comming out. *Non commiſcetur ſexus in ingreſſu, ſed com-*
iſcetur in egreſſu. But indeed, that was a time of ſorrow and abſtinence: as the He- *Mœroris tempus, non lætitiæ, Ambr.*
brewes

brewes note, that *Ioſeph* in Ægypt had not his children in the yeares of famine, but before.

Here then wee ſee the end of Marriage, which is *Proles*, Iſſue, to people the earth, which is the meanes to people heaven. Therefore is it called *Matrimonium*, becauſe the married propoſe to themſelves the titles of *Father* and *Mother*. Man is but a part of time, and therefore ſhould not die till he hath left the world ſome in his roome. *Cui non ſunt Liberi, is reputatur quaſi mortuus*; in the Hebrew proverbe. Mans beſt art can only make dead things; there is no worke of his head or hand, whereinto he can put a life: ſaving onely in this; when he begets a ſon in his owne Image, he is then ſaid to make a living creature. Herein he doth not onely ſupply a place in Gods Church militant while he lives: but he alſo provides a ſouldier for the ſame field againſt he dies. Our bodies have no eternitie on this earth, but onely in reſpect of thoſe fruits they produce. The Thracians uſed to rejoyce at the death, and to weepe at the birth, of their children: [c] But God teacheth us to rejoyce when a child is borne. [d] *Leah* bare one ſonne, and called his name *Reuben*: a ſecond, and called him *Simeon*: a third, and called him *Levi*: but when above expectation ſhe bare the fourth, ſhe purpoſely calls his name *Iudah*, and expreſſely proteſteth, *I will praiſe the Lord.*

[c] Ioh. 16.21. Gen. 5.29.
[d] Gen 21.6.

It is the moſt perfect worke of all living things, to bring forth their like: to leave a ſeed behind, to preſerve their *Species*, to continue their name and poſterity upon earth, and to ſhadow out in ſome ſort immortality it ſelfe, by perpetuating life from the father to the ſonne, and ſonnes ſonne, for many generations to come. We can ſcarce ſay that man is dead, that hath left his living image behind him. A Reverend Divine compares thoſe two trees in the hundred and twenty eighth Pſalme, the *Vine* and *Olive*, to the two trees in Paradiſe; the Vine is the Wife, the Olive plants the Children. The one as the *Tree of Knowledge of good and evill*, for both theſe be in marriage: the other as the *Tree of Life*, for a man liveth in his children. *Quid dulcius in humanis quàm gignere ſibi ſimilem, quid beatius in terris quàm natos videre natorum?* A wreath of children about the boord, like a round of Starres about the North-pole, or a Garland of Courtiers about the Throne. They are the walking-pictures, and ſpeaking images of their parents: the wealth of the poore man, the honour of the rich. It is ſaid of the Oſtrich, *Induratur in pullos tanquam non ſuos*: [e] *Shee is hardned againſt her young ones, as though they were not hers*: Parents unnaturall to their children, want the mercy of *Sea-monſters*; [f] *who draw their breſts, and give ſucke to their young ones*. Grant it true, that children be certaine cares, uncertaine comforts: and that the poore man calls them his Bills of expences: yet the trouble of Infants are ſweet injuries to the mother; Injuries, but ſweet. *Du g Parenti non redditur aquivalens*. They are *Vincula*, the bonds and pledges, to raiſe and confirme love betwixt man and woman. *Alcibiades* asked *Socrates*, How he could endure the ſcolding of his wife *Xantippe*: *Socrates* asked him, how hee could endure the cackling of his Hennes: Becauſe, ſaith *Alcibiades*, mine Hennes bring me forth chickens: but ſaith *Socrates*, my wife brings me forth children: this makes amends for all.

Æn. Sylv.
[e] Iob 39.16.
[f] Lament. 4. 3.
Ierome.

Eight Perſons. We have heard the reaſon why ſo many as Eight were preſerved: now conſider, why ſo few. Even all *Noahs* Family, for *Noahs* ſake. The righteous man procureth bleſſings, not onely to himſelfe, but on all that belong to him. In the deſtruction of Sodome, [g] *Ten* had ſaved ten thouſand. [h] *Potiphar* was a Heathen, yet his houſe ſhall be bleſſed, becauſe *Ioſeph* is there. The Angels promiſed *Lot*, whomſoever he brought out, ſhould eſcape for his ſake. Among two hundred threeſcore and ſixteene ſoules there was but one *Paul*; yet loe, [i] *God hath given thee all that ſaile with thee.* *Zacchеus* alone beleeved, yet this brought [k] *Salvation to his whole Houſe.*

[g] Gen. 18. 32.
[h] Gen 39.5.
[i] Act. 27. 24
[k] Luke 19.9.

I make no doubt, but *Noahs* Family were more orderly and religious, than the common inhabitants of the world. For he that was a *Preacher* to the whole Earth,

world

would not omit this duty to his owne houſe: and they that come into the Perfumers hop, ſhall (though againſt their wills) beare away ſome of the ſent on their clothes. He that was carefull to provide an Arke for the preſerving of their bodyes, would ot neglect the proviſion of grace for the ſaving of their ſoules. Indeed carnall pa-ents, to ſhew that they begat not their childrens ſoules, but their bodyes; provide ſually for their bodyes, not for their ſoules. But as he that provides not for their temporall eſtate, [l] *is worſe than any infidell:* ſo he that provides not for their eternall tate, is little better than a Devill. When a great portion is readied for them, diverſe arents thinke they have done enough, and ſo they may turne them off. Indeed the orld may take them thus, but the Lord will not take them thus, at their hands. *oſeph* and *Mary* brought CHRIST to the Temple, when he was but a little one. *Auguſtine* profeſſeth of his mother *Monica,* that with greater pangs of care ſhe ad laboured of him in her ſpirit, than in her body. *Carne, ut in hanc lucem tempo-alem naſcerer: Corde, ut in lucem æternam renaſcerer.* She travaild of him in her fleſh, o bring him unto this light temporall: in her ſoule, to bring him unto the light ternall. Such mothers as *Monica,* will make ſuch ſonnes as *Auguſtine.* The Africans did preſent their children, in their early yeares, before Serpents: if with heir ſight they ſcar'd away the ſerpents, they held them legitimate: if not, baſtards. Too many parents truſt their children with ſuch impious ſociety, that like Serpents ucke out their ſoules, without ſcarring their skines. *Zeuxes* having artfully painted boy carrying grapes in a hand-basket, and ſet it abroad; the birds came and pecked them, as if they had been true grapes. Whereat he being angry with himſelfe, nd his art, ſaid; If I had drawne the boy, which was the principall of my worke, o well as the grapes, which were but a by-accident; the birds durſt not have been o bold with them. Were parents as carefull to forme their childrens manners, as o fill their purſes; thoſe ravenous harpyes, the fowle ſpirits of the aire could not ſo iolently ſeiſe on them. I ſay to every father, as *Paul* to *Timothy*; *Serva depoſitum*; ooke to thy child, the pledge of Gods goodneſſe; thy comfortableſt Image in life nd beſt monument after death. I commende guarding their perſons, and regarding their eſtates: but howſoever thoſe things ſucceed, let me ſo love my childrens bodyes on earth, that I may one day meete their ſoules in heaven.

[l] 1 Tim.5.8.

Eight.] Among all theſe there was not one ſervant. What, none of *Noahs* ſer-ants? Some thinke he had none; and that the ſimplicity of thoſe times required o attendance, but every man waited on himſelfe.. This they collect from Gods harge to *Noah*; [m] *Enter thou and all thy houſe into the Arke:* and becauſe not a ſervant entred, therefore conclude, that he had none in his houſe. But here is the wonder, that *Noahs* owne ſervants would not beleeve his preaching. They will rather in and die with the world, than repent and be ſaved with their Maſter. Perhaps hey did *Noah* ſervice, and he might thinke well of them, becauſe he could not diſ-erne the heart: but they ſerved not God, and were therefore loſt. It is the good mans will, that all which ſerve him, ſhould truly ſerve the Lord. [n] *The faithfull hall dwell with me, and the upright ſhall ſerve mee. Hee that worketh deceit, ſhall not well in my houſe.* It is an ill mixture in a family, when God ſhall have the Parlor, nd Satan the Hall: when Saints pray in the Chamber, and ruffians ſweare n the Celler: when *Noah* is calling upon GOD, and his family doing ſacrifice o *Bacchus.* I confeſſe, that governors are but men; they have but two eyes, and can-ot ſee into all places. But when their care is that God be honoured, their houſes well ordered, and all Chriſtian offices ſolemnely performed; though the ſucceſſe nſwere not their endevours, in bringing their ſervants to heaven; yet their owne oules ſhall be ſaved in the day of Ieſus Chriſt.

[m] Gen.7.1.

[n] Pſal.101.6.7.

Eight.] What then became of thoſe that built this veſſell? Certainly, as *Noah* was no ſailer to guide it, ſo no carpenter to build it. The Smith, the Carpenter, and many cunning workmen, were hired to frame it: nor Smith, nor Carpenter, nor any ther workman was ſaved by it. It muſt be exceeding labour to bring in ſufficient proviſion,

Gen.6.21.

proviſion, for the innumerable kinds of creatures there reſerved; and not a few were imployed in this ſervice; not one of them taſted this prouiſion. More hands went to this worke than *Noahs:* many wrought on the Arke, that found no ſafety by the Arke. Outward works cannot deliver us, without our faith: men may helpe to ſave others, and periſh themſelves. And as diverſe hearers are like the Pinacles on the Belfrey; when men begin to ring, they begin to quake; but continue ringing, they ſtand as ſtill as ſtones, their feare is paſt. So ſome Preachers may be like the bells that ring others to Church, and come themſelves no neerer than the ſteeple. Or like high Spires and Pinacles, that point upward, and poiſe downeward. God will ſhut up beleeving *Noahs* in that Arke, which others have built: who are like fooliſh porters, that have the keyes, and open the gates to let in others, and never mind going in themſelves. It is happy ſo to build up Sion, that we may dwell in Sion: ſo to ſet others forward to heaven, that we be not behind our ſelves. As *Theodoſius* ſaid, he had rather be a true member of the Church, than Head of the Empire: it is better to be one of the *Eight* ſaved in the Arke, than one of the hundreds commended for their admirable skill in building it.

Eight.] Among theſe few there was one hypocrite; *Ham:* yet was he preſerved with the reſt for *Noahs* ſake. Such is the mercy of God, that not one good man ſhall periſh with the bad; yet one bad man ſhall be ſpared with the good. The righteous ſhall never be ſwept away for company, yet the unrighteous are often forborne for company. The ſhip may be in danger becauſe *Iudas* is there: but *Iudas* ſhall ſcape becauſe *Ieſus* is there. O that of a periſhing world but *Eight* ſhould be ſelected, and that one of thoſe *Eight* ſhould prove a wicked man! That *Ham* after all this ſhould ſo profanely offend! That neither the wrath of God in deſtroying the world ſhould humble him: nor the mercy of God in his deliverance ſhould better him! There is nothing to be ſaid, but the Lord chuſeth whom he will; and when the unrighteous periſh, yet *Thou remaineſt holy, O thou worſhip of Iſrael.*

Eight.] Of the whole world, no more ſaved? a miſerable ſpectacle! See what ſinne can doe; bring many millions to *Eight* perſons in a ſhort time. Though Iſrael were as the *Starres* in *Salomons* dayes, yet brought to a [o] *Tenth. David* would number them, but the Lord ſoone decreaſed them. Let us never glory in our multitudes, for if our ſins provoke him, God can eaſily make us few enough. Though our ſtreets were ſowne with men, and our children grew up like young plants, or grapes in unnumbred cluſters: yet the Lord can melt them as ſnow in the ſunne, mow downe the flowers, empty the Land of fathers, and leave no widowes to make lamentation for them. So that [p] *a man ſhall be more precious than the gold of Ophir.* But if we faile in our numbers, yet we hope for ſupply from our neighbours? No, let not our adherence with man, endanger our conjunction with God. He can reduce many thouſands to few, as he did to [q] *Gideon*; that the glory might be his. He that could narrow up a whole world to *Eight*, can bring a kingdome to two, to one, to none. If thouſands runne on the courſe of diſobedience, they ſhall quickly enough be diminiſhed.

Eight.] Laſtly, heare is figured out to us the paucitie of ſoules that ſhall be ſaved. *Many are called, few choſen. The gate of bliſſe is narrow, and few enter into it. My flocke is a little flocke:* little in reſpect of the number drowned in the deluge of time. Queſtionleſſe, as ſmall as it is, every one hopes well of himſelfe: and if *Noah* had foretold this definite number to that world, all would have preſumed, I am one of the *Eight.* When blacke and ravenous ruine ſpreds her diſmall wings to ſweepe away the wicked; few tremble: for they conceit themſelves to be none of the forlorne crew. Yet what is the common religion of the world? To ſay the Creed is all their faith; to pay what they muſt needs, all their equity: to ſay *Be filled*, all their charity: to take their owne, all their mercy: to give faire words, all their bounty: to carry a formall profeſſion, all their piety: to cry God mercy, all their penitence: and to come to Church, all their conſcience: but will all this bring them unto the number

[o] Eſa. 6. 12.

[p] Eſa. 13. 12.

[q] Iudg. 7. 4.

number of *Eight?* None belong to the Arke, but the members of CHRIST: none are his members, but they be in the body of his Church: none are of his body, but they live by his Spirit: none have that life, but they walke after the Spirit: none ſo walke, but their conſciences be clenſed: none are thus pure, but they have repented: none have repented, unleſſe they forſake their ſins: and none forſake their ſins, but they muſt needs have amended lives.

Haply each thinkes, I am in as good caſe as others, I ſhall ſpeed as well as my neighbours: ſo might the old world tell their fellowes; and they all ſped alike indeed, in one common deſtruction. But it is not good to venture all our eſtate in one uncertaine bottome, to hazard our eternall being upon the exemplary practiſe of the multitude. *Noah* beleeved alone, when all the world conteſted againſt him; and *Noah* was ſaved alone, when all the world periſhed without him. Who would not rather affie Gods word with one ſingular *Noah*, than be incredulous with the whole world, and periſh? *Magna plenitudo hominum, ſed magna ſolitudo bonorum.* Sinners ſo ſwarme, that there is ſcarce elbow-roome for the righteous. [r] But *if the righteous ſhall ſcarcely be ſaved, where ſhall the ungodly and ſinner appeare?* The righteous are ſcarce, and even their ſalvation is ſcarce; and ſhall not ſinners tremble? [ſ] *Strive to enter in at the ſtraite gate.* There is a *Difficultie*, it is *ſtrait*: but a *Poſſibilitie*, it is a *gate*; and a gate was made for entrance. O then let us get aſſurance to our conſciences, that we are ſome of thoſe few. Doe we groane and bleed for our errors? do we ſtrive to rectifie our lives? doe were ſolutely deteſt our ſins? doe we implore grace by our prayers? doe we conſecrate to God our hearts? doe we reſt upon CHRIST by our faiths? doe we follow after holineſſe with our endevours, and love the Lord with all our ſoules? We ſhall then feele, what no tongue of man can expreſſe; the ſweet teſtimonie of the Holy Ghoſt to our conſciences: that we are wrap'd up in the bundle of life, ſealed to the day of redemption: and how few ſoever eſcape deſtruction, wee are of the number that ſhall find ſalvation; through the mercies and merits of IESUS CHRIST.

The Myſterie of *Noahs Arke.*

THis miraculous preſervation hath alſo a myſticall ſenſe; and ſerves for the Inſtruction and conſolation of the militant Church unto the worlds end. There is in a Text, as in a Tree; the bud, bloſſome, fruite: a literall, a ſpirituall, and a morall ſenſe. [t] *Awake O North-wind, and come thou South, blow upon my garden, that the ſpices thereof may flow out: let my beloved come into his garden, and eate his pleaſant fruites.* In a literall ſenſe, *Salomons* Queene deſires a pleaſant garden to delight her husband. In a ſpirituall ſenſe, the Church intreats the Holy Ghoſt, *that wind which blowes where he pleaſeth*, to blow upon, and enlarge her graces, that CHRIST, her husband, may take pleaſure in her. In a morall ſenſe, ſhe would have all her children bring forth ſtore of fruites, good workes that they might be bleſſed of their father. [u] *O daughter, forget thine owne people, and thy fathers houſe.* Literally, it is ſpoken to *Pharaohs* daughter, to forget Ægypt wherein ſhe was bred and borne, and to adhere to her husband *Salomon*. Myſtically, it ſpeakes to the Church, to forget this world, wherein ſhe was borne an Egyptian, blacke with ſins: and cleave faithfully to her beloved CHRIST, who had now with his owne bloud waſhed her faire, and greatly deſired her beautie. So that under the title of *Pharaohs* daughter, heare what the Spirit ſpeaketh to the Church. [x] *Thou haſt raviſhed my heart with one of thine eyes, with one chaine of thy necke.* Literally, corporall beautie is commended; chaines, jewels, ornaments allowed: ſpiritually, graces, the beauties of the ſoule; and good workes, the beautie of graces, are required. Only here is the difference betweene other Trees and the *Tree of life.* They firſt bud, then bloſſome, then ſend forth fruite: [y] but the tree of life hath all theſe at once. Yea further, as in a tree there is

[r] 1 Pet.8.18.

[ſ] Matth.7.13.

[t] Cant 4.16.

[u] Pſal.45.10.

[x] Cant 4.9.

[y] Revel.22.2.

the barke and the pith : ſo in a Text are *Quædam adjacentia,* ſome things that lie on the upper face: and *Quædam inhærentia,* ſome things in the bowels of it. Thus *Noahs* Arke literally ſerved for the temporall deliverance of their bodies: ſpiritually it taught them the eternall deliverance of their ſoules : myſtically it preſignifies to us the deliverance of both our bodies and ſoules from the vengeance due to our ſinnes. As a Muſician therefore, firſt tries the ſound of his Inſtrument, before hee playes the leſſon : ſo now having delivered the literall ſound, I come to the myſticall ſenſe.

Herein let us obſerve firſt what it taught them, next what it muſt teach us. It inſtructed them in two things.

First, it was a pledge of Gods love to their ſoules : for he that was ſo carefull to ſave their bodies from the floud of water, gave them certaine hope that he would ſave their ſoules from the fire of hell. The preſervation of that which was mortall and inferior, was a ſtrong argument that the other ſhould be ſafe, which was immortall and farre more precious. When a houſe is on fire, he that redeemeth the Cabinet, will not loſe the Iewell in it. Let it be granted, that God doth ſometimes reprieve the wicked from temporall plagues, and binds them over to the Generall Seſſion : yet is *Davids* inference good ; [a] *By this I know thou favoureſt me, becauſe mine enemie doth not triumph over me :* from mercie to his body, he argues grace to his ſoule. We cannot conclude by inverſion, that whom God doth not free from temporall judgements, he will not free from eternall : none are to be judged for outward miſerie. [b] *Let her alone, for her ſoule is troubled, and the Lord hath hid it from me.* The cauſe of their troubles is hid from us. [c] *If your ſoule were in my ſoules ſtead, I could heape up words againſt you, and ſhake my head at you :* I could, but I would not. *Quod nos in malum, Deus ſæpe deſtinavit in bonum.* But from a leſſe benefite to a greater, is a good collection of faith. When the faithfull of Iſrael ſaw the LORDS arme in delivering them from Ægypt, they beleeved that he would bring them into Canaan. He that hath freed us from ſuperſtition, certainely meanes us to ſalvation.

a Pſal.41.11.

b 2 King.4.27.

c Iob 16.4.

Secondly, it was a confirmation of their faith and obedience. Without obedience in building the veſſell, without faith in beleeving the promiſe, they ſaw no hope of preſervation. This taught them for afterwards, what precept ſoever was impoſed, to obey it : what promiſe ſoever was made, to truſt upon it. And what could bee ſtrange to their confidence, that had of miraculous mercie ſo late an experience? Some profeſſe they beleeve the pardon of their ſins ; yet feare the want of bread, or ſinke under ſome light burden of ſorrow. Is any load ſo heavy, as the preſſure of ſin? O the waight of one ſin is too much for the ſupportation of one man. Now hath CHRIST borne the talent, and can he not bare the dramme? Shall we truſt him with our wounds, and not with our medicines? Hath he given us the bread of life, and can he not give us the bread of earth? Shall we ſay with the luſting Iewes ; [d] *Hee gave us ſtreames from the rocke, but can he give fleſh to his people?* Conſider, will Chriſt deny fleſh to our bodies, that hath given his owne fleſh to our ſoules? Hath he performed ſuch Soveraigne pieces of gold, and will he ſticke at farthing tokens? [e] *He that ſpared not his owne Sonne for us,* what good thing will he deny us? Doe we truſt in the Lord for the remiſſion of our ſins, the reſurrection of our bodies, and the everlaſting ſalvation of our ſoules : and diſtruſt him in a feaver, in a ſcandall, in a fit of want? Certainely if he have vouchſafed us that great mercie to make us his own; he hath given the whole army of afflictions more inviolable charge concerning us, than *David* gave his hoſte concerning *Abſalom* ; *See ye doe the young man, my Son Abſalom, no harme :* looke you never hurt them whom I have adopted.

d Pſal.78.20.

e Rom.8.32.

Thus for them, now for our ſelves. This Arke hath alſo a ſymbolicall ſenſe, a ſpirituall uſe. It was a Type and figure of Chriſts Church : out of which there is no hope of ſalvation, as out of the Arke was inevitable deſtruction. Examine we the reſemblances.

1 All that were preſerved, were within the Arke : all that ſhall be ſaved, muſt

be of the Church. In that great deluge, when *Omnia Pontus erat, deerant quoq; littora ponto*, there was no other poſſibility of eſcaping: in the huge pond and vaſt ſea of this world, there is no hope of redemption but by Ieſus Chriſt. Either we muſt be incorporate into Chriſt, or reprobate with the world. [f] *The Lord addes to the Church daily ſuch as ſhall bee ſaved:* to the Church militant, all ſoules that ſhall bee crowned in the Church triumphant. As for them that were out of the Arke, no gold could buy their preſervation: no holes could hide them, no hills helpe them, no houſes hold them, nothing in the world, not the world it ſelfe could ſave them. So for them that be out of Chriſt, no riches can beſtead them, no honors ſecure them, no policie can deliver them, no refuges can ſhelter them, no friends, no favour can doe them good; but they muſt periſh in the flood of GODS eternall vengeance. What ſuccour had they by the mountaines, or by taking hold on the higheſt Cedars, whom the Arke received not? Such helpe ſhall men find in thoſe worldly things wherein they have truſted, when God ſhall find them out of his Church. What reliefe in their honours, upon whoſe foreheads the ſunne of promotion wantonly playes: As if that arme ſhould never ake, that weares a ſilken ſleeve: nay as if the higheſt hills were not moſt ſubject to the lightning-flaſhes. For the covetous, that like a ſpider eviſcerates herſelfe, ſpends her owne bowels in making a webbe to catch a flie; how fooliſh is his confidence in that, which he knowes will never faile him but when he hath moſt need! Alas, he cannot buy Chriſt with it; and therefore muſt expect *Simon Magus* doome; *Thou and thy money periſh together.* [g] *There is no other name given to men under heaven, to bee ſaved by, but the name of Ieſus.* Nothing in nature, nothing in art, nothing in the world, no other creature, no other Name. In vaine they thinke to ſaile in their cockboates, or ſwimme with their windy bladders: every hereſie is a little barke by it ſelfe, and while it is not troubled, it goes on with proud ſailes like a Merchants ſhip: but vexed you ſhall find it a man of warre. Every factious and diſcontented humour is like a bladder, which the peeviſh refractary puts under his arme, and he will not be beholden to the Arke for paſſage, he can ſwimme to ſhore. Let ſuch ſullen ſpirits heare and feare: as a man will not admit that perſon to his houſe, who loves not his family: ſo they that forſake the Church, muſt be forſaken of Chriſt.

2 As God was the Pilot of the Arke, ſo CHRIST is the Governour of the Church. The ſuperſtitious Romaniſts have their ſeverall Saints for ſeverall ſervices; for the Teeth, *Apollonia*; for Souldiers, Saint *Maurice*; for Sea-men, Saint *Nicholas*. As thoſe groſſe Idolaters in Heathen times, marſhalled their gods into ſeverall rankes; allotting Heaven for *Iupiter*, Hell for *Pluto*, and the Sea for *Neptune*. But the Lord is all in all to us: our Pilot on the Sea, our Captaine on the Land. Wee tender not our petitions to the no gods of the Gentiles, or of the moe gods of the Papiſts: we doe not trouble the bleſſed Virgin for every thing, as if her Sonne Ieſus were ſtill a Babe, and not able to helpe us: but we goe to Chriſt for all. That ſame Ship in the Prophet, [h] *Every man calling upon his god*; is a map or module of Rome: one calling on Saint *Francis*, another on Saint *Anthony*, &c. But if wee love learning, the Lord is our *Gregory*, the God of Wiſdome: if Souldiers, hee is our *Mars* and *Maurice*, the Lord of Hoaſts: if Marriners, he is our *Neptune* and *Nicholas*; that [i] *commands the winds and ſeas, and they obey him.* As *Cæſar* ſaid to the trembling Marriner; *Confide nauta, Cæſarem vehis:* Be not afraid, thou carrieſt *Cæſar*. So, O Church be comforted; He that is in thee, for thee, with thee, that guides thee, that will ſave thee, is the Invincible King IESUS CHRIST.

3 The matter of the Arke was not every kinde of wood, but the *Pine:* nor is every one admitted into the Church, but ſuch as the Lord hath choſen: [k] *Which are not borne of bloud, nor will of the fleſh, but of the will of God. Ex quolibet ligno non fit Mercurius:* the Lord often leaves the loftie Cedar, that over-lookes the reſt with an imperious top: and the ſturdy Oke, him that will not ſtoope to his Word: the melancholy Ewe, the hollow-hearted Elderne, the intractable Thorne, the hypocriti-

[f] Acts 2.47.

[g] Acts 4.12.

[h] Ion.1.5.

[i] Mat. 8,27.

[k] Ioh.1.13.

call Ivie, that by embracing the tree, ſuckes out the heart of it. He chuſeth the *Vine* for his Orchard, the *Pine* for his Arke: he firſt hewes us out of the wilderneſſe of Sinne, takes away the ruggedneſſe of our nature, and having planed us by grace, *Epiph.* puts us into his Church, where we ſit with the reſt in unanimous obedience.

4 The Arke conſiſted of many pieces of wood joyned together: *Non ex uno ligno conſtat navis:* Nor doth the Church conſiſt of one man, or one ſort of men, *l Rev.7.9.* but [l] *of every nation, and kindred, language and people.* Many ſoules compacted into one body, many Chriſtians into one communion of Saints. And all theſe make but one Arke, one Church. One World ſhewes that there is but one God: one God that there is but one Church: one Church, that there is but one Truth. Therefore is it called *Columna Veritatis,* and *Columba unitatis:* The ſweeteſt muſike conſiſts of *Aug.* many well-tuned voices: if there be any jarring and contentious ſpirit, he is out of tune, none of the Chriſtian conſort. Let us live as we ſing, and our hearts goe with our voyces; this is the Concent of the Church. God doth ſeldome divide his graces among divided ſpirits: if we will not be at one with our ſelves, he will not be at *m Luk.1.70.* one with us. A ſhieveld threed is hardly got thorow the needles-eye. The Spirit is one, and ſaid to ſpeake [m] *by the mouth of all the Prophets*; not *Per ora, ſed Per os*; as if all the Prophets had but *one Mouth*; to ſhew the ſingular harmony of their concord. That *Spirit* which came in a *Dove* will not come but upon a Dove. When wee delight in diſcord, our aſſemblings are diſſemblings, our convocations provocations, every man vultuous, wedded to a wife that fooles him, Selfe-will: here is as little argument of a Chriſtian congregation, as the confuſion of *Babel* was like the harmonie of the Temple. An unſquared ſtone, a warping boord, a jarring ſpirit, muſt not be put into the building of Chriſt.

5 The Arke was pitched within and without, the better to keepe out the water. So muſt every Chriſtian be joyned into the Body, with Profeſſion and Sinceritie: ſound-habited without, ſound-hearted within. Nor profeſſion, nor ſincerity, are *o 2 Kin.2.19.* ſufficient aſunder; both doe well together. *Iericho* was pleaſant of ſituation, but the [o] *Springs were naught:* many mens profeſſion is faire, but the fountaine, the heart is infected. *Laiſh* was a barren turfe, but the heart of the ground was good, had it beene tilled: ſo ſome have a little religion hid in their conſciences, but for want of husbanding their graces, it periſheth. But God cannot abide a wanton Chriſtian: A wanton Iew, Turke, Pagan, is bad enough; but none ſo intolerable as a wanton Chriſtian, As in many things we ſinne all; ſo in ſome things we may obey all: but one line makes no Geometry, nor doth one act put Chriſtianity. Neither the timber rotten at the heart, how faire ſoever to the eye, nor the timber crooked and ill-favoured to the eye, how ſound ſoever at the heart; ſhall be put into Chriſts Arke. To be good, and not to appeare: to appeare good, and not to be; is not the way to glorify God, or for him to glorify us.

6 In the Arke were diverſe roomes, ſo in the Church are diverſe places and gifts, as in heaven there be diverſe manſions. Many diſtinct offices in a ſhip; the Pilot, Captaine, Boat-ſwaine, Marriners; concurre all in one care for the preſerva- *1 Cor.12.28. Eph.4.11.* tion of the veſſell. In the Church be Apoſtles, Prophets, Paſtors, Teachers; yet all tend to the *Edification of the body of Chriſt.* There is nothing more endangers confuſion, than for one to intrude into anothers roome: diſplacing the members from their proper faculties and functions. When the rude hinde will be a counſellor of State, the ignorant ſectary be made a Biſhop, and *Iack Cade* a Iuſtice of peace. It is no eaſie wiſdome, rightly to diſtinguiſh our owne office: all parts have their ſeverall functions; and *Tractent fabrilia fabri.* The foote muſt not uſurpe the office of *p Cant.1.6.* the hand, nor the hand intrude upon the office of the head. *Aliud plectrum, aliud Sceptrum.* So looke to others vineyards, that thou be ſure to [p] *keepe thine owne.* If we be Chriſts faithfull ſouldiers, let us keepe our ſtation, and fight it out with victorious courage. What roome in the ſhip ſoever is aſſigned us, let us make that good. In Gods Arithmeticke there be no cyphers, we muſt be ſomething on earth, or we ſhall be nothing in heaven.

7 In the Arke were beaſts cleane and uncleane: in the Church are ſinners blended among the righteous: [q] *The Lord did ſow good ſe[illegible] in his field, whence then hath it tares?* The divell hath no ground of his owne, but he ſoweth in Gods field, and upon Gods ſeed: ſo the corruption of the good, is the generation of the bad. Theſe tares are not of Gods ſowing; it is none of his fault. [r] *All that hee made, was exceeding good.* The Church militant is an *heaven*, but on earth; therefore not without the fire-brands of hell. Let no man leave Gods floore, becauſe there is ſome chaffe, nor breake his net becauſe there is ſome baggage: nor run out of his field, becauſe there is ſome cockle: nor depart from his houſe, becauſe there be ſome veſſels of diſhonour. God would have ſpared a Citie for [ſ] ten good ones, and ſhall wee refuſe a Church for ten bad ones? *Fugio paleam, ne hoc ſim: non aream, ne nihil ſim.* I avoid the chaffe, leſt I become chaffe: I keepe the floore, leſt I become nothing. This their accuſation of the Church is vaine; if men cannot prove it, they ſhame themſelves: if they do prove it, they deny Chriſt: for his cleare anſwer was a *Sinite creſcere, Let both grow together till the harveſt.* Either becauſe the bad may turne good: God can make a *Luther* of a *Monke*; a St. *Auguſtine* of a *Maniche*. Or becauſe the good are exerciſed and tried by the bad. If *Arrius* had not held a Trinity of ſubſtances with a Trinity of perſons: and *Sabellius*, an Vnity of perſons with an Vnity of eſſence; the myſteries of the Trinity had not beene ſo cleerely explained by thoſe great lights of the Church. If Rome had not ſo violently obtruded her merits, the doctrine of juſtification by faith in Chriſt onely, might have bin leſſe digſted in mens hearts. We may ſay here, as *Aug.* doth of Carthage & Rome. *Magis nocuit Romanis Carthago tam citò everſa, quàm prius nocuerat tam diu adverſa.* If ſom enemies had not conteſted againſt the Church, it might have gone worſe with the Church. But let them beare the rack of their own fancies, whoſe ſchiſmatical torn opinions are ſtitched together with a skain of ſiſters threed, and rounded with the bobbin-lace and ſelvedge of reformation. Criticall quarrels argue hypocriticall hearts: and if they prevent it not by humility and unity, the Arke holds none ſo uncleane as themſelves.

8 The Arke was toſſed of the waves, and all the ſtormes of the world ſpent their furies upon it, yet could it not be overwhelmed. When the windes, waters, weathers, had done their worſt, ſtill *Noahs* preſervation was ſure. The more the water roſe againſt it, the more the Arke roſe above it: and the higher it was raiſed by the floud, the ſafer it was from the danger of hils and rockes. In the midſt of water it was ſaved from water, and the danger it ſelfe was made a defence againſt the danger. Thus ſure of ſalvation is every one in Chriſt, nothing can croſſe it. The deluge of calamities may aſſault us, but they ſhall exalt us. The more they ſeeke to preſſe us downe, the more they ſhall lift us up: the neerer they would ſinke us to hell, the higher they ſhall advance us to heaven. Through all the guſts of tentations, and flouds of afflictions, wee ſhall be borne ſafe in Chriſts Arke. [t] *Nothing ſhall pluck them out of my hand.* Satan cannot, he is *caſt out*: tyrants cannot, for *if we ſuffer, we conquer*: ſinne cannot, for *grace abounds above ſin*: ſickneſſe cannot, God is ſtrongeſt when we are weakeſt. Death cannot, that ſerpent *hath loſt the ſting*. Indeed *Non minus vita ſine luctibus, quàm mare ſine fluctibus.* All our voyage is a tempeſtuous navigation: the ſhore from which we lanch, is our nativity: the Port whither we are bound, ſupernall felicity: the ſea we muſt paſſe, full of raging calamity: the ſhip wherein we ſaile, full of ſweet ſecurity. There will be croſſe windes, but let us reſt in the Arke, the Church; and truſt in the Pilot, Chriſt: and our danger is not halfe ſo ſure as our deliverance: we may faile of grievous afflictions upon earth, we ſhall not faile of glorious ſalvation in heaven.

9 *Noahs* body being entred into the Arke, ſeemed there a dead man: that veſſell being a grave or tombe unto him, wherein he was buried. Yet was that by Gods appointment, the meanes to ſave him, which in all reaſon ſeemed to bury him. And if *Noah* will be ſafe, he muſt goe into this ſepulcher, and be buried in the Arke, as the Arke in the water. So muſt there be in us a mortification of luſts, and buriall of our

[q] Mat. 13.25.

[r] Gen. 1.31.

[ſ] Gen. 18.32. *Auguſt.*

[t] Iohn 10.28.

corruptions: and there is no way to everlaſting life but this. The ſoule cannot live, while the ſin doth live: one of the two muſt die, the corruption or the perſon. Thus is death the way to life; and mortification of luſt, to the reſurrection of bliſſe. He that thus dieth not, never lives: and he that is not thus buried, never riſeth againe with comfort.

In how wretched an eſtate then are many, that ſcarce know what mortification meanes; unleſſe it be to mortifie grace, and to bury all holineſſe. The old man raignes, and the new man ſerves: corruption lives, and grace is dead. To mortifie goodneſſe by our ſins, this is common: but to mortifie our ſinnes by goodneſſe, this is rare. What a prepoſterous change is this? Chriſt ſhould live in us, and we crucifie him againe: ſin ſhould be crucified in us, and that liveth. But this is a true ſaying; He that will live when he is dead, muſt die while he is alive. Proceed we then after this ſpirituall death, to the buriall of our ſins. It was the manner of the Iewes, to bury their dead with odors: bury we ſin with the Incenſe of our prayers againſt it, that it may never returne upon us. Only two things let us avoid in the buriall of our ſinnes, which we obſerve in the buriall of our friends. 1. When we bury our friends, we doe it with mourning, to teſtifie our loves, that we are loth to part with them. Our ſins muſt not be ſo buryed; no ſorrow at their departure: no man weepes to loſe an enemie, nor grieves to be rid of a Tyrant. Shall we ſorrow, to loſe the proper cauſe of our ſorrow? It was good newes for Iſrael, that *Siſera* was dead in the Tenths of *Iael*; and *Deborah* ſings; *So periſh all thine enemies, O Lord. Sepeliantur cum gaudio, quæ non retinentur ſine periculo.* Let them be buried with joy, that cannot be kept without danger. 2. When we interre the bodyes of our friends, it is done in hope that they ſhall riſe againe: by no meanes, ſo bury we our ſins; let there be no deſire of their reſurrection: wrong not the Sepulchers of the dead, let them ſleepe for ever. Otherwiſe, like *Iudas*, and *Demas*, and ſuch hypocrites; they bury them not in their forgotten graves, but in their owne hearts. And ſo *Conſurgent corpora, reſurgent & peccata*; their ſins ſhall riſe with their bodies, and goe with them to judgement.

Laſtly, the Apoſtle compares is to Baptiſme: that which was *Noahs Arke* to them, the ſame is *Baptiſme* to us: the *Arke* ſaved them, *Baptiſme ſaveth us.* [w] *The like figure whereunto*, &c. The particular Inſtance, or point of reference is Baptiſme; the Generall is the Church. For Baptiſme no otherwiſe ſaveth us, than as it is a ſeale of our admiſſion into the Church, and incorporating into Chriſt. Therefore it is a Synechdochicall ſpeech, the part for the whole, the doore for the houſe, Baptiſme for the Church.

[w] 1 Pet.3.21.

Baptiſme is the doore of entrance into this Arke; therefore the ſacred *Font* is commonly placed neere the Temple doore. As in *Salomons* Temple were three roomes, the Porch, the Body, and the *Holy of holies*; and they muſt paſſe thorow the one into the other. So in Chriſtianitie, we cannot enter the *Holieſt* of all, but by the Church; nor into the Church, but by the Porch of Baptiſme. There muſt firſt be ſhipping, then ſailing, laſt of all arriving: we muſt be ſhipped with Chriſt by Baptiſme, ſaile with him the Pinnaſſe of the Church, or elſe not arrive at the coaſt of eternall bleſſedneſſe.

The end of Baptiſme is double; Principall and leſſe principall. The principall is to aſſure us of two things. Firſt, the remiſſion of our ſins; [x] *Be baptiſed in the name of Ieſus, for the remiſſion of ſinnes.* And next, that wee are within Gods covenant, partakers of his grace here, and of his glory hereafter. The leſſe principall conſiſts in three things. 1. To note a diſtinction betweene Chriſtians and Infidels: a cogniſance or liverie to tell the world, whoſe ſervants we are; the Colours of that Generall under whom we fight. 2. To be the bond of Chriſtian ſocietie. [a] *Keepe the unitie of the Spirit in the bond of peace:* Why? Becauſe there is *One faith, One Baptiſme.* We are all baptiſed into *one Chriſt*; the remembrance of our Baptiſme is enough to ſtay contention. 3. It is a profeſſion of homage to that God, even thoſe

[x] Act.2.38.

[a] Eph.4.5.

thoſe three perſons, in whoſe *Name* we are baptiſed. And it is a holy memoriall of Chriſts baptiſing in the ſea of his Fathers wrath for us.

[b] *Except a man be borne of water and of the Spirit, he cannot enter into heaven.* As he Spirit is an inward neceſſary cauſe, ſo Baptiſmall water is an outward neceſſary meanes, of our regeneration. It incorporates us to Chriſt; *Vt ſuſceptus à Chriſto, & Chriſtum ſuſcipiens, non idem ſit poſt lavacrum, qui fuit ante baptiſmum: ſed corpus egeniti, ſit caro crucifixi:* ſo that the body of the baptiſed, is become the fleſh of him hat was crucified. The day of the Infants baptiſing, is the day of his marriage; wherein he is made the Spouſe of CHRIST by the union of the Spirit. As Chriſt was made our fleſh *Naſcendo*, by being borne: ſo we are made his fleſh *Renaſcendo*, by being new borne. The Spirit being in the new birth inſtead of a Father, and water n ſtead of a Mother.

b Ioh.3.5.

Leo.

As there is a long Antiquitie of Sacraments, ſo a ſpeciall neceſſitie. For Antiquity; in Paradiſe was a Tree of knowledge, and a Tree of life: both Sacramentall rees. For neceſſitie; as a man conſiſts of two parts, one viſible, the other inviſi- le: ſo reſpondent be the meanes to draw him to heaven, the Word and Sacraments: and a Father calls the Sacrament, *Verbum Viſible*, a viſible word. We fell rom God to Satan by viſible things; God brings us backe from Satan to himſelfe y viſible things. Wherein we may ſee the infirmity of our natures; the Lord is aine to ſtay us up by many helpes: the word for our eares, the Sacraments for our yes. If we ſee a houſe held up by props, pinnes, columnes and ſupporters; we ſay, is certainely old, ſere, and weake of it ſelfe.

Aug.

I doe not enforce an abſolute neceſſitie of this, as if God could not ſave us without it. Of it owne vertue it hath no ſuch power to ſalvation; water of it ſelfe be- ng readyer to drowne, than to ſave; eſpecially the Infant being dipped into it. No man concludes the Innocents out of the Arke to be damned and caſt into hell; ſo or the Infants of Chriſtians that die unbaptiſed. It pleaſeth the Lord to admit In- ants to baptiſme, though they be not able to anſwere for themſelves. And as it was n his Iuſtice to impute my ſin to my child, to make it guilty: ſo it pleaſeth his mer- ie to take my faith for my child, to make it holy.

[c] *Open thy mouth for the dumbe, in the cauſe of all ſuch as are appointed to deſtructi- n.* Still the Lord requires our ſpeech for thoſe ſpeechleſſe little ones; whom the loudy Papiſts appoint to deſtruction. They cannot anſwere for themſelves; but he Lord Ieſus, when he was on earth, ſpake for them; and he hath ſent us to pleade heir cauſe. They have thoſe great Dukes and Peeres of heaven for their Patrons, *The Angels*: and ſhall we be ſilent.

c Prov.31.8.

d Mat.18.10.

Parents love to heare well of their childrens ſtates in this life, much more hould they enquire of their ſtate to come. The greater their joy in them, the grea- er their ſorrow for them; eſpecially when they fall ſicke in the field, and die at ome, as the [e] Shunamites ſonne: but more eſpecially if like [f] *Davids* ſon, they ie without the Sacrament. Then their ignorance and diſtruſt puts them into a hope- es grieſe: as if they were of the ſtocke of *Iſmael*, and not the ſeed of *Iſrael*. And ven thoſe that will not keepe their houres with God and the Church, in reſpect of ſtate and outward complement; yet take on with God and man if their children miſſe baptiſme. I would they did thinke of that womans ſpeech to *Elias*; [g] *Art hou come to call my ſin to remembrance, and to ſlay my ſon?* that God in ſlaying their ons, brings to remembrance their ſins. But that good Lord, who puniſheth our neglect, ſhewes mercie to thoſe little ones. They often vaniſh from us in a night, be- ore we have ſcarce looked on their faces: but the God of compaſſion, who pities hem in *Aſhur* and *Niniveh*, will he forget the ſeed of Chriſtians? We miſſe them n our armes, behold they are in the armes of God. They are plucked from the mo- hers boſome, but unto *Abrahams boſome*: tranſlated from a cradle below, to a Throne of immortalitie above. How oft doth a friend among men, take a babe from he poore feeble mother, and bring it up as his own; as *Pharaohs* daughter did *Moſes*!

e 2 King.4.20

f 2 Sam.12.18.

g 1 King.17.18.

And ſhall not God take a child from the wombe, or waine it from the breſt, to have it nurſed in heaven, leſt it ſhould finde ill bringing up here?

Let this comfort parents againſt that unmercifull doctrine of Rome; teaching that if children dye on earth without baptiſme, they muſt dye hereafter without mercy. That infants who cannot ſpeake or doe ill, whoſe fleſh is but new quickned in the wombe, or bones ſcarce griſtled out of the wombe; ſhould paſſe from the darkeneſſe of the wombe, to outer darkeneſſe for ever; this is the voice of the Dragon goared with bloud. The *Lambe* of God ſpeakes better things, and gives his bloud to theſe little lambes. *David* grieved for the child ſick, but deſired not reſpite of life for circumciſion: and though the child dyed on the ſeventh day, (which had beene terrible, if the want of a day had loſt it for ever) yet hee then ceaſed mourning.

Ioſh. 5.5. The children of Iſrael forbore circumciſion forty yeeres, during all their journey in the wilderneſſe: will they pronounce damnatory ſentence on all them? If not, why then on ours? Hath the ſtate of the Goſpell leſſe mercy and pitty than the Law? Goes it harder with the infants under Chriſt, than under *Moſes*? They had a ſet day for circumciſion, the *eight*: we have none defined: hath not the Lord in this left it freer? Thoſe infant Martyrs, to whoſe memory they obſerve a feaſt as to Saints; deſired nor Baptiſme, nor their friends for them; much leſſe that baptiſme of bloud; but their hearts rather bled for it: yet are they glorious in heaven. *Iohn* Baptiſt ſeemes not to have beene baptiſed himſelfe, by his anſwer to Chriſt, b Mat. 3.14. [h] *I have need to be baptiſed of thee, and commeſt thou to mee?* Gods love is no fancie that the want of baptiſme may breake off. It were heavy for the poore child to be loſt for the Parents or Miniſters negligence.

To ſay that Baptiſme even the moſt ritually and formally adminiſtred, ſaveth of it ſelfe, is to deifie it, and to make a god of the water, with the Gentiles. But the k Luk. 19.9. Lord ſaveth, and when he pleaſeth, without that [k] *This day is ſalvation come to this houſe; he is alſo the ſonne of Abraham,* ſaith Chriſt of *Zaccheus*. *This day*, and yet that was not the day of his baptiſme: he was made the ſon of *Abraham*, yet was not waſhed in Iordan. The *Eunuch* by faith, *Cornelius* by devotion, *Lydea* by obedience, received grace before baptiſme. *Mary Magdalen*, that ſcowred on to ſin as if ſeven devils drove her, with tyde, winde, and ſaile; found mercy before baptiſme; l Luk. 7.50. [l] *Thy faith hath ſaved thee, goe in peace: Thy faith*, not thy baptiſme.

True ſanctification may be without the viſible ſigne, as the viſible ſigne may be without true ſanctification. *Alzim.* One of their ſide ſaith, Neceſſity is two fold. 1. Abſolute, as meate is for life. 2. Or convenient, as a horſe is for a journey: Baptiſme is neceſſary this laſt way. Yea, a great peale of their owne voyces doth repeale that mercileſſe ſentence; which like *Herod*, hath ſent out a decree againſt young infants: m Mar. 16.16. who becauſe they enjoy but a little of this life, muſt loſe all the next: Indeed [m] *Hee that beleeveth and is baptiſed, ſhall be ſaved:* but it is added withall; *Hee that beleeveth not*, whether baptiſed or no, *ſhall be damned.*

To conclude let us make a double uſe of this; the one for obedience, the other for faith. The former is a direction for our obedience, that we uſe the appointed meanes, Baptiſme. The other for our faith, that we build not our ſalvation upon Baptiſme, but upon Gods election and grace.

1 For Obedience; Baptiſme cannot be wilfully neglected without great ſinne. Let us neither with the Papiſts make it abſolutely neceſſary: nor with the *Manichees*, wholly unneceſſary: nor inconvenient with the Anabaptiſts, becauſe they are children and cannot profeſſe. But ſeeing children have ſinne they ought to be waſhed; and ſeeing they belong to God they ought to be ſealed. Seeing the Lord hath commanded it, let us performe it. Seeing he hath promiſed the waſhing away of ſin, by powring on of water: let us powre on water for the waſhing away of ſinne. Otherwiſe we deſpiſe not the Miniſter of the Signe, but the God of both Signe and Miniſter: and for thoſe that refuſe the Signe, it is a ſigne they refuſe the grace:

and deſerve the reproofe of *Ahaz*, [n] *Is it a ſmall thing to grieve men, but you will grieve God alſo?* This was the condemnation of the Phariſies and Lawyers: [o] *They rejected the counſell of God againſt themſelves*, in this very point of *not being baptiſed of Iohn.* It is not onely the bare element, but the power of God with it, his wiſdome to eſtabliſh it, his conſtancie to maintaine it, his holineſſe to ſanctifie it, and his mercy to bleſſe it.

[n] Eſa. 7. 13.

[o] Luk. 7. 30.

When Time, Place, Miniſter, all things concurre, let not us be wanting. They are young flowers, ſoone nipped by deaths cold hand. Perhaps ſome humane additions we diſlike, yet know that this overthrowes not the ordinance of God. The foundation is ſure what ſtubble ſoever be built upon it: fire ſhall purge that, Gods inſtitution ſhall ſave thee. If thou maiſt have it pure and uncompounded, ſo take it: if otherwiſe, doe not refuſe it: let no ceremony of man prejudice the ordinance of God.

And as we honour the Sacrament, ſo let us honour the word: for that muſt goe with the element, to make a Sacrament. The word hath ſaved ſome without baptiſme; what men hath baptiſme ſaved without the word? The promiſe of the Goſpell is the writing, baptiſme the ſeale. The certainty of the writing is from the Seale, but the validity of the Seale is from the writing. Indeed, neither writing nor ſeale can ſave, without the Holy Ghoſt to apply them. In Baptiſme, as in [p] *Betheſda*, if the *Spirit move on the face of the waters*, then there is healing. The ſerpent prevai- leth againſt us in *Sicco*, in the dry ground: but in *Aqua*, in the water, hee loſeth all his venome: ſatans malicious power is loſt in the Sacramentall waters.

[p] Ioh. 5. 4. *Cypri.*

2 For faith, depend wee upon the election of God, which ſhall ſtand with meanes, if he afford it; without meanes, if he deny it. Among men, firſt the con- ditions are agreed upon, then the ſeale is annexed: ſo God firſt receiveth into cove- nant, and then ſealeth. Men firſt poſſeſſe their ſheepe, then marke them: firſt we muſter up ſouldiers, then levy out ſome, and give them preſſe-money. The father being a good Land-lord, after the grant of a Tenement to a poore man, dies with- out ſealing it. Yet the right dies not, ſeeing an honeſt ſon commeth in place, who will be a confirmation to his fathers promiſe, a ſeale to his grant. God the father hath granted a covenant of grace to the beleever and his ſeed, promiſed them an eſtate of life in his Son Ieſus: though haply the young ſeed be prevented of this out- ward ſeale, Baptiſme; yet the good Son Chriſt will performe to them his Fathers promiſe, and ſeale them up to eternall life. The claime of the proprietary is good lbeit no actuall marke be ſet upon his goods. The marke of God is inviſible; [q] *He nowes them that are his*, and [r] *my ſheepe ſhall never periſh, nor ſhall any man pluck them ut of my hand.* Not a ſheepe not the leaſt lambe of a day old, yea, not that which s ſcarce eaned and brought into the world. [ſ] *The Dragon ſtood before the woman, hich was ready to be delivered, for to devour her child as ſoone as it was borne*: he watch- d upon the very birth, yet *the child was caught up to God, and to his Throne.* If the ſin f the firſt *Adam* could bring an everlaſting taint upon them, why cannot the bloud f the ſecond *Adam* wipe it out for ever? The infant cannot reaſon, yet hath it he ſeed of reaſon: it hath a ſoule, though it know not ſo much; why then may it ot have faith? Children muſt come to Chriſt: what children? [t] *little ones*, that ave but little reaſon; yet *Theirs is the kingdome of heaven.* If ſo, then are they cleane, or [u] *No uncleane thing ſhall enter that holy Citie*: now what clenſeth but faith? This aith then they have after a miraculous inſpiration, by that bleſſed [x] *Wind that blow- h, it ſelfe pleaſeth where*, and gets in no man knowes how. *Draco's* lawes altogether oncluded in death: death for this, death for that, nothing but the fatall noiſe of ath. But Chriſt is no *Dragon*, he is rather a *Lambe* that *takes away the ſins of the rld*, a world of ſins: much more will he heale theſe little lambes of his flocke. [y] The bloud of *Abell* crieth for vengeance, but Chriſt crieth with a ſtronger and more racious voice; my bloud for all bloud, my body for all ſin, even of mine enemies: f he were an *Herod* in his butcherly doome, *Rachel* might *weepe* and make lamenta- tion

[q] 2 Tim. 2. 9.

[r] Ioh. 10. 28.

[ſ] Rev. 12. 4.

[t] Mat. 19. 14.

[u] Rev. 21. 27.

[x] Iohn 3. 8.

[y] Heb. 12. 24.

tion for her *little ones*, and refuſe comfort, *becauſe they are not*. If the grave and hell, thoſe Miniſters of vengeance, were to devoure thoſe unbaptiſed little ones; then every mother and father, ſiſter and friend, might howle and mourne, anſwering one another with dolefull plaints and remedileſs moanings, and have no comfort, *becauſe they are not*: yea which is worſe, *becauſe they are*, that is, they are in endleſſe ſorrow. But bleſſed be God, that hath ſealed us a better covenant: praiſed be he, that hath given us better aſſurance and comfort, through the Sonne of his love, IESUS CHRIST.

VERSE 6. *And turning the Cities of Sodome and Gomorrha into aſhes, and condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly.*

THis is the third inſtance of Gods ſeverity and mercie; ſeverity to the obſtinate, mercie to the penitent. Firſt, he confounded the Apoſtate Angels, and preſerved the obedient. Secondly, he drowned the ſecure world, and ſaved the faithfull *Noah*. Here he burned the ungodly Cities, and delivered the juſt *Lot*. He begun with honour and ſublimitie, caſting downe Angels; to ſhew that no Celſitude can priviledge rebellion againſt his will. He went on with multitude and univerſalitie, drowning a whole world, to ſhew that no numbers, legions, or armies of ſinners can prevaile againſt his Iuſtice. He concludes with opulencie and worldly eſtate, in this overthrow of Sodome, to ſhew that no riches and proſperity can availe in the day of wrath.

Sodome was a ſecond *Eden*, the garden of the world yet he that for tranſgreſſion did throw *Adam* out of Paradiſe, did alſo for the ſame reaſon overthrow Sodome with all her pleaſures. There only *eight* were ſaved out of the whole world, and here are but halfe eight delivered from this ruine. And as one of thoſe eight was after curſed by his father, and became a precedent for all rebellious children: ſo one of theſe foure was puniſhed by the Father of all, and for her tergiverſation or retroſpection rather, was turned into a pillar of ſalt, and became a monument of Apoſtacie to all ſucceeding ages: this was *Lots* Wife.

Only this latter exceeded the former deſtruction in ſome things. 1. For generalitie, it was more univerſall and impartiall: eight there eſcaped, here but foure. 2. In regard of the Inſtrument, that was by water, this by fire; an element of greater furie and torment. 3. For the ſuddaineſſe, the water drowned them by degrees, ſo that by the continued aſcending it might ſoften them to repentance. The fire conſumed all thoſe quickly, without giving them leaſure to thinke of their ſins, ſave with a deſperate conſideration. 4. The water choked their corporall lives, and killed only that was mortall; there is hope that ſome of their ſoules eſcaped. But here the elementary fire ſent them to eternall fire; and their deſtruction was followed with damnation.

Two Principalls in the verſe.

The { Punishment, *Turning the Cities*, &c.
Monument, *made them an enſample*.

The puniſhment is deſcribed by three termes, which

are { *Burning.*
Overthrowing.
Condemning.

ome would have them all ſignifie one thing, as if they were diverſe characters of he ſame deſtruction; but this doth not ſufficiently honour the pen of the HOLY GHOST. We may better reſolve it thus; referring the *burning* to the vaſtation of eir cities, the *overthrowing* to the ſpilling of their lives, and the *condemning* to the rdition of their ſoules. Their cities were *burned*, their bodies *ſubverted*, their ſoules *ndemned.* Wherein the Lord, like ſome angry warriour, not only contents himelfe to ranſake the houſes of their goods, but fires their Cities: nor is ſo pacified, ut puts all to the ſword; as *Saul* had a charge for *Amalek*; [a] *Vtterly deſtroy all they ve, ſlay man and woman, infant and beaſt.* Yea, he goes further than any mortall onqueror; for they can puniſh but temporally and corporally; but the Lord eternally; [b] *They ſuffer the vengeance of eternall fire.*

The Monument hath two things

In it { What; *an enſample*
To whom, *To thoſe*, &c.

o that if we avoid their ſins, we ſhall eſcape their plagues. Here are various obſerations deducible.

Firſt, the number of the *Cities*; but two are mentioned in the Text, but cerinely moe were involved in the ruine. [c] *All the plaine*; likely that more cities on that aine than two. It was a great circuite of ground, as appeareth by the dead ſea there, hich *Ioſephus*, who was brought up in the countrey, gives to bee threeſcore and velve miles in length, and nineteene miles broad. The number of them is moſt like be foure, ſo many rehearſed by *Moſes*; [d] *Sodome, Gomorrha, Admah, and Zebo*. But it is objected, [e] *That the fire fell downe upon the five Cities:* therefore fiveme thinke that *Zoar* alſo periſhed, though for a time it was preſerved by the interſſion of *Lot*. But this ſuppoſition is falſe, for it was knowen by the name of *Zo* in [f] *Eſay's* time; *His fugitives ſhall flee unto Zoar.* Before it was called *Bela*, now *Lot* changed the name, ſo God changed the condition; little in quantitie, great in favour of mercie. And for that of the *Five cities*, the word is *Pentapolis*, that the place where thoſe five Cities ſtood. Two more cities periſhed, but Sodome d Gomorrha are only mentioned, becauſe they were the capitall cities, and metrolies both in the ſin and puniſhment. Where obſerve,

The force of example prevaileth ſtrongly to produce the likeneſſe of manners. *cile tranſitur ad majores, ad plures.* The authoritie of greatneſſe doth often corpt the integrity of goodneſſe. The bad conditions of popular perſons are like *Ia* s ſpeckled rods, which make the ſheepe, the beaſts of the people, bring forth the parti-coloured actions. The ill cuſtome of an eminent place is drawen up like me peſtilent exhalation, and corrupteth the aire round about. The proverbe ſpeaks bad cuſtomes, bad opinions, and bad ſervants; that they are better to hang then hold. If *Ieroboam* worſhip calves, how eaſily will moſt Iſraelites become ſuch aſts! We may ſay of an exemplary ſin, as *Ioab* of *Rabba*, it will be called after founders owne name. A ſtone throwen into the water, makes of it ſelfe but one cle, but that one beges a hundred. Though few men will confeſſe their ſins, yet ny mens ſins will confeſſe their Maſters. To beget a precedent of vice, is like the ing a mans owne houſe on fire: it burnes many of his neighbours, and he ſhall were for all the ruines. A ſicke head makes a diſordered body, a blind eye endans all the members. A rulers unrighteouſneſſe, like the late blaſing ſtar; it hath g taile, drawes a traine of miſchiefes after it, and is ominous to the whole land. hereas pietie in a Prince, like *Aarons ointment, runs downe to the skirts of his gar*ts, bleſſeth all his ſubjects.

An exemplary offender, is like a malicious man ſicke of the plague, that runnes into the throng to diſperſe his infection. *Vrbis ad exemplum, &c.* Sodomes filthineſſe is not confined at home, but runnes like *Nilus,* over all the *Plaine*; not a village but glories in the imitation. When a publike perſon is tempted to ſinne, he ſhould anſwer as *Nehemiah,* when he was tempted to flee: [g] *Should ſuch a man a flie?* Should ſuch a man as I thus groſſely offend? To ſinne before the face of God, is to diſhonour him; but withall to ſin before the face of men, is doubly to diſhonou him. Many an Iſraelite committed fornication, and yet upon repentance got pardo but *Zimri,* that would wilfully do it in the face of God and man, was ſure to peri This aggravated *Davids* errour, that it made the *enemies of God to blaſpheme.*

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[a] 1 Sam. 15.3.

[b] Iud. ver. 7.

[c] Gen. 19.25.

[d] Deut. 29.23.

[e] Wiſ. 10.6.

[f] Eſa. 15.3.

Such a bitter roote ſhall anſwer for it ſelfe, and for all the corrupt branches: a ſin that is done abroad, ceaſeth to be ſingle: it is many ſinnes in one. Let us therfore give good example: when Chriſt told that noble petitioner, [h] *Thy ſonne liveth*; a the firſt hearing he *beleeved*: but when he came home, and weighed the matter; no onely himſelfe, but by his meanes, the whole *houſhold beleeved.* And for thoſe th take advantage to ſin by precedent; *Tutum eſt peccare authoribus illis*; let this be the terror. Other Cities followed Sodomes luſt, and they were all conſumed wi Sodomes fire. It is a common plea, our fathers did thus before us, and the whol world doth thus about us. But what comfort is it, to fulfill the meaſure of ou forefathers, or to periſh with our neighbours. The high Prieſts ſervants can m *Peter* deny his Maſter. *Quantò caleſcebat igne Sacerdotali, tantò frigeſcebat amore Di vino.* Let *Corah* kindle a fire of conſpiracie, two hundred fifty Captaines will bri wood to encreaſe it. A lewd man drawes vengeance on others, by the puniſhm of his ſin, or by the infection of it.

Secondly the matter: they were *Cities*, not Hamlets or Villages, but popul and walled Cities. Famous Cities, not leſſe than kingdomes: [i] *The kingdome of So dome, &c.* Fruitfull Cities, as the *Garden of God*: Cities lent to men, but better be ſeeming the Majeſtie of God: ſo glorious that they tempted a Saint. *Lot* ſeeing th goodly plaines of Iordane, the commodious ſprings, delightfull rivers, richneſſe the ſoile, ſituation of the townes: without enquiring further, is in love with *dome.* Obſerve,

1. That the ſtrongeſt Cities are not ſhot-proofe againſt the arrowes of God but even things ordained for refuge, are by his juſtice made deſtructive. There is thing peaceable, where God is an enemie. The wind is a meteor whereby in ſo ſort we live, a fanne in the Lords hand to purge the aire: yet how often doth make it carry infection on the wings, and ruine buildings with violence: Chil are comfortable fruites; yet was *David* ſcourged, and *Senacherib* butchered, by th owne bowels. *Sampſon* is betrayed by the wife of his boſome; and the Iſraelites of quailes provided for their ſuſtenance. In vaine we build, unleſſe the Lord la firſt ſtone; or plant, unleſſe he ſay, let it grow. Bleſſed is the Citie [k] whoſe g God barreth up with his power, and openeth againe with his mercy. There is thing can defend where his juſtice will ſtrike; and there is nothing can offend, w his goodneſſe will preſerve.

2 Sinne can bring downe the moſt magnifique Cities, and lay them even the ground. Can Sodomes pompe of ſtate, confluence of pleaſures, abundan riches, pride of inhabitants, ſecure her life? It was Gods challenge to Nin [l] *Art thou better than No?* Let it be a challenge to *London,* Art thou richer tha *dome?* It is written of *Tyrus,* that her [m] *Merchants* were *Princes,* and her traffiq the *Honourable men* of the earth; yet God makes diſport at her overthrow; *that glorious Citie, &c.* *Babylon,* a little world in it ſelfe; *Ieruſalem,* the pride of whole earth; both found wickedneſſe to undoe their compoſition. Rome, ſtiled *Eternall Citie,* ſhall feele the immortality of her ſoule, ſupremacie over Kings; den under feete. Greatneſſe of ſinne will ſhake the foundation of the greateſt ties, though their heads ſtood among the clouds, and lay their honour in the

3 None of theſe wicked Cities eſcaped: *Strabo* thinkes that ſome fled

g Neh.6.11.

h Ioh.5.50.

i Gen.14 8.13. 10.

k Pſal.147.13.

l Nah.3.8.

m Eſa.23.7.

but *Gen.19.25.* Men, women, children, houſes, plants, monuments, all that grew on the earth, were deſtroyed. And who will wonder that their ungodlineſſe brought deſtruction upon the harmeleſſe creatures; that conſiders, how we nocent wretches cauſed innocence it ſelfe to be crucified for us? not onely were the plants and herbs ſmitten for the time, but curſed into everlaſting [n] *Barrenneſſe.* There now runnes the ſalt and dead ſea, whoſe bitterneſſe is ſuch, that no fiſh can live in it. *Ariſtotle.* Other that have viewed the Countrey affirme, that no graſſe groweth there, and that it ſtill ſmoketh; that the fruit appeareth faire; but within, it is nothing but embers and rottenneſſe. Inſomuch, that the Proverbe makes a Sodome apple, the embleme of an Hypocrite. So univerſall was their corruption, that ſome thinke they brought up their children to their owne beaſtly conditions, *Gen.19.4.* Young and old, a concourſe of all the Citie. With fury, envie, and luſt provoked, they dare attempt that in troupes, which to act ſingle had beene too deteſtable: to imagine, unnaturall. Continuance in evill makes wicked men worſe; but company in evill, worſt of all.

[n] Pſal.107.34. See Eſa.34.9. and Wiſ.10.7. *Ioſeph.*

Therefore God deſtroyed them all; the communitie of their ſin preceded the univerſalitie of their ruine. Here is the difference betwixt Gods people, and Idolaters; the latter are deſtroyed utterly; but of his Church the Lord alwaies leaves a number; ſome ſeeds to encreaſe his harveſt. [o] *Except the Lord had left us a ſeed, we ſhould have beene as Sodome, and like unto Gomorrha.* In this we ſhall not be like Sodome; which is our ſpeciall comfort: though this whole land grone under ſinnes, and all the foundations be out of courſe: yet there are ſome that feare God in ſincerity of heart, and CHRIST hath his number of Elect among us. And ſo long as that number remaines, we ſhall not be made as Sodome, the matter of fire, and brimſtone; a ſtinke to our neighbours about us, and a ſcorne to all ſucceeding generations. But diſclaime we our own merites, and honour the true cauſe of all our happineſſe; the mercie of God, [p] *whoſe compaſsions faile not.*

[o] Eſa.1.9.

[p] Lam.3.22.

5 Great is the danger of living in opulent and delightfull places. That Sodome abounded with all varietie of pleaſures, it is plaine: being watered with the river *Iordan*, as Paradiſe with *Euphrates*, and Ægypt with *Nilus*: Yea, Ægypt was watered with more difficultie; as [q] appeares. *Iordan* was the nobleſt of all rivers, riſing out of two fountaines; *Ior*, and *Dan*: from both the heads, united in the valley, it was called *Iordan*. It was famous for foure occaſions. 1. For the paſſing of the [r] Iſraelites over it, the waters being miraculouſly divided: and a monument ſet up in the middeſt of it. 2. For the parting of the ſtreame againe by [s] *Eliſha*, after that *Elias* was by the ſame river taken up in a fiery Chariot. 3. For the healing of [t] *Naaman* the Syrian of his Leproſie: he thought as well of *Abanah* and *Pharphar*; but the Lord was with *Iordan*. 4. [u] For the baptiſing of our bleſſed Saviour above all other waters he ſeemed to honour *Iordan*.

[q] Deut.11.10.

[r] Ioſh.4.18.

[s] 2 King.2.14.

[t] 2 King.5.12.

[u] Matth.3.13.

This noble river ſerving ſo ignoble a countrey, made it fruitfull; that *Lots* heart was fixed on it. Outward appearances are deceitefull guides, and it is no hard thing for the affection to coozen the Iudgement. He is worthy to be deceived, that values things as they ſeeme. He payes deare for his raſhneſſe: warre ſpoileth Sodome, and *Lot* is taken priſoner with all his ſubſtance. Now that *Abraham*, whom he forſooke, muſt reſcue him: and that wealth which made him leave his Vncle, is become a prey to mercileſſe heathens. The place which his eye covetouſly choſe, betrayes his life and goods: how eaſie is it for men, while they looke at gaine, to loſe themſelves.

Such was the richneſſe of Sodome, full of magnificent building, gardens, vineyards, paſtures; a concurrence of all earthly commodities; therefore the more likely to run into all licentiouſneſſe. The people of *Laiſh*, becauſe they wanted nothing, would have [x] *buſineſſe with no man.* Where is no want, is much wantonneſſe: and to be rich in temporalls, haſtens povertie in ſpirituals. What ſhould humble them, that doe not find themſelves to ſtand in need of God? *Cyrus* would not ſuf-

[x] Iudg.18.7.

a Eſa. 28. 1.

ter his Perſians to change a barren ſoile for a fruitfull : becauſe dainty habitations make dainty inhabitants. If we conſider *Sibaris*, and *Campania*, the ſtore-houſe of Rome, *Sicilie*; the Stove of luxurie, *Capua* : where can we looke, that the rankeneſſe of the ſoile hath not betrayed it ſelfe in the rankeneſſe of ſin ? Men have naturall inclinations according to the *Genius* of their countrey : and it is rare to find Gods pietie, where is Gods plentie. In a ſcantneſſe, the things themſelves doe ſtirre and reſtraine our appetites : but where is abundance, and the meaſure is left to our owne diſcretion, our diſcretion is too often deceived. [a] *The valley of them that bee fat, and overcome with wine.* They that live in fat valleys, are ſoone overcome with wine. To apply it.

b Prov. 30. 8.

Ilands are the richeſt ſoiles, therefore Ilanders are held the moſt riotous people. We lie at the dugs of a moſt fruitfull mother, repoſe our ſelves in her indulgent boſome : we live in as dangerous a place for proſperity as Sodome : and as the fatteſt earth is moſt ſlippery for footing, we had need of ſpeciall grace at every turne, and urgent cauſe to pray for that grace, that in the midſt of all abundance we may not want temperance. [b] *Agurs* prayer is no Paradoxe; *Give me neither povertie, nor riches* : both extremes are dangerous, but the greater perill is in the exceſſe, than defect. Let us pray with Saint *Paul*, that we may *know how to want* : but eſpecially that we may know how *to be full and abound in all things*. The Prayers of our Church have it, let our underſtandings marke it, and our hearts implore it; *In all time of our wealth good Lord deliver us.* When God himſelfe tells us, how hard it is to bee made happy, by being made wealthy; and we ſee by experience, how common a precipice it is to deſtruction; we find cauſe to redouble that petition, *In all time of our wealth good Lord deliver us.*

Sen.

The pride of apparell, exceſſe of cheare, and ſuperabundance of ebrietie, *ægre civitatis indicia*, are the effects of an opulent kingdome. Have we not ſeene that make artificiall conveyances of ſinne to poſterity, that labour to purchaſe vice a perpetuitie, that have leaſure to ſtudy arguments for the Iuſtification of evill ? Thrice happy he that can be chaſt in Sodome, that can be temperate in England. Thus high are we growen in proſperity and iniquity; *Summiſque negatum eſt ſtare diu.* Let us all look backe upon Sodome : me thinkes we ſhould rather wiſh to learne at the charges and by the ſtripes of others, than that the Doctrin of deſtruction ſhould come to our owne doores. We ſee great Cities, mighty kingdomes, and the faireſt flowers of all hiſtories, trampled under foote : they ſhould learne us to beware. Peace we have, and the God of peace continue it, to his glory and our good: the bees may hive themſelves in our helmets, and our horſes of warre have little uſe, ſave to draw our Coaches up and downe the ſtreets. It is the eye-ſore of our enemies, and let envy looke her ſelfe blind. Yet let not all this ſecure us, leſt we be forced unto that forlorne crie; O that our feare had looked forward to the prevention, before our ſorrow conſtraines us to looke backward upon this deſolation. Let repentance cure our ſins, and procure mercie to our ſoules, and bring us to that citie above; where is plentie of riches, plentie of honours, plentie of pleaſures, plentie of knowledge, love, joy; plentie of all bleſſings, without all abuſe of plentie.

c Gen. 19. 24.

5 We are ſent to the Author of this dire overthrow, the Lord : *He turned the Cities*, &c. [c] *The Lord rained fire and brimſtone from the Lord out of heaven.* It is not enough to ſay, the Lord rained from himſelfe : nor doth it only ſignifie a miraculous raine, beſide the courſe of nature : but well have the Fathers urged this place to prove the Eternitie of CHRIST; to whom the *Father hath committed all Iudgement* : the LORD CHRIST did raine, from IEHOVAH the LORD his Father.

Thoſe wonderfull events, which the ignorant aſcribe to fortune, the Atheiſt to nature, the ſuperſtitious to their Idols, the polititian to his plots, the proud to his owne power, too many to ſecond cauſes : in all theſe the ſervants of God looke higher, reſolving all ſuch effects to their firſt principle; *Digitus Dei*. The fame of Alexander, the renowne of *Caſar*, have beene much applauded for their victorious triumphs: *Vlyſſes* for policie, *Hector* for valour. The beſt of them have their matches in the Booke of God. *Ioſhua* fought as magnanimouſly, as ſucceſſefully; yet (when he had conquered five Kings and kingdomes) the glory is the Lords, [d] *God fought for Iſrael.* The Ethiopian army was a thouſand thouſand; *Aſa* vanquiſhed them: yet ſaid, [e] *The Lord ſmote the Ethiopians. Chuſai* was politicke, and taught the Traitor a tricke to overthrow himſelfe: yet is it ſaid, [f] *The Lord deſtroied the counſell of Achitophel. Salomon* was magnified for his wiſedome; yet in that admirable proofe, the deriſion betwixt the two harlots; it is called [g] the *Wiſedome of God.* It will ſuffer no glory to cleave unto earthen veſſels: let the principall and firſt mover have it; *The Lord did it.*

[d] Ioſh. 10.42.
[e] 2 Chro. 14.12.
[f] 2 Sam. 17.14.
[g] 1 King. 3.28.

[h] *The Lord is knowen by executing Iudgement*; upon Sodome and all the world. If *Pharaoh* will not know him at *Moſe's* mouth, he ſhall feele him to his coſt in the bottome of the Sea. If *Herod* will not know to honour him, he ſhall be loathed of his flatterers: they ran to him as a deitie, they ſhall run from him as carrion. If Sodome will not know God by *Lots* preaching, they ſhall know him by the fire about their eares. God is knowen by his Iudgements: his almightineſſe is knowen by the creation, his mercie by our redemption, his wiſedome and goodneſſe by the worlds conſervation: ſo his Iuſtice is knowen by the wickeds deſtruction.

[h] Pſal. 9.16.

That this is the Lords doing appeares, in that he ſpares others that have beene as guilty: for bis mercie every where matcheth his Iuſtice. He confounded Sodome yet he hath converted many as wicked as they: his free grace hath brought thoſe to heaven, who have deſerved as deepe a place in hell. *Manaſſeth* broke his covenant with God, yet his repentance found mercie. As therefore we ſhould feare to ſinne, leſt we periſh as Sodome: ſo turne we to God in hope of favour, for he hath ſpared ſome as ſinfull as Sodome. [i] *Heare the word yee Princes of Sodome, and people of Gomorrah.* They are compared to Sodome, yet mercie is offered, if it be penitently and faithfully accepted.

[i] Eſa. 1.10. ver. 18.

6 Laſtly, yet more to juſtifie this Iudgement of God, that is, to make it appeare juſt; as ſinfull as Sodome was yet the Lord deſtroyed it not without premonition. Firſt, hee ſent among them a bloudy warre; which, whom it left not dead on the earth, it tooke alive into bondage. Here was one warning: yet in how few yeares hath Sodome forgot that ſhe was ſpoiled and led captive? Had ſhe beene warned by the ſword, ſhe had eſcaped the fire. Yet did not that ill ſucceſſe either make *Lot* leave Sodome, or Sodome leave ſin: he ſtill loves his commoditie, and ſhe her impietie. Wicked men grow worſe after afflictions, as water growes more cold after a heate.

This was not all, but according to the ſtintleſſe viciſſitude of their ſins, God followes them with a ſucceſſion of plagues. Yet after all theſe warnings, they become worſe; ſo bad, that there were not ten good men to be found in five cities. This heape muſt needs be fit for the fire, that was all chaffe. Beſides, God is ſaid to [k] *Come downe* from heaven about this examination. Which is a figurative ſpeech; for he that filleth all things, neither goeth nor commeth: and he that knoweth all things, needs not inquire. But to ſhew that hee does not proceed in the extremity of Iuſtice, without ſuch a precedent ſcrutiny as may leave them without excuſe.

[k] Gen. 18.21.

Lot continually preached to them, by his perſwaſion to holyneſſe, by his regular and exemplary life: here was ſtill further warning. He had fire in his tongue, but they had a ſea of water in their hearts to quench it. His converſation was as great a vexation to them, as theirs was to him. He reproved them the very night before their ruine: but ſuch as be bent upon villanie, are more exaſperated by diſſwaſions: like violent ſtreames that, when they are reſiſted by floud-gates, ſwell over the bankes. Not being able to reclaime the multitude, he ſingles out ſome: and when the reſt of the night was ſhort and dangerous; he being ſought for by the Sodomites, and newly puld in by the Angels: yet he ventures abroad to ſeeke his Sons in aw. They were but betrothed to his daughters, yet ſuch was his charity, that he hazards his owne ſafety to preſerve theirs : faith would never be ſaved alone, but win all ſhe can. He did admoniſh them like a Prophet, and adviſe them like a father, but both in vaine. He ſeemed to them as one that *mocked*, and they did more than ſeeme to mocke him againe. Why ſhould to morrow differ from other dayes? Who ever ſaw it raine fire? No Almanacke ever ſpake of ſuch weather. Or how ſhould brimſtone be ingendred, or exhaled into the aire? The clouds are bottels of waters, not of flames. Or if ſuch a ſhower ſhould fall, why muſt it not burne all the earth, as well as the valley? Why not as univerſall as was the deluge? Or grant it doe come, yet it cannot be ſo ſuddaine, but we ſhall have time to call for mercy: it will be as long a diſpatching us, as the flood was a drowning them. Thus carnall men count preaching fooliſhneſſe, devotion idleneſſe, and Prophets mad men. Certainly theſe mens unbeleefe was as worthy of the fire, as the others uncleanneſſe: *he that beleeveth not, is already condemned.*

Laſtly, in the attempt of that horrid impiety, the Angels [l] *ſmote them with blindneſſe :* now this being ſo miraculous and immediate a worke, might have warned them enough, that the buſineſſe they undertooke was damnable. They ſmote not the *Medium*, which was the aire: nor the object, which was the doore: but their ſight with ſuch a blindneſſe, that they could not diſcerne one thing from another. As the *Aramites*, that they could not deſcry the Prophet, nor the way, nor the Citie. Both their outward and inward diſcerning faculty was dazeled. Yet doth not this ſenſible warning better them: they go groping up and downe the ſtreets, curſing thoſe men whom they could not find : and yet they bethinke not themſelves, that vengeance muſt needs be neere them. All this while *Lot* and the Angels be in light, and ſee them ſtumbling, and foreſee them burning. God firſt ſtroke them with blindneſſe, whom he will after conſume with fire: it is his uſe to beſot them he meanes to deſtroy. This darkneſſe was a forerunner of eternall darkneſſe, as the next mornings flame was an enterance to their ever-burning fire in hell.

[l] Gen.19.11.

Let this teach us to admire Gods patience, that will not deſtroy a Sodom without ſome warning and forbearance. If we wormes and duſt ſhould be ſo uſed of men, as God is uſed of us, we ſhould quickly ſhew our corrupted ſtomachs. We have vengeance in our will, but not in our power: God hath vengeance in his power, but forbeares it in his will. We are commanded while we breath, to pray the Lords prayer; *Forgive us our treſpaſſes:* which teacheth us that there is mercy in God without wearineſſe. Sodome cracked the earth with the weight of her ſins, and made the aire ſtinke with her loathſomenes; yet the Lord was long-patient. And will that God be furious and haſty againſt that ſoule that groones, weepes, bleeds for her offences? If it were not for this, how could we ſcape being ſacrificed to deſtruction, to expiate his Iuſtice?

God chargeth Iſrael, that they had *ſeene his glory*, yet [m] *Provoked him ten times.* [n] *How often would I have gathered you !* his mercies exceed all numeration. We have beene a [o] *Provocation* to him ever ſince we were made, as Ieruſalem was *ever ſince it was built*. But though the LORD be pleaſed at ſome times, and to ſome ſinners, to enlarge his patience; let not us be bold to enlarge our diſobedience. He puniſhed the Angels in heaven for one fault, *Achan* for one ſacriledge, *Miriam* for one ſlander, *Moſes* for one unbeleefe, *Ananias* for one lie : he may be as quicke againſt our offences. How often ſoever he knockes, our ſafeſt courſe is to riſe at the firſt call. Many are prevented by his Iuſtice, their ſpirits departing from them, as *Iacob* from *Laban*, or Iſrael from the Ægyptians, without taking leave, carrying away their Iewels and deareſt treaſures. Let us feare the price of angring ſo dreadfull a Majeſty, and abuſing ſo rich a patience : he now lookes for our fruite, or we muſt looke for his fire.

[m] Num. 14.22.
[n] Luk. 13.34.
[o] Ier.31.31.

Next, be we taught here to take the hint of Gods warning; and not to let him that is the breath of the Father and the Sonne, ſpend his breath upon us in vaine.

He deales with ſinners, as **David** with *Saul:* who tooke away his ſpeare, and his waterpot, and ſomtimes a piece of his cloake; as it were ſnatches and remembrances, to let us underſtand that we are in his hands, and if we take not warning, he will further puniſh us. We call, and he heares: we aske, and he grants: we knocke, and he opens: cannot all this prevaile with us to deale ſo with him? Which of us can ſay, he hath not beene warned? It is Gods charge to his Prophets; [p] *Tell my people; Diximus*, we have told them: [q] *We have ſhewed his people their tranſgreſsions, and the houſe of Iacob their ſins.* Hath death given us no warning, did we never find ſtitch and convulſion? did the head never ake? the ſtomach never refuſe nouriſhment? All theſe are warnings of death, as death is a citation to Iudgement.

[p] Mat.21.5.

[q] Eſa.58.1.

There is ſcarce any thing in the world, but it may ſerve for a monitor to us: as the meſſengers of *Iob* came one after another, to informe him of his unhappineſſe; every one ſaying, *Ego ſolus aufugi, I alone am eſcaped:* to what purpoſe? *To tell thee*; Some of the Iewes are delivered from that raging deſtruction: to what end? [r] *To declare their abominations among the heathen, that they may know the Lord.* But many are like the Sodomites, hardned by the warnings of God. Inſtead of embracing the counſell, they rage at the counceller. But when men are growne to that paſſe, that they are not better by afflictions, yea worſe with admonitions, God finds it high time to ſtrike. Now they have done ſinning, God begins to plague. Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. Even the good Angels ſhall be the executioners of this judgment; and having firſt delivered *Lot* in Sodome, then from Sodome, they let drive at Sodome. There cannot be a more noble art, than to do Iuſtice upon obſtinate malefactors. God doth not often puniſh for impurity, but impenitency.

[r] Ezek.12.16.

Thus farre we have walked in generalls, ſuch uſefull obſervations as the ſtory affords us: now to the particulars wherein conſider principally two things; the meaſure, and the manner. The meaſure was a totall ruine, the manner, by fire. Frſt for the meaſure.

Overthrew them.] It was a plenary and univerſall deſtruction. Their outward happineſſe was ſo great, that like rotten fruite they could no longer cleave to the tree. It is ſaid of the wicked, [ſ] *They come in no misfortune like other men.* No misfortune? now therefore all at once. It is not good to be too happy for this world: there is danger in being without dangers. The very heathen were loth to ſurfet on pleaſures, and tooke it an introduction to further miſchiefes. When *Philip* heard that his Army had got the conqueſt, that his Son *Alexander* was borne, and that his Chariots wonne the prize at *Olympus*, all in one day; he called on fortune to ſpice his joyes with a little bitterneſſe, leſt hee ſhould forget himſelfe. The Ægyptian King bleſt himſelfe from *Policrates*, becauſe he was over-fortunate: when he would try an experiment in deſpight of fortune, throwing a rich jewell into the ſea, and finding it at his houſe in the bowels of a fiſh. It was a heathen curſe, to wiſh all good lucke to their very enemies. It is not good for a man to engroſſe proſperity, leſt like a waſted candle, *Extremum occupet fumus, fætor, & caligo. Belſhazzar* had no ſooner drunke his voluptuous health in the Cup of the Temple, but a new Cup was reached unto him, the Cup of vengeance, and he muſt drinke off that too.

[ſ] Pſal.73.5.

Here was a ſuddaine alteration: this houre a land flowing withall delights and riches; whitherſoever they looke, beholding nothing but pleaſures; and a few minutes have determined all this. Now nothing is viſible but ruine, not a houſe, not a tree, not a plant, not a pile of graſſe ſtanding: ſmoke and ſulphur, and ſtench and barrenneſſe poſſeſſing all the Plaine. When *Amalek* was deſtroyed, the *trees* ſtood: when *Iericho* was burnt, the *gold* was preſerved: though the foundations of *Troy* cannot be ſeene, yet *graſſe* growes in the ſtreets. But heere, ſilver and *gold*, plants and trees, *graſſe* and beaſts, houſes and monuments, all conſumed. This is ſuch an *overthrow*, as the like never went before it, nor ſhall ever any match come after it; but that one univerſall combuſtion of heaven and earth. Therefore the Scripture, when it ſpeakes of an utter [t] *Overthrow*, points at Sodome. She might have endured many plagues, yet ſtill ſtood upon her foundations: but this is ſuch a ruine as admits of no reparation. Such a one, as Sodome did only beare it, and may it pleaſe God that none but Sodome may ever feele it.

Condemned them.] The ſpoiling of their houſes was much: yet had only their cities beene demoliſhed, they might have built others, or lived in caves, or fled into forraine countreyes. The ſpoile of their goods was more: yet graſſe that is troden downe, may grow againe: the world hath more wealth. The maiming of their limmes had beene greater: yet life is ſweet, and their coaches, and couches, and crutches, artificiall legges; and hoſpitalls, charitie is not quite dead. The killing of their bodies, and conſuming their lives, yet neerer: the merchant will loſe his proviſion, loſe his wards, loſe his veſſell, to ſave his life. Yet if life be loſt, is there not a day of reviving? Let death crumble the body to duſt, ſhall not the reſurrection reſtore it whole? Or if they muſt periſh, yet let it not be by fire, the extremeſt of all torments. But what if fire turne the body to aſhes, may not the ſoule aſcend the heavens, and live in peace? O but what ranſome ſhall a man give for his ſoule? *Damnavit, he condemned them*; this the moſt inſuppportable burden.

To turne ſuch goodly buildings into aſhes, will not this ſatisfie his Iuſtice? To ſlay the beaſts, wither the plants: not this? To ſluce out the blouds and lives of ſo many thouſands; mothers having no leaſure to cry for their infants, becauſe it is their owne turnes to ſuffer: not all this? No, the ſoule muſt anſwere for the ſoules offenſes; *He condemned them.* The traveller yields to the theefe; take my purſe, my horſe, my garments; only ſpare my life. And man beſeecheth God; take goods, and pleaſures, and honours, and libertie, and life; only ſpare my ſoule; let not that be a prey to Satan. Miſerable wretches! if they knew the worth of their ſoules, they would beſpeake deſtruction, as the King of Sodome did *Abraham*; [u] *Da nobis animas noſtras*; Give us our ſoules, take all the reſt. Let us ſave our houſes, if we can, and ſave our goods, and ſave our lives: but howſoever, let us ſave our ſoules, though we loſe houſes and goods and lives.

All was ſharpe enough, but as our Saviour ſaid to the man ſicke eight and thirty yeares (a long and hopeleſſe torment) [x] *Sinne no more leſt a worſe thing happen unto thee*: there is a worſe behind: all extremities are light and ſlight to *Condemnation*. Innumerable are the curſes of God againſt ſinners: but the laſt is the worſt, comprehending and tranſcending all the reſt; *Damnavit*; a *Condemning* ſentence. The Sodomites felt a diſmall Iudgement; fire and brimſtone ſcalding their blouds to death: but what a ſlight ſpark doe they Iudge it to that they now feele in the fornace of hell. This is the Lords finall ſword, when all his rods be worne out, and the wicked never the better. A ſmart blow comes, and the ſinner is ſenſible, cryes out for eaſe, and hath it granted: now he thinkes this puniſhment hath pacified Gods wrath, and he hath payed his owne debt. Another Iudgement comes, and he beares it with impatient ſorrow, humbles himſelfe, like *Ahab*: that once removed he hopes now God hath done with him. A third ſucceeds, now he grumbles under the load, thinking that God doth him wrong; that he takes more than he ſhould, and plagues him beyond his deſert. But all this doth not better him: at laſt the Lord comes with *Damnavit*; *Condemneth* him: and then if all his riches, all his pleaſures, the oblation of his ſon for his ſin, the racking of his joynts, tearing of his fleſh, the burning of his body for the ranſome of his ſoule, could ſerve, he would make a joyfull ſurrender of them all: but then they will not bee accepted. If any thing but damnation could excuſe the reprobates, their condition were not ſo fearefull: but this *Deſcendere ad infernum*, *condemning* to hell, is the perfection of all wretchedneſſe.

Let us prevent Gods Iuſtice, by doing to our ſelves what he threatens to doe unto ſinners. Let us overthrow our ſins, that he may not overthrow our houſes: condemne our ſelves, that he may not condemne our ſoules: turne our iniquities to

th

[t] Am. 4. 11.

[u] Gen. 14. 21.

[x] Ioh. 5. 14.

r his fire may ſpare our Cities. As *Niniveh* by taking to heart the meſſage of ir overthrow, did overthrow the meſſage. Their walls and buildings ſtood, by ting their tranſgreſſions fall. They turned to deprecation and repentance, and od turned to commiſeration and forbearance. The ſubverſion was threatned, the nverſion effected. Thus let us ſave God a labour, that when he comes to correct he may find it done to his hand. Let us be ſelfe-afflicters, as we have beene ſelfe- mpters: and ſet repentance to doe what God threatneth. Have we ſinned in intem- rance, let us puniſh our ſelves with abſtinence: then God will not inflict on us fa- ne. If in uncleanneſſe, chaſtiſe we the fleſh by contrition, and clenſe it with reſo- ion againſt all unchaſtitie: ſo may we eſcape the diſeaſes both of body and con- ence. Let us breake off our covetice by mercie to the poore: ſo in ſtead of being poveriſhed on earth, we ſhall find riches in heaven. If in anger, let us returne to ience: ſo when the Lord comes in anger againſt us, we ſhall move him to be pati- t toward us. If in pride, come we downe to humility: when he lookes to find us the chaire of preſumption, let him ſee us in the humble duſt: then inſtead of ca- ng us downe to hell, he will lift us up to heaven. Thus with the fire of grace from ods Altar, let us conſume our naturall, unnaturall corruptions; that the fire of ngeance may never touch our houſes, nor bodyes, nor ſoules. Lord, *overthrow* r ſinnes, and let our ſelves ſtand: teach us to condemne our errors, that thou ayeſt never *Condemne* us. That ſo ſerving thee with pureneſſe of heart, wee ay bee brought to the brightneſſe of thy glory, through the greatneſſe of thy ercie.

Turning the Cities into aſhes.] I come to the manner of their deſtruction, which as by fire: wherein conſider foure circumſtances. The ſtrangeneſſe, the ſharpe- ſſe, the ſuddenneſſe, the deſtructiveneſſe.

1 The ſtrangeneſſe; it was a miraculous raine; brimſtone mingled with the re, as a fit matter to diſperſe it: and, it is very likely, ſalt too: [a] *It ſhall burne with imſtone and ſalt.* Yea, and that water was powred downe alſo, from which was thered the dead ſea remaining to this day. This *Raine* came from *Heaven*, the up- r region of the aire, the place for fiery meteors. And haply the nature of the ile being full of pitch, ſlime, and other combuſtible matter, did much encreaſe e burning. [b] *The vale of Siddim was full of ſlime pits, and the Kings of Sodome and omorrha fell there.* This was ſtrange indeed, that *fire* and *brimſtone*, the materialls f hell, ſhould come downe from heaven: or that floudes of water ſhould grapple ith ſtreames of fire: and that all, as water does ſet lime a burning, ſhould helpe ra- her to enflame. [c] *Vpon the wicked ſhall the Lord raine fire and brimſtone, and ſtormy empeſt.* That brimſtone, a minerall of the earth, ſhould be found in the aire, draw- n up by an extraordinary exhalation, to be ſent downe after an unexampled confu- ion! But this was the Lords doing, and it is marvellous to our thoughts.

2 The ſharpeneſſe. It is ſaid of fire, that it is the beſt friend, the worſt enemie: no lement is more noble when it is our friend, none more terrible when our foe. God imſelfe is a *conſuming fire*: and he *maketh his Angels a flame of fire.* As the fire ies hid in the hard flint, ſo God is in every thing: it is quicke and ſhining, like the Trinitie. Fire conſumeth wood, and purgeth gold: ſo doth the Lords grace con- ume our creature, and refine his owne creature. We deſire not to be too farre off from the fire, leſt we be too cold: nor too neere, leſt it burne us. If we be too farre off from God by our Apoſtacie, we ſoone periſh with cold death. If we dare come too neere him him by our preſumption, we are ſwallowed up with his infinite and inacceſſible glory.

There was *Ignis ſacer* in the Temple: that holy fire went out in the captivitie: but ſome of the Iewes ſay, it was hid in a pit. The Holy Ghoſt came downe upon the Apoſtles in the ſhape of *fire*. The fire concurres to the generation of things with the other elements, yet is it ſelfe child-leſſe, it hath no fruit of his owne. So doth

[a] Deut. 29.23.

[b] Gen. 14.10.

[c] Pſal. 11.6.

doth the Spirit worke with the other Perſons in our Redemption, yet hath no p ſon *Proceeding* from him.

Thus excellent is fire while at peace with us: it heates, purges, enlightens, c ſumes: ſo doth grace heate our hearts, enlighten our minds, purge our affecti conſume our corruptions. But when it is at warre with us, the rage is terri things moſt beneficiall in their uſe, are moſt peſtilent in their enmitie. The graue to ſwallow *Corah*, water to drowne the old world, a ſword to fall upon a plague to ſlay Iſrael, a ſcourge for the backe of fooles; but nothing ſo ſharp fire? The heathen have worſhipped it for a god: for which choice being repro they demanded any thing that could overcome *fire*, and they would adore that. Image was made by a cunning Artiſt, the ſubſtance whereof was clay, full of h which were ſo done up with ſome liquid matter that they were not ſeene. The vincible God of fire was put under this Image; which quickly hardned the c and was put out by the melting liquor. But here was a ſtupid ignorance, to ſlip o one Idolatrie to another: and inſtead of a naturall element, to give over themſ to an artificiall Idole. Fire hath over-maſtred ſtronger Images than ever made of clay, and left their ruines ſhamefull reproches to all their ſuperſtitious Ido laters.

There is no element in the extremeſt fury more afflictive to the ſenſe, fire. Water doth only drowne, and ſoone choake the breath by ſtopping the p ſages of reſpiration: ſo *Pharaohs* deſtruction was in this reſpect farre ſhort of S domes. The aire doth only ſtiffle the ſpirits, and by infecting the bloud, doth more than a pleuriſie or plague, diſpatching if not with like ſpeed, yet with leſſe ture: thus the Iſraelites in the plaines of *Midian*, ſped not ſo ill as the Sodomites the plaine of *Iordan*. The ſwallowing earth that opens her jawes with a quaking m tion, devoures men alive, but it ſoone with a falling cloſure makes them dead: *Corah* and his confederates ſuffered eaſier than Sodome and her inhabitants. But killeth not only with the reſt, but tormenteth above them all: ſcorching the limbes puckering the ſkinne, enflaming the bloud, enraging the ſenſe, torturing the who man. The ſword is a ſharpe executioner, armed with hoſtilitie, it hath unpriſo millions of ſoules. The teeth of wild beaſts roaring for their prey, are mercileſ as the enemies of *Daniel* felt. The neereſt of all plagues that comes to the tormen of fire, is famine: and the very anguiſh of famine ends in a kind of fire: when want of vivid moiſture the radicall heate is inflamed, and burnes up the vitall ſpi *Novemb*. 5. Gunpowder, the moſt damnable minerall that ever hell begat, or Rome made uſe (for thoſe worſhippers of the Succeſſor of Saint *Peter* found much emploiment ſalt-peter) yet can doe nothing without fire: it is but a ſpeeding meſſenger that ſendeth.

All manner of deaths murders have in them ſome more mercie, or at leaſt le crueltie, than his fiery maſſacres. It is reſerved in humane Iuſtice for the moſt ho rible offenders; murderers, witches, denyers of CHRIST, Atheiſts; of which laſt number we have too many, but that the cunning Devill dares not be ſo bold to profeſſe it. But there is another fire for them, which ſhall quickly burne out A theiſme; for they ſhall feele eternally that there is a God; and their flame muſt ſo much the hotter, becauſe they would not beleeve in their offered Saviour. Th is the incomparable torture of fire ſo powerfull, that no other element ſhall have the honour of purging heaven and earth, but fire: none able to burne this univerſall machine but fire. None other ordained to be the ſpeciall matter of the reprobates torment in hell, but fire: whether in figure to ſhadow, or in realitie to performe, the extremeſt tortures, fire muſt doe it. That hath the moſt ſearching propertie, and can onely refine what is ſubſtantially good, and conſume what is qualitatively evill.

Beſide all theſe expreſſions comparatively, the ſharpeneſſe of this puniſhment by fire, is aggravated by three gradations.

1 By the quality ; it was not onely fire, but a deluge of fire. [d] *The Lord rained fire :* not ſprinkled by drops, like a gentle ſhower, but *Rained*, as it were whole ſheets of fire, the flaſhes of lightning are nothing to it ; but flakes and ſtreames of fire ; *The higheſt gave his thunder, haileſtones and flames of fire.* Not a little kindled, as fire in a houſe, that gathers force by degrees, and from ſmall ſparkes riſeth to a violent cumbuſtion ; but the very beginning was a raine of fire. They had rained on the earth great cataracts of ſins, and heaven rained on them great catacliſmes of flames.

d Gen. 19. 24.

2 By their indiſpoſedneſſe to beare it ; men quite deſtitute of the grace of God, and forfeited to all diſcomfort. Fleſh and blood, in either valour or deſperateneſſe, have endured many ſtrange torments in this world ; lancings, ſearings, rackings, all to protract a miſerable life. Divers martyrs have leap'd into their beds of flames, as beds of downes. But the ſenſe of the torment hath been qualified by Gods aſſiſtance and their patience. But he that could coole [e] the burning fornace by the will of his mercy, did inflame this fire by the breath of his fury. There was fire for doing well, here is fire for doing ill. There was the fire of man againſt the love of God, heare the fire of God againſt the luſt of man. There was grace to allay it, here was ſin to enrage it. The puniſhment was the more ſenſible, as the patients were more ſenſuall.

e Dan. 3. 27.

3 By the addition and mixture of it : not fire alone, but fire mingled with *Brimſtone* ; a matter fit not to allay it, but encreaſe it. *Extendit, non extenuat flammam ſulphur.* The perplexing properties of *Brimſtone* are three : to burne darkely, ſharpely, loathſomely. Darkely to grieve the ſight, ſharpely to afflict the ſenſe, loathſomly to offend the ſmell. The Scripture, to deſcribe the extreme tortures of fire, addes often *Brimſtone.* [f] *Fire and much wood, and the breath of the Lord like a river of brimſtone to kindle it.* Where is both a *Proſopopoia* in the *Breath*, and a *Topographia* in the *Brimſtone* : both figures to expreſſe the furious indignation of the Author, and fierce ſeverity of the Act. For the Allegory of Breath, to denote the rage of *Saul* againſt the lambes of Chriſt, he is ſaid to [g] *Breath out* ſlaughter. To ſignify the Lords wrath againſt ſinners, he is ſaid to *breath* out fire. For *Brimſtone*, it makes fire more terrible ; darkening the ſplendor of it to the ſight, ſharpening the fervor of it to the ſenſe, and augmenting the ſtench of it to the ſmell.

Ezek. 38. 22.
Pſal. 11. 6.
Rev. 19. 20.
f Eſa. 30. 33.

g Act. 9. 1.

This diſcovers to us the nature of ſin, how ſtinking and loathſome it is to God, that burning *Brimſtone* is not more offenſive to us. *Fatidius Deo peccatum, quàm homini ſterquilinium.* No perfumes are more pleaſant to the ſinner, no dunghills more noiſome to the Lord. *Abſalom* thought his pride ſweete, *Zimri* his adultery, *Nabal* his wealth ſweet : the uſurers gold, the laſcivious mans harlot, the defrauders gaine ; all fragrant ſmells to them ; becauſe they breath no other aire but ſuch peſtilent corruptions. And the very ſent of goodneſſe would ſet them hard, as fen-men are ſicke with a ſubtle aire, or the ſoile-man ſwooned when he paſſed through Buckerſbury. But if their hearts were unſtop'd, and clear'd from the cold and congeald catarres of ſin, they would be ſenſible of the ſtench ; and there is no worke of darkneſſe but they would ſmell *Brimſtone* in it. Our bleſſed Saviour *feedeth among the lilies*, lodgeth in the *beds of ſpices*, the ſweet graces of his Church : let not us like Dorres, love the dunghills : or like Scarabees, paſſe over all beauties, to light upon ſores and ulcers. O that we could but diſcerne ſin as it is in it ſelfe : how ſhould we then hate our luſts, our lies, our oathes, our covetous deſires and practiſes ; ſmelling the ſtinke of *Brimſtone* in them all ! Indeed we are all unſavowry of our ſelves, odious to that God, who hath pure eyes and pure noſtrills : onely our hope and comfort is, to be ſweetned [h] with the perfume of Ieſus Chriſt.

h Eph. 5. 2.

3 The Suddenneſſe ; the fire was not long a diſpatching them : but as it fell before their expectation, ſo it deſtroyed them before their recollection. When the Sun did riſe, then began the raine to fall ; now this was juſt at [i] *Lots* entring into *Zoar* : at breake of day he went out of Sodome, at ſunne-riſing he came into *Zoar* : betweene which ſpaces a man may goe foure miles, ſay the Hebrewes. Now [k] *Abraham roſe*

i Gen. 19. 15. 23.
k Gen. 19. 27.

up early in the morning, yet he ſaw not the falling of the fire, but the *riſing up of the ſmoke* onely. This muſt needs be done ſuddenly: in all likelyhood, leſſe than halfe an houre determined all the glory of Sodome. The Prophet ſayes, In a moment [l] *Sodome was deſtroyed in a moment*. Why then ſhould not men beleeve the ſame power of the laſt fire to conſume the world, and our changing even in a moment? [m] *In a moment, in the twinckling of an eye, at the laſt trumpet*. That fire gave the Sodomites no time of remembrance, nor ſhall the laſt fire give the world any time of repentance. *Vita brevis, & ipſa brevitas incerta*: that may come ſuddenly, which wee know will come certainely. Wee have no more Patent of forbearance than had Sodome: it is ſaid of the wicked, *In momento ad infernum, In a moment they* goe downe to hell. Death doth not alwaies creepe upon a man by degrees, like [n] *Ezekiels waters*; from the *ancles* to the *knees*, from the *knees* to the *loynes*, and ſo to the heart: but ſwallowes ſome ere they can ſwallow their ſpittle. [o] *The Iudge ſtandeth before the doore*. Would the theefe breake into the houſe, if he knew the Iudge ſtood at the doore? We may ſay of our ſinning and dying, as Phyſitians of their criticall dayes; the firſt is *Index*, the ſecond *Iudex*. Our ſins ſhewes we ſhall die, our death judgeth us for our ſinne. But betwixt both theſe there is *Medium remedium*, a gracious helpe, the intervention of our ſeaſonable amendment, and applying the ſatisfaction of Ieſus Chriſt.

4 The deſtructiveneſſe; *Turned them to aſhes*. It is a fearfull degree in puniſhment, *in cineres redigi*, to be reduced to aſhes. God went farre with Iſrael, when they were *Titio ereptus*, [p] *a brand ſnatched out of the burning*. He proceeded further, when he ſet the whole *Forreſt* of his people on fire; yet ſtil a remnant was preſerved, ſome did eſcape, even thorow the fire. The Prophet by the [q] *Dry bones*, ſhadowes out a deſperate eſtate. A man is ſicke, there is danger: panting for life, great feare: dead, no hope: buried, deſpaire: the fleſh conſumed, nothing but bones left, here is the utmoſt extent, ſaving onely his wholly mouldring to *aſhes*. [r] *There is hope of a tree if it be cut downe, that it will yet ſprought againe*: but cut downe, caſt into the fire, and converted to aſhes, no hope.

Yet is this the end of all fleſh: the innumerable army of *Xerxes*, all become aſhes. *Herod* that was honoured as a god by men, was proved to be a man by wormes, turned to *aſhes*. The Roman Palace, the Spaniſh Eſcuriall, all the glorious Cities and buildings of the earth, ſhall meet in this *cataſtrophe*; bee *turned to aſhes*. *Salomon* from his royalty, *Achitophel* from his policy, *Cæſar* from his monarchy, *Plato* from his Philoſophy, even *Moſes* from his humility; all good men from their ſanctity, all bad men from their impietie, muſt deſcend to make *aſhes*. Death is that impartiall Metamorphoſer, that turneth all ſecular glory into *aſhes*. Where are they that erected this Temple wherein we pray, that built thoſe houſes wherin we dwell, that founded the Citie wherein we live, that begun thoſe ſocieties whereof we are? ye know, all *turned to aſhes*. Not turned to birds and beaſts, as the Poets fain'd, much leſſe to ſtarres, neither to plants nor planets; leaſt of all to celeſtiall Angels, but to duſt and *aſhes*.

There is difference of eſtates while we live; *Cinerum ſub pulvere nulla.* [illegible] *gods*; there he conſidered their pompe and dignity: *but yee ſhall die like men*, there he reminds their end, that with the change of his note, they might alſo change countenance. He tells them their honour, but withall their lot. In power, wealth, traine, titles, friends, they differ from others: in death they differ not from others. They are cold when winter comes, witherd with age, weake with ſickeneſſe, and melt away with death, as the meaneſt: all to *aſhes*, [ſ] *All fleſh is graſſe, and the glory of man as the flower*: the glory, that is the beſt of it, but a flower. No great difference, the flower ſhewes fairer, the graſſe ſtands longer, one ſithe cuts downe both. Beaſts fat and leane fed in ſeverall paſture, kild in one ſlaughter. The Prince in his lofty palace, the beggar in his humble cottage, have double difference; locall and ceremoniall height and lowneſſe: yet meet at the grave, and be mingled in *aſhes*. We walke in this world, as a man in a field of ſnow: all the way appeares ſmooth, yet cannot we be

l Lam.4.6.

m 1 Cor.15.52

n Ezek.47.3.

o Iam.5.9.

p Am.4.11.

q Ezek.37.

r Iob.14.7.

ſ 1 Pet.1.24.

ſure of any ſtep. All are like actors on a ſtage, ſome have one part and ſome ano- r, death is ſtill buſie amongſt us : here drops one of the Players, we bury him h ſorrow, and to our ſcene againe : then falls another, yea all, one after another, death be left alone upon the ſtage. Death is that dampe, which puts out all the nme lights of vanitie. Yet man is eaſier to beleeve that all the world ſhall die, n to ſuſpect himſelfe. Though we be older than thoſe we follow to the grave, yet we hope for a longer reprieve. If any thing could have hired death to ſpare, fore-fathers would have kept our poſſeſſions from us. But aſhes muſt to aſhes : t was our compoſition, and to duſt muſt be our diſſolution : only we looke for a ter reſurrection.

From all this obſerve the fit proportion of the puniſhment to the ſin. They ich burned with the fire of luſt, are conſumed with the fire of vengeance. They ned againſt the rule of nature; and they periſh againſt the courſe of nature. They conjured up hell to earth; and God ſent hell out of heaven. For their unnatu- luſt, unnaturall fire : there is a loathſome ſtench in their wickedneſſe, and there the ſtinke of brimſtone in their confuſion. Such is the Iuſtice of God, not onely ſtrike for offending : but alſo the wiſedome of God to ſtrike according to the man- of offending. [t] *The Lord is knowen by executing Iudgement:* making [u] *Their ſword r into their owne heart.* The Gibbet which *Haman* built for *Mordecai*, ſhall hang nſelfe. *Pharaoh* made away the Hebrew males, and was required with the death his firſt borne. *Herod* ſlew the infants of *Bethlem*, and was puniſhed by the rder of his owne children. *Hildebrand* ſuborned a villaine with a great ſtone on Churches roofe, to braine *Fredericke* the Emperor doing his devotions after his nted manner : and the ſame Traitor tumbled downe, and was quaſhed in pieces h the ſame ſtone. Thus was *Alexander* the ſixt poyſoned with the ſame liquor ich he had ordained to make away ſome of his Cardinalls. Three of thoſe fie- conſpirators were maimed and disfigured, by the fiering of powder at *Holbecke* Worceſter ſhire ; who had meant by powder to blow up a whole State. Let all ſe examples terrifie the wicked : God will meet with them in their owne kinds, fill them a cup with their owne tempering. As their tongues have walked a- nſt heaven, ſo they ſhall be confined to hell : *Propter ſolutas linguas*, they ſhall ve *Catenatos pedes*. For drunkenneſſe, want of a drop of water : for covetouſneſſe, r laſting povertie of comfort.

Two things are yet further to be looked into. 1. how the Iuſtice of God may juſtified in this univerſall confuſion of the Sodomites. 2. what was the utmoſt ent, or what followed the ruine.

For the former ; it is the Atheiſts exception againſt the Iuſtice of God, that he founded the innocent with the guilty. The men indeed were given over to licenit- neſſe, but no ſuch thing is teſtified of the women: and if the women were alſo ſin- , yet the infants were not capable nor culpable of ſuch faults. For anſwere, firſt let hold this undenyable Tenent ; *The judgements of God are often ſecret, alwaies juſt* will ſhew mercie *to whom he will, and he does us undeſerved favour*. He will execute gement on whom he will, and he does us no wrong. That he ſaves any, the cauſe himſelfe : that he condemnes many, the cauſe is in them.

God is abſolute Lord over all his creatures : and as it was his only pleaſure to e life, ſo alſo to take it away. Neither are we more to demand a reaſon of the er, than we are able to conceive a reaſon of the former. Whether he gives, or akes, ſtill *bleſſed be the Name of the Lord.*

Children are parts of their Parents, and therefore may bee juſtly infolded in ir fathers puniſhments. They are guilty of originall ſin, a filthyneſſe that they e by propagation from their parents : for their ſoules were infected, ſo ſoone as r they were infuſed. Before the Iuſtice of God there are none innocent. They have ſinned from their parents, may juſtly bee inrolled with their parents. ough they be not guilty of their fathers actualls, yet they have by nature ſo much

corruption,

[t] Pſal. 9.16.
[u] Pſal 73.15.

corruption, as may deſerve ſharpe correction. How frequently hath God chaſti-
ſed the children for the fathers offences. *Davids* child begotten in adultery muſt die.
x Ioh 9.2. [x] *Who did ſinne, this man, or his parents, that he was borne blind?* This the Apoſtles
Chryſ. could eaſily ſee, howſoever they undeſcreetly asked: *Quia antequam naſceretur, pec-*
a Ezek. 18.20. *care non potuit ut cæcus naſceretur.* [a] But the *Sonne ſhall not beare the iniquity of the Fa-*
ther; a good ſonne ſhall not anſwere for a bad father. But the child is a ſinner, etiam
parvulus unius diei: and when it hath the fathers ſin with the owne it is puniſhed for
the owne ſin, not for the fathers.

Thus doe many children ſuffer for their parents beeing conceived in offence,
and deriving their diſeaſes from their birth: there is *Morbus hæreditarius*, as Phy-
ſicians ſpeake. b Iob 14.4. [b] *Who can bring a cleane thing out of an uncleane?* Both the trees and
fruite were corrupt, the ſpring and chanels uncleane, therefore involved in one gene-
rall ruine. So fully did the Iuſtice of God triumph over them, that he left none re-
maining; but even the very ſeed and off-ſpring of the Sodomites periſhed. c Eſa.1.9. [c] *Ex-*
leſſe the Lord had left us a remnant, wee had beene as Sodome? they had no remnant
left. The very little ones infected with their parents ſins, were wrappd up in their
parents flames.

Nor only fell thoſe Sodomites for the preſent but for ever; *ſuffering the ven-*
geance of eternall fire. A Iudgement ſo fearefull and ſingular, that it is able to ſtrike
a horror into our hearts with the very thought. This God did. 1. To ſhew his
perfect deteſtation of that wicked people; ſo apoſtate from all goodneſſe, that their
very ſeed was accurſed. Becauſe the fathers blaſpheme againſt heaven, the children
goe to hell. 2. To encreaſe their ſorrow and torment in ſeeing the deſtruction of
their children: for if nature were not quite extinct, and they had but as much affecti-
on as beaſts to their young; it muſt needs wound their hearts to ſee the lamentable
ruine of their children. Who can heare the confuſed cry of ſo many Infants, and
not cry for company? to ſee their tender and ungrowen limbes wrapp'd up in flames
of fire, as ſwath-bands: the ſhrinking of their ſoft nerves at every pull of griefe,
their fleſh ſcorched like a ſcrole of parchment; ſprawling on the ground, and rock'd
a ſleepe with dire deſtruction; would melt a heart of Adamant.

God himſelfe, at other times, had a ſpeciall regard to Infants: excepting only
d Deut. 20 17. ſome places that were execrable in his ſight, [d] as *Iericho*, [e] *Edom*, and [f] *Babylon*, and
e Ioſh.6 21. here Sodome. Now the ſight of ſuch a Iudgement among the little ones, that knew
f Pſal.147.9. not the right hand from the left, that cleaved to their mothers breſts, as apples on
the tree; to be ſnatched away with death, and death in the frightfulleſt viſage, bur-
ning and tormenting death: this did aggravate their plague, and it had beene more
eaſier for them to have ſuffered alone. There is nothing more naturall to us, than to
love our children; thoſe living monuments of our ſelves, that piece out mortality
with ſucceſſion, continue our names and Images upon the earth. Theſe if we do
affect with our loves, let us not infect with our lives: let us hate our ſins, leſt they
alſo periſh with our ſelves. Why ſhould we deſtroy thoſe, whom we have in a man-
ner made? we brought them into the world with paine, up in the world with care,
let us not ſend them out of the world with ſorrow. Repentance and amendment of
life helpe us to prevent ſuch an unhappineſſe; that wee may neither ſmart for
the wickedneſſe of our forefathers, nor make our children everlaſtingly ſmarting for
us. Let us obey our Father in heaven, that hee may bleſſe our children upon
earth.

For the other conſideration; the extremitie of their puniſhment was not only
g Iud. ver.7. temporall death, but everlaſting torment: [g] *Eternall fire.* Their preſent fire could
not buy out the future. Run they into the fields, it raines fire: into the houſes, they
flame with fire: into holes and caves, all places burne with brimſtone. Miſerable
men, whether they fly or ſtay, ſtruggle or lie ſtill, fire poſſeſſeth them. Scalding
ſulphure, and burning ſtench, univerſally racking them. Yet is not all this enough to
purge out their corruption, but a worſe torment ſucceeds, and the judgement

earth doth but deliver them over to the condemnation of hell: which continually burnes their ſoules, and ſhall never turne them to aſhes; a fire neither tolerable nor terminable. The breath of the Lord, like a river of brimſtone doth inflame it, and the breath of ten thouſand reprobates ſhall never be able to blow it out. When a drop of water ſhall be allowed, to coole the tongue that boiles with unſufferable flames. Where heat doth follow ſmoke, and fire heat, and ſtench fire, and torment ſtench, and burning ſhall be added to burning. Thus are they caſt into utter darkeneſſe, where neither light of Sun nor Moone, much leſſe the light of heaven, and Gods glorious face ſhall ever appeare. Where their eyes muſt diſtill like fountaines, and their teeth clatter like armed men.

Theſe are thoſe fearefull vialls of wrath, when God gives bloud to drinke unto them that boile with heate. Who can expreſſe their horrors, nay what horrors cannot they expreſſe? Sorrowes are met on their ſoules as at a feaſt: feare, deſpaire, and anguiſh leape upon their hearts as a Stag, and the furies of hell divide their ſpirits among them. Torment calls to deſperation, horror to paine, come and helpe us to torture theſe wretches. Luſt ſends one plague, and pride another, and covetouſneſſe a third; till they run thorow a thouſand deaths, and yet cannot die. All their lights are put out at once, they have no ſoules fit to be comforted. Thus they lie, as if they bore the weight of the whole earth: and ſo let them lie, ſaith the LORD, for ever.

Heare him that ſpake by experience. [h] *Being in hell in torments, hee lifts up his eyes*, &c. He looked *upward*, for he was low enough: he lift up *his eyes*, that could not lift up himſelfe. *Retruſus in locum imum, qui affectavit locum primum.* He would not look down to *Lazarus* in his miſerie, he muſt now look up to *Lazarus* in his felicity. *Oculos quos voluptas clauſit, acerbitas aperit.* Where remembring his pleaſures paſt, conſidering his joyes loſt, ſenſible of paines preſent, and fearefull of greater tortures to come: he ſees *Ad cumulum ſuæ pœnæ.* [i] *Lazarum in ſinu Abrahæ: Lazarus in Abrahams* boſome. (Every beleever is a child of *Abraham*, and whither ſhould the child goe but to the boſome of his Father?) Now he begges with more floods of ſcalding teares, than ever *Eſau* ſought the bleſſing, to have ſome comfort from *Lazarus*; *ſend Lazarus*, &c. His envious pride doth not yet forſake him. *Non potuit ad Lazarum duci, ſed Lazarum ad ſe deduci.* He would have *Lazarus* come from the reſt of heaven, to the terrors of hell. And what craves he? not an Ocean, not a river, not a pond or ſome ſmall fountaine, not a bucket or ſpoonfull; but a *drop*. And what if all the rivers in the South had beene granted him, his tongue would ſtill have withered, and he never have cryed in the language of hell; It is enough. Or had his tongue beene eaſed, the reſt of his parts would ſtill have fryed. Water might be by him, but *Vinctæ ſunt manus*, he hath no hand to reach it. O bitter day! when not the leaſt finger (I ſay not, of God, but) of the meaneſt Saint in heaven, ſhall bring the leaſt drop (I ſay not, of the waters of life, but) of the waters of the brooke to give him comfort. He fared as delicately as the Sodomites, in the fulneſſe of all rare viands: he went not in ſacke-cloth, or common garments, nor with a diſeaſed body as *Lazarus*: but in purple and fine linen, not on the beſt day of the ſeven, or when he went to the Court, where it is ſomewhat tolerable; but *every day*. But now, like the Sodomites, he is ſnatched from his libertine ſurfet to famine, from a table of viands to a Table of vengeance, from boules of the luſtieſt wines to drinke ſulphur, from beds of downes to beds of flames, from bravery to miſery, O here is the embleme of wretchedneſſe! He would have one *ſent to his brethren*, let this calamitie give *warning to us all*. *Flame torments* him, not a moderate fire. In a flame there is *Ardor* and *Splendor*: but in hell there is burning without light, as in the Empyreall heaven there is light without burning.

Thus had the Sodomites their portion on earth, and from the want of all miſeries, were driven to the miſerie of all wants. God does not damne men becauſe they be rich, for himſelfe is infinitely rich; and *Abraham* that rejected the rich man,

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[h] Luk. 16.23.

[i] Greg.

was on earth richer than he. Nor becauſe they are Great, for himſelfe is the greateſt of all. But becauſe they abuſe theſe to the diſhonour of his glorious Name. And to conclude; their torments are eternall. [k] As our *ſhort affliction cauſeth to us an excellent and eternall Glory.* ſo their ſhort pleaſure cauſeth to them an exceeding and eternall paine. Their ſorrowes are infinite, *ratione finis:* they lie preſſed under an unſupportable load, and ſtill call for more weight to diſpatch them, but cannot have it. What the *Pſalmiſt* ſings of Gods mercie, is true alſo of his Iuſtice, that it *endureth for ever. Horrendum incidere in manus mortis viventis, & vita morientis. Finis ſemper incipit, & defectus deficere neſcit.* If after ſo many millions of yeeres as there be drops in the ſea, there might be deliverance, they had ſome hope. Men may comfort themſelves in temporall ſufferings, *Dabit Deus his quoque finem:* but there is no limitation in hell: when the Lord ſhall give over his being, they ſhall have eaſe and not before; which is Never. An infinite Majeſty is offended, therefore an infinite penalty impoſed. In hell they ſhall ever remaine ſinners, therefore in hell they ſhall ever remaine ſufferers. Sin is like oile, and torment like fire: ſo long as the oile laſteth, the fire burneth, and that is for ever. This is a long confuſion, and therfore not to be paſſed over with a ſhort meditation. Let us thinke againe and againe of it, and ſo feare it, that we may never feele it. It is a deſperate madnes, for the pleaſure that one houre determines, to incurre thoſe paines that are capable neither of eaſe nor end. Thus I have inſiſted on the Sodõites puniſhment, that we being terrified with it, might learne by their example to prevent it. Which is the next point conſiderable, the *Monument.*

k 2 Cor. 4.17.

Bern.
Greg.

Made them an enſample to thoſe that after ſhould live ungodly.] This example of Gods Iudgement is one of the moſt conſpicuous and remarkeable in all the ſacred Hiſtory, and ſet out for a ſpeciall precedent by the pen of the Holy Ghoſt; with a note of recordation, like a hand in the margent that directs to ſome obſervable thing in the Text; with a *Marke this*, as a thing of great conſequence. Where collect foure obſervations.

1 The right uſe of all Gods mighty wonders, is when we take them for wonders: trembling at the ſight of the workes, and fearing the omnipotence of him that wrought them. When Iſrael ſaw that mighty worke upon the Ægyptians, [l] *They feared the Lord.* They are drowned in a ſea of water, and the other doe not drowne it in a ſea of forgetfulneſſe. [m] *The ſea was troublous*, and the mariners *feared:* the ſea was quiet, and yet they *feared:* this may ſeeme ſtrange; but the firſt was the feare of nature, the ſecond of Grace: then they feared the creature, now the *Creator.* When *Ananias* and his wife fell ſuddainly dead, [n] *feare came upon all the Church.* The Iudgement was upon ſome, the feare came upon all. When the earth opened her jawes to ſwallow *Corah*, the people opened their mouth to cry; [o] *Let us flee.* [p] *Theſe things came unto them for enſamples, and are written to admoniſh us.* Theſe things they might have ſuffered, and their calamities have died with themſelves, never beene knowne to poſterity: but they are written for us. God made a record of them, and if there be any faith in us, they be as preſent to us, as if they were done before our eyes. [q] *If they heare not Moſes and the Prophets, nor will they beleeve one from the dead.* Where faith makes a doubt, there ſenſe will never be ſatisfied.

l Exod. 14.31.

m Ion. 1.16.

n Act. 5.11.

o Numb. 16.34

p 1 Cor. 10.11.

q Luk. 16.31.

But if we truſt not our eares; in all this ample theater of Gods Iudgements, did we never ſee any fetched away from a proſperous eſtate by ſtrange accidents? were not they precedents for us? Cannot all make us afraid of overlaying Gods patience? Did the blaſphemer never heare how *Rabſhaceh* ſped? Did they that bluſh not to be called the roaring crew, (therein ſentencing themſelves) never reade what became of the Sons of *Beliall?* Did the ſecure worldlings never heare of the generall deluge? Nor murmurers of thoſe *fiery Serpents?* Nor uncleane perſons with their catamites, of the condemnation of the Sodomites? Shall not al this make us to breake forth into thoſe acclamations, [r] *this was the Lords doing, and it is marvellous in our eyes.*

r Pſal. 118.23.

Indeed theſe may work with the wicked to admiration, not to repentance. The very Iewes beholding the wonders of Chriſt, could ſay, *wee never ſaw it on this faſhion:*

and, *The like was never done in Iſrael.* *Herod* deſired to ſee Chriſt for a miracle, as *Felix* to talke with *Paul* for a bribe. But God doth not worke miracles for miracles, but for us. *The gratious Lord hath ſo done his marvellous workes, that they ought to bee had in remembrance.* [f] *I will live,* to what end? *to declare the workes of the Lord:* hitting the right end and uſe. The workes of his Providence are *miranda:* of his Iuſtice, *miranda & metuenda:* of his mercie, *miranda, & diligenda.* The thunder ſhould waken our ſecure hearts, the raine ſoften our ſtony bowels, the lightning mind us of the comming of Chriſt to Iudgement.

Theſe things hath God left as memorials to the world, to be read and preached. We have the bookes, let us not be ſtrangers to their contents. Our forefathers could once have ſaid; [t] *Wee ſee not our ſignes, there is not one Prophet among us, nor any that divineth:* or if any did divine, they divined lies. Though this ſacred Booke was not hid in a corner, as when [u] *Ioſias* began to raigne: nor cut with a penknife, and throwne into the fire, as in the dayes [x] of *Iehoiakin.* Yet the comfortable uſe was interdicted, the knowne language concealed, and men bound with a curſe not to read it. It now lies open in our Churches, in our windowes; God grant we ſhut it not to our owne hearts. Preaching applies it, and this helpe we have alſo: may we never know the want of it: yea we ſhall not, unles we voluntarily put it from us, as a matter not worthy the keeping, and (with the Iewes) *judge our ſelves unworthy of the kingdome of heaven.* Diverſe fearefull calamities are threatned to the Iewes, ſuch as ſhall turne their feaſts into mourning &c. But if their eyes do not yet dazle, nor their eares tingle; behind is a woe, that is beyond all woes; [a] the *famine of the word of God.* Famine of bread is a ſore plague, when a [b] wofull mother for herſelfe and ſonne, is dreſſing their laſt proviſion. The extremity harder, when [c] mothers by turnes eate up their owne children. But this is nothing to a dearth of holy knowledge. It is better not to be, than not to know: better unborne, than untaught.

2 God without all exception to the honour of his Iuſtice, might enrole all the wicked at once in univerſall confuſion: but ſo it pleaſeth his goodneſſe to ſingle out ſome, and propoſe them as bleeding witneſſes to the world: that their vengeance might bring many to repentance. *Perit unus, ne pereat univerſus.* Such an execution of his Iuſtice doth more magnify his mercy; when he puniſheth ſome, that he may ſpare many. As when many ſouldiers have faulted in a mutiny, the Generall executes martiall law upon ſome, to ſtrike a terror into the whole army. So doth the Lord; *Nobis fit miſericordia, illis non fit injuria.* We have deſerved, what they have ſuffered, they have ſuffered, that we might be delivered. If we make not uſe of this mercie, we deſerve the greater penalty.

3 There is no ſin which man can now commit, but God hath declared his wrath againſt it, in his puniſhments for it: we can doe nothing without a precedent. Is any ſacrilegious? there be precedents to forewarne him; *Geheſi, Iudas,* and they that kept a market in the Temple. But theſe men feare *nec lepram Geheſi, nec ſuſpenſum Iudæ, nec ejectionem è Templo per Chriſtum.* Will the Ieſuite be a traitor? there is precedent. *Abſalom* rebels, what was the end? His huge army defeated by a few, the wood devouring that day more than the ſword: twenty thouſand loſt. A ſenſleſſe oake performes the part of a good ſubject, and apprehends the traitor: his beaſt left him to the gal-houſe, who was turned beaſt in renouncing his allegiance. The earth refuſed to receive him, heaven was ſhut againſt him, none of his troupes left to guard him; who had ſo unnaturally wronged the maker of all in his annointed vicegerent. The King gave charge for his reprievall, but the King of heaven had otherwiſe determined of him. And he that had ambitiouſly provided a ſtately monument for his corps, a Pyramis or Pillar in the Kings dale; was tumbled with infamie into a ditch, like carrion under a heape of ſtones.

Can any be covetous without precedent? did he never read of *Nabals* baſe penuriouſneſſe, and accurſed end? Hath not the adulterer, *Zimri* for his example? Can he thinke of his ſuddaine end, aud not tremble to embrace his harlot? And for

f Pſal. 118.17.

1 Sam. 12.18.

t Pſal. 74.9.

u 2 King. 22.8.

x Ier. 36.23.

a Am. 8.11.

b 1 King. 17.12

c 2 King. 6.28.

Sen.

the factious, that are ſubject to their owne luſts, but will be ſubject to no lawes; obſerve they not the conſpiracie of *Corah* againſt *Moſes*; whom the earth buried alive, and ſtayed for neither executioner to diſpatch them, nor ſexton to make a grave for them? Can a man exact upon his brother by a biting intereſt, without a Iewiſh example? Or throw his unable debter into priſon without a precedent? The Vſurer is a legall theefe, the unmercifull creditor a legall murtherer: they doe nothing but by Law, and by Law they may goe to the Devill together. The fraudulent trafficker cannot abuſe his ſimple cuſtomer, but there is precedent for him, in *Ananias*; *Did you ſell the land for ſo much?* coſt your commoditie ſo much? Yes, what followed? the lie he told before men, he was ſuddenly ſent to anſwere before the God of truth. Doe tyrants now perſecute the Church, without example? So *Iulian* ſent his ſubjects to heaven in earneſt himſelfe went to hell merrily and in jeſt. Homicides have the example of *Ioab*, whoſe *gray haires went not to the grave in peace.* There is no profane libertine but had the example of *Eſau* before him: who loſt the bleſſing of heaven, for the pleaſures of earth. They cannot tell a lie but by precedent: nor ſweare an oath, not breake a Sabboth, nor worſhip an Image, but by example. All theſe ſinnes, and what other we can Imagine, have beene committed in former ages, and plagued by former judgements. *Non tulit nos ſine exemplo, ut inveniat ſine delicto, vel tollat ſine patrocinio.* Theſe iniquities if we admit, they retaine not ſo meane a qualitie, as before. Fratricide is now worſe than in *Cain*, becauſe it hath *Cains* enſample. Apoſtacie now worſe than in [d] *Lots* Wife, becauſe her example hath forewarned us. Adulterate painting worſe now than in *Ieſabel*, becauſe we underſtand her fearefull end. Vncleaneſſe now worſe than in Sodome, becauſe the Lord *hath made them enſamples to thoſe that after ſhould live ungodly.*

d Luk.17.32.

4 Gods Iudgements are ſo many reall Sermons againſt the ſins of men. He doth not only preach vocally by the miniſtery of his ſervants, but alſo actually by the execution of his Iudgements. [e] *Once hath God ſpoken, twice have I heard it*: once in his word written, a ſecond time in his worke done; his actions being ſo many declarations of his will. So *Elihu* in *Iob*. [f] *Theſe things will God worke twice or thrice with a man,* to bring his ſoule backe from the pit. Once hee ſpake it, another time performed it, a third time redoubled it. There is no people can plead ignorance, or excuſe themſelves by wanting meanes of Inſtruction: for the whole earth is filled with the Iudgements of God. When the fire devoures a mans eſtate, or the ſea wrackes the Merchants hopes, or ſuddaine death takes away our neighbours life, God preacheth viſibly to us. Though we pronounce nothing by a peremptory raſhneſſe, for feare of CHRISTS objurgation: [g] *Doe you thinke they were greater ſinners?* For the cauſe is not revealed to us, as the Prophet ſpake of the troubled Shunamite; [h] *My ſoule is vexed, and the Lord hath hid it from me.* Yet let us take them to heart; we cannot diſcerne them, they all concerne us.

e Pſal.62.11.

f Iob 33.29.

g Luk.13.4.

h 2 King.4.27.

Let us be the better for all this, leſt we become the worſe. It had beene eaſier for us never to have heard of Sodomes ruine, than not to mend our lives by the enſample. Gods hand would have beene lighter upon impenitent ſoules, if ſuch precedents of his Iuſtice had never beene ſet before them. *Lege Hiſtoriam, ne ſias Hiſtoria.* Let us raiſe our ſelves out of their fall, and make their ſubverſion the matter and meanes of our converſion. *Exempla obſervemus, ne exempla ſimus.* Let us be warned by examples, leſt we be made examples. If we will not learne by others, others ſhall learne by us. There is no learning ſo cheape, as that which comes at anothers coſt. If their poiſon by good allaying, be made our phyſicke: if the ſword of vengeance that devoured them, amend us with the very ſight and ſhaking of it: we ſhall eſcape Gods fury, and become the bleſſed examples of his mercy.

Now there are three impediments which fruſtrate the good uſe of this doctrine; Contempt, neglect, and miſ-interpretation.

1 Contempt, which is a proud and preſumptuous humour in men; whom the moſt palpable judgements, and evident executions, ſhall never deterre from their

damnable

amnable projects. [i] *The Iudgements of God are high above his ſight* : tell him how
thers have periſhed, he anſwers ; Tut, *I ſhall never be moved.* But this is the grea-
eſt Iudgement of all ; *Non intelligere delicta, ne ſequatur pœnitentia* : not to under-
and their errors, leſt they ſhould be brought to repentance.

[i] Pſal. 10. 5.
Cypr.

2 Neglect and a forgetfull ſlighting of ſuch terrible things. It is to them but a
ang, or a tranſient ſtitch, a nine dayes wonder, or newes that is quickly out of date.
haraoh was no ſooner quitted of the plague but preſently his heart was hardned.
While God thundred, he trembled : but then as if the Lord had ſpent all his pow-
er and ſhot, he is the ſame man he was. [k] Like *Ephraims* goodneſſe, a *morning dew*.
While the weather is cloudy, they are melancholy: but when the Sun of proſperi-
y riſes, and the ſtorme of affliction cleares up, their moiſture is dryed. Such a dew
ou ſhall have ſtand upon the ſtones of the Church againſt raine, but the ſtones are
ever the ſofter for it. [l] *Ahab* hearing the denunciation of wrath, was humbled: the
and of judgement did but cruſh his heart like a piece of clay, till the moiſture was
reſſ'd out, leaving it then but more hardned earth. All Iſrael was affrighted at the
arefull end of *Corah* ; yet even the very morrow after they fell upon *Moſes* and
aron, murmuring ; [m] *Ye have killed the people of God.* Such ſmall impreſſion doth
e miſerie of others leave in us ; as if we had, a protection from all arreſt, a ſuper-
deas againſt all ſuites. And what plagues ſoever we ſee inflicted on others, we think
ey have deſerved them, never reflecting upon our owne merits and mutable condi-
ons. We come ſhort of the circumſpection that is in birds and beaſts: for they can
void the places where they ſee their fellowes have miſcarried, and are ſenſible by
at token to remove.

[k] Hoſ. 6. 4.

[l] 1 King. 21. 27.

[m] Numb. 16. 47.

3 Miſ-interpretation, by ſoothing our ſelves in our owne courſes, and turning
e ſtreame of Gods Iudgements another way. Some ſport with theſe examples:
nd being ſet forth as Crocodiles *in terrorem*, they make them their play-fellowes,
nd the ſubjects for the exerciſe of their wits. As to reſpect the converſion of
ots wife, no better than one of Ovids Metamorphoſes ; *Niobe* into a *Stone* : as if
ere was no difference betwixt Gods actions, and Poets fictions. So they aſcribe
oahs floud to ſome extraordinary aſpect of the Moone, or concurſe of watry pla-
ets : and thinke not that God opened the windowes of heaven, and fountaines of
rth. The drowning of *Pharaohs* Hoſte, to the inconſiderate venturing over upon
igh Tyde. It ſhall be imputed to any thing rather than the true cauſe ; Gods an-
r: theſe enſamples working no more upon them, than meere caſualties. But woe
thoſe that ſhall not ſo underſtand them, as God meant them.

Here I have juſt cauſe to declare againſt three ſorts of miſtakers: with whoſe
rors I will deale, as the venerable Iudges doe with ſeditious Attourneys, call them
the Bench, pitch them over the Barre, put out their names from the Roll and let
em goe.

1 The Impeachers of Gods providence, among whom there are ſixe errors,
. Of the Stoickes, who call providence by the name of fate or deſtiny: which runs
orow a ranke of cauſes, ſo bringing in an abſolute and inevitable neceſſitie, that pini-
ns the armes of God and man. *Theodoret* beates the noſe of this error flat to the devi-
rs face. 2. Of ſuch as tie Gods providence only to celeſtiall things, exempting
l ſublunary and corrupt matters. *Ierome* ſaies, this error was crept into the hearts
f the Iewes ; as he collects from *Ezek. 9.9. The Lord hath forſaken the earth, and*
th us not. Therefore the LORD anſwers, *mine eye ſhall not ſpare them* ; to ſhew that
s power is alſo upon the earth. 3. *Nicenus*, with others, held that Gods provi-
nce extends it ſelfe to corruptible things only in a generall manner : *ad rerum gene-*
vel ſpecies, non ad ſingularia, non ad individua. But our Saviour comprehends un-
r it not only the haires of men, but even the feathers of birds. 4. *Aquin.* ſpeaks of
e error of *Rabbi Moſes* the Iew ; that among corruptible things, man only apper-
neth to the divine providence. This *Ieremie* confutes, *Deus univerſæ carnis* ; [n] *I*
n the God of all fleſh ; both of men and beaſts. 5. Of the Platoniſts, that diſtin-

Averroes.

[n] Ier. 32. 27.

guiſh three kinds of providence First, of the ſupreme God, that ſtretcheth primarily to ſpirituall things, in a ſecond degree to all the world. The ſecond, of ſeparated ſubſtances, that move the heavens *Circulariter*; Intelligences. The laſt, of certaine *Dæmones*, powers, which they place in the middle betwixt God and man. Such are thoſe that worſhip Devills for a *Ne noceant*. 6. Of Atheiſts, that deny all providence, and admit only fortune. *Lactantius* hath confuted it by many arguments; but *Davids* conviction is the beſt diſgrace to it, who ſets a Cockeſ-combe on the head of it; *The foole hath ſaid in his heart, There is no God.* In his heart he hath *Said* it, but in his heart he never beleeved it. Looke upon all creatures; they make one glorious army, marſhalled into their ſeverall rankes, and marching to the will of their great generall. Why doe ſtones, plants, and inſenſible things, tend to the end for which they were created, when as yet they have no knowledge of it, but that they are directed by God? Young ones are no ſooner borne, but they turne their mouthes to the breſt of their mothers: yet man, againſt nature, reaſon, religion, doth not turne his mouth of confeſſion, to acknowledge that God who made him. We ſee birds to come of egges, and living things engendred of dead ſeed: why ſhould wee as well beleeve the reſurrection of our bodies, and the laſt account of all our actions?

2 As miſ-conſtruing perverters of Gods Iudgements. That the Iewes after a curſe of fifteene hundred yeares, and a vagabond diſperſion like *Cain*, ſhould not bethink themſelves of their murder of the Lambe of God, is the ſtupefying ſpirit of error. One of them is driven to confeſſe that as this plague ſo far exceeds all their former, captivity ſo the ſin that cauſed it muſt exceed al their former ſins. As much may juſtly be ſaid of our Italianated fugitives; who ſeeing the terrible Iudgements of God upon them, will not yet know the Lord. The powder plot is paſſed over with An *unfortunate attempt*; and the Inſtruments no further blamed than for their raſh and ill lucke: as if they confeſſed that it wanted nothing but ſucceſſe to make it lawfull: worſe than the ſorcerers of Ægypt; they could cry out; *This is the finger of God.*

They call for a Iudge of controverſies betwixt us, yet will not ſee that God himſelfe is the Iudge: declaring his ſentence and deriſion by helping the ſide which he favoureth. All his judgements upon the conſpirators, cannot learne them how much he deteſteth ſuch practiſes. Still they will not gather the unwarrantableneſſe of their deſignes, though they have beene forced in indignation to blunder out, that the *Iudge of all the world is become a Lutheran.* Still they are mad to be made the wretched engines of his ambition, that ſells the ſoules of men to buy himſelfe reputation. Cannot the Catholickneſſe of their doctrine, and the infallibilitie of their director, make their plots ſucceſſefull, and ſtill are they blind? Such palpable demonſtrations of Gods wrath ſo directly againſt their proceedings; might at leaſt make them ſuſpect that ſomething is amiſſe, and examine where the fault reſteth. To have their Infallibilitie ſo deceived, might cauſe them to recollect themſelves, if they were not drunke with the wine of Sodome. Though they ſmart with the vialls of fury, yet they will not leave their ſorcerie, [o] according to the prophecie of them. They will rather [p] *knaw their tongues for paine*, than acknowledge Gods judgements for ſin. If we were ſuch damnable heretickes as they would make us, how comes it to paſſe that the Lord ſo takes our part? That they ſo often tempting us by flatterie, and attemtping us by fury, have not yet prevailed againſt us? That neither the Popes Bulls nor curſes have wrought the intended effects? Certainly if the LORD did not favour our cauſe; hee would never ſo protect our State. Yet all theſe enſamples worke not upon their conſciences, nor will they continue their pernicious courſes. Though many hundred of their trecherous Emiſſaries have miſcarried, yet ſtill more follow on, as if no Precedent had bid them take heed. But Antichriſt deales with them, as *Amnon* did with *Thamar*: firſt raviſheth them, and then turnes them out of doores. But becauſe they would not take example by whom they ſhould, they ſhall be made examples to whom they would not: even a reproch to all poſterity, and a ſtinke to the ſucceeding generations.

[o] Revel 9.20.
[p] Revel 16.9.

3 All profane perſons that miſapply theſe *enſamples:* what plagues ſoever come
o others, they conceit of themſelves no ſuch deſert : *Quod perit, pereat* : and no
urther mind it. In ſtead of a ſerious application, to make a jeſt upon others miſery,
his is common. We ſhould q *Weepe with them that weepe:* woe to ſuch as laugh at
heir brothers teares. Whereas, *Ille hodiè, ego cras*, was Saint *Bernards* uſe: and we
re, have been, or may be, as miſerable as they ; was Saint *Auguſtines*. The ſea- q Rom. 12. 15.
an that ſees another ſhip ſplit on a rocke, will avoid it. Paſſengers feare to travell
hat way, where they heare of continuall robberies. Yet cannot theſe iudiciall pre-
edents humble them ; as if they had their ſalvation by Patent. Yea, they are but
emporally ſenſible of their owne plagues : nor doth the thought outlaſt the ſmart.
s that Father ſpeakes of the afflicted Pagans ; *Perdiderunt utilitatem calamitatis :*
iſeri fiant, & peſſimi permanent : worſe in body, and no better in ſoule. Either they
hinke they need no affliction, or ſo ſure that they are above affliction. As if God, *Aug.*
e ſome skill-leſſe Chirurgion, when he comes to let bloud, could not find a veine ;
r were not wiſe enough to chuſe that veine which is fitteſt to bleed. Eſa. 1. 5.

They are lethargically ſecure, no ruine but their owne can ſtirre them. But
at which could not *Inſtruere*, muſt *Deſtruere* : if they be not deterred by others
ey muſt be deſtroyed themſelves. Thunder proceeds from a vapour lifted up from
e earth, and compaſſed with a cold cloud: in the agitation or ſtruggling it takes
re, and then breakes out where the cloud is thinneſt: and being out, ſometimes it
rikes the clothes, not the body: ſometimes the body, not the clothes. So doth
reaching; it is the vapour or breath of the Spirit, ſurrounded with the cold and
atriſh humours of our ſins : it ſtruggles with them, and in the ſtrife catcheth fire ;
d ſo vents it ſelfe to the terror of the world. Somtimes by menaces and examples,
ſtrikes our garments, not our ſelves : ſometimes it goes farther, and ſtrikes alſo our
wne hearts. Oh then let us feare Gods Iudgements upon others, that we may ne-
er feele them our ſelves.

To conclude with application, albeit indeed the whole diſcourſe is but a doctrine
f Application : for wherefore is an example propounded, but to be applied ?
ypocrites are ſicke, and will not be knowne to ſtand in need of phyſicke ; they can
ve no remedy. Profane ones are ſicke, and will accept of no phyſicke ; they will
ave no remedy. It is hard to ſay, which caſe is worſt : now God have mercy on
em both ! Can we thinke, God will not deale with us, as he hath dealt with others
efore us ? *Ieſabel* ſuborned falſe witneſſes, and had her necke burſt for it : is there no
dgement for ſuch offenders ? *Achan* for Sacriledge is ſtoned, our Church rob-
ers hope to ſcape. *Miriam* was proud, and became leprous : our plaiſterd popin-
yes feare not. Iſraelites diſtruſting in the Lord, die by a plague: how many want
ith, and yet looke not to want mercy ? *Eſau* ſeemes to ſay unto all profane wretches ;
ake warning by me: *Ahab* to al ſuperſtitious Idolaters, *Saul* to all malicious perſecu-
rs, *Abſalom* to all unnaturall ſonnes, *Geheſi* to all falſe ſervants, *Nabal* to all cove- Numb. 14. 37.
us churls, *Shimei* to all blaſphemous railers Take warning by us. And the Sodo-
ites here are made to ſpeake in the language of ſorrow, to all ſecure wantons, Take
arning by us.

Such meaſure is to be expected from Gods hands, if ſuch wickedneſſe be found
ours. If men like it well, to have their buildings on fire about their eares, to ſee
eir infants daſhed againſt the ſtones, or ſcorched with flames, to feele a bloody
emy triumphing in their ſtreets, to have their names a deriſion, their Cities a deſo-
ion, their carcaſes expoſed to fowles, and perhaps their ſoules to furies and tor-
ents : they may then run on their impious courſes without any repentance or de-
ecation. It is Gods mercy, that we were not made the firſt fruits of his wrath,
d examples to all the world: but how great is our unthankfulneſſe, if having thus
ſcaped, we are not bettered ? Or if we ſcape all this, yet the Lord will ſtrike when
e ſees his time, perhaps when we are in worſe caſe to beare it. He can make our
eath-beds ſmart for this ; he may reſerve all horror and amaſement to that deſpe-

rate houre, and then lay on us the burden of all our ſins. There is one thing, if we heare it, and heart it, enough to fright us all: *Tolerabilius erit Sodomæ:* [r] *It ſhall be eaſier for them of Sodome in the day of Iudgement, than for thee:* and yet the Sodomites are now in hell. If we receive not the bleſſed Goſpell with faith and feare, Sodome and Gomorrah never ſinned as we ſin; and Sodome and Gomorrah were never plagued as we ſhall be.

r Mat.11.24.

But as it is a happy alarme that brings in the ſtraggling ſouldier to his Colours; and a good chance for the wandring ſheepe, by ſeeing the wolfe prey on a goate, to be gathered home to the fold. So let the deſtruction of Sodome, be the inſtruction of England; let their curſe become our bleſſing. It is a good compaſſion of nature, that ſhall bring us to the compunction of grace. So inſtead of fire and brimſtone from heaven, or in hell; the Angels ſhall lift us up from the vale of mortality, and the brightneſſe of glory receive us in the Paradiſe of joy; through the mercy of GOD that hath promiſed it, and the merits of CHRIST that hath purchaſed it for us.

To thoſe that after ſhould live ungodly. What Saint Paule ſayes; *Lex non eſt poſita juſto,* [ſ] *The law is not made for the righteous man:* ſo nor here is the *Example* ſet for the holy. But the law is for *the lawleſſe*, and the example of the ungodly is *for the ungodly. Ex malis moribus oriuntur bonæ leges.* He that freely obeyes the truth, finds no adverſary of the law: it ſerves to chaſtiſe the bad and backward, not to reſtraine the good and forward. The horſe that reineth well, needs no bitte: nor he that runneth freely, a ſpurre. [t] *Againſt the righteous there is no law.* There is no *Condemning* law, for they are in Chriſt: there is no *Compelling* law, for the Spirit is in them; and they doe as willingly obey God, as if there was no law. Were there no hell, and God would not puniſh tranſgreſſion with eternall death; yet would they avoid all ſin becauſe it diſpleaſeth CHRIST Yea further, if CHRIST would not give them eternall life, yet would they love him, and deſire the advancement of his kingdome. So theſe examples are not for the righteous, but for the *ungodly.*

ſ 1 Tim.1.9.

2 Cor.3.17.

Chryſ.

t Gal.5.23.

1 Let us conſider what this *ungodlineſſe* is in the proper nature of it: for it ſeemes to conſiſt both in the privative or negative, excluding ſomewhat, and coming ſhort of what is required: and in the Poſitive, committing ſomewhat that is prohibited. Vngodlineſſe is a ſin, which many defie in their mouthes, and embrace in their hearts: ſo much greater than the ſeven Popiſh deadly ſins, as it is indeed the ground of them all. More dangerous; becauſe being rooted in the heart, it is not ſo viſible to the eye, nor diſcernible to his reaſon that owes it. More hainous, becauſe it is more ſpirituall, immediatly directed againſt God himſelfe; being a breach of the firſt commandement of the firſt Table, robbing him of his due honour. It conſiſts, either in the true worſhip of a falſe god, or in a falſe worſhip of the true God, or in the true worſhip of the true God with a falſe heart. Whereas *Godlineſſe* is a true ſervice of the true God, in a true religion, with a true heart.

First, it gives him not his honour: ſecondly, it gives it to another: thirdly, if they doe give him due honour, yet not after a due manner. [u] *The foole ſayes in his heart, There is no God:* not but that his conſcience is convinced of the contrary: but on the leaſt temptation his heart is willing to acknowledge none. *Said*, or beleeved: examine him according to his Creed, and never foole beleeved in his heart, there is no God. If he muſt confeſſe his being, yet he renounceth all ſubjection. [x] *They ſay to the Almighty, Depart from us* &c. This is too outragious to be the ſpeech of the tongue, it is the rebellion of the heart; not vocall, but actuall. [a] *They will not have him raigne over them.* They ſcorne to beg a bleſſing of him, [b] *They call not upon the Lord.* They that will crouch and attend the Court for a Lordſhip on earth, will not ſo much as be petitioners for the Kingdome of heaven. [c] They ſay *the Lord will doe neither good, nor evill:* they ſleepe, and dreame that the Lord ſleepes too. Or they not onely deny this tribute to their Creator, but give it to ſome creature;

u Pſal.14 1.

x Iob.21.14.

a Luk.19.29.

b Pſal.14 4.

c Zeph.1.12.

Do

David tooke the land from honeſt *Mephiboſheth*, and gave it to *Ziba* a varlet. Or ſe they reſolve to honour him, with that he hath declared to offend him: as *Paul* n perſecuting, and the Iewes in executing CHRIST; thought they did God ervice. Laſtly, even in their beſt workes, that may carry ſome ſhew of devotion, hey have a falſe heart: halting betwixt God and *Baal*; a mixed ſervice. So *Demas*, hough he forſooke *Paul*, yet turned not to his Idols againe.

But he that will admit the ſervice of God no way but his owne, ſhall find the mer- e of God no way at all. There may be a denyall of God in reall fact, even when here is a confeſſion of God in verball faith. A diſeaſe which this age labours of: in reat ones it is a *Noli me tangere*; Phyſicians and Divines call it incurable. Yea our ulgars are not exempted, and the Pulpit can prove nothing ſo appoſitely and direct- y by Scripture, but if it diſpleaſe the people, it ſhall never come in their Creed. Let eligion and the Goſpell goe whiſtle, if they ſpeake not as this people would have hem. When Gods word and this *ungodlineſſe* meetes, you ſhall heare a ratling and iſſing, as in the encounter of fire and water. *Paul* caſts fire at *Epheſus*, *Demetrius* oares: in comes the Towne-clarke with the magnificence of *Diana*: alas, that was painted fire, no noiſe nor tumult at it. If we ſtroake your ſplene, and tell you that ou are predeſtinated to goe to heaven in a Coach, or that a wherry ſhall gently waft ou to Canaan; this is a painted fire that never troubles you. But when we ſpeak f denying your covetous luſts, abjuring your ſacriledge, bleeding for malicious lies nd ſlanders; here is preſently an hiſſing, a mutinous mad rebellion.

The word in us labours to deſtroy *ungodlineſſe* in you, and *ungodlineſſe* in you bours to deſtroy the word in us. But conſider what the Prophet told *Amaſiah*; *Quia non acquieviſti conſilio meo*; [d] *Becauſe thou haſt not obeyed my counſell, I know that od hath determined to deſtroy thee.* The Sonnes of *Eli* would not hearken, [e] *becauſe e Lord meant to ſlay them*: their hearts muſt be hardned, that they may be deſtroyed. las, the ſcholer is but the patterne of his maſter, and our knowledge but a beame f Gods knowledge: while ungodly men refuſe us, (Truth hath ſaid it) they reject God himſelfe. They got *Zechariah* to be made away [f] *by the Kings command*: he ſaid o more at his death, but *videat Dominus*, *The Lord looke upon it*; what followed? While ungodly men are whetting a knife to cut our throtes, God is whetting a word to cut their throtes. One ſingular proofe of *ungodlineſſe*, is a conteſting againſt e preachers of Ieſus Chriſt.

2 This example is ſet downe for the *ungodly*; but it is rare to find any that ill confeſſe themſelves ungodly: now men that have no ſenſe of being ill, will ever care for any medicines to make them well. And though the fruites of it were ever more viſible and notorious, yet the roote lies buried in the ground, and boaſts a concealement. We have ſome to whom the very Church is a ſhadow of death, nd they have earneſt buſineſſe, which they love above God and their owne ſoules. xamine your fields, ſtreetes, waters, in the times of devotion; is not this *ungodli- ſſe*? And for them that make as though they would be ſaved, doe they not ſue for eir inheritance in heaven, *Formâ pauperis*; refuſing to give the leaſt ſcrap of their perfluitie for eternall life? Yea, doe not they even pull downe that kingdome, hich they ſeeme to crave? Is not this ungodlineſſe? If they heare, is it not with ontempt, ſplene, cenſure, and (if they durſt) with controlment? How few, when e Sermon is done, thinke either the worſe of themſelves for the preſent, or become e better afterward? How many [g] *brutiſh* men find we, that continually miſtake e ſoule for the body? [h] *Soule, eate, drinke*, &c. his meaning was, body eate. He ought his ſoule was delighted with ſenſualls, whereas it is the lay-part, the very aſt of man, that is thus pleaſed.

Luſt is with the affections, as *Ieſabel* with her chamberlaines; ſhe paints and eaſes: grace comes like *Iehu*, *who is on my ſide?* O that ſhe were hurled downe. If ealth encreaſe, there is a diſh added to the table, a ſet to the ruffe, a tie to the ſhooes: t not a dramme to devotion; not a mite to the Church, not a ſcrap to the poore,

not

[d] 2 Chron. 25. 16.

[e] 1 Sam. 2. 25.

[f] 2 Chron. 24. 21.

[g] Pſal. 94. 8.

[h] Luk. 12. 19.

not a grace to the ſoule. Not to ſpeake of the proteſt enemy to all goodneſſe, the engines of hell, and deputies of the Devill, whoſe ſoules are nothing els but moving anatomics: ſuch as are yet to chuſe their faith, and thinke religion an humour or fancy following the complection. Like a condemned wretch, that *Explet ventrem, damnatus effundere ſanguinem*; jeſts away his ſoule. (Pardon all holy impatience: unruly patients make ſharpe phyſitians.) Men that thinke all we preach to be but fables: yet on their death-beds, if their lethargiz'd conſcience be ſuffered to wake ere it goe to hell; they would give all the world to be ſure what we ſay were not true: are not theſe *ungodly*?

To omit thoſe hypocrites, that are ſhufled among profeſſors, as *Saul* was among the Prophets: for there is no cure of an unknowne griefe. To omit thoſe ſwearers and adulterers, who are out of the reach of civill Iuſtice, but God puts them in his owne kalendar: [i] *Iudging* the one, and [k] *not holding guiltleſſe* the other. And thoſe Toes of the land that rot with Idleneſſe; laſy beggars: as it hath beene obſerved; Great men make theeves, and then hang them up: make them, by ſuffering ſloth to ſlide into villany. And all thoſe capitall oppreſſors, that like *Fælix*, when they can get no money, will bind *Paul*, if it be but to curry favour with the Iewes. They grew rich by the undoings of men, yet under the ſhadow of power and authority, [l] *They wrappe it up*. Wrappe it up, as mud in Chryſtall, or a fowle thing in a faire clout. Which was deteſted by a very *Tiberius*, chiding his polling officer; *Tonderi volo pecus, non deglubi*. This is ranke impiety: but to come cloſer home, and happy is the boſome which is not conſcious of theſe evils.

[i] Hebr. 13. 4.
[k] Exod. 20. 7.
Sr *Thomas Mores Vtop.*
[l] Mic. 7. 3.

Have we any more than a meere forme of godlineſſe, reſerving the pride and choiſe allowance to our owne luſts? As our trecherous Romiſts, that give their liege their complements, but to a forraine Prince their hearts. Doe not men ſpend ten houres about Mammon, before one minute about devotion? doe they not thinke of their laſt account, as the laſt thing to be thought of? Is not covetouſneſſe chiefe commander of the Fort, and nothing done without her permiſſion? Where did the bad ſervant *bury his tallent*, but in the *Earth*? earthy affections, covetouſneſſe buries all. This is that which eates out the heart of grace, by eating grace out of the heart. Is not this *ungodlines* got into the midſt of that execrable [m] rable? The Devill may ſeeme to take example by covetous worldlings, to chide his ſpirits, and upbraid their ſloth: mortall men in ſo few yeares can heape up ſo many thouſands, and get abundance into their hands: and you that ſhould in quickneſſe outſtart them, lie ſleeping like drones by the hearth of hell, and ſeeke not to people our kingdome.

[m] Rom. 1. 29. 1 Cor. 6. 9.

And who can wonder that thoſe men diſregard their Miniſters, that have caſt away all reſpect of their owne ſoules? Or what marvell that S^t^ *Anthonies* viſion, which is ſaid to be two years before the *Arrian* hereſy aroſe, ſhould now be palpable: *Beaſts about the Altar*, kicking it with their heels, daſhing it with their hornes, and trampling on it with their fowle hooves; till like Iob, it be made poore to a proverbe. Covetouſneſſe makes *ungodlineſſe* flouriſh. Yet is not this all: for where is the ſubjection of heart to the will of God? Who ſuffers that ſupreme law to rule his actions and affections? who trembles at that thing which may offend his maker? Men little thinke of their conſcience, when they are going about to pleaſe their concupiſcence: they ſtudy their ends, not their End. And how hardly will they preferre Gods glory before their own ſoules, that will not prefer it to a piece of artificiall clay? Is not this *ungodlineſſe*? Innumerable be the fruites of an ungodly heart, whereof the fewer we ſee in our ſelves, the more they be, and the more to be lamented. If we be not evill, why doe we pray, *Deliver us from evill*? Wretched are they that flatter themſelves, and bleſſed are they that can prove themſelves, to be out of the ranke of the *ungodly*. The omniſcient eye can find ungodlines enough in the beſt. To us then is this *Enſample* applyable: let it make us confeſſe that we are as they were, and repent that we may never be as they are. *Lord, take away our ungodlineſſe, and then ſhall find none.*

3 Laſtly, conſider the ſtate of ungodlineſſe.. To be ungodly implies two things;
ickedneſſe and wretchedneſſe. He is mortall, yet covetous: poore, yet proud:
oliſh, yet head-ſtrong. He takes great paines to build an houſe on another mans
ound: he ſeekes for ſweet water in the midſt of the ſalt ſea. He ſtudies more to be
vanced, than to be worthy of that advancement. He hath loſt himſelfe, and de-
ſperately cares not what he does, to find his will. Nor his goods, nor his honours,
r his friends goe with him, but his ſinnes: ſo he departs to torments boundleſſe,
dleſſe.

The Scripture ſayes of him, that he is [n] *in ſinne:* it is one thing to have ſin in — [n] 1 Cor. 15.17.
another thing for us to be in ſin. Sin is in us all; Saint *Paul* confeſſeth it of him-
ſe; [o] *ſinne dwelleth in me.* But all are not in ſin, drowned, captivated, dungeon'd. — [o] Rom. 7.20.
e ſay, ſuch a man is in drinke: drink may be in him, and yet he ſober: but for him
be in drinke, argues him drunken. The ungodly doth *hunt* after ſin: the eye and
eare being a couple of beagles to put up the game, and the whole man turn'd in-
a beaſt to follow the courſe. Only here is the difference: there the hart or hare
at is chaſed dies, and the hound lives: here the ſin ſurvives, and the hunter peri-
es. He is ſlaved to ſin; whatſoever luſt dictates, he ſubſcribes to: there is no baſe
ficer in his familie of wickedneſſe, but let him come with the moſt unnaturall ſuite,
writes *Fiat.* [p] *He is holden with the cords of his ſins:* God helpe the man thus ma- — [p] Prov. 5.22.
cled: this is a caſe, wherein a King may be pitied by a galley-ſlave. Here is no fly-
g, no changing his maſter: *ſua mutare poteſt, non ſe:* he may change his place, e
te, repoſe; lodging, repaſt; he cannot change himſelfe. Whetherſoever he goes,
takes himſelfe along with him.

He hath *latam & expanſam conſcientiam*, a broad conſcience; which is like a
rne doore, it can take in a whole load of corne: he can ſwallow a camell. All ra-
pous fiſhes have large and wide mouthes: the divell will never mince this mans
ate, he is able to ſwallow it whole. (Whereas the good conſcience is like the lit-
doore to the *Sanctum ſanctorum*, that lets in none but the high Prieſt, IESUS
HRIST.) He confirmes his heart in evill a by voluntary cuſtome; till he can with
ore eaſe digeſt the heardeſt offence, than the ſtomach of an Oſtrich can digeſt yron
is pleaſed with the ſucceſſe, vexed with the prevention of any ſinfull purpoſe. If
plot be croſſed, and his hand cannot act that wickedneſſe by day which his head
th deviſed by night; he is taken with a fit of melancholy, ſicke of the ſullens; as
s *Ahab* and *Haman*. He thinkes it a death that he cannot be ſuffered to die, it is a
ll to him, that the gates of hell are ſhut againſt him.

If he be puniſhed, he can grieve at the ſmart, not at the cauſe: in ſickneſſe he can
. My head, my head, or my belly, my belly: but my ſin, or my ſoule, is none
his complaint. To waile ſome ſmall effects, and never to thinke of the cauſe; is
be curious in healing the clifts of skin at the roote of our nailes, never minding
corruption that is in our heads or hearts. His whole buſineſſe is ſinne, he hath
thing elſe to doe in the world. He may taſt of the waters of life by chance, as a
gge laps at *Nilus*; but his voyage is bound for miſchiefe. And like a fire-
rke on a line, he runnes on while his matter laſts, then goes out with ſtinke and
racke.

Though I cannot ſay to all men, be not ſinners: yet let me ſay, be not *ungodly*
ough you admit ſinne, doe not intend ſin: doe not ſeeke it, though it finds you.
ould men know what is in their hearts, and diſtinguiſh betwixt rebellions and in-
mities? Pyrates forrage on the ſeas, rob Merchants, refuge themſelves at Dun-
ke or Argiers. They complaine to the Spaniard or Turke for redreſſe: No, ſay
y, they are none of ours, we give them no ſuch allowance, we owne them not.
ell, if yet ſecretly they receive them to land, helpe them with freſh water, meate,
kling, proviſion; and thus under hand releeve them; ſure theſe doe allow them.
n profeſſe pietie, yet admit, of luſts in themſelves, injuries to others: whoſe acts
theſe? none of ours, alas! againſt our wills, we cannot but ſinne, yet we conſent
not

not to it. Nay, but if concupiſcence be in the meane time foſtered, purveyed for by the eye, battend by riot, armed with approbation, juſtified by diſſembling; this is not weakeneſſe, but rank *ungodlineſſe*. It is a habite; every act doth not make a habite, diverſe have fallen into incontinence, ſoone repented, and avoided the ſin; this can not be called *ungodlineſſe*. Tranſient eſcapes doe not denominate an ungodly man, becauſe the ſins committed are now loathed. But avarice, injuſtice, malice, &c. Theſe are *ungodlineſſe*: becauſe here is a continuance of will, and a will of contin ance. Now as the Orator ſaid, when he had declaimed againſt drunkenneſſe, it was but to keepe men ſober: ſo this diſcourſe of ungodlineſſe is intended to turne mens hearts to pietie. But this may be planted by *Paul*, and watered by *Apollos*, no encreaſe can be but by the Spirit of Ieſus Chriſt.

This was their ungodlineſſe. God often ſpareth the wicked for the righteous ſake: ſuch as are either allied in bloud, as *Cham* was in the Arke: or by cohabitation and proximitie, as *Paul* had all the *ſoules in the ſhip given* him. *Sapiens eſt ſtulti redemptio*: as a Phyſician is an antidote againſt ſickeneſſe, and a valiant man a muniment againſt enemies. When *Auguſtus* had conquered *Anthonie*, and taken *Alexandria*, and the Citizens expected nothing but preſent maſſacre: the Emperor proclaimed a generall pardon, for *Arrius* ſake, a philoſopher of that Citie, and his familiar friend. Thus doth God forbeare men for men, one for another, but all for IESUS. But where all apoſtates, all periſh. *Noah* could deliver but *eight* out of a world, and *Abraham* beginning at fifty, went no lower than ten, leſt hee ſhould have beene too bold with God. He doth ſtay at ten, not as though God for a leſſe number will not ſpare a citie: for as ſometimes for more than fifty he will not ſuſpend his Iudgements; as Samaria and Iſrael found, when ſeven thouſand good men were among them: ſo for fewer than ten he will ſometimes ſhew mercie, as he promiſed to ſpare Ieruſalem for one. [q] *Find but one man that ſeeketh the truth, and I will ſpare it.* But here all were *ungodly*, onely one familie ſhunned their filthy converſation, and ſo eſcaped their fiery conflagration.

q Ier.5.1.

The ſinnes of Sodome.

TO take a ſhort catalogue of their *ungodlineſſe*, principally their ſinnes were five, foure whereof bee mentioned, *Ezek.*16. Verſe 49. a fift by Saint *Iude*. Verſe 7. *following ſtrange fleſh*: the laſt, *Gen.*19. Verſe 9. contempt of all holy admonition.

1 *Pride* will ever be formoſt: it ſeekes the higheſt place in preferment, it ſhall have the uppermoſt place in torment. [r] *Not unto us O Lord, not unto us, but to thy owne Name give the praiſe*: this pride contradicts; To us, to us, and to none but us. We may ſay of Humility, as of that good woman; [ſ] *Many daughters have done vertuouſly, but thou excelleſt them all*: but of pride, other ſinnes doe vilely enough, but that ſurmounts them all. *God reſiſteth the proud*, for the proud reſiſt God: a piece of rotten duſt, ſo ſoone as it is made, recoileth againſt the maker, oppoſeth that Majeſtie which the Angels adore, the Thrones worſhip, the Devills feare, and the heavens obey. But hee gets nothing by it, for if GOD reſiſt him who ſhall defend him? If againſt the proud, he ſent his Law with ſuch thunder, how will himſelfe come?

r Pſal.115.1.

ſ Prov.31.29.

The world is apt to admire pride, her words are held oracles, her workes miracles, her garments true ornaments. This ſo fleſheth and fluſheth her, that ſhe thinks no more of God, except it be with *Saul*, *Honour mee before this people*. As *Nebuchadnezzar* built much for his *owne honour*, nothing for the honour of God. Therefore the Lord will grace humilitie, and give her the glory. When the ambitious promo promoter of himſelfe ſhall be fetch'd downe, God will ſay to her, [t] *Friend ſit up higher.* Pride is like ſmoake; *Eſt quod videas, non eſt quod teneas.* But humilitie is a ſubſtantiall grace, ſo that pride it ſelfe is proud of her mantell: as *Abſalom* ſo ranke with pride, yet put on a ſhew of humbleneſſe, in complement. And this is the glory of humility, that proud men are glad of her liverie. But pride muſt learne better manners or if ſhe ſcape the Sodomites fire on earth, ſhe muſt feele the Sodomites fire in hell.

t Luk.14,10.

2 *Fulneſſe of bread.*] But is this a ſinne? Is not bread the ſtaffe of life, and the fulneſſe of it a bleſſing? Yes, but that good mother brought forth two bad daughters; Pride in habite, and exceſſe in diet. It is not the fulneſſe of bread, but our fulneſſe of belly, that is the ſin. *Charge the* [u] *rich that they be not high minded*; no ſooner rich, but preſently high minded. [a] *The fat valleys of ſuch as are overcome with wine*: they that dwell in fat valleys, will fume with wines. [b] *Let their table be made a ſnare*: the moſt riotous table is the moſt dangerous ſnare. [c] *I will leave in the midſt of thee an humble and poore people, and they ſhall truſt in the Name of the Lord!* They that have nothing to truſt unto in the world, will ſooner be brought to truſt only in the LORD. *Hamans* abundance made him proud, and his pride advanced him fifty cubites higher than the earth, to a ſtately gibbet. If our gold become our fetters, wee had better have lived beggars. The Iſraelites fared daintily on their Quailes, fed with meate of Princes, and bread of Angells: but their ſawce was two ſharpe, when that they put into their mouthes, GOD fetch'd backe at their noſtrils.

u 1 Tim.6. 17.
a Eſa.28.1.
b Pſal.69. 22.
c Zeph.3.12.

It is better to want neceſſaries and iniquities, than to have with the fulneſſe of bread, the fulneſſe of pride and ryot. [d] *Leſt I be full and deny thee.* If *full, deny* thee, preſently followes. It was the Lords caveat to Iſrael; Take heed, leſt [e] *When thou haſt eaten and art filled, thou forget the Lord.* [f] *All they that be fat on earth, ſhall eate and worſhip*: thus it ſhould be. [g] *They waxe fat, and ſpurne with their heeles*: [h] *They were filled, their heart was exalted, therefore have they forgotten me*: thus it is. We all deſire plentie; but as when one wiſhed the ſon to be like the Father, *Cato* replied, is this a bleſſing or a curſe? would our plentie doe us good, or harme? The wicked have their deſire, Yea, [i] *more than their hearts can wiſh*: what's the iſſue? *They ſet their mouthes againſt heaven.* CHRIST did not teach us to begge variety of diſhes, nor abundance of wines, but *Bread*; and that but for the day, *Daily* bread It is emptineſſe that values Gods providence, not *fulneſſe*. When the LORD deales with us, as *Fredericke* Duke of Saxonie with his ſervants: who in hawking had rode over much corne, and careleſly ſpoiled it: gave charge that their meſſes of meate ſhould not bee abridged, but not one bit of bread ſhould bee allowed to their ſupper.

d Prov.30 9.
e Deut.8.14.
f Pſal.22.29.
g Deut.32.15.
h Hoſ.13.6.
i Pſal.73.7,9.

Plenitude breeds many diſeaſes, I am not Phyſician good enough to number them: not only pride, that worme of riches; which naturally begets another worme that never dyeth, the worme of conſcience. But ſurfet and drunkenneſſe, the ſinnes of this Citie. Call your wines by what names you will; French, or Greeke, or Spaniſh; it is *Vinum Londinenſium*, the Londoners wine. Where there is ſuch immoderate feaſting, the world muſt needs beleeve that it is not maintained without ſin and deceit: and for ſuch meate you had need of ſtrong wine to helpe digeſtion. Here it is, and here it is unmeaſurably taken, abuſed, urged; as if our brothers fall were not the Devills victorie. Some have thought that martyrdome and Chriſts paſſion was called by the name of a *Cup*, from the loathſome filling and violencing the appetite with drinke. The youngeſt daughter of this fulneſſe, is wantonneſſe. [k] *They roſe up like fed horſes*, neighing with luſt. But of that anon: this is the dependance of *Pride* and *Riot*: one would thinke that they had no acquaintance, but they are very neere. He that exalts himſelfe above his creation by pride, falls below his creation by drunkenneſſe. It is the voice of pride, all is mine: then riot anſwers, I may doe what I liſt with mine owne. Both are contraries to ſobrietie, one of the

k Ier.5.8.

l Hab.2.5. mind, the other of the body. They are often coupled and united: [l] *The proud man and he that tranſgreſſeth by wine.* Pride turned *Nebuchadnezzar* into a beaſt, ſo doth drunkenneſſe: their union in ſin ſhall find no ſeparation in puniſhment.

3 *Idleneſſe*;] this is another effect of *fulneſſe*: they that flow with abundance, never mind any diligence. m Luk.17.28. [m] *As it was in the dayes of Lot; they did eate and drinke, they bought and ſold, they planted and built.* Theſe were all *Otia*, rather than *Negotia*, as they uſed them: even that labour was Idleneſſe. To *Marry*, is honeſt and honourable; yet was the old world taxed for this. Not becauſe only, as ſome anſwere, they married not with any conjugall love, but with a voluptuous luſt: for this is a remedie, not an iniquitie that God ſo ſeverely puniſheth. They minded their luſts, they minded not Gods Lawes, here was the ſinne. So *in the dayes of Lot*, as if Lot was only in the day light, all the reſt in night and darkeneſſe, *They ate and dranke*, this is natures neceſſitie: and is not reprehended *in quantum naturæ ſubſidium, ſed in quantum nequitiæ fomentum*: not the conveniencie, but the ſuperfluitie is faulted. *They bought and ſold*, this was a lawfull negotiation: therefore not the mutuall commercement, but the unjuſt defraudment, is taxed. *They built and planted*; both in themſelves allowable. Christ blames not their felling of trees, nor building of houſes, but the baſeneſſe of their deſires; who ſought eternitie upon earth, and had no heart to the God of heaven. In eating and drinking was their *Saturitie*: in building and planting, their *ſecuritie*: in buying and ſelling, their *covetouſneſſe*. These were all ſuperfluous to that one neceſſary thing, and therefore *Idleneſſe*. They feared not the Lord, but lay drownd in their own ſenſualitie; this was their invincible ſtupiditie. Thus rotten were they in their lees of ſin, that unleſſe they had *animam pro ſale*, they had beene all ſtinking carcaſes.

Here wee ſee, it is not enough to forbeare evill, but it is damnable not to doe well. Christ pretermits the enumeration of their horrible delinquiſhments, and ſpeakes of their acts lawfull in appearance; cenſuring them. If they were condemned for feeding, what is the wages of ſurfeting? If they for neceſſary trading, what ſhall be for fraudulent deceiving? If they for building their owne houſes, what ſhall become of them that pull downe Gods houſe? If ſuch a judgement fell upon marriage, what is the curſe of adulterie? *Matth.* 25. Christ mentions not the ſinnes of commiſſion, as if they were damnable enough by conceſſion; but the omitted duties: *Yee did not feed mee*, &c. Not that the other ſhall paſſe unjudged, but to ſhew that there is damnation enough wrap'd up in theſe to deſtroy the world.

Thus eaſily doth fulneſſe degenerate into idleneſſe: and where is no need of gaines, there no vouchſafing of paines. To many a man will God ſay; I made thee an husbandman, who made thee a Gentleman? n Gen 2.18. [n] *I will make man a helper meete for him*: this intends that neither ſhould be idle. The man is compared to the Sun, the wife to the Moone; that borrowes light of him, yet hath ſome of her owne. *Mulier fulget radiis mariti.* But when the Sun ſhall ſhine only by the Moone light, this is prepoſterous. He is a Sodomite that will eate none but anothers bread, and weares no coate of his owne weaving. o Prov.20.4. [o] *The ſlothfull will not plow becauſe of winter: therefore ſhall he begge in ſummer, and no man ſhall give him.* He ſhall *begge*, that's bad: and *no man ſhall give him*, that's worſe. But yet a man may be buſie enough, and bring labour on himſelfe with a vengeance: when he ſhall labour in that he hath no thanks for, and be idle in that ſhould doe him good: thus a man may goe to hell for his paines. Sodome thus laboured in ſin, and now labours in torment. Let us ſo worke on our Eve, that we may reſt on our Sabbath; worke up our ſalvation on earth, and reape our ſalvation in heaven.

4 *Contempt of the poore.*] This is an execrable ſin, a thing that haſtens before the time. If he be condemned that ſaies no more, but God helpe thee: how ſore is his Iudgement that ſaies in heart, I deſpiſe thee? That omiſſion is culpable, that goes no further than *Be warmed*: but that damnable, that ſaies, be ſtarved. It were fault

enough

nough to paſſe by them, like the *Levite*, without ſuccour: but horrible, not to paſſe by them without diſdaine. *Caſt thy bread on the waters*, that is, on the watery eyes, which doe weepe for want: but if we caſt not our morſells, let us forbeare to caſt our ſcornes. How baſely ſoever we eſteeme them, they are the members of Chriſt, nd ſuch as he honours, and ſets neare him: taking notice of every benefit, and recording every wrong, that is done them. It will be no light or ſlight offence, to contemne the brother of the Son of God.

Some thinke that the Sodomites would admit no ſtrangers to come among them, as they ſpeake now of *China*; and that this made them ſo furious againſt the Angels. There be foure termes among men. 1. Mine is thine, and thine is thy own. Mine is mine, and thine is thine. 3. Mine is thine, and thine is mine. 4. Thine is mine, and mine is my owne. The firſt is of Saints, the ſecond of Moraliſts, the third of Populars, and the laſt is the voice of Devills: of this ranke were the Sodomites. For this ſpeciall cauſe they hated *Lot*, for his hoſpitalitie. When they came n troupes to breake into his houſe, he pleads the lawes of hoſpitalitie: *For this cauſe came they under my roofe.* And when he ſees their head ſtrong purpoſe of villanie, he chuſeth rather to be an ill father to his owne children, than an ill hoſt to ſtrangers. Therefore is heaven called *Abrahams boſome*, becauſe of his hoſpitalitie: nd thither the Saints goe; it is fit that hoſpitable men ſhould goe to their *Father*.

Let us make the poore our friends by our almes, not our enemies by our ſcornes. We had better have the eares of God full of their prayers, than heapes of money in our owne coffers with their curſes. Worldly men thinke themſelves wiſe in getting wealth, and the Scriptures folly: therefore throughout the Scriptures God calls them *fooles* for their labour. *Thou foole.* There is a tale of an Abbot that gave his foole a painted ſtaffe, willing him to beſtow it on the verieſt foole he could meete. This Abbot fell mortally ſicke, the foole was a viſitant among the reſt: and hearing him ſay, I muſt leave all and be gone, asked him whether he would goe. The Abbot anſwers, into another countrey: but I hope, replies the foole, you will carry all your gold and Iewells and treaſure with you: No, I muſt leave all. But ſure you have ſent great ſtore of preparation, as rich hangings, coverings, beds, plate and furniture before you: No, I muuſt leave all behind. All? I hope at leaſt you have ſent nough to furniſh your owne roome, proviſion enough for your ſelfe; No, not the aſt pillow. Hold, ſaith he, take your *Staffe* againe; you are the verieſt foole that ver I met. It is eaſily applyed: they that of ſo much under their cuſtodie on earth will make no proviſion for themſelves in heaven, by giving to the poore; are well axed of the extremeſt follie. Let us relieve them by our good deeds, that they may relieve us by their good prayers; ſo ſhall wee find mercie in the day of IESUS CHRIST.

5 *Following ſtrange fleſh.*] This was not only fornication or adulterie; a mans wife is his owne fleſh, and ſhe that is not ſo, is a *ſtranger*. But even an offence againſt nature, for the Sodomites were not content with the common way of ſinning, but were mad with a prodigious and prepoſterous luſt. [p] *Bring forth the men that we may know them.* Shall we ſay, herein the very Sodomites ſpoke modeſtly, though their intention were villanous? I doe not thinke they meant any manerly concealement, but it is the dialect of the Scripture; which by an honeſt name ſets downe a moſt diſhoneſt thing. It hides the ſinne of Sodome, as the painter hid the ſcarre in *gamemnons* face. Certainely their impudence was monſtrous, [q] *declaring their ſinne; Bring them forth.* Wherein they would make *Lot*, a father; not only a witneſſe to the conſtupration and raviſhment of the Angels, but even the very bawd or Pandar; *Doe thou bring them out.*

Queſtionleſſe, thoſe heavenly gueſts were of an excellent forme, and moſt ſweet avour, ſurpaſſing the ſonnes of men: and the ſight of this enflamed their more than beaſtly luſt. Such a naturall deſire hath wicked man, to marre what God made, to corrupt his moſt admirable workemanſhip: and where he hath imprinted the moſt

[p] Gen. 19. 5.

[q] Eſa. 3. 9.

faire characters of his glory, there they have moſt ambition to faſten: like cankers,
that had rather be about one roſe, than a thouſand weeds. Beauty, meant for a mirror
wherein to admire God, they turne into a ſnare to confound themſelves. And
ſo ſucke poyſon from the flower, that would yeeld them honey. Happy man, whom
the temptation of beauty, cannot make to forget his duty!

This was the extremity of Sodomes ſinnes, for whoſe ſake it ſhall be called
Sodomy to the worlds end. Whether the firſt excogitation of it begun, or the recei-
ved practiſe was infamous, among them; it is ſtill the ſinne of Sodome. So abomi-
nable, that fire from heaven was the reward of it. As againſt nature was the trans-
greſſion, ſo againſt nature is the deſtruction. It is naturall for fire to aſcend upward,
but here contrary to the courſe of nature it is forced to come downeward. Chriſt
himſelfe is ſaid to raine that deluge from *Iehovah* his Father: why he? why not, as
Aug. in other puniſhments, *The Lord*, without any further diſtinction? *Quia Naturam
quam aſſumpturus erat, corruperant.* Becauſe they had corrupted that nature, which
the Son of God was to take. *Videns Dominus hoc peccatum in carne, penè deſijt incar-
nari.* The Lord ſeeing this ſin in the fleſh, had almoſt forborne to take fleſh; or at
leaſt ſo long deferred it before he came. Some have written, that al the ſinners in that
kind, dyed the very ſame night that Chriſt was incarnate. This ſin was infamous a-
r Rom.1.27. mong the Gentiles; [r] *They burned in luſt one toward another, and man with man wrought
filthines.* For this horrid uncleanneſſe in maſculine venery, *Socrates* is branded among
Aug. the Philoſophers, and *Nero* among the Roman Emperors. As by lawfull marriage,
Two are made one, ſo by this turpitude, one is divided into two. But let this ſin ſinke
into hell with the Sodomites, and never more be remembred on the face of the earth.
I now expell it out of my diſcourſe, the Lord baniſh it out of all our hearts for ever.
Yea, not onely that, but all manner of uncleanneſſe; leſt we be given over, like the
Gentiles, *to our owne luſts*, by a juſt retaliation. Who, as they had diſhonoured God,
were ſuffered to diſhonour themſelves. And as they had turned *Beaſts into gods*,
ſo they turned themſelves into beaſts.

But this *following of ſtrange fleſh* hath a greater latitude and further extent, and
ſ Iob.31.12. fetcheth in all carnall pollutions. A ſinne that is a [ſ] *Burning*, whereſoever it hath a
being. The Apoſtle in one chapter hath ſixe invincible arguments to diſwade us
from it.

t 1 Cor.6.13. 1 [t] *The body is for the Lord, and the Lord for the body.* If the body be for the Lord,
it is not for uncleanneſſe. If the Lord be for the body to glorify it, then he is for the
body to rule and ſanctify it. The husband is one with the wife, and the wife with
the husband, while both are chaſt: but if the bed be defiled, that concorporation
diſſolves.

u Ver.14. 2 [u] *He that raiſed up the Lord, ſhall raiſe us up by his power.* If we deſire our body
to be raiſed with incorruption when we are dead, let us keepe it without pollution
while we live. Let us ſow a gratious body, that wee may reape a glorious body.
How deformed and ugly will the faireſt creatures looke, when their bodies ſhall be
raiſed with the markes of uncleanneſſe upon them? *Optimi corruptio peſſima:* if prosti-
tution, maugre all the art of plaiſtering, can turne beauty into deformity, and make
deſpiſable on earth, how loathſome will it appeare in the day of vengeance?

x Ver.15. 3 [x] *Shall I take the members of Chriſt, and make them the members of an harlot? God
forbid.* Suppoſe a king ſitting in his Chaire of Eſtate, his temples crowned with a
golden Diadem, his body adorned with royall robes and jewels: how ill favouredly
would a torne ſhooe, or a leprous toe appeare? It is our glory, to be parts of him
that is the King of glory: let us not diſhonour him by defiling our ſelves. He is mad
that forſakes a Saint to admit a Devill into his armes; that for the odious con-
nection with a harlot, leaves the delicious embraces of Ieſus Chriſt.

y Ver.18. 4 [y] *Every ſinne that a man doth, is without the body: but he that commits fornication
ſins againſt his owne body.* Other ſinnes are *extra corpus*, this is *contra corpus.* In these
of all members the hand is principall, and blaſphemy the tongue: but this above the
reſt,

ſt, *ſecundum plus & minus*, leaves a ſordid inquination upon the whole body. If
hen not for the love of God, whoſe the body is by creation: nor for deſire of per-
ect beauty at the reſurrection: nor for hatred of the higheſt ſacriledge, robbing
Chriſt of his members by a carnall impropriation; yet for love of thy ſelfe, and re-
pect to thine owne body, *flee fornication.*

5 [a] *Know you not that your body is the temple of the holy Ghoſt?* It is a great profane- a Ver. 19.
eſſe to abuſe the materiall Temple, made with mens hands: much worſe to violate
e Spiritual Temple, made by the hand of God. I have heard of ſom depopulators,
hat of the Quire of Saints have made a kennell for their dogs; that was nefarious
ough. Yet ſo farre as God loves this corporeall Temple better than that, this
dulterous profanation exceeds the former. To turne the Holy Ghoſt out of his
hamber, and to make it the Devils ſtie and ſtewes; moſt fearfull! O thinke *in*
ticulo tentationis, it is the Temple of God I now profane, defile, abuſe: what fire
nnot this meditation quench?

6 [b] *Ye are bought with a price, therefore glorify God in your body and ſpirit, for they* b Ver. 20.
e Gods. By this token keepe thy body intemerate, ſaith Chriſt; I ſhed my bloud
redeeme it. What I have beene at ſuch coſt to clenſe; doe not thou careleſly
file. No gold or jewels could ranſome our bodies, but the bloud of Chriſt: let
value them according to the price, and we ſhall not doe amiſſe. Doe not for a
oments delight, make fruſtrate an eternall purchaſe. Moſt enormities of life pro-
ed from an error in the underſtanding; We may doe what we liſt with our owne.
e may ſpeake what we liſt; why? [c] *our tongues are our owne.* We may ſpend c Pſal. 12. 4.
hat we liſt why? our riches are our owne. [d] Shall I take *My* bread and *My* meate, d 1 Sam. 25. 11
ith churliſh *Nabal?* He is deceived, for even of life it ſelfe man is not *Dominus,*
d cuſtos, ſaith Law and Caſe-divinity. [e] *The Lord is the poſſeſſour* of heaven and e Gen. 14. 19.
rth, man but the Farmer. Our bodies are our owne, therefore doe with them
hat we pleaſe? It is falſe, they are none of ours: but in a true propriety, *The Lords.*
e have but a right of favour from the true Proprietary, and that liable to an ac-
ount. He lends them us for our uſe, but his owne ſervice. Therfore anſwer all temp-
tion to luſt; This body is not mine owne, but *His* that made it, and *bought* it: I Gen. 39. 9.
re not alienate it from the owner, and remove the markes he hath ſet unto it. My
dy is *Thine*, Lord keepe it, and ſave it for ever.

6 The laſt [f] ſinne of Sodome was *contempt of heavenly admonition.* *Lot* charged f Gen. 19. 9.
em from God, and they like a ruſty or ill-wrought piece, recoiled in his face;
ho made thee a Iudge? wee will deale worſe with thee, than with them. They had all
ony hearts, and *Lot* could doe ſmall good in preaching to a heape of ſtones. O that
is ſinne of Sodome did not cleave too faſt unto this land and time. They had but
e *Lot* for foure Cities, we have for one Citie foure hundred *Lots.* What nation
der heaven hath ſo many learned Teachers? Our Church lookes like the Firma-
ent in the glory, when a cleare night ſhewes it beſpangled with ſtarres of all luſtres
d diverſity of lights. And if in ſome places they appeare thinner, and ſhine leſſe;
the ſtarres are thinne to them that live under the Southerne Pole, and there bee
tle ſparkles in the Galaxie, ſcarce diſcernible: it is onely for want of competency,
ere is no proviſion to feed them. But to this Citie the Bees come in ſwarmes,
rura thymo plena, to empty their beſt honey in this glorious Hive. This honey
ou ſucke, and at laſt ſend them downe againe poore miſerable drones. The number
f Preachers about the Citie, exceeds ſome whole Country in Chriſtendome. For
ught I know, in the benefits of nature, and commodities of life, it may be equall
others: in this it excells the reſt. If Rome have the gayer Roods, and Spaine
e richer Images; yet certainly we have the happyer Pulpits.

Thus great is our bleſſing, but how ſmall is our eſtimation of it! Formally men
ome to Church, to heare a man talke, but it is no matter to them what he ſayes. We
ay preach our ſelves hoarſe and dead, and yet doe no good: the reaſon is, mens
earts are heardned in contempt. When Chriſt preached, [g] *The eyes of all were* g Luk. 4. 20.

h 2 Tim.4.3.

faſtned on him; our eyes are turned another way. [h] *The time will come, when they will not ſuffer wholeſome doctrine:* the event hath ſealed this Prophecie. To carpe at the phraſe, method, voice, or geſture; this is nothing: ſuch exceptions be like a flouriſh before a fight. The worlds quarrell is againſt the ſubſtance of Preaching: if we threaten, we are cruell: if we promiſe, we flatter: if mild, we dreame: if bold, we raile: if we prove by arguments, it is called ſophiſtry: our affability is held lightneſſe: our auſterity, madneſſe: nothing can pleaſe them, that reſolve they will not be pleaſed. For our perſonall diſgraces, we armed our ſelves for them when we tooke the Profeſſion. We knew that we ſhould be ſtared on as prodigies, hiſſed at as ridiculous, ſhunned as infectious: endure all the reproches, that the Divels ſcavengers can rake out of the kennells of hell, to throw on our faces. The worſt language that hath beene dip'd in the fire, or tip'd at the forge of hell, is as good as God morrow, if they meete a Miniſter.

But here it is, though the contempt light upon us, it is meant at the Goſpell; and CHRIST is wounded thorow our ſides. To ſpeake truth, here is the very head and heart of the controverſie: the Word will not let men alone in their ſinnes, therefore they muſt be revenged on ſome body: from hence proceed the ſacrilegious robbing, and the aſperſions wronging the Miniſters of Ieſus Chriſt. *Palato non ſano pœna eſt panis, qui ſano eſt ſuavis.* [i] *They hate him that rebukes in the gate. Amant lucentem, oderunt redarguentem.* Alas! what can worke upon a hard heart? Take a barre new come out of the fire, and the Smith can worke it though it be iron: let him ſtrike on his anvile never ſo long, there is no impreſſion made, but rather a rebound of the ſtroke.

Aug.
i Am.5.10.

k Eccl.12.11.

[k] *The words of the wiſe are like goads*, but men have Leviathans skinnes: *They eſteeme iron as ſtraw*, and braſſe as rotten bavins. *They are nailes*, but driven upon marble or iron, and ſo turne againe. *This is the condemnation, that light is come into the world, and men love darkeneſſe better.* They excuſe themſelves from the ſins of Sodome, Pride, &c. but there is a ſin within them, which makes them as farre off from ſalvation. While you that ſee the light which Sodome never had, deſpiſe it more than Sodome ever did; [l] *It ſhall be more eaſie for Sodome in the day of Iudgement than for you.* Let men flatter themſelves from being obnoxious to thoſe execrable enormities: while they doe not humbly and obediently honour the Goſpell, their eſtate is worſe: and Sodome ſhall be ſaved ſooner than theſe men.

l Mat.11.24.

m Rev.11.18.

Let Rome tremble, that hath too truely deſerved this name. [m] *Spirituall Sodome. Roma amor eſt: qualis? præpoſterus. Vnde? Roma mares.* It were no ſlander, to taxe Italie of Sodome. By their allowance? God forbid. Yet *Ieronimus* and *Mutius* ſet out bookes of purpoſe, to defend this filthineſſe; and (it ſeemes) they were allowed by the Bulls of Pope *Iulius* the third. *Caſa* the Archbiſhop of *Beneventum* joyned himſelfe as a copeſ-mate to ſecond him. They beſtowed praiſes on that ſinne, whereof Sodome it ſelfe would have beene aſhamed. But this muſt be no imputation to their doctrine, for that teacheth otherwiſe. And for our ſelves, though in this we touch not upon Sodomes filthineſſe, let us beware leſt by other ſinnes we bring our ſelves to Sodomes wretchedneſſe. Let us hearken to the Goſpell and love it, love it and beleeve it, beleeve it and obey it, obey it and ſo honour it, honour it and ſo be everlaſtingly ſaved by it. *Amen.*

VERSE

* * *

ERSE 7. *And delivered juſt Lot, vexed with the filthy converſation of the wicked.*

THe time is come at once, when Sodome muſt be burned, and *Lot* delivered. *Zoar* is preſerved for *Lot*, as *Lot* was for *Abraham*. If Sodome had not beene wholly wicked, he had not changed his dwelling: he could have procured ercie to it, as well as to *Zoar*. Now at once the Sun riſes upon *Zoar*, and fire falls owne upon Sodome. *Abraham* ſtands on the hill, and beholds the Cities ſmoa- ing, *Lot* is ſecure in his new habitation, and neither feeles nor feares the Iudgement. is faire weather with the Saints, when it is fowleſt with the wicked. When armes of hornets ſting and wound the Egyptians, not a flie muſt touch an Iſraelite. hat ſuch a winged army came not from nature or fortune, it is plaine; but from offended God: becauſe the very flies ſhall make a difference betwixt Ægypt and *ſhen*. He that gave them a being, ſets them a ſtint: they can no more ſting an Iſrae- e, than ſpare an Ægyptian. The wings of thoſe ſmall creatures are directed by a ovidence, and confeſſe their limits.

The fire can goe no further than the plaine, not a ſparke ſhall reach to *Zoar*. But hen Sodome hath never a *Lot* left in it, what ſhould hinder the deſtruction? If God eete with a very good field, he pluckes up the weeds, and lets the corne grow: if ith an indifferent, he lets the corne and the weeds grow together: if with a very d one, he gathers the few eares of corne, and ſets fire on all the reſt. When he tur- d Sodome into aſhes, *he delivered juſt Lot*.

There are two principals in the verſe; a Freedome, and a Thraldome: for So- me was a Gaole to *Lot* wherein he was tormented, *Zoar* a refuge wherein he was ieted. There is a priſoner and a Preſerver: *Lot* is the priſoner, God the pre- rver.

In the Freedome conſider foure circumſtances.

The { Matter, What; A *Deliverance*.
Manner, How; *Eripuit*, a violent deliverance.
Time, When; the fire being ready to fall.
Place, Where; by ſparing *Zoar* for his ſake.

For the Thraldome, the Priſoner is deſcribed by

His { Grace, he was a *juſt man*.
Place, among the *wicked*.
Caſe; he was *vexed with them*.

Firſt, for his Freedome; here was a *Deliverance*, and God was the author of it. deed, who elſe can deliver? [n] *Deliver me O God, for vaine is the helpe of man*. Ma- are the troubles of the righteous, and *the Lord delivereth him out of all*. Man can- t deliver out of one, God out of all. [o] *The deliverer ſhall come out of Sion*: An- ls or men may be Inſtruments, CHRIST is *The Deliverer*. [p] *Deliver Iſrael, God, out of all his troubles*. It was *Rabſhacehs* blaſphemie; [q] *What God can deliver of my hand*. What God? he found it to his coſt. Can he deliver on the hills, d not in the valleys, O yee fooliſh [r] *Aramites*! [ſ] *Thou haſt delivered my ſoule from ath*, &c. To me the mercie, to thee the glory: thou hadſt no partner in the deſigne, one ſhall ſhare with thee in the honour.

n Pſal.34.19.
o Rom.11.26.
p Pſal.25.22.
q Eſa.36.20.
r 1 King.20.28.
ſ Pſal.116.8.

Till *Lot* be delivered, not a ſparke muſt kindle: the impartiall ſword muſt not touc *Rahab*, nor the deſtroying Angell offer a blow to the *ſprinkled doores*. Thoſe Mini ſters of Iuſtice have an Inkehorne as well as a Sword: an [t] *Inkehorne* to marke th choſen firſt, then *Goe and ſmite*. [u] *Great deliverances giveth He unto his King*; a quantity of both kinds; multitude and magnitude: be they never ſo many, never ſo mighty, againſt us; the LORD will deliver us. Saint *Paul* confeſſeth a *Deliveran* paſt, preſent, future: [x] *He hath, He doth, and he will deliver me.* God doth not only deliver his out of the fire, but he puts out the fire too. [y] *The ſnare is broken, and we are delivered.* He doth not ſtand to untie it, but breakes it a pieces. [a] *One deepe calle another*: the depth of our miſery for the depth of his mercy. Our lowneſſe is Gods height: the lower we are humbled, the higher is he exalted: the more grievous our exigent, the more glorious his advancement. We are more ſure of our deliverance, than the Devill can be ſure of our perſecution.

[t] Ezech. 9. 4.
[u] Pſal. 18. 51.
[x] 2 Tim. 4. 17, 18.
[y] Pſal. 124. 7.
[a] Pſal. 42. 7.

Seeing the faithfull ſhall be delivered, and God only doth it, let our confiden know no other refuge. All concurre in him that make a perfect *Deliverer*, Powe skill, and will. There may be power and will, where is no skill to uſe it. If the hor were privy to his owne ſtrength, he would not ſuffer a boy to ride him. The Lo hath [b] *Wiſedome with power*: the Schoole ſayes that he knowes *Non entia*; whi they ground upon the Apoſtles words; [c] *He calleth thoſe things which be not, as thoug they were.* Theſe are of two ſorts; Either ſuch as are not now in act, but have bee in time paſt, or ſhall be in time to come. Or ſuch as neither are now in being, no ever were, nor ever ſhall be. Now ſeeing fooliſh man often feares what never was, nor ſhall be: it is beſt to feare God, that is, that was, and that ſhall be: who on knowes, the things we feare ſhall never happen to us.

[b] Iob 12. 13.
[c] Rom. 4. 17.

There may be power and skill, yet no will to uſe it. The *Levite* wanted neithe ability nor knowledge, to unbind the Samaritan: he wanted will, a heart of pity. Diverſe have money in their purſes, and wit in their pates, when they ſee poore wretches: it is the want of compaſſion, that takes no compaſſion of their wāt. I this commiſeration were not in God, he was leſſe kind to his children, than man a beaſt to their young.

There may be will and skill, yet a defect of power: no ſuch want can be in the Almighty. Philoſophy ſaies, that is moſt active which is moſt elevated *à materia*, ſeparated from earthly parts. The Phyſician diſtills his ſimples into waters, then he makes extractions and quinteſſences, which are operatively ſtrong: ſtill the mo elevated *à materia*, the ſtronger and more active. Water is ſtronger than earth, a than water, fire more active than aire or water, as appeared in *Eliahs* ſacrifice: An gels ſtronger than men, God ſtronger than all: above earth, above water, above ai fire, men, Angels, over all *Actus purus*; no weakneſſe can be in him. It is a pri ciple, *variante materia forma manet eadem*: according to the alteration of the a and climate, our blouds, humours, complections may change; but the ſoule is th ſame ſtill. Cut off a leg or an arme, you cut off no part of the ſoule. Many pr feſſors may be lop'd off by martyrdome, yet Religion ſtands; to ſhew that it is ma tained by a Forme and Soule that cannot vary. God is unchangeable, all othe hopes of deliveranee deceive us: men vary, times vary, weapons vary, policies o warre vary, advantages and ſucceſſes vary: therefore it is beſt truſting to an obje that cannot vary; which is onely God himſelfe. [d] *Aſhur ſhall not ſave us, we w we ride upon horſes, nor ſay to the workes of our hands, ye are our gods: for in thee the fa therleſſe findeth mercy.*

Pic. Miran.

[d] Hoſ. 14. 3.

Animalia multa agunt & patiuntur per Phantaſiam: ſo it is fancy in men th makes them feare where no feare is; dreading the danger, not truſting the Delivere The ſheepe at firſt ſight of the Wolfe, apprehends him for a terrible object, na rally feares and flies him: the Lion feeles no terror, but paſſeth by him with a honourable ſcorne. A Malking frights a child, a man contemnes it. *Eliſha's* ſerva quakes at the Syrian army, no feare invades the Prophet. He ſaw, and cauſed hi anto ſee a greater Deliverer above. In the ſtreet we ſee men walke in there equall ature and dimenſions, they on a high turret appeare little to us. Stand on a pro-ontory, they with you are great, they beneath you ſeeme ſmall : the ſituation of e eye makes or marres all, So it is with men in the time of trouble ; if their eyes e fixed on earth, their enemies appeare great, and God that is ſo high ſeemes little. et our eyes be in heaven, and from thence looke downe upon our enemies, God ill then appeare mighty, our foes weake and contemptible, This was *Iehoſhaphats* onfidence ; there is no ſtrength in us to ſtand againſt this multitude ; [e] *but our eyes e toward thee.* The returning *Spies* brought ſuch baſtard newes ; [f] *We ſaw Giants, e ſonnes of Anak,* compared with whom we appeared like graſhoppers. alas, their yes were fixed upon earth. *Caleb* had his eye in heaven, fixed on Gods power and omiſe, he apprehends no terror at all. *Ioſhua* had a Lions eye, that paſſed by all eſe high Gyants, and their higher walls, with an overlooking diſdaine. [g] *They are ead for us, feare them not, for the Lord is with us.*

[e] 2 Chron. 20. 12.

[f] Num. 13. 33.

[g] Num. 14. 9.

Samaria had a ſtrong enemie without, a ſore famine within : a Nobleman, the ings owne favourite, looking on the preſent miſeries, tooke them to be greater than od could cure ; [h] *Though he ſhould open the windowes of heaven,* and raine victuals. ut the Prophet had his eyes in heaven, and knew that the LORD would doe this ithout windowes. The flattering Courtier extolled [i] the King, made him the ightieſt : his eyes were upon promotion. The Prophet ſaw no ſuch matter ; [k] *Yee ll die like men.* Even when they ride in chariots, millions attending, guards defen-ng, they are but [l] *Graſhoppers* and Crickets to the Lord of hoſtes : *Domini terræ,* t but *Terra Domini.* As *Moſes* Serpent devoured the Inchanters, ſo Gods pow- ſwallowes up all mens. We are all weake, in this mighty *Deliverer* be our confi-ence. When little children firſt learne to goe, feeling their owne feebleneſſe, they uſt out a hand to the wall to ſtay them. Our ſtrength is but like childrens ; *Our lpe ſtandeth in the Name of the Lord.*

[h] 2 King. 7. 2.

[i] Eſdr. 4. 6.

[k] Pſal. 82. 7.

[l] Eſa. 40. 22.

2 The manner, how : *Eripuit.* It was not a *Tradidit,* as *Iudas delivered Ieſus* to e Iewes, the Iewes to Pilate, and Pilate to death. Not only a *Liberavit,* as *Peter as delivered,* his bands falling off, and the priſon doores ready for his *Exit.* But *ripuit,* ſnatch'd him away, *delivered* him by a holy kind of violence. [m] *Make haſt, I can doe nothing till thou come thither.* Cannot ? Is any thing unpoſſible to God? o it is ſaid of CHRIST ; [n] *He could doe there no great workes.* It is not becauſe hee nnot, but becauſe hee will not ; he had decreed the contrary. Here obſerve three ings.

[m] Gen. 19. 16.

[n] Mark. 6. 5.

1 *Lot* would not have haſtned out of Sodome, had not the Angels pulled him rth by the hand. Thus impoſſible is it for us, to free our ſelves from the bondage ſinne, unleſſe the [o] *Lord draw us.* Through many graduall motions we are deli-ered from the wickedneſſe of this world, as *Lot* was from Sodome. The Angels at-ined their end with one motion, one converſion to God ; in the very inſtant of their eation bleſſed. But man may be compared to a Watch ; he hath many gimmols rtaining to him, to move him ; like a coach, he runs on many wheeles. His head underſtanding is one principall wheele, his heart or will another, and that next the ring : his affections are the minutes, his memorie the little recollective wheele t winds up the reſt : his life is the hand of the dyall, which ſhewes how the day es with him : his conſcience is the ſtriking clocke : only the *Primum mobile,* the ing that ſets all a working, and keepes every wheele in due motion, is the grace of hriſt. The ſtring that unites the whole watch to the ſprings government, is faith. *eſt in peccatore, anima in corde, mens in anima, fides in mente, Chriſtus in fide.* There a heart in the ſinner, a ſoule in his heart, a mind in his ſoule, faith in his mind, hriſt in his faith. The act of his intellect gives him one motion, his ſenſitive ap-ite another, and that contrary for *Caro concupiſcit adverſus ſpiritum :* his owne ll another motion, the eternall object another : ſo was *Eve* coozend with the for-dden fruite. God that hath the heart in his hand, and turnes it as brookes of waters,

[o] Ioh. 6. 44.

ters, gives it another motion. Some of theſe be regular, ſome retrograde, ſome forward, other oblique: O what a doe there is to keepe this watch in tune! it is no hard matter to tune the Virginals or Organs, though every ſtring and pipe bee out of frame. But man is a creature ſo proud, ſo ſubtle, ſo wedded to his owne opinion, and rolling upon ſo many wheeles: that to put all his ſtrings and pipes in tune, to make all his motions concent in goodneſſe; *hic labor*, this is a worke for the finger of God only, a child can ſooner conceive it ſelfe, than a man can convert himſelfe: or wee may ſay, This man made himſelfe, as well as that hee made himſelfe good.

We wonder that after all the warnings by Angels, thoſe Miniſters of Christ, ſinners will not leave their Sodome. The Citizen will not forbeare his ſacriledge, nor be afraid to coozen God to his face. The malicious will not ceaſe practiſing miſchiefe, ſeducing to perverſeneſſe, and overbearing goodneſſe with a bluſtering authoritie. The covetous will ſtill love their gaine above their ſalvation. But this is no wonder; God hath not yet taken them by the hand; *Non eripuit Dominus*, Till then the politicke foole, the proud mad man, and he that makes his pew the *Scorners chaire*, deriding Chriſt in his Goſpell and Miniſters; cannot be humbled. *Eripiat Deus*, the Lord ſnatch them out of their filthy Sodome.

2 How loth even a *Lot* is to leave Sodome! For all his vexation by their filthineſſe, their violence againſt the Angels; the prediction of their inſtant ruine, and his peremptory charge of departure: yet [p] *He prolonged the time*. Therefore the Angels, that thirſted at once after vengeance on Sodome, and *Lots* ſafetie: that knew God would not ſtrike Sodome till *Lot* was gone out, and that *Lot* could not be ſafe within thoſe walls; are faine to breake off his tardy neglect with a gracious violence. *They caught him by the hand, with his wife and daughters, and brought them forth, and ſet them without the Citie*. We are ſo naturally affected to Sodome, and ſo delightfully linger in it; that without great mercie we ſhould be condemned with the world. Therefore is it added; *The Lord bee mercifull unto him*. I was upright, ſaith David, [q] *and kept my ſelfe from mine iniquity*, mine iniquity; it is likely that he had ſome ſpeciall ſin of his owne, whereunto he was moſt inclined. O how gracious a victorie is this; I have kept me from mine iniquity!

Many being reproved, anſwere; Alas, you muſt beare with me in this, it is my fault: as if every man were allowed his owne fault. There is a private Sodome within us, we are loth to part with that. Men ſay of their ſins, as *Iacob* ſaid of his ſonnes; *Goe all but Benjamin*. Other vices we will not ſo much ſticke for, but O that *Iſhmael might live*. There is ſtill ſome worme in the roote of the tree, that will ſpoile the fruite. We extenuate it; *It is not a little one?* But a little haire in the pen makes a great blot in the paper. It is ſaid of the Lord, that he [r] *Weighes the mountaines in ſcales, and the duſts of the earth in a ballance*. We ſhould no only waigh the mountaines, our hainous rebellions, in ſcales; but even in the duſt, our ſmalleſt eſcapes in the ballance. Nor let our wits ſtrive to make that good, which our wills have made neceſſary; grieving to leave what we love. But when God will [ſ] *Take away the delight of our eyes*, the pleaſant Sodome of our affections, the ſinne that we most joy in; then ſay wee reſolutely; *Pereat ne perdat*, periſh it, leſt I periſh by it. Let us not higgle and dodge with God, as *Pharaoh* did to retaine the ſervice of the Hebrewes: nor linger upon a diſmiſſion of that he calls for. But without any demurre, [t] *Prepare to meet thy God, O Iſrael*: ſave him a labour of fetching, prevent him with a free will offering. Covetice, malice, uncleanneſſe is our Sodome: how often hath God called us forth to the *Zoar* of kindneſſe, charitie, chaſtitie! This world is a Sodome, and by death the Lord calls us out; yet how many delayes doth mortall life make ere it be willing to goe! [u] *O my dove that art in the clifts of the rocke*. Where we find a birds neſt: O my *Dove*, that's the Bird: in the *clifts of the rocke*, there's the neſt. The ſoule may be compared to the Dove, the body to the neſt or Rocke; wherein are many clifts, vents, and fiſſures to let out life. This ſoule like

Noahs

[p] Gen.19.16.

[q] Pſal.18.23.

[r] Eſa.40.12.

[ſ] Ezek.24.16.

[t] Amo.4.12.

[u] Cant.2.14.

ahs *Dove*, goes out by ſuſpiration, returnes in by reſpiration, at laſt by expiration
parts for all together. [x] *O that I had wings like a Dove, than would I flie away and be*
reſt. If our ſoules had *Davids* wings, we would not deſire to ſtay in Sodome,
t Mount up to *Sion*; they being borne up, as *Lot* was brought out by *Angels.*

x Pſal. 55.6.

3 *Lots* gueſts were his beſt friends: he had entertained Angels, and they now
liver him: he would have preſerved them, and they did preſerve him. Where
ould the Angels lodge, but with *Lot*? The houſes of holy men are full of thoſe
avenly ſpirits, though they be not ſeene: their protection is comfortable, though
t viſible. In our tents they pitch their tents; and when divells would miſchiefe
, they turned them out of doores. It is the honour of Gods Saints, to be atten-
d by Angels while they live, and to be exalted by Angels when they die. [a] *Laza-*
was carried by Angels into Abrahams boſome. As in a familie, the greater chil-
en carry the leſſe: ſo God hath charged his elder ſons, the Angels to beare up our
ules.

a Luk. 16.22.

Thus was *Lot* requited for his kindneſſe. [b] *Lodge ſtrangers, for thereby ſome have*
tertained Angels. Never did man yet loſe by his charitie: the unthankefull world
ay faile in due eſtimation, but God will regard it, and reward it. While [c] *Corneli-*
is doling out his *almes* on earth, the Lord ſends downe to him an Angell from hea-
n. In charitable ſuccour *Extendere manum* is *oſtendere humanum.* But if in this
e be not ſo good as *Lot*, to give; let us not be ſo bad as Sodome, to take away.
ow he that turned Sodome to aſhes, and *delivered Lot*; turne our ſins to aſhes, and
liver us.

b Hebr. 13.2.

c Act. 10.3.

3 The time: when the fire was even a kindling, and that ſulphureous deluge prepa-
d in the clouds: for the *Interim* was ſmall betwixt *Lots* deliverance, and Sodomes
engeance. He was *Titio ereptus*, [d] *a brand pluck'd out of the burning*; the prophet
luding to *Lot*, and naming this very overthrow. As when a heape of ſeditious
ookes are burning, and one good booke ready to miſcarry with the reſt, is ſnatch'd
y ſome ſtander by out of the fire and ſaved. So neere it came to him, yet did not
uch him: that his heart might be ſenſible, both of a holy feare of the Iudgement,
d a thankfull joy for his eſcaping. Indeed the Angels ſay to him, [e] *Eſcape for thy*
fe, leſt thou be conſumed: not that God meant to hurt him, but to terrifie him.

d Am. 4.11.

e Gen. 19.17.

It is Gods delight, in the extremitie of evill to be a *Deliverer.* [f] When armies
ave beſieged his ſervants, and they have no power to defend themſelves; then he
uſters up his Angels. *Pharaoh* purſues the departed Iſraelites: he had men of war,
ariots and horſes; they were weake unarmed people. Therefore the Ægyptians
ave themſelves the victorie before hand, and the Iſraelites gave themſelves for dead
d are already talking of their [g] *graves.* The ſea was before them, their enemies be-
inde them: the wheeles ratling, the waves roaring: as the Britaines once complai-
d to the Romanes; *Barbari ad mare nos repellunt, mare ad Barbaros: hinc vel jugu-*
mur, vel obmergimur: the ſword, or the deepe; they knew not which had leſſe
ercie. Yea, even they that had ſeene the wonders paſt, and the *Pillar* preſent; doe
ow more feare, Ægypt, than beleeve God. Their unbeleefe matured the danger;
ow could the Lord forbeare them? Surely, his patience was no leſſe miracle than
is deliverance. Yet even then he delivered them: and for aſſurance of it, he removes
e cloud that was erſt before them, and ſets it betwixt Ægypt and Iſrael. As if he
ould ſay, They ſhall firſt overcome *me*, before they ſhall touch thee. Now when
ey ſaw the Pillar remove behind them, and the ſea remove before them: who
n tell, whether wonder ſhould not exceed feare? That the deepe ſhould be-
me their protection, and the ſea bee made a Gallery or through-fare; no mor-
ll eye before it ever beheld ſuch a path. Yet thus did the LORD *Deliver*
em.

f 2 King. 6.16.

g Exod. 14.11.

Take another inſtance; Conſider *Ioſeph in Puteo*, caſt into a ditch: he looked
r brothers, and behold butchers: he came to inquire of their health, and may not
urne the newes of his owne miſerie. Hardly are they reſtrained from cutting his
throate:

throate: but ſtripping him naked, at leaſt they will caſt him into a deepe hole, a
h Gen. 37.24. were [h] *alive into his grave.* Thus with leſſe mercy than is found in the ſavageſt ro
bers, they purpoſe to torment him wth a lingring death: and not only to kill him,
doe what they can to kill their father in him. Hee like a poore ſuppliant, bowing
his bare knees to them, he *dreamed* he ſhould bow to him; with paſſionate prayers
and teares, imploreth mercy. Beſeeching them by the deare name of brother-hood
by their profeſſion of one God, for their fathers ſake, for their owne ſoules ſake
not to take away his life. But what can the neereneſſe of fraternity prevaile, whe
humanity is loſt? who could thinke of ſo innocent a youth, naked and deſolate,
a dry and deepe pit, crying for pitty, and not cry for company? But caſt downe
is, and they ſit downe to eate his proviſion unmoved: never thinking by their o
hunger, what it was for their poore brother to be famiſhed to death. Here was
extremity; who ſhall now deliver *Ioſeph?* The Lord ſteps in with a ranſome in
ſtrange hand. *Iſhmael* perſecuted *Iſaac*, yet the ſeed of *Iſhmael* ſhall redeeme the ſe
of *Iſaac*. Money ſhall buy him to the Midianites, and from the Midianites to the
Ægyptians. Little did they thinke, that that *Ioſeph* whom they left a poore ſlave
the Midianites, they ſhould find the ſame a great Lord among the Ægyptians. G
doth ever raiſe up ſome ſecret favourers of his children, among his moſt malicio
enemies. *Ruben* ſaves him from the ſword, *Iudah* from the pit. How happily b
ſtowed was this little mercy? If *Ioſeph* had died for hunger in the pit; *Iacob, Iu*
and all had dyed for hunger in *Canaan*. How neere was his ſoule unto death, h
preſent and marvellous was Gods *Deliverance*?

i Exod. 1.22. Take one inſtance more. [i] *Moſes* is borne in the time of Pharaohs bloudy d
cree; that all the *male children of the Hebrewes ſhould be caſt into the river and dro*
ned. His mother during all her pregnancie, could not but feare a ſon. She hath him
ſees him, and now thinks of his birth and death at once. To conſider, that the ex
ecutioners hand muſt ſucceed the Midwives, makes her ſecond throwes more g
k Ioh.16.21. vous than her firſt. [k] In other mothers, the very ſight of a new-borne ſon, wo
a forgetfulneſſe of the former anguiſh in travell. But their remedy is her ſorro
that which mitigates their paines, aggravates hers. Still ſhee fearefully lookes w
ſome fierce Ægytian ſhould come in, to ſnatch the infant from her boſome, and
it into the river. Therefore when ſhe could no longer conceale in her wombe,
hides in her houſe: afraid, leſt every cry of the child ſhould guide the executio
to his cradle. But now his age and hiding being a quarter old, the fearefull pa
l Exod. 2.3. adventure the childes life to ſave their owne. [l] *In a reeden Arke ſhee puts him am*
the bulruſhes by the rivers brinke. Truſting him to the mercy of the waves, w
beaſts, and ravenous fowles, and (which was more mercileſſe than all) an Ægy
an paſſenger. Thus expoſed, ſhe ſets her daughter to watch her ſon: the mo
cannot forbeare to love, whom ſhe is forbidden to keepe. But how ſhall the po
babe eſcape; feeble, forlorne, alone ſprawling upon the waves? what, but ine
ble death? Yes, there is a God that lookes upon him, and in this pinch will de
ver him. No floud, no beaſt, no inſtrument of *Pharaohs* cruelty ſhall touch h
No friend, not his owne mother dares owne him; now ſteps in his *Deliverer*,
chalengeth his tuition; he is mine. He was not ſafer in the middeſt of the tents
Iſrael, a Prince guarded with ſo many thouſands, than now. The tyrants da
ter muſt come forth to bathe, the arke offers it ſelfe to her eye, the cry of the in
to her eare, compaſſion leapes to her heart; his teares and beauty, were a preva
oratory. But is this all? And hath the Lord done? No, *Moſes* muſt have
Nurſe; and the girle is ready to fetch his own mother; and who ſo fit to be a N
as a mother? She could not keep him before without danger, now ſhe receives h
by authority. Shee would have given all ſhee was worth to ſave him, and
ſhe hath wages to nurſe him. She doth but change the name of Mother into N
and ſhe hath her ſonne without feare, not without great reward. Here was a d
verance, and that in ſeaſon: O how ſhould it fix our confidence in ſo gracious a p

ſerva

erver! The wicked ſay, [m] *God hath forſaken him, perſecute him, and take him, for here is none to deliver him.* None, thus they conclude, but we finde the contrary. As *Apelles*, ſtriving to paint a drop of fome falling from a horſes mouth, after long ſtudy how to expreſſe it, even diſpairing lets his pencill fall, and that fall did it. *Quod ars non potuit, caſus fecit.* When we ſee no meanes how to be delivered, no hope of extrication, or attaining our wiſhed peace, even ready to deſpaire; the Lord nowes how to ſave us.

m Pſal.71.11.

4 The place was *Zoar*; wherein conſider three circumſtances: his journey to *Zoar*, his ſafety in *Zoar*, and *Zoars* ſafety by him. For howſoever *Zoar* preſerved *Lot*, yet more properly *Lot* preſerved *Zoar*.

1 For his journey: beleeving the judgement, he deſires a place of refuge: God ppoints him one, he makes choice of another. Goe to the mountaine, ſaith the Lord: let mee flye to *Zoar* ſaith *Lot*. Some ſay, this was done in a myſtery: the mountaine is not ſafe, but *Zoar* in the valley: a low and humble life hath more ſecurity, than high places. The proud like *Capernaum*, [n] *lift up themſelves to heaven*, but God ſhall depreſſe them *to hell*. He refuſed the mountaine, becauſe of the craggy rockes, ſuch as are now to be ſeene in the hils of *Engedi*. But more properly he preferreth *Zoar* for the vicinity; it was neerer to him, and he might with more ſpeed and leſſe danger reach it than the mountaine. And ſuch was his charitable heart, that although hee could not redeeme the reſt, yet he would intreat for that. Therefore he uſeth an argument of the ſmalneſſe: as being leſſe populous, it might be leſſe impious.

Greg.

n Matth.11.23

Well, *Zoar* is granted him, but with this double caution: *Tarry not in the plain, look not behind thee*. For the former; the very skirts and ſuburbes of Sodome, yea, the very ſmell of Sodome muſt not cleave to *Lot*, nor he to it. If we be departed from *Babylon*, let not a rag or a relict of ſuperſtition abide with us. What matters it, whether a man be ſlaine with a great bullet, or with a ſmall ſhot? The divell ſayes like *Pharaoh*. *Goe out of Ægypt but not farre*; be within call. But *Moſes* ſeparates Iſrael from *Corah*; [o] *Depart from the tents of theſe wicked men, and touch nothing of theirs*: we cannot be two farre off from ſuch company. It is ſorry comfort, to eſcape in Sodome, and periſh in the plaine. To the terror and conviction of them, that though they openly profeſſe not love to Rome, yet ſtill have an itch of popery upon them. A man cannot bee too earneſt of heaven: that kingdome is gotten with *violence*, not with indifference. He that loves little, ſhall have little: and he may love ſo little, as to have never a whit. Many feare to bee too hot, but are not ſenſible of their owne coldneſſe. We ſay commonly; too much heate annoies, but too much cold deſtroyes. Religion of all tempers, in theſe dayes does not complaine of heate. O that as the advanced Sun heates the aire, ſo our hearts were enflamed with zeale and love by that bleſſed Son of righteouſneſſe and ſalvation!

o Num.16.26.

For the other, *look not behinde thee*: not becauſe it was dangerous to looke into the infected aire. But 1. To note the indignity of the place, not worthy to be looked on by an honeſt eye. 2. To avoid curioſity, that *Lot* might not prie too narrowly into Gods judgements. 3. For feare the horror of the ſight ſhould have aſtoniſhed him, or wrung out his commiſeration. 4. For the better ſpeed that there might be no ſtay in his paſſage; as the Apoſtles were forbidden the interruption of a *Salute*. 5. That his love might be quite loſt to Sodome; no more to thinke of the wealth and pleaſure he found in ſuch an ungracious Citie. 6. Laſtly, to make tryall of his faith and obedience, as God proved *Adam* in the prohibited fruit. Small precepts from God are ſtrong bonds: obedience is as well tyed and tried, and diſobedience as well puniſhed, in a little as in much. *Ananias* nimm'd a little, he thought the Holy Ghoſt had no need of it, or could not miſſe it. But God credites us firſt with leſſe things, as men prove veſſels with water, before they truſt them with wine.

The ſame charge was given to his wife, which ſhe obeyed not: in her flight ſhe muſt needs turne an eye upon Sodome. Perhaps ſhe beleeved not that it ſhould be

burned, or pitied and lamented in her heart that ſuch a populous Citie ſhould be
burned, or curiouſly deſired to ſee it burning, or ſo loved the pleaſures of her cou
trey, that ſhee could not chuſe but give it a looke, and as it were bid it farewell. Bu
for this ſhe was turned into a monument of diſobedience; a *Pillar of ſalt.* The He-
brewes ſay, becauſe ſhe refuſed to bring ſalt to the gueſts the day before: this is thei
Philo. dreame. But that opinion had need of ſalt, to keepe it from ſtinking. Some ma
it an allegory; They that divert their affections from ſpirituall to ſenſuall thing
become ſenſeleſſe pillars. Nor is it ſaid to be of ſalt only in reſpect of the duratio
[p] Num.18.19. as an *everlaſting* covenant is called [p] a *Covenant of ſalt:* for ſalt hath a preſervi
propertie, to keepe things from putrefying, decaying, and corrupting. But ſhe wa
turned into a materiall *ſalty pillar: Ioſephus* ſaith it remained in his time: others, that i
Tharg. Hieroſolymit. is *Duraturum uſque ad tempus reſurrectionis,* to laſt unto the day of Iudgement. No
that her ſoule was thus metamorphoſed, but her body. And though ſhe ſuffe
thus temporally on her fleſh, yet her ſpirit might finde mercie and peace for eve
Aug. But the uſe of this monument is *Præſtare fidelibus condimentum,* to ſeaſon the fait
[q] Luk.17.32. full. [q] *Remember Lots wife.* Now what did it availe her to ſcape turning into a
in Sodome, who is turned into a pillar of ſalt in the plaine? One would think it
ſmall fault to looke backe, yet even this cannot the Lord endure. *In re parva pecca
peccatum non parvum.* To ſin in a ſmall thing, is no ſmall ſin. Being ſo farre ou
that curſed citie, ſhe might now think her ſelfe ſafe, and no danger in looking behin
But if we provoke the Lord, he can as well meete with us out of Sodome. The
is no place ſafe to ſin, none dangerous to obedience: faith and obſervance of Go
will ſhall ſecure us even in Sodome.

2 Thus for his journey to *Zoar,* now for his ſafetie in it. Being come thithe
might well wonder at the ſtay of his wife, for in his flight he durſt not looke bac
to call her. Returning to ſeeke her, he finds this alteration with wonder and ſo-
row. Sodome is turned to a heape of ſulphure, and ſhe to a heape of ſalt. This chang
he little expected; the loſſe of his wife touched him neerer than the loſſe of all S
dome. Yet he finds ſalt in ſtead of fleſh, a pillar inſtead of a wife. He that ſave
whole Citie, could not ſave his owne ſpouſe. Here was a ſharpe miſerie clap'd on th
heeles of a ſweet mercie. When God delivers us from deſtruction, he doth not ſe
[r] 1 Cor.11.32. cure us from all affliction. Though we be not [r] *condemned with the world,* yet we ma
be *chaſtned* in the world.

Lot ſaved himſelfe, yet he loſt his Allies, loſt his flockes and heards, loſt hi
gold and riches, loſt his habitation, and now for concluſion loſt his wife, all bi
croſſes. Without ſome ſawce of ſorrow, all worldly delights are but like delic
meate to a man that hath loſt his taſte. Let us give God leave to ſcourge us, ſo lo
as he doth ſave us. Our deliverance from the fire of hell is cauſe enough to make
thankefull, though the trifles we delight in be taken from us. Shall *Lot* ſay, I w
rich, I am now undone; and ſo be dejected with ſullen griefe? No, but I wa
danger of fire and brimſtone, I am now eſcaped, I will therefore lift up my he
with thankefull joy. If God doe not anſwere us in every thing, ſhall we take pl
ſure in nothing? Shall we ſlight all his favours, becauſe in one thing he croſſeth u
whereas his leaſt mercie is beyond our beſt merite. Lord take away what thou pl
ſeſt, for thy glory and my good; ſo long as thou ſaveſt me from the fire of hell, a
thy everlaſting wrath.

Zoar ſhall be honoured with *Lots* preſervation, *a little one,* the leaſt of all th
[ſ] Mic.5.2. opulent cities. As *Bethlem,* though [ſ] *little among the thouſands of Iudah,* honou
with the birth of Gods Sonne. This little citie was ſafe, when great Sodome w
[t] Pſal.127.1. too hot for him. [t] The citie which God keepes, is ſtrong bee it never ſo ſmall: i
he forſake it, the thickeſt walls and hugeſt turrets are weaker than paper. The Lo
[u] Zach.2.5. promiſeth to be [u] *a wall of fire round about* his elect: no ſcalado, no undermining ſh
blow it up: it ſhall both protect them, and conſume their enemies. The good m
ſleepes more ſecurely in his tent, than the ſinner in his barricado'd fortification. A

he ſprings and rivers of the Plaine, could not quench Sodomes raging fire: one
rop of *Lots* faith and holineſſe in *Zoar* keepes it from kindling. How poore and
ender ſoever our cottage bee, let us ſet our prayers as a guard without, and our
ith as a lock within: the ſeven-fold wals of *Babylon* were not ſo ſtrong. |This is
ore truly, than was ſaid of thoſe Gyants; to have a *Citie walled up to heaven.* Let
rayer be the key to open the morning, and prayer the bar to ſhut up the evening.
et us in every place truſt upon Gods providence, and every place ſhall be ſafer to
s than was Paradice. Be our faith upright with *Lot*, and in the laſt day when the
hole world ſhall burne with flames as Sodome once did, we ſhall finde a *Zoar*, the
oſome of Ieſus Chriſt.

3 Laſtly, *Lot* was not onely delivered in *Zoar*, but *Zoar* was delivered for *Lot*.
I will not overthrow this Citie for which thou haſt ſpoken. As *Lot* in the danger of fire
[a] *Paul* in the danger of water; in the rage of both the elements, God doth not
ly give his their deliverance, but he alſo gives others for their ſakes into the grant.
wicked man hath the feet of a Wolfe, whatſoever he treads on never proſpers af-
r. But a whole family, a whole kingdome, ſhall fare the better for one *Ioſeph*: his
ry preſence procures a common bleſſing, whereſoever he goes. *Zoar* might hap-
be as bad as Sodome, but here was the difference, it had a *Lot* within, Sodome
d none.

a Gen. 19.21.

a Acts 27.24.

But for Gods deare children intermingled with the world, it could not ſtand.
he wicked perſecute them, for whoſe ſake they are forborne: they owe their lives
thoſe few *Lots* whom they contemne. *Potiphar* was angry with that *Ioſeph*, who
ade him proſper. The moſt contemptible man in the peoples opinion, is he that
ocures their peace and toleration. *Ahabs* ſin brought the famine, *Elias* prayer
ought raine, yet *Ahab* tels *Eliah, thou troubleſt Iſrael.* Ceaſe ye malicious ſin-
rs to vex the religious: you are beholding to them for your very breath: if they
ere taken away, you ſhould be tormented before your time. As Chriſt himſelfe
as the *Day-ſtarre* to enlighten: not the Dog-ſtarre, to burne: and *Paul* no *peſtilent
llow* to ſow ſedition, but an inſtrument of bleſſedneſſe and ſalvation: ſo the elect
e good, not malignant ſtars. Yet ſtill they ſpeed at the worlds hands as did their
aſter before them: Chriſt healed their diſeaſes, fed their bodies and ſoules, every
ay did them good; yet they crucified him: and in killing him they did offer to
ke the only Ship that might ſave them. As the Sun-beames ſhining on the earth
e not only heate that ſolid body, but by reflection alſo warme the region of the
re conterminate to it. So the mercy of God lighting on a chriſtians heart, not on-
heats that with inward comfort, but makes it reflect back conſolation to others.

The faithfull pray for the pardon of mens ſins, for grace and favour to their
ules, and no good comes without their procurement; yet the world cannot abide
em. Let the rich Aldermen thanke theſe, that they have leaſure to tell their gold.
hat the worldling builds houſes and takes rents: that the Citie can feaſt with the
ines of the Church, and miſſe of *Belſhazzars* ſudden ſawce; (for I am perſwaded,
y get enough from the Temples, to maintaine their Hals) even in this they are
rborne, becauſe there be *Lots* among them. What doth a poore man find before
em, but reproch and diſdaine? he that is not rich, with theſe men is neither wiſe
r good: onely by their wealth they value themſelves, and onely by their wealth,
Camels by their burdens, be they valued.

London bleſſe thy *lots*, and God for them. Thine honour had long ſince
laid in the duſt, thine oppreſſions become a hiſſing to all nations, and nothing
d beene left of thee but a ſtinking memory, but for theſe. The ſubject of thy de-
ion, hath bin the meanes of thy preſervation: and thoſe eyes have often bin lif-
d up to heaven for thee in prayer, upon whom thou wouldſt never caſt an eye of
arity. [b] When thou *waſt ſick, they humbled their ſoule with faſting, and mourned, as
weepeth for his mother*: thus doe they for thee. *But in their adverſity thou rejoy-
, and teareſt them without ceaſing*: thus doeſt thou for them. While the laſci-

b Pſa. 35.13.
Ver. 15.

vious embraceth his harlot, the luxurious his ryot, the covetous his money, the malicious his revenge; the fire of Iudgement would flaſh in their faces, and the fire of torment ſwallow up their ſoules; but for Gods elected, their deſpiſed *Lots*. His mercie encreaſe the number of them, and our love to them, and our endevour to be like them, that as we are ſpared for them, we may be crowned with them in the day of Chriſt.

Delivered juſt Lot.] I come to conſider his thraldome, and the priſoner deſcribed firſt, by his grace; a *Iuſt man*. Wherein three points muſt be examined. 1. What this *Iuſtice* is. 2. In what reſpects a man may be called *Iuſt*. 3. The exceptions againſt his Iuſtice.

Firſt, what is *Iuſtice*. There is an increated Iuſtice, which cannot be in man, for he is finite, and this is infinite. [c] *Righteous art thou O Lord:* and, *God is righteous in all his wayes*. A man is one thing, and his righteouſneſſe is another: but God and his righteouſneſſe is all one: therefore it is as impoſſible for man to be thus righteous, as it is for him to be God: this is proper to the Deitie. Created *Iuſtice* is either *Legall* or *Evangelicall*.

c Pſal. 119.137.

Legall righteouſneſſe is of three ſorts. 1. Perfect, which conſiſts in an abſolute completion of the Law: this is loſt beyond all recoverie. But is it not reſtored by Grace? No, for our ſanctification is but in part: as a child is a perfect man, in all the parts of a man, but not in the quantitie of every part. But Rome ſaith, the Virgin was righteous, for ſhe ſinned not: her life was free from ſinne actuall, her conception from ſin originall. This is falſe, for if ſhe were no ſinner ſhe needed no Saviour: and ſhe dyed; now if ſhe had not ſinned, in Iuſtice ſhe ſhould not have dyed. 2. Civill, which conſiſts in an outward deportment conformable to the Law: when a man profeſſeth religion, to anſwere the firſt Table; and refraines from publike and viſible ſinnes, to anſwere the ſecond. But in this [d] the Phariſies went beyond us, yet they came ſhort of heaven. Too many content themſelves with this rotten and heartleſſe righteouſneſſe: but if they have no better, they ſhall get into heaven, when the Phariſies come out of hell. 3. Internall, when a man by repentance after ſin, and by endevour after repentance, doth inwardly ſerve God. That this righteouſneſſe, legally conſidered, ſhould juſtifie us, is with Rome to abuſe Gods Iuſtice, and to incroach upon his mercie. This may juſtifie our faith, it cannot juſtifie us. Our workes deſerve nothing; it is only in Chriſt that they are accepted, and only for Chriſt that they are rewarded.

d Matth. 5. 20.

Evangelicall righteouſneſſe is that which is revealed in the Goſpell: and ſhould never have beene revealed, if that of the Law could have ſaved us. But it could not; not through the owne defect, but our default. This is to be had in Chriſt only: which, as he is mediator, conſiſted in the puritie of his nature, which is ſeparate from ſinne: and in the perfection of his obedience, which is ſatisfactory for ſinne. From ſo pure a nature proceeded ſo perfect an obedience: no originall ſin touching his conception, no actuall ſtaining his life. [e] There is none perfectly righteous but He: not one that is, not one that was, not one that is to come: but onely he that is, and that was, and that is to come. This in him was active and paſſive: for us he ſuffered, what we ſhould have ſuffered, and ſuffered not: for us he did, what we ſhould have done, and performed not.

e Rom. 3. 10.

Thus we have found out the righteouſneſſe that makes a man juſt: now let us ſee how *Lot* became *juſt*, or we are juſtified by it. This is done by imputation. [f] *He that knew no ſinne, was made ſinne for us; that we might be made the righteouſneſſe of God in him:* what can be plainer? CHRIST was a ſinner only by the imputation of our ſinnes, we are juſt only by the imputation of his righteouſneſſe. [g] *Chriſt is the end of the Law for righteouſneſſe unto every one that beleeveth.* Not *finis diſſolvens, ſed abſolvens:* an abrogater of the ceremoniall, but a fulfiller of the Law morall. A fulfiller, for whom? *for all them that beleeve.* So Chriſt by doing, and we by beleeving.

f Cor. 5. 21.

g Rom. 10. 4.

ing, fulfill the law; therefore are righteous. But can one man be wiſe by anothers
iſdome ? Rich, or ſtrong, or valiant, by the wealth, power, or courage of ano-
her ? We have no right in anothers wiſdome or valour, but we have a right and
ropriety in Chriſts juſtice. One mans wiſdome cannot be anothers, becauſe they
e two diſtinct perſons: but Chriſt and the beleever make but one myſticall body:
 his righteouſneſſe is as truly his members, as the wiſdome in the head belongs to
e whole body. But it is an [h] *Abamination to the Lord, to juſtifie the wicked.* Why — h Prov.17.15.
en will he doe it himſelfe ? No, but he firſt makes a man juſt, and then ſo accounts
im. He is indeed ſaid to [i] *Iuſtifie the ungodly*; that is, the man who was ungodly — i Rom.4.5.
efore, but is not ſo after: *Diſtingue tempora, conveniunt omnia.* Thus was Chriſt
ade a ſinner by the reputation of our ſins, and we made juſt by the imputation
 his righteouſneſſe. And as he that knew no ſin in himſelfe, undertaking for us,
ffered death: ſo we that had no juſtice of our owne, apprehending his righteouſ-
ſſe, ſhall enjoy everlaſting life.

But how is this juſtice imputed to us ? By our faith. [k] *To as many as received* — k Ioh.1.12.
, *he gave power to be the ſons of God, to thoſe that beleeve on his name.* There is a re-
iving: what is that ? It is expreſly ſaid, *Beleeving.* Man finding himſelfe naked,
 this hand reacheth that glorious Robe, which is held out to him. This doth not
ifie *Effective*, working an habituall juſtice in us: nor *materialiter*, as though faith
ſelfe were our juſtification: but *Objective*, as it apprehendeth Chriſt: and *Orga-*
e, as it inſtrumentally applieth his righteouſneſſe. Neither is it an opinion, which
an uncertainty in the judgement: nor a ſuſpicion, which is an uncertainty in the
ill: nor a Science, for that is onely by the demonſtration of reaſon: neither love,
r hope. Love can extend the paſſions of the heart to the thing loved, yet cannot
prehend Chriſt: he muſt be apprehended before he be loved. The office of hope
 to wait: it waites for ſalvation, but properly it apprehends it not. It is firſt belee-
d, then expected. [l] *It is good both to truſt, and to wait for the ſalvation of the Lord.* — l Lam.3.26.
 truſt that it wil aſſuredly come, this is the action of faith: to *wait* untill it do come,
s is the action of hope. Faith is a taking hand, and love is a giving hand: faith
es hold on Chriſt, love gives forth tokens of faith to God and man: hope is the
, that lookes out for the good things promiſed. As faith is the hand of the ſoule,
love is the hand of faith, and hope is the eye of both. Of faith, love is the hand
ereby it worketh, and hope the eye whereby it waiteth. Thus faith worketh
 love, waiteth by hope, but beleeveth by it ſelfe. The point of our *Iuſtification*
ng thus cleared, let me touch at two uſefull meditations from it: there is in it
tter of humiliation, of conſolation.

1 It ſerves to humble us. How fowle was our nature, that all the water in the
rld could not clenſe it ? Not the bloud of all the creatures, not the righteouſneſſe
men or Angels could cure it. All the men and Angels in the world cannot make
 ſinner righteous: but the Son of God muſt become man, ſuffer, dye, and riſe
ine, and all to make us *juſt.* Vaine man, whereof art thou proud ? Yet how doth
tle polluted duſt vaunt it ſelfe ? Clothe a Leper in ſcarlet, is he not ſtill a Leper ?
poſe in Chriſt we be embraced, and even honoured of God himſelfe, ſhall wee
efore be high-looked over others ? No, here is matter of exultation and glad-
, not of inſultation and haughtineſſe: let us be joyfull, let us be thankefull, let
ot be ſcornefull. The naturall Son of God was humbled for our pride, ſhall we
roud ſtill ? *Quomodo non humiliatur homo, coram humili Deo?* Shall man be
d, when God himſelfe is humble ? He that is not humbled for his ſin, is not yet
ed from his ſin. In his humility Chriſt wrought that great worke of our re
ption. Obſerve with wonder, that God did more for us in his humility, than
 he did in his glory. In his Majeſty he onely made us, but in his humility hee
 ſaved us. Looke we firſt downe with humility upon our owne wretchedneſſe,
 then looke up with faith unto Chriſts righteouſneſſe.

2 We are *Iuſt* before God by no Iuſtice of our owne, but by Chriſts: and this

is ſo much the better for us, as now we are ſure it cannot be leſt. God created *Ad*
with a perfect legall righteouſneſſe: he received it for himſelfe, and for us: and he
loſt it for himſelfe, and for us. That being gone, he gives us another, a better: bu
becauſe he ſaw man ſo ill a keeper of his owne Iewels, he would not truſt him wi
m Col.3.3. it: but ſets it in the Perſon of his Sonne, charging him to keepe it for us. [m] *We ar*
dead, and our life is hidden with Chriſt in God. It is hid paſt Satans finding, and lock
ed up paſt our ſpending. We as ignorant of the worth, would quickly exhauſt it
but CHRIST truely values it, dearely payd for it, heartily loves it, and therefo
will ſafely preſerve it: and when we come to his fathers preſence, will cloth us wi
it then. It is now in a ſafe hand, where we are ſure to find it, and have it, whe
wee moſt need it. Wee may ſinne, and ſo loſe the preſent ſenſible comfort o
a good conſcience: but we cannot loſe our righteouſneſſe. That is in our owne ma
nure, this is not.

It is impoſſible for a beleever to be poore: take away all he hath, his wealth, heal
friends, libertie, life: this is no more than he hath in his owne hands, which he may
eaſily loſe. His true riches are in anothers cuſtodie, no power can meddle with them
n Matth.6.20 [n] *His treaſure is layd up, where no theefe nor corruption can enter:* [o] he that is *Truſ*
o 2 Tim.1.12. *with it, will faithfully keepe it.* Satan may make *Iob* poore for this world, and take th
from him, from which God would one day take him. But *Iob* hath a better ſtock g
ing in heaven, in the hands of his Redeemer, the devill cannot touch this. Other po
ſeſſions in death we leav behind, this inheritance by death we begin to poſſeſſe. C
Ambr. *corpus reſolvitur, anima abſolvitur.* [p] Let *Ziba* take all, ſo I may come to the Son
p 2 Sam.19.30 *David* in peace.

Samſon had his ſtrength in himſelfe, and betrayed it: *Eſau* his birth-right, a
ſold it: the Prodigall his portion, and ſpent it: *Hezekiah* his treaſure, and expo
it: *Salomon* his wiſedome, and abuſed it: *Mary Magdalen* her beautie, and proſ
tuted it: *Nabal* his wealth, and lived beſide it: *Adam* his integrity, and an App
bought it. O what is in man, that he may not loſe! The Maſter of a Familie g
all his hired ſervants their wages into their owne hands, ſuffers them to uſe and
ſpoſe it at their owne pleaſures, without further injury: but the portions of his chil
dren, and their Iewels he keepes himſelfe. LORD, what ever worldly thi
thou take from us, keepe our righteouſneſſe for us: though ſinne hath left
ter'd and death ſend us away naked; doe thou cover us with the rich garment o
Chriſt.

2 Thus is a man *Iuſt* before God, but *Lot* was alſo juſt before men: and th
is a viſible Iuſtice, ſo well as the inviſible. We muſt therefore ſeeke out for a fu
righteouſneſſe, an inſeparable effect of the former, and that is, Holineſſe of life. Th
other is the Iuſtice of Iuſtification, this the Iuſtice of Sanctification. As a ſin
juſtified by Chriſts righteouſneſſe inherent in Chriſt himſelfe: ſo he is ſanctified
Chriſts righteouſneſſe diffuſed from Chriſt into the ſinner. His Iuſtification is
fect, becauſe that which juſtifies him, is ſtill in Chriſt: his ſanctification is unp
becauſe that which ſanctifies him, is in himſelfe. The one imputed to him, the
infuſed and inherent in him. Therefore here we are to examine, in what reſp
man may be called *Iuſt*. Neither are we bound alwaies to the ſame diſtinction
conceive, a man may be approved *Righteous, Præparative, Separative, Reparativ*
rative.

1 There is righteouſneſſe of preparation, which is a reſolution and full pur
q Pſal.119.10. of heart to be righteous. [q] *I have ſworne, and am ſtedfaſtly purpoſed to keepe th*
teous Iudgements. Though he doe ſometimes admit ſinne, he doth never inte
If the Spirit could totally prevaile over the fleſh, he would never do ought to di
nour God. *My heart is ready, my heart is ready:* ready to heare thy will, ready to
Aug. it. *Give what thou commandeſt, command what thou pleaſeſt.* Perfect my purpoſe
thy gratious performance, and then I ſhall be righteous. By this reſolution h
bound for Canaan, and thitherward ſteeres his courſe: notwithſtanding the

s rockes and pyrates, and contrary guſts and ſtormes, that would put him out of
way.

2 There is a righteouſneſſe of ſeparation, becauſe it is ſeene to decline the pla-
of temptation. So they are called *Saints*, becauſe *Separate* from the world. He
in a manner guilty, that frequents the occaſion of being made guilty. A wiſe Se-
tor, whoſe Coach-man had driven him over a dangerous paſſage, which he might
ly have avoided by fetching a little compaſſe about; though he ſcaped without
me, yet turned him of, as unworthy of future truſt. What thankes to us, if pre-
itating our ſelves in the knowne ſnares of ſin, we are kept by Gods preventing
ace? [r] *He that is begotten of God, keepeth himſelfe that the wicked one touch him not*. I r Ioh. 5.18.
enot ſay that God deales with us on ſuch an advantage, as a furious Papiſt anſwe-
d: when he was asked by one of his owne Sect, why in the gunpowder treaſon
y would deſtroy children with baſtards, Catholicks with Heretickes: *Inventi*
er hereticos, pereant cum hæreticis: If they were found among hereticks, let them
iſh with hereticks. Yet often he makes them ſmart: as the Magiſtrate inflicting
ere puniſhment on a diſſolute crew, one cried out to him; *Parce filio*, ſpare thy
: what, my ſonne among the enemies of peace and goodneſſe? No, *Sociaris in*
ps, nec ſeparaberis in pœna: as thou haſt offended with them, thou ſhalt ſmart with
m. We will truſt no antidote, to goe into the houſe where the plague is: if ten-
ion finde us, never let us ſeeke tentation.

3 There is a righteouſneſſe of reparation; which conſiſts in the reforming of
ors, and conforming of manners, ſalving paſt defects by a bettered life; and is in-
ed the righteouſneſſe of repentance. Righteous, not becauſe there is no ſin com-
itted, but becauſe there is no ſin that is not repented. God eſteemes a fault indeed
rowed, as if it had never bin indeed admitted. *Aliud eſt peccare, aliud peccatorem*
e: it is one thing to ſin, another thing to be a ſinner. Every one that handles a
te is not a Muſitian: nor every that doth an unrighteous action; is ſtrait an un-
hteous perſon. [ſ] *The unrighteous ſhall not enter into the kingdome of Heaven*: to be ſ 1 Cor. 6.9.
juſt damnes, not to have done ſome actions unjuſtly: the habite, not the act, caſts
o hell.

O bleſſed effect of repentance, that can make unrighteous manners ceaſe to de-
minate an unrighteous man! I will ſhew you a riddle. A foule mother brought
rth a faire daughter: the mother bred her laughing, yet the daughter is alwayes
eeping. The father that begot the daughter, could never abide the mother, nor
er came neere her bed. She was no ſooner borne, but ſhe was the death of her
other; killing her that bred her, and (which is ſtrange) ſhe is bleſſed for it. She
as begotten in a miracle: no ſooner conceived, than borne: no ſooner borne, but
ſpake: other children are borne crying, ſhe alſo ſpeaking: the firſt aire ſhe brea-
ed, heard her articulately declare her owne deſires. And ever ſince ſhee workes
iracles: ſhe brings light out of darkeneſſe, life out of death: ſhe makes the blinde
ſee, the deafe to heare, the dumbe to ſpeak, and even caſts out devils. She lookes
ckward, and moves forward: is her ſelfe a darke cloud, yet brings a faire Sun-
ine. This riddle is expounded in *Repentance*. Sin is the mother, repentance the
aughter: the mother is foule, black, ugly; the daughter faire and lovely. Sin was
erry and wanton, repentance is alwayes ſad and blubbering. God is the father of
pentance, and he could never endure the mother, Sin; but rather perfectly hates
r ſociety. Being borne, ſhe ſlew her mother? repentance could not have beene
orne but by ſin, and repentance is the onely thing that kils ſin. *Peccatum triſtitiam* August.
perit, triſtitia peccatum conterit: Sin breeds ſorrow, and ſorrow kils ſin: and this
atricide makes her bleſſed. Miraculous is her birth: at her firſt conception by the
oly Ghoſt, ſhee lookes up and ſpeakes; *Open ye gates of heaven, and let mercy come*
wne upon me; her firſt breath is, *Pardon*. Miracles ſhe worketh; turning the dark-
eſſe of error into the light of knowlege, and making the dead heart live unto grace.
he blind eyes by her, are made to ſee the filthineſſe of ſinne: the deafe eares now

hearken to the word of truth: the dumbe lippes cry out for compaſſion and forgiveneſſe; the devils luſt is expelled. She ſtill is looking backward to her ſinnes paſt, and moving forward to holineſſe and perfection. To conclude, Repentance is her ſelfe cloudy, and made up of ſadneſſe, yet brings everlaſting joy.

Such is Gods mercie to Repentance: yet let no man, though he truſt to this, to himſelfe. The promiſe is to repentance, not of repentance. Nature flatters it ſelfe in that one inſtance of the malefactor on the croſſe, who in an inſtant got repentance. But the calling and ſaving of that one ſoule at the laſt, hath by Satans policie beene the loſſe of many thouſands.

4 There is a Righteouſneſſe of compariſon; ſo was *Lot juſt* comparatively among the Sodomites. It is Chriſts incommunicable priviledge, to be *The juſt*: but all other men on earth to pray, *Enter not into Iudgement with thy ſervants, for in thy ſight ſhall no man living be juſtified*. And, *Forgive us our treſpaſſes*, and to pray for this daily: perpetuall remiſſion argues perpetuall aſperſion. [t] He that ſaies, he hath no ſin, I am ſure he hath no righteouſneſſe. But it is ſaid of *Zachary* and *Elizabet*, that they were both, [u] *Iuſt before the Lord, walking in all his commandements, blameleſſe. Before God*, without hypocriſie: in his *commandements*, not the traditions of men, without flatterie: in *All* of them, without reſervation and partialitie. *Without reproofe, Sine querela, non ſine macula*: not ſcandalous and culpable in the eyes of men, and worthy of crimination. So, [x] *he that is borne of God, ſinneth not*, or *committeth not ſin*. Not the ſinning ſinne, not the raigning ſin, not *peccatum ſcandalizans*: not the ſin unto death, which cannot be repented, therefore muſt not be pardoned.

t Ioh.1.10.

u Luk.1.6.

x 1 Ioh.3.9.

Compared with God there is *none righteous*: *Omnes odit, qui malos odit*: he hates all men, that hates ill men. Yet ſome may be ſo, reſpectively to others. *Thamar* more righteous than *Iudah*, yet *Thamar* ſinfull enough. The Publican *rather juſtified* than the Phariſie, yet not ſimply and ſufficiently juſtified. The Spouſe *faire* among women, yet ſhe juſtly complaines of her *blackneſſe*. Some men have *brevia & levia peccata*, leſſe and fewer ſins, yet they have ſins: though fewer in number, and lighter in meaſure, yet ſins in nature. The Moone is glorious to a candle, pale to the Sunne. The lilie white to the wooll, ſhort of the ſnow. The ſwarthy compared with the Black-moore, thinkes himſelfe faire.

Not that I would have men pitch themſelves by the Pole of the diſſolute. As becauſe they are not ſo drunke as *Nabal*, therefore to thinke themſelves ſober: becauſe not ſo proud as *Haman*, therefore humble: becauſe not ſo trecherous as *Iudas*, therefore loyall. Compare not thy ſelfe with the worſt, to ſee how far thou art beyond them: but with the beſt, to ſee how farre thou art ſhort of them. *Luſcus inter cæcos acutè videt*; and the thicke-eared heare well to the ſtark deafe. Among the numerous Cloiſtures of illiterate Monkes, if one rarely get a ſmacke of learning, he thinkes himſelfe a brave fellow, famous among his companions. [y] *They compare themſelves with themſelves, and meaſure themſelves by themſelves*. He that hath but feried over to Amſterdam, conceits himſelfe a great Traveller, among thoſe that never ſmelt other than their owne ſmoake. How proud is a vaine foole of a ſtrange language! apt to thinke all the reſt Idiots, that underſtand not his Spaniſh or Italian! *Audax Inſcitia*: none ſo bold as the blind.

y 2 Cor.10.12.

Thou that thinkeſt thy ſelfe charitable and juſt, compare thy ſelfe with *Zaccheus*: after thy fourefold reſtitution, haſt thou given halfe thy goods to the poore? Thou that holdeſt thy ſelfe zealous in a cold generation, conſider *David*: *The zeale of thy houſe hath eaten me up*. Thou that art humble, meditate on *Paul*, yielding to them that hated him. That art ſober, thinke of the *Rechabites*: that chaſt, looke upon *Ioſeph* in his temptation by ſo great a Lady. The Pigmeys wonder at his ſtature, whom we eſteeme a dwarfe. Doe not looke upon the profane, to admire thy owne holineſſe: but on the Iuſt, to condemne thy owne unrighteouſneſſe. Rurall people admire and even adore a Lady, that never ſaw the Queene. When the Indians firſt ſaw the Spaniards, they held them faire and goodly creatures. But bleeding under their cru-

elties

ies, and beholding other from more cold and temperate climates, of fairer com-
ctions and kinder diſpoſitions; they tooke theſe laſt for Angels. We that have
ized our ſelves by thoſe below us, let us now value our ſelves by thoſe above us:
n all our pride will turne into ſhame, and we ſhall bluſh for our idle glory. Lord,
they that had their faults be more righteous than we; what are we in reſpect of
e that haſt none? Give us all grace to bee more righteous, and when wee
ve done all wee can, pardon our great unrighteouſneſſe in Ieſus Chriſt.

5 There is an Operative righteouſneſſe, and this may be taken either ſtrictly or
gely.

Strictly, it is equity: he that deales truly withall, without reſpect of perſons, is
uſt man. And he that is not juſt in his converſing and commerſing with men, will
rdly be found righteous with God. This is not onely to render what the Law
quires, but even what a rectified conſcience requires. As for inſtance; to *bury* the
ad, this is not an action of charitie only, but of equity. Funeralls are called *Iuſta*,
cauſe they be as juſt to the dead, as meate is to the living. So to feed the poore:
l calls *Almes, Righteouſneſſe.* [a] *With-hold not thy good from the owners thereof.* a Prov. 3. 27.
ey are the owners of thy ſuperfluities, and it is *juſt* to give every man his owne.
hen thou doeſt thine almes; diverſe copies read, *Cum facias Iuſtitiam*, when thou *doeſt* b Math. 6. 3.
righteouſneſſe: ſo *Euſebius* reports it. Almes is thy Iuſtice; If not *Debitum proprie-*
s, yet *Charitatis:* and he that denyeth this, is an unjuſt man. That miniſters doe
each, it is Iuſtice, even due debt. [c] *I am a debter to the Grecians*, &c. There is a woe to c Rom. 1. 14.
em that *with-hold the truth in unrighteouſneſſe.* Yet thus unrighteous is the Church Ver. 18.
Rome, to with-hold the Scriptures, and obtrude Traditions: as men put out the
are candle, to light themſelves to bed with the ſtinking ſnuffe.

To helpe forward the truth is but Iuſtice: it is the office, albeit alſo the honour
good men to be Gods fellow helpers. [d] *Curſe yee Meroz:* Why? becauſe it did d Iudg. 5. 23.
rt the Lord? No, but *becauſe it did not helpe the Lord in the day of battell.* This
eſtion will one day be asked, when didſt thou helpe the truth? Every man by
ayer helpes the hand of *Moſes*. He that does not helpe forward the building of
HRIST, is *unjuſt:* and they that doe helpe it even in the meaneſt degree, ſhall
ve part of the reward. [e] As *David* would have the prey ſhared even among them e 1 Sam. 30. 24.
at kept the ſtuffe; they helped.

In contracts to faile willingly, is to be unjuſt. An oath or ſolemne promiſe is
ſooner made on earth, than regiſtred in heaven. Indeed *In malis non eſt malum*
ſcindere fidem: bad promiſes are better broken than kept. As *David* in breaking
his vow concerning *Nabal*, was not unjuſt: and if *Herod* had done ſo for *Iohn Bap.*
had beene more righteous. Yea, a juſt man will keepe his oath with a very theefe,
compelled oath about pecuniary matters; but not when a ſinne or miſchiefe fol-
wes. To give every man his due, this is *juſt*. A young Merchant being to chuſe
m a partner, by his mothers advice, at convenient time gave to one a Pomegranate:
e receiver cutting it in two, kept the leſſe moitie to himſelfe, and returned the Mer-
ant the greater halfe. He gave the like to another; and he dividing it, gave him
cke the leſſe part, keeping the greater to himſelfe. He thus tryed a third; and he
tting it into equall halfes, tooke the one himſelfe, and gave him the other. This
t was determined by his mother, to be the fitteſt man to make his partner. So
ung *Cyrus* being ſhewed by his School-maſter, a great man with a little robe, and
little man with a great robe; and having both the garments put into his hands to
ſtribute: he diſpoſed the greater to the greater, and the leſſe to the leſſe. His Ma-
r replied; this was juſt in caſe of decencie, but unjuſt in caſe of equity: for he was
have given every man his owne.

But if this be an argument of Iuſtice, Lord, where ſhall we finde a juſt man?
l. 12. 1. *Helpe Lord, for the righteous man faileth:* time to cry, Helpe LORD.
ke creſſet light, and ſearch narrowly all about *Ieruſalem*, I had almoſt ſaid, Lon-
n. *And find one that doth Iuſtice: Ierem.* 5. 1. ſcarce a juſt man in this whole Citie.

is to pay Tythes, to be juſt? O that juſt man is a miracle! Ignorant people on all
occaſions ſay of their Miniſter, I wonder he does not preach. They eſteeme it a
matter, before it comes, of no labour: and when it comes of no thankes. Yet, who
challengeth his owne heart, of knowne unrighteouſneſſe, and confeſſeth, how un-
juſt have I beene in defrauding God and his Church? will the Lord be ſo liberall
to give us the beſt of things, eternall life; that grudgeth him the worſt of things,
temporall traſh? Or, that the Goſpell ſhould ſave our ſoules, which it promiſeth,
when we with-hold from it thoſe trifles it requireth? Or, that God will not pinch
them of ſpirituals, that pinch him of temporals? Will a man ſhut a bird faſt into a
cage, give her no meate, and yet bid her ſing? Yet is this too univerſall an unrighte-
h Rev.22.11. ouſneſſe, and thus unjuſt are we. But let men read and tremble; [h] *If any man* (not-
withſtanding theſe premonitions) *will be unjuſt, let him be unjuſt ſtill.* The Lord with
his infinite mercy ſwallow up this unrighteouſneſſe, that this infinite unrighteouſ-
neſſe ſwallow not up this Citie.

i 1 Ioh.3.7. Largely; [i] *He that doth righteouſneſſe, is righteous.* The ſcope of whoſe life and
actions is devoted to goodneſſe; not without infirmity, but without irregularity.
The beſt traveller may ſtumble in his journey; yet have his eye obſervant and his
foote conſtant on his way. The interpoſition of ſome cloudes doth not fruſtrate the
regular motion of the Sun. And trees haue more life at the roote, than at all times
appeares in the branches. Notwithſtanding ſome tranſient diſtempers, the [k] heart
k Pſal.119.80. may be ſound and upright. Some gravell will ſtick on the toes, even when the Bath
of juſtification hath waſhed our ſoules. We are not perfectly juſt, except by anti-
cipation, aſſuming the name before we poſſeſſe the thing. *We are now the ſonnes of*
August. *God: quid hoc eſt? Sumus, & non ſumus*; we are, and we are not: *ſumus in ſpe, eri-*
mus in re: we are in hope, we ſhall be indeed.

There may be a time when this juſtice is not ſo operative, which yet ſhall not
condemne us for unjuſt. The world is ever taxing the leaſt fault in the beſt man;
every man is borne a *Cain*; envying that good in another, which he wants in him-
ſelfe. They blame ſome ill in the Saints, not becauſe they are evill, but becauſe in
reſpect of themſelves they are too good. One imaginary cloud in a juſt man, ſhall
in their cenſure darken all the ſtars of his graces. The ſmalleſt ſpot in his face, ſhall
excuſe all the ſores and ulcers in their bodies. But it is not ſo with God: he values
men, *Quomodo ſemper vadunt, non quomodo ſemel cadunt:* reſpecting *vitæ communem*
curſum, rather than *involuntarium currentis caſum.* Nor is his ſaving grace ſo fickle a
l Cant.6.2. thing, to be loſt by every weakeneſſe. [l] *Hee goes into his Garden, to eate the fruits,*
and gather the flowers: not like theſe buzzing Dorres, that flye over all theſe and a
dunghill.

But now if we will be righteous, let us doe it, and ſhew our juſtice by our pra-
ctiſe. The title of *Righteous* is often ill beſtowed upon men: as the miſtaking wo-
m Luk.11.27. man attributed to the bleſſed Virgins [m] *Wombe* and *dugs*, that happineſſe which be-
longed to her faith. Or, as ſilly rurall people ſalute a meane Gentlewoman in brave
clothes, If it like your Lady-ſhip. Or, flattering Pamphleters aſcribe to your looke
Patrons, noble and meriting titles. Truth cals him *Iuſt* that is ſo. God ordained
light for the eyes, language for the eares, the aire for reſpiration, but righteouſneſſe
for all parts. That the minde ſhould thinke nothing but righteouſneſſe, the tongue
August. ſpeake, the hand doe, nothing but righteouſneſſe. But alaſſe; *Aliud deſiderium cor-*
dis, aliud deſiderium carnis. There be reluctant motions in the heart, yet *Deo*
cordis, in the heart of my heart, I ſerve the Lord. Bare theory may come neere
righteouſneſſe, onely practiſe apprehends it. To whom is that *Euge* at the great
Day, but to the Doer? *Well done* good ſervant, that is the forme. Not the barren
and dead habite, but the living and fruitfull exerciſes of Iuſtice, ſhall have happineſſe.
n 2 Cor.5.21. Rightly, a man knowes no more than he practiſes. It is ſaid of Chriſt that he [n] *knew*
no ſin, becauſe he did no ſinne: in that ſenſe, he knowes no good, that doth no good.
One ſaid of the Ieſuites, that abroad call themſelves Apoſtles; the old Apoſtles left

earth

rth to earthly men, ſhewed others, and got heaven themſelves: we are more be- lding to our new ones, they ſhew us heaven and leave it for us to purchaſe; and meane time coozen us of earth and worldly poſſeſſions. It is as fearefully true of oſe that point others the way to heaven by a righteous life, and will not move a ote in that path themſelves. The Saints are all ſaid to have *white garments:* the be of Iuſtice that is not white, is not right: it muſt bee viſible to men, that it may acceptable to God.

3 I come to the exceptions againſt *Lots Iuſtice:* the Scripture notes ſix great lts in this good man: three principall, and three leſſe principall.

1 His contention with [o] *Abraham,* his Vncle, elder and better. Before they ew rich, they dwelt lovingly together; poverty confirmed their ſociety. When ither want, nor weary journeyes, nor ſtrange Countries could part; wealth di- des. How poore a good was their opulency, in reſpect of their company and ternall love! Many an one is a loſer by his gaines; and findes that which mul- lies his outward eſtate, to abate his inward. Who will eſteeme thoſe things good, t make us worſe? *Abraham* is the Vncle and worthier, *Lot* the Nephew and unger: yet is *Abraham* firſt in the deprecation of ſtrife. *I pray thee, &c.* But he lds it no diſparagement to begin the treaty of peace. He that is the ſon of *Abra- m* will ſeeke to win by love, not to force by power.

[o] Gen. 13.7.

It had bin *Lots* duty to offer, rather than to chuſe, to yeeld than contend; yet *braham* offers the choice to *Lot. Take the left hand, or the right.* From whence th one, the cuſtome grew in parting an Inheritance, *Vt major dividat, minor eligat,* t the elder ſhould divide the younger chooſe. *Lot* takes it, but marke the event: was croſſed in his election, *Abraham* bleſſed in his reſignation. Never did man deſire of peace yeeld of his owne right, that God ſuffered to be a loſer by it. *Lot* he thought choſe the beſt ground, the *goodly plaines of Iordan:* but while hee re- ects the goodneſſe of the ſoile, and not the badneſſe of the people, he ſmarts for s choice, and is ſoone carried away captive. *Abraham* content with the worſe, th a large amends. *Lift up thine eyes, looke Eaſt, Weſt, North, and South: and all the d thou ſeeſt, I will give unto thee and to thy ſeed for ever.* Let us not deſire to be our wne carvers for this world: it is our ſureſt happineſſe without ambition or avarice, reſt at Gods finding.

Ver. 9.
Rupert.
Ver. 15.

2 His incredulity, in doubting to be ſaved in the Mountaine; as if the promiſe d direction of *God* could have failed. He had no charge to dwell in Sodome, he had harge to flye to the Mountaine: yet Sodome he affected, the Mountaine he refu- d, and was faulty in both. It is no ſmall ſin even to doubt, when wee have Gods mmand and warrant to ſerve us.

3 His feare to tarry in *Zoar,* which the Lord had given his word to ſpare for ſake. But he that was ſo haſty to chuſe it, is now againe as haſty to leave it. How riable is man, when he fixeth not his ſubmiſſion to Gods ordinance? This fugi- e inconſtancy is by ſome thus qualified: that the loſſe of his wife at the entring of *ar,* put him quite out of heart to ſtay there. And the ſight of the ſame ſins in his e Citie, which ſo raigned in the greater, gave him cauſe to ſuſpect it could not long forborne.

Here were three of his infirmities; Inconſtancy, Incredulity, Ambition; to w, that none is ſo righteous, but in ſome things offenſive. None were more ho- under the law than the Prieſts, yet were they bound to [p] *offer ſacrifice for them- ves* and their *owne ſins.* None more holy under the Goſpell, than the Apoſtles, were they taught to pray, *Forgive us our treſpaſſes.* Merit-uſurpers are the worſt vants: for how bountifull ſoever God be to them, they will never acknowledge ir maſter; all is their due. The moſt terrible Vſurers; all Gods bleſſings they nke but the intereſt of their owne moneyes. But the leaſt cloud in a Diamond ders the price; the leaſt infirmity in a Saint keepes him from being perfectly teous. Yet no man puts away his horſe, that hath carried him throughout his journey,

Auguſt.
[p] Heb. 9.7.

journey, for thrice tripping by the way. Nor doe three *Parentheſes* diſgrace a goo
Oration. Three drops of poyſon are dangerous in a little cup of water: let them fa
into a running ſpring, their malignitie is ſoone diſperſed to nothing. Waſh a ſpo
robe, and it is cleane again. Yet let us ſtrive againſt all ſtaines: *Abraham* going to ſacri-
fice, left his two young ſerviters and the Aſſe behind him. *Lots feare* and *dou*
were like two timorous and cowardly ſervants; his *covetouſneſſe* like the Aſſe: leave we
all theſe three behind us in our devotion, that we may be welcome to the Lord.

q Gen.19.8. 4 He offers up his [q] owne daughters to the rage of the Sodomites, that he migh
deliver his gueſts: chuſing rather to be a bad father, than a bad hoſte. This fact ha
found diverſe excuſes. 1. It was a leſſe ſinne, *Coire ſecundum naturam*, than *adverſu*
Ambr. *naturam*: and of two evills the leſſe is to be choſen. *Anſw.* This is true in pen
evills, not in criminalls: in corporall things, not in ſpirituall. There is no neceſſi
that ſhould compell a man to ſinne: he ought rather to die. [r] *Bleſſed is he that co*
r Rom.14.22. *demneth not himſelſe in the thing that he alloweth*: then he is not bleſſed that allowe
Cajetan. the thing in act, which he condemnes in Iudgement. 2. *Lot* did not meane to p
off one ſinne with another, but uſeth a ſeeming ſubmiſſion to qualifie their rage: he
knew his daughters eſpouſed to ſome great men of the Citie, and that they durſt no
attempt their conſtupration. *Anſw.* But this had beene to tempt God by a ſo
preſumption, to make ſuch an unruly rabble this offer, in hope it would not be ta-
ken. 3. Though a man in himſelfe muſt not doe a leſſe evill for avoidance of a gre-
Chryſ. ter: yet to ſtop anothers precipice into ſome monſtrous miſchiefe, and to molli
his mind by inſinuation to a leſſe; this they hold tolerable. As if men by cuſtome
muſt ſweare, the oath is better by their head, than by God. He that is ſhut up in
Greg. walled fort, let him eſcape where the wall is loweſt. *Anſw.* This is true, where w
are perſwaders from evill, not actors of evill our ſelves. So if *Lot* had perſwaded
them to the young maides of the towne, and to forbeare the men, it had beene mo
ſufferable. But no man is to ſin himſelfe, with the hazard of his owne ſoule, for the
prevention of anothers wickedneſſe. 4. His intent was good to preſerve his gueſ
Chryſ. *Anſw.* [ſ] *We muſt not doe evill, that good may come thereof.*

ſ Rom.3.8. Indeed there is a neceſſitie which comes *à Poſteriore*. As when a man hath ſwo
to undoe his neighbour: if he breake his oath, he commits perjurie: if he keepe h
oath, he breakes charitie. What now? rather in breaking it offend onely God, th
in keeping it offend both God and man. But this perplexitie is not *Ex parte rei*,
it is not neceſſary to ſweare falſely, or breake charitie: but *Ex parte hominis*, w
cannot revoke what he hath ſpoken and done. 5. He knew that if his daughters we
forced againſt their wils, they did not ſin; and if they ſinned not, he ſinned not. A
Aug. If the maidens ſhould conſent, *facient cum Sodomitis, te authore, nequitiam*, *Lot* wa
author of their ſin: if they ſhould not conſent, *Patientur a Sodomitis, te authore, vio-*
lentiam, *Lot* was the author of their raviſhment. There might have beene uncerta
ty in their conſenting, there had beene none in his expoſing. His purpoſe was go
his offer was faulty. If by his allowance the Sodomites had defiled his daugh
betrothed to others, it had beene his ſin. If through violence they had defiled h
gueſts, it had beene only their ſin.

It is for God to prevent ſinne with judgement, not for man to prevent a grea
ſin in poſſibility, with a leſſe in preſent act. Thus it cannot be juſtified, only a li
qualified. 1. In reſpect of the times, wherein knowledge was not ſo cleare. 2. B
his charitie, he did it to conſerve intemerate his gueſts. 3. By his troubled mi
without any recollection or ſerious adviſe. The beſt minds troubled yield inconſi
rate motions; as water violently ſtirred ſends up bubbles. Thus *Lot* meant well, b
God meant better: he preferred the unknowen Angels before his children, and th
Lord preſerved them all.

But if this were ſuch an error in *Lot*, though meant in charitie: how horrible
it in thoſe that doe it for iniquitie? One would thinke there were no ſuch mon
t Lam.4.3. in nature, yea monſters againſt nature. The [t] *Sea-monſters* are not ſo cruell, as th
land-monſters, *to their young*. A good father will not ſell his childs body a

man, ſhall any ſell his childs ſoule a ſlave to the devill? O that the Sunne ſhould hine upon that woman, which will be a Bawd to her owne daughter! That the body ſhe brought forth wth paines to this earth, ſhe ſhould ſell for gaines unto hell. Let her loſe the name of mother and bee held a murtherer: there is no woman ever more deſerved to be called the divels Dam. Let al her ſex be aſhamed of her; and even the ſinners that reward her, curſe her. Parents admoniſh your children, diſſwade them from ſin, pray againſt their ſin, do not teach them to ſin. What is ſaid of the childs eye deſpiſing the parent, let me ſay of the parents tongue tempting the childe, [u] *Let the Ravens of the valley peck it out, and the young Eagles eate it.*

[u] Prov.30.17.

5 His drunkenneſſe. *Lot* fled from Sodome, yet he could not flye from ſin: He that could not be tainted in the Citie, is overtaken in the Cave. It is not the place that amendeth manners. *Si deſit Spiritus, non adjuvat locus.* Some places are more dangerous, none are ſecure from tentation. It is a Popiſh fancie, that a cloiſturall life can make a man more holy. If drunkenneſſe crept into *Lots* cave, who can excuſe their Cels and Cloiſtures. *Lot* ſinned in the Mountaine, *Adam* in Paradiſe, the Angels in Heaven: are Nunneries and Monaſteries ſafer than theſe?

Greg.

Some wholly excuſe his drunkenneſſe, becauſe hee did not purpoſe to bee drunke. [x] But the Apoſtle faulteth all *exceſſe*: the exceſſe is a ſin, what ever bee the purpoſe before, or effect after. Other ſay for it, that he dranke liberally to allay his ſorrowes, and mitigate his heavineſſe. *Anſ.* It ill becomes a juſt man to make uſe of ſuch a comfort: the remedy was worſe than the diſeaſe. I deny not, but wine to a man afflicted with ſo many griefes, hath the allowable uſe. [y] *Give ſtrong drinke to the heavy heart.* But he that ſhall thinke to enable his body, by diſabling his ſoule, and to cure his ſickneſſe with his ſin; runs into the fire to avoid the ſmoke.

Chryſ.
[x] Eph.5.18.
Aquin.
Theodoret.
Aug.
[y] Prov.31.6.

Let there be no pretext found for drunkenneſſe; it made a juſt *Lot* proſtitute his body to beaſtly uncleanneſſe. Sodome could not deceive him, but Wine did. *Vritur ebrius flammis mulierum, quem ſobrium ſulphurea flamma non attigerat.* The fire of wine within him, did more than fire and brimſtone without him. Nor in him alone hath it prevailed: Who would thinke to finde *Noah,* that father of the new world, lying drunken in his Tent? Or that a little Wine ſhould doe more than a whole deluge of water? That he who was not perverted by the bad examples of the old world, ſhould now begin a new example of ſin to the new world? Lord, what is man, if he be but himſelfe? What living man, had more noble proofes of Gods Mercy, and Iuſtice: mercy on himſelfe, juſtice on others? The Lord once ſaid to him in the midſt of innumerable apoſtates; *Thee onely have I found righteous.* Hee that was purged when the world was uncleane, proves now uncleane when the world is purged. The Preacher of the former world, and Prince of the latter, is the firſt that renewes the ſins which he had reproved, and for which he ſaw it condemned.

Origen.

There is no ſin hath ſo ſtrange an effect, it is worſe than ſin. Other ſins procure ſhame, but ſeeke to hide it, this diſplayes it. *Lot* is thus made a foole to his daughters, *Noah* to his ſon: it is a common quality in this exceſſe to diſcloſe ſecrets. *Adam* had no ſooner ſinned, but he ſaw and abhorred his owne nakedneſſe, ſeeking concealement even in buſhes. *Lot* and *Noah* diſcover their nakedneſſe, and have not ſo much rule of themſelves as to be aſhamed. Drunkenneſſe doth not only make vices, but make them manifeſt. So would God have it, that our ſhame might be double by it. Both a ſhame for thoſe imperfections we diſcover, and of that imperfection which moved us to diſcover them. One houres drunkenneſſe filthily diſcovered, what ſix hundred yeeres ſobriety had modeſtly concealed. He that gives himſelfe to wine, is not his owne man. How abhorrible is that vice, which ſhall rob a man of himſelfe, and lay a beaſt in his roome? He that reſiſts that one ſin, eſcapes many: as he that kils the pregnant damme, is ſure to deſtroy all the brood.

Drunkenneſſe commands all: the ſenſes command the members, the affections command the ſenſes, the heart commands the affections, the head commands the heart, and wine commands the head. As *Themiſtocles* boy ſaid; I rule my mother, my mother rules my father, and my father rules the whole Senate. Wine is aſpiring, and wil get up to the crowne, and then humbles the crowne to the feete. If it once take the ſconce, as *Ioab* ſaid of *Rabba*, all the reſt will follow.

6 His Inceſt. Rather than Satan will leave *Lot* untempted out of Sodome, his own daughters ſhall prove Sodomites. They that ſhould have been his comforters to ſuccour him, became baites to betray him. So little are they moved with the grievous Iudgement, the turning of Sodome to aſhes, of their mother to a Pillar, both in their eye: that they dare think of lying with their own father. Yea, and one of them afterward, impudently calls that ſon *Moab*; *My fathers ſon by me.*

Some have excuſed their fact, that they did it to *preſerve ſeed*: not out of intemperancie, but love of their Name and poſterity: not for luſt, but procreation. *Anſwer* The end was commendable; but the meanes, by incest with their father, culpable: better for them never to have beene mother, than to be ſo by their father. Yet their intent ſhall judge many: they affected communion for fruit, diverſe make that their laſt, and leaſt end: luſt of delectation is stronger with them, than deſire of propagation. It ſeemes, they ſinned directly against their owne conſciences; becauſe they did firſt intoxicate their father, to put him from his rectified memorie. They thought he would not conſent to them, unleſſe he firſt did forget himſelfe: that while *Lot* was ſober he would not be unchaſt. Drunkenneſſe is the key that opens the doore to all beſtiall affections and actions. Wine knowes no difference, or of perſons or ſinnes. Their fact was more hainous than their fathers: his only drunkenneſſe, theirs to make him so, and then to commit inceſt with him. *Culpandus Lot, non quantum ille Inceſtus, ſed quantum illa ebrietas merebatur.*

Aug.

For his Inceſt, he knew it not: [a] *he perceived not when they lay downe, nor when they roſe up.* It is no incredible thing *Neſcientem coire*: not that it was done by nocturnall pollution, without the act of generation; as *Toſtatus* out of *Thoma.* Now thoſe ſins condemne us, which we doe knowingly: *Et facinus facimus quando mala facta ſciamus.* The uſe of his reaſon was hindred by drinke: for if he had remembred himſelfe upon his awaking, he would never have done it the second time. Some ſay, the progreſſive facultie may bee exerciſed in ſleep, as ſome walke in their ſleepe and tranſport things from place to place. Certainely, the Devill was not abſent in ſuch a a fowle buſineſſe, working fancies in his head. But in a word, *Non tam illa turpitudo à vino quàm propter ebrietatem ſtupor inflictus à Domino*: his unchaſtitie was the puniſhment of his ebrietie.

[a] Gen.19.33.

Cajetan.

Calv.

Thus came his uncleanneſſe from his drunkenneſſe, but what is to be ſaid for his drunkenneſſe? Once, and a ſecond time he admitted it *Noah* was drunke but once: one act cannot make a good heart unrighteous, as a trade of ſinne cannot ſtand with regeneration. So dangerous is it to give way to Satans temptations: where he is once entertained, the next time hee is confident. Hee that hath taken one ſore fall, is the worſe for it long after. I know it is true in ſome; *Te docet lapſus, magis ut veſtigia firmes*, once to have ſtumbled, is alwaies to bee admoniſhed: but this is above nature, a happineſſe onely beholding to Divine grace.

Theſe are the exceptions againſt *Lots Iuſtice*, who (for all theſe) hath a teſtimonie from the mouth of the Holy Ghoſt, that he was a *Iuſt* man. Now whom God calls *Iuſt*, let no man call unrighteous. Such is the difference, not of ſinnes, but of men. He that ſees *Lot* and *Iudah* pardoned for Inceſt, while *Zimri* ſuffers for fornication; muſt confeſſe, that God doth not ſo weigh the faults as the perſons. It is a fooliſh proverbe of mans partiall indulgence; that one man may better ſteale a horſe, than another looke on. But the Lord is Iuſtice, and hates all ſin whatſoever, in all perſons whatſoever: yet will he pardon their great ſin, that are

embers of his good Son: and ſeverely puniſh the leaſt fault in them for whom he
ffered not. He regards not ſo much, *quid*, as *quis*: remiſſion goes not by the mea-
re of the ſin, but by the qualitie of the ſinner, yea, rather the mercie of the forgi-
r. Not the man that hath done no ſin, but whom the *Lord* wil not charge with ſin
is [b] *Bleſſed*. From all that hath been ſaid, I will draw certaine uſefull concluſions. b Pſal.32.1.

1 Even a *juſt Lot* is ſuffered to fall: he that was a gracious Saint on earth,
d is now a glorious Saint in heaven; had his aſperſions. When God upholdes
, no temptation can move us: if he let goe his manutenencie, none is too weake
r us. Which of Gods deare children have not once done that thing, whereof
ey have afterward beene aſhamed? This the LORD ſuffers for diverſe reaſons.
. To humble us if: ſuch excellent men have trode awry, how ſhould we take
ed to our wayes? Shall ſuch Gyants ſtumble, and we lame creeples be ſecure?
. To keepe us from deſpaire: the Scripture tels us of their infirmities, that in
eir pardon we may reade Gods mercies. Let their falling humble us, and their
ſing againe comfort us. If we had not ſuch patternes, how could we but deſpaire
the ſight of our ſins? But he will hope well of his wound, that hath ſo good
xperience of his Phyſician. 3. To magnifie his owne infinite goodneſſe, that can
o good turne our evill: he lets us fall, knowing how to make as good uſe of our
n, as of our obedience.

Lot might be aſhamed of his Inceſtuous ſeed, and wiſh to have come from So-
ome alone. Yet was this unnaturall bed bleſſed with increaſe. Diverſe good wo-
en have failed of this fruit by the lawfull rights of marriage as *Sara, Rebecca,*
achel, Elizabet; all hardly conceived. Some with one unlawfull copulation have
ecome pregnant: as *Thamar* by *Iudah, Bethſhabe* by *David, Lots* daughters by
heir owne father. Not that God favours forbidden conjunctions: but in his Iu-
ice to bring ſuch ſecret ſin to open ſhame; in the elect for their converſion, in the
eprobate for their further confuſion.

Moab is derived from this Inceſt, one that might call his father, Grandfather;
nd his mother, Siſter. One father begot both the mother and her child, and one
an is both the brother and ſonne of the ſame woman. Yet from this line came
ne of our Saviours worthy Anceſtors: of *Moab* came *Ruth*, married to *Boaz*,
he father of *Ieſſe*, the father of *David*, the progenitor of IESUS CHRIST ac-
ording to the fleſh. Gods election is not tied to our meanes: we may beget chil-
ren, we can neither traduce bleſſings nor curſes to them. Holy parents from a
haſt bed have ſometimes bred a monſtrous and impious generation. And the
Lord ſometimes raiſeth a holy ſeed from the drunken bed of fornication. What-
oever we doe, God will be chuſer; and ſerve himſelfe, not according to our act,
ut his owne purpoſe. Weightie eares of corne have ſometimes growen out of
he compaſſe of the tilled field: and ſweet flowers beene found out of the inclo-
ed Garden, even in the wild forreſt. Thus will GOD keepe his owne liber-
ie of election, by his grace, not our workes; and let us know, that we are not
orne, but made good.

2 Notwithſtanding theſe infirmities, ſtill *Lot* is a *Iuſt* man: ſome particular
acts may be too light in the ballance, without extinguiſhing his title before the
Lord. A man is ſanctified in foure reſpects. 1. In the not imputation of his ſins:
and that which is not imputed, is as it were not committed. 2. In inchoation
of holineſſe, begun in this life, perfected hereafter. 3. In acceptation; *Num.* 23.21.
God ſeeth none iniquity in Iacob, hee ſeeth no tranſgreſſion in Iſrael: there is ſinne in
us, but God will not ſee it. 4. In compariſon; ſo they ſhine like ſtarres in a darke
night. *Lots* offences were ſome blemiſh to his ſanctification in earth, they could
not nullefie his Iuſtification in heaven: blemiſh his vertue they may, not fruſtrate
his grace. For if ſtill as the elect ſin, they ſhould loſe their grace, and ceaſe to be
righteous; Gods election were as mutable; as our condition. The franticke in his
mad fits doth not exerciſe reaſon, yet he hath it: he loſeth the uſe, not the habite,

ratione

ratione Principii. In a ſwoune the ſoule doth not excerciſe her functions : a man neither heares, nor ſees, nor feeles; yet ſhe is ſtill in the body. A ſuſpended Prieſt cannot be put from his right in the Church, for *Miniſterium indelebilis character* : he hath his miniſterie, though forbidden to excerciſe it. The out-Law is ſtill a ſubject, albeit debarred of ſome priviledges. The ſonne angers his father, he doth not ſtrait diſinherite him. Though the veſſell reele, yet feare not, *Cæſarem vehis*, thou carrieſt *Cæſar*; ſaid that Emperor to the quaking Mariner: we are weak of our ſelves, but Chriſt is in us.

Lot fell ſixe times in many dayes, the *Iuſt man fals ſeven times in one day*; yet he is ſtill Iuſt in his Saviours righteouſneſſe. This concludes our comfort: he that bad *Peter* forgive his repenting brother *ſeven times*, will forgive our repentant ſoules ſeven thouſand times : he ſcornes that any *Peter*, Saint, or Angell, ſhould outgoe him in ſhewing mercie. In our ſelves we are ſinners; in CHRIST righteous. When the Philoſopher in his owne meane clothes could not bee admitted into the Court on a ſolemne day, he went and borrowed rich and gorgeous apparell; he was then let in with eaſe and reſpect. Being in the Preſence, he was continually kiſſing his robe : the King noting it, wondred, and asked the cauſe: he anſwers, *Honoro honorantem*, I honour that which honoured me. *Nam quod virtus non potuit, veſtitus obtinuit*. My vertue could procure me no entrance, my garment did. We are too baſe, ragged, beggarly of our ſelves, to be let into that glorious Court of heaven; by faith put we on the Princes embroidered garment, CHRISTS righteouſneſſe; then ſhall we be admitted. Let us admire and honour that which honours us : *Quod virtus noſtra non potuit, veſtitus ejus obtinet :* what all our righteouſneſſe could never doe, that his robe doth for us.

Now [d] *if the righteous ſhall ſcarcely be ſaved, where ſhall the ungodly and ſinner appeare? Righteous*, that's happy : but *ſcarcely ſaved*, that's hard : yet *ſhall be ſaved*, that's happy againe. Let no beleever feare, for he is *righteous :* let none preſume, for he ſhall *ſcarcely be ſaved:* yet, let none deſpaire, for he *ſhall be ſaved*. For all thy ſin, yet thou (being faithfull in Chriſt) art righteous : for all thy righteouſneſſe, thou ſhalt *ſcarcely bee ſaved :* for all that difficultie, yet thou *ſhalt be ſaved*. Thus like thoſe on the ſeas, [e] *they mount up to heaven, and downe to the deep, and up againe :* or like the *Heave-offering*, that was *heaved up, and downe, and up againe :* or as CHRIST, the Anti-type of it, was heaved up to the Croſſe, downe to the grave, and up againe unto glory. So we are *Iuſtified* by Chriſt, this lifts us up to grace : we commit many ſinnes, this humbles us with ſhame : yet we love righteouſneſſe, and endevour to perfection, this ſhall advance us to everlaſting Glory.

3 *Iuſt Lot* was delivered, neither for his Iuſtice, nor without it. Not for his owne righteouſneſſe, but for Gods mercie. *I will deliver him, becauſe I have favour unto him.* Nor doth the Apoſtle meane, that *Lot* was delivered for his owne ſake : nor the Prophet, that he was delivered for *Abrahams* ſake; when he ſaith, [f] *The Lord remembred Abraham, and ſent out Lot*. He ſhould have beene ſaved, though he had not beene a kin to *Abraham*. Yet is this repeated to teſtifie Gods love to *Abraham*, and his gracious anſwere to the prayers of the Sons of *Abraham*; which ſhall prevaile with him. But indeed, God *remembred Abraham*, not ſo much becauſe hee prayed, but becauſe himſelfe had promiſed : the deliverance depended not upon any merite in Vncle or Nephew, but on the divine goodneſſe.

The Pontificians ſay, there be two things in a good worke : the Meritorious part, to get heaven : the ſatisfactory part, to eſcape hell. It cannot doe the latter, *Propter Inutilitatem*, for the unprofitableneſſe of it; being no more than we are bound to doe. It cannot doe the former, *Propter Invaliditatem*, for the inſufficiencie of it, being not ſo much as we are bound to doe. If God judge by the Law morall, no worke is good : for if by the Law evangelicall, joyned with the remiſ-

ſion

[d] 1 Pet.4.18.

[e] Pſal.107.26.

[f] Gen.19.26.

n of ſinnes, many workes are good. Some have affirmed that all our workes
evill; as if truth and lying, covetouſneſſe and liberalitie, hatred and charitie,
re all one. God never taught that doctrine. Indeed our beſt actions have their
miſhes and imperfections. The Egyptian midwives ſaved the Hebrew chil-
n by a lie: yet it is ſaid, g *God proſpered them, and made them houſes.* He rewar- g Exod.1.20.
d not their lie, but their pietie: he ſo regarded their mercie, that he regarded
their infirmitie. *Proſperitie* belongs to their goodneſſe, pardon to their diſſi-
lation. The Lord forgave the obliquitie, and bleſſed the honeſtie of the work.
ere be three circumſtances in every worke, which Saint *Bernard* would have us
ke unto. *An liceat, an expediat, an deceat:* the lawfulneſſe, expedience, decency:
maine is the *licet*. But man is ſo lame, that though he keeps the right way, yet he
s. Without our righteouſneſſe we cannot be ſaved, yet for our righteouſneſſe
are not ſaved, but for his that came to ſave us.

4 The Iuſt Saints are to bee followed, but in their Iuſtice and ſanctitie.
o many encourage themſelves on their fals: *Lot* was inceſtuous and drunken,
hee is called *Iuſt*; why for ſuch ſins am I held unrighteous? Am I better than
better? No, would thou wert halfe ſo good. 1. He ſinned and condemned
ſelfe, thou ſinneſt and defendeſt thy ſelfe. Thou likeſt that in him, which he
liked in himſelfe. 2. They ſinned and repented, thou ſheweſt thy ſinne, but no
e of repentance. *Quos ſecutus es errantes, ſequere pœnitentes.* Their weakeneſſe
ſeene in our hands, but their teares are not ſeene in our eyes. 3. Evill was never
de to be imitated, but goodneſſe. *Lots* faith and obedience is not ſuch a ſinners
ect, but his Inceſt and drunkenneſſe: as if *Iacobs* modeſt looke, liberall hand,
h-ſpeaking tongue, devout knee, and humble heart, were not worth noting;
only his lameneſſe and halting. He markes none of their graces, but their
rres. 4. Their fals ſerve to raiſe us up when we are downe, not to caſt us
wne when we are up: for our conſolation afterward, not for our preſumption
ore. To thinke of their errors, ſhould humble us with feare, not hearten us
h encouragement to evill. It is ſaid of the wicked, *They feare, where no feare*
here it may be ſaid, where feare is they feare not. Theſe examples are *Pœniten-*
u in ſolatium, not *præſumentibus in refugium.* To ſay, why ſhould not I find mer-
with *David*, this is the voice of faith: to ſay, why ſhould not I venture to ſin
h *David*, this is the voice of folly. 5. Thy ſin is greater by this bold imitati-
: a lie ventured on by the example of a Saints frailtie, is of a more malicious
ure in thee, than it was in him. Any tranſgreſſion thus derived, is the argument
a more ungracious ſoule, than that it ſeekes to imitate. What he hopes ſhall ex-
e him, doth more properly condemne him; becauſe he had that warning be-
e him. 6. Thy repentance is doubtfuller.

He that tempted them to ſin tempts alſo thee; that is Satan: but he that gave
m repentance, is not bound to give it thee, that is God. Thou makeſt thy fall
aine, thy riſing againe is uncertaine. Such a man hath bin dangerouſly ſick,
d eſcaped; his Phyſitian was skilfull and diligent, his medicine proper and effe-
all. Wilt thou make thy ſelfe ſick, on purpoſe to try the skill of the one, and
tue of the other? 7. For them, there was a cure behinde, the ſacrifice of the
mbe not then ſlain: but now if men wilfully fruſtrate the price of that redem-
on, *Chriſt died no more:* his next comming ſhall not be in the humility of a ſuf-
er, but in the glory of his Father; not to redeeme, but judge the world. 8. All
ipture is for inſtruction, all is not for imitation. *Lucerna pedibus meis; a light*
y feet, ſhewing me the blocks whereat they ſtumbled, that I might keepe my
e upright. *Commiſſum atque conſcriptum eſt.* It is ſo done and written: for our Aug.
tation? No, that were an argument of two much violence, to draw on ſin
h the cart-ropes of examples: to take ſome ſtones from the Temple, that with
m wee might beate downe the reſt: and to ſpoile our ſelves by the ruines of
ods Saints.

This is fit to be urged againſt thoſe that fleſh themſelves by the ſins of Gods children. Will any infer, what matter is it what manner of men wee are, when Paul a [h] *Blaſphemer, a perſecuter, an oppreſſor, was received to mercy?* When Saul comming a Wolfe againſt the Lambes, is made *Paul* a Shepheard for the Lambs. This is true in him, but he *did it ignorantly*; thou having his example doeſt it maliciouſly. and God will not be mercifull to them that offend him of ſet purpoſe. He that deliberately reſolves to ſin, doth what he can to make himſelfe uncapable of forgiveneſſe. Indeed it is true, that *nemo bonus, niſi qui aliquando malus*; there is none good, but hee was once bad: *Peter* by experience of his owne frailty, might learne with his keyes to open heaven unto others. But though God forget our ſinnes in his patience, let not us forget them in our penitence. God pardoned in *Lot* what was bad, and accepted what was good: let us follow his vertues, that we be never condemned for his ſinnes.

5 If we will be delivered let us be juſt: but doth God deliver none but the righteous? Yes, ſometimes alſo the wicked, and that for diverſe reaſons. 1. That they might be brought to repentance; for that is the ſcope and purpoſe of the [i] *goodneſſe and patience of God.* But man is ſo given to pride, that if he ſpeed well, he thinkes he deſerves well: and ſo inſtead of humble thankefulneſſe ſwels with proud arrogance. 2. For ſome proginie to come from them: for good *Hezekiah* to be borne, his wicked father *Ahaz* is forborne. Why doth *Amon* draw out two yeeres breath in Idolatry, but that good *Ioſiah* was to be fitted for a kingdome? *When I came into the Sanctuary of God, then underſtood I the ends of theſe men.* There we finde, that many ſacrilegious, extortioners, idolaters, are delivered, becauſe God hath ſome good fruit to come from their curſed loines. 3. To fill up the meaſure of their ſins: they have alrady done ſo much, that they are ſuffered to do more: ſo ſin is puniſhed with ſin, as drunkenneſſe with thirſt. 4. To magnifie the Lords patience, in giving them time and meanes of penitence: that as they make his labour without ſucceſſe, they might be left without excuſe. Thus was *Cham* delivered from that univerſall deluge, yet after he comes to deride his owne father: twice had *Noah* given him life, yet he abuſeth both his father and preſerver. Even Gods Arke may nouriſh Monſters: on the ſeats of the Temple may ſit contemners of their ſpirituall fathers, as often filthy Toades lye under the conſecrated ſtones. Was this Gods favour to preſerve him to judgement? He had better have periſhed in the waters, than live unto his fathers curſe. It is not ſimply our deliverance, but our thankefulneſſe for it, and obedience after it, that gives ſufficient argument to our conſciences, we are in the favour of God.

6 Never did man ſerve God for nothing: if *Lot* bee *juſt*, he ſhall now find the benefit of it, he is delivered. It is the ſpeech of Atheiſme and Apoſtacie: *It is in vaine to ſerve God, and what profit is it that we have kept his Commandements?* Moſt falſe, from God, *Diſcedet nullus ſine munere, munere dignus*: he highly ſcornes to owe a man any thing. *Cyrus* in the conqueſt of *Lacedemonia*, encouraged his Souldiers: that the foot-man ſhould have a horſe-mans place; the horſe-man a charriot; the Lievetenant ſhould be made a Captaine; the Captaine a Colonell; and he that was Preſident over a Citie, ſhould be made a Vice-roy over a whole Countrey. Whereas Chriſt, ſay they, for his Souldiers, ſpeakes of nothing but taking a croſſe, and bearing a yoke: of perſecution abroad, and affliction at home. Here is not *Labor muneratus honore*, but *honor mutilatus labore*: it was better with us before, we had more proſperity with leſſe piety. They are miſerably deceived, there is no honour like to his ſervice, the feare of God rewards it ſelfe. *I have laboured in vaine, & ſpent my ſtrength for nought*; the earth is barren: *but my worke is with the Lord, and my reward with my God*; heaven is fruitfull, there ſhall be a bleſſed harveſt of recompence.

[n] *Then ſpake they that feared the Lord, and a booke of remembrance was written, &c.* They met together to ſerve God: for this purpoſe was their comming, and about this

[h] 1 Tim. 1. 13.

[i] Rom. 2. 4.

[k] Pſa. 73. 17.

[l] Mal. 3. 14.

[m] Eſa. 49. 4.

[n] Mal. 3. 16.

is buſineſſe was their communing. What followed ? A book of remembrance
as written for them: not one good worke of theirs, but is there regiſtred: the
eat *Maſter* of the *Rols* records them, and rewards them; here in a heaven of
ace, there in the peace of heaven. *And they ſhall be mine, ſaith the Lord:* When Ver. 17.
hall ſay to the wicked, *Depart from me*; then I will acknowledge them for *mine*.
hen I make up my Iewels, ſetting all the traſh and refuſe on fire; I will gather up
em into mine owne treaſury, as a man locks up his precious jewels in his Cabi-
t. *And I will ſpare them, as a man ſpareth* (not every ſonne, but) *his ſonne that*
veth him.

This was the convinced divels acknowledgement; [o] *Doth Iob feare God for* o Iob. 1.9.
ught? And *Sauls* inſinuation to the Benjamites, diſheartening their adherence
David. [p] *Will the ſon of Iſhai give you fields and vineyards? Will hee make you* p 1 Sam. 22.7.
ptaines over hundreds and Captaines over thouſands? Reward is the encourage-
ent of ſervice. This was the ground and colour of the angry ſonnes exception.
heſe many yeeres have I ſerved thee, without breaking thy commandement; yet thou q Luk. 15.29.
ver gaveſt me ſo much as a kid, to make merry with my friends. An unjuſt expoſtu-
ion of a ſon to a father, and ſuch a father as had given him the inheritance. [r] *Ye* r 1 Cor. 15.5
w that your labour is not in vaine in the Lord. Labour. Idleneſſe ſhall doe you no
od, but labour. Your labour, the paines of another ſhall not profit you, but
r owne labour. *Is not in vaine*; not like the Black-mores waſhing, a labour in
ine: but if it miſſe your end, it reacheth Gods: wee ſee not the ſucceſſe, yet it
oſpers. *In the Lord*, it may be in vaine in the world, and men never requite it;
in the Lord it ſhall finde recompence. Our labours end with our lives, but our
wards end not with our labours. This *we know*: Divinity conſiſts of certaine
ounds and infallible principles, a ſure foundation, a knowledge. The Phyſitian
his medicine never ſo proper, knowes not whether he ſhall recover his Patient.
ead the Lawyer never ſo learnedly, he knowes not whether he ſhall regaine his
lients right. The Souldier may fight valiantly, yet is not ſure of the victory.
t Divinity is a *knowledge*, making us *know*, that our pious endeavours ſhall
rewarded.

7 The Lord firſt makes us *juſt*, and then ſaves us: as he firſt ſanctified *Lot*,
d then *delivered* him. So that our Iuſtice is not Iuſtice in proper and diſtrict
rmes, but mercie. [s] *Abluti eſtis, you are waſhed.* What, have you waſhed your s 1 Cor. 6.11.
lves? No, *yee are waſhed, yee are juſtified, yee are ſanctified in the Name of the*
rd Ieſus, and by the Spirit of God. So [t] Chriſt is made to us *wiſedome, and righte-* t 1 Cor. 1.30.
ſneſſe, and ſanctification, and redemption. Wiſedome in the inſtruction of our
ules, righteouſneſſe in the forgiveneſſe of our ſinnes, ſanctification in the holi-
ſſe of our lives, and redemption in the deliverance from all our enemies. We
none of theſe in our ſelves; *that he who rejoyceth, might rejoyce in the Lord.*
uſt not your armes of fleſh, nor your hearts of aſhes, nor your pureſt ſpirits
hile they are houſed in corrupted walls. If you have ſtood a time, truſt not your
gges, you may ſlide: if you have ſlip'd and recovered, truſt not your recovery,
u may fall againe. Truſt not your ſtrength, it is infirmity: truſt not your wiſ-
ome, it is folly: truſt not your holineſſe, it is blended with iniquity. Prophets
ve fallen, Patriarchs have fallen, Apoſtles have fallen, Starres have fallen, An-
ls have fallen. But truſt the mercy of God, which is of infinite perfection:
d the merits of Chriſt, which are of perfect ſatisfaction. [u] *It is I, even I, that put-* u Eſa. 43.25.
h away thine iniquity for my own ſake. It is not *Abraham* nor *Moſes*; nor the Vir-
n *Mary*, nor the Virgin Martyr, not *Peter* at Rome, nor *Paul* at Ieruſalem, that
n doe this cure: heare the Phyſitian; *It is I*, ſaith the Lord. Not with the pre-
ration of our owne nature, nor with the cooperation of our owne juſtice, nor
ſpoſition and liberty of our owne will; heare him once againe; *It is I, even I, and*
mine owne ſake, and ſons ſake, that forgiveth your ſins.

To conclude with application. God hath given us a gracious deliverance, which we may paralell with *Lot's.* We have beene ſaved from the *Fire*; ſuch a conflagration, as knowes no compariſon, but *Sodome* or hell. With a match it ſhould have beene done, without all Match, if it had beene done. Some differences there are: that fire was in a juſt ſeveritie, this, in an unjuſt trecherie. *Sodomes* fire came downe from heaven, this gunpowder-fire was fetch'd up from hell. That was inflicted by the Miniſters of God, Angels: this was deviſed by the Miniſters of Satan, Traitors. That was prepared for the nocent, this for the innocent. That was fire and brimſtone, this fire and gunpowder; of a more ſuddaine and diſpatching violence; not reſerving pauſe for a *Lord have mercy on us.* We were *Titio ereptus,*[x] *a brand pluck'd out of the burning.* The Lord did not only deliver us from the burning, but he alſo kept the fire from kindling. He ſent *Lot* out of *Sodome,* to ſave him; he prevented *Sodome* in England, to ſave us: he did not remove us from it, but he removed it from us.

x Am. 4. 11.

He that ſent that fire downeward, kept this fire from mounting upward. He delivered *Lot* by viſible Angels, and Angels were not wanting though inviſibly, when he delivered us. *He remembred Abraham, and ſent out Lot:* when he freed us from the fire, he remembred the Sonne of *Abraham* according to temporall birth and his owne Son by eternall generation, Ieſus Chriſt. He did reveale to *Abraham* this purpoſed deſtruction of Sodome: he did not conceale from our gracious Soveraigne the notice of this intended deſtruction of his kingdome. *Lot* was ſent out by breake of day, and we delivered by foure a clocke in the morning: that very morning: there wanted but a little worke of the morning, and then ſufficient to the day, to the yeare, to all ages of the world, had the malice of that morning beene; more accurſed, than ever was read in the kalendar of any time. The Incendiary a *Faux,* a fire-brand indeed, kept his vigils, but the Lord prevented his *Iubile.* There was *Titio infernalis,* a hell-brand ready with his match, to make *Communem rogum,* a generall bone-fire, both of mortall men and immortall Trophees and Charters: to make a whole burnt-offering of us all, and to paſſe through the fire to that *Moloch* of Rome. Temples, ſepulchers, monuments of age and honour, ſhould have beene toſſed into the aire, then into the water, after they had beene firſt ſpoiled by fire. Our river had beene turned into a river of bloud, and her carriages, in ſtead of commodities, into dead corpſes and diſcerped limbes; her chryſtall ſtreames died into rubies. Thus they meant us like *Sodome,* but God *delivered* us like *Lot.* The danger was imminent and furious, their rage violent and monſtrous, our *deliverance* ſtrange and glorious; let our commemoration and thankes bee ſolemne and generous, heroicall and perpetuall for ever. *Amen.*

Vexed with the filthy converſation of the wicked.] The next point is his place, which was ſinfull, flagitious, ſtigmaticall *Sodome.* It was worſe than a Gaole to his juſt ſoule: and report lies, if our common Gaoles be not like to *Sodome,* the very dennes of miſchiefe, the Schooles of wickedneſſe. Thus Gods ordinance for reformation, is made a meanes of further tranſgreſſion: and the place built for diſcipline, breeds and feeds villanie. A malefactor learnes more peſtilent untowardneſſe when he comes there, than ever he knew before. O that the Magiſtrate would looke to this; that drunkenneſſe and blaſphemie might not uſurpe the place of mortification and humilitie!

Chryſ.

But why would *Lot* ſtay in ſuch a wicked *Citie?* Not as a neighbour affected with their cuſtomes, but as a Phyſitian to cure their diſeaſes. But he that looked for a Paradiſe, found a hell: and the cup of his proſperitie was ſpiced with the bitter fruites of a curſed ſocietie. It was indeed *Terra bona,* but *Gens mala;* as it was once ſaid of Ireland; nothing bad there but the people. [a] Chriſt would not ſuffer his weake Diſciple to goe bury his Father; leſt hee ſhould be perverted by

a Matth. 8. 22.

ſome

ome carnall friends at the funerall. I am life, tarry and live with me: *let the dead*
one, leſt thou dye with them. How often doth God part his children from the
icked, by making them ſmart with the wicked! As *Auguſtine* ſpeakes of the
ligious taken among the reſt by the Gothes: *Iure amaram vitam ſentiunt, quia*
ccantibus amari eſſe noluerunt. [b] *Woe is me that I muſt remaine in Meſheck, and dwell*
the tents of Kedar.

Aug.
[b] Pſa. 120.5.

o live among the good is a great happineſſe, a little Image of heaven, a module
d abridgement of the communion of Sai ts. Where one doth love another and
l love God: one is at peace with another, and all at peace with their owne con-
ience: one doth honour another, and all honour their Maker. When the inha-
itants of a Pariſh ſhine in the day, like a Firmament of bright Stars in the night;
ot one malevolent aſpect among them. Like a Quire of tunable voices, every
ne keeping time and his owne part, and in a ſweet harmony, all ſinging the pray-
s of the Lord. But O where ſhall we finde ſuch a neighbour-hood? how much
round ſhall we leave behind us, ere we arrive at this ſociety? The Prophet once
ried, *O ye heavens drop downe righteouſneſſe*; as if the earth had quite loſt it, being
ken up above the cloudes. We may now cry and complaine for want of this
eighbour-hood; O ye heavens drop down kindneſſe and charity into our times,
love that art *Alumna cœli, ſis medicina ſoli*; come downe and helpe us.

Imagine with the fable, a Citie conſiſting of ſelected men, all peaceable, tra-
able, charitable, humble; the Magiſtrate clemently ruling, the people meekely
beying. The enemy knowes it invincible, while thus governed: therefore craf-
ly reſolves to ſhuffle in among them a paire of falſe brothers; a lyer, and a theefe.
ut becauſe in their owne formes they would ſoone be diſcovered and abhor-
ed; he puts them in two diſguiſes; the lyer like a Lawyer, the theefe like a Vſu-
er. Their wealth procures them roome and reſpect, they fall to worke. The
yer with his forged weapons, whiſpers to the Magiſtrate how the people ſtomack
im: to the people, how the Magiſtrate tyrannizeth over them: to private perſons,
hat hard language is given them, what wrong is done them, what right is kept
om them, and that the law is ordained to render every man his owne. Firſt, there
heart-burning, then brawling, then conteſting at law: and how inſtead of peace
nd humility, there is pride and enmity. The Vſurer, he ſo robs them by a legall
heft, that they become at once ſenſible of want and injury; covetouſneſſe gets in-
the heart, oppreſſion fils the hand. Now far-well charity, every man for him-
lfe, none for God, and God for none. Conſider your ſelves, and wiſh this
ere but a Parable: puniſh the divels inſtruments; hang up theevery, cut out the
ongue of lying, and ſo be ſhut of them: this were a faire riddance of them both,
the proverbe hath it, without a Seſſion. There was a Mathematician in Con-
antinople, that in anger thus vexed his neighbour. Hee did ſet in his Cellar
reat Caldrons of boyling water, with heate multiplying the motions of the va-
ours; and then turning them all into narrow pipes, gave them vent under his
ighbours floore: which made ſuch an earthquake, that it ſhooke all his houſe.
hen with fire-glaſſes and barrels he ſo thundered and lightned, that he forced
im to forſake his dwelling. The vapours of ſecret ſlanders, the earthquakes of
pen contentions, the thunders of blaſphemy, the flaſhes of burning malice, doe
afflict us: that we cry, *Our ſoule is among Lions; ſons of men whoſe teeth are ſpeares,*
rowes and ſharpe ſwords.

Agath.

But ſtill what doth *Lot* in *Sodome*, a Saint among ſinners? fiſhes may be freſh
ſalt waters; live in the ſea, and not pertake the briniſh qualitie: it is not ſo with
an Rather, *Aliquid mali propter vicinum malum*; ſome evill for neighbour-hoods
ke. Pure ſtreames paſſing by a corrupt ſoile, contract ſome of the putrefacti-
n: and ſprings running thorow the veines of the earth, ſavour of the minerall,
hich they laſt ſaluted. *Inficitur terræ ſordibus unda fluens. Commiſti ſunt inter Gen-*
: [c] *They were mingled among the heathen.* What followed? *They learned their*
workes.

workes. No wonder: can a man be cleane among Lepers? or ſleepe with dogges, and not ſwarme with fleas? We certifie our ſelves of mens behaviour, as the La-cedemonians inquired the carriage of their children: Of what ſort are their com-panions: as they, Of what condition are their play-fellowes? The miſchiefes of *Sodome* and *Babylon* ſhould forewarne our departure: as the ſwallowes would not come neere *Thebes*, becauſe the wals had beene ſo often beſieged. The ſmitten Deere is preſently forſaken of all his fellowes. A great Tree never fals alone, but alſo ſpoiles the under-wood, wch otherwiſe would have thrived well enough. The reaſon why the Raven returned not unto the Arke, is given by ſome, becauſe ſhe met with dead carcaſes. The worlds carrion keepes many from their faithfull adherence to the Church. Any thing taken from the proper place loſeth the vertue: a coale of fire kept in the chimney, lives: ſeparate it from the harth, leave it alone in the aire, it preſently dyes. What Philoſophy ſaid of *good*, experience juſtifies of *evill: Malum eſt ſui diffuſivum*, evill is diffuſive and ſpreading of it ſelfe, indeed more catching than goodneſſe. [d] *Aske the Prieſt if a man carry holy fleſh in the skirt of his garment, and touch other things with that skirt, ſhall they be holy?* No, ſaith the Prieſt. *If one that is uncleane by a dead body, touch any thing, ſhall it not be uncleane?* Yes, *it ſhall be uncleane*, ſaith the Prieſt. Sooner are the good corrup-ted by the bad, than the bad are bettered by the good. Why are we taught con-tinually to pray, *Deliver us from evill:* but that it hath a dangerous power to make us evill? Yea, Lord, free us from Sodome, ſeparate us from ſinne, alienate us from the wicked, *Deliver us from evill, for thine is the kingdome, the power, and the glory, for ever*, Amen.

d Hag.2.12.

Vexed with the filthy converſation of the wicked.] The matter of his vexing was their ſin; the evill of the place came from the perſons, who were fully, fowly, filthily, palpably wicked. Not by way of infirmity, or in any meane degree, but *wicked*, in the extent of ſin. Not ſeldome, or by fits, but alwayes; *their con-verſation* was wicked. Not ſecretly and in corners, but notoriouſly in the pub-like view; their viſible life was wholly wicked. And for ſpecification, if any ſin were predominant above the reſt, it was *Filthineſſe*, Sodomes filthineſſe, a beſtia-lity, yea worſe. For *Pejus eſt beſtialiter vivere, quàm beſtiam eſſe:* it is not ſo bad to be a beaſt, as to live like a beaſt; a ſin abhorred by nature it ſelfe. Therefore to put ſome method into this further diſcourſe of their wickedneſſe, three circum-ſtances appeare in the deſcription. 1. The impudence of it, being notorious and open; *Lots* eye-ſore. 2. The continuance of it, during their whole life: not an act or two, but their *converſation.* 3. The turpitude of it, being ſo obſcene and naſty; a filthy converſation. Thus we have the fore-head, the heele, and the compoſi-tion of the whole body.

1 The impudence; it was manifeſt wickedneſſe, their faces did not bluſh at it. [e] *The ſhew of their countenance doth witneſſe againſt them, they declare their ſin as Sodome, they hide it not.* It is true, that nocturnall pollutions ſhall have publike plagues: but they that dare ſin God in the face, ſhall beare a heavier weight of his vengeance. The harlot doth bad enough, that *wipes her lips*, (as if the print of her ſin could be ſeene there) and *it was not ſhe:* though ſhe commit it, ſhe will conceale it. But *Abſalom* worſe; that ſpreads his inceſtuous pallet on the roofe, and cals the Sunne a bluſhing witneſſe to his filthineſſe. [f] *Pride compaſſeth them about as a chaine:* they weare their wickedneſſe in pompe, as if they meant it ſhould grace them. [g] They *glory in their ſhame:* ſuch as boaſt their quantities of drinke, and varieties of un-cleanneſſe; (it is all one) how far into their hearts they have admitted the divell.

e Eſa.3.9.

f Pſal.73.6.

g Phil.3.19.

Such are called [h] *Dogs:* not onely becauſe they are as fawning as dogs, flat-tering their feeders: or as ravenous as dogs, inſatiately devouring, *canino appetitu:* or as malicious as dogs, barking out ſcandals at their lives that ſhine with good-neſſe: but as uncleane as dogs, and as ſhameleſſe as dogges; noiſome with impu-dence, and impudent with noiſomeneſſe; their place is without, [i] *The wicked*

h Rev.22.15.

i Pſal.10.3.

th his hearts deſire : he doth not cover it, nor excuſe it, but boaſt it: nor ſhift it o another, but makes it appeare his owne hearts deſire. *Mala admittunt, admiſſa ctant, jactata defendunt.* [k] *Majoris eſt culpa manifeſtè quàm occultè peccare: ille plicitèr reus, quia & agit & docet.* The Popiſh rule is ſafer, *Cautè ſi non caſtè*: ut theſe, *vitia tam minimè abſcindunt, ut non abſcondant.* They proſtitute their oules as the Romans did the bankrupts houſes, with, Who gives moſt? If their and hath beene the Organ of unrighteouſneſſe, their mouth ſhall be the Trumpet o proclaime it.

There is more modeſty in them that ſeeke concealement: if there be any buſh Paradiſe, any tempter to bee named by *Adam*; *a woman of thy giving, Eve*; hereas it was a woman of his owne ſeeking, *concupiſcence*: *Gehezi* hath a lying co- er, *Saul* a pretending colour; here is ſomething to be alledged for mittigation. ut to ſin without ſhame, yea, to out-ſin all ſhame, to publiſh the tenour of vil- ny in print; this is Sodomes ſtate. Vncleanneſſe was not confined to the Cham- er, nor theevery to the night, nor corruption blanch'd and skin'd over with hy- ocriſie: but borne aloft, juſtified by protection, and crowned with garlands of onour and approbation. This ſin abandons ſecreſie, ſcornes reproofe: admoni- on to it were but like goads to them that are mad already, or a powring of oile owne the chimney.

It is ſaid of [b] *Thamar*; that *Iudah* tooke her for an harlot by her dreſſing. She kes upon her the habite of an harlot, becauſe ſhe meanes to be one: her attire de- lares her purpoſe. If ſhe had not wiſhed to ſeeme a whore, ſhe would have avoi- ed ſuch a place and vaile. The externall monuments of immodeſty bewray a arnall heart: they that meane well, will never wiſh to ſeeme ill. Nature (not too r perverted) is not more forward to commit ſin, than willing to hide it: and we ommonly affect to ſhew better than we are. Not few harlots put on the ſem- lance of chaſtity, and bittterly raile on them that appeare naught. Mooriſh paſ- ges are dangerous for travellers, but the pits which the eye ſees, the foot avoides. et us never truſt thoſe that doe not wiſh to appeare good.

To conclude then, Sodome ſought no cover, and ſhe was not covered; fire nd brimſtone had free acceſſe to her; and her confuſion no leſſe than her corrup- on, was palpable to the world. Openneſſe of ſin ſaves Iuſtice a labour of inqui- tion: there need no hew and cry after that theefe which preſents himſelfe. Are ere no ſuch publike ſinners amongſt us? None that openly diſ-hallow the Sab- aths; none that juſtifie ſacriledge; a ſin now as manifeſt as Sodomes: none that ave ſo ſworne away all grace, that they make it their grace to ſweare. [m] *Marke em that cauſe deviſions* and tumults among you, marke them with the black coale infamy: let them be to you, as Lepers among the Iewes, or as men ful of plague- ores among you; whom neither the feare of God nor man can worke to peace, nquietneſſe muſt be their portion for ever; the ſhame of the Goſpell, malicious, rangling Chriſtians. Concerning theſe open ſins, let me ſay to the Magiſtrate, *David* to *Salomon* of [n] *Shemei*; we may not, you muſt puniſh.

2 The continuance: as their ſins were extant, ſo conſtant; [o] *Their wayes were ayes grievous.* Their *wayes*, not ſome few ſteps; *grievous*, not meanely offen- ve; and that without intermiſſion, *alwayes*. It is not ſo much ſin, as the trade of that is damnable. They ſin while they eate, ſin while they walke, talke, even in eepe they ſin: their ſportive, tranſportive mirth is full of obſceneſſe: their beds, oards, chambers, and (if they diſſemble any devotion) the very Churches are itneſſes of their impiety: ſuch fluid ſoules, that no coſtive medicine can ſtay the ux of their ſins: but the very remanent ſnuffe of originall goodneſſe muſt lan- iſh out in a ſtinking diſſoluteneſſe. Time, *cummunis medicus*, the remedy of ther evils, encreaſeth this. Other creatures grow up to their height, and then ecay and dye: onely it is ſaid of the Crocodile, that ſhe growes to her laſt day. o doth this mans ſin; *Plus ſenio confectus, plus malo infectus: corpore debilior, fa-*

cinore

[k] *Iſidor. de ſum bon. cap.* 20.

[l] Gen. 38.15.

[m] Rom. 16.17

[n] 1 Kin. 2.8.9.

[o] Pſal. 10.5.

cinore fortior. It is ſaid of the Moone; *Creſcit, ſeneſcit, evaneſcit, & repara ſua cornua Phœbe:* ſhe waxeth, and waneth, and vaniſheth, and then appeares againe with repaired hornes: but here is no change, except from evill to worſe. They ſo habituate ſins, *Vt diu aſſueta, tandem putantur nulla:* as the Fryers dwindle their orders, from Minim's to Nullan's. Or as ſome owe debts ſo long, that they forget them to be debts. They thinke the Preacher does them over-haſty wrong, to call them from their inveterate luſts: as when a creditor demanded his money long due; the debter jeſted with his companion: See, I have ought him the money theſe ten yeares, and he is as earneſt with me as if I had borrowed it but yeſterday. Like men that have ſo often told a lie, that at laſt themſelves thinke they ſpeake true.

Lot may preach to them, but unleſſe *Lot* could convert them, there is no reparation of their life. Reſolute ſinners love diſſolute Teachers; ſuch as cannot, or dare not ſpeake the truth. That cannot, for inſufficiencie: their place hath ſet them to charge, but they have neither powder, nor ſhot. That dare not, for flatterie: we may ſay of their Sermons, as it is reported of ſome harpes: *Oculos paſcunt, aures onerant:* it is better to ſee, than heare them: their fingering may pleaſe the eye, their melodie is nothing worth. Yet as Saint *Keywins* harpe is kept for a great relique: ſo flattering teachers are venerable monuments with theſe.

Bern. They ſin becauſe they will ſin: *Quare peccas? quia neſcis quid facias? abſit: quia cogeris ut facias? abſit: ſed quia placet ut ſic facias.* The cauſe is neither ignorance, nor compulſion, but wilfulneſſe. Though we muſt offend, yet for ſhame let there be ſome interruption and breaking off in our ſins: let not men run headlong to hell, and never ſo much as looke backe. It is for the Devill only to doe nothing elſe but ſin: a ſinner from the beginning, a ſinner to the end. Who gives a peny to that merchant that rejoyceth in his ſhipwracke? or will conferre an almes upon him that reſolves to be a beggar? Saint *Auguſtine* confeſſeth a ſtate of himſelfe unconverted, bad enough; when he ſaid, *Petieram caſtitatem, ſed nollem obtinere:* but theſe will not ſo much as *Petere,* deſire to be good.

While they are in *Dalila's* lappe, they thinke themſelves as ſafe as if they were in *Abrahams* boſome. As beggars get their living by ſhewing their ſores: let a Chirurgion offer to heale them, they refuſe it, becauſe they live by them. We offer to cure mens maladies, their riot, rapine, uncleaneſſe, lying, blaſphemie: No, they thank us, and ſay, they live by them. This is that Babel which will not be cured. Yea, they are worſe than thoſe beggars; for they deſire not ulcers, yet when they have them, they make uſe of them: but theſe by an unnaturall luſt covet them, and make ulcers in their conſcience. Perhaps the iſſue there hath continued ſo long, that if they offer to ſtop it, they die: the Devill hath hamper'd ſome ſo faſt, that they dare not but ſin, for feare they ſhould anger him, for a *Nemeſis*: and their conſciences would ſo pinch and torture them, that they dare not admit a conference. As they that have curſt and ſhrewiſh wives at home, love to ſtray abroad: ſo men moleſted with a ſcolding conſcience, as the whore, drunkard, homicide; are faine continually to play, drinke, riot; to goe to bed with their heads full of wine, and no ſooner wake, but to it againe. So that their conſcience may knocke at the doore a thouſand times, and they are never within, or at leaſure to be ſpoke withall. Yet muſt they at laſt be met and found, as *Ahab* was by *Elias,* even by this *enemie:* ſtay they never ſo long, and ſtray they never ſo farre, they muſt home at laſt. Sickeneſſe will waken them, conſcience muſt ſpeake with them, as a Maſter with his truant Scholer after a long abſence; and then there are no men under heaven who more need that prayer, LORD have mercy upon them!

3 The uncleanneſſe: their ſin was not only palpable, and durable, but deteſtable: they were expoſed to turpitude, their bodies proſtituted to fleſhly pollutions. By [*filthy*] underſtand all carnall defilements, the kinds whereof Saint *Paul* ſpec-

ifies to the Romans under their proper names, becauſe they were familiarly nowne to them. But to the Galathians, he wraps them up in generall termes, be-auſe there they were more obſcure: As our Apoſtle doth not name *Sodomes* filthineſſe to the Chriſtian Iewes, leſt by ſpecifying it he ſhould in a manner teach . The degree of Pope *Syricius* involved marriage among the pollutions of the leſh: and ſuch was the over-ſight of Saint *Gregory* upon, 1 *Cor.* 7.2. *Conceſſit mi-imo, ut majus declinetur:* a falſe gloſſe of a ſincere Text, ſtriving to prove by the Apoſtles words, that matrimonie is by permiſſion, not by commandement: and herefore *Sine vitio non eſſe, quod ignoſcitur, & non præcipitur*; that cannot be without ſinne, which is pardoned, and not impoſed. But if it were a ſin to marry, God imſelfe ſhould be the Author of ſin, for he was the author of marriage. Neither oth God pardon it as a thing forbidden, but permit it as a thing lawfull, though he Apoſtle doth not there impoſe it as a thing neceſſary. And it is a forced interretation, to taxe that of iniquity, which God hath ordained for a remedie. For e doth not forbid, but rectifie our deſire; *Let every man have his owne wife: Su-m, non alienam: Vxorem, non concubinam: uxorem, non uxores:* a *Wife*, not a con-ubine: his *owne* wife, not another mans: his *Wife*, not wives. *Lamechs* incongrui-ie, (*Heare O yee wives of Lamech*) was like falſe latine: for wives admit of no plu-alitie, when they be conſtrued with one huſband. p God had *abundance of Spirit*, et *unus unam uni*, he ordained but one woman for one man.

But let us abhorre that doctrine, that ſhall at once caſt out the aſperſion of ſin pon marriage, and yet ſeeke to vindicate uncleanneſſe from ſin by a toleration of tewes. It was Gods expreſſe prohibition; q *There ſhall be no whore of the daugh-ers of Iſrael.* Many flatter themſelves, that this is but a tricke of youth: belike they re content to loſe the kingdome of heaven with a tricke: an unhappy tricke, that coſts a man his ſoule.

It is truly ſaid, that a whore is the high way to the Devill: he that lookes on er with luſt, begins his voyage: he that ſtayes to talke with her, is halfe his way: e that enjoyes her, is at his journeys end. She is *Mendax*, out-lying a newesmonger: *fallax*, her kiſſes be ſweet poyſon: *Vorax*, her eye is on your face, while er heart is on your caſh: *Tenax*, a *deepe ditch*: what is wrack'd there, is loſt for ever: *Curioſa*, dreſſing her ſelfe all day, to provoke appetite at night: *Impudica*, others ſinnes ſhew like land-ſchip, a farre off; hers like huge ſtatutes: *damnoſa*, damnable both to her ſelfe and others. She keepes her ſelfe a ſtranger to repen-ance, till they two meete at an hoſpitall. She lives like *Cain*, a reprobate vagabond without any conſtant habitation. Her body is the common ſewer, her ſoule a ſnuffe which onely Surgery keepes alive, and at laſt it goes out in everlaſting ſtench.

For others; it is her miſerie and miſchiefe not to be damned alone, ſhe brings many to her owne fire, and ſo does the Devill ſpeciall ſervice. She is a witch that hath wrought upon Saints, as r *Thamar* (though otherwiſe a good woman) did once upon *Iudah*. He eſteemes her by her habite, and the very ſight of an harlot hath fiered him with luſt: the Devill knowes that a fit object is halfe a victorie. At the firſt ſight he is enflamed, and (which is ſtrange) caught with her love before he ſaw her face. Not examining whether ſhe was faire or foule, ſicke or ſound, friend or enemie, it was enough that ſhe was a woman. The preſence of the *Adullamite* does not reſtraine him: ſo had luſt beſotted him, that he could endure a witneſſe. She was cunning, and would not truſt him without a pawne: a pledge he leaves her, his ſtaffe and ſignet. O that the filthy affection ſhould thus tranſport a ſonne of *Iacob*! But in him let us ſee the eaſieſt fruites of it, feare and ſhame. Feare he came to pay the hire of his luſt, and ſhee was gone: now hee feares, leſt his owne ſignet ſhould ſeale his reproach, and to be beaten with his own *ſtaffe*. Shame, purpoſing, if theſe evidences were produced, not to owne them, and wiſhing that no other might know them. When the fact appeares, and the author cannot lie hid,

p Mal. 2. 15.

q Deut. 23. 17.

r Gen. 38. 15.

with that ſhame, yea horror muſt he looke upon *Thamars* two ſons, the monuments of his filthineſſe? It muſt needs cut off his ſoule to heare them call him Sire and Grand-ſire and *Thamar* both mother and ſiſter. Shame is the ſureſt and eaſieſt wages of this ſinne, there is more belongs to it.

He that hath thus fallen, muſt goe to the price of many a teare, it muſt coſt him deepe ſighes, and the heavy grones of a broken heart. It is not a light and tranſient ſorrow that can doe it: the gates of heaven are ſhut, and every breath of a *Miſerere* will not open them. Their ſtate is dangerous, and there is but one way to helpe them: to repent what they have done and never more to doe what they have repented. If we have admitted ſuch a proſtitution of our bodies, let us obtaine by faithfull penitence ſuch a reſtitution of our honours. So ſhall the gates of bliſſe be opened againe to us: for God eſteemes not men as they have beene, but as they are.

Vexed.] The laſt point is *Lots* caſe: he did burne in zeale, as Sodome did in luſt: there was fire in them both; his, a holy fire from the Altar of God, theirs, an unnaturall fire blowne into their veines by the bellowes of hell.

Vexed.] this was no ordinary diſturbance, nor common diſpleaſure: but oppreſſed, excruciated, tormented; his ſenſes, his very ſoule exceedingly afflicted. He was not an idle looker on, as if he minded not what they did: nor in a timorous obſervation of the Proverbe: of little medling comes great reſt: but knowing it to be the cauſe of God, his heart was perplexed about it. He durſt as freely expoſtulate, as they durſt act; and tooke as full liberty of reproving, as they took licenciouſneſſe of offending. He was not *vexed* with them, but with their deeds: we are to hate none for their creation, but perverting the end of their creation: let us love Gods Image, not the filthy defacement of it. *Pax cum viris, bellum cum vitiis*, peace with the perſon, not with the conditions.

Vexed.] that which is here paſſive, is in the next verſe active; *he vexed his righteous ſoule.* He vexed his owne ſoule: who bad him ſtay there to be vexed? He vexed himſelfe, when he might have quitted himſelfe. Yet becauſe he was *vexed*, he is delivered. He was but a gueſt to Sodome, an Hoſt to the Angels: he liked well of their ſituation, not of their converſation, and found more bitterneſſe in the one, than ſweetneſſe in the other. Yet becauſe he avoided their ſins, he eſcaped their judgements. And ſurely they were both miraculous: for his declining their ſins, was no leſſe a wonder than his deliverance from their flames. As the latter was Gods gracious prevention, ſo the former was his prevenient grace: and he was not more bound to bleſſe God for ſaving his body from the fire, than for ſaving his ſoule from their ſin.

The nature and quality of this *vexation* I referre to the next verſe. Conclude we with obſerving and admiring a wonder: a man environed with fire, and not burning; floating on the ſea, and not drowning; dealing with dunghils, and not defiled; contemned and honoured, made rich by being impoveriſhed. If I ſhould propound a riddle; what is the higheſt and the loweſt: the faireſt and the fowleſt: the ſtrongeſt and the weakeſt: the richeſt and the pooreſt: the happieſt and unhappieſt: the ſafeſt and moſt in danger of any thing in the world? I durſt not promiſe with *Sampſon*, new ſutes of apparell to all that can expound it. It is a true *Lot*, a good Chriſtian.

[s] Pſal. 130.1.

[t] Phil. 3.20.

He is the loweſt of the world, *De profundis clamavi?* [s] Out of the deepes have I called: ſo low a hedge that every ſon of fortune treads him downe. Yet the higheſt, for his [t] *converſation is in heaven:* let his feet ſtand upon earth, his head is in heaven.

Eſa. 53. 2.

He is the loweſt in appearance to the world; for ſo diſguiſed with weeping, watching, faſting, that he ſeemes like *a bottle dryed in the ſmoke:* ſo loden with reproches, that he lookes black as if he had *lyen among the pots.* [u] There is *no forme, no beauty nor comlineſſe deſirable in him.* Yet the faireſt; *black but comely*; fairer than

han all the ſons of nature; the delight of Angels, the love of God. [x] *Thou art all ire my love and there is no blemiſh in thee.* [y] Thus the face of *Stephen* appeared like n Angell: the Sunne, the Heavens, the Firmament of refulgent Starres are not omparable.

[x] Cant. 4.7.
[y] Acts. 6.15.

He is the weakeſt, a Lambe among Wolves, afflicted on this ſide, oppreſſed n that: a reed that bowes at every guſt. *Elias* under a Iuniper-tree, weary of is life: *Iob* on the racke, broken with ſores and ſorrowes. Yet the ſtrongeſt, be- g armed with faith, hope, and love, three invincible forces: faith being able to emove mountaines, to overcome the world: hope an immoveable anchor, able ſtay the veſſell in the greateſt ſtormes: love ſtrong as death, undertaking death the terribleſt forme, that it may come to Chriſt. Thus *Elias* durſt face a king, nd tell him, *Thou troubleſt Iſrael. Herodian* writes of *Plantiamus*, the Emperor *Se- erus* his favourite, that he had ſuch a terror in his countenance, men durſt not look im in the face. Therefore when he went abroad, he had his *Ante-ambulones*, entlemen-uſhers before him, to give warning, that men might caſt their eyes to e earth at his comming. It is ſaid of St *Benedict*, that he had ſuch a power of ter- r in his eye, that caſting but a look upon *Totilas*, that warlike King of the gothes furious and audacious man; he made him tremble. Such a Majeſtie hath reſulted om the face of diverſe martyrs, that the tormentors were more afraid of them, an they of their tormentors. They are built upon ſuch a foundation, that all the dinance of hell can never batter them.

He is the pooreſt, not only in regard of ſuperfluities, but even of neceſſaries. *Moſes* muſt not thinke ſcorne to keepe ſheepe, nor *David* to beg bread of *Nabal*, r *Elias* to be fed with ravens, nor *Lazarus* to be glad of crummes, nor the Apo- les for pure hunger to plucke the eares of corne, nor *Peter* to confeſſe, *Silver, and ld have I none*, not a peny in his purſe; nor CHRIST himſelfe to be ſo neere iven, as to looke for figs from a tree in the way, and miſſe his purpoſe. Yet ſtill e richeſt, without meate, not without Chriſt: *ſine domo, non ſine Domino:* what- ever he wanteth, he wants not content. And it is no paradoxe, that a man may e rich with little, and poore with much. Content is the poore mans riches, and ſire is the rich mans povertie. *Diſceſſâ avaritiâ, ceſſat indigentia:* there is no want, here is no wantonneſſe.

Hee is the unhappieſt, for his hands are tied from revenge, his eyes muf- d that he muſt not looke upon vanitie, his lips ſealed that he may not returne buke for rebuke. He lives in the worldlings paradiſe, as the Poets fained of *Tan- lus*; up to the chinne in pleaſures, and is not ſuffered to taſte them. * *Touch not, ſte not, handle not*; what a miſerable life is this? Yet, is he the unhappieſt; the ace of conſcience, being his everlaſting Chriſtmas: a joy he hath, *which no man n take from him.* The *Affrican* King in *Charles* the greats Court, offering to be ptiſed, obſerved diverſe poore men ſitting on the ground, and ſerved in meane anner, demanded what they were: it was anſwered him, that they were the ſer- nts of CHRIST. Whereupon he replied, If the King keepe his ſervants ſo ch, and CHRISTS ſervants ſo poore, I will be no ſervant of CHRISTS. hey that thus looke on the out-ſide of Chriſtians, find ſmall glory to pleaſe the e of ſenſuall reaſon: it is the Inner man that is faire and rich and bleſſed, adorned ith more Iewels than the eye of the world ever ſaw, or the treaſure of the world ſelfe is worth.

He is in continuall danger, his ſoule being the but for all Satans darts, his bo- y the anvile for the worlds afflictions, he runs thorow many deaths, and is *killed l the day long*. Thus was Chriſt himſelfe served; *Nec receſſit à ſervo, quod præ- ſit in Domino.* When the Iewes offered *Ieſus* gall and vinegar; he taſted it but ould not drinke; he left the reſt for his Church, and they muſt pledge him. Yet ill he is ſafe, under the ſhadow of Gods wings; and when the whole world floats n the waters, *Noah* ſhall ſit dry in his Cabin. Let Sodome be all on a flame, not a haire of *Lots* head ſhall be ſindged. All the aſſaults of fleſh and bloud againſt them, is but as if glaſſe ſhould encounter Adamant. The great King takes them into his protection, and woe unto all thoſe that attempt their ruine.

This is the Chriſtians eſtate: now every man would be partaker of the height, not the baſeneſſe, of the beautie, not deformitie, of the ſtrength, not infirmitie, of the riches, not povertie, of the happineſſe, not infelicitie, of the ſafetie, not the danger that waits upon religion. But the comforts of Ieſus be not for them that diſclaime his ſorrowes. *Ioſeph* had faire poſſeſſions in the land of Ægypt, but he bequeathed none of theſe to his children, becauſe they were to have Canaan. So God allowes his children but little here, becauſe he meanes to give them heaven hereafter. Lord, whatſoever requiſites be wanting, or troubles abounding, all our journey: let our latter end be peace.

VERSE 8. *For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their unlawfull deeds.*

IT is an apparant argument of an ungracious man, that he can with unmoved patience beare the diſhonours of God. Hot yron cannot chuſe but hiſſe, when cold water is poured upon it; nor a good man but vexe at open wickedneſſe. I know there be ſome will ſooner fight in their Miſtreſſes quarrell, than in their Makers: fiery againſt their owne diſgraces, coole and remiſſe in the cauſe of Chriſt, as if it were quite unconcerning them. There is no love without zeale, as there can be no heate without fire. [a] *Love is ſtrong as death, Ielouſie cruell as the grave.* Take death at the ſtrongeſt, Chriſts love to us was ſtronger; but if we abuſe it, that love growes jealous, and that jealouſie growes cruell, cruell as the grave. Our love to him muſt have the ſame nature, though it faile of the ſame meaſure: that which diſhonours him, muſt *vexe* our ſoules. Entire love will not ſuffer it ſelfe to be adulterated. [b] No *Oile* nor *frankincenſe* might come into the *Ielouſie offering, becauſe it brings iniquitie to remembrance.* The ground of Ielouſie is love tending unto hate upon a juſt ſuſpition of a juſt cauſe: there is no competition with Chriſt to be admitted. *Lot* loved God, therefore was zealous of his glory, zealous therefore reproved his offenders, reproving he found no amendment, therefore *vexed his owne ſoule.* Let him be *righteous,* if he had not dwelt among them, there had beene no *vexation*? let him *dwell among them,* if he had not beene righteous, no trouble: let him be righteous, and dwell among them, if they had not beene *wicked,* no offence. Be he righteous, and among them, and they wicked, yet if he had not *ſeene and heard* their evill deeds, yet he had beene free. Yea, grant all theſe ſiniſter concurrences, if their ſins had been few and not frequent, his vexation had beene leſſe. But lay all theſe together; a good man, among the ungodly, ſeeing their workes, and the unlawfulneſſe of them, and the continuance of that unlawfulneſſe; he muſt needs be *vexed,* and that vexation be of the ſame extent and duration as was the cauſe; their *ungodlineſſe, from day to day.*

a Cant. 8.6.

b Num. 5.15.

The generall parts of the Text are two; the Incentives or kindlers, and the fire:

fire it ſelfe. The incentives are ſet downe by foure degrees. 1. Cauſall or radicall, *He being righteous*. 2. Occaſionall, *Dwelling among them*. 3. Objectuall, their *unlawfull deeds*. 4. Organical or inſtrumentall, *In ſeeing and hearing*. For the fire it ſelfe conſider. 1. The property, it is fervent againſt unrighteouſneſſe. 2. The ſincerity, it workes inwardly, moves the ſoule. 3. The rarity, but one among thouſands thus vexed. 4. The conſtancie, *from day to day*. It is not coole, not counterfeit, not common, not mutable.

1 *He being righteous.*] As in naturall things, *Simile non agit contra ſimile*, fire fights not againſt fire, but againſt water. So in morall things, *Innocens non agit contra innocentem*, one good man doth not perſecute another. If either the Sodomites had bin righteous with *Lot*, or *Lot* unrighteous with them, here had beene no contention. Wolfe and Wolfe can agree, Lambe and Lambe fall not out; but who can reconcile the Wolfe to the Lambe? That good man who was eyes to the blind, and feet to the lame, yet [c] *brake the teeth of the ungodly*. Faith is the ground of zeale: faith is from Chriſt, love from faith, zeale from love: nor can faith be diſcerned without love, nor love without zeale. *Intellectus eſt prior potentiâ quàm voluntas:* [d] Faith is firſt, as the foundation before the building, the evidence before the poſſeſſion. That which made *Lot* righteous in Chriſt, made him zealous for Chriſt. When the weather is hot, every man opens his mouth: when it is cold, he ſhuts it, till his teeth chatter againe. Where is righteouſneſſe, there is heate, where is heate, men will queſt and open: *I beleeved, therefore I ſpake.* But where is no heate, there is an unperfect ſound, a chattering of the teeth as if men were afraid to ſpeake.

[c] Iob. 29. 17.

[d] Heb. 11. 1.

Righteouſneſſe, which is the life of the ſoule, is diſcerned as the life of the body; by motion, heate, and feeling. If the diſhonours of God doe not runne like goads and poniards to our heart, we are all dead fleſh: if his glory doe not lift us up with joy, there is no heate in us. *Antigonus* his ſonne being grievouſly ſick, and none perceiving the cauſe; when his mother in law entred the chamber, his eyes began to quicken, his bloud to riſe, and pulſe to beate extraordinarily: whereby the Phyſitians underſtood the cauſe to bee the unnaturall love of his mother. As in that vicious love, ſo in true holy affection to God, the very mention of his name will make our pulſe beate, our hearts incontainable of joy or ſorrow; our love cannot be ſuppreſſed. Good bloud will never belye it ſelfe; well-borne children are touched to the quick with the injuries of their Parents: not thus to be moved, is to confeſſe our ſelves baſtards. This point will fall heavy on ſome, when it comes to be concluded: that where is no zeale, there can bee no righteouſneſſe.

2 *Dwelling among them.*] One reaſon why God ſuffers evill men, is to try the good: Vertue is more glorious being ſet off with vice. Beauty were leſſe admirable, if there were no deformity. Some Canaanites are reſerved to make tryall of Iſraels conſtancie. [e] *There muſt be Sects, that the approved may be knowne.* They are the beſt Lilies that thrive amongſt thornes. To be temperate in Ilands, ſober among Germans, chaſt in Sodome; this is the praiſe. Divers have ſtood with filthy ſhooes on holy ground; but to ſtand on filthy ground with holy ſhooes, there is proofe. It is peculiar to heaven, to have never a bad neighbour: only that immortall kingdome hath the priviledge of never being tempted. This world is for triall, that to come, for reward. The ſolitary man knowes not himſelfe: he thinkes himſelfe good, becauſe he hath no meanes to be bad. Let him refraine ſin yet it is *Laus parva, quia laus parvi.* He that overcomes the ſolicitation to evill, holds his vertue in aſſurance. If I can be patient among my offenſive neighbours, chaſt among the laſcivious, ſober among Epicures, modeſt among impudent railers, juſt among defrauders, faithfull to the Church among the common and exemplary ſpoilers of it; this argument is of force. The Souldier can keepe his ſtation till he be aſſaulted. When tentation oppreſſeth, and luſt rebelleth, as when a

[e] 1 Cor. 11. 19.

Bern.

a mans horſe curvets, then let him ſit faſt. When bluſtring ſtormes of perſecution ſhall make a man gird the garment of his religon cloſer about him; this approves him. True zeale, like fire in a froſt, is the hotter for oppoſition.

Among them that hate *righteouſneſſe*, and him for it: that ſay of good living, as *Feſtus* did of great learning; [f] *It makes a man mad.* They cannot know another to be ſober, that are mad themſelves. As old men anſwer the young; you thinke us fooles but we know you are not wiſe. So anſwer we theſe, you thinke us mad that are ſo hot againſt ſins; but we know you mad that are ſo cold for your ſoules. *Achiſh* and his Courtiers thought *David* mad, yet he was the wiſeſt man among them. It is not a *Nicodemus* that the world takes notice of, but a *Peter*; *Thou wert with him in Galile*; they will put him to it.

f Act.26.24.

Among them that thought *Lot* to be the only man that moleſted them. *Ahab* can charge *Elias* with this, [g] and *Tertullus Paul*. The mutinies and up-rores of the world were fathered upon the Chriſtians in the Primitive times: as the Popiſh traitors decreed to blow up a State, and then to lay it upon the Puritans in theſe latter dayes. There can be no croſſe or judgement in Sodome, but *Lot* is the man that brings it. Yet in all ſenſe he that does but defend himſelfe, is not the author of ſtrife. Though the true man ſtrike ſome blowes, yet the theefe is he that begins the fray.

g Act.24.5.

Among them that thought *Lot* a proud and imperious fellow; as *Eliab* cenſured *David*, [h] *I know the pride of thy heart.* There is no goodneſſe in man, but ſuch will aſcribe it to vaine glory. This opinion of others is derived from a conſciouſneſſe of themſelves; that would not doe one good deed, but to be highly applauded for it. Therefore would not the rich man perhaps helpe *Lazarus*, becauſe he feared that as *Lazarus* died, ſo his good turne ſhould dye with him. Nor the Levite ſuccour the wounded man, [i] becauſe it was not in popular view. The Phariſies did all to bee ſeene: now that diſtreſſed man was out of the way, no body to looke on.

h Gen.19.9.

i Luk.10.

Among them that thought him a foole for his labour. Tell us of our faſts, as if they were faults? Doe not all thus? You onely againſt it? Alas, it is but one Doctors opinion. That which the world cals policie, eats up true wiſdome: their diſcretion and moderate ſtaidneſſe devoures all true honeſty. O ſay they, [k] *Be not righteous over much.* But of that extremity there is in theſe times no feare; it is now ſhort ſhooting that loſeth the game. You have ſcarce one that exceeds, for ten thouſand that fault in the defect: and it is better to have our broth boild over, than be raw: rather goe in furres than naked. Liberality feares and flyes covetouſneſſe, rather than prodigality: truth is more ſuſpicious of falſe-hood, than of vaine-glory: zeale is more cautelous of coldneſſe, than of heate: is more afraid leſt the fire ſhould goe out, than endanger the chimney.

k Eccl.7.16.

Among them that thought him exorbitant, [l] becauſe he walked not after their rule. Often do we heare remiſſe profeſſors ſtrive to choake all forward holineſſe, by commending the golden meane. A cunning diſcouragement, the devils ſophiſtrie! Whereas the meane of vertue is betwixt two kindes, not betwixt two degrees. It is a meane grace that loves a meane degree of grace. Yet is this the ſtaffe with which the world beats all that be better than themſelves. What, will you be ſingular? walke alone? But were not the Apoſtles ſingular in their walking? [m] *A ſpectacle to the world:* did not Chriſt call for this ſingularity? [n] *What ſingular thing doe ye?* You that are Gods peculiar people, will ye do no peculiar thing? Ye that are ſeparate from the world, will you keepe the worlds rode? Shall Lot leave his righteouſneſſe, for ſuch an imputation of ſingularity? Muſt the name of a Puritane diſhearten us from the ſervice of God? Saint *Paul* ſaid in his Apologie; [o] *By that which they call hereſie, ſo worſhip I the God of my Fathers:* and by that which profane ones call puritaniſme, which is indeed zealous devotion; ſo let my heart deſire to ſerve IESUS CHRIST.

l 1 Pet.4.4.

Among them that hated the truth, and loved the [p] *prophecie of wine, and*
rong drinke. Such a man may live in quiet: if *Lot* had ſpoke peace to *Sodome*, and
ot the truth, they had brooked him well enough. It is truth that breeds hatred a-
ong bad neighbours. [q] *Nevertheleſſe I tell you the truth*; though it breed ſorrow
r anger, or malice in your hearts, yet *veritatem dico*. I know that in theſe dayes to
peake the truth, is to be cenſured of indiſcretion: the world thinkes us children or
ooles to hazard our ſelves by ſpeaking the truth. Yet we will not ſquare our po-
tions to their diſpoſitions, nor forbeare to tell what they are loth to heare. In-
eed, you will heare the truth, if there be no *Nihilominus, nevertheleſſe*; if it con-
erne you not. But ſaith Chriſt, *Expedit vobis*, better loſe your favours than your
oules: and *Expedit nobis*, to diſcharge our conſciences from a burden of bloud.
hey that flatter you, are your deadlieſt enemies; that either in furthering ſin, or
n ſmothering ſin, ſpill your deareſt lives.

[p] Mic. 2. 11.
[q] Ioh. 16. 7.

Among theſe bad men dwelt this good *Lot*, and ſtill hee was righteous.
Neither their exemplary life, nor popular expoſition, nor powerfull terrors, could
urne his feete out of the paths of goodneſſe. It is likely, they endevoured to win
him to them, either by rewards or menaces. But as when *Capellus* tempted *Fabri-*
ius, the firſt day with an Elephant, ſo huge and monſtrous a beaſt as before he
ad not ſeene: the next day with money and promiſes of honour: he anſwered, I
eare not thy force, and I am too wiſe for thy fraud: ſo *Lot* could be corrupted
ith neither. But now, if hee could be holy among wicked, a Saint among ſin-
ers; how is it that wee are evill among the good, ſinners among Saints? Hee
ould be hot when all the reſt were cold, and ſhall we be cold when many are
ot? He was righteous in the midſt of irreligion, we in the midſt of true religi-
on are unrighteous. We have no interdictions of pietie; may be ſome ſnuffers to
qualifie our zeale, and make it burne brighter; no extinguiſhers to put it out. It is
ot forbidden us to ſerve God with all our heat, with all our heart. If there be
ome laſie profeſſors, divert we our eyes from them to the gracious examples of
ighteouſneſſe. Complaine we of trouble? There is no age that alwaies ſuffered
good men to live in quiet. As Saint *Auguſtine* ſaid of perſecution; *Inventus eſt*
gnis, qui unum ditet, alterum damnificet, utrumque probet. Were we frighted with
he Spaniſh Inquiſition, wearied with the Turkiſh impoſition, ſomewhat might be
leaded for our remiſſeneſſe. But he is a bad ſwimmer that cannot move on with
he current. The Goſpell calls us, grace invites us, good examples helpe us, what
s now left to excuſe us, if we be not righteous?

Their unlawfull deeds.] Sinne is the object or matter of a Saints vexation. It
s the attribute which God gives himſelfe, [r] *Ego Deus zelotes, I am a Iealous God.*
Now when we aſcribe any humane affections to *God*, we muſt ſeparate them from
ll imperfections whatſoever. A man may be jelous not out of love, or without
uſt cauſe, God cannot be ſo. The ground of his Ielouſie is love, the cauſe of his
elouſie, our unfaithfulneſſe to him. We cannot be jelous of God, becauſe his love
s infinite, and we need feare no partners. [ſ] *Paul* wiſhed this happineſſe to all his
hearers. Gods love hath roome enough, beyond all meaſure and comprehenſion,
nor is it diminiſhed by being communicated. How many millions ſoever the Lord
loves, he loves thee and me never the leſſe. But mans love to God is ſo pent and
narrow, and the bed of affection ſo little; that if we admit a partner, he hath cauſe
to be jelous: anothers gaine is his loſſe. There is an obligation of love betweene
the husband and the wife: when he conceives likely-hood of any breach, he
growes jelous. Love is the ground, and ſuſpition the cauſe. If no love, no ſuſpi-
tion; if no ſuſpition, no jelouſie. This is mans torment and racke; nor can the
ſtrongeſt barres encloſing her, eaſe his pangs. Knowledge is the only cure of Ie-
louſie: there is more miſerie in doubting her falſe, than in proving her ſo. The
remedie of knowne evills is patience; but for doubted evills there is no phyſicke.
This ſparke once kindled will never die, nor can time, that dull and tardy Phyſitian

[r] Exod 34. 14.
[ſ] Act. 26. 29.

helpe it; nor can the ſtricteſt obſervance ſatisfie it. This is the Iealous mans miſery: he may prove his wife falſe, he can never prove her true. The anguiſh of this affliction is more or leſſe according to his affection.

Thus hath the ſoule of man plighted her faith to God, and by vertue of this contract, is called his *Spouſe*. If ſhe forſake his holy bed, and run after other lovers, he growes jealous: not by way of ſuſpicion or doubt, becauſe he knowes the heart and moſt ſecret motions: but becauſe his honour ſhall not be given to another. Thus he is [t] *Iealous over Ieruſalem*; and if ſhe proſtitute her betrothed love, he diſclaimes her for [u] *his wife*: and when he quite gives her over, and ceaſeth to be an husband, then [x] *he will no more be jealous*, as a man divorceth himſelfe from a wanton wife, *Cant.* 8.6. As the primary nature of God is to be loving, ſo it is the nature of that love on juſt cauſe to be jealous, and the nature of that jealouſie to be cruell, cruell as the grave; if before the grave ſwallow us, repentance doe not help us. God is ſo jealous in the decalogue, that he wil not ſet any creature in the ſame table of the law with himſelfe. There ſhall ſtand neither father nor mother, King nor *Cæſar*, Saint nor Angell, in the ſame table with God. If we take our luſts into a reſolute competition with him, [a] his jealouſie will burne like fire againſt us.

[t] Zach. 1. 14.

[u] Hoſ. 2. 2.

[x] Ezek. 16. 2.

[a] Zeph. 1. 18. Nah. 1. 2.

Now that which grieveth God, ſhould alſo *vex* us: this hath tried the zeale of the Saints. [b] So was *Moſes* vexed: the idolatry of man made him breake the tables of God. [c] So *Elias*; he durſt confront a King, and reprove an idolatrous kingdome. *Samuel* hewes *Agag* in peeces, *Hezekiah* rends his clothes at blaſphemy, [d] *Mattathias* ſacrifices the ſacrificer on his owne ſuperſtitious altar. It greeved *Pauls* heart at Athens, to ſee the towne ſo given to idolatry. *Phineas* wife heard at once of her father in lawes death, of her husbands with many others; yet did not all this ſo afflict her as that the Arke was taken by infidels. It is of this alone ſhe ſpeakes dying: [e] *The glory is departed from Iſrael, for the Arke of God is taken.* We are no *Lots*, if not *vexed* with the worlds *unlawfull deeds*. All Iſrael ſaw the boldneſſe of *Zimri*, in bringing a whore ſo palpably to his Tent: but their hearts were ſo full of griefe, and their eyes of teares, for their bleeding brethren, that they had no roome for indignation. *Phineas* looked on too, but with other affections. *Zimri* ſeemed to him as one that defied the Lord, and flowted the peoples ſorrow: that while they were wringing their hands, and beating their breſts, he would be dallying with his miſtreſſe. His heart boiles with a deſire of holy revenge: his hand was uſed to a Cenſor, but now it ſhall mannage a Javelin: and with one ſtroke he joynes thoſe two bodies in their death, which were joyned in their ſinne: and in the heate and height of their luſt, makes a new way for their ſoules to their owne place. As they were more beaſts than any that ever he ſacrificed, ſo their ſlaughter was the beſt ſacrifice that ever he offered. He doth not ſtand caſting of doubts, who am I to doe this? I am a Prieſt, my office is all for peace and mercy: it is for me to ſacrifice for the people, not to ſacrifice any of the people: my place is to appeaſe Gods anger againſt them, not to revenge Gods anger upon them: to deſire the converſion, not to worke the confuſion of a ſinner. Is not one a Prince in Iſrael, the other a Princeſſe of Midian, and can the death of two ſuch perſons be ſo put up? Or if it be ſafe and fit, why doth my Vncle *Moſes* rather ſhed his owne teares, than their bloud? I will even be ſorry with the reſt, and let them revenge whom it concerneth. No, this holy fire of zeale hath quite conſumed all the droſſe of ſuch deliberation: he holds this execution to be both his duty and his glory. How doth God love this heate in all the carriages of his ſervants? and if it ever do tranſport them too far, yet he will rather pardon erring fervency, than luke-warme indifferency. And to ſhew that it pleaſed him, he preſently frees Iſrael from the plague, and entailes the Prieſthood to himſelfe and his poſterity for it.

[b] Exod. 32. 19.

[c] 1 Kin. 19. 14.

[d] 1 Mac. 2. 24.

[e] 1 Sam. 4. 22.

Num. 25.

But this holy diſpoſition is not to be found in many. Will you know what

vexeth

We thinke our ſelves wronged, and know not how to be revenged; this vex-
us. If God doe not anſwer us with raine or faire weather, as we would have it;
vexeth us. The better eſtate of our neighbour, as if anothers preferment were
ruine: the croſſing of our unnaturall deſires, if we cannot have our owne wills:
interdiction of our luſts by a ſuperior Law: theſe things vexe us. *Volunt homi-* Sen.
ita præceptum eſſe ut vivunt, non ita vivere ut præceptum eſt. Men would have the
according to their lives, not their lives according to the Law. If the Vſu-
intereſt comes not in the ſame pace that his covetous heart prompts it; this
eth him. To be told that ſacriledge is a ſinne, that our contentions be carnall,
while we maintaine ſtrife with our brethren, we have no peace with God;
vexeth us. Private inconveniences take up our vexation, not Gods loſſe. But
ou will be angry without ſin, be angry at ſin; not with your brother, but with
and your owne faults. When you ſee Gods name diſhonoured, his ſervice pro-
ed, his good Spirit reſiſted, and the Church or familie that is named in heaven
earth, wounded; let this vexe you. Be vexed at them that are vexed at God
ſelfe on every ſlight occaſion: that if their mouthes be not filled with laugh-
and their bellies with delicates, are ready to breake forth into termes of un-
fulneſſe, [f] *What profit is there in ſerving of God?* But let the zeale of *Lot* be a f Mala.3.14.
le to kindle this dead age; ſo may this Text be as profitable, as it is conveni-
for theſe times. If thoſe Angels were ſent againe to ſurvey the earth, what o-
newes or obſervation of their travell would they returne, but that [g] *all the* g Zach.1.11.
h ſetteth ſtill, and are at reſt: all are either cold or but luke-warme. Not only
le frozen in paganiſme out of the Churches pale: but even the moſt within the
opickes of Chriſtianitie have juſt ſo much and ſo little heate, as to thinke they
e enough and need no more. This end of the world being like the period of
vids life, ſo old, ſo cold, that no clothes were enough to keepe heate in him.
r ſpirituall ſtate and condition is like our countreys ſite and poſition, betweene
torrid and frigid zones, neither hot nor cold. If *Lots* example may but warne
and warme us, to bee enflamed with the love of GOD, and hatred of ſinne;
ere my labour ends, your comfort ſhall begin, and the fruit of both continue
ever.

In ſeeing and hearing.] The eye and eare are thoſe ſpeciall doores, that let in- 4
the heart it's comfort or torment. We are not ſenſible either of the miſchiefes
pleaſures, which we neither *heare* nor *ſee*. *Sodome* might have continued ſinfull
thout *Lots* diſturbance, if their ſin had not beene expoſed to his ſight and ſenſe.
s ſoule had beene quiet enough within him, if ſuſpition had not begot miſtruſt,
experience a manifeſt proofe of Gods diſhonour. His eyes and eares were
unwilling witneſſes of their impietie, which he neither would ſee, nor yet
uld looke off. No man delights to looke upon ulcers, unleſſe *animo medendi*:
to heare the barking of dogges, howling of Wolves, and ſchriechings of
wles; ſuch is the noiſe of oathes and blaſphemies; but *Invito corde*, with neceſſitie
d deteſtation. There are many things which a good eare would not heare; as
is ſervant curſing him: nor a good eye looke upon: *Modò non videam*, ſaies h Eccl.7.21.
Hagar of her child; *let me not ſee the death of my ſonne*. As the blind Biſhop an- i Gen.21.16.
ered *Iulian*, taxing Chriſt of impotencie, that he could not open the eyes of his
vant; *I am glad that I want eyes to ſee thee* the monſter of men. Such was *Lots*
happineſſe, that he muſt ſee and heare their wickedneſſe. From this inſtrumen-
l meanes of his *vexation* we may obſerve diverſe things.

The ſight of ſinne makes a man either ſad or guilty. if we ſee it, and be not 1
rowfull, we are ſinfull. If *Lot* had not now beene *vexed* at them, God had beene
xed at him: on ſuch a cauſe not to bee angry, had angred heaven. *Ely* heard
his ſonnes impietie doubtleſſe with griefe enough, but not with anger e-
ugh: therefore he is puniſhed with hearing of their deſtruction, that was too re-
iſſe in hearing of their tranſgreſſion. It is unhappy to make anothers ſinne be-

come our owne, by a fond indulgence: he that ſees evill without diſlike,
ſee it without fault. They are not true hearted that ſtand by without
weapons, againſt the notorious oppugner of holineſſe. [k] *Meroz is curſed*
Angell, becauſe they came not forth to helpe the Lord in the day of battaile. The
the armies, and heard the drummes of thoſe proud adverſaries, gave the
on, tooke part with neither: they fought not againſt God, yet becauſe they
fight for God, they are *curſed*.

b Iudg. 5. 23.

Such are dough-bak'd chriſtians, too clammy for the ſtomach of
whom he hath borne long, yet but wamblingly. Shall we heare blaſpheme
uncleanneſſe, and hold our peace? will the LORD digeſt us in ſuch a
while the fields and tap-houſes beguile the Temples; curſes are offered up
of prayers, vaine expences for almes; and we *ſee* this, are not our ſoules
while men pray as if they were a ſleepe, and heare Sermons as dead men
funeralls; it would make a man ſicke to ſee God thus worſhipped. But alas
doe men rage at thoſe that find fault with others, or endevour to be good
ſelves? Let a ſparkle of fervent devotion breake out in a familie, all the
bours are up in clamours; as when the bells ring diſorderly, every man is
with his bucket to quench the fire. Diſgraced they muſt be for Puritans,
by *Laodiceans*. Indifferencie ſtrives to daſh zeale out of countenance. But
heare and ſee evill, and dare not reprove it, cannot amend it, yet let us grieve
that we be not guilty of it.

2 The moſt offenſive ſins are ſuch as be objected to ſight and hearing. The
a ſin that does only *furere in orbe ſuo*, is mad within doores, without admi
ny witneſſe but the inevitable ones, God and their own conſcience. But ſins
ſecret to man, we leave to him to whom all things are open: they be only
evills that *vexe* the righteous. When all Iſrael rings of the lewdneſſe of
ſons, it is high time for their father to be grieved. Spirituall and internall ſins
be *majoris culpæ*, corporall and outward be *majoris infamiæ*. Take an
while God was angry, all Iſraell grieved, the heads hanged, the people
a Prince dares brave GOD and them all in that ſinne, which hee ſaw ſo
ouſly puniſhed before his eyes. Here was fornication, a nodious crime; and
of an Iſraelite, whoſe name imports holineſſe: and that of a vertuous Prince
whoſe actions are ſo many rules to others: and that with a *Midianite woman*,
whom it had beene unlawfull for him to marry; this in the face of *Moſes*
verning, of all Iſrael mourning; even while they were yet bleeding and weeping
the ſame offence; how monſtrous was this impudence? But becauſe he
Prince, he thought he might ſin by priviledge; who dares controll me?
nobleneſſe ſets him above the reach of Iuſtice: it is eaſie for the greatneſſe of
thoritie, to beare out the ſmaleneſſe of pietie. Commonly the ſinners of the
ty are mighty ſins; therfore their deſtruction is made anſwerable to their pre
ption; and their vengeance ſo much the greater as was their conceit of impu

In this example we read the ſins of the world; blaſphemie is audible,
kenneſſe viſible, oppreſſion ſenſible: we heare them, ſee them, feele them:
no gall of zeale in our ſoules if we be not *vexed*. How can we not be aſhamed
them, that are not aſhamed of themſelves? A wicked man thinkes he may live
of danger of the Law, if either he have a great man to his friend, or have
great man to his enemie. Pride would be out of requeſt at home, if notice were
not taken of it aboad. While ſin hides it ſelfe in corners, there is ſome hope:
there be ſhame, there is poſſibilitie of grace. But when it dares once looke upon
the Sunne, ſend chalenges to authoritie, defie heaven and earth; the ulcer is deſpe
rate, the member fitter to be cut off than lanced.

3 He did not *ſee* and not *ſee*, *heare* and not *heare*. Connivence at ranke impie
is bad in all men, intolerable in ſome: ſuch are the Miniſters of either Goſpel
Iuſtice. For Preachers, if they winke, the Wolfe may prey on the
co

ld Preachers make bold ſinners. But we have cauſe to tremble when we conſi-
r, that God will in ſome ſort reckon with us for the religion of our people. Let
ere be fire in our lips to conſume the droſſe of vices that are fallen into the ſinke
our times. When the whole Citie is ſecure, it is our parts *to mourne for* Ezek.9.
ir abominations. The evils, the devils of theſe dayes will not out but by
equent preaching, and fervent praying. Shall wee bee mutes in the midſt
ſo many raging conſonants? not as lowd for God, as they for *Baal*, for An-
chriſt? We ſee wickedneſſe, we heare it: O let us pray it downe, let us peach it
owne, out-face it, out-live it. Let us be within and without Preachers: the
eights of the Sanctuary by the law, were to be double to thoſe of common uſe.
elior ſanctus idiota, quàm doctus nebulo. How gracious be their feete, not only their Aug.
s that bring the Goſpell! Becauſe their feet muſt walke in the way which they
eſcribe. It is good life that muſt accompany doctrine, as lightning doth thun-
r. Fire in the preaching does well, but water in the Preacher to quench it by
ample does ill. Infirmities are in all, but ranke and reſolute ſinnes become not
oſe that finde fault with the like in others. In all reſpects, and by all meanes, let
make it appeare, that Gods glory is our onely ſcope; therefore we dare not
rebuke ſinne, as men preferring the winning of ſoules before the winning of
e world.

Connivence is yet worſe in Magiſtrates: we can but reprove it, they muſt
orrect it; and open wickedneſſe is too ſtubborne to be chidden out of counte-
nce; it is well, if ſharpe whipping can reforme it. No ſcarlet robe ſo well be-
mes a magiſtrate, as one made of zeale. *Bee wiſe yee Iudges,* yea alſo, be juſt ye
dges: ſome are ſo wiſe that they dare not be juſt; nor puniſh leſſe offenders, for
re leſt great offenders ſhould puniſh them. I know there is a wiſdome requi-
d to diſtinguiſh of offences; and true Chriſtianity takes no delight in bloud. If
agiſtrates were onely to kill, the divell might have beene put in ſole Commiſſi-
er. It is a breach of Iuſtice not to proportion the puniſhment to the crime: for
eft, rapine, adultery, ſacriledge, to ſay no more with [l] *Eli,* but *why doe yee ſo?* l 1 Sam. 2. 23.
his is true connivence; to ſhave the head that deſerves cutting off. A weake
rgation doth but ſtirre the proud and tough humours, and anger them, not drive
em out. To whip one for murther, or to burne treaſon in the hand, or to lay
ecuniary mulct upon Inceſt; is in effect to patronize evill, not to puniſh it. Bare
proofes doe but encourage wickedneſſe, and make it thinke it ſelfe as eaſie as is
cenſure. Like vehement ſhowers to a ripe field, which onely lay the corne
is ready and worthy of a ſickle.

[m] *Moſes* did put the Idolaters to the ſword: it was his mercy that made him m Exod.32.27.
s cruell: all Iſrael might have curſed him if ſome had not ſmarted by him. Do
our Magiſtrates heare and ſee idolatry, blaſphemy, ſacriledge, profanation
Sabbaths? are there not lawes for caſtigation? why then be theſe impieties
ffered in the face of heaven? Doth not want of execution make all lawes like
at bels without clappers? The Magiſtrates ſword ſhould not be like a childs
gger rivetted in the ſheath: a ſword, ſaith *Paul, not borne in vaine.* When they
niſh malefactors, they are ſaid to [n] *Conſecrate their hands to God.* The judges n Exod.32.29.
untenance ſhould be [o] *Like a Northerne wind,* to diſpell the fogs of ſinne. The o Prov.25.23.
ngs of the earth are charged [p] to *render double* to the bloudy ſtrumpet of Rome: p Rev.18.6.
y then doe her Locuſts encreaſe and multiply? God grant our too much pit-
never undoe our ſelves. There are two ſpeciall cauſes of this connivence in ſub-
dinate magiſtates; cowardice and covetouſneſſe.

Cowardice and timorouſneſſe is a quality too baſe for eminence. [q] *Should* q Neh. 6.11.
h a man as I flee? Saith *Nehemiah.* It is the want of courage that betrayes the
th; while men are more carefull of their owne quiet, than of Gods glory. *So-
ns Throne* had carved Lions; not Foxes, Apes, nor Wolves: no toyiſh, petu-
, deceitfull or ravenous things; but majeſtick Lions: no daſtard feare is ad-
mitted

mitted to that ſeate. Magiſtrates have iron Gantlets, and need not feare childrens blowes. *Moſes* ſeeing the ſin commands them to puniſh one another, and they doe it: None replies, he is but one, we are many: we may more eaſily deſtroy him, than he can deſtroy our God. *Aaron* durſt not reſiſt us in making it, and ſhall he withſtand our keeping it? Not ſo, God hath ſet ſuch gracious characters of majeſtie in the brow of authority, that guiltineſſe dares not looke it in the face. They ſtoope to the baſeſt and bloudieſt revenge he ſhould impoſe. Sin is ſo conſcious of it ſelfe, that when it is brought forth to triall, paleneſſe and feare ſhall betray the guilt, and it will rather ſeeke a hole, than a hold or fort. If the fore-horſe in a teame be ſhie, the Carter fenceth his eyes on both ſides, that he may leade the way fore-right without ſtarting. Let the Magiſtrate rectifie his lookes, and onely bend them directly upon Iuſtice: a ſquint eye, caſt upon perſons, ill becomes him. Let him looke no ſide-way, neither to the left hand for feare, nor to the right hand for favour.

Covetouſneſſe is a vice, which makes a man of place tranſgreſſe for a morſell of bread. [r] *It blindes the eyes of the wiſe*, much more of the fooliſh: *of the righteous*, much more of the covetous. When a malefactor ſhall give him ſo much gold for a *Say, you ſaw me not*; then as if he had the Iewes curſe upon him: [s] *Hearing he will not heare, & ſeeing he will not perceive.* [t] *A gift is as a precious ſtone, whitherſoever it turneth, it proſpereth.* A proſperous ſtone, as if he meant the Philoſophers ſtone, ſo much in queſt and requeſt; a charme more powerfull than witches night-ſpell. The building of great houſes keeping great houſes, or rather leaving great Houſes, and matching with great Houſes, are too frequent occaſions of unjuſtice. When a ſmall office ſhall ſwell up a great eſtate, the world muſt needs ſwell bribery in it. The ambition to advance their owne houſe, blowes out their zeale to Gods houſe. [u] *Iob* compares Iuſtice to a *Cloake* or *Robe*: a Cloake it is; but the Cloake that hangs, like our Gallants, on one ſhoulder is quickly blowne off: a Robe it may be, but a looſe one, ſome night-gowne, that is ſoone put off. Many ſay, they diſcharge a good conſcience, and ſo they doe in ſome ſenſe, they diſcharge it quite away. Iuſtice is called a *Girdle*, to girt all other vertues: but let them take heed leſt it ſag and bend to the ſide where the purſe hangeth.

[r] Exod. 23.8.
[s] Mat.13.14.
[t] Prov.17.8.
[u] Iob 29.14.

4 Sodomes ſin was ſo much the more hainous to God, for offending man, and *vexing* the heart of his ſervant *Lot*. Iniquity then exceeds it ſelfe when it growes ſcandalous. *Woe unto the world becauſe of offences*: when it is not enough for men to be bad themſelves, but to raile at the good. If there be one in a company that abhors impious language, they will blaſpheme on purpoſe to vex him. [x] They had better have ſunke into the Ocean, bound to a Mill-ſtone. They whet their tongues like raſors, not onely to ſhave a man, but to cut his throate; but the Lord ſhall cut them out. Thus Popelings hiſſe like ſerpents at their mother; curſe like *Shimei*, not only by word of mouth, but in their railing and lying Pamphlets. Many a good man may ſay. [a] *I became the ſong of the drunkards*. Aske the drinking-ſchooles, if no ſuch doctrine of hell be heard there. While we play upon *Davids* harpe to eaſe their griefes, they caſt their Speares and Iavelins to wound us. [b] What *Paul* bids *Put from them*, they delightfully call to them. Serpents are not onely deafe to our charming, but turne their tailes to ſting us.

[x] Mat. 18.6.
[a] Pſal. 69.12.
[b] Eph. 4.31.

Nor let the great ones, whoſe authority ſhould puniſh theſe abuſes, thinke to ſcape: there be often paſquils to caſt aſperſions on their noble names. Whereas honour is a curious parcell, guilt, laid on with Gods owne finger, which a lewd tongue may ſcandalouſly licke off. For us, our contempt is not enough, unleſſe it be chanted in rime. It is *Ioſephs party-colour'd coate*, compoſed of all kindes of graces and bleſſings, that procures their hatred. Such is the worlds deſperate policy, to vex them whom God hath bleſſed. But the Lord takes them unto his ſpeciall tuition; and if any ſhall hurt his [c] *faithfull witneſſes*, there goes a fire out of *their mouthes* to devoure their enemies. [d] *Deſtroy all them that afflict my ſoule*,

David

[c] Rev. 11.5.
[d] Pſal. 143.12.

vid : not that he would have it ſo, but becauſe he knew it muſt be ſo. A man
better anger all the witches in the world, than one of the Saints: for God of-
forbeares offences againſt his own Majeſtie, when he plagueth offences againſt
little ones.

He that would not be *vexed* with evills, let him turne his eyes and eares an-
er way : be not fond to be grieved ; no man is bound to ſeeke his owne vexati-
Therefore *Nunc te melioribus offer* ; let us frequent their company, where *in*
g and hearing we may reape comfort. But how ſhall we know them ? They
e not ſuch markes, as *Du Bartas* deſcribes *Cain's* ſuppoſed *horſe* : and he may
ive others, that cannot but deceive himſelfe : yet the wiſe heart may diſcerne
m. By the innocencie of their actions, ſobrietie of their ſpeeches, diſeſteeming
e, coldneſſe after pleaſures, ardor in Gods cauſe ; you may diſtinguiſh them ;
y ſparkes riſing from a heape of embers, you may know there is fire within.
did the Saints leave ſuch repining tumults ; and reſort to places of ſanctitie
benediction; If we fall, here be they that ſhall raiſe us: if we ſtand, that ſhall con-
e us : if we complaine that ſhall comfort us. Sorrowes divided among many,
borne more eaſily : many ſmall brookes meeting and concurring in one cha-
, will carry great veſſels. By their reproofes we ſhall know our ſelves : we
blinde in our owne imperfections, therfore we borow the eyes of our friends,
ding them ours; ſo we mutually direct and correct one another.

There are two helpes to goodneſſe ; the praiſes of an enemie, and the repre-
ſions of a friend. He that ſhall take from friendſhip the libertie of a modeſt
oofe, leaves nothing to diſtinguiſh it from flatterie. To ſee men in troupes
he Courts of God ; to heare the melodious harmony of his praiſes, the vol-
of invocations ſent up to his glorious Name, to behold the charitable contri-
ons to the poore, the holy emulations to exceed in good workes ; all like bees
uring to bring honey to the hive of the Church where wrongs are pardoned,
d men encouraged, the Goſpell honoured, and the will of God obeyed : O
e is an object worth our ſeeing and hearing, which in ſtead of *vexing*, ſhall de-
t our righteous ſoules : lifting up our deſires to heaven, where all good workes
done with perfection : where we ſhall ſee and heare what we ſhall never bee
ry of ſeeing and hearing : ſee the glory of God, heare the melodie of Angels,
joy of all Saints, and be both raviſhed in the pleaſure, and confirmed in the e-
ake ternitie of them.

To conclude ; we that have grieved others, let us now be grieved for it our
es. It was an impotent and childiſh paſſion in *Honorius*, to be more grieved for
ltry hen, than for his Imperiall Citie. Yet if wee can more lamen the de-
ture of a friend into bliſſe, than the departure of CHRIST from our owne
es : and be more heartily troubled with a convulſion of body, than with diſ-
eſting our conſcience : if every trifling inconvenience of our owne have pow-
o racke us, when the diſhonour of God cannot move us ; wonder we no more
onorius. We may *howle for corne and wine*, but in vaine: our true teares and ſobs Hoſ.7.14.
ld be for our ſinnes. We are yet in the day, yet in the way : let us husband
ht this bleſſed opportunitie, the only certaine houre of our viſitation. O let
ot play out the candle, and goe to bed darkling : nor conſume our lives in folly
goe to the grave in ignorance : like boyes that ſlubber out their books before
have learned their leſſons. That ſudden converſion of one at the laſt, was never
nded in Gods purpoſe for our temptation. If every man ſhould run on in ſin,
e meet unexpected mercie, becauſe one in ſin obtained mercie: then every man
ht as well ſpur his beaſt till it ſpeake, becauſe *Balaams* beaſt did once ſpeake.

Could we be ſure that God would call us at the laſt, yet how unſweet were
ſacrifice, the bran and dregs of our dotage ; the wine and flowre being con-
ed in folly ? whereas the good man is the older the better, as CHRIST kept
good wine till the laſt. If we repent when we cannot ſinne, all is neceſſary :

they leave us, we leave not them, nothing is here voluntary. What equity is it to lay the heavieſt burden on the weakeſt beaſt: to force old age, too weake to beare it ſelfe, to carry the load of our repentance? When that ſtrong man is growne ſtronger by preſcription, our tabernacle rotten by corruption, when cuſtome hath turned vice into nature, and ſin is ſoaked into ſubſtance, our bones being full of the faults of our youth; we would then repent; we would if we could. But as he that never went to ſchoole, will hardly when he is put to it, read his Necke-verſe: ſo he that never learned the doctrine of repentance in his life, will find it very hard, if not impoſſible, at his death. Wine at firſt drawing is quicke and lively; when it runs low, it growes dead. Let us give God our youth, that is livelyhood, and pleaſing to him: not when our life runs on the tilt, the lees and of old age. Heaven is not unlike *Ahaſuerus* Court, no mourners are ſuffered there; all joyfull gueſts in their wedding garments: we muſt either mourne on earth, or mourne in hell. Thus we that have vexed the Spirit of God, and the eyes and eares of others by our ſins: let us now pleaſe the Spirit of God by our repentance, and rejoyce the eyes and eares of others by our amendment. Wretched we deferre our repentance, wretched if we repent not our deferring. Let us repent as ſoone as we can, yea and repent for this, that we have repented no ſooner. In a word, howſoever in indifferent things, it be held ſafe to heare and ſee, and ſay nothing; yet in groſſe and ſcandalous evills let us not be ſilent; ſo if we cannot mend others, yet with *Lot* we ſhall ſave our own ſoules in the great day of Chriſt.

Vexed his righteous ſoule.] I come from the kindlers to the fire it ſelfe. Zeale is a fervencie of ſpirit, ariſing from a mixture of love and anger, ſay ſome. It is not a ſingle affection; that were to confine it, rather than define it: there are more affections excerciſed in it than love. Nor yet is it a mixt affection; that were rather to compound it, than comprehend it. It is not one affection, nor many, but a fervent heate of all: as varniſh is no one colour, but that which poliſheth all. It makes a man to love what he loves, exceſſively: to deſire what he deſires, paſſionately: to hate what he hates, deadly: his ſorrowes be not remiſſe, but bitter and racking: his joyes not tranſient and overly, but raviſhing: when he hopes, his eyes are dimme with waiting: when he feares, all his bones feele a trembling and ſhivering. To be cold or luke-warme is not an affection, but a conſtitution; zeale is no nature, but a temper; a ſpirituall heat wrought by the Holy Ghoſt, improving all ſanctified affections for the glory of God. As the ſpirits are to the body, and wine to the ſpirits, and quickeneſſe to the wine, ſo is zeale to the ſoule, making it vigorous and ſtrenuous in Gods ſervice, like a *Gyant refreſhed with wine.* Faith and zeale are the ſoules two wings, whereby ſhe is made reſembling the Angels: who are armed *with wings*, and called *a flame of fire*, for their burning and flying execution of Gods heſts. It is zeale that helpe us to doe what we pray, the will of God in earth as it is done in heaven. This zeale is *axis & cardo*, the life-bloud that runs in every veine of the Text: a burning fire in the heart of *Lot*, that gives him mettle to conteſt with Gods enemies; and becauſe he cannot amend them, he *vexeth his owne ſoule.* His example teacheth us three obſervations of zeale; that it doth prove our righteouſneſſe, improve our righteouſneſſe, and honour our righteouſneſſes.

1 It is the argument of a *righteous man*, to be farre from cooleneſſe in his makers ſervice. [c] *Whatſoever thy hand findeth to doe, doe it with all thy might.* Doth this become us in other things, and miſ-become us in the worſhip of God? Shall a man eagerly follow his luſts, and not be violent for the kingdome of heaven? The ſlothfull haſtens his own beggerie in temporall things, much leſſe ſhall he be rich in the graces of Chriſt. He hath but a meane skill in the moſt excellent arts, never admired: a man had never better poetiſe, than only rime; never paint, than doe no more but daube: as good no religion, as coldneſſe in the beſt religion. Shall we, like thoſe Iewiſh elders for the Centurion, be inſtant for a friend, and cold

old for our heavenly father? He is worthy of infinite more love than we are a-le to give: all our brookes and ſprings of affection ought to run into this maine; ot one ſmall chanell bee ſuffered another way. Let all reflect upon him, and othing bee reſpected out of him, *of whom, for whom, and through whom, are all ings.*

How unbrookable is dulneſſe in any worke to a man of ſpirit? A heavy and lt-leſſe oration is inſufferable to a quicke hearer. We ſingle out the forwardeſt Deere in the herd, chuſe the livelieſt colt in the drove; and thinke we the back-ardeſt man fit enough for God? will he that is all Spirit, be pleaſed with a lea-en and drouſie ſervice? He bids the giver, give cheerefully: the doer, doe uickly. He forbad the Iſraelites to offer the [f] *firſtling of an Aſſe*: why ſo? oth God hate the Aſſe? No, but for the qualitie of the creature; it being the ieroglyphicke of ſlowneſſe: to ſhew that God cannot abide tarditie in his buſi-eſſe. It is lazie to goe, we are bid to *run the way of his Commandements.* As iles to the ſhip, and winde to the ſailes, ſo is fervencie to *righteouſneſſe.* A ſouldi-r without courage, a horſe withont mettle, a creature without vivacitie, ſuch is a hriſtian without fervencie.

2 It doth alſo improve *righteouſneſſe*; like the fire which came downe from eaven upon the ſacrifices, cauſing the ſacrifices to aſcend thither in acceptation. ighteouſneſſes hath no grace, but this fervencie makes it more gracious. Repen-nce is one primary grace; yet if a mans ſorrow be not fervent, it is like a hot mmer-ſhower, that makes the ſtreetes ſtinke after it. Faith is a fundamentall race, ſhould overcome the world; it will prove but a coward without fervencie. ope, the waiting-maid of Glory, will ſoone fall aſleepe, if zeale keepe not her yes open. Love without fervencie is cold and dull, and as it were enforced; and *on extorquebis amare.* Reliefe of the poore is left-handed without this; no re-ard belongs to it. [g] It is onely *fervent prayer that prevaileth.* Iſrael had ne-er wraſtled, or wraſtling, not prevailed with God, but by fervencie. It was no erfunctory devotion in *Moſes*, that cauſed the Lord to anſwere, *Let me alone.* o vapours aſcend up from the Still, unleſſe there be fire under it: nor prayers ach heaven without the heat of zeale. Fluminall baptiſme is but a cold proofe f a mans Chriſtendome, except this flaminall [h] baptiſme of fire and zeale ap-rove it. The worſhip of God without this, is like meate dreſſed by an uncleanly ooke; it will not downe with him. Let a table be furniſh'd with the choiſeſt ands the ſeaſon affords; if they bee boiled or roſted to the halves, or ſtand on e boord till they be luke-warme; the gueſts will not be pleaſed with their cheare.

Fervencie is that marke which God would have us ſet on all his ſervices, that they may be diſcerned to be his own: as the name of a famous Tradeſman doth ll his commoditie, ſo the marke of zeale crownes all our workes. If the colour e pale, the motion inſenſible, and the pulſe leave beating, we give a man for dead: e moving of theſe argue life. They whoſe actions want heat and colour, that ive unwillingly, that doe Iuſtice conſtrainedly; appeare dead. It is fervencie that akes a difference of actions: we have all *alike precious faith,* the ſeeds of all gra-s are in every convert: the inequalitie is in the degrees, the degrees are ſeene in e fervencie. This makes men differ in grace, as ſtars doe in glory, or as humane en in bloud and dignitie.

3 It honours *righteouſneſſe*: many thouſands have beene righteous, whoſe ames are not on record: but of thoſe that have beene zealous in their pietie, the cripture takes ſpeciall notice. Our Apoſtle having ſpent one whole verſe upon e commendation of *Lots* fervencie, in *vexing* himſelfe for their ſins, is not ſo con-nt; but exegetically preſſeth it further, exemplifies it in particulars; ſhewing hat a *righteous man is better than his neighbour.* The righteous are the beſt of the orld, the fervent are the beſt of the righteous. It is true of zeale, as of fire; the ature of it is to multiply, as one coale kindles a whole heape, and one torch lights

many.

[f] Exod.34.20.

[g] Iam.5.16.

[h] Math.3.11.

many. [1] *Eliſha* calls *Elias, The Horſe-men and Chariots of Iſrael*: in the plurall number, to ſhew that he was *Inſtar multorum*, one man worth a thouſand: doing God more ſervice than a Ieſuite doth the Pope, or a make-bate the devill. It is not unlikely that *Davids* zeale made him ſtiled, *A man after Gods heart.*

[1] 2 King. 2. 12.

But doe we thus honour our *righteouſneſſe*, that God ſhould honour us? If at the ſame time come ſeverall newes; one, ſome loſſe of our owne eſtates; the other, of ſome apoſtated Chriſtians: which doth now moſt vexe us? We heare at once Gods Name blaſphemed, our owne name traduced: which moſt ſtirres us? We perceive trade decaying in England, the religious Profeſſors of the Goſpel bleeding in France and Germany by the ſword of a cruell enemy; which of these goes neereſt to our hearts? When ſome unruly yonkers were ſporting in the field on the Sabbath day; a Churle fretted and ſtormed at it; an honeſt neighbour did alſo diſlike it, that they ſo little regarded the Sabbath: tut, quoth the other, what tell you me of the Sabbath? It vexeth me, that they have ſpoiled my corne. In carnall things we are very ſenſible; in ſpirituall, without feeling. Men carry ſwords, and ſtand on tearmes of reputation, on the leaſt croſſe word they are ready to cut one anothers throat; confeſſing their lives to be little worth, not ſo much as a word. Let God be diſhonoured a thouſand waies, they are as ſtupid as the ſtones they walke on: if they take any part, it is againſt their Maker. Be the honour of their owne houſe queſtioned, their weapons flie like lightening: let Gods Houſe be pulled downe to the ground, all their helpe is, to carry away the timber and the ſtones. They heate the fornace ſeven times hotter in their owne cauſe, than they doe in Gods cauſe.

But will the Lord multiply his favours upon ſuch? Husbandmen caſt their ſeed on the fruitfulleſt ground, which will returne them the beſt harveſt: and God his graces on ſuch as will improve them. When Iudgement covers the earth, who ſhall then be delivered but the zealous *Lots*? God will preſerve them, as men doe their plate, while they let the baſer ſtuffe burne. For their fervence in goodneſſe was *Enoch* tranſlated, and *Elias* advanced in a triumphant chariot to heaven. How ever all Beleevers have their places in bleſſedneſſe, yet he that rewards all according to their workes, obſerves that congruity in crowning his owne graces; that the moſt zealous in this world, ſhall be the moſt glorious in the World to come.

Vexed his ſoule.] As this was no common ferveney, ſo no counterfeit: he little diſſembles whoſe ſoule is moved. Zeale, like the King of Iſrael, hath many ſhadowes, therefore we muſt diſtinguiſh it from all ſemblances. There be falſe fires, which while they uſurpe the honour of it, rather bring an ill name upon it. How common a thing is it to wound all holineſſe under the name of Puritans; whereof convinced, they thinke to make amends with, Crie you mercy, I meant the hypocrite: as the ruffian ſtrikes a man firſt, and then excuſes it, that he miſtooke him. Beſides, it cannot be denied, but ſome have taken on them this order, greater than the Knights of *Malta*, or of Saint *Iohn* of *Ieruſalem*; that have diſgraced it by an unworthy deportment of themſelves. And ſome, after it hath ſerved their turnes, leave it: as the doore when it hath beene oiled, leaves the creaking. For their ſakes, the name of goodneſſe is blaſphemed all the day long, and ill report and ſuſpition raiſed upon them that ſerve God in truth: ſo for the deceivers fault, the true man is beaten. There is in the body the native and radicall heat, a principall Inſtrument of life: and there be often anguiſh and diſtempered heats that cauſe ſickneſſe and death.

There be ſome that *vexe* themſelves out of envy: *Lot* did not ſo. The Poets faine this affection, *ex Styge & Pallante natum eſſe*: they meant inſpired into men by Satan, and thoſe envious devils. This is a *blacke Zeale*, reckoned among the workes of the fleſh. Theſe are not pure tapers, ſhining cleere, and giving light: but briniſh and ill made candles, that ſparkle and ſpet at others. *Lot* vexed himſelfe,

1 Cor. 3. 3.
Act. 5. 17.
Gal. 5. 20.
Iam. 3. 14.
1 Cor. 13. 4.
Rom. 13. 13.

ſelfe, becauſe he ſaw men bad ; theſe, becauſe men are good : not that Gods Law broken, but becauſe others keepe it better than themſelves. It is the curſed zeale f theſe men, to maligne the good zeale of all men.

There be that *vexe* themſelves out of choler ; robuſtious men, tranſported ith intemperate paſſions. We doe not read that *Lot* was cruell and turbulent, exing others : but he *vexed himſelfe*. Severitie ſhould never be but by cumpulſion, and then not without compaſſion. Chriſtianity abhorres cruelty, and rather wiſheth with that happy Queene, that it knew not how to write a ſentence of condemnation. It is for the malignant Church to ſatiate her ſelfe with gore : nothing ut fire and fagot, is the voice of Rome. This is a wolviſh fervency, to feed on o dyet, but the warme bloud of the Lambes. Poore Sheepe are the ſubject of heir tyrannie : to the Lyon they are as ſubmiſſe and fawning as dogges: over the eſt they rage and domineere, like the Sea in a ſtorme. Whereas the thunder ſpares he yielding purſe, and melts the reſiſting metall : deſcends not to the low cottages, but ſtrikes the towring pinnacles. The ſonnes of thunder dare checke the higheſt and greateſt ; as *John* did *Herod*, and *Ionas Niniveh*. But theſe, like buſtards n a fallow field, cannot raiſe themſelves, *ſine vi turbinis*, without a whirlewind. nd then like ſquibs in a throng, they fly out on all ſides. This turbulent fervour s bred of two cauſes: the defect of love and humility, the exceſſe of paſſion and mperiouſneſſe. As Spirits, that being once conjured up, ſcorne to keepe within their owne circles. A wild-fire, no harth can hold it ; it is mettle in a headſtrong horſe ; and runs like the weights of a clocke when the ſpring is broken.

There be that vexe themſelves without cauſe, and ſtrike an Iſraelite inſtead of Sodomite, their friends for their enemies. A contentious zeale ; *Sheba* blowes trumpet, and ſuddenly they are up in armes. Alas ! againſt whom doe you ight, ye ſonnes of debate ? Brethren againſt their owne mothers children ? You re brethren, wrong not one another in the ſight of your Father, in the armes of our Mother. What way is this, but to advance the name of *Mahomet* in the Temples of Iesus ? But to come neerer home ; how hath Anti-chriſt got ground y our diſſentions ? The unnaturall coldneſſe of ſome, and the preternaturall heat f others, hath ſet us together by the eares about trifles ; while the common enemie breakes in : and we have poured thoſe vials of indignation one upon another, hich ſhould all be ſpent upon the ſeat of the Beaſt. While the Devill can buſie men about ceremonies and circumſtances, he hopes they will let him alone about he principall, which is faith and manners. Alas ! they are not *Tanti*, not worth ur vexation ; we have made him too much ſport already. How doth Saint *Paul* eat downe their weapons ! *Rom.* 14. 4. 10. Let our zeale come in to part, not to artake the fray : all endevouring and praying, that peace may bee within the ates of *Sion*.

There be that vexe themſelves out of hypocriſie ; they have other ends than Gods glory. Oſtentation leads them more than conſcience : they will offer violence to nature, wring out a ſhew of fervencie ; but all is on the ſtage. When ſuch a furious *Orlando* hath done his part, he is quite another man. Theſe be hiſtrionicall profeſſors, that bounce at the gate as if they would breake downe the houſe ; more violent than a Ieſuite in the pulpit. There is nothing more liable to ſuſpicion, than a fantaſtick affectation of zeale. A horſe-courſers jade will bound, curvet, and ſhew more trickes, than a horſe of good mettle. *Come, ſee my zeale for the Lord*, ſayes *Iehu* : his word was, *for the Lord* ; but his project was for the kingdome. It is not a little art, to hide Art : let me tell them that love to be marked for the religious, by the white of their eyes, audible ſighes, unfaſhionable garments, (as if this were, *not to faſhion themſelves to the world*) by conſpicuous places in the Church, and ruffling their leaves for proofes : that the beſt zeale is to hide zeale. The Preacher in the pulpit, or the painter in the windowes, muſt proclaime their benevolences : this is farre from Chriſts rule. Comets make a greater

2 King 10.16.

Rom. 12. 2.

blaze then fixed ſtarres: reed, than ſubſtantiall fewell. A Fever breeds fluſhings and is more ſeene in the face, than naturall warmth at the heart.

There be that *vexe* themſelves out of ignorance, for there is a zeale not according to knowledge. Thus a devout Papiſt vexeth himſelfe, that his adored Idols ſhould be held as puppets, and that the Popes Supremacie is curbed. The Separatiſt vexeth himſelfe, that all reformed Churches receive not his Innovation; that his Sect-maſter ſhould not be ſet at the ſterne to guide the whole veſſell. Blind they are, and led by the blind; whoſe errors they firſt imitate, then inherite. Out of this ignorance, Satan hammers them like ſwords and piſtols, to raiſe tragedies; till they become, like the Turkes Ianiſaries, his beſt ſouldiers. Here is a pitieable fervencie, like mettle in a blind horſe, or a ſting in an angry bee. If their eyes were opened, and their zeale directed, they might be ſpeciall Inſtruments of Gods glory. The Stoickes would pull out the gall and bowells, as if they had no uſe to ſerve vertue. Not ſo, they are bad maſters, but good ſervants. Let anger remaine ſtill, but ſtand in awe of reaſon: as a ſouldier, that at the command of his Captaine takes up, and laies downe his weapons. There are three affections in the ſoule, like three mineralls in the earth, Salt, Sulphur, and Mercury. Wit is like ſalt, *Sales ingenii*: anger like ſulphur: affabilitie like Mercurie. Theſe well tempered and allayed, are neceſſary and helpfull, otherwiſe noxious. If wit wreſt it ſelfe to juſtifie miſchiefe; if anger be not qualified by reaſon; if affabilitie turne to flatterie; if all be not directed by knowledge, they runne to danger. When the ſhip is under ſaile, with a faire way, and a fore-wind, then looke to the ſteerage, keepe the watch, have an eye to the compaſſe and land-markes. The Angels are ſaid to have eyes to guide their way, as well as wings to maintaine their flight. Turne *Pauls* zeale to the right and he did not ſo much hurt before, as now he will doe good.

Thus true Chriſtian fervencie hath diverſe counterfeits, which brings honeſt zeale into ſuſpition with the world. But ſhall men taxe all the Apoſtles, becauſe of one *Iudas*? or admit no fire into their houſes, becauſe ſome ſparkes are unruly, and will not keepe their owne harths? The very name of a counterfeit preſuppoſeth an originall: he that heares of a falſe CHRIST, takes it granted that there is a true. Slip-coine warrants us that there is of that ſtampe current money. The beſt drugs have their adulterates: and let not men that have beene deceived by baſe colours, deſpiſe thoſe that be dyed in graine. This we may ſafely conclude, that that vertue which even hypocrites put on to grace them, is queſtionleſſe ſome rare and admirable thing. The true *Lot*, whoſe fervencie is in the Spirit, not in ſhew: in ſubſtance, not in circumſtance: for God, not for himſelfe: guided by the word, not by humour: tempered with charitie, not driven with turbolencie: ſuch a mans praiſe is of God, though it be not of men: and through all contempts on earth, it ſhall find a glorious reward in heaven. But as Saint *Paul* ſaid of his countrey-men, *I beare them record, that they have a zeale of God, but not according to knowledge.* So I muſt invert it of my Countrey-men, I beare them record, that they have a knowledge of God, but not according to zeale. Now the Lord rectifie our zeale by our knowledge, and heate our knowledge by our zeale; that every man of a *Philemon* may be made a *Zelotes*; of a faithfull ſervant on earth a glorious Saint in heaven. Rom.14.10.

That righteous man.] This is the ſingularitie of his zeale. One *Lot* will be righteous amongſt and againſt all Sodome; and expreſſe this righteouſneſſe in the midſt of their vicious cuſtomes. It hath beene the Lot of fervent holineſſe to be rare, as to be excellent: adherents may hearten, oppoſites muſt not daſh zeale out of countenance. It is the common Remora to all forwardneſſe of profeſſion, the ſmall number of ſuch: why ſhould I attempt more than others? Few indeed there be that ſtand with all their might for religion, and few there be that ſhall be ſaved. He is unworthy of heaven, that will not live well without company, nor doe good but by example, nor move a ſtep before his neighbours. Cowards ſtand ſtill looking who ſhould goe firſt : and they are meere Iades that will not goe except the way be led them. He was a brave and bold Iſraelite, that firſt did ſet his foote into the chanell of the ſea, leading the reſt all along that moiſt and uncouth walke: he a ſouldier of courage, that firſt mounts the breach. Yea, reſolute ſpirits will caſt lots for the on-ſet, and ſhew willingneſſe to deſperate ſervices.

The feare of trouble is a poore hindrance to godlineſſe, where faith lookes unto the preſerver, and reward. *The fearefull* ſtand in the fore-ranke of them that Rev.14 8.
are caſt into the lake: they have beene moſt backward to goodneſſe, therfore ſhall be formoſt in vengeance. The timorous ſnaile puts out her hornes to feele for danger, and pulls them in againe without cauſe. It is an ill modeſtie that ſuffers another to out-goe him in the way to bliſſe: lik ſome travelling Iade, that hearing another horſe come after him ſtands ſtill till he overtakes him. True faith neither feares to doe well, nor to reprove thoſe that doe ill. But there be few ſo good? Yet *Lot* was good alone, none to goe before him, none to goe with him, none to come after him, in all Sodome. No man can ſay ſo with us, for we ſee ſome zealous of Gods glory. And if there be any; true emulation will ſingle out the beſt patternes. How dearely is one content to buy a choiſe principall, or ſome rare copy ! He that in- 1 Ioh.3 3.
tends to be a good Artiſt, propounds to himſelfe the moſt exquiſite maſter and leſſon. God limits us to no ordinary ſtint of holineſſe; but bids us aime at perfection: if we can, to goe beyond all that have gone before us, yea to come (if poſſible) cloſe up to Chriſt. From this point we may well gather three duties.

1 So neere as we can to make choice of the good; for man naturally produceth works conformable to the objects before his eyes: as *Iacobs* ſheep brought forth Lambes according to the colour of the pilled rods. A good example hath not ſo much power to make us good, as a bad one hath to make us evill. One man ſicke of the plague will ſooner infect ten ſound ones, than ten ſound men can cure him. The flockes feeding among the buſhes will leave ſome of their wooll behind them: it is hard to live in the forreſt of impietie, and to reſerve integrity. Sinne upon earth is in it owne ſoile, growes without planting, or any paines beſtowed on it: much more when it is manured with applauſes and practiſe. But vertue is like ſome precious ſeed fetch'd from Paradiſe, which will hardly grow here without ſpeciall care and indulgence. It is not ſafe venturing among the wicked in confidence of our owne ſtrength; no more than it is to run among theeves, in hope that they will not rob us. How many breathe in this world, like men ſleeping in a boate, carried downe the ſtreame even to their *Graveſ-end*, without waking to thinke where they are? Therefore *Eorum ſimus ſodales, quibus licet eſſe ſimiles* : if we may be our owne diſpoſers, ſeeke we our lot among the righteous. The ſituation of *Iericho* may be good, but the waters are naught: he that goes from *Ieruſalem* to *Iericho*, ſoone lights among theeves; to leave holy company for baſe commoditie, is a quench-coale to righteouſneſſe. *Can one be warme alone ?* Can Eccl.4.11.
one ſingle coale keepe it ſelfe from going out? Hee that forſakes the orbe of heat and fervor, the congregation of Saints, muſt needs take cold.

2 If like *Lot*, we be neceſſitated to the ſocietie of bad people, yet let us be good ſtill; yea therefore the more holy, becauſe in the *midſt of a perverſe generation, ſhining as lights in a darke place*. The colder the climate, the more piercing the aire, the more doth a mans naturall heat fortifie it ſelfe within: their palpable wickedneſſe cauſed *Lot* inwardly to vexe himſelfe. Every viſible act of vice ſhould be our encouragement to vertue. The diſſolute laviſhneſſe of many prodigalls makes the wary man ſtill the better husband. And it is the tradeſ-mans policie, by engroſſing a commoditie in the plentie and neglect of it, to enrich himſelfe when a yeare of dearth ſhall come. It made *Eraſmus* more ſtudious, by ſeeing the Monkes ſuch illiterate dunces : as the good knife is made ſharpe by the dull whetſtone. The Chriſtan will be good and devout, like *Daniel*, though alone: though

with the Emperors and the worlds *Non licet:* though he ſeeme a prodigie among men, *digito monſtrari,* the pointing of all fingers. *Eſa.* 8. *Ver.* 18. *Wee are for ſignes and for wonders in Iſrael.* Signes and wonders, where? even in Iſrael. If it were a wonder to ſee a familie ſerving GOD in Iſrael, what is it in Sodome? If a miracle in Ieruſalem, how much more in Babylon? But as he that ſtands upon a hill, where the aire is cleare, and ſees the fields round about beaten with tempeſts, the valleys full of fogs and miſts, doth not ſeeke to change his ſtation for being alone, though he be remarkable to every eye. Let our hearts be aloft, fixed on Chriſt; and albeit we are expoſed to the worlds deriſion, yet we ſhall bleſſe God for our deliverance from the worlds malediction.

3 Let us follow the examples of the beſt, not of the Moſt. Who had not rather be righteous with one ſingular *Lot,* than periſh with all ungodly Sodome? Neither have we him alone, but even a *cloud of witneſſes,* that have beene faithfull among the diſſolute: a *Pillar of fire* (in many bleſſed precedents) that went before directing us the way to Canaan. The Church is full of thoſe holy acts and monuments: the confeſſion of Chriſt before *Pontius Pilate,* the profeſſion of the Apoſtles before the worlds tyrants, the bold teſtimonie of the Martyrs at their ſtakes. O let the very pictures of their fires warme our hearts, and inflame our conſtant zeale to doe, and (if God will) to die as they did, that we may come to the place where they are. If we find a living *Lot* among us, faſten we our eyes upon him; let his ſprightly example put us forward. He is a dull Iade that will not follow: a bragling hawke in the company of high flyers will mend her pitch, and make her point: the ſocietie of the Prophets is able to make even a *Saul* prophecie. Yea, let us learne to be righteous even by a man of meaner grace: a good mettled horſe ſeeing but a Iade in the company put forward, ſprings out and is ſcarce reſtrained. No free ſpirit but is ambitious of a tranſcendencie in lawfull endevours. [a] *At Silas comming, Paul burnt in the Spirit:* a leſſer ſticke may fire a billet, a little candle lights many torches. But theſe great examples, how ſhould they worke in us great zeale! Soe the Stoickes defined zeale; *Imitatio alicujus boni ſine invidia.* Thus *Alexander:* was ſtirred up with the fame of *Achilles, Caſar of Alexander: Cicero* with the eloquence of *Hortenſius, Demoſthenes* of *Iſocrates.* [b] *The zeale of the Corinthians provoked many:* let this good mans provoke us, that we may provoke others: helping them that come after us, as we have beene holpen by those before us, toward heaven.

a Act. 18. 5.

b 2 Cor. 9. 2.

From day to day.] This is the conſtancie of his zeale; it was not mutable. The fixed ſtarres are ever like themſelves, whereas meteors and vapours have no continued light: the wicked may have ſome aguiſh fits, and lunaticke moodes. To run with the ſtreame, or ſaile with the winde, or like the marigold to open only with the ſun-ſhine, is no praiſe of pietie. Give me that *Iob,* that will be as honeſt a man among his thouſands, as under the rod, when the number of his preſent ulcers exceeds his former riches. To ſhoote up like the corne on the houſe top, by the favourable influencie of great perſons: for a *Saul* to prophecie no longer than he is among the Prophets: or for a *Ioaſh* to be good only while *Iehoiada* lives: that which depends upon humane ſupportations, is but like *Ephraims,* a tranſitory goodneſſe. Thus you have ſome raſh riders; at their firſt *exeunt* they gallop a maine, till within ſome few miles they tire, and are overtaken by the ſlow pac'd horſes. The haſty girds of profeſſion are ſeldome durable, ſuddaine ſhowres have ſuddaine ends. And whereas the Sun and all naturall motions are ſwifteſt toward their end, theſe begin hot in the ſpirit, and conclude ſtone-cold in the fleſh. Their religion is but a blaze, which quickly goes out in ſmoke and ſmother. True fervencie, like the veſtall fires, or the fire of the Altar, is never extinguiſhed. To be hot to day, and coole to morrow, gives little aſſurance of *Lots* fervencie.

Would we know the meanes to maintaine a conſtant righteouſneſſe, to be good, yea better from day to day? 1 Pray inſtantly; prayer and zeale, like water

ter and Ice, naturally produce one another. Fervency enliveneth prayer, and prayer encreaſeth fervencie. At heaven-gate he that does not knocke mainely, knockes vainely. This God will heare, yea, if it ſhould want a tongue, ſo it want not a heart. As Chriſt, though he heard not *Zachei verbum*, yet he ſaw *Zachei votum*: he perceived his deſire to invite him, therefore invited himſelfe. Thus he breaths more grace into our ſoule, that breathed our ſoule into our body. 2. The ordinary fewell to maintaine it, is Preaching: Sermons being ſo many bellowes to encreaſe this holy flame. 3. Reading the word hath a ſpeciall place: no devout ſoule ever returned from that exerciſe, but his ſoule was more warmed. 4. Meditation perfects the reſt. *Meditatio docet quid deſit, oratio obtinet ne deſit.* Contemplate that infinite Majeſtie; the apparition or ſhadow whereof fired *Moſes* more than the burning buſh. Let but the unfolded heavens give way to *Stephens* eyes, to behold Christ in the glory of his Father, how willing is hee to aſcend by that ſtony paſſage! Theſe be the accuſtomed meales of the good ſoule, that will keepe naturall heat from decaying. When thou goeſt to bed, rake up thy fire, wrap up thy devotion with prayer; ſo in the morning thou ſhalt find it ready to cheere thy heart.

Luk. 19. 4.

Diſcontinuance of good duties hath loſt men much vertue: to bethinke the cauſe betwixt God and our ſelves only by ſnatches, when we have nothing elſe to doe: or to read the Bible by fits, only upon rainy dayes: here may be a ſmackering to maintaine table-talke, but not enough to keepe life and ſoule together. Let not men plead want of leaſure, they have ſomewhat elſe to doe: for there is one thing neceſſary, to which as to the Kings buſineſſe, all the reſt muſt vaile and ſtand by. From our moſt ſerious labours we can ſteale ſome houres for our pleaſure: is there no time to be ſpared for God and our ſoule? O that men ſhould thinke one Sabbath more tedious than ten Holy-daies! Nor let thoſe flatter themſelves with ſufficiencie, that preſent themſelves in the Temple twice every Sunday: let God have ſome of the devotion at home, and by themſelves. The kings ordinary ſervants doe not only waite on feſtivall dayes, but are alwaies ready in the preſence to be commanded. True love is moſt paſſionate without a witneſſe: he that humbles himſelfe before the Lord alone, betwixt them two diſburdens his heart, weepes, prayes, begs mercie, hath ſome proofe of his Chriſtianitie. Our families, beds, boords, walkes, and meetings muſt witneſſe our devotion ſo well as our Temples: this is the daily worke of Chriſtians.

I know the ſoule hath it's ſatietie as well as the body; and fire may be oppreſſed with too much wood: nor doth God ſo require men to ſerve him, as to be unmercifull to themſelves. He that hath done his worke honeſtly, may goe to play errily. But this is rare, to find a man offending on the right hand. Nor let the erisions of Sodome coole this religious heat: a wiſe man will not be ſcoff'd out of his money, nor a juſt man be flowted out of his faith.

One caution; when we have thus heat our ſelves, let us beware of taking cold gaine. The fire is put out either by the ſubtraction of fewell, or powring on of ater. Sinne is the quench-coale: he that voluntarily admits it, or does not ſuddenly repent it, endangers the ceſſation of zeale. When we have done a ſin, till e repent truly, we ſerve God but coldly. He whoſe very hunger hath tempted im to ſteale a lambe, ſaies but a cold grace to his ſupper. How the oppreſſors and trauders of this Citie give thankes to God for their wealth, I refer to your houghts and their owne conſciences. Sinne is worſe than a theefe in the candle, or n obſtruction in the liver. A deadly ſinne clapp'd on the heeles of late devotion, s like a ſudden cold after a violent heat; dangerous, if not mortall. Let us beſeech him that hath begun a good worke in us, to finiſh it: that we be not vexed ith ſin to day, and pleaſed with it to morrow: but that our luſts may drop from s like leaves in Autumme, and our graces enjoy a perpetuall ſpring, through the ap and life of all goodneſſe, Ieſus Chriſt.

Thus I have run thorow the maine ſcope and other paſſages of the Text; and yet ſome further inſtruction remaines, if your good conſtruction will admit it. Three things I take leave to conſider; a Queſtion, an Illation, and a concluſion.

The queſtion. *Lot* was *vexed in ſoule*,] inwardly grieved; but was his zeale confined to his owne breſt? Did he ſmother it from the Sodomites? How could they then be convinced of their crimes, or know his diſlike of their foule courſes? Certainly, that holy man did not keepe it in, but manifeſt it to them on all juſt occaſions. Fire in *Ieremies* bones will make him weary of forbearing; and new wine, if it have no vent, will burſt the veſſells. We may juſtly ſuſpect that zeale, that is never manifeſt: let men talke what they will of their honeſt hearts, whileſt they have dumbe mouthes and lame hands. Faith will open the lips, and he that loves God cannot but ſpeak for him. *Nichodemus* was but cold when he ſtole to Chriſt by night: but when he buried Chriſt by day, his fervour broke forth like unſuppreſſed love. It was hardly enough for *Obadiah*, to hide his religiouſneſſe in his boſome, as hee did the Prophets in a Cave. Profeſſion is the relative to faith. Rom. 10.10. *With the heart wee beleeve, with the mouth wee confeſſe.* Some confeſſe and beleeve not, ſuch are hypocrites: ſome beleeve and confeſſe not, ſuch are timorous cowards; ſome neither confeſſe nor beleeve, ſuch are Atheiſts; ſome both beleeve and confeſſe, theſe are ſound hearted Chriſtians. Fire cannot be ſmothered, it will either finde a vent, or goe out: true righteouſneſſe never wanted words or deedes to declare it ſelfe. *David* often profeſſed not onely to praiſe God, but *in the great Congregation*: both *ad ſupplendum defectum, & excitandum affectum alterius*: for them that cannot, and for them that will not. But c Rom. 14.22. [c] *Haſt thou faith? have it to thy ſelfe before God.* What then? Be preſent at maſſe, communicate with the wicked in their idolatries; becauſe faith may ſtill be firme before God? No, *Paul* ſpeakes of the faith (not *quæ ad dogmata pertinet, ſed de rebus medijs*) that concernes indifferent things: otherwiſe, he that expreſſeth not his faith before men, hath denied the faith before God.

Earneſt affections will finde a tongue: if it be low water, the mill may ſtand; but a ſtrong current will ſet it a going. If the ſpring of zeale be wound up in the heart, the wheeles will be kept in motion. It is not enough to keepe our religion within dores, to tumble over a few Oriſons while we are dreſſing or undreſſing our ſelves, halfe a ſleepe, halfe a wake: nor to obſerve a ſhort perfunctory forme and ſtint, as mill-horſes do their round, or pack-horſes their pace: Such cowardly ſouldiers are not for CHRIST's Standard. They muſt bee thoſe dare hazard themſelves to many troubles; a fire not quenchable by the worlds buckets, but conſuming their owne and others corruptions. So *Chryſoſtome* conceives the Apoſtle, as a man made all of fire, walking in the midſt of ſtubble. The ſluggard heares of a Lion, and quakes: tell *Sampſon* and *David*, they will goe out to meet him. d Act. 21.13. [d] Let *Agabus* tell *Paul* of bonds at *Ieruſalem*; he anſweres, *I am ready not onely to be bound, but to dye at Ieruſalem, for* IESUS. The horſe neighes at the trumpet, the *Leviathan* laughes at the ſpeare. Tell *Luther* of enemies in *Wormes*, he will go, though all the tiles of the houſes were divels. To carnall friends he ſaies, *I know you not*: to diſſwaders, *Get you behind me Satan*. e Pro. 30.30. [e] Foure comely things are commended by *Salomon*, to which we may adde a fifth, ſtronger than the *Lion*, ſwifter than the *Gray-hound*, nimbler than the *Goat* at climbing upwards, more victorious than a King; it is a reſolved Chriſtian, who armed with faith and zeale, diſdaines all reſiſtances in his journey to the Kingdome of Heaven.

The Illation. If the Sodomites be ſo condemned for vexing a righteous *Lot*, what deſerve they that vexe the true *Lot*, Ieſus Chriſt, *the Righteous*, with their unlawfull deeds? Is it not enough that wee have once put him to death, but that we muſt againe renew thoſe wounds, and being healed ſet them bleeding a freſh? The Iewes were but the inſtruments of his crucifying, we are the principalls: they cried, *Crucifie Him*, in the court of *Pilate*: our ſinnes cried, *Crucifie Him*, in the Court of Heaven.

Ours

urs, I ſay, not the reprobates : for as his death was not efficient to ſave repro tes, ſo their ſinne was not ſufficient to kill Him. [f] *To deſpiſe the bloud wherewith were ſanctified*; this comes neare him. If wee aske him concerning his former ounds, he will anſwere, *Thus was I wounded in the houſe of my enemies.* But if, ncerning theſe new inciſions, by blaſphemies, oppreſſions, &c. he will an ere, [g] *Thus was I wounded in the houſe of my friends.* The leaſt unkindneſſe of riend pierceth deepe : [h] *My owne familiar friend did* me the miſchiefe. Our ter vexing of him is farre worſe than the firſt: his body was then paſſible and ortall, now it is glorious and immortall : the Iewes knew not what they did, e know it and yet grieve him : then he was dead and buried, but he roſe againe; bury him in forgetfulneſſe not three dayes, but all our life, excepting onely his ntion.

[f] Hebr. 10. 29.

[g] Zach. 13. 6.
[h] Pſal. 41. 9.

The torments of his paſſion were unconceivable, in comparable, intolerable : it appeares by his proteſtation, that the leaſt wilfull ſin of a Chriſtian doth ore vexe him, and ſtrikes more to his heart than all thoſe dolorous pangs. It is ſinne ſtill that keepes him on the racke, and (though he be out of the reach ſorrow, yet) does what it can againe to kill the Lord of life. What pleaſure we take in grieving him that is the life of us all? Call not thy ſelfe the friend of HRIST, if thou delight in that which tormented him. Thinke of this, you ing ſwearers, whom nothing can perſwade to be civill, to be men, I ſay not, to Chriſtians. You ſweare away your ſalvation, curſe away your bleſſing, vex Lord that bought you. If nothing can aſſwage your rancor and hell-bred ma , know it had beene better for you that there had beene no Chriſt. His firſt th was for your redemption, but the many deaths you now put him to, is for r greater damnation. If your blinde ſoules could conſider this, it would not y mollifie your hearts for the ſins paſt, but alſo terrifie you againſt ſins to come or flatter your ſelves, that he ſhall doe you good at your death, who have miſ d him all your life. When that fearefull houre comes, you would all then faine to heaven and that by Chriſt; alas, as that deſpairing Pope ſaid, the Croſſe ld doe him no good becauſe he had ſold it away : ſo how ſhould Chriſt doe u good, who have railed him away? you have vexed him ſo long as you lived, his Iuſtice ſhall vexe all the veines of your hearts when you are dead. The rer a man comes to God, the more heartily he deteſts ſin : now if *Lot*, a man ly but in part, with many infirmities, were thus vexed with iniquity; [i] what an ence muſt it be to the moſt righteous God, and Him that dyed for it, IESUS HRIST.

[i] Eph. 4. 30.

The concluſion.

f *Lot* were ſo vexed at others ſins, how ſhould we be vexed at our owne? For m is required a ſorow of compaſſion, for our ſelves a ſorow of compunction. ome we home to a ſelfe-condemnation; we, we have diſhonoured God, therfore to be vexed at our ſelves. What is repentance but contrition, what is contrition a vexation? we that have ſinned with *Sodome*, let us be vexed with *Lot*. If *Lot* not repented his owne ſins, he had never grieved for theirs : if the *Sodomites* beene thus vexed, they had not periſhed. [k] *We have ſinned what ſhall we do unto O thou preſerver of men?* What, but repent and amend? Repentance is the oper medicine for ſin; as God hath ordained a ſalve for every ſore. A medicine ich cureth the eyes and nothing elſe, we may ſay was made for the eyes and nothing elſe. A man loſeth his wealth, and is ſory for it : will ſorrow recover He burieth his child, and is ſory for it : will ſorrow raiſe him from the d? He ſuffers injurie, and is ſory for it : will ſorrow right him? Himſelfe is , and is ſory for it : will ſorrow heale him? Nay, will it not rather hurt him? row then was not made for theſe things. He hath ſinned, is he ſory for that? row now will helpe him, repentant ſorrow will take away his ſin. Sin is then ſickneſſe, for which ſorrow is the remedie. Direct this leſſon to your hearts, ore you goe home to your houſes, and digeſt it before your dinners : have

[k] Iob. 7. 20.

Chryſ.

troubled hearts, vexed with ſorrow for your ſins. Many a one comes into the Church a diſſolute ſinner, that goes out an humble Saint; why ſhould I not hope ſo much of you effect? This were a bleſſed of a Sermon; when the fruit of one houre is no leſſe than eternity of dayes. A ſquare piece of metall, molten and caſt into a round mould, comes out round: a piece of blew put into the ſcarlet fat, comes forth ſcarlet. Remember our Saviours ſentence of ſin; *vel pænitendum, vel pereundum*: [l] *Except you repent, you ſhall periſh.* If the child cry it lives: ſo if we can heartily cry for our ſinnes, there is life in us. Thus let us be grieved, that we may be comforted.

Luk. 13. 5.

VERSE 9. *The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement to be puniſhed.*

Induction.

PRofane people conceit GOD to bee all of mercie, and cannot endure to heare of his Iuſtice: or if they bee convinced to acknowledge him alſo Iuſt, yet they meaſure it *Secundum parvitatem ſuam*, by the povertie of their owne Iudgement; and thinke it pitie to deſtroy a man for his ſins. Indeed it pleaſeth God to be magnified by his mercies above all his workes: and we never finde him called the Father of Iudgements, but often the *Father of mercies.* Mercie ſeemes to be more properly his than vengeance: for he takes the matter of mercie out of himſelfe and his goodneſſe: *Sed quòd judicat & damnat, nos eum quodamodo cogimus*: but that he puniſheth and condemneth; our ſins compell him to it. But both are infinite in him that is infinite; and as mercie hath her day in giving time of Repentance, ſo Iuſtice muſt have her day in the retribution of vengeance. All ſins are debts, all Gods debts muſt be paied: it is a bold word, but a true: it is in vaine to hope for pardon without payment. Every ſin muſt be puniſhed, either in the perſon of the Saviour, or in the perſon of the ſinner. Too many reckon their owne ſins, as the falſe Steward did his Maſters debts: of a hundred, they ſet downe but fifty: as if God would call them to account, becauſe he knew them faithfull. Thus they may hide God from themſelves, but they cannot hide themſelves from God. Doe they think that God wil be ſo kinde to them, as to be unjuſt to himſelfe? No, the Lord will be juſt, let them goe on and periſh. There can be no reconciliation without remiſſion, no remiſſion without ſatisfaction, no ſatisfaction but in the bloud of Chriſt. Turne over the book of thy conſcience, ſee if thou canſt finde that reckoning there diſcharged. We keepe bookes for expences, doe we keepe none for offences? He never breakes his ſleepe for debt, that payes as he takes up. But careleſſe arrereages ſhall find a day of reckoning.

Bern.

Connection.

That God is not juſt without mercie, nor mercifull without Iuſtice, this Text proves; which ſpeakes of a *Deliverance* to the godly, to the unjuſt of *Vengeance.* God indeed is [m] *ſlow to anger*, yet *he will not acquit the wicked. So that a man ſhall ſay*, [n] Verily there is a reward for the righteous, ſurely there is a God that judgeth the earth. *A man*, any man, every man ſhall confeſſe it, none have power to deny it. This is our Apoſtles concluſion upon the premiſſes: God could preſerve the

[m] Nah. 1. 3.
[n] Pſal. 58. 11.

the holy Angels by his mercie, and confound the Apoſtate Angels in his Iuſtice: in his mercie saveth righteous *Noah*, when by his Iuſtice he drench'd the unrighteous world: Iuſtly deſtroyeth foure ungodly *Cities*, and mercifully delivers one *juſt Lot*. He that could doe ſuch mighty workes, in heaven, on earth, in the waters; can as eaſily ſtill deliver his children, and *reſerve the unjuſt to the day of Iudgement to be puniſhed*.

Diſtribution.

The verſe containes a paire of thwart ſentences, directly oppoſite, in qualitie of perſons, donditions, and events. Here is the *Godly* and *unjuſt*: *a delivering*, and *Reſerving*: *out of temptations, into Iudgement*. God ſtands in the fore-front, and hath two armes ſtretched forth: one arme to the Eaſt, another to the Weſt: one to deliver the godly out of trouble, the other to inflict ſevere puniſhment upon the wicked. Here is an *Enlargement*, and an *Attachment*: a delivering out of priſon, and a caſting into priſon: a releaſing from preſent perturbation, and a binding over to a further Seſſion. The *godly* are acquitted, abſolved, freed; not reprieved, but quite delivered. The unjuſt are apprehended, bound over, goe as'twere under baile: at the generall Aſſiſes they muſt make their appearance, and being guilty receive their ſentence. This the Iudge can doe, and will doe: he wants not power, for he is *The Lord*: he wants not wiſedome, for *Novit, He knoweth*. His Almighty wiſedome, and all wiſe power, are extended to both theſe actions, *The Lord knoweth*. The righteous proceeded thus far, they come upon their tryall; for temptation is a tryall: but not to arraignement, much leſſe to conviction, leaſt of all to condemnation. But being charged by that common Barritor, *the accuſer of the brethren*; and thus brought before the Iudge, not publikely at a Seſſion, but to a private examination, they are found innocent, and *delivered*. *Temptations*, like fetters, may hamper and afflict them for a while, but when their cauſe comes to be heard, and their *righteouſneſſe* appeareth, they are diſcharged. For the other, their guilt is manifeſt, therefore the chaines of bondage are upon them, which together with the cuſtodie of omnipotencie ſhall keepe them faſt to the day of Iudgement, and that ſhall ſend them to execution, *to be puniſhed*.

In the enlargement conſider theſe particulars. 1. What, a *deliverance*. 2. Who are delivered, *the godly*. 3. From what, *out of temptations*. 4. By whom, *The Lord* doth it. 5. How; we need not examine, it is ſufficient, *Dominus novit, The Lord knoweth how*.

Deliverance.

Firſt, the matter is a *Deliverance*. It is a great comfort in every diſtreſſe, to hope for a deliverance: to beleeve it, greater: to be ſure of it, greateſt of all. Thus certaine is every Chriſtian, by the aſſurance of faith, grounded on the infallible promiſe of God. It was promiſed to *Abraham, in Iſaac ſhall thy ſeed be called*: yet muſt *Iſaac*, before he had ſeed, be killed; and that by his fathers owne hand. Here *Abraham* might reaſon; I may beleeve the promiſe, and not obey the commandement: I may obey the commandement, and not beleeve the promiſe: but how can both ſtand together? But he holds the promiſe, and obeys God, though all the reaſon in the earth cannot tell how that promiſe and that commandement ſhould ſtand together. Though I know not, and reaſon know not, yet *God knoweth*. In humane reaſoning it is a note of ignorance to ſticke alwayes to the concluſion: but in ſpirituall tryalls this is ſound Divinitie, to hold faſt GODS promiſes. Therefore hee both beleeves the one, and obeys the other: this *Deliverance* was above his reaſon, it was not above his faith. Hee did not argue, but obey: being ſure that what GOD commands, is good, and what he promiſes, is infallible: therefore careleſſe of the meanes, he truſts to the end. *Daniel* is not delivered at the beginning of his trouble, he muſt firſt be in the Lions den; then he finds it. Thoſe three ſervants are not reſcued at the ovens mouth; in the fornace they are. That is a gratious well tryed faith, that can hold out confidence to the laſt.

Abraham after that terrible command, muſt goe three dayes journey, a tedious

extenſion of his ſorrow: and in all that travell no Angell meets him with newes of a deliverance. He ſees the choſen mountaine, diſmiſſeth his ſervants; a ſtrange devotion that will abide no witneſſes, none comes yet. All the while the Altar is a building, his owne heart bleeding; *Iſaac* pleading for his life, none yet. He bindes his hands, layes the wood on the Altar, the Sacrifice on the wood; yet no newes. Now having kiſſed him his laſt, after many mutuall teares, he lifts up his hand to give the fatall blow of death: yet he does not thinke, perhaps God will relent after the firſt wound. Loe, now the comfort of *Abraham*, the hope of the Church, lies a killing by the hand of his Father; yet there is no revocation. It would have made the bowels of a Savage yearne at this ſpectacle; to ſee the knife of ſuch a Father hanging over the throate of ſuch a ſonne: yet he whom it neereſt concerned, is leaſt touched: faith had wrought in him, what cruelty would in others, not to be moved. He proceeds, contemning all feares, and overlooking all impoſſibilities: deliverance he might expect, but he knew not which way it could come; onely that the ſame hand which raiſed *Iſaac* from the dead wombe of his Mother, can revive him from thoſe aſhes. Now having given *Iſaac*, and *Iſaac* given himſelfe, for dead; the knife is falling upon his throate: Now, now comes the *Deliverance*; by an Angel calling, forbidding, commending him. Often is
*Ier.*25.11. deliverance promiſed, and yet the time not mentioned. *They ſhall ſerve the king of Babylon ſeventy yeares*: not a day, not an houre to be bated, *Exod.* 12.41. *At the end of foure hundred and thirty yeares*: till then *Moſes* undertooke it in vaine, *Dan.* 5.30. *That very night*. Neither did *Daniel*, that knew the determined time of ſeventy, till upon the expiration, pray for deliverance.

God deferres His deliverance. 1. To returne us home: when no man will harbour that unthrift ſonne, he will backe againe to his father. 2. To make us ſeeke our deliverance in the right *unde*: while money can buy phyſicke, or friends procure enlargement, the great Phyſician and Helper is not throughly truſted unto. 3. To ſet a better price on his benefites; for ſuddenly gotten are ſuddenly forgotten. *Abrahams* child at ſeventy yeeres was more welcome, than had he been given at thirtie: and the ſame *Iſaac* had not been ſo precious to him, if he had not been as miraculouſly reſtored, as given: his recovery from death made him more acceptable, than if he had never been in danger. Gods charges are often harſh in the beginning, hard in the proceeding, but the concluſion is alwaies comfortable. Spirituall conſolations are commonly late and ſudden; long before they come, and ſpeedy when they do come, preventing even expectation.

The Lord deferres on purpoſe, that our triall may be perfect, our deliverance welcome, our recompence glorious. Say our tentation be externally afflictive, and we are not delivered from it: our poverty is long, and we ſhall never be rich; our ſickneſſe tedious, and we ſhall never recover; what now? Shall we deſpaire
Dan 3.18. and dye? No, but whether he doth deliver us or not, *We will ſerve Him*; though *He kill us, wee will truſt in Him*. Though he hold off long, and ſuſpend our eaſe, yet deliverance ſhall come; if not the ſame way we would have it, yet a way that is better for us. Shall we be ſullen, becauſe our deſires be not preſently granted? As *Ionas* would dye, becauſe he was diſpleaſed: *Achitophel*, becauſe he was deſpiſed; *Saul*, becauſe hee was diſcomfited. No, death it ſelfe ſhall deliver us; that red Sea ſhall put us over to the Land of promiſe; and we ſhall ſay to the praiſe of God, *we are delivered*.

The godly. The perſons delivered are the *Godly*. Godlineſſe (according to the proprietie of the word) conſiſts in two things; the devout adoration, and ſincere imitation of God. They that worſhip him as he will be worſhipped, and follow him in the things wherein he will be followed, are right *godly* men. He that worſhips God aright, adheres to the rule, and beleeves the reward. Superſtition firſt loves, and then beleeves: true Religion firſt beleeves, and then loves. Reverence and zeale become adoration: for a man to mouth a *Pater-noſter*, while his heart is in his is coffer; as if he could reconcile thoſe two contrary maſters, and at once ſerve God and mammon; in vaine thinkes himſelfe *godly*. When in the Temple God arce hath our knees or our voices, ſeldome our minds; never tell me of *godlineſſe*. You are not Atheiſts, to thinke that he regards your prayers, as he doth the hum ing of flies and bees; that they bee ſo formall and heartleſſe. The *godly* man owes that God ſees him, ſees him in every place, takes ſpeciall notice of him in e Church. *Cæſars* eye made his ſouldiers prodigall of their bloud: Gods eye d ſpeech to the ſoule, *Well done good and faithfull ſervant*, makes him worke out s heart. Looſe thoughts are too bad for common places, intolerable in divine orſhip. We may obſerve how God bates of his owne ſervice for us; allowes to goe from his Temple to quench a burning houſe, or to helpe a beaſt out of e pit; and makes homicide the greateſt ſinne upon earth. Now ſhall he bate of s owne glory for our benefit and ſhall not we bate of our benefit for his glory? ey that either for wantonneſſe or covetouſneſſe, much worſe for drunkenneſſe, olate the Sabbath, which is the time of Gods worſhip; or neglect the Church, hich is the place of his worſhip; have little *godlineſſe*. We are charged to *wor-* p [o] *him in ſpirit and truth*. The Iewes worſhipped him bodily, wee muſt alſo *in* *it*; they figuratively, we *in truth*.

Nor is adoration enough without Imitation; it is the ſumme of all religion, imitate him we adore. He was called a Platoniſt, that followed *Plato's* princi- s: and he that followes the example of God, is godly. Outward holineſſe ſt be joyned with inward; a man may be a Saint at Church, and a Devill at me: true godlineſſe is ſeene in our owne houſe as well as in Gods houſe; he is re ſhort of *godlineſſe*, that is not an honeſt man. It is ſhame for Chriſtians to rne honeſtie of Pagans; and yet they ſay, ſome of us are a forme below them. e may know whoſe children ſuch are by their complexions and conditions: *that doth righteouſneſſe, is righteous*. It was not enough by the Leviticall law hoſe ground was morall to chew the cudde, but to divide the hoofe: our feet ſt be cleane as well as our mouthes While the worſhip of God ſits in our s, and the diſhonour of God is ſeene in our lives; we might as ſafe be wholly cleane. [p] Some have the marke of the beaſt *in their hand*, ſome *in their fore head*: ether in the fore-head, or in the hand, ſo it be his marke, it is all one to the De- ll. This commended [q] *Iob*, that *he feared God*; that's one part of pietie: that *eſchewed evill*, that's the other. The doctrine of faith is much controverted; while Satan can raiſe troubles about faith, he hopes the world will let him a- e about manners; and ſo that *Chriſti nomen periret de terris*: but it is a counter- faith without obedient and practiall *godineſſe*.

Gods word is firſt ſowen in the heart, that ſeed is rooted in faith, that root ngs forth a tree of charitie, and that tree beares the fruit of good workes. Our ſons are juſtified by our faith, our faith is juſtified by our charitie, our charitie the actions of a godly life. Therefore juſtifie thy faith, that thy faith may ju- ie thee. Faith is an Illumination, and many content themſelves with an illuſion: e want charitie to our brother, there is no faith to our maker. Some loſe them es *Vituperando Chriſtum*, as Pagans: ſome *Etiam laudando Chriſtum*, as pro- e Chriſtians: theſe ſo praiſe his merits, that they never weigh their owne miſ- meanors. But doe good, and have good: little ſaies the Scripture of the Apo- s learning, it ſpeakes much of their *acts*. It is not the taſte of meat that nouri- h, but after concoction the benefit is in the ſtrength. The conſcience is not ſa- ed with reading good things, the comfort it feeles is in the practice. Children after their father; thus to [r] *ſhew mercie*, is to be *godly*. Forgive your offenders hy? God doth forgive you: be as ready to pardon men, as you are ready to de- your owne pardon of him. He that walkes under a wall in a ſunny day, ſhall heated by the wall, which firſt was heated by the Sun: if God have forgiven the warmth of charitie is in us to forgive others. *Be yee holy*: Why? becauſe

[o] Ioh.4.23.

[p] Rev. 13.16.

[q] Iob 1.8.

Ioh.13 27.

[r] Luk.6.36.

God is holy : if we finde a piece of waxe with an impreſſion or marke upon it, we know there hath beene a ſeale, the print whereof is left behinde : holineſſe is the print of Gods ſacred ſeale : if not holy, not ſealed. God is patient toward ſinners; furious avengers of themſelves are not godly. He is the God of peace, the ſons of malice and contention are far unlike him.

The godly moſt tempted.

We ſee who are godly, now theſe are delivered: they of all men, *out of temptations*; becauſe they of all men are moſt ſubject to temptations. The higher a tree ſhootes up, the more tempeſt beaten: if a Chriſtian growes to any ſtature and talneſſe in grace, and ſprouts up toward heaven, Satan will raiſe the ſorer ſtormes againſt him. Some are not troubled with temptations, know not what they meane; aſke them, they never felt the devill ſo buſie about them. The more miſerable creatures they : no Prince makes war againſt his obedient ſubjects : ſhould they rebell againſt Satans lawes, they ſhould heare of him in another kinde. But as God ſaid in his Iuſtice; [ſ] *Ephraim is joyned to Idols, let him alone* : ſo Satan in his malice, they are joyned, united, incorporated to ſinne, let them alone. They meddle not with repentance, and he meddles not with them; [t] *all is peace*. Let them take it ſo: the fearefull ſigne of a dead heart, when they feele not the *Thorne in the fleſh, temptation*. Fall they to deprecation, cry for pardon of their ſins, and ſeeke the kingdome of heaven; then Satan begins to buſtle, then *temptation* upon *temptation* : *Iob* had not more foes to vexe him, than they ſhall finde baites to entice them. Therefore CHRIST on purpoſe, to the *Pardon of ſins*, annexeth, *lead us not into temptation*. Not only becauſe with the pardon of ſins paſt, we ſhould deſire the prevention of ſins to come : that neither our conſciences be ſtung with the old, nor our concupiſcences corrupted further with the new. But becauſe a mans ſins be no ſooner forgiven, and he reſcued from Satan; but that Lion foames and roares, and beſtirs himſelfe to recover his loſſe. So that grievous *temptations* doe alwaies accompany the remiſſion of ſins. Some ſuſpect themſelves to be out of Gods favour, becauſe they are ſo wearied and worried with temptations : but if *godlineſſe* and *temptation* be ſuch inſeparable attendants on the ſame perſon, it is otherwiſe. For the devills hatred is to them moſt, whom God loves beſt: and where he ſhewes mercie, Satan will exerciſe malice. So that in the characters of temptations we may ſpell Gods love, which cannot be enjoyed without Satans diſturbance. Yea, howſoever weake conſciences have beene diſmayed at it; one proofe of ſaving grace in us, is the exerciſe of the devills malice againſt us.

[ſ] Hoſ.4.17.

[t] Luk.11.21.

They that receive from God more graces, are ſure of more *temptations*. Let God teſtifie good of *Iob*, the Divell will have a fling at him. [u] If *Peter* have once the keyes, Satan will tempt him to be a Satan to his maſter. If there be honey in the veſſell, the waſpes will be buſie about it. But as no wiſe man leaves his houſe for ſome flies, but rather ſeekes to drive them out, than they ſhould drive him out: ſo no good man forſakes his holineſſe for temptations, but rather *reſiſts the devill*, as knowing then *he will flie from him*. A full barne is better than an empty one, though theeves let this alone, and be pilfering about the other. We doe not deſtroy our roſes for the cankers, but rather deſtroy the cankers from the roſes. It is no policie for the traveller to leave off his weapons, becauſe he knowes there be theeves in the way. We ſay, one true man is hard enough for two theeves, one faithfull man is able to repell many wicked ſpirits. Our godlineſſe doth not ſecure us from *temptations*, but conquers them. CHRIST was no ſooner come out of the water of Baptiſme, but he enters into the fire of temptation: if he be full of the holy Spirit, he ſhall be ſet upon by the malignant ſpirit. If God ſay, *This is my ſonne* : Satan will ſay, *If thou be the Sonne of God*. That Divine teſtimony did not allay his malice, but exaſperate it : the Serpent moſt violently aſſailes him whom God hath honoured.

[u] Mat.16.22.

Neither the gifts of grace, nor the ſeales of grace, can free us from aſſaults: we may have force to repell bad ſuggeſtions, we have not to prevent them. The more we are engaged to God, by the bonds of our owne profeſſion, and the pledges of his favour; ſo much the more buſie is the tempter about us. That *Goliah* defies none but the *Hoſt of the living God:* if we be once ſeene in the field, then he is mad, and ſeekes to wring away our weapons, and with them to wound our owne boſomes. Lord, how ſhould we ſcape that Dragons aſſaults, when the Sonne of thy love could not be free! When even to be gracious drawes on his enmity, and the profeſſion of a good conſcience, is the Butt for his burning arrowes? He that ſpared not the Head, will not forbeare the remoter limbes. If the ſtate of Innocency could have been any defence againſt evill motions, the firſt *Adam* had not been tempted, much leſſe the ſecond.

Nothing ſhould more comfort us than reſiſtance: if we did not ſtand for the Lord; [x] Satan would not ſtand againſt us: if wee were not in a way to doe good, we ſhould finde no rubbes. The divell hath no cauſe to trouble his owne, eſpecially while they goe about his buſineſſe. To ſinne, he would have our paths ſmooth, and calme, and pleaſant, winning us forward: but if wee turne our feete toward Sion, then hee encounters us, and blockes up our way with *temptations.* But it is not the preſentment of bad motions that can hurt us, but our entertainment of them. Ill counſell is the fault of the giver, not of the refuſer: if we be tempted, as *Ioſeph* was by a great Lady, and withſtand it, we are not the worſe, but the better. We cannot forbid lewd eyes to look in at our windowes, we may ſhut our doores againſt their entrance. If Satan knock, it is in our choice to open: a booty lyes in our way, we may chooſe whether we will ſtoop and take it up. To ſuggeſt evill, is Satans blame: to reſiſt evill, this is our praiſe. The more we are tried in the fornace, the purer gold we ſhall goe to the Treaſury of Heaven. Lord, make us as ſtrong, as the devill is malicious: ſay in a ſweet ſpirituall feeling to my conſcience, as Thou ſpakeſt once vocally and audibly to my Saviour; *Thou art my Sonne;* and let the devill doe his worſt.

[x] Zach. 3. 1.

Temptations

Temptations we underſtand to be of two ſorts; Probations, or Provocations; trials of ſuffering, or trials of doing. God tempts, to draw ſomething out of us, and to make it appeare; Satan tempts to put ſomething into us which was not before. It is one thing *Explorare an ſit peccatum,* another *Provocare ut ſit peccatum.* The former we may properly call Examinations, Searchings, Afflictions; theſe are of God. The other, Incitements, enticements, impulſive motions to ſinne, theſe are of Satan. Now this promiſed *deliverance* ſtands in analogy and reference to both theſe.

For Satans ſuggeſtions; What godly man hath not beene wrought upon by *temptations;* not only to like the bait, but even to ſwallow it with conſent of will! Yet hath it not choaked their grace, God hath delivered them. Looke upon *David;* 2 *Sam.* 11. While his people are buſie in the warre againſt *Ammon* abroad, Satan as buſily makes warre againſt *David* at home: they lay ſiege to *Rabbah,* he layes ſiege to their King. The temptation firſt takes fire at his eyes, his eyes recoile upon his heart, and his heart burnes in the deſires of his luſt. The tempter ſo prevailes, that he makes him become a tempter, beſtowing his owne bad office upon him. He ſees *Bethſheba,* inquires after her, ſends for her, ſolicites her to uncleanneſſe. There was ſtore of faire Virgins in Iſrael, yet he muſt dote upon the marriage-bed: he had many wives of his owne, and was not reſtrained from taking more; yet is not contented ſaving with the onely one of a ſubjects. He was not overcome by the ſollicitation of a ſtrumpet, but himſelfe was the proſecutor of this filthineſſe. There is nothing wanting to amplifie his ſin, and cauſe our feare. O whither ſhall we goe, if God ſtay us not? What man among the millions of Gods ſervants was better furniſhed with preſervatives againſt ſuch *temptations?* Where could the Devill have leſſe hope of prevailing? Yet is this ſtrong man overcome; and as it is hard and rare to commit a ſingle ſinne; he does not only abuſe the wife, but betraies the husband, and teacheth his luſt to looke with bloudy eyes on the life of his faithfull ſervant. If wine cannot worke him to father a falſe ſeed, the ſword of an uncircumciſed Anatomie ſhall fall upon him. Thus deepe in is *David,* and fals aſleepe many moneths, exchanging the conſcience of his ſin for the ſenſe of his pleaſures Yet even out of this temptation he is delivered; *Nathan* ſhall rowſe him, the Spirit ſhall melt him, his owne heart ſhall ſmite him; with a wounded ſoule he ſhall cry for pardon, deteſt his wickedneſſe and finde mercy.

In this glaſſe we ſee our ſelves, how apt to be tempted, to go along with it, yea often to perſiſt in it; yet withall, Gods infinite goodneſſe to deliver us from it. For this we pray, *Lead us not into temptation,* but *deliver us from evill:* the latter being an expoſition of the former: that we be not led into temptation, deliver us from evill; the cauſe being taken away, the effect ceaſeth. The beſt of Gods children may not only be drenched in the waves of ſin, but even lye in them for a time; as a man may ſinke twice to the bottome, yet riſe with life in him. But they that belong to the covenant, ſhall be delivered: *Saul* is tempted, ſinneth and ſleepeth in it his laſt: *David* is tempted, ſinneth, and ſleepeth, but not his laſt. *Peter* is tempted to conceale, to deny, to forſweare his Maſter; yet one looke of Chriſt delivered him: *Iudas* is tempted to betray him, goes on, and periſheth. The Lord would never have ſuffered ſo deare favorites of his, as *Lot, David, Peter,* to fall ſo dangerouſly: if he had not meant to make them univerſall examples to the world, of not preſuming, of not deſpairing. For how can we preſume of not ſinning, or deſpaire for ſinning, when we find ſo great Saints thus fallen, thus riſen? How many yeares had thoſe ten brethren forgotten their unnaturall trechery! Alas, what long and dead ſleepes may the holieſt ſoules take in fearefull ſinnes Were it not for Gods mercy that thus delivers us out of temptations, we ſhould end our ſpirituall lethargie in a ſleepe of death. *David* in thoſe ten moneths might have ſome tranſient glances of remorſe; but no compunction is heard of till *Nathans* meſſage, and perhaps had bin further adjourned, if that Monitor had bin longer deferred. God could have ſent him ſooner, and checked *David* in his firſt project of ſin: ſo had *Berſheba* bin chaſt, *Vriah* alive, and himſelfe guiltleſſe of murther. But that Almighty wiſdome knew how to win more glory by the permiſſion, than by the prevention; by the permiſſion of one ſin to prevent millions. How many thouſands had preſumed on their own ſtrength, if ſuch a Champion had not fallen! How many thouſands had deſpaired in the conſciences of their own miſ-deeds and weakneſſe, if ſuch ſins had not found remiſſion! It is happy for all after-times that we have ſuch precedents, ſo holy ſinners, ſo ſinfull penitents: their fals have taught us by whom to ſtand. In a word, many Saints have committed as great ſins as reprobates: that the one is pardoned, not the other, the difference is not in the quantity or quality of the ſin, but in the mercy of God.

Vſes of it.

1 Wee that pray for deliverance from evill, muſt endeavour againſt evill. The beſt Fencer lies cloſe, and is more carefull to defend than to offend: while we lye open, Satan hath a faire marke. Ranke mirth, a full belly, gaming, and wine, lay a man open. That wine is an inducement to luſt, *David* knew; and therefore gave *Vriah* ſuch ſuperfluous cups: and it is hard to refuſe pledging, where a King begins a Health to a Subject. This might eaſily lay him open to evill; the drunkard may be any thing but good. But temptation is then ſtronger, when it proceeds from a mighty inſtrument: the requeſts of Princes are commands, their very ſuites imperative. How many *Bethſhebas* and *Iane Shores* have thus beene wrought, to pollute both a royall and matrimoniall bed! The countenance of authority is authoritative with many: aske a Romiſt, whether if the Pope command him to kill his Soveraigne, he is to doe or refuſe it: perhaps he tells thee the Pope will never command it: but put him to it, If; then his anſwer muſt bee affirmative. If *Saul* charge a *Doeg,* he will wreake his ſpleene on the Prieſts. Let the maſter tempt his ſervant, the father his child, their leaſt word is a law. But it

wil

will be no excuſe to ſay at laſt, ſuch a great perſon tempted me, as *Adam* ſaid of *Eve*: it is *quid* that we muſt regard, not *quis*; the action, not the perſon: be the mover never ſo glorious, if his motion be to ſin, let it be entertained with defiance. Let us have wary eyes, for it is not the ſelfe-appearing divell, but the ſame a tranſformed Angell, that doth corrupt us.

2. Conſider what preventions the provident God uſeth againſt our ſinnings. How many ſtaies doth *Saul* find in his purſuit of *David*: twice he caſts his Javelin, and miſt him: expoſed him to the Philiſtims, but hee ſlew them: *Michol* was given him for a ſnare, yet ſhee delivers him; *Ionathan* is conſtant to him: *Saul* hath begirt him, loe then he is delivered by the Philiſtims invaſion. This found *Balaam* in his peſtilent itch to curſe Iſrael: one night God puts him off; 1 Sam. 23. 27. the ſecond time hee anſweres his importunacie and bids him goe in anger: an Angell ſtands to croſſe him, his beaſt turnes out of the way: ſhe bruiſeth his foote againſt the wall, at laſt fals downe under him: many croſſes to recall him. How is the other *Saul* (with his letters miſſive to vex the Church) arreſted from heaven. I know there be ſudden ſins, no ſooner thought of than diſpatched; which is like fire to powder. But in our reſolved intentions of doing a ſin, if we would marke it, we meete with ſtrange impediments, as *Ionah* did in his flight; which ſhould make us grow jealous of ſuch enterpriſes. Some have bin frighted from their uncleanneſſe, by the tolling of a paſſing bell: others diverted from a bad journey, by the ſudden lameneſſe of their horſe. How often hath God prevented murthers by ſtrange accidents? Sometimes he ſhortens our owne armes; ſometimes ſtrengthens others againſt us. Sometime reaſon is heard, when religion ſits out: and the diſhoneſty, inutility, or difficulty of a ſin is perpended. But it is beſt, when the feare of God hath corrected us, or the word of God averted us, or the Spirit of God recalled us. By innumerable meanes doth the Lord ſtop our precipices, hedge up our wayes to ſin: that when temptation invites us, we may have hands manicled, and feete fettered with detentions; and we coozen the devill againſt our wils. Hee would have us come, and we would come, but (thankes be to God) we cannot come. Let us obſerve it; as when we are doing well, wee have many provocations to alienate our mindes from it; ſo when we are intending miſchiefe, God ſends many inconveniences, as it were vocall accidents, to hinder us; as if God ſhould ſay, take heed what you doe.

3 Let us meditate how we are bleſſed of God, and have reaſon to bleſſe God, for theſe happy deliverances. As Saint *Auguſtine*, *Tentator deſuit*, &c. I had time and place to commit ſin, but then the Tempter was away: thy doing, O Lord, it was that he was away. The tempter was preſent, but then time and place were wanting; thy doing it was that I wanted time and place. Time and place were convenient, and the tempter was there alſo, provoking me forward, all opportunities furthering: but then I had no ſtomach to it, luſt was coole, my will had no will to conſent: thy doing it was that I was unwilling, that the edge of my appetite was dull. Sometimes I had will, but then I wanted meanes: ſometimes I had meanes, but then I wanted will: ſometimes I had likewiſe will and meanes, but then I alſo wanted abilitie: another time; meanes, will, and abilitie were concurring; but then came in ſome other interruption; a meſſenger with ſudden buſineſſe, the diſtreſſe of a friend, the invitation of a neighbour. Still, O Lord, that I was not led into temptation, nor captivated by ſuggeſtion, it was thy doing. Bleſſed be God, as for his furtherance in good, ſo for his hinderance in evill. If we be godly, and find theſe things true, let us enter into our chambers, fall upon our knees, lift up our hearts, and ſay in humble thankfulneſſe; Lord, thou haſt delivered me, I find thy mercie, to thy name be the glory.

4 Laſtly, if we love not evill, let us long for our finall and plenary deliverance from it; that immortall court, where ſin can no more enter, than ſorrow or death: out of this the Tempter is excluded for ever. Here the Lord delivers

us from the damnation and domination of ſin, there from the temptation and aſſault: here it ſhall not overcome us, there it ſhall not come neare us. [a] *Wretched man! who ſhall deliver me from the body of this death?* Who? He that now frees us from the burning, will then from the ſmell of the fire. Here even a Saint is but a mixt creature; and the ſinne which he hath by his generation, fights againſt the grace which he hath by his owne regeneration. This felt St *Paul*: and *Ierome* in his very abſtinence; *Mens ardebat deſideriis in frigido corpore*: my face was pale, but my heart was fluſhing; and I had a burning minde in a chill body. Mortall perfection is a vaine dreame: *Aquinas* thinkes we may fulfill a precept two waies: either *perfectly, quando pervenitur ad finem,* when we performe the full ſcope of it: or *imperfectly, cum non receditur ab ordine ad finem,* when we keepe the way conducing to the end. But as when the Captaine bids the ſouldiers fight and conquer, he that fights and conquers, perfectly doth his will: he that fights and doth not get the victory, comes ſhort of doing his will: and in Gods battailes, he that conquers not, which is the end; *recedit ab ordine ad finem,* doth certainely faile in the meanes. Therefore he that ſincerely loves God, and deteſts ſinne, deſireth diſſolution for no other end, but to be freed from temptation. The good ſouldier will fight when he is in the field, but he is contented to have the battaile over. This is one benefit that death againſt his owne will ſhall doe us; a perfect delivery from all temptations. In Paradiſe man had a *Poſſe non peccare*: in heaven he ſhall have a *Non poſſe peccare.* Satan ſhall then bee bound in eternall chaines, never to ſtirre out of that locall torment; and the Elect be ſet at triumphant libertie.

a Rom. 7. 24.

Epiſt. 22.

For Probations, which are the other ſort of tentations, or tryalls by troubles, they are derived from three fountaines, and may thus be diſtinguiſhed, not in proprietie of termes, but after the common acceptance. As they come from Satan they are uſually called temptations: as they come from man, perſecutions: as from God, afflictions. All theſe are in ſome manner from the Lord: neither man nor devill can afflict us without *God, God* can afflict us without them. *When we pray not to be led into temptation,* we pray not againſt correction, but againſt evil: for though *Chriſt* makes us invincible, he makes us not invulnerable. All our dayes are evill, ſome worſe: as the ague hath chiefe fits, criticall dayes. Some be more grievous ſufferings than others; as Martyrdome in the extent, (for it may be *occultâ cogitatione,* though not *apertâ paſſione*) and we have cauſe to bleſſe God that we *reſiſt not unto bloud.* If there were no good in theſe temptations, they ſhould not come neare us: for nothing abſolutely evill ſhall come to a good man. And when they have done the buſineſſe they came for, they ſhall leave us: the plaiſter will not ſticke on when the ſore is healed.

Doe they come from the ungodly? Whether *Tertullus* perſecute the Church with his tongue, or *Elimas* with his hand, God hath the command of both. Indeed the wicked are the mediate cauſes of our troubles: the righteous are as the center, the [b] other the circumference: which way ſoever they turne, they find themſelves environed: yet ſtill the center is fixed and immoveable, being founded upon Christ. It is good for ſome men to have adverſaries: for often they more feare to ſin, leaſt they ſhould deſpiſe them, than diſlike it for conſcience, leaſt God ſhould condemne them. They ſpeake evill of us: if true let us amend it: if falſe contemne it: whether true, or falſe, obſerve it. Thus we ſhall learne good out of their evill; make them our Tutors, and give them no pupillage. In all things let us watch them, in nothing feare them [c] *Which is to them an evident token of perdition, but to us of ſalvation.* The Church is that [d] *Tower of David*: if there be a thouſand weapons to wound us, there are a thouſand ſhields to guard us. When the Angell ſaluted *Gideon, God be with thee*; he replied, [e] *If God be with us, how is all this evill befallen us?* Why doe the *Midianites* vexe us? Yes, God may be with us, and the *Midianites* againſt us: yea therefore are they againſt us, becauſe

b Pſal. 118. 11.

c Phil. 1. 28.
d Cant. 4. 4.

e Iudg. 6. 13.

God

d is with us. [f] It is neither our ſhame to ſuffer what CHRIST ſuffered, nor
ir honour to doe as *Iudas* did. Howſoever they be wicked Inſtruments, yet the
hand is the Lords: *God gave,* ſaith *Iob:* what and the Devill tooke away? No,
Sabeans tooke away? No, but the *Lord tooke away*. As when the malignitie of
iſeaſe is ſpent, health will returne: ſo when all our adverſaries have done their
rſt, if not before, then God will deliver us. Let *Ieſabell* fret her heart out, and
eare by her gods, *Eliah* muſt be ſafe. [g] Let the *red Dragon* ſpout forth *flouds* of
ome, the Church hath *wings to flie away*, ſhe ſhall be delivered.

Doe they come from God? *diligit quem corrigit:* ſtormes and afflictions are
from fury without love, but rather from love without fury. [h] *Lord, he whom*
loveſt, is ſicke: *Lazarus* may be ſicke and yet CHRIST love him. The intelli-
t ſonne knowes that his fathers correction is no argument of his fathers ha-
d; therefore is ſilent. [i] *I was dumbe, becauſe thou didſt it.* I was not dumbe for
t I did, but confeſſed my ſin: but dumbe for that thou didſt, acknowledging it
ſt puniſhment.[k] *In a little wrath I hid my face from thee, for a moment.* It is but *Mo-*
m, a little, *ad momentum,* for a moment: and I hid my face, never turned my
rt from thee. Indeed as man is under the Law, they are legall puniſhments:
as under grace, paternall corrections. They are a teſtimony of his good
our toward us, when by them hee ſeparates the ſinne which hee hates, from
perſon which hee loves. And this hee alwaies ſo tempers, that it is nei-
r according to our ſinnes, nor exceeding our ſtrengths. *Non ultra vires:*
s? No, but not above GODS ſtrength in us. No parent corrects anothers
ild, and he is no good parent that corrects not his owne. By this we come to
ow our friend: three things are not knowen but in three places: valour, but in
ger: wiſedome, but in anger: a friend, but in miſerie. Afflictions have done
this good, that we are ſure we have a friend, a father in heaven, for we have try-
him. Faith underſtands troubles to be *Probationis Indicia,* not *Reprobationis ar-*
menta. Our life is a web woven by the hand of God, the threed reaching from
birth unto our death. The woofe is trouble, but ſtill runs with it a Weft of
erwoven comforts. But if ſo then may we not pray for their removall? Yes,
emove thy plague away from me: Thy plague, and mine: thine by affliction, mine
paſſion: thine becauſe thou didſt ſend it, mine becauſe I endure it: thine becauſe
comes from thy Iuſtice, mine becauſe it anſwers my injuſtice: remit what I have
ne, and remove what thou haſt done. But whoſoever laid it on, the Lord will
e it off. Be our [m] *troubles many* in number, ſtrange in nature, heavy in meaſure
Gods mercies are more numerous, his wiſedome more wondrous, his power
ore miraculous, *hee will deliver us out of all.* This doctrine well digeſted, will
eed good bloud in our ſoules, and is uſefull three waies.

1 To fortifie our patience; hee needs not feare the trouble, that knowes
infallible deliverance. [n] *Poſſeſſe your ſoules in patience.* Hee doth not ſay, poſ-
ſe your mouthes, for ſome being provoked will give no bad language; nor
oſſeſſe your hands; many being urged can forbeare violence: yet ſtill the deſire
revenge may boile andranckle in both their hearts. But *poſſeſſe your ſoules,* that
your ſelves, in patience: this binds both mouth and hand to the peace and good
rbearance: all are quiet, if the ſoule be quiet. Two things become a Chriſtian;
pientia in verbis, patientia in verberibus. Time is the Phyſitians Cure, reaſon the
ilosophers Cure, patience is Gods Cure. Time helps ſorrowes, *Dies adimit*
gritudinem: but ſtill this is tedious, and time runs to dully with them that be in
iſery. Reaſon qualifies it, for it is the courage and magnanimity of a man to
ffer. But this onely ſeekes meanes to extricate us, reaſon will not ſtay for time:
faithfull patience lookes neither to reaſon nor time, but knowes a better reme-
y: ſhe commits her cauſe to God, and reſolves upon this reſignation, that either
r ſorrow ſhall be leſſe or her fortitude more. *Nobile vincendi genus eſt patien-*
tia. Faith, Charity, and Patience, are the three rich poſſeſſions of a Chriſtian:
by

[f] *Cypr.*

[g] Revel. 12.

[h] Ioh. 11.3.

[i] Pſal. 39.9.

[k] Eſa. 54.8.

[l] Pſal. 39.19.

[m] Pſal. 34. 19.

[n] Luk. 21.19.

by Faith we poſſeſſe *Chriſt*, by Charity, we poſſeſſe our neighbour, by Patience we poſſeſſe our ſelves. He that wants Faith is without the head: he that wants Cha ty, is without the body; he that wants patience is without himſelfe. Our patience like our triall, hath but a ſhort exerciſe: our deliverance is glorious and everlaſting.

2 To confirme our hope, he that hath taſted the mercie of God in ſome notable deliverance, hopes in the next tryall for the ſame aſſiſtance. [o] *Experience bring hope*; becauſe it hath made the matter eaſie: he that hath often done a thing eaſily, miſtruſts not to doe it againe. *David* had often found his deliverance out of [illegible] exigents, therefore ſaies; *In the Name of God I will leape over the Wall*: his experience had made it ſo eaſie to him, that it was but a skip or jumpe in his conceit.

o Rom. 5.4.

3 Let us not faine afflictions before we have them: we can expect no deliverance out of fantaſticall griefes. [p] *Be not deceived, God is not mocked.* There beggars by permiſſion, that faine themſelves halt and blinde: and beggars by commiſſion, that have patents for fires and wrackes: but their fires are [illegible] fained and falſe fires, and all their wrackes the wracke of their owne conſciences. Let them take heed, leſt their fictions prove at laſt true afflictions, their diſſembled lameneſſe prove lameneſſe indeed. As *Martial* writes of *Cælius*, who to avoid the *Ave potentiorem*, giving his attendance early and late to the great ones of the time; fained himſelfe ſicke of the gowte; ſo cunningly, that his hypocriſie came home to him, and he fell ſicke of the gowte indeed. *Tantum cura poteſt & ars doloris, deſiit fingere Cælius podagram.* How often have thoſe miſchances fallen to men without reliefe, for which they beg'd reliefe before they had cauſe! God promiſeth deliverance from the tentations he ſends, not thoſe we fetch: ſuch as come from our want, not from our wantonneſſe. Many make to themſelves croſſes; and while Gods hand is not viſible, they with their owne hands beat themſelves. *Haman* that great favourite hath honour enough, though *Mordecai* doe not cringe to him: yet this makes him diſcontent; here was a croſſe of his owne begetting. *Ahab* was King, had lands and demeaſnes enough of his owne, yet becauſe *Nabaoth* denyes him his vineyard, he falls ſicke of the ſullens. For this trouble let him thanke himſelfe: what needs a rich man be a theefe? [q] *Amnon* had varietie of choiſe objects for his inordinate affection; yet he muſt be love-ſicke of *Thamar*: none but his halfe-ſiſter can pleaſe the eyes of that wanton Prince. Ordinary pleaſures will not content extraordinary perſons; ſuch pamper'd and ungovern'd youthes, whoſe greatneſſe and eaſe have made unruly appetites. This is the unnaturall heat of which he languiſhes; was not this an affliction of his owne making. It is not rare to ſee a great man vexe himſelf at the neglect of a peaſant; whereas a true Lion would paſſe by with an honourable ſcorne. To ſee the husband of a vertuous and comely ſpouſe, doting on a foule and forbidden bed. To ſee a man pine away with projecting how he ſhould live when he is old. Innumerable be our fantaſticall evills, and we trouble our ſelves about nothing. Evills come faſt enough of themſelves, there is ſtore made to our hands, we need not encreaſe their number: thoſe ill weeds will grow without our planting.

p Gal 6.7.

q 2 Sam. 13.2, 4.

The Lord.

Our deliverer is *The Lord*. It is the voice of all creatures in their ſeverall languages, *Salvation is of the Lord*. The confeſſion of men more ſenſibly, [r] *Thou art the preſerver of men*. The acknowledgment of Saints more eſpecially, *Our helpe ſtandeth in the Name of the* LORD. This word leads us to a conſideration of his Power; He can deliver us, and none but He. *Lord*: his Almightineſſe was the firſt Name He would be knowne by to the world, *Exod* 6.3. Not that *Iehovah* was not in ſome manner formerly knowne: for *Gen.* 15. and 26.24. But as if he made this difference: Then I gave promiſes what I would doe, now I come to performe the promiſes: with God *Almighty*, which ſignifies my Majeſty; I will ſhew my ſelfe *Iehovah*, the God of *Abraham*, which ſhall demonſtrate my mercie. *Subjiciuntur omnes poteſtates Poteſtati Infinitæ. The Lord*: his Soveraignty is a point that comes not often to be handled, therefore here I take leave to enlarge

r Iob 7.20.

rge my ſelfe. It may bee conſidered in ſeven reſpects.

1 It is undependant : many things are ſaid to governe, but they have ſome
pendance on their ſuperiours. [f] Our life is beholding to the fruites, the fruites
the trees, the trees to the earth, the earth to the raine, the raine to the Sunne,
e Sunne and all to the Lord : *Natura Naturanti, machina Creatori.* Fruites are
om trees, and trees from ſeeds ; both moiſtned by the aire, and matured by the
unne : element is qualified by element, orbe depends on orbe, the Sunne it ſelfe
n *Primum mobile : Aſtra regunt homines, ſed Deus aſtra :* we can goe no higher.
he child lookes up to his father, his father lives by the peace of the countrey, the
untrey could have no peace but by the Magiſtrate, the Magiſtrate is countenan-
d and warranted by the King, the King is ruled by God. Still one lookes upon
other, but the *eyes of all things looke up unto thee, O Lord.*

2 It is abſolute ; hee may diſpoſe of his Subjects at his pleaſure. As the
otter having the lumpe in his hand, makes what kinde of veſſell he liſteth ;
eat or ſmall, round or ſquare, for the Parlor, or for the Stable : and when
e hath done, hee may ſet it on his cupboord, or on the dunghill : bee it to
onour or diſhonour, hee will be honoured by it. Man reſpects deſerts or de-
erits, in making the poore rich, or the rich poore ; in ennobling the baſe, or de-
aſing the noble : God doth all according to his owne will without further relati-
n. [t] *Is it not lawfull for me to doe what I will with mine owne?* He can make *Tabor*
little heaven, and turne Paradiſe into a deſart. It is abſolute, without controll :
ere is none to call him to account or examination ; with *Cur ita facis?* O Lord,
was not therefore thy doing becauſe it was good, but therefore is it good be-
auſe it was thy doing. Whether thy mercy ſaveth us, we have cauſe to be thank-
ll : or thy juſtice confoundeth us, we have no cauſe to complaine : ſtill *Thou conti-*
eſt holy, O thou worſhip of Iſrael.

3 His Lordſhip is univerſall. Firſt, over all times ; other Lords die ; *Domi-*
terra, but *terra Domini :* he is eternall. Eternity is properly the duration of an
creat d *Ens.* It is improperly taken, either for things that have both beginning
d end, as *Colles æterni, terra æterna,* everlaſting mountaines ; diverſe ſuch phra-
s in Scripture. Or for things that have a beginning but ſhall have no end : ſo are
ngels, and mens ſoules eternall ; ſo, eternall life, eternall fire. But God cals
imſelfe, [u] *I AM :* I am what I have beene, I have beene what I am, I am and
ave beene what I ſhall be. This Attribute is incommunicable : all other things
d a *Non eſſe* preceeding their *Eſſe* ; and they have a mutation tending to nothing.
They ſhall be as nothing that warre againſt thee : all come to nothing unleſſe they
upheld by the manutenency of God : but [a] *Thou art the ſame, and thy yeares ſhall*
e no end. Thou turneſt man to deſtruction, and againe ſayeſt, *Returne : even*
from everlaſting to everlaſting thou art God : the ſole Vmpire and Meaſurer of be-
inning and ending. Secondly, over all places, heaven, earth, hell. *Pſal.* 135.6.
ings are limited, and cannot doe many things they deſire : they cannot com-
and the Sun to ſtand ſtill, nor the winde to blow which way they would : in the
fty aire, in the depth of the ſea, no King raignes. They fondly flatter the Pope
ith his long armes, that they reach to purgatory ; (but indeed both power and
ace are alike imaginary,) it is CHRIST alone that hath the keyes of all places.
hirdly, over all creatures ; binding the influences of *Plejades*, and looſing the
onds of *Orion :* commanding the fire againſt the nature of it, to deſcend : creating
d ruling the ſtarres, over-ruling the Lions, ſending the meteors, hedging in the
as, lapping it up like a child in ſwadling clouts, dividing, diverting, filling it. In
oth fire and water, theſe two raging elements that have no mercy, he ſhewes mer-
y : delivers us from both in both. He cals the fowles, and they come : the beaſts
d they heare : the trees, and they ſpring to obey him. He hath a Raven for *Elias*,
gourd for *Ionas*, a dogge for *Lazarus*. Makes the Leviathan, the hugeſt living
reature, preſerve his Prophet. That a terrible Lion ſhould be killed, as was by

Sampſon

f Hoſ.2.21.

t Mat.20.15.

u Exod.3.14.

x Eſa.41.12

a Pſa.102.27

b Pſa.90.2.

Iob.38.31.
2 Kin.1.12.
Amos 5.8.
Dan.3.25.
Pſa.148.8.
Iob 38.8.
Iob.43.2.

Sampſon; or not kill as they forbore *Daniel*; or kill and not eate, as that Prophet, 1 *Kings* 13. Here was the Lord. Over metals, he makes Iron to ſwimme, ſtones to cleave a ſunder. Over the divels, they muſt obey him though *animo reſiſtendo*. But they continually rebell againſt him, and breake his will? They doe indeed againſt his complacency, not againſt his permiſſion: *Et quando permittit, non nolens ſed volens permittit*. There is then no time, not the houre of death: no place, not the foreſt torment; no creature, not the divell: but the Lord can deliver us from them. Therefore at all times, in all places, and againſt all creatures, let us truſt in him for deliverance.

August.

4 It is neceſſary; we could not live but by his dominion. Take away government, we are worſe than beaſts; a bad King is better than no King. If man rule all he over-rules all: [c] *Higher than the higheſt*. Above all, to ſupport: the Pillar and the foundation of the pillars and foundations of the world. Above all to correct, binding Kings in chaines: if authority grow warped, to ſtraiten it with his juſtice. Above all, to direct, he directs naturall government to naturall good; that the Elements be not at war, but working in a well diſpoſed harmony for our benefit: that one doth not ſwallow up another, nor the ſtronger oppreſſe the weaker; it is the Lords doing. As he made nature with his *Fiat*, ſo he ſets it a working with his *Faciat*: let it ſo be, let it ſo worke. He directs politick government to politick good, that we might live like men in a civill peace. Supernaturall government to ſalvation, that we may live like Chriſtians in a gracious obedience and comfort. This power was neceſſary for creation; he muſt be an Almighty Lord that could make us of nothing. It is neceſſary for preſervation, to conſerve things in their being and working. Neceſſary for redemption; it muſt be an infinite ſtore, that muſt pay an infinite debt. If the Lord had not become a ſervant on earth, thoſe ſervants could never have beene Lords in heaven. All the parts of a Common-wealth, ought to uphold one another in policy: all the members of the Church to uphold one another in charity: as in a building one ſtone doth beare up another, but the foundation beares up all. The members uphold the body, the body the members: the Subjects uphold the King, the King upholds the Subjects: but *Thou O Lord, upholdeſt us all*.

[c] Eccl. 5.8.

5 It is immutable; whatſoever the Lord is, he is *Simul & Semel*. With us one thing doth exclude another, this moment thruſts out that; learning excludes ignorance, riches poverty; the buſineſſe of this houre gives place to the next. But Gods Eſſence and perfections are together: *Æternitas Dei; Eſſentia Dei eſt*. As he is eternall, *abſque Origine*, ſo invariable *abſque Mutatione*: We are not preſent to things paſt or to come: God is to all times and things, paſt, preſent, or future; ever preſent. The reaſon is, he is Immenſe, and fils all places without motion, without aſcent, or deſcent. Indeed he is ſometime ſaid to [d] deſcend; but it is becauſe he then doth ſome new worke; men tooke no notice of his preſence before. This Lordſhip hath no ſucceſſion, yet he produceth workes ſucceſſively: *Ego facio*, and *Ego faciam*. But this is not in regard of himſelfe, but in reſpect of us, that he is ſaid to doe one thing after another. He doth not now create the world, nor now deſtroy it, nor now call *Abraham* out of *Vr*: nor is *Iſaac* redeemed from ſacrifice, and Chriſt ſacrificed, in the ſame place or at the ſame time. The type muſt properly goe before the antitype. It is falſe then to ſay that men were juſtified before they were borne: they are elected before all time, but called and juſtified in time: theſe things are done ſucceſſively. With the Lord there is order, though there be no time. If I come to a Pillar with my left ſide toward it, it is then on my left ſide: if I come with my right ſide toward it, then is it on my right ſide: yet is the pillar it ſelfe unmoveable. *Omnis mutabilitas quædam mors*, ſaith the Schoole: if God could change, he could dye. Now change is either ſubſtantiall, or qualitative: but Gods ſubſtance cannot be changed, and he hath no qualities. Againe, it is either amiſſive, or perfective: no man changes but he is either the better or the wo-

rſe by it: God is the fountaine of life, nothing can be added to him, for he is
nite: nothing derogated from him, for he is the *Lord* Almighty. In his will,
his purpoſe, in his joy, in his Iuſtice, in his mercie, in all unchangeable. How is
then ſaid to repent? Not that he doth repent, but appeares to us in the alterati-
of his work, as one repenting. There may be change in the worke, there is none
the worke-man. *Ad novum opus conſilium non novum, ſed æternum: mutat rem, non*
ſilium. The unchangeable decree of God diſpoſeth the change of all things, Greg.
man that builds a houſe, hath an *Idea* in his head whereby he purpoſes to frame
he decrees how to order this part, to erect that corner, here to build a partition,
re a chimney, to ſet up a ſcaffold, and pull it downe againe: here is a varietie
change of the worke, the worker is ſtill the ſame. What God once is, he is
ever: once juſt, ever juſt: once mercifull, ever mercifull.

6 It is incomprehenſible, who ever ſaw God in his ſtrength, and lived? This
rd is in himſelfe Inviſible, as indiviſible: ſeene in his mighty workes, never to
ſeene in his Perſon. [e] But we *ſhall ſee him face to face?* Not the deitie it ſelfe, as e 1 Cor. 13.12.
Anthropomorphites dreamed: not a light only reſulting from him, as was the
r of the *Armenians*. But *by face to face*, is meant the cleare knowledge of
underſtanding: and we ſhall know him, not with comprehenſive knowledge,
with *Scientia adæquata*, as he is cognoſcible, for he is incomprehenſible. So are
ſe places to be underſtood, *Hebr.*12.15. 1 *Ioh.*3.2. *Revel.*22.4. The intel-
uall viſion is not of his Eſſence, but of ſome worke repreſented. And that of
*iel, Chap.*7.9. was but a dreame or viſion upon his bed; ſome divine and ſu-
naturall revelation. But did not *Iohn Baptiſt* [f] *ſee the Holy Ghoſt*? No, not the f Math.3 16
vine nature, but the *Dove*. But doth not *Iob* aſſure himſelfe of [g] *Seeing God?* g Iob 19.26.
t GOD himſelfe, but his Redeemer, God in the vaile of the fleſh: IESUS
ll be throughly and joyfully looked upon: but the deitie ſhall not be ſeene here.
t with the bodily eyes.

Nothing can apprehend that which is out of the limits; but we are finite, and
d is immenſe. Every thing that is ſeene, muſt be ſeene in ſome place; but God
n no place. Our body indeed ſhall bee ſpirituall, not needing meat, nor ſleepe,
breathing by aire: yet it is not capable of comprehending that infinite Spirit.
re we underſtand him after the meaſure and capacitie of man, in a humane re-
blance; as if hee had feet, eyes, affections: becauſe they that ſhould know him,
e ſuch. But when we read of Gods *Foot*, let us thinke of his comming, as a
n removes by his feet. When wee read of his *eyes*, conſider his *knowledge* of
things, as a man ſees all by that Organ of ſenſe. So when we are ſaid to *ſee his*
, conceive our knowledge of him to be meant. *He that made the eare, ſhall he*
heare? he doth not ſay, *Hath he not an eare?* but, *ſhall he not heare?* The [h] *Pure* h Matth.5.8.
heart are promiſed to *ſee God:* but as that pureneſſe is in heart, ſo is that viſion
heart. Wee ſay, I ſee a mans wiſedome, ſee his valour, ſee his meaning; yet
not theſe viſible: ſo nor this Lord but by his effects, what his power worketh.
us farre in heaven we ſhall exceed in knowledge: here we know him only by
atives, what he is not; that not mortall, not mutable: and by his workes;
he Lord is knowen by his Iudgements; and *vacate & videte*, [k] *Be ſtill, and know that* i Pſal.9.16
Ged: you that are abſent, come and ſee: you that are preſent, ſtand ſtill and k Pſal.46.10.
template: ſee and know, know and confeſſe, confeſſe and apply, make uſe of
at you ſee and know. What's that? *I am God*, you are but men: *Put them in*
de, O Lord, that they are but men; wormes, vanitie, nothing. But *Ego Deus*, not
opular, titular, idle, abject God, like the gods of the Gentiles, not able to wipe
duſt off their owne faces: but a God that makes gods, a God that marres gods;
hath a dominion above all dominion, above all comprehenſion. LORD,
cannot comprehend thee in thy Majeſtie, doe thou comprehend us in thy
rcie.

7 It is Glorious and bleſſed: he is the *chiefeſt good*, and he enjoyes himſelfe,

therefore is perfectly and infinitely bleſſed. Our bleſſedneſſe conſiſts in enjoying him, his, not enjoying us, but himſelfe. The Hebrew ſpeakes of *Bleſſedneſſe* in the plurall, *Beatitudines* : as the latines call wealth, *Divitiæ, Opes* : becauſe many things concurre, as to make up a rich man, ſo to make one bleſſed. There is of them both, *Objectiva pars*; as gold, ſilver, lands, houſes be the materialls of riches. And *Formalis pars*, the free and certaine poſſeſſion of theſe things; for if they may be gone, a man is poore in poſſibilitie; when they are gone, he is poore indeed. Mans bleſſedneſſe is from another, the *Lords* is from himſelfe: mans is in grace, Gods in nature: mans temporall, Gods Eternall: mans voluntary, Gods neceſſary, it cannot be otherwiſe: mans changeable, Gods alwayes the ſame. The greateſt and ſtatelyeſt monarch puts off his glory and robes at ſome times, as when he goes into the Bath, the bed, the grave. He carries no Scepter in the Bath, yet may he then have a Crowne on his head: he hath neither ſcepter nor Crowne in his bed, yet even then he is knowen a King by his attending guard: but in the grave he leaves off all. Now Gods glory is never left off, there is no interruption of his bleſſedneſſe, not a moment wherein he is leſſe happie.

His bleſſedneſſe is Internall or externall. Internall conſiſts. 1. In the contemplation of his owne ſufficiencie: thus he *ſaw all to be very good* which he made, and tooke pleaſure in his owne wiſedome that made them. 2. In the comprehenſion of all happineſſe; for it is nothing to be bleſſed, and not to underſtand it: many were *fælices, bona ſi ſua norint* : Gods omniſcience is his bleſſedneſſe. 3. In the delectation taken in this comprehenſion, when he knowes there is nothing can offend him: whereas Kings may be free from danger, not from feare. 4. In the contentation taken in this delight; having all things ſo fully in himſelfe, that he needs no addition. Many men think not themſelves happy in the much they have, becauſe they want ſome thing they would have: but there is nothing more for God to deſire. He comtemplates his owne goodneſſe, and reſts in himſelfe with a ſweet complacencie, as the infinite fountaine of all bleſſedneſſe. External bleſ-
Pſal.148. ſedneſſe is that he receives from the creatures, every one, ſenſible and inſenſible, eſ-
Rom.9.5. pecially, Angels and men. He is bleſſed in himſelfe, yet he will alſo be bleſſed by us. We can adde nothing to him, nor may we take his due honour from him. He lookes for praiſes for electing us, creating us, &c. We diſcourſe our bleſſings with an annuall commemoration, rejoyce and ſolace our ſelves in them; but ſtill let us reflect all by praiſes to our Maker. A King will take a preſent of a beggar, that by this occaſion he may (not enrich himſelfe, but) reward the poore man. God needs not this outward clothing, yet he is pleaſed to weare it for our ſakes. 1 Cor. 1.3. *Bleſſed be God*, &c.

Nazian. Thus far I thought good to meditate on the ineffable Majeſtie of God. It is impoſſible to drinke up all the ſea, to ſucke in all the aire, much leſſe to comprehend God. When a man conſiders himſelfe in relation to the reaſonleſſe creatures, how the beaſts doe him homage, the earth yields him her fruites and metalls, the ſea brings him in merchandiſe, the aire provides breath for his noſtrills, and fowls for his table, the Sun miſſeth not his houre to enlighten him; he may then thinke
Bern. himſelfe ſomething: but when he conſiders the *Lord*, he is ſwallowed up, and thinkes himſelfe nothing. Now though a man cannot drinke up all the river, yet he may taſt it: though not ſpanne the Sun, yet looke upon his beames: though we cannot take in all the aire, yet enough to fill us. Let us get enough of this *Lord* to fill our hearts, we need no more. When a man thruſts his hand into the fire, it burnes him: when he comes but neare it, it warmes him: let us come with a pur-
Aug. poſe to partake, not to comprehend the Lord. *Origen* on *Levitic.* The two dayes offering are the two Teſtaments; theſe eate and feed upon: what is reſerved for the third day, is for the world to come; it will fire us to ſearch that. Nor is this point barren, but hath the comfortable uſe, and that even appliable to our purpoſe. Doctrine being like the Sun, not only to delight us with the contemplation, but alſo to warme and quicken our affections.

This Lord being the Supreme, and all other Powers ſubordinate to him, and
ependant on him, let this encourage our faith to truſt him with our deliverance. 1
Trouble not your ſelves with your enemies, nor yet ſay *Manus noſtra excelſa*, our [l] Exod. 14. 13.
wne hand ſhall deliver us: Kings are men of might, yet but men of duſt: with-
ut this Lord their power cannot ſave themſelves, much leſſe us. Angels are
ighty, but cannot come unleſſe this Lord ſend them; [m] *I could aske my Father,* [m] Mat. 26. 53.
nd he would give me Legions of Angels; ſaith Chriſt: we muſt aske our Father, or
ot have one Angell to doe us good. He ſhall look his eyes out, that truſts to any
ther *deliverer* than the Lord.

His Dominion being ſo abſolute, let men ceaſe to rebell againſt it. [n] *I will bee* 2
xalted, not only in my *Iſrael*; but in *Gentibus, among the nations*: if they receive [n] Pſa. 46. 10.
ne, *volentibus*, with their good contents: if they refuſe me, *Invitis*, againſt their
vils. And if there be any ground, whoſe lines are extended farther than people
nd nations inhabite, there alſo will I be exalted, *in univerſa terra*. We feare Kings
ndtake their wrathfull lookes as meſſengers of death; and we doe well to [o] *Give* [o] Rom. 13. 7.
eare, to whom feare belongs. But here is a Power we cannot reſiſt, a Wiſdome we Iob 13. 23.
annot delude, a Iuſtice we cannot corrupt. Locks, and ſtocks, and trebble bar-
ed doores, a darke dungeon, and a cruell Gaoler, all cannot keep them in, [p] whom [p] Acts 16. 26.
his Lord will deliver. His power ſhall ſhake the foundations of the earth, that
arth-quake the foundations of the Priſon, that trembling (as in the body) diſ-
oynt and unfaſten the doores, and looſe all their bands. There is no knot but he
anuntie it; let us at once feare and truſt him.

This being univerſall over all times; the God of *Abraham*, and of his ſeed; 3
Ieſus Chriſt yeſterday, and to day, and the ſame for ever; the God of our fathers that [q] Heb. 13. 8.
were, of our ſelves that are, of our poſterity that ſhall be, then our enemies ſhall
never finde time, wherein he ſhall not find meanes to deliver us. Over all places,
Cœlum & terram impleo, [r] *whither ſhall we goe from his preſence?* Whither? That
place was never yet diſcovered. He is preſent even to thoſe that ſhun his preſence; [r] Pſa. 139.
hat ſay to him, *Depart from us*: how much more to us? *Dominus nobiſcum*; yea
e is not onely with us, but for us; *Nobiſcum & pro nobis*: *Immanuel*, God in our
ature, God in our fleſh. [ſ] *The Lord of hoſts is with us, the God of Iacob is our refuge.*
Dominus virtutum, there's his power: *Refugium noſtrum*, there's his favour. *The* [ſ] Pſa. 46. 11.
Lord of Hoſts, ſtrong: *the God of Iacob*, ſweet. The one *Virium*, the other *Volun-*
tatis: the one *Roboris*, the other *Fœderis*: one of puiſſance, another of promiſe.
[t] *The Lord, the Lord*; whatſoever belongs to Power, Majeſty, Governance: *mer-*
cifull, what ever belongs to election, dilection, compaſſion, covenant, ſacrament: [t] Exo. 34. 6.
both together a juſt *æquilibrium* betweene greatneſſe and grace; a faire and ſweet
harmony. Over all creatures; as heaven is his throne, the earth his foot-ſtoole,
and the ſea his waſh-pot; ſo all creatures in them are at his beck; none can ſay,
Ego ſolus aufugi, I have eſcaped. He can make the very flies and inſects, thoſe
ſcornes of nature, executioners of his vengeance. Over us, in a gracious and ſpe-
ciall maner; which affords us a challenge and defiance againſt all adverſary for-
ces: we feare not armies of men, legions of devils, nor the gates of hell: *Domi-*
nus Deus noſter, The Lord is our God: which are not onely *voces charitatis*, com-
prehending in a community all chriſtians; but *voces fidei*, when we take this great
Lord for our proper and peculiar God. That he can deliver us, this we preſume:
that he will deliver us, this we aſſume: from that principle or *Theſis*, we derive
this *Hypothis*, and appropriate it to our ſelves. Therefore we ſay not onely with
the Leper; [u] *Lord, if thou wilt, thou canſt make me cleane*: but we know thou canſt, [u] Mat. 8. 2.
and we beleeve thou wilt, and we beſeech thee to doe it.

The neceſſarineſſe of this Lordſhip gives us experience, experience confi- 4
dence, and confidence will bring *deliverance*. How eaſily would the thunder ſtrik
us dead, the ſea breake in upon us, theeves ſpoile us, the whelpes of Rome worry
us, the fiends of hell ruine us; but that our Lord ſits in the chaire of omnipotency

and protects us: Many are the dangers which we ſee and feare; innumerable
thoſe, we neither ſee nor feare: therefore to take away all attribution to our ſelves,
x Pſal.104.24. even when we know not, the Lord *delivers us. How manifold are thy workes O Lord:*
How manifold, if we ſaile in the maine Ocean, and put not into ſome arme or creeke
August. we never finde an end. But that *Conſuetudinis perſeverantia amiſit admirationem:*
Tertul. we wonder not becauſe they are common. *Abundantia contumelioſa in ſemetip-*
ſam: of fulneſſe comes loathing. It is not *magnitudo*, but *novitas*; that drawes
our eyes and obſervations. But he that conſiders his owne weakeneſſe and impo-
tence; how he was made in the wombe, and knew it not; taken from the wombe
and not able to helpe himſelfe: that God muſt now give him his daily bread to
feed him, his daily breath to quicken him, or he periſhes: or that conſiders the
power of his enemies, with the implacable fury of their malice, the bloud-hounds
of hell: and yet that he is delivered; muſt confeſſe, *A Domino, factum eſt, This is the*
Lords doing. That *Siſera* ſhould fal by a woman, *Pharaohs* hoſt ſinke like ſtones into
the bottome of the ſea, an invincible Navy periſh by a few rotten ſhips on fire.
y Pſa.107.8. [y] *O that men would therefore praiſe the Lord for his goodneſſe, and for his wonderfull*
workes to the children of men: that our childrens children to the laſt period of any
generation in this Iland may ſay, O God *we have heard with our eares*, our Fathers
and Grand-fathers have declared to us, that noble worke of thy deliverance.

5 The immutability of it gives us further cauſe to truſt in him. *Laban* may
love *Iacob* well, but his countenance will change upon him: *Amnon* will hate *Tha-*
mar more than ever he loved her: *Pharaohs* Officer forgets *Ioſeph* when his turne
is ſerved: there is no conſtancy in man, but *Ego Iehovah non mutor, I the Lord*
change not. The World changeth, the Vines caſt off her grapes, the tired earth
growes dull in encreaſe, mans ſtature is leſſened, his length of life leſſe than his,
his honeſty little or nothing at all: the ſea encroacheth upon the land, Springs look
like Autumnes: States change, policies change, governments change, all the ma-
terials of nature change: we ſee it, we need not preach it: it is matter of ſight not
of faith. Every mans mouth is full of this complaint. The world is fickle: what-
ſoever is delectable, vaniſheth like ſmoke; *Nocturnum ſomnium.* That medicine
August. helpes to day, which doth not to morrow: God is alwayes helpefull. That con-
ceit helpes one which helps not another; God helpes all. The hoarder adores his
money; yet is his wealth but like an Inheritance on Salisbury plaine; he may robbe
many Paſſengers for a time, at laſt ſome body will rob him. Set not your heart on
riches, leſt you be driven to ſay, as *Laban* to *Rachel, Thou haſt ſtollen away my heart.*
And when they are gone, *Plus cruciant amiſſa, quàm delectant poſſeſſa.* Contrarily,
August. Gods love encreaſeth; though not *formaliter*, in it ſelfe, yet *effectivè*, to us. Friends
are mutable, *Paul* had many adherents, yet at laſt complaines, [a] *No man ſtood with*
a 2 Tim.4.16. *me, but all forſooke me.* Indeed *Alexander* oppoſed his words: ſome withſtood him
but none *ſtood with him.* Yet then he finds this Lord to ſtand for him, *he delivered*
Ver.17. *him.* Peace changeth into warre, diſcord thruſts out amity; but in God is conſtant
peace. [b] *I create the fruits of the lips, peace, peace, &c.* Where we find; 1. *Certitudi-*
nem, Paraohs dreame is doubled for the ſureneſſe; 2. *Magnitudinem*, no peace like
b Eſa. 57.19. our reconciliation wth *God*, it is paſt all underſtanding. 3. *Multitudinem* all kinds of
peace that may ſtand wth goodnes. [c] *If ſufferings abound for Chriſt, conſolations abound*
c 2 Cor.1.5. *alſo:* if the exuperance be in either ſcale, it is in the comforts. *Ro.*8. we read of ſeven
enemies: and *v.* 38. of ſeven victories. And if there be any other obſtacle, from
the height of heaven to the depth and bottome of hell: or further malignity in any
creature, it ſhall be removed. Whom God loves he loves to the end: and if he have
once given us an earneſt of his favour, we ſhall be ſure of the whole bargaine.

The incomprehenſibleneſſe of this power, ſo far tranſcending *anguſtias huma-*
ni cordis, and yet ſo viſible to the eye in the great and wondrous effects; may well
further ſhew us where our deliverance lies. Howſoever the nobleſt demonſtra-
tion of things be from their cauſes and principles; yet the neareſt to us ward, and
most

moſt apprehenſible is from the effects and performances. At *Senacheribs* army *Judah* hung downe the head, rent her clothes, and hid her face; nothing was left her, but *Lord bow down thine eare and heare, open thine eye and conſider*: yet in this extremitie they found the Lord a *Deliverer*: an Angell ſlew in one night 185000 of them. Here was an inviſible hand, but a mighty one: a power not comprehenſible, yet diſcerned in the worke. If any object, *We ſee not our ſignes*, not one finger of this hand appeares: we are in diſtreſſe, and the Lord hath thruſt his working arme into his boſome, buried his mercies in forgetfulneſſe: yea hee does that which ſeemes contrary to his workes of favour; not *diverſa, ſed adverſa*, which the Prophet calls *Opera peregrina*, [d] *ſtrange* and unproper workes, almoſt aliene from his nature, troubling his owne people; that the very wicked inſult, *Where is now their God?* yet even then is an inviſible hand working for us; and when the Devills conſpiracie is come to the birth, it ſhall be abortive, or ſtrangled in the wombe; the God of our ſalvation will deliver us.

[d] Eſa. 28.21.

7 It is bleſſed, and that which bleſſeth us, and all things to us: the Sun doth not ſo neceſſarily lighten the aire, as God doth bleſſe them his favour is pleaſed to ſhine upon. Christ is his principally Bleſſed Sonne. *Matth.* 26. 23. *Sonne of God.* *Mark.* 14. 61. *Son of the bleſſed.* This bleſſedneſſe comes downe from him to the reſt of his children: all bleſſings come from God, but by the hand of man, even that man of God, and hand of his Father; Chriſt. That bread ſhould not choake, rather than nouriſh; it is bleſſing. That garments, which are cold of themſelves, ſhould keepe us warme: but eſpecially, that we periſh not in our ſins, that we are delivered from the power of death, and pawes of the Dragon; this is his extraordinary bleſſing. Bleſſedneſſe is every mans deſire; now he that hath *God*, hath bleſſedneſſe: whoſoever hath the Sun, hath the light of the Sunne; he cannot want water, that hath the fountaine. Saint *Auguſtine* hath the ſtory of a hiſtrionicall Mounte-banke, that to get ſpectators, and money by them, promiſed to tell them the next day what they all moſt deſired. The Theater being full of people, and their minds full of expectation; what was the Device? *Vili vultis emere, & chare vendere*: you would all buy cheape and ſell deere. But this holds not; for the good man in a famine will buy corne deere, and ſell it to the poore cheape. And on the other ſide, the unthrift will ſell his inheritance cheape, to buy vanities deere: therefore he failed of his promiſe. But if he had told them, *Beati vultis eſſe*, you would all be happy, this had beene a full ſatisfaction. Let us cleave to this bleſſed God, and he will deliver us from ſin and hell, which is bleſſedneſſe begun; and bring us to ſalvation and heaven, which is bleſſedneſſe perfect and conſummate.

Let this teach us to bleſſe him, that bleſſeth us. A man drinkes of a river, he addes nothing to it, but takes ſomething from it: when we offer to God our praiſes, we give him nothing, we receive ſomething from him. *Pſal.* 116.13. It is but *thankes* we give, but we *take the cup of ſalvation.* We ſend up praiſes, as a man throwes up flowers, that fall downe backe upon his own head: ſo the ſhowers of our free-will offerings fall downe upon our ſelves in ſhowers of mercies.

Let it alſo invite us to love him, as being moſt bleſſed and lovely. Looke what foundation there is in any other, why thou ſhouldſt love, feare, ſerve, honour them all theſe are a thouſand times more in God. Thy Prince hath honour, thy father reverence, thy Maſter ſervice, thy wife love: all theſe are due to *God* in a tranſcendent meaſure. He that is thy King, is but *Gods* ſervant; and ſpiritually we are all kings, in *Chriſt*: and when all the confederate kings of the earth cannot deliver thee this *Lord* can ſave thee. Thou loveſt thy countrey, it is well: thy countrey gave thee not being & life: to diſpleaſe *God* is the way to make thine own countrey ſpew thee out. If therfore *Curtius* in a vain-glorious love to his countrey, threw himſelfe into the gulfe, becauſe the oracle ſaid, whom the people loved beſt, he muſt be caſt in to ſtop it. How are we bound to love *God* even above our own lives, that hath preſerved us here, and provided a better countrey for us hereafter! Thou reverenceſt thy father, thou doeſt well;

nature it ſelfe would rebuke the contrary. But if ſuch awe be to the father of thy fleſh, what humble reverence is due to the Infuſer of thy ſoule, the father of thy father and of all mankind? Thou ſerveſt thy maſter, well done: that God which alwayes commands, not ſeldome commends this obedience. But if a Maſters reward be ſuch an encouragement, what is it to heare from heaven, *Well done good ſervant*? Thy wife hath thy heart, it is fit, you are one fleſh: but be not ſo uxorious to thy wife, as to be injurious to thy husband, Chriſt. Of all places, remember *Salomon*, and let not thy wife have Gods place. The love of a brother is great, of a friend greater, of a wife above that: but the love of God muſt be above all.
e Math. 8. 22. [e] *Let the dead bury their dead, follow thou me*: forſake thy father living, much more dead, to follow CHRIST. If the wife of thy boſome alienate thy affection from him, ſhe is a Traitor to thee and to him. Now if luſt or profit comes in competition with God, examine thy conſcience, which preferreſt thou? Gold many
f Pſal. 119. 72. goe to the Devill for, yet [f] *Thy Law is better to me, than thouſands of gold or ſilver*. How many of all theſe things do *poſtponere curam*, make it their laſt and leaſt care! many mens ſhooe-tyes coſt them more in a yeare than God and their ſoules: ſo unmindfull are we of thee, O Lord!

The Lord knoweth how.] I have held you long in this point of deliverance, and you ſay it is high time to deliver you from it: one circumſtance more, and you have your wiſh. This laſt concernes the wiſedome of God: it is enough that he promiſes deliverance, he keeps the *Quomodo* to himſelfe. It is ſet down indefinitely: no man, no Apoſtle, no Angell, can know all the meanes of Gods delivering his: it is enough, *Novit ipſe, himſelfe knowes*. This gives a checke to all ſawcy Inquirers, that will not beleeve helpe from the Lord, unleſſe he tells them *How*. It hath ever beene the fooliſh ambition of man, to be moſt prying into concealed things: deſiring to know what he is forbidden, and ſlighting that he is charged to learne. It was not the thirſt of gold, that was the fall of mankind; the earth and all her metalls were his: not of honour, he had ſoveraigntie over all the creatures: not of pleaſure, he wanted none: Satan had another baite, a forbidden knowledge. How Divine a thing is knowledge, whereof even Innocencie it ſelfe was ambitious! *Adam* looked for ſpeculative knowledge, he ſhould have looked for experimentall. Hee thought it had beene good to know evill, whereas good was ample enough to have made up his perfect knowledge and bleſſedneſſe. He that knew all other things, knew not this one thing, that he knew enough. All that God made was good, the Maker being much more good: they good in their kinds, he good in himſelfe. *Adam* knew the Creator, and his creatures, yet this could not content him: he would know that God never made, evill; evill of ſinne, evill of death: both which himſelfe made by deſiring to know them. Ever ſince, we know evill too well, and ſmart with knowing it: how deare hath this leſſon coſt us, that it is ſafe to be ignorant, where God hath not bid us know. Yet ſtill are we tranſported with this ſawcy appetite of our Grandmother, and run our ſelves a ground with the curious affectation of forbidden knowledge. For the things revealed, Lord give us a ſober knowledge for the things concealed, give us a contented ignorance. There is more manifeſted than we can know, enough to make us happy by knowing. Deliverance we looke for: how or when the Lord will deliver thee or me, that is in his owne boſome, and the breſt of his privy Councell, Ieſus Chriſt.

The Lord knoweth how.] As there is nothing unpoſſible to his might, ſo there is nothing concealeable from his underſtanding. Gods wiſdome and providence is like the eye of a well-drawne Picture; that lookes upon all and every one, as if every one were all. Take an eye and draw never ſo many lines from it, it ſees all alike, and at once: the Center is preſent to every point of the circumference. This is a threefold comfort to us.

1· He knowes our tentations before they be upon us: he ſees the preparing of the potion, weighes the ingredients to a ſcruple, qualifies the malignity of the purgatives with ſweet conſolations. Satan, that bloudy Apothecary, mindes nothing but the drugs and dregs of poiſon; but God puts in an Antidote that he knowes not of: he meanes to doe hurt, but the Lord knowes how to convert it to good. Thus *tota miſeria Chriſtiani eſt dolor medicinalis, non ſententia pœnalis.* Now he that lookes to our affliction, will looke to our extrication. He would never ſuffer Satan to aſſault us, but that he *knowes* how to deliver us. If *Pharaoh* had kept himſelfe at home, Gods honour had not bin ſo great at the red Sea: he knowes as well how to get himſelfe honour of Satan, as he did of *Pharaoh*.

August.

He knowes them when they be upon us. [g] *The Lord looked downe upon the affliction of Iſrael: Pharaoh* plagues them, he ſees it, and therefore plagues *Pharaoh.* [h] *Thou haſt conſidered my trouble, thou haſt knowne my ſoule in adverſities.* Now he that *knowes* the ſoule in adverſity, *knowes how* to deliver it out of adverſity. *Videat Dominus*, ſayes dying *Zechariah*; [i] *The Lord looke upon it:* yes, hee did ſee it. The wronged childe hopes to relieve himſelfe, by making moane to his father. The Eagle, though ſhe flies aloft, hath ſtill an eye to her young ones: if any danger approach, ſhe ſwiftly ſtoopes to defend them. Thus Chriſt in heaven hath an eye to his darlings on earth: if any *Saul* be riding with a bloudy Commiſſion againſt them; downe he comes from his Emperiall throne to their reſcue. *Why doeſt thou perſecute Mee?* Me; doſt thinke *Saul*, that Chriſtians have no Patrons upon earth.

[g] Exod. 2. 25.

[h] Pſal. 31. 7.

[i] 2 Chr. 24. 22.

Plin.

3 He *knowes* how to rid them from us: they are often ſo perplexfull and intricate, that neither we ſee, nor the world ſees, nor reaſon apprehends how, yet the Lord *knoweth.* Ægypt afflicts Iſrael through many degrees: *Pharaoh* ſuſpects them for purpoſe of revolting, imposeth on them heavy burthens: ſtill God looks on, and lets him alone. To the name of ſtrangers is added the name of ſlaves: Iſrael had gathered ſome ruſt in Ægypt, and now muſt be ſcoured: it is well they bore their burdens, who elſe had borne the burden of God. When like Palme trees, they flouriſh with their burdens; Midwives are ſuborned to deſtroy their male children; and they whoſe office is to helpe the birth, muſt murther it. Still *the Lord knowes*, and holds his peace. From burthens they proceed to bondage, and from bondage to bloud; from vexation of their bodies, to deſtruction of the fruit of their bodies. If the Midwives refuſe, the multitude ſhall doe it: cruelty had but ſmoked before, now it flames up. It is rare tyranny that findes no villany for an executioner. Laſtly, impoſſible labours are laid upon them, the Tyrant requires taskes not faiſible: they could neither make ſtraw, nor finde it, yet they muſt have it. Doe what may be, is tolerable: but doe what cannot be, is cruell. Yet thus doth *Pharaoh* pick a quarrell to puniſh: and if they doe it not, they are beaten. Now God begins to looke downe, and ſpight of all he delivers his people. No armes ſhall keepe them longer in Ægypt, no armies ſhall hurt them out of Ægypt. *Pharaoh* or the ſea lookes for their conqueſt: to ſcape is beyond all hope, all thought: yet both ſhall be diſappointed; *The Lord knew how* to doe it. So that they did not cry ſo loud before, as now they ſing: not faith, but ſenſe teacheth them to magnifie that God after their deliverance, which they ſcarce truſted for their deliverance.

The Antichriſtian enemies of Gods Church and truth, after the infatuation of ſo many trecherous conſpiracies, found out at the laſt a ſpeeding one: ſuch as in ſo many thouſand yeeres, from the fall of the reprobate angels, never came into the head of any divell, to put into the head of any man. or if the head could deviſe it, yet to find a heart to receive it, or a hand to act it, would have beene thought impoſſible. But decreed it was in the Senate of Rome, in the boſome of that man of ſinne, who turnes the keyes of the Kingdome of Heaven, into the keyes of the Kingdomes of the Earth. Adviſed by that family of malice, who of all the world, *Soli inventi ſunt dogmatizare mendacium*; as *Auguſtine* ſaid of the

Priſcillianiſts. Thus far God lets them alone. Executioners muſt be found, there muſt be hands as well as heads; *Vliſſes* may contrive, *Diomedes* muſt thorow with it. Still the Lord ſaies nothing: their ſecrecy makes them confident, dejerated with a trebble bond of counſell-keeping; Religion, Oath, Sacrament: *You ſhall ſweare by the bleſſed Trinity, and holy Sacrament,* not to reveale it: thus they eate their God upon a bargaine of bloud. Still the Lord is ſilent. They build the foundation of their deſigne under the foundation of the Parliament houſe; *Inſidiantur in abſcondito*, and ſay to the ground, cover us: they truſt not the aire, but lay up their treaſon in a ſubterraneous vault, with great improbity of labour. Who ſhould diſcover thoſe *Penetralia mortis?* Thoſe inward chambers of death: Yes, the Lord *knowes how*. Their catholick doomeſday is now at hand, and their wants nothing but a hand to act it: they ſay of our ſoules, there is no helpe for them in their God. Then was Gods time and hint, and in a Parable, by a Miracle, we are delivered. Their ſtratagem is defeated, their dungeon and hell of ſecrecy opened, the deeper hell of their hearts eviſcerated, their vault of moſt barbarous villany ranſacked, to convince them and all the world, that *novit Dominus, the Lord knowes how to deliver his.* Alas, we were like men that dreamt, nay we dreamt not of this: the noiſe of mill-ſtones, light of candles, bread and wine, bride and bridegroome, were our ſong: the plot of ruine came not within the reach of our thoughts. Bleſſed be that God who onely delivered us.

Thus he can deliver with equall meanes, with ſmall meanes, with no meanes. *Novit Dominus*, he can tell how. *Midian* comes againſt *Iſrael*; they like the ſand by the Sea, covered all the Valley: the Iſraelites were two and thirty thouſand ſtrong. They thinke we are too few: God ſayes, the people are too many. They ſay, the *Midianites* are too many for us: God replies, you are too many for them. Indeed, if Iſrael had expected the victory from their owne fingers, they had bin too weake for *Midian*: but ſeeing God will give the conqueſt, and have the glory; they are too ſtrong. Where humane ſtrength is oppoſed, there needs an equality: but now God will fight, and he *knowes* how to doe it with a few, with none, as well as with many. His care is not how to get the victory, but how to preſerve the glory of it gotten. Therefore he chuſeth to ſave by few, that all the honour may redound to himſelfe. So jealous is he of his glory, that though he give deliverance to Iſrael, yet the praiſe of the deliverance he will keepe to himſelfe. Therefore he ſhortens their meanes, that they may not ſhorten his mercies. Now if he will not allow lawfull meanes to darken his honour, how untolerable is unlawfull meanes? He that remembers the yeare eighty eight; (and what true Engliſh ſpirit can forget it, or forbeare to report it to his children?) An invincible Navy, an implacable fury, furniſhed with inſtruments of murther and torture, confident of our utter deſolation: and conſiders how they were all deſolated, and we *delivered*, when no arme nor finger of fleſh was for us: muſt needs confeſſe, that *Novit Dominus, the Lord knowes how*: he uſed no helpe in the delivery, let him have no partner in the glory. There is leſſe danger in ſtealing any thing from him, than his honour. If men ſteale the Princes tribute, or clip his coine, he may pardon it: but not if they goe about to rob him of his Crowne. No, but ſtill let him be praiſed, both in our chambers at home, and abroad in our Churches, for our time, and throughout all the generations of our childrens children after us, till Chriſt appeare in the cloudes; and then in the Kingdome of Heaven for ever and ever, *Amen.*

And to reſerve the unjuſt unto the day of judgement to be puniſhed.] We have ſeene how the godly ſpeed, now let us marke the end of their perſecutors. The wicked keepe ſuch a noiſe in the world, that a poore mans tale can no more bee heard, than the humming of a Bee in a clap of thunder. So head-ſtrong and uncontrouleable is the precipice of ſin, that when the righteous would withſtand it, they are borne downe by it. *Virtutibus ſemper contradicitur.* The Church ſhould never finde ſo many ſtratagems directed *ex profeſſo* againſt her, but that ſhe takes a courſe which the world diſlikes. [k] *Perverſorum derogatio, vitæ noſtræ approbatio, Greg.* In all ages, the rebuke of Chriſt, hath bin the religion of Chriſtians. The reaſon is, our ſingularity and diſcent from their cuſtomes: which as it makes them hiſſe like ſerpents, becauſe we trouble their neſts: ſo like an Antipariſtaſis, it ſhould inflame our zeale. We have read of Heathens that would ſhunne the popular current. *Phocion* had not ſuſpected his ſpeech, had not the people applauded it. *Antiſthenes* miſtruſted ſome ill in himſelfe for the vulgar commendation. And ſhall we be brutiſhly driven with the drove? Or rather like nailes in a wheele, turne as we are turned, without either conſcience of ſin, or guidance of reaſon? If we live like them that are reſerved to *Iudgement*, how ſhould we thinke our ſelves not reſerved with them? This is their time to perſecute, ours to ſuffer: their time will come to ſuffer, ours to triumph. Let me rather feele their malice, than be wrapt up in their vengeance. *Recuſat eſſe de corpore, qui non vult mundi odium ſuſtinere cum capite*; [l] *Auguſt.* They are our corroſives, corraſives, uſed onely to pare off our excrements, and eate out our dead fleſh by their tentations: but the patient is preſerved, when the plaiſter is throwne into the fire.

Saint *Ierome* allegorically upon *Ezech.* 47. 19. The poſſeſſion begins at *Thamar*, and reacheth along to the *waters of ſtrife.* Is there peace betweene *Ioſuah* and *Gibeon*? then there is quarrell enough for the *Amorites* againſt *Gibeon*. The heires of heaven can expect no better at the hands of the children of this world. A larger booke might be written of the Apoſtles *Sufferings*, than that of their *Acts.* And had not the Divine power given them a miraculous ſucceſſe, in the ſafe conduct of a Goſpell, thorow a world of tentations; it might have been entitled in a bloudy Rubricke; *The booke of the ſufferings of the Apoſtles.* [m] *God hath ſet forth us the Apoſtles laſt, as it were appointed to death*; *Paul* might well ſay: *laſt*, with an Emphaſis: the former endured but the injuries of their owne countrey, the laſt, the malice of all the world; vying who ſhould multiply the moſt diſgraces upon them. [n] *Concerning this Sect, we know it is every where ſpoken againſt.* They might well affirme it, that were the firſt authors of it. As *Cæſar* wrote of thoſe battels, *Quibus non ſolum interfuit, ſed & præfuit.* But let us ſtand upon our guard, keepe to the liſts of our warfare, maintaine the fight wee have ſworne in Baptiſme me. Subtle arguments well anſwered, breed a cleare concluſion: our ſoules ſhall ſhine the brighter one day for this rubbing. Conſider we two encouragements. Firſt, [o] *Chriſt* endured ſuch contradiction of ſinners: he is the commander and beholder of this combate: the Iudge and rewarder of this courage: the leader of the company, and conquerer of the enemie. [p] *Bee yee of good cheare, I have overcome the world.* Next, their rage is but like their Generalls, ſharpe but ſhort; *for a time*: for *they are reſerved to the day of Iudgement to be puniſhed.*

The parts are foure, according to the proceeding of civill Iudicature: the malefactors; their binding over, the Aſſiſes, and the execution.

The { Malefactors; *The unjuſt.*
Binding over; *are reſerved.*
Aſſiſes; *To the day of Iudgement.*
Execution; *To be puniſhed.*

The unjuſt.] This terme muſt be conſidered in a threefold relation. 1. As it is a want of that righteouſneſſe which the Law requires. 2. As a want of that righteouſneſſe which the Goſpell accepts. 3. As it implies a habite of unrighteouſneſſe, ſuch as both the Law and Goſpell condemnes. Of all theſe a little.

1 For legall Iuſtice, how far ſhort is the beſt man of it! God requires a perfect fulfilling of the Law, becauſe he gave a perfect abilitie to doe it. If man would loſe wilfully this ſufficiencie, what fault is in God? Now the ſonne that inherites his fathers goods, is bound to pay his fathers debts: we have our fathers goods, naturall endowments, &c. Therefore bound to anſwer for his ſin: if ſo wee call

originall

[k] In Ezek. Hom. 9.

[l] Tract. in Ioh. 87.

[m] 1 Cor. 4. 9.

[n] Act. 28. 22.

Tertull. Vrſin to Ferneſius.

[o] Hebr. 12. 3.

[p] Ioh. 16. 33.

originall ſin, not ours but His. But howſoever our parents conveyed unto us originall ſins, we our ſelves are the parents of actuals. All naturals are depraved, all ſupernaturals are deprived, by the firſt fall. Mans nature may be inclined to ſome morall vertues imperfect; as Truth, Iuſtice, temperance, chaſtitie: but not to ſupernaturall, as faith, hope, charitie, humility; theſe are quite out of natures orbe. So for that Iuſtice, which ſhould give abſolute obedience to GODS will, all men be *unjuſt*.

2 For Evangelicall Iuſtice, which is had by faith: this is a righteouſneſſe of Grace, to ſupply the defects of nature. We that had no righteouſneſſe of our owne, muſt be beholding to one that hath ſome to ſpare: ſuch a one, as though he give never ſo much, hath never the leſſe: an infinite and in exhauſtible fountaine of goodneſſe: Satan like a Chimicke, had extracted all the juyce and ſpirits of our grace: we have no way to enrich our bankerupt eſtate, but with the treaſures of CHRIST. He was not not only our brother by taking our fleſh upon him, but alſo our ſuretie by taking our debts upon him: not only *naturam hominis*, but *formam ſervi*. [q] *Reſtituli quod nunquam abſtui*, may he well ſay; *I paied that I never tooke*. What man *will give his* [r] *ſonne for his ſinne?* Yet God did more: he gave his Son, for (not his owne, but) anothers ſin. Mans ſin was the cauſe of Chriſts death: Chriſts death the cauſe of mans life. He gave life to us, by giving his life for us. Had he bin meere man, this had done us no good; his Iuſtice had bin little enough for himſelfe. But the Son of God ſuffered, not in *Proprietate Naturæ*, yet in *Vnitate Perſonæ*; *Perſonaliter*: and ſo he merited. [s] The *Sword* of Iuſtice was *awaked* to be ſheathed in our bowels; the *Shepheard* interpoſed himſelfe to take the blow. By ſin we are indebted to God more than we are worth; now Chriſt undertooke for us. In his Circumciſion, he gave the earneſt, ſet his hand to the Obligation, to pay the whole debt. God is the Creditor, he payed him, and ſued out for his Church a *Quietus eſt*. Satan was the Gaoler, he payed him; death the executioner, he payd him too; though for their fees they *parted his garments among them*. [t] As *Iacobs life was bound up in the life of Benjamin*, without whom his gray haires would be brought to the earth in griefe. So our life is bound up in the life of IESVS, and if he be not with us, we ſhall dye with anguiſh, and goe to the grave in ſorrow.

This is a ſecond way to be juſt: the former we loſt by ſin, this we finde by faith: he that wanteth this is *unjuſt* and muſt periſh. Now reprobates cannot have this *juſtice*, by reaſon they lack faith: as he that is blinde hath no benefit by the light. Indeed the world thinkes this an eaſie attainement; but is quite miſtaken. A child cannot generate, nor a man regenerate himſelfe: the latter is as poſſible as the former. Mans nature being whole, could not preſerve it ſelfe: much leſſe being broken, can it repaire it ſelfe. He that cannot keepe himſelfe from death while he lives, will more impoſſibly reſtore and revive himſelfe to life being dead. Faith is a rare gift, though there be many Chriſtians: all thinke they have it; yet even CHRIST himſelfe ſayes, he ſhall ſcarce know where to finde it. How great a part of the world lies quite out of the orbe of faith! In Rome it is not they conteſt againſt it. In Courts it is rare, many live there rather by the favour of the Prince, than by the faith of God. In the Citie, the credit of faith is ſo weake, that it cannot be truſted without ready money. In the Countrey ſhe is likelieſt to be had; but the Tenant findes ſo little faith in the Land-lord, that he thinks it a needleſſe vertue in himſelfe. Among Lawyers there is juſt ſo much faith, as there is charity. Moſt men have ſo much, and ſo little, as to thinke they need no more. The profeſſors of faith are like *Gideons* army, two and thirty thouſand: but when the faithfull are ſeparated, as thoſe ſouldiers were muſtered, there is but three hundred left. Lord, encreaſe our faith, and the number of the faithfull: that we who cannot be juſt in our ſelves, may be *juſt* in Ieſus Chriſt.

3 There is a third kinde of Iuſtice; actuall, practicall; inſeparably procee-

ding

[q] Pſal. 69.4.
[r] Mic. 6.7.
[s] Zach. 13.7.
[t] Gen. 44.30.

ding from the former: it is a ſanctified conformity to the will of God. This juſtifies all them to the world, whom faith hath juſtified to the Lord. When in all our earthly buſineſſe, we ſtill carry a heavenly minde. When our faith to God, is ſeene in our faithfulneſſe to men. [u] *Be thou faithfull unto the death, and I will give thee the crowne of life.* Continue in evangelicall faith, though you dye for it: continue in morall faithfulneſſe, til you dye in it. There is a faith of the Law, *Mat.*23.23. There is a faith of the Goſpell, *Mat.*25.23. *Rom.*1.17. The one is fidelity in our promiſes, the other is confidence in the promiſes of God. If he covenant with us, *I will be your God*: we muſt reſtipulate, then will we reſt upon thee. *Thou ſhalt be my people*; then we muſt be faithfull. *Secundum fidem quam credimus, Deus fidelis nobis: ſecundum fidem quâ credimus, nos fideles Deo.* Both theſe together: for no man can deale faithfully with God legally, unleſſe hee beleeve evangelically that God will deale faithfully with him. Want of legall faith *oppugnat Dei majeſtatem*: want of evangelicall faith *oppugnat Dei veritatem & miſericordiam*. Be not falſe-hearted in the firſt, nor faint-hearted in the latter. In a word, he is a juſt man that doth good: and there is no ſap of life in the tree if no fruit appeare in the branches.

[u] Rev.2.10.

The *unjuſt* man wants all theſe three righteouſneſſes: he is not legally juſt, for he hath no purity of nature: he is not evangelically juſt, for he hath no ſanctity of grace: he is not practically juſt, for he hath no morality of life. The firſt wicked men cannot have, the next they will not have, and (without that) the laſt they ſhall not have.

Thus we ſee negatively who are *unjuſt*; but there is more than a bare privation in it; *Quiddam poſitivum*: it includes not onely a defect and indiſpoſition to doe well; but alſo an actuall contrariety to Iuſtice, doing what is palpably evill. So there is a two-fold malignity in it; the tranſgreſſion, and the duration of it. For the former, the wicked are unjuſt to God, to men, to themſelves.

1 To God: righteouſneſſe is an obedience to the will of God; and injuſtice is no other than diſobedience. That wee may learne to judge our ſelves in this, conſider the infallible markes of obedience. Firſt, it muſt be *Integra*; reſpective of all the Commandements: he that tranſgreſſeth one, hath not obeyed. *Saul* kept part of Gods precept, ſlew the moſt, and worſt; yet God rejected him as diſobedient. Many peece their lives, as beggars doe their cloakes, here and there a new patch: an almes at Chriſtmaſſe, this is a patch of charity: communicate twice a yeare, two patches of faith. Diſobedient for all this. Secondly, *Simplex*, we muſt obey the law *Intuitu legiſlatoris*, without glance at our owne profit or credit or ſafety by it. If one eye looke one way, the other another way, the object will never be well ſeene. The ſervant would go to Church, to pleaſe his maſter; more faine another way, to pleaſe himſelfe: but he that lookes any other way in his devotion, than to the Lords precept; is *unjuſt*: he makes God the ſecond, himſelfe the principall. Thirdly, *Prompta*, ready: Angels have wings to flye about it. *Abraham* no ſooner received that ſtrange command, but *he roſe early* to obey it. A compulſory obedience the devils may give, but are never the nearer being righteous. He ſhall never be welcome to God, that comes on his feet, and leaves his heart behind him. Fourthly, *Aſſidua*, conſtant: that obedience which hath an end, had never any true beginning. If it fals it was never a fixed Starre, but a meere meteor. A man may loſe his Horſe, his Purſe, his Cloake; theſe be ſeparable: the grace that hangs on by tacks, like a mantle, ſoone drops off. Divers have a cruſt of profeſſion congealed by cold, deſirous to keepe themſelves warme by the fire of the Temple; which the ſummer of wantonneſſe thawes into fluid and ſpilt water. [x] *The Graſhoppers campe in the hedges in a cold day*, &c. In cold weather they lye in heapes and ſwarmes: in hot weather they ſcatter: when proſperity comes, their looſeneſſe appeares. In Gods Booke theſe are found *unjuſt* ſervants. Fifthly, *Vera vel Iuſta*, no trick nor equivocation in it. It ſeekes not to

[x] Nah.3.17.

obey God for mans ſake, but man for Gods ſake: it obeyes men, but never againſt the Lord.

Diſobedience is called *witch-craft*, for it goes from God to the devill, and like a Witch intends miſchiefe and revenge. There be two parts of it; *Cum non fit quod præcipitur, cum contra fit quàm præcipitur.* Diſobedience materiall, when it breaks the Law: formall, when it ſcornes the Law-giver. Diſobedience did caſt *Adam* out of Paradiſe, Angels out of Heaven, *Ionas* out of the Ship, *Saul* out of his Kingdome, *Iſrael* out of Iſrael. Superiours complaine that others doe not obey them; but no wonder, when they obey not God. Shall any creature owe that man ſervice, that will performe no ſervice to his Maker? God for this often makes a tumult and rebellion in their owne boſomes; that reaſon, the Queene Regent of the ſoule, cannot be heard, nor any of her lawes be reſpected, becauſe the mutinous affections make ſuch a combuſtion, putting the whole man out of order and good diſpoſition. Diſobedience will not bow, but it ſhall be broken: as the thunder melts the ſtubburne metall, and ſpares the unreſiſting purſe. Thus is he *unjuſt* to God, that detaines his honour: that is fed and gives no thankes: ſuch an one ſteales his meat. He requires the ſeventh of our time, the tenth of our encreaſe: we are *unjuſt* that deny this. Theſe are thought honeſt men, yea thinke themſelves no leſſe: they goe as merrily with this profanation and ſacriledge at their heeles, as horſes with an empty Coach. Yea, the divell ſerves them, as Carriers doe their horſes; lay on them heavy loades, and then hang bels at their eares, to make them muſick. Theſe are *reſerved to judgement*, for no humane law takes hold of them. Where ſhould the poore Miniſter have the Tenths adjudged to him? And for making that day common to licentiouſneſſe, which God hath ſeparated for eſpeciall holineſſe; where is this cenſured? A good Lord gives his poore ſervant a farme to live on: for the Rent, he requires every weeke one dayes ſervice, and at the yeares end the tenth of his profits. Hee that returnes not this ſmall part, to that God who gives all, is moſt *unjuſt*, and will be ſo found at the day of ſentence.

2 To man: ſuch are they that meaſure their right by their power, and therefore will do injurie, becauſe they can doe it. *Vnjuſt*. 1. To the common-wealth, as the golden extortioner. (I may ſo call him, becauſe he gets gold by Vſurie, as *Babel* is called the *Golden Citie*, becauſe ſhe is an exactreſſe of gold.) Let all the ſcribes in the Citie paſſe their words for him, yea ſet their hands to it; yet God will hold him *unjuſt*. 2. To the Church; that deny him reverence to their mother, and withhold her maintenance; and which is worſe, plead a cuſtome for it: as if it were a cuſtome for children to rob their parents. The Italians have a tricke in the art of rapier and dagger; they will teach a ſcholer with a traverſe or two, to get the point of his adverſaries weapon, and then to locke him up ſo ſure, that (turning away his face) he runs him thorow: and for-ſooth he turnes away his face, becauſe he will behold no crueltie. It is *Cuſtome* in England that lockes up our points; and the Law takes away the Churches weapons by a tricke of cuſtome: yea men ſtand ſtill, behold this, juſtifie it: but Gods *Iudgement* ſhall finde them *unjuſt*. 3. To private perſons; ſuch as ſteale away a mans good name with a felonious ſlander. Every one is bound to preſerve the reputation of his brother: he that abuſeth it, (colour his ſplene with what pretence he can) ſhall be condemned for *unjuſt*. Such a man is a monſter; his throat a ſepulcher, his tongue a ſword, his mouth a bagge of poyſon. I know in diverſe Courts, ſcandals have their juſt cenſures: but how if the Courts themſelves admit of ſcandals? By the Law of quittance, he that accuſeth another of crimes which blemiſh his credit, and cannot prove them; ſhould undergoe the puniſhment due to ſuch an
Act.18.16. offence. *Gallio drove* the railing Iewes *from the Iudgement ſeat*: he knew they had more malice than matter: a rare example! Thus Lawyers often hunt a man at his forme, and leave the cauſe at loſſe. A Captaine of *Darius* hearing a merce-

nary ſouldier raile upon *Alexander*, ſtroke him with his Iavelin: ***Ego te ut pugnes***; I hired thee to fight againſt him, not to raile againſt him. Let Advocates plead the cauſe, not *Petere adverſarium*, inveigh againſt the adverſe party.

The great injuſtice of the world is oppreſſion; that doth[a] *raviſh the poore*, not of their bodies, but of their eſtates. The hard hearted[b] *Levite* did but paſſe by, without ſuccouring the robbed paſſenger: it is wicked ***miſerum relinquere***, but worſe ***miſerum facere***. If the *Levite* be taxed for not helping him, what is their puniſhment that rob'd him? Such are depopulaters, ruining people to feed beaſts that where before men devoured ſheepe, now ſheepe devoure men. This hath beene an old diſeaſe, complained of by our fore-fathers: there were oppreſſors in their dayes, but the ſucceſſors of them are now worſe. *Antigonus* was a Tyrant bad enough; yet being dead, and a more cruell one ſucceeding him: a Cynicke fellow falls every day a digging by the high way. The paſſengers asked him what he digged for: he anſwers, *Antigonum reſodio*, I would have *Antigonus* againe. ***Rehoboams*** government made them ready to ſay, God be with *Salomon*. This cauſed the poore widdow, an old Tenanteſſe, ſo to pray for the life of her young Land-lord, who had now the third time racked her rent. This he hearing, demanded the reaſon why ſhe ſhould ſo bleſſe him, that had ſo curſed his father; ſeeing that he (in his modeſt phraſe of oppreſſion) had improved her rent. She anſwered; when your Grandfather dealt hardly with us, we wiſh'd him in his grave, hoping for ſome goodneſſe in the next. Your father was worſe than hee; ew longed to bee rid of him, our hopes looked on you; now you are the worſt of all. And ſeeing by experience, ſeldome comes the better, we deſire to keepe you ſtill: for certainely when you are gone, the next will be the Devill himſelfe. Innumerable other be the demonſtrations of Injuſtice; as the wicked borrowes, and payes not againe: the ſword-man wounds the Image of his Maker: the tradeſman abuſes the ſimplicitie of his cuſtomer: the laſcivious corrupts the wife of his neighbour: theſe be capitall unrighteouſneſſe, that bring men to Iudgement.

3 To a mans ſelfe: ſo is the unthrift, that ſpends himſelfe into povertie by pride and luxurie. His father went to hell with Carrets, and he followes after with Potatoes: out of a laborious ſilke-worme riſes often ſuch a painted butterflie. The drunkard is ***unjuſt*** to himſelfe; hath bloud, and he fires it; ſpirits, and he choakes them; drownes himſelfe on the dry land. So is the envious, that loſeth the ſweetneſſe of his owne, by grudging at his neighbours; that grinds himſelfe to powder with his neighbours milſtones: anothers fatneſſe ſhal keep him leane: and not being patient to tarry ſickneſſes leaſure, or (which is more diſpatching) his Empirickes; ſoone dies of the ſullens. The covetous of the *unjuſt* to himſelfe; what he ſhould adde to the content of his nature, he addes to the continent of his treaſure. It grudgeth his heart, that his heart ſhould have any good. If his body be not kept pining, his mind is repining. A ſecret and ſore Iudgement; that he who is *unjuſt* to all others, ſhould be moſt *unjuſt* to himſelfe. When pride, or luſt, or miſ-affection calls for the purſe; it is ready: let the ſoule call for it; that coſt may be ſpared. While you deny your ſelves for a whole yeare the body and bloud of your Saviour, are you not *unjuſt* to your ſelves? While you heare Sermons, the food of your ſoules, as if you had no ſtomach to them; your are more *unjuſt* to your ſpirituall life, than hee that wilfully famiſheth himſelfe, is accountable for his owne death. Oh heare your conſciences in time, and comfort them, leſt they be never able to comfort you.

Thus you have heard the nature and ſpecifications of Injuſtice; now looke upon the continuance of it; for ſo much the word imports. God will not caſt all ſinners into hell, who then ſhould goe to heaven? but *the unjuſt*: ſuch as practiſe unrighteouſneſſe without any recovery of repentance.[c] ***The unrighteous ſhall not enter into the kingdome of heaven***: it is the continuance in ſinne that excludes from mercie. Two things throw men to perdition, without the intervention of

[a] Pſal.10.9.

[b] Luk.10.32.

1 King.12.

[c] 1 Cor.6.9. Eph.5.6.

extraordinary favour; malice in ſinne, and utter apoſtacie. Theſe be the ſymptomes of that endangered diſeaſe, for which there is no balme in *Gilead*; we call it the ſinne of the Holy Ghoſt. Not that it is againſt the third Perſon, as he is the third perſon, more than againſt the firſt or ſecond: but becauſe it is againſt the function or operation of that perſon, whoſe office is to illuminate the mind, and mollifie the heart with love: therefore himſelfe is called *love*. [d] *If men ſinne wilfully after that they have received the knowledge of the truth, there remaineth no more ſacrifice for their ſinnes*: becauſe they maliciouſly have ſacrificed their ſacrifice, and ſplit the only veſſell that ſhould ſave them. [e] *The iniquity of Eli's houſe ſhall not be purged with ſacrifice for ever*: never expiated. [f] *There is a ſinne unto death, I doe not ſay he ſhall pray for it*. Every ſinne is unto death, but this Emphatically; with a prohibition of interceeding ſet upon it; like the flaming ſword that kept Paradiſe; *Pray not for it*. Schoolemen give this reaſon, why the ſinne of malice is unpardonable. The defect may find remiſſion, where the will may pretend feare of exceſſe. A ſinne of ignorance is often forgiven, as was [g] *Pauls*; becauſe a man may affect too much knowledge; as *Adam* did. A ſin of infirmitie is oft forgiven, becauſe a man may affect too much power and dominion, as did the Angels. A ſinne of carnall feare is often forgiven, becauſe a man may affect too much zeale; as did two of the Apoſtles. A ſinne of partialitie is oft forgiven, becauſe a man may affect [h] too much Iuſtice. But not a ſin of malice, becauſe a man can never affect too much charitie.

d Heb.10.26.
e 1 Sam.3.14.
f 1 Ioh.5.16.
g 1 Tim.1.13.
h Eccl.7.16.

No leſſe doth Apoſtacie and falling off from God; *Totus, a toto, in totum.* A man may ſin beyond all comfort in his owne conſcience, till he cannot hope for himſelfe; as did *Iudas*. Beyond all intereſt in the Churches devotion, till their prayers cannot helpe them: [i] *Pray not thou for this people.* Beyond all claime to Chriſts ſatisfaction; the bloud of the Lambe ſhall not helpe them, *Mat.*12.31. That which makes this ſin paſt all cure, is, becauſe it ſtrives againſt the cure: as a mad man wounded, will not ſuffer his wounds to be bound up, but rather ſeekes to wound the Chirurgion God hath mercy upon ſinners, Chriſt came to call and dye for ſinners, there be none now in heaven but they were once ſinners; which of all the holy Patriarchs, bleſſed Apoſtles, can excuſe themſelves that they never did act unjuſtly? But *Injuſtice* was none of their trade; they did not live in it, nor dye in it. *Zacheus* was once *unjuſt*, but he teſtified his repentance by charity and reſtitution. But they that practiſe unrighteouſneſſe to the end, in the end ſhall finde judgement.

i Ier.7.16.

Are reſerved.] This is the binding over: God puts off many wicked men from the Quarter Seſſions, to the great Aſſiſes. There is a *Reſervation* that tendeth to good: as in the danger of wrack, much luggage is throwne over-boord, the precious things are reſerved. In the generall ſlaughter of *Amalek, Saul reſerved Agag*. [k] *Vnleſſe the Lord had reſerved a remnant, we had beene as Sodome.* But here is a reſervation to puniſhment: whether they ſleep or wake, play or work, ſtand or walke, their time runs on, their *judgement* is neerer: and they are more ſurely kept unto it, than any dungeon with the thickeſt wals and ſtrongeſt chaines, can hold a Priſoner till his arraignement comes. This *reſervation* affords us a two-fold collection or obſervation.

k Eſa.1.9.

1 Wickedneſſe hath but a time, but the puniſhment of wickedneſſe is beyond all time. The moſt raging ſea of malice hath the bounds, the *uſque* the devill himſelfe knowes that he hath but a *ſhort time*. Stay till the *Amorites* ſins be full, then comes their overthrow. The wicked are ſuffered to have their wils upon the righteous, their fils of unrighteouſneſſe; but [l] *How are they brought into deſolation, as in a moment!* The manner is ſcarce viſible, the time ſcarce diviſible: *How*, and in a *moment*. Impudent *Pharaoh* bloudied with this unreſiſted tyranny, can belch out defiance in the face of heaven; *Who is God?* It is too much honour for man to receive a meſſage from heaven; yet God ſends to *Pharaoh*, and is repulſed. Humi-

l Pſa.73.19.

lity ſaies, *What is man that God ſhould regard him?* Pride ſayes, What is the Lord that I ſhould regard him? Thus he domineers for a while; but ere God have done with him, he will be knowne to him, and knowne by him to all the world. He could have ſwept him away ſuddenly, as a man moſt unworthy to live; who with the ſame breath he receives, denies the giver of it. But he was *reſerved* to another purpoſe, he muſt rage a while longer, that his determined confuſion might be the greater. He ſees Iſrael croſſing the ſea, and wonders: yet hath neither the grace nor wit to retire. He is angry at the ſea, thinkes not on the Lord: ſees not the plaine difference which he puts betwixt his Iſrael and the Ægyptians. He cannot now either conſider or feare, it is his time to periſh. Faire way he had, and ſmoothly ran on, till he came to the midſt; not ſo much as one wave to wet the foot of his horſe. When he is too farre to eſcape, then God begins to ſtrike. They know not why, but they wiſh themſelves out againe. Their Chariots grow heavy, when they had done them the ſervice to bring them to their perdition.

Wicked men run not faſter into ſin, than they would run from *judgement*. But they ſhall find, that it was never ſo eaſie to poſt into tranſgreſſion, but it will be more impoſſible to poſt from deſtruction. *Sauls perſecution* makes *David* take many a weary ſtep: he kils the Prieſts, conſults with Witches; what not? Hee hath his day, but in meane time is reſerved to the Lords day: the battell in *Gilboah* ſhall pay for all. The people are ſlaine before his face, his ſons fall under the ſwords of uncircumciſed enemies, and the laſt ſcene of that tragicall field is reſerved for *Saul* himſelfe. God is long ere he ſtrikes, but when he doth, it is to purpoſe. The wicked man is not halfe ſo ſure of tranſient pleaſures, as he is of permanent plagues. Sin ſerves him as *Abner* did *Iſhboſheth*; put him on the challenge of the Kingdome, and there leave him miſerable: or as *Tamberlaine* helped *Coſroe* to the Kingdome of Perſia, and then tooke it away againe. It is like a boyes ſquib; flaſhes, and cracks, and ſtinkes, and is nothing. It ſerves him as *Iael* did *Siſera*; he askes water, ſhe gives him milke: he wiſhes ſhelter, ſhe makes him a bed: he begs but the protection of her Tent, ſhee covers him with a mantle: ſhe gives more than hee askes, but withall, more than he expects. When his troublous thoughts were pacified with the change, and he flatters himſelfe, It is better to be here, than in the whirling of Chariots, in the horror of fight or flight; among ſuch wounds, ſuch ſhriekes, ſuch carcaſſes: But as when *Agag* ſayes, *the bitterneſſe of death is paſt*, even then he feeles the ſword: ſo in theſe contentfull thoughts *Siſera* dies: the terror of Iſrael lies bleeding at the foot of a woman. Doe we ſee impudent ſinners flouriſh, awe the greateſt, confront yea controll Magiſtracy? It is their time, and they take it: doe what miſchiefe they can, anſwer it as they may. [m] *But the Lord laughes at him, for he ſeeth that his day is comming.* There is a day of reckoning and that day is comming, and the Lord ſees it. He that may reckon with them at any time, will not reckon till that time. [m] Pſa.37.13.

2 The *unjuſt* are already *reſerved*, the decree is paſt againſt them. They are bound over to the laſt Aſſiſes by a threefold recogniſance, as it were with infrangible, though inſenſible chaines of Iudgement. The bond of their ſins, the bond of their conſcience, and the bond of omnipotent Iuſtice: and this *threefold cable is not eaſily broken*.

The firſt bond is their ſins; [n] *He ſhall be holden with the cordes of his ſinnes.* His owne ſhackles ſhall hold him faſt enough, he needs no ſtronger chaines than thoſe he makes for himſelfe. It may be asked the ſinner, what he meanes to make his fetters ſo ſtrong? *Saul* was ever from the beginning his owne enemie; neither did any hands hurt him but his owne. At laſt, his death is ſutable to his life; his owne hand payes him the reward of all his wickedneſſe: he that had beene ſo long a killing his ſoule, now makes as ſhort worke with his body; Satan needs not bind a reprobate faſter than he bind himſelfe. The wicked doe not, like temporall malefactors, goe under baile; where it is but forfeiting the recogniſance, [n] Prov. 5.22.

and ſcape: for every ſtep they take in ſinne, brings them directly forward to their *Iudgement*.

Therefore is this bondage called a death: ſin being the death of life on earth, and the life of death in hell. There may be certaine degrees in this ſpirituall dying, as there are in a corporall diſſolution. There is a Syncope or ſwooning, an Epilepſie or falling ſickneſſe, an Apoplexie or cold palſey; which if it be totall, is alſo finall. The former are incident to the faithfull, but recoverable by their ordinary repentance: as a man in a ſwoone is reſtored by ſprinkling cold water, or bowing forward the body. The ſecond are greater crimes, deadly ſins; ſo expelling the Spirit of God, that no ſigne of his Preſence appeares. It muſt bee an extraordinary repentance, that recovers theſe offenders: as a man in the falling ſickneſſe, by ſtriving, ſweating, beating of himſelfe. Now they that are in a ſwoune, or foaming under a Epilepſie, are bound faſt enough, they cannot run away yet ſuch fits and fals may be recovered. But when it comes to an Apoplexie, a putrified cuſtome, a rotten obſtinacie in ſin; the grave does not ſurer bind a dead body within her mouldy barres, than theſe bonds of obdurateneſſe enchaine ſuch a ſoule. There may remaine a while ſome ſmale appearance of breath, a little naturall warmth: yet is it impoſſible, without a miracle, to recover that ſpirituall life, which is ſo long, ſo univerſally excluded.

There is a proceeding with the mortified conſcience, as with the dead carcaſe. Firſt the dead man that is to be buried, is the impenitent ſinner; reſembling a corps in many reſpects. 1. In lacke of ſenſe; ſo lethargis'd in ſin, that he feeles not the prickings and woundings of a ſore heart. Lay a mountaine upon a Revel. 3. 18. dead man, he feeles not the weight. CHRIST counſells him to buy reſtoratives; he perceives no need to buy: the cauſe of buying is the feeling of want, not the want of feeling. There is no love to God, no charity to men, in them: they have the true love of ſenſe, but not the true ſence of love. 2. In lacke of appetite; they neither hunger nor thirſt after righteouſneſſe; as being full of ſinfull crudities. Life brings appetite, appetite deſires meat, and meat affords nouriſhment: if the ſoule hungers not, it lives not. Appetite is ſharper in famine than in plentie: a double puniſhment; more ſtomach, and leſſe meat: but theſe deſire not the body and bloud of Chriſt. There is no corporall affection like thirſt; as we ſee in *Hagar*, in *Sampſon*, in Chriſt himſelfe ſuffering; not *Eſurio*, but *Sitio*; extreme heat working upon the radicall moiſture. But dry theſe ſoules are to the death, yet feele no thirſt after the waters of life. 3. In lacke of motion: Indeed; a dead body hath a naturall propenſion downewards: ſo theſe *unjuſt* men have a paſſive motion, *feruntur in infernum*: but they cannot actively move one finger to goodneſſe. A corps is a heavy diſanimated lumpe, preſſing downewards; as ſinne caſt *Dathan* from this world, Lucifer out of heaven. 4. In lacke of heat, infected with the poyſon of that Serpent, which is cold in the fourth degree, mortall. When a man is dead, chafe him, rubbe him, bow him, put *Aqua-vita* into him; then take him by the hand, and bid him walke; yet he cannot ſtirre the leaſt joynt; except the ſoule be reſtored, all perſwaſions be in vaine. 5. In lack of ſweetneſſe; the ſoule, his ſalt being gone, what can keepe it from putrefaction? Thus is adultery a noiſome uncleanneſſe; Slander an unſavory breath, like the ſteame Pſal. 5. 9. that comes from a new open grave; *their throat being an open ſepulcher*. Heapes of ill-gotten wealth is a very dunghill; all wickedneſſe like ſtinking carrion to GOD.

Now the coffin or grave for ſuch a ſinner, is three-fold; according to his death. The ſepulcher of the body is the earth, the ſepulcher of the ſoule is the body; the ſepulcher of both dying in ſin, is hell: as there is naturall, ſpirituall and eternall death. The Bearers that carry him, are foure. 1. Hope of life; neither age nor ſickneſſe can put him out of that hope. 2. Promiſe of repentance to himſelfe, when he can ſin no longer. 3. Preſumption of mercy; as if God muſt needs ſave him, becauſe he made him. 4. Love of the world, which makes him forget the world to come. Theſe carry him out of life, as the widdowes ſon was borne out of the gates of the Citie. A wanton eye carries a man out, by the gates of his ſight: a ſwearing tongue, by the gate of his mouth: itching after ſcurrilous ſpeeches, by the gate of his eares.

Luk. 7.
Aug.

Thus dead is every obſtinate ſinner: *dead in ſin*, ſaith *Paul*; yea, ſaith the Lord. It is not the opinion of ſome Phyſician, that may be deceived in his principalls, but it is a *Dicit Dominus*. It is ſaid of *Adam* fallen, as of a condemned malefactor; *Mortuus in lege*. Not only in reſpect of the diſſimilitude betwixt *Gods life*, and theirs: which is ſuch an [o] *alienation*, as is indeed a diametrall oppoſition. But in the order and courſe of Gods Iuſtice, ſentencing death to every one that ſins: and this death muſt be anſwered either in the ſinner, or in the Saviour. So they are as dead to God, as a Traitor to the Prince, or as a Felon is to the Iudge.

[o] Eph. 4. 18.

This is one eſpeciall bond, wherby they are *reſerved* and bound over to the day of Iudgement; a death in ſin. Not, but that Christ is able to raiſe the dead, [p] and to *loſe theſe bonds*. He raiſed three ſorts of dead in the three yeares of his Miniſterie. One in the houſe; *Iairus* his daughter: another in the gate; the *widdowes* ſon: a third in the grave, which was *Lazarus*. [q] Saint *Auguſtine* thus reſembles them a ſinner is dead in the houſe, when he ſins ſecretly, imagining miſchiefe in his mind. He is carried out of the gate, when he ſins openly, not confining it withindoores: but [r] *brings it forth*, in word or deed, and makes it ſcandalous to the Church. He ſtinkes in the grave, when he ſins habitually, without any remorſe. The firſt may be raiſed by Doctrine, the next by diſcipline: as appeares by Chriſts owne practice and direction, *Ioh.* 2. 15. *Matth.* 18. 17. But what ſhall we doe with the incorrigible and cuſtomary ſinner, who is dead in the grave? Only pray with *Mary*: [ſ] *Lord, if thou hadſt beene here, my brother had not died*: but I know, all things are poſſible unto thee. Now there was weeping for the damoſell dead in the houſe: more weeping for the man carried out of the gate; the *mother wept*, the Church laments: but moſt weeping at *Lazarus* his grave: *Martha* wept, and *Mary* wept, and the Iewes wept, and *Ieſus wept*, and *groned in the Spirit*. We ought to weepe penitently for the beginnings of ſin, more for the proceeding and encreaſe, moſt of all for the completion and accompliſhment of death; when the ſinner betakes himſelfe to the *ſcorners chaire*, deriding God and all goodneſſe. Let us ſay in the Church, as *Demoſthenes* did in *Athens*; we have more cauſe to weepe for the lives of the bad, than for the deaths of the good. It is over the ſpiritually dead, that the confuſed Quire of hell ſing *Epinicions*, and ſongs of triumph. They are glad to ſee us ſin in the houſe, admitting an ill motion to our purpoſe: rejoyce at our carrying forth breaking out into notorious offences: are moſt merry, when we continue in filthineſſe, till we ſtinke in the ſepulcher. O let us hearken to Chriſt *Surge*; ſit up and ſpeake; to comfort our mother on earth, to pleaſe our father in heaven.

[p] Pſal. 116. 16.
[q] *Serm.* 44. *de verb. Dom.*
[r] Pſal. 7. 14. Rom. 2. 5.
[ſ] Ioh. 11. 32.

The next bond is their evill conſcience; an infallible binder, hell it ſelfe is not ſurer. Such a man is αὐτοκατάκριτος, [t] *damned of his owne ſelfe*. Vnleſſe he could run away from himſelfe, he cannot ſcape this Iudgement. There be three acts of conſcience. 1. Before the deed is done, examining whether it bee lawfull or unlawfull. 2. In the deed doing, allowing or reſiſting. 3. After the deed done, approving or condemning. There be diverſe reaſons why every man hath a conſcience.

[t] Tit. 3. 11.

1 That man might have an internall Schoole-maſter to direct him: now the fitteſt for this office is conſcience. If the Iraſcible or concupiſcible part had beene our governors, either they would have beene often abſent, or elſe led us amiſſe. What a beaſt is man under the regiment of luſt or ſenſe? and how ſeldome does anger play the game with reaſon? But conſcience like a pulley, keepes reaſon in the right wheele; and either caſhiers mutinous affections, or executes martiall Law

Chryſ.

upon them. If only outward Rulers were to governe us; they have no eyes to ſee the mind: there might be miſ-rule enough within doores, and they never the wiſer. Therefore they would either be contemned for meaneneſſe, or condemned for partialitie. But in the conſcience there is both awe enough, and Iuſtice enough; and every man is willing to be ruled by his owne mind: if not, this School-maſter hath a rod to compell him.

2 That he might have a thing within him to put him in remembrance. In the Law a man will doe nothing without his counſell learned; but for the paſſages of his life, he ſeldome ſtands upon adviſe. This Monitor will be ever plucking him by the ſleeve, telling him, this action is naught, God is angry at it, unſhiftable plagues attend it. Chryſ. *David portavit in pectore, tanquam Imaginem pictam, adulterii & homicidii.* The word doth but ſometimes diſcover our corruption: it is the *Glaſſe* Saint *Iames* ſpeakes of, wherein we looke, and ſee our Image, but turne our backes, and forget it. But conſcience is alwayes at hand; it is the continuall reflection of the ſoule upon it ſelfe. Even in the darke it will repreſent to a man his owne forme, make his wounds ſmart, and ſend him a maine to the Phyſician.

3 That he may have a Iudge within him: wherein conſcience hath yet a higher office. For, 1. a Schoole-maſter may be deſpiſed. Cuſtomary ſinners, like boyes growen tall and ſtubborne, contemne the rod. A remembrancer may be diſpraiſed; and ſaid as *Huſhai* of *Achitophel*; his *counſell is good, but not at this time:* but a Iudge we all tremble at. 2. Externall Iudges may be corrupted, but the conſcience will take no bribes. O that as every Iudge hath a conſcience, ſo this conſcience might evermore give the Iudgement. 3. The guilty perſon may flie from another Iudge; but there is no evaſion of conſcience. *Neſcis temeraria, neſcis quem fugias, ideoque fugis.* It is impoſſible for a man to runne away from himſelfe. 4. Great men cannot be brought to Iudgement-ſeates: the poore are like *materia prima*, under generation, ſo under reformation: but the rich are like ſtarres above the Moone, too high for the reach of ordinary power When a company of Lacedemonian Gallants had defiled the bench and ſeat of Iudgement; the Magiſtrates at firſt ſtormed, and vowed puniſhment. But when they knew who did it, they enacted a Law of exception; *Liceat illis*, It is lawfull for thoſe Gentlemen to doe what they will. But be they never ſo great, this Iudge will make them ſtoope. 5. Preachers dare not reprove all men particularly: ſuch an attempt would bring them into contempt. Conſcience feares no man; dares checke a Magiſtrate, controll a Prince. It may ſometime ſlumber; no woman is alwaies ſcolding: but when ſhe wakens ſhe will ſpeake.

4 That man might have his comfort, or his torment, within him. Comfort to the righteous; in all afflictions they have this ſtay, that they be not overwhelmed with ſorrow. Though they be condemned, this approves; affords liberty in priſon; Revel.2.17. in the want of outward food, this ſuſtaines: it is the *Hidden manna.* Chryſ. Torment to ſinners; that they may taſt of Gods Iudgements even in this life. In the midſt of all their proſperous fortunes, they have inward tortures. A malefactor in priſon, though he fare well, yet is tormented with the thought of enſuing judgement. It is the hand-writing on the wall, that prints bloudy characters in *Belſhazzars* heart. This is the breakings out of the flames of *Tophet*, a little module of hell: as a looking glaſſe broken into many ſmall pieces, every one can ſhew the contracted forme. This is another indiſſoluble chaine that binds them over.

The laſt bond of this *reſervation* is the immutable juſtice of God. In reſpect of his decree before the world, and ſuffering them to heape up ſinne in the world, that they may be puniſhed in the world to come. But this is to be adored with reverence and with ſilence. *Novit Dominus*, he knowes how to doe it.

For our ſelves let us take externall proſperity for no good marke of our election: the fatteſt beaſts are kept for the ſlaughter. Flatter we not our ſelves with the ſenſe of impunity: the leſſe ſorrow we feele, the more we have cauſe to feare; for the more may be behind. Let us breake off our ſins by repentance, that God may breake the bonds of our durance. Pray with *David*; [u] *Bring my ſoule out of priſon, that I may praiſe thy name:* [x] *Reſcue my ſoule from deſtructions, my darling from the Lions.* That our ſins being remitted, and our conſciences quieted; we may live in grace, and goe to the grave in peace: and when all bookes be opened, ours may have no ſin found in it, but inſtead thereof, the righteouſneſſe of IESUS CHRIST.

[u] Pſa.142.7.
[x] Pſa.35.17.

Unto the day of judgement.] This is the Aſſiſes. Lewd perſons riot in the Gaole of their durance; yet when the Seſſion comes, they begin to be a little calme; put off their diſguiſes of diſſoluteneſſe, and put on ſome modeſty and ſemblance of humiliation. Then they change their apparell, their garbes, their lookes; all to appeare civill. If the meditation of this dreadfull day when all hearts ſhall be ſearched, all ſecret corruptions embowelled, a finall ſentente pronounced, by a Iudge that cannot be deceived, upon ſinners that would not be converted: if this cannot make us tremble; our hearts diſdaine compariſon for hardneſſe with the nether milſtone.

Iudgement is diverſely underſtood. For rule and governement, *Mat.*12.18: Order them aright. For equity, *Luk.*11.42. *Ier.*22.3. For opinion, *Dogma.* 1. *Cor.*4.3. That is a mans Iudgement, which he thinkes. For plagues and calamities, *Exod.*7.4. For righteouſneſſe and holineſſe. *All the wayes of God are Iudgement and Truth, Prov.*28.5. For authority, *Ioh.*5.27. For Gods ſecret councell, *Rom.*11.33. For our afflictions, 1 *Pet.*4.17. 1 *Cor.*11.32. Here it is taken for a determination, or giving a ſentence by a Iudge on the Bench, and in the ſeate of juſtice. For this there is a Court, and a Throne. The Court ſhall be kept in the [a] *Cloudes*; if any aske, why rather on earth, than in heaven? I anſwer, the malefactor to be judged hath ſinned on the earth; and it is the manner of ſecular Iudges there to keepe the Aſsiſes, where men committed the treſpaſſes. All the Elements have bin abuſed by ſinners, therefore are they judged in the midſt of the Elements: that the very place guilty of their fault, might be ſatisfied with their ruine. Againe, to be admitted into heaven, though there to be judged, is an honour whereof ſinfull nature is not capable: therefore they muſt remaine in the lower parts of the world. No reprobate man or devill ſhall ever ſee God: Chriſt indeed they ſhall ſee in the glory of a Iudge, not in the glory of God. There is alſo a [b] Throne: earthly Kings, when they will ſhow themſelves to their Subjects in awfull Majeſty; aſcend their Thrones: this is the higheſt ſtate of a Kingdome. This Throne ſhall be moſt terrible to the wicked; [c] *A fiery flame, and the wheeles burning fire.* But to the faithfull there is a [d] *Raine-bow about it,* to qualifie the terribleneſſe of it.

[a] Mat.24.30.
[b] Mat.25.31.
[c] Dan.7.9.
[d] Rev.4.3

To the day of judgement.] This point I have diverſe times handled: therfore to avoid a co-incidence of diſcourſe, I faſten onely upon two meditations, formerly not obſerved. The ſufficiency of the Iudge, and the neceſſity of the judgement.

1 Firſt the ſufficiency of the Iudge: his infinite perfection cannot be better diſcerned of us, than by compariſon. There be two maine conditions that concurre to the making up of a Iudge: outward warrant, and inward inablement.

For the former; Iudgement is not every mans worke, there muſt be commiſſion and deſignement for it. There have bin indeed ſome extraordinary actions of Iuſtice, without ſpecification of warrant. Such was the act of *Phineas*, for which ſome plead extraordinary inſtinct from God: and doubtleſſe, he would not have accepted that ſacrifice, if himſelfe had not prompted it. So he had the ſubſtance of authority, from private revelation, though not the forme of authority from publike deputation. But I rather thinke that his judgement was alſo ſolemnely warranted. For both, God ſayes to *Moſes, Hang up the heads:* and *Moſes* to

Num.25

the under-rulers, *every one ſlay his men*, that were joyned to *Baal-peor*. So that for this execution every Iſraelite is made a Magiſtrate; and then why not *Phineas*? But it is objected, that he was a Prieſt, and his place for peace and mercy. I anſwer even this act of juſtice was a worke of mercy: *Samuel* thought it not out of his office, to hew *Agag* in peeces. They might make a carcaſe which might not touch it. *Levi* got the Prieſt-hood by ſuch a ſacrifice, ſhedding the bloud of Idolaters. Thus ordinary juſtice might well beare out *Phineas* in that act. But it is not for every man to challenge this office: private perſons may only pray for the redreſſe of ſin: if the man be not warranted, it is a lawfull queſtion, *Who made thee a judge?* Now if a deputed Iudge be of great authority, who hath yet a Supreme Magiſtrate over him, to examine and reforme him; how mighty is this Iudge? *Quantus ille judex, qui facit judices*; that makes, yea, and unmakes Iudges? That judgeth them; and if they doe ill, condemnes them? By him Kings raigne, and Iudges rule: by him ſhall Kings and Iudges be called to account. The Iewes once
e Mat. 21. 23. questioned Chriſt; [e] *By what authority doeſt thou theſe things?* And the fooles of
f Ioh. 5. 22. the world would faine doubt it. But this day ſhall ſhew, that the [f] *Father hath committed all judgement unto the Son.*

For the other, which is Enablement; whatſoever ſufficiency is in other Iudges, comes from the Lord; how infinite then is himſelfe? To make a ſufficient
Auguſt. Iudge, theſe vertues are required.

1 Knowledge, *Deut.* 1. 13. A man can beſt judge of that which he knoweth. *Ignorantia judicis, calamitas innocentis.* It is bad at the Barre, worſe on the bench. An Advocates ignorance can wrong but one mans cauſe, a Iudges may prejudice the whole Countrey. In this, *Paul* thought himſelfe happy; that he ſtood before
g Acts 26. 3. a Iudge [g] *expert in the Lawes*, [h] *Wiſedome is better than weapons of warre.* Without
h Eccl. 5. 22. this a Magiſtrate is but a blind *Poliphemus*, a great Monſter without an eye. A ſtander by can ſay, this you cannot doe by law: or in deriſion, you are beſide your book. It is a ſhame for a Iuſticer, that before he can tell what to doe, he muſt goe conſult his Clark. Otherwiſe he muſt weave a reſolution out of his owne braines, as Spiders ſpin their cobwebs out of themſelves. If he hit on the right, it is beholding to his luck: and ſo he relieves the plaintifes hope, not with conſtant equity, but with an uncertain lottery: and fils up the time, with that which empties the occaſion; ſome Adage, or a ſtolne jeſt of ſtale wit, or a patch of Poetry. But our Iudge hath cleare eyes to diſcerne the cauſe: and knowes the law, for it was of his owne making. There is nothing that can *Latere cognitionem, vel effugere poteſtatem.* The Ieſuite cannot equivocate with him, though he have tricks beyond the devill.

2 Courage, Magnanimity, or Spirit: typified in *Iudah*, that judiciary Tribe; whoſe Embleme or Eſcoucheon, was a *Lion Couchant*; that lyes by the prey without feare of reſcue, and turnes not his head at the ſight of any creature. The principall pillars of a houſe had need be heart of Oake. Of ſoft wood, or bending lead, Carpenters will not make them Rules: and are flexible diſpoſitions fit for Rulers? Men doe not chuſe a ſtarting horſe to lead the Teame. He had need be of *Davids* valour, that can ſnatch the prey out of the Lions mouth, reſcue the oppreſſed from him that is too mighty for him. Now all the courage of man is but
i 1 Chr. 29. 12. the gift of God. [i] *In thy hand it is to give ſtrength to all.* If a beame be ſo radiant, how glorious is the Sun himſelfe? The Iudge of all the world is inflexible: it is falſely ſaid of *Cato*, that the Sun might ſooner alter his courſe, than he pervert his courſe of Iuſtice. The ſtouteſt and ſtrongeſt may yield, either for feare, as *Pilate* when he heard but a buzze that he was not *Caſars friend*. Or for favour, as *Eli*; that buried the living ſeveritie of a Iudge, and burning zeale of a Prieſt, in the frozen and dead indulgence of a father. But whom ſhould this Iudge feare, or who can deſerve his favour? No audacious ſwaggerer dares croſſe him, no great mans letters can prevaile with him: nor the frownes of kings, nor the flatteries of Courtiers, can move him.

3 Integrity; there muſt be no corruption in him. The braine had need be of a ſtrong conſtitution, that can diſperſe and diſpell the fumes ſurging from a vitious ſtomach, liver, or ſplene. He whom neither clamour, nor rumour, nor terrour; neither furious paſſion, nor melting compaſſion, can divert from Iuſtice; is fit to be a Iudge. In this Court of Chriſt, there will be no commuting, give me thy ſilver for thy ſin. No diſpenſing; Beare with me, and I will beare with thee. No conniving, as *Eli*; [k] *the Iudge ſhall judge it*; whereas himſelfe was Iudge, and did not judge it: ſo ſentencing himſelfe, while he did not ſentence his ſons. No ſlubbering over a cauſe, without ranſaking the bowels of it. But a vindicating of truth out of all the dens and thickets of juggling conveyance. The Scholer ſearcheth it by diſputation, *in theſi*: the Iudge by examination, *in hypotheſi*. Neighbourhood is my friend, allyance is my friend, bountie is my friend; but Iuſtice is my friend above all. Thus [l] *Iob ſearched out the cauſe which he knew not*. Man doth ſearch before he finds, God doth finde before he ſearches. Man goes by diſcourſe, by certaine rules and principles and generall deductions, and from thence concludes: GOD ſees at firſt. Man and truth are two ſeverall things; truth and *God* is all one.

Mortall Iudges may be blinded with bribes; and the champions of Iuſtice become *Mammons* ſlaves. This *acceptatio muneris, praevaricatio veritatis*. A gift in the boſome wreſteth Iudgement: the injection of a dram ſwayes the golden balance of Iuſtice, and ſo the cauſe is poiſed by the weight of the bribe. If the left hand be full of bribes, the right muſt be full of miſchiefe. But our Iudge is not thus to be wrought upon: [m] *Shall not the Iudge of all the world doe right?* Did not the Iudge in his mortall fleſh, ſcourge ſuch money merchants with zealous ſeverity? Did not his Apoſtle with fiery indignation ban *Simon* and his money? It comes to paſſe that whole kingdomes and Churches periſh, becauſe ſuch men and their moneys periſh not. O if this Iudge would take gold, how few rich men would goe to hell? But gold hath loſt milions of ſoules; it never did, never ſhal, ſave one. A dram of grace ſhall be more worth then, than all the treaſures of the earth. Sublunary materialls have their places; [n] *Iron is taken out of the earth, and braſſe moulten out of the ſtone*: the ſun is found in his orbe, fire in his element, &c. *But where is grace to be found, and what is the place of Iuſtice? It is not found in the land of the living.* Nature ſayes, It is not in me: wealth and honour diſclaime it; It is not found in us. Then how ſhall we doe in the day of Iudgement? It is found in the treaſurie of Ieſus.

This point willingly and uſefully extends it ſelfe to Magiſtrates, of what place ſoever; collaterally to all perſons: teaching them to doe equitie, and to preſerve integrity.

1 Doe Iuſtice; to this the Iudge ſtands bound in reaſon, as the proper act of his function: if he be not at leaſure to doe this, it is time to unjudge him; as the woman ſaid to *Philip, Noli regnare.* [o] *Iudgement* is not mans, but the *Lords*. Iudges are a kinde of living inſtruments; and the nature of Inſtruments conſiſts in the uſe and operation: as a knife is only to cut. *Ad nihilum valet, quod non valet ad finem ſuum*: if the axe be not good to hew, we ſay it is good for nothing. What then ſay you to thoſe Magiſtrates, that have eyes and ſee not, eares and heare not? They are *Idols*: only one defect of thoſe Idols they are not troubled with: we cannot ſay, *They have hands, and handle not*: for they handle too much: ſo much of the money, that they care not to handle the cauſe. *Eyes they have, and ſee not: feet they have, and walke not: mouthes they have, and ſpeake not: hands they have,* but they doe handle. Theſe are Inſtruments without operation: for *Iudicem Iudicare*, is as agreeable and naturall, as for the eye to ſee, the eare to heare. If the other be not *Idols*, ſure they are Idolaters: golden calves if they be not, yet they are worſhippers of golden calves. Yet in doing Iuſtice, I would not have Iudgement triumph over mercie; whereas *mercie rejoyceth againſt Iudgement*. To baniſh

all

[k] 1 Sam. 2. 25.

[l] Iob 29. 16.

[m] Gen. 18. 25.

[n] Iob 28. 2. Ver. 13.

[o] 2 Chron. 19. 6.

all favour, is to baniſh ſome equity. There may be favours within the cauſe, not favours without the cauſe: legall favours, though not perſonall. Where no wrong is done to Iuſtice, there may be faire uſe and place for Mercy.

2 Keepe integrity; what place ſoever you make good: it is the ſpirituall conſtitution and beſt health of your ſoules. The breach of this, the Apoſtle cals a *Ship-wrack*; and a Divine, *Solutionem continui*. The weight of all goodneſſe will leave us, when we leave that: it ſhall powre contempt upon Princes, and make a great *Antiochus* called a *vile perſon*. As we love our lives, as we love our ſoules, through all the tranſitory, temporary, momentany paſſages of this world; let us preſerve the life of our lives, and ſoule of our ſoules, our integrity.

2 The neceſſity of this *judgement*. That this ſhould be, it ſtands both with the Iuſtice and Mercy of God. [p] *It is a righteous thing with God, to recompence tribulation to them that trouble you, to you that are troubled, reſt with us*, reſt with himſelfe. For this world, they are afflicted moſt, that ſerve God beſt: and men of worſt conſcience flow with abundance. So that the world thinkes none miſerable, but the conſcionable: the more holy, the leſſe happy. Who have more ſeconds and friends at a pinch, than the deboiſht ſonnes of *Belial*, the roring Monſters of the world, that with Creſt and breaſt oppoſe all hindrance in the way of their luſts and humours? What plotting, what ſiding there is to maintaine a Ruffian, to countenance ſome diſordered Retainer, to uphold a rotten Ale-houſe, to procure a Homicides pardon; who ſees not? Whereas a good mans trouble is by all cunning aggravations greatned; as if the world meant all hurt againſt him, that meanes none. [q] *O if in this life onely wee had hope in Chriſt, we were of all men the moſt miſerable.* There had need be a *judgement*; and for this cauſe among the reſt, the Saints cry inſtantly, inceſſantly; *Come Lord Ieſus, come quickly.*

Be pleaſed to conſider this point alſo comparatively. Without judgement how could any Nation ſtand? All things would run to diſorder and confuſion, but for this. There can be no ſociety among men without indifferency: there is no indifferency, where offence is done without ſatisfaction: ſatisfaction may be ſought many wayes, can no way be enforced, but by *judgement*. This they reſolve into ſeverall acts of judiciary proceeding, even from the Summons to the Sentence, from Gods owne example in the firſt ſinners conviction. If viſible powers were not more feared, than the inviſible God, the world would be overrun with outrage. Even when Gods owne Iſrael had offended, *Moſes* makes them bleed for it, He that was ſo good, that he would rather periſh himſelfe, than Iſrael ſhould periſh; yet pronounceth ſentence of death on the Idolaters, rejoyces and bleſſeth the executioners. It is charity as well as juſtice, to puniſh offenders: and it is hard to ſay whether God loves more; a pittifull juſtice, or a puniſhing mercy. But might not thoſe ſinners have repented and lived? Or if they muſt be puniſhed, can nothing ſerve but death? Or if they muſt dye, ſhall it be by the hands of their brethren? Or if brethren muſt cut their throats, ſhall it be done in the heat of their ſins? Yes, ſo God commanded; and even that *judgement* was mercy: judgement on the bad, mercy to the whole: the corrupt bloud is let out, that the body may be preſerved. *Moſes* had a ſoft heart, but zealous and wiſe: pittifull he was, not fond.

A ſinfull Common-wealth cannot live, unleſſe it bleed in the common veine. There is not a better ſacrifice to God, than the bloud of malefactors: this ſacrifice ſo pleaſed him in the hands of the Levites, that they alone muſt ſacrifice to him ſtill. Next to our prayers, we doe no better ſervice to God, than in puniſhing obſtinate ſinners; if they deſerve it even unto bloud. How doth this free the Land from thoſe Iudgements, which God otherwiſe would inflict! His revenge purſues tranſgreſſors; but if the revenge of mans juſtice overtake it, God gives over the chaſe: to execute this *judgement*, ſaves him a labour. If the Land be defiled with bloud, in duels, drunken quarrels; there is no way to purge it, but by

[p] 2 Theſ.1.6.

[q] 1 Cor.15.19.

by their bloud that polluted it. Often hath the Lord done juſtice on the whole body, becauſe the head hath not done juſtice on a member: and the ſeaſonable inflistion of a leſſe puniſhment hath avoided a greater. The Tribe of *Levi* by ſhedding the bloud of the Idolatrous Iſraelites, was cleared from the bloud of the innocent *Shechemites*. The beſt friends to the State are the impartiall Miniſters of judgement: nor doe the prayers of them that ſit ſtill and doe nothing, ſo much pacifie Gods wrath againſt us, as their juſt retribution. We gaze and wonder at the iniquity of the Land, yea ſhed teares for it: but it is the publike ſword of our authority in correcting it, that muſt reconcile the Lord. Governours are faulty of thoſe ſins they ſee and puniſh not. It is no leſſe than a good ſight in a State, even a Malefactor at the Gall-houſe. We could not eate our meat, nor ſleep in our beds, nor ſay our prayers in peace; but for *judgement*. Such is the neceſſity of it, that no State can ſtand without it.

This is a benefit in our Land which we muſt acknowledge by experience, God grant we may acknowledge with thankefulneſſe. We have Courts and judgement ſeats for all cauſes; ſpirituall and temporall, civill and criminall, pecuniary and capitall. [r] We have Iudges viſiting all the great Cities twice in the yeare at leaſt: ſo that the people cannot complaine that they travell far for juſtice, nor except againſt triall, who ſtand or fall by the depoſition and verdict of their neareſt neighbours. [s] The Widdow tooke a right courſe in ſolliciting the Iudge. *When they have matters*, ſaith *Moſes, they* [t] *come to me*. And when Chriſt chargeth us to [u] *Agree with our adverſary, &c.* he ſpeaks not againſt juſt proceeding in Law: but rather ratifies and rectifies the courſe of civill Iuſtice. Being ſmitten he ſtroke not againe; yet he expoſtulated *De facto, Iohn* 18.23. [x] *Paul* reproving the High Prieſts injuſtice, was yet prepared to ſuffer: and he appealed unto *Caſar*. If then it be ſo neceſſary for man, that he cannot conſerve his profit, credit, quiet, life it ſelfe, without *judgement*: how much more ſtands it with the honour of God? There be innumerable ſins, which neither the eye of man ſees, nor the arme of man can reach: theſe muſt not ſcape, God muſt be glorified in all: now he cannot be glorified, unleſſe all tranſgreſſion be puniſhed, and all obedience crowned. I conclude.

r 1 Sam. 7.16.
ſ Luk. 18.3.
t Exod. 18.3.
u Mat. 5.25.
x Act. 23.3.

Application.

O that men would therefore prepare themſelves for this laſt and great audite. [a] *I beheld a pale horſe, and his name that ſate on him was Death; and hell followed him.* Many tremble at death, but how would they be affrighted if they could ſee his follower, hell? The Foxes doth not more waite upon the Lions, nor Crowes upon Armies, nor Gaolers on Serjeants, than the divell attends on death for a booty. Death is but as the hooke, that jerkes the reprobates like fiſhes out of the pond of this world: there is afterward a fire and a Frying-pan, or ſcalding caldron to come. [b] *Let us eate and drinke, to morrow we ſhall dye?* Never beaſt made ſuch a ſenſeleſſe argument: Riot, becauſe we ſhall dye? How ſtrange is ſuch a concluſion to ſuch a promiſe? It is all one with them to be a Farmers hog, or an Aldermans Horſe, or a Ladyes puppy; or themſelves: that thinke death the full period, the laſt and finall ceſſation of the creature. So when *Antiſthenes* cries out in his pangs, Who ſhall eaſe me? *Diogenes* tenders him a knife, to cut his owne throate. Our frantick combatants, falſely tearmed brave ſpirits; as prodigall of their lives as Cocks and Dogs, powring them out on every drunken quarrell; little thinke of this dreadfull day to come. It is not the loſſe of the men we ſo much pitty; good for nothing but to ſtop breaches, and make up forlorne hopes, in the mouth of Cannons; but it is the loſſe of their ſoules. If they did thinke of this *judgement*, they would have little liſt to ſuch deſperate combates. For who would not rather welcome a Rapier or Piſtoll, than a lingring and racking ſickneſſe; but for this conſequence; that *after death comes judgement*.

a Rev. 6.8.
b 1 Cor. 15.32.

Death is but the beginning of ſorrowes; when we have done with him, judgement begins with us. Yet too many baniſh this meditation as too melancholy:

and

5

and like children or cowards, rather ſhut their eyes, and chuſe to feele the blow, than to ſee and avoid it. How ſilly is it to feare death, whoſe pangs be ſometimes leſſe than the tooth-ach; more than the day of *Iudgement*, which whom it finds out of CHRIST, ſhall caſt into everlaſting fire? So fooles feare the thunder-cracke, and not the thunder-bolt: the report of the ordinance, not the bullet: the Serjeans arreſt more than the Gaolers Impriſonment. Let us not ſeeke to avoid death, this we cannot, but prepare our ſelves for the tryall, this we may. Some a little wiſer, and a very little better, upon a cold thought of death, admit a ſhortbreath'd parley of *Iudgement*. And then after a ſigh or two, put all upon a LORD have mercie on us; wee truſt it ſhall goe as well with us as with others; even as GOD will have it. Theſe have ſome ſcattered and prepoſterous flaſhes of the laſt *Iudgement* in their conſciences; yet take no courſe to get faith and pardon in IESUS CHRIST. Moſt men thinke all well, and they ſhall anſwer the matter eaſily enough; not weighing the horror of their ſins. But how fearefully doe they finde themſelves deluded, when their ſoules awake, as *Ionas* did in the tempeſt; in the gulfe of fire and brimſtone? Let us ballaſt our ſhip before we put to ſea, leſt wee periſh in the maine: and judge our ſelves, that we be not judged in the day of Ieſus Chriſt.

To be puniſhed.] This is the execution. It were a vaine Seſſion, if malefactors were not put to execution. Irrite and forceleſſe are thoſe cenſures, which impunitie followes. The mulcts and fines which are not required, doe make wickedneſſe more bold and inſenſible. But after Gods *Iudgement* followes an unavoidable execution: the unjuſt are not only *judged*, but *puniſhed*. Among men, good lawes droope into contempt, by making difference of offenders: magiſtrates are afraid to meddle with the outrages of the mighty. Whence it comes, that ſmall thefts are condemned to carts, while the great ſacriledges are honoured in coaches. If the great beaſt make a gappe in the mound, the whole heard will not be afraid to follow. It was the Lords charge to *Moſes*, [c] *hang up the heads*. God could as well have ſtroke the rulers, as the people: yet while himſelfe puniſheth the vulgar, he bids *Moſes* puniſh the Princes; which one would think ſhould have beene more properly reſerved to his owne immediate hand. Yet theſe he leaves to humane authoritie, that he might procure awe to his owne ordinances. It is the impartiall execution of noble offenders, that winnes credit to government: and the want of it cuts the ſinewes of any ſtate. If their ſins have made them baſe, let there be no favour in their penaltie. But in this *Iudgement*, God reſpects no perſons: he knowes no valour, no honour, no riches, no royaltie, in the matter of ſin: but [d] *Tribulation and anguiſh on every ſoule of man that doth evill*. He knowes nothing in man, nothing for man, but only the righteouſneſſe of one, God and man, his ſon Ieſus. There is a ſin among men, for which there may be ſome mediation; [e] *but if a man ſinne againſt God, who ſhall intreat for him?* None but Chriſt. *To be puniſhed.* From hence I will only derive theſe two collections.

1 That mans ſoule is immortall, and his body ſhall be raiſed againe: otherwiſe how could there be a *puniſhment* after the day of Iudgement? Carnall reaſon can hardly imagine, how a ſoule ſhould have ſubſiſtence after it's ſeparation from the body: it ſeemes incredible, becauſe it is inviſible. But Eagles can ſee more than Owles: nor was meere nature ignorant of this; through all clouds of error ſhe could ſee this cleare truth; that ſoules die not with their bodies. This is an inbred inſtinct ſucked from the breſt of nature, an indeleble principle ſtamped in the ſoule by God himſelfe, not to be raſed out. The waggoner hath a being, though his coach be broken: the ſhip is wrack'd on the ſea, yet the mariner may ſwim to harbour: the addar lives after ſhee hath ſlipt off her coat: the muſician keepes his ſkill, though his lute be broken: the ſnaile may creepe out, and leave his ſhell behind. Beſide faiths cleare ſight, and ſupernaturall revelation; [f] *I ſaw ſoules under the Altar*: *Iohn* did ſee ſpirits.

[c] Numb. 25.

[d] Rom. 2. 9.

[e] 1 Sam. 2. 25.

[f] Rev. 6. 9.

Reaſon it ſelfe can finde no abſurditie in it. 1. I know my ſoule to be in my 1
body, I cannot ſee it: my body is but a houſe of clay: cannot another ſubſtance be
as capable of this ſoule, as clay? may not the aire, or heaven, or any other place,
containe it as well as earth. 2. The ſoule is not guided by the body, but the body 2
by the ſoule: that may be cholericke, when the body is flegmaticke: that cheerfull,
when the other is melancholy. Diverſe Martyrs have expreſſed ſolid joy, when
their corporall torments have beene extreme: as if they had beene ſpirits without
bodies. The body would often eate, when the ſoule hath a minde to faſt: the body
would ſleepe, the ſoule rowſeth it up to pray: often have you ſeene a cheerly
mind in a diſtemperd body. Now if their diſpoſitions be ſo manifeſtly croſſe; that
the one can be wel, when the other is ill: one grieved and troubled, when the other
is in perfect health: it is plaine, that this ſoule may as well be, and be ſenſible, out
of the body, as in the body.

3 It were fooliſh for men to be ſo carefull about their ſurviving names, if their ſoules were extinguiſhable with their bodies. What is that honour to me, whereof I am not ſenſible? If death were the deſtruction of the whole nature and ſubſtance, a good remembrance were to little purpoſe: and men had better leave their poſterity more wealth, though leſſe credit behinde them.

4 Death it ſelfe were but a toy, if no *Iudgement* followed it, or if there was no ſoule to be judged. It were then only as the breaking of a pitcher, which was full of nothing but fluid aire. He were a coward that would feare death, if he thought it to be the end of all feare. Expiration were not terrible, if it left nothing that remaines ſenſible.

5 If the ſoule does exhale as ſenſuall bruites, why does it underſtand more than bruites? The ſoule of the beaſt is as ſalt to keepe it ſweet: man's hath a nobler and more Divine dowry: it can diſcourſe, reaſon, forecaſt, invent, remember: it can read, exerciſe arts, deduce concluſions; which be characters of an immortall nature. For men will not write on waters, nor ingrave curiouſly in ſnow, yce, or ſuch liquefying ſtuffe. Therefore it is a particle of Divine breath, inſpired into formed loame by God himſelfe. It doth not ariſe out of the body, but is infuſed into it: therfore may as well exiſt without the body after, as it did without the body before.[g] *Duſt returnes to duſt, the ſpirit to him that gave it*: both to their originalls, duſt to duſt, heaven to heaven. Firſt, the ſoule goes to this Tribunall, then the body to earth: firſt the ſoule is judged and puniſhed or rewarded, as the principall in good or evill: afterwards the body, as a meere acceſſary. The ſoule of the righteous is firſt, crowned, as that which more purely and primarily ſerved God: the body did but rather hinder: therefore muſt come after. *Dies mortis corpori, dies nativitatis animæ.*

6 The body is but ſometimes awake, the ſoule is never a ſleepe. The body is infirme and dull; now that which never ſleepes in the body, ſhall certainely never ſleepe out of the body. And how is that lyable to death, that is not capable of ſleepe? In the deadeſt and deepeſt ſlumbers, that is alway diſcourſing, working, thinking: deaths younger brother cannot overcome it, ſleepes elder brother ſhal not annihilate it. No *Somniferous Opium*, or dormitory potion can charme this into ſlumber: yea, it doth not ſeldome exerciſe the faculties with more freedome in the epilogue of ſickneſſe, in the confines yea even article of death: and ſhewes more vigour in the corporall weakeneſſe, than it did in the fulneſſe of health: as a priſoner lookes and ſpeakes more cheerfully, when the windowes be open, than when all are ſhut up in darkeneſſe. Yea, it rejoyceth at death, as at the keepers turning of the key, to open the doore, and ſet it at libertie. It leaves the body, as the inhabitant leaves a rotten and ruinous houſe; as a carpenter leaves his axe when the edge is blunted: or as a muſician layes by his lute, when the ſtrings are broken: or as a gueſt makes haſt out of his Inne *in Domum æternitatis ſuæ*, to his long home. She never ſleepes in ſleepe, therefore not in death: for death is a long ſleepe

[g] Eccl. 12.7.

h 1 King. 17. 21 as ſleepe is a ſhort death. *Elias* prayes that the [h] *Childs ſoule may come to him againe*; therefore it was not extinct, though out of the body. [i] *Lord Ieſus receive*
i Acts 7. 59. *my ſpirit*, was Saint *Stephens* farewell : his ſpirit was not ſtoned to death. [k] *Feare*
k Mat. 10. 28. *not him that can kill the body onely*, &c. To kill the body is one thing, to kill the ſoule another. By Saint *Pauls* choice, 2 *Cor.* 5. 8. a man may be at once *abſent from the body, and preſent with the Lord.* [l] *As thou liveſt, and as thy ſoule liveth*,
l 2 Sam. 11. 11. ſaith *Vriah* to *David*, he ſpeakes of two different lives. *The rich man was in hell*:
Luke 16. no man thinkes his body there; it was his ſoule. GOD is called *Deus viventium*, the GOD *of the living* : now the bodies of the Saints are dead, therefore their ſoules be ſafe.

To conclude then, the ſoule is not a vapour, but a ſpirit : not an accident, but a ſubſtance; the bodies elder ſiſter, an excellent Queene over it : in it but not mixt; but ſeparable from it : a gueſt that fals not with the houſe : but departs from it for a better habitation : and when it is re-edified at the Reſurrection, will reviſite and reunite it againe to it ſelfe. Thus it lies not a dying with the fleſh : but as
m 1 Cor. 15. 12 when the body ſleepes, the ſoule ſleepes not : ſo when the body dies, the ſoule dies not. If it have kept houſe well, it ſhall be exalted to everlaſting peace : if bin unjuſt in life, after death it muſt be *puniſhed*.

But is the ſoule only accountable, is that alone liable to puniſhment? No, the body that hath accompanied it in the ſin, muſt not be ſeparated in the penalty. Diverſe have beleeved the ſoules immortality, that have doubted the reſurrection of the body : and this error ſeemes to have found place in ſome of the Corinthians. [m] *How ſay ſome of you, that there is uo reſurrection? Some* of you, all doe not ſay ſo: S. *Paul* doth not wrap up the innocent and orthodox with the reſt in the ſame accuſation. Many acknowledged this, ſome doubted : therfore he ſpends a long Chapter in this argument : which I forbeare to amplifie, as not daring to ſuſpect any of us taken with ſuch an heſitation. The ſoule never dies, and a man is not a man without his body; therefore there muſt be a reſurrection of bodies. Let a greene twig be bowed together by the hand of man : when the hand is gone it will come to it ſelfe againe. Some are ſo nimble that they can lay their heele on their head; yet is not this the right place : but after ſuch a forcible violence, the whole body comes againe to the firſt proportion. Death may take one peece of man from another; but when he ſhall be driven to let goe his hold, theſe two parts ſhall joyne. The ſoule is a ſpirit, and cannot be called a man without the body : no man is ſaid to be a husband that hath no wife : nor is the ſap a tree : nor faire written paper called a booke, till it be bound up in a cover. The ſoule in heaven is not a perfect man without the body. *Vſes.*

1 It diſcovers their pittiable folly, that upon every galling diſcontent, lift up their owne hands againſt their owne lives. They thinke death the remedy of all evils, ſeeke it as a preſent eaſe, the onely cure of their violent paſſions and perplexed conſciences. But alas, then begins their preſent miſery : for that ſends them to this judgement, and for this lamentable end, to be puniſhed. They leape out of the ſmoke, into the flame : from a momentany diſturbance, that may be cured by faith and repentance; into a woe that enwraps them in eternall vengeance. What
n 1 S. 19. a foole was that crafty Polititian; that could order his houſe, diſpoſe his goods, and then hang himſelfe! He little thought of this judgement. Thus *Saul* forſaken of all hopes, ſcorning deaths blow by the hand of a Philiſtim, begs it of his Armour-bearer : and what he could not obtaine of him, himſelfe ſupplies. As if he had borne armes againſt himſelfe, he fals on his owne ſword. The Armour-bearer followes his Maſter, and does that to himſelfe which he durſt not to his King : both yeelding that to their owne ſwords as familiar executioners, which they grudged to their purſuers. *Saul* had bin told the evening before by a familiar, [n] *To morrow thou ſhalt be with me.* Now he makes haſt to prove the divell no lier : rather than faile, he makes his owne *mittimus*; accepting the greater miſ-

chiefe, to avoid the leſſe. He might have ſuffered the Philiſtian violence without blame: to have died by an enemy had bin his fate, not his fault. But when he will needs act the Philiſtims part upon himſelfe; he lives and dyes a murtherer. Other priſoners by breaking the Gaole may eſcape the Aſſiſes: but here to breake it and not to ſtay for a ſummons, is to haſten the judgement, as it were to purchaſe a Seſſions, for his owne damnation. Vpon the ſoule we paſſe not this ſentence, upon the fact we may. There may be repentance, but the deed is hainous: and without repentance the *puniſhment* will be grievous.

2 Let it teach us all to provide in our life, a harbour for this ſtorme that comes after death. How unſhiftable otherwiſe ſhall we be in that houre, how unable to anſwer at the day of Iudgement? What is it for a poore man to take care of his winding ſheete? Or the rich for a curious tombe? their names may ſtinke like their carcaſes for al this. Or for the ſuperſtitious to be buried in a Fryars cowle, or with a great ſumme to purchaſe a grave under the Altar? Whereas a good man buried in the Church, is *Templum, in Templo*. Or for the deſperate to wiſh for mountaines, inſtead of monuments? When they ſhall be turned out of their bodies, as *Hagar* was out of doores; and rejected from Gods preſence, like vagabond *Cain*; ſaying with the *unjuſt ſteward, what ſhall become of us?* It is a provided receptacle, that ſhall comfort them that have it: foxes, and hares, and even vermine fore-acquaint themſelves with muſes, thickets, and borowes: and when they are hunted, repaire thither for ſafetie; and ſhall man be to ſeeke for his refuge? [o] *The conies make their houſes in the rockes*: we have only one *Rocke* to borough in; our only Citie of refuge, and Sanctuary of peace Ieſus Chriſt.

2 The other collection is, that there is a *Puniſhment* ordained for the wicked: a puniſhment for the matter; but for the qualitie and manner, this is ſealed of *God* and concealed from man. Horrible it is, and unconceivable; therefore hath no ſpecification in Scripture, ſaving only in ſome ſhadowes and narrow repreſentations; according to humane capacitie; the figure, rather than the nature of hell. Diverſe popiſh writers have made certaine mappes and models of hell, ſearched all the nookes of that dungeon, ſurveyed the darke roomes, quartered them into regions and cantons: here placing luſt, there ryot, there covetouſneſſe. *Bellarmine* ſayes that one glimpſe of that burning climate were enough to make a man (not only Chriſtian, but) even turne Monke, and confine himſelfe to the ſtricteſt rule of their mortification. But to wiſh ſuch a ſight, and come off like a diſcoverer; to make report unto men, is ſuperfluous, ſuperſtitious: a thing that God hath not thought [p] fit for him to grant, nor neceſſary for man to know. If we aske what is in heaven, CHRIST anſwers; [q] *You know the way*, follow it. So if you aske what is in hell, you know the way; avoid it. *Quid mors eſt, rogitas: ſi ſcirem, mortuus eſſem.* No man ever ſaw hell, that came backe to make relation. Let us heare *Moſes*, the word, the Preacher: if the Lord meane us any good, they ſhall doe us ſome good. Let us not deſire it painted in tables, but conſidered in our meditations; and that frequently: ſhort and tranſient thoughts of it, may leave men to the long and permanent paines of it, ſo thinke of it that we ſtudy to eſcape it. Take theſe glimmering ſhadowes of it.

By the want and privation of all comforts: how terrible is it for a man to be famiſhed? it is able to make him gnaw his owne fleſh. In hell the want ſhall be greater, and the deſire more violent deſcribed by [r] *gnaſhing their teeth for anger, and gnawing their tongues for hunger*. A ſon takes it grievouſly to be baniſhed the ſight of his father: [ſ] *Abſalom* was *weary of his life* by this delay. What a torment is it then to be ſhut out for ever from the preſence of God, without all hope of readmiſſion? *David*, was but the father of his fleſh, God is the father of all ſpirits: *Abſalom* might have life by him, but did not live in him: yea, he could live not only without him, but againſt him. But in God we live, and without him can be no life. It was griefe enough for *Adoniah*, though he were pardoned, to be de-

[o] Prov. 30. 26.

[p] Luk. 16. 31.

[q] Ioh. 14. 4.

[r] Rev. 16. 10

[ſ] 2 Sam. 14. 32.

courted, confined to his countrey houſe. With what horror ſhall the reprobates heare, *Depart from me yee curſed?* Everlaſtingly to be expiled from him in whom is all life, muſt needs be an everlaſting death. If in the Lords *preſence be the fulneſſe of joy*, the fulneſſe of ſorrow muſt be in his abſence.

By the neceſſitie, in reſpect of the decree of Gods immutable Iuſtice; which caſts them into priſon without baile or main-priſe: no ranſome, no redemption. Bondage is terrible, eſpecially to them that have ranged in libertie. Though *Abſalom* be repealed, yet to have his owne houſe his priſon, vexeth him. It could not content *Shimei*, though he had roome enough, to be confined to the river *Kidron* for gadding. Take a man from his well furniſhed houſe, ſeated in a good aire, his grounds watred with commodious ſprings, with his choice of Gardens, fields or walkes; from walking or riding at his pleaſure: and lay him up in ſome loathſome priſon, to ſpend but the ſhort miſerie of his remaining dayes: how diſconſolate is this reſtraint? Such, and ten thouſand times more, is it to be fetcht from this broad world, Sun-ſhine, light, and delight: and to be bound in the chaines of eternall darkeneſſe.

By the ſociety: the company addes much to the content or torment of a place. A loving wife, gracious children, kinde neighbours, cheerefull companions, are the ſweet refreſhments of this life. Now for a man to be excluded from theſe, and to be haunted with furies, male-contents, melancholy, or wrangling copeſmates: how grievous is the change? No man delights to dwell among Herſes and Funerals, or to live in charnell houſes; unleſſe Sextons that can make themſelves merry with dead corpſes. We hate to dwell in Hoſpitals, Bridewels, or Bedlams: yea, the very ſociety of ruffians and teare-Chriſts is odious to us, if the love of God be in us. How intolerable then is the habitation among dogs, uncleane birds, reprobate ſpirits worſe than any ſcriech-Owles, Tygers, or Toades.

By the extremity: fleſh and bloud hath beene exerciſed with many ſharpe miſeries, and thoſe ſorer than fleſh and bloud (without the comfort of Grace) could ever indure. The Collick, the Gowte are torments: the ſtrappado, or the rack: the ſlow burnings of materiall fire, all terrible. Yet are all theſe but the taſt of this *puniſhment*; like an itch to thoſe exquiſite paines. The rich oppreſſor will then thinke his former Gowte a pleaſure: and the murderer wiſh to hang eternally on his gibbet. But hath a man bin vexed with a diſquiet conſcience, the arrowes of guiltineſſe ſticking in his ſides, groning under the preſſure of unbearable fits? This comes neereſt to the ſay of hell, a taſte of thoſe vials, to which the gall of Aſpes is honey, and the ſtings of Scorpions a meere tickling. That which made the humane nature of the Son of God ſweat clods of bloud, and heavy his ſoule to the death; crying as if he were *forſaken*; thinke of that puniſhment.

By the eternity; which makes all the reſt abſolute. Did the glaſſe hold more ſands than ever the Sea waſht on the ſhore, and but one little duſt could paſſe in a Milion of yeares; this were miſerable enough: yet would there be an end of that long ruine. But this puniſhment is a continuall feaver, a death which hath no death:

Mat. 8.29.

it hath a beginning, it hath no end. Adde eternity to extremity, and then conſider hell to be hell indeed. If the Ague of a Yeare, or the Collick of a Moneth, or the rack of a day, or the burning of an houre, be ſo bitter: how would it breake the hearts of the wicked, to think of all theſe beyond all meaſure, beyond all time? Yet is all this truth, ſaving that it comes farre ſhort of the truth? This is much, it is not neere all.

O that men would meditate on this before they ſin: but ſuch thoughts are held too melancholy; and we counted bloudy Phyſitians to ſpeake of hell in our Sermons. They upbraid us, that we *torment them before their time*. Men are loth to be tormented before their time, and yet feare not to be tormented time without end. Alas, all our ſcope in diſcourſing of this fire, is but to ſnatch your ſoules out of the fire: we bring you to the brinke of the gulfe, that ſeeing it with horror you may never fall into it. All this the very divels, I doe not ſay, beleeve, but feele and ſhudder to thinke of. Shall a temporall King have his judgement ſeat, his priſon, his executioners; and not God, who is ſo infinitely juſt? Shall man puniſh with death corporall, and is not death eternall juſt with the Lord? Let men ruminate of theſe things by themſelves: and if the deſcription of theſe flames cannot make them deteſt ſinne, how likely are they to become fire-brands of theſe flames? Without ſome infallible antidote againſt this poiſon, mee thinkes the ſoules of unbeleevers ſhould goe out of their bodies, as devils doe out of the poſſeſſed; raging, rending, foaming. It is a wonder that any ſhould dye in their right ſenſes and wits, that have not learned to dye in the faith of Chriſt. Death it ſelfe is painefull, therefore no marvell if men wiſh it ſhort: of an eaſefull life man deſires a protraction, but ſpeed of his inevitable diſſolution: not more willing to live when he is well, than to be out of his paine when he muſt dye. Every pang of violent and mortall ſickneſſe is a death: to lye one houre under deaths tyrannie is tedious: but to be a whole day a dying, is beyond naturall patience. What then is that death which knowes no end? As this body is as fraile as the life that animates it, ſo that death is as everlaſting as the ſoule that endures it. It were grievous for man to be but ſo long a dying, as he hath leave to live: yet one minute of the ſecond death is worſe than whole ages of the firſt. Let us never be ſo mad and deſperate, as to ſhrinke at that which muſt come, and will ſoone be over: and not to tremble at that which may come and continue for ever.

To conclude, here is one thing that anſwers to all doubts and queſtions that here might be moved. If it be asked who theſe *unjuſt* are, *Dominus novit*: he *knowes who are his*, which is a *Novit* of approbation: who are not his, which is a *Novit* of reprobation. If, how *reſerved*, what bonds be upon them; *Dominus Novit*, he hath inſenſible chaines of durance. If when this day of Iudgement ſhall be, what time is deſigned for it; what moneth, what yeare the Iudge ſhall appeare in the clouds; *Dominus novit*; it is not fit for man to know, the LORD, keepes it to himſelfe. If, how they ſhall be *puniſhed*, what that fire and brimſtone is, how differently it ſhall worke upon ſinners, where the locall ſeat of torment ſhould; in aire or earth: ſtill *Dominus novit*, and *ſuo tempore revelabit*. One *Quare* before I part with the verſe.

Whether doth God alwayes forbeare notorious ſinners to this great day. Indeed he ſet a brand upon *Cain*, that he ſhould not be cut off by the hand of man, but reſerved to this generall Seſſion: and many an oppreſſor dies aged in his bed, and tarries long for his condemnation. Even this is a heavy puniſhment, that ſuffers men to grow old in their ſinnes. It is beſt for a reprobate, excepting only never to bee borne, to have his ſwadling clouts a winding ſheet, and his cradle become his ſepulcher. Then is a terrible woe, when God forbeares ſmiting, and man forbeares not ſinning. But this impunitie, doth not alwayes hold to a mature and white-hair'd death. Some are met withall betimes, in the heat of their fury, breathing out bloud and ſlaughter againſt the Church; even ſuddenly confounded, as *Paul* was converted. *Corah* rebells; doth his fall ſtay for his age? No, the earth opens, and ſwallowes him quicke. That element was never uſed to ſuch morſells: many dead carcaſes hath it taken into the hungry bowels, never before bodies informed with living ſoules. Before it hath beene only opened with the violent hand of man; now opens it ſelfe. It had often beene a grave, now it is both a grave, and an executioner. Thoſe five Kings pull ſudden vengeance on their owne heads, they come forth to their death: *Ioſhua's* ſword and Gods haileſtones diſpatch them apace.

Siſera flies from the impartiall hand of a victors warre, gets into a Tent, a friends tent, there ſecurely falls a ſleepe: in the midſt of all that tumult, and the jawes of death, he finds time to ſleepe: as too many hearts doe in the midſt of their ſins and ſpirituall dangers. And whiles haply he was dreaming of the claſhing of armours, rattling of charrets, cryes of the bleeding, and triumphs of the conquering; even then he ſleepes his laſt, and hath the fatall reward of all his crueltie. His head was faſtned ſo cloſe to the earth, as if his body had beene liſtning what was become of his ſoule. Of his hundred thouſands ſo ſoone hath he none left, not a page, to prevent his death, to accompany it, or bewaile it. He brag'd of great wonders that he would doe with his yron chariots; and now one naile of yron kills him; and he knowes not by whom he periſhes. Fearefull are the examples of theſe ſudden doomes; there is nothing more horrible, than to die in the act of ſin without the act of repentance. Too many promiſe themſelves the grace and ſpace to repent in their old age: that rich man afforded himſelfe *many yeares*; foole, he had not many houres. *Nadab* and *Abihu*, while they were offering ſacrifice, were made ſacrifices. God ſends downe true and ſtrange fire upon them, that offered falſe and common fire to him. What ſinner can be ſafe, when theſe ſons of *Aaron* ſo ſuffer? Nature might have pleaded for them, they are young men, ſcarce warme in their office, the ſons of the High Prieſt, of great eminence, they have not yet experience, may be more carefull all their remaining time, it is but their firſt fault.

Luk. 12. 19.

Thinke of this ye that ſtudy pretences and patronages for your ſins: what hope of plea ſhall you finde either in the greatneſſe of your birth, or greeneneſſe of your youth, or in the newneſſe of your ill doing, when you doe that you know God hath forbidden? O there is no priviledge that can beare off a ſin with the Lord: no prerogative can challenge pardon; when as you ſee young men, ſons of the Ruler, for their firſt offence, ſtroke dead. How did *Phineas* Iavelin take *Zimri* napping; as it is reported of one of the Popes, to dye in the inſtant act of his adultery. Let fornicators tremble at this remembrance, when they purpoſe fulfilling their luſts. The Blaſphemer, that wounds himſelfe by wounding Chriſt, hopes to quit all with a *miſerere* at the laſt: but did he never heare of *Iulian*, of diverſe common ſwearers, that have died with oathes in their mouthes? The drunkard aſſures himſelfe to be ſober long enough before he dies: yet how many hath he heard of, yea ſome knowne, that have periſhed in their cups, and never awaked from their drink, till their ſoules appeared to judgement? Examples of men quackled, drowned, cruſhed to death, breaking their necks, are frequent enough. The theeviſh oppreſſor promiſes himſelfe to give over, when age hath fill'd his purſe. Such is the reſolution of reprobates, and men ordained to damnation. I have credibly heard of one ſlaine out-right with a peece of timber, which he ſtole but halfe an houre before. Of another that had ſtollen a Sheepe, and reſting his burden on a ſtone, was ſtrangled with the ſtruggling of it about his neck.

Thus doth God ſometimes execute Martiall-law, doing preſent execution; that fooles might not ſay in their hearts; There is no God. As he forbeares others that men might ſee a neceſſity of the ſolemne judgement to come. We pronounce not definitive ſentence upon particular men ſo dying: but certainely they leave behind them to their friends little hope and comfort of their ſalvation. Nor yet is ſpeed of death ever more a judgement: ſudden dying is alwayes deprecable; and when it comes, full of feare, doubt, and ſuſpicion of the worſt. But is never a manifeſt and infallible argument of anger, but when it ſtrikes men in the act of ſin. Howſoever, leaſure of repentance is a ſigne of Gods ſpeciall favour: when hee gives a man law, it implies that he would not have him wrapt up in deſtruction. But preſume not O ſinner, nor flatter thy ſelfe that the day of judgement is a great way off. Thou knoweſt not, when the drunken cup is in thy hand, whether thou ſhalt live to drinke it off. When thou ſweareſt, whether thy mouth ſhall ever open againe to call for pardon. When thou goeſt to the bed of adultery, whether thou ſhalt ever riſe againe from thy uncleane pillow. When thou lifteſt up thy hand to ſtrike thy brother, whether thou ſhalt ever lift it up for mercy to thy father. When thou beginneſt an unjuſt contention, whether thou ſhalt ever end it ere thou commeſt to hell. O thinke of a powerfull arme, which though it drawes back long to fetch the harder blow, yet is it alwaies able to ſtrike, and dead the deſpiſer of Goodneſſe ere he can have leave to ſwallow his ſpittle.

How often doth God cut men off for a ſin they never did, while their aſſiduall iniquities are not ſummoned, nor medled withall? Not much otherwiſe he did *Zeba* and *Zalmunna*: they had bin cruell to many of *Gideons* fathers children; yet had they bin ſpared if his mothers children had not died by them. For *Succoth*, he ſlew the Rulers, and ſpared the people: for *Midian*, he ſlew the people and would have ſpared the rulers. *Gideon* would, but God would not: he will finde occaſions to bring wicked men to their Iudgement: and they which ſhould have ſcaped the penaltie of their publike wrongs, muſt periſh in a private quarrell. So ſwaggerers, when for theft and homicide they have ſcaped the Iudgement of a Seſſion; often bleed their laſt drop in ſtreetes and Tavernes: God doing on them juſt execution, by an unjuſt adverſaries weapon. Wherein he ſhewes his manifeſt wrath by performing that himſelfe, which he charged the Magiſtrate to doe, and he performed not. The ſlaughter of *Gideons* brethren was not the greateſt fault of thoſe Kings: yet when the reſt ſhould have found an unjuſt forgiveneſſe, this alone kills them. The ſins of a wicked man are many, yet ſome one ſhall bring him to ſhame. Not ſeldome doth God pay men with one ſin for all the reſt. *Shimei* had faults enough, curſing and abuſing the Lords Annointed with duſt and ſtones: *David* pardons him, *Salomon* confines him; he might now reſt in peace: No, he muſt run to *Gath*, to fetch home his ſervants, with the loſſe of himſelfe: this payd him for all the reſt. *Ioab* had trecherouſly murdered *Abner* and *Amaſa*, ſcapes for both theſe: at laſt hee ſides with *Adoniah*, and this brings him to his end in bloud.

How many bloudy murders have beene thus puniſhed in a mutinous word? The tongue in raſh language hath ſcourged the iniquitie of the hand. One hath done many robberies, ſcaped many ſearches; at laſt when all hath beene forgotten he hath beene hang'd for acceſſary to a theft he never knew. Suſpected felonie hath often paid the price of an unknowen rape: and they that have gone away with unnaturall filthineſſe, yet have clipped off their dayes with their owne coine. Still Gods Iudgements are juſt, even when mans may be unjuſt. Sinner, that which hath befalne any of theſe, may befall thee; what diſpenſations ſoever thou giveſt thy ſelfe. Some of theſe were mightie, ſome rich, ſome young, ſome thought themſelves as wiſe as thou: none of them ever looked for ſuch ignominious ends more than thou doeſt. In the feare of God, if we deprecate ſuch ends, let us decline ſuch courſes.

Verse 10. *But chiefely them that walke after the fleſh in the luſt of uncleanneſſe, and deſpiſe governement.*

SO monſtrous are the outrages of the world, and ſo incorrigible the boiſtrous precipice of ſin; that Reaſon (which is of a middle nature betwixt grace and corruption) begins to doubt, whether there be a God and Iudge of all the earth. The godly ſuffer injuries, and are not delivered from their oppreſſors. The wicked are impune and proſper in the midſt of al their flagitious crimes. Where is then the Iudge, to puniſh the one, to deliver the other? He ſits in heaven, ſees and diſpoſeth all that is done upon earth: beholds the ſufferings of his pious children, knowes when it is fit time to releaſe them. The wickedneſſe of the uujuſt cries to him for vengeance, he knowes when to anſwer it. He forbeares to ſtrike theſe, for the ripening of their diſobedience: to eaſe the other, for the exerciſe of their patience. Some hot ſpirits would call fire from heaven, ſudden deſtruction on their perſecutors: not ſo ſaith God: there is a day prefixed; and what is it to you if I will have them tarry till then? They cannot wind themſelves out of my hand; I have them bound faſt enough: be you quiet and let your expectation depend on this Iudgement.

Now from this *Theſis* he comes to the *Hypotheſis*, accomodates the generall doctrine to his owne purpoſe. If God will take vengeance on all the wicked, let not theſe pernicious ſeducers, beaſts in the ſhapes of men, thinke to eſcape. They follow *the Fleſh*, not Reaſon, much leſſe the Spirit; but like bruites, are governed by their ſenſuall appetite. *They walke after:* the fleſh is not like ſome ſtranger, whom they meet rarely: or ſome friend, whom they ſee but now and then: or a neighbour, whom they border upon, and often converſe with: or a domeſtick companion, with whom they eate, drinke, play, ſleepe. But it is their Captaine, their Leader, their Commander, whoſe colours they march under; file, or ranke, or troupe, according to his direction: their *primum mobile*, by whom they move; as if they had no particular motion of their owne: ſo benighted and puſled with blindneſſe, that they know no other way than the *fleſh* guides. It is the weight that ſets all their wheeles a going; the horſes that draw their chariot, the very life of their corruption, and corruption of their life, without which they doe nothing. *In the luſt of uncleanneſſe:* if you deſire to know what courſe this fleſh preſcribes them, it is *luſt:* renouncing all ſtudie of honeſty, they muſt give themſelves to *Luſt*. But there may be a ſanctified luſt, *I deſire to doe thy will, O God:* or a naturall luſt; as hunger is an appetite to meat. Therefore this luſt hath the ſpecification; luſt of *uncleanneſſe*; a ſordid, belluine, irrationall, ſtinking turpitude. *After* this the reprobate *walkes*; his whole ſelfe, all the parts of him: his eyes walke after to looke upon it: his eares walke after to hearken to it: his mouth walkes after to talke of it: his feet walke after to purſue it: his hands ſtay not behinde to act it: his heart is formoſt of all to deſire it. Finally, whatſoever may croſſe their luſts, they ſet themſelves to contemne; *Deſpiſe government.* Not that Almighty word which rules Heaven and Earth, but all the beames of Gods Omnipotent royalty, in his deputed magiſtracie: vilipending all lawes, canons, ſanctions; diſhonouring all Princes, Iudges, ſoveraigne powers. Neither *Moſes* nor *Aaron, Cæſar* nor *Paul*, Miniſter of the word, nor Miniſter of the ſword, finde reverence in their hearts, or obedience in their lives. As if they reſolved to diſgrace that, wherein GOD hath imprinted the moſt immediate characters of his owne Supreme Majeſtie.

But chiefly.] There be degrees and differences of ſins and ſinners; for God here ſets a *Præſertim, Chiefly*, eſpecially, principally, upon ſome. Whatſoever becomes of others, they ſhall be ſure of a large ſhare in vengeance. There is a notorious marke ſet upon them, a boaring thorow the eare, like perpetuall ſlaves; or a burning in their hands, like once convicted malefactors; a branding with ſome indeleble marke of ſhame. There is great reaſon for this *Chiefely*, in reſpect of the ſinners quality: they *walke after the fleſh*, that is there owne carnall deſires and ſenſuall delights, in the ſtrength of corruption, yet perhaps without eruption. They balke ſuch facts as may expoſe them to the cenſures of men: ſo keepe themſelves, that the nationall lawes cannot fetch them in *Coram nobis*. How doth the covetous man ſcrape and oppreſſe, yet dares looke the Iudge in the face: becauſe though he be in the extremity of the Law, yet not beyond it. The Vſurer guards his intereſt with ſtatute-lace, he will not take a peny above that ſtint or allowance: ſo he ſcapes, and is rather made a Grand Iuror, than a guilty priſoner. The adulterer walkes under the canopie of night, throwes the ſilken robe of greatneſſe over his luſt; and then the Iudge dares not ſee it: or lockes it up with the doores of ſecrecie, and then the Iudge cannot ſee it: or buyes it off with money, and then the Iudge will not ſee it: or when none of theſe will ſerve, he hides his head where the lawes hand cannot finde him. Now upon him God ſets his mark, this *Chiefely*: thou ſcapeſt fairely, yet remember thou art *reſerved* to Iudgement. The more remiſſe man hath beene againſt thee, the more impartially will God proceed with thee. He is content thou ſhouldeſt paſſe all apprehenſions till the laſt, till his own Purſuivant, death comes for thee. A King takes ſome capitall offenders from the common courſe of Iuſtice, and reſerves them to his owne cenſure.

But how is this ſo fitly applyed to the next clauſe, *Deſpiſers of Government*? This ſhould rather ſeeme to bring them into preſent condemnation; that by ſuffering temporall puniſhment, they might repent and ſcape the eternall. Magiſtrates are often more curious and ſenſible of their owne injuries, than of the Lords: though this be an abuſe of authority, to weare the ſword of Iuſtice in their owne ſheaths; and to draw it not ſo readily againſt publike offences, as in their private cauſes. How then come theſe to be reſerved? Either they are too great for the hand of authority, or too contemptible for the eye of authority. Too great, as the Popiſh clergie are exempt from the temporall Sword: or a ſtrong faction of mal-contents; a beaſt that knowes the owne ſtrength. Or too baſe for notice; ſuch are the droves of beggars, profeſt cyphers, nothing-does that ſwarme about this Citie, and have their cantons all over the countrey. Spight of all lawes, ſtatutes, and contradictions, they will begge rather than worke; and curſe that authority to the pit of hell, that ſhall correct their vicious life. Theſe the connivence of man lets alone, and the patience of GOD alſo forbeares: but *their damnation ſleepeth not*.

Great difference then doth God make of offenders: *eye for eye*; not the whole body for an eye, not two eyes for one. Theft finds an eaſier mulct than murder, than murder treaſon. All ſin is culpable enough; but there is *a Chiefely* belonging to ſome: as to him that miſcalls his brother, *Matth.* 5.22. [a] *Whoremongers God will Iudge*; they are often reprieved to his owne tribunall. [b] *Without ſhall be dogs*, &c. Many other ſinners ſhall be excluded, but chiefely theſe. 1 *Tim.* 1.9. If hell were too little, ſome leſſe offenders ſhould be thruſt out; theſe muſt have roome. There is a *Maxime* on the head of a deboiſht Chriſtian: howſoever men

[a] Hebr. 13.4.
[b] Revel. 22.15.

live or die out of the pale of the Church, a wicked Chriſtian ſhall be ſure of plagues. [c] *Woe to him that betrayes the Sonne of man:* Iewes, Elders, Prieſts, ſouldiers, Pilate, all guilty; but chiefely *Woe to Iudas*; he had [d] *the greater ſinne.* The *Midianites* fare not ſo ill as the wicked Iſraelites, *Iudg* 8.16. The ſword quickly diſpatcheth them; theſe die with lingring and horror, the fleſh torne from their backes with thornes and bryars; beaten and ſcratch'd to death. How ſevere was this revenge, how ſad a ſpectacle to a tender heart! to ſee their bare bones looking in ſome places thorow the bloudy ragges of their skin and fleſh; every rent worſe than the former, death multiplied by torment?

c Math. 26.24.
d Ioh. 19.11.

Such a *Chiefely*, or high place in hell is reſerved for ſome ſinners: the reſt are beaten, but they that *know Gods will and doe it not, eſpecially*; *with many ſtripes.* All corrupt and rotten trees are good for nothing but the fire; but *chiefely* the vine, if it be dead and fruitleſſe. At that dreadfull day how many ſhall unwiſh themſelves Chriſtians; or wiſh that the Goſpell and they had never beene acquainted. If infidels live ungodly, they doe but their kind: their puniſhment ſhall be, though juſt yet leſſe. But if men after a religious nurture, and knowledge of the truth, ſhall ſhame their education; this God takes more hainouſly, and revenges more ſharply. The more bonds of dutie, the more plagues of neglect.

That walke after the fleſh, &c.] Here is a double miſbehaviour; one in regard of themſelves, another in reſpect of their betters. While they neglect ſervice to their governors, they juſtly become ſlaves to themſelves. It is fit they ſhould be left to their owne deſperate guidance, that ſcorne to be awed by Gods ordinance. In the former of theſe vices, conſider two things. 1. What is their leader, *The fleſh,* &c. 2. How they follow this leader; *Walke after it.* In particular, here is the daughter, the mother, and the grand-mother: the daughter is *uncleanneſſe,* the mother *Luſt,* the Beldam or Gand-mother *the fleſh. Vncleanneſſe* is from *Luſt, luſt* from the *fleſh*; uncleanneſſe, luſt, fleſh and all from the Devill. In a tree there is the ſappe, roote, branches, fruite: Satan is the roote, *fleſh* the ſap, *luſt* the branches, *Vncleanneſſe* the fruite. All of them bad counſellers, intolerable commanders.

Fleſh.] By fleſh, to decline the various acceptions, wee here underſtand the whole corruption of our unmortified nature. It is not only a privative incapacitie of goodneſſe, but a poſitive inclination to all evill. The godly are not wholly freed from it, but not wholly governed by it. It is in the wicked, as the Turke is at home, ruling all: in the regenerate, as the Turke and Chriſtian, they can never agree. The *fleſh,* like *Eſau,* is the firſt borne: but *Iacob,* grace gets the bleſſing from it. Theſe are mixed in the beleever, as fire and water are in compounded bodies; light and darkeneſſe in the aire at twilight; or water cold and hot in one veſſell. We cannot ſay, that the water is in one part hot, in another cold, but the whole quantitie is partly hot and partly cold; that is luke-warme. [e] *The fleſh luſteth againſt the ſpirit,* &c. The fleſh carries him one way, the ſpirit another: as the interior orbes have a violent motion *ab extra,* and a naturall motion contrary of their owne. But ſtill light ſhall overcome darkeneſſe, heat over-maſter the cold; and the dead *fleſh* be weakened and finally annihilated by the quickning grace of Chriſt.

e Gal. 5.17.

Many complaine of the fleſh, as of the *Ephialtes* in a ſlumber; they would remove the burden, and cannot: hence they begin to doubt of their ſalvation. But then *Paul* could not be ſure of his ſalvation; for he cryes out for deliverance [f] *From the body of this death.* And we need no better proofe that a man is not dead, than becauſe hee feeles his deadneſſe. If wee be ſenſible of the fleſh, deteſt her motions, repent of her over-bearings and prevailements; weepe and fight, as a troubled aire doth at once both raine and thunder; call upon Chriſt for victory, with the weapons of reſiſtance in our hands; we ſhall then ſing to his glory that triumph; *Bleſſed be God, that gives the victory through Ieſus Chriſt.*

f Rom. 7.24.

But the *fleſh* in theſe men here, is a ***Dominus fac totum***; which not only makes lawes to a reprobate, but makes him keepe them: a Queene regent, a ſhee-devill, a profeſt ſtrumpet; and under her conduct and Standard marcheth the whole feminine army; ***Avaritia, invidia, ſuperbia, &c.*** The divell doates on the *fleſh*, and her reſiſting is a reſigning: for if Satan ſhould not feed her with temptations, ſhe would tempt him for them, and ſnatch her owne bane. Sometime, ſhe is troubled with a wrangling neighbour, Conſcience; which if ſhe cannot pacifie, ſhe will reare up; as Chirurgions doe incurable Fiſtula's. She heares of Chriſts paſſion, and is glad of it; not as her remedy, but her ſecurity: ſhe takes his death as a liſence to ſin, and his Croſſe for Letters-patent to doe miſcheife. She heares the Word, as a man writes on the waters; no character, no print of his finger is left behinde. She will not underſtand, but [g] ***dies without inſtruction:*** onely hell torments can open her eyes. So the rich man [h] ***Liſt up his eyes in hell:*** they were never opened before. [i] As ***Gideon taught the men of Succoth, with briers and thornes: he made them to know, taught them*** with a vengeance. She is ever ready to run into extreames: like the Iewes, in adverſity unfaithfull, in proſperity unthankefull. Or as *Labans* Sheepe were in the extreames; either all black, or all white: ***Iacobs*** were in the meane party colour'd. The wicked are alwayes in extremities, of either defect, or exceſſe; of irreligion, or ſuperſtition. In a word, as the world is Satans bawd, ſo the *fleſh* is his harlot; upon whom he begets all his children, the workes of diſobedience.

For us that have both our fathers bloud and our mothers bloud in us: grace from the former, as we have fleſh from the other; and one of theſe will be maſter: let us as it is fit, give the Soveraignety to our father: let his grace rule us, albeit the fleſh entice us. Be thou a faithfull Porter in Gods houſe; diligent to keep out his enemies, and to let in his friends. Beware of denying entrance to the leaſt motion of grace: for mans heart is like a ſpring-lock; pull too the doore after you, and the lock will ſhut of it ſelfe: but being ſhut it cannot be opened without a key. The heart with the leaſt pull locks out grace eaſily: but cannot open to re-admit it without his helpe that ***hath the key of the houſe of David, that opens and no man ſhuts, that ſhuts and no man opens.*** [k] Know you not that ***fleſh and bloud ſhall not inherit the Kingdome af Heaven?*** We ſay in wrongs, fleſh and bloud cannot endure this: we ſay in temptations fleſh and bloud cannot hold out. What fleſh doe we meane? That which God hath damned? Which he will never admit to the Kingdome of heaven? A faire plea! When that muſt be our Apologie, which is our impiety. No, let grace be our direction, for it is grace that muſt be our ſalvation.

Luſt.] This is the daughter of the *fleſh*, and mother of ***uncleanneſſe:*** the branches that grow from that curſed roote, and bringing forth more curſed fruit. The ſparkes that flie up from that burning fornace, the bubbles of that noiſome and banefull fountaine. For method of diſcourſe, I ſhall examine five queſtions concerning ***Luſt***.

1 What *luſt* is. It muſt be conſidered as the Originall fountaine of all ſins; and ſo it is an impotency of heart, whereby it is inordinately carried with the deſire of evill. Originall ſin is called ***Luſt***, becauſe it principally ſhewes it ſelfe in *luſts:* as an obſtruction of the liver is perceived in the burning and drineſſe of the palmes. Or it is taken for a branch and fruit of the former corruption: *fleſh* is the Tyrant raigning, luſts are his lawes, rules, precepts [l] ***Obeying them*** is the vaſſalage, a tenure in villany. It is either ***ſomitis innati***, the in-borne occaſion of ſin: or ***Actus interioris***; whereof be three degrees. 1. ***Propaſſio***, the firſt motion. 2. ***Delectatio***, it likes us. 3. ***Conſenſus***, we yeeld to it. The firſt is impoſſible be to avoided, the ſecond difficult, the laſt by grace eaſie. The appetite deſires noxious meate, yet we chooſe whether we will taſte it: it pleaſes our palate, yet is it in our choice to ſwallow it downe: we ſwallow it and it makes us ſick yet then let

[g] Prov.5.23.

[h] Luk.16.23.

[i] Iudg.8.16.

[k] 1 Cor.15.50

[l] Rom.6.12.

us refraine it. *Luſt* then is either *Facultas concupiſcendi*, or *Actus ipſe* : the one like a drowſineſſe of nature, the other like the paſſion of ſlumber : that *pravitas nativa*, this *pravitas activa* : that the nouriſhment of ſinne, this the accompliſhment of ſinne.

There is a three-fold concupiſcence; Naturall, Senſitive, Voluntary. 1. Naturall, which is in ſtirpes and plants, whereby they covet and draw unto them their food and nouriſhment; this is properly called ὄρεξις, *deſire*. 2. Senſitive, ſuch is in bruite beaſts. 3. Voluntary, this is in man onely, (though the other be not excluded,) and is called ἐπιθυμία. In this voluntary luſt we muſt conſider δύναμιν the faculty it ſelfe: and ἐνέργειαν, the exerciſe of that faculty. Further, theſe muſt be conſidered *Phyſicè*, naturally; ſuch is an appetite to meate: or *Metaphyſicè*, ſupernaturally, ſuch is a regenerate deſire: ſo there is an [m] *Holy covetouſneſſe*, [n] *A ſpirituall luſt*; [o] *An anger without ſin*. Thus we may covet, deſire, affect, and ſinne not. Or morally, in relation to the commandement; which conſiſts in *concupiſcendo illicita*; in luſting after unlawfull things. Such are *aliena*, not our owne; anothers houſe, or wife, or any propriety of his: or *licita modo non licito*; as exceeding in meaſure: ſo ſinners covet wine to riot; or money to hoard, not to uſe: or ſtrength to revenge: or beauty to tempt: or apparell for pride. To luſt for a lawfull thing may be an unlawfull luſt; as to deſire it *ſupra modum debitum*, or *citra finem licitum*. Therefore [p] *S. Auguſtine* cals concupiſcence, a motion of the minde to enjoy riches, health, another, yea, himſelfe; or any thing elſe, *non propter Deum*, not for God.

m Pſa.119.127
n Gal.5.17.
o 1 Cor.12.31

p *De Doctrin. Chriſtia. lib.3 cap.10.*

2 What is the ſeate of this *luſt*: [q] *I know that in my fleſh dwelleth no good thing.* Where *Ambroſe* by *fleſh* underſtands the body. His reaſon why ſin hath the habitation in the fleſh, rather than in the ſoule, is becauſe the fleſh is derived *ex Traduce*, by progagation, ſo is not the ſoule. For if that were propagated as the *fleſh*, ſin ſhould rather *habitare in anima quàm in corpòre* : the ſoule being the agent offending more than can the body, which is but the inſtrument. *Anſ.* This proves that the firſt pollution is of the *fleſh*, not that the ſoule can be free: for by infuſion muſt follow infection; as good liquor is ſpoiled by a muſty veſſell. But ſinne diſperſeth it ſelfe into the whole nature of man, body and ſoule. So there is νοῦς σαρκὸς, [r] *A minde of fleſh*: nor is the naturall minde apt to any good. *2 Tim.3.8.* *Corrupt mindes*: therefore the Apoſtle requires a [s] *Renovation of the minde*. Not by the outward man muſt we underſtand the body, and by the *inner man* the ſoule: but the regenerate part is called the [t] *inner man*, the unregenerate part the *outward*. Grace is the *inward man*, becauſe. 1. *Intus potiſſimum regnat*; the power of it is chiefly diſcerned in the minde. 2. *Non patet oculis humanis*; ſo called the [u] *Hid man of the heart*. 3. *Non externa quærit*: evill luſts are ever wandring abroad; without a man, exerciſed about vanities: this keepes home, and ſeekes not riches, but peace of conſcience. 4. *Per excellentiam*; as the minde is more excellent than the body, ſo the ſpirit more noble than the fleſh. *Lyranus* would have the *inner man* to be reaſon, the *outer* ſenſuality; that beaſt of man which alwayes rebels againſt reaſon. So *Gorrhan* : *In carne*, that is, *in homine ſenſuali* : ſo *Tolet*, *Pererius*, and the preſent Romiſts. But it is plaine by the Apoſtles demonſtration, that the *fleſh* is *Totus homo ut natus*, and the *Spirit*; *Totus homo ut renatus*; there being in the regenerate ſomething that is ſpirituall, and ſomething that is carnall. The ſeate of ſin is in the rationall part, the will bringing it forth: the body doth but execute the edict of reaſon and will: therfore the part rationall hath ſomething carnall. Shoolemen like the Philoſophers, make two parts of the minde; λογικὸν, the reaſonable part: and ἄλογον, void of diſcourſe, the ſeate of affections and paſſions. If *Paul* ſhould make no other difference betweene *fleſh* and ſpirit; his Apoſtolicall theologie were no greater comfort than their blinde philoſophy.

q Rom.7.18.

r Col.2.18.
s Eph.4.23.

t 2 Cor.4.16.

Martyr.
u 1 Pet.3.4.
Pareus.

Cajetanus.
Calvin.

Ariſt. Eth. lib.1.c.13.

3 Whether luſt be a ſin; wee muſt know that not onely the act of luſt, but *ipſa concupiſcibilitas*, concupiſcence it ſelfe is corrupt and forbidden; *unde cupiditas.*

Bez.

The difference betweene us and the Pontificians in this point, lies thus. They ſay, there is *concupiſcentia formata*, the ſecond motion, which is with conſent of will; this is ſin, and we ſay ſo too. There is *concupiſcentia informis*, without deliberate conſent: this they ſay is no ſin, we affirme it. They ſay, it is not ſin, but the cauſe of ſinne; as the Sunne is ſaid to be hot, becauſe it cauſeth heat: but wee call it truly ſinne it ſelfe. Let us firſt weigh ſome of their arguments againſt it; then ours for it.

Object. That which is naturall, cannot be evill: but concupiſcence is naturall, for it was in man before his fall. *Anſ.* As it is naturall, it is not forbidden: if the matter deſired be lawfull, the manner regular, the end honeſt; Gods glory, ours or others good. So a man may deſire that is proper to him, the wife of his boſome or that is appropriate to him, as an office, 1 *Tim.* 3.1.

Object. Nothing involuntary is ſin, but the firſt luſt is againſt the will, therefore no ſin. *Anſw.* The rule of good or evill is not mans will, but Gods Law. That which is in us neceſſary, was in *Adam* voluntary, and by him in us. Now it cannot be avoided, then it might: his willing tranſgreſſion tranſmitted to us a neceſſitie of ſinning. Originall ſin is in Infants, it is not voluntary: yet they die, which could not be in Iuſtice, had they not ſinned. So though that of *Ariſtotle* may bee true; *Nemo volens malus, nec invitus fælix*: no man is bad with his will, nor happy againſt his will: yet habite can make that neceſſary, which was at firſt voluntary.

Object. The Law commands no impoſſible thing, nor doth God condemne for that which no good man avoid. *Anſ.* The Law was poſſible to created nature, that is now impoſſible to corrupted nature: that we want power to fulfill it, is becauſe we had power and would not keepe it. *Nemo quantum poſſumus melius novit, quàm qui ipſum poſſe donavit.*

Aug. de. Temp. Ser. 61.

It is objected from, *Iam.* 1. 16. that either concupiſcence is not ſin, but the cauſe of ſin: or if it be ſin, yet is not mortall ſin; for *ſinne till it be perfect, brings not forth death. Anſw.* This is no true concluſion; concupiſcence brings forth ſin, *Ergo* it is no ſin; but *Ergo* it is not that ſinne which it brings forth. A man begets a man, therefore is he not a man? No, but therefore he is not that man which he begets: Yea, he is a man even becauſe he begets a man. And to ſay, *ſin perfected* brings forth death, therefore *ſinne not perfect* brings not forth death; is as if we ſhould thus reaſon; the father begets a mortall man, therefore the Grandfather doth not. Becauſe actuall luſt produceth death as the neareſt cauſe, this hinders not originall luſt as a remote cauſe to be mortall.

Our Reaſons.

Argum. 1. Whatſoever is forbidden by the Law, is ſin; but the Law forbids the firſt motions of luſt. If you aske, what commandement forbids it, I anſwere; Luſt with conſent is forbidden in the ninth, Luſt without conſent in the tenth. Without this diſtinction I ſee not how we can make ten commandements: the ſeventh forbids luſt in the voluntary deſire, as our Saviour expounds it. Therefore if the tenth ſhould not reſtraine the involuntary and firſt riſing luſt, it were ſuperfluous, as being all one with the ſeventh. It is not untrue, that originall ſin is condemned in the whole Law, but more directly in the firſt and laſt commandments: becauſe theſe two more properly concerne the heart of man: the former reſpects it as concerning God, the other as concerning man. [a] Saint *Paul* confeſſeth that his *luſt* tempted him *againſt his will*; and by that *luſt* he meanes the firſt motion: for the ſecond, which are with conſent of will, he knew well enough before to be ſins: yea, the very heathen knew this by the light of nature. To *covet* then is forbidden; if we doe covet, we breake the Law therefore ſin. The other lawes condemne *pravos affectus quibus delectamur*: the laſt, *ipſos appetitus quibus titillamur*. To ſay with *Pererius*, that the former only prohibite *Actus exteriores*, and the laſt *conſenſus interiores*; is falſe by Chriſts owne expoſition: who

Math. 5. 28.

[a] Rom. 7. 7.

Calvin.

citing the Law, *Thou ſhalt not kill*, affirmes it to be broken by *raſh anger*: and that, *Thou ſhalt not commit adultery*; by *luſting after a woman.*

Argument. 2. *Rom.7.20. If I doe that I would not, it is no more I, that doe it, but ſinne that dwelleth in me.* He is unwilling, yet he calls this *luſt, ſinne. Pererius* anſwers, it is called ſinne, becauſe it is *Effectus peccati*, or *Affectus peccati*: as the writing is called the hand, becauſe it is written by the hand: or as *Frigus* is called *Pigrum*, ſlothfull, becauſe it makes men ſlothfull. *Solut.* But that which makes a man bad cannot be good it ſelfe. *Quicquid efficit tale, ipſum magis eſt tale.* Concupiſcence is not only *cauſa peccati*, and *pœna peccati, ſed ipſum peccatum*; as Saint *Auguſtine* hath it. The Ieſuite replies, *Auguſtine* meanes not *peccatum morale*, nor *peccatum mortale*; but *vitium corruptæ Naturæ*: as blindneſſe, deafeneſſe, lameneſſe, are called *Peccata ſive errata Naturæ*: as being againſt the integrity and perfectneſſe of our naturall conſtitution: ſo the rebelling of concupiſcence is againſt the integrity and perfection of the ſoule; an error in nature. *Anſw.* There are naturall faults in the ſoule; as ignorance, forgetfulneſſe, dulneſſe of underſtanding; in the body, infirmities, weakeneſſe, ſickneſſe: which are the effects of ſin, not ſins themſelves. But all theſe are effects and paſſions, whereas concupiſcence is active and working. In a word, it reſiſts the motions of Gods ſpirit, now all diſobedience is ſin. In civill matters no man is acceſſary to a ſin withour conſent of will, but it is otherwiſe in the court of conſcience.

4 What varietie of luſts there be. [b] Saint *Paul* enlargeth *luſt* to all motions, inclinations, paſſions, and perturbations, of heart, mind, will and affections. Originall concupiſcence is the ſeed of all ſins in man: looke how many ſins there be in the world; ſo many luſts in the heart of man: the number of luſts is no leſſe than the number of ſins. Of actuall luſt, there be two degrees: ſudden, or voluntary and deliberate. Sudden is the motion not agreed to voluntary is with conſent. The eye is ſometime caſt upon an object on the ſudden, without any intention or conſultation of the mind: ſometime it is ſent on the hearts errand by the minds direction. As the eye may be ſhut in a twinckling without thought or purpoſe: and it may be ſhut with deliberation, to ſleepe, or prevent harme. The heart is a fornace, that ſometime ſends forth ſudden, ſometime leaſurely flames. The firſt is the nature of ſin, the next is the nurture of ſin: conſent doth nurſe the child of death, practiſe brings it up: actual luſting is the oile that feeds the lampe of concupiſcence. The mother brings forth the daughter, and the daughter nouriſheth the mother: *Hagar* produceth *Iſhmael, Iſhmael* ſuſtaines *Hagar*: bleſſed is that *Abraham*, whoſe houſe is well rid of them both.

[b] Eph.2.3. 1 Ioh.2.16.

5 How hainous this ſin is; even no leſſe than damnable in it ſelfe. *Luſts* are often more puniſhed by the great Iudge, than diverſe actuall ſins. The continued luſt of uncleanneſſe, is worſe than a diſcontinued art of uncleanneſſe. He that alwaies deſires pollution deſerves greater puniſhment, than he that is overtaken with it againſt his will. One killes a man againſt his will, another deſires to kill him and is hindred: this laſt is the murderer before God. It is this *luſt* that *Paul* calls the *burning*: it is one thing *Caleſieri*, a good man may be hot: but *Vrere*, to *burne*, is another thing; when luſt finds indulgence, and is ſcarce reſtrained with ſhame. [c] The act of adulterie is not more haynous among men, than the unlawfull deſire and conſented luſt of the heart is to God. Without practiſe, the very purpoſe ſtands culpable before him. Silly people thinke the commandment is not broken, if the outward groſſe ſin be abſtained: but God fetcheth in malice, anger, envie, within the compaſſe of murder. Some ignorants uſe the commandments for prayers: poore ſoules, they little thinke they are Gods thunderbolts, to throw them into hell for their ſins. Thus Vſurie, the deſire of gaine by the undoing of others: hoording of corne in dearth, which is to make a private profit of Gods publike Iudgement: bad example; with a delight to corrupt others; which are like thoſe erring lights, that inſtead of guiding ſhips to the haven, lead them upon

[c] Matth.5.28.

rockes and ſhelves: all theſe are degrees of murder. So a wanton eye, an obſcene diſcourſe, a vaine attire, a light behaviour; all theſe are degrees of adultery: luſt is like a ſecret malignity in the bones, hardly got out: wounds and ulcers are ſooner cured becauſe of their appearance. Adultery may be reſtrained by corporall impotency; ſtill luſt is hid within; it muſt be a potent medicine that fetcheth it out. *Vſes.*

1 It juſtly humbles us: if the firſt motion, without conſent be ſin: if the ſecond with conſent be greater ſin; Lord, who can ſay, *my heart is cleane?* Not many can cleare themſelves ſo with [d] *Samuel*, from the act of injuſtice: fewer with [e] *Paul, I have coveted no mans gold, &c.* but, I was never tempted to this; no man could ever ſay this but one, even that man who is the Sonne of God. If we had no more, this laſt were enough to hide our faces, and ſtop our mouthes before the Lord. Too few take notice of this naturall uncleanneſſe: though it be borne in them, and borne about them; yet they neither ſee the filth, nor feele the weight. Moores, that never ſaw men of more temperate climates, thinke there is no other complexion but their owne. [f] *He doth much good that goes not after his luſts: ſed non perfectum bonum facit*, but he is not perfect, *that doth not what is written, Thou ſhalt not luſt.* Now ſhall we not be caſt downe for that, which without repentance will caſt us downe to hell? *Paul* did not more truly [g] *Beare about him the markes of the ſecond Adam*, than we doe all the markes of the firſt *Adam*. Let us know, that eternall fire is the wages of this *luſt*; conſent makes it hotter, practiſe enflames it. This *luſt* is in us all, and this *luſt* is ſufficient to condemne us all.

But then, alas what ſhall we doe? How ſhould we ſcape? This neceſſitates our ruine. Therefore as the law compelled him that had [h] *Opened a pit, and left it uncovered*, to make good his neighbours beaſt that miſcarried in it. So having opened a pit, leſt any ſoule ſhould periſh in it, let me cover it againe with comfort. The condemning quality of this ſin is taken away by Baptiſme; *Reatus tollitur. Acts 2.38. All ſinnes*, now children have no ſin but originall luſt. [i] *Reatus, qui fuerat generatione contractus, eſt regeneratione tranſactus.* In Chriſt it is pardoned, and ſhall not caſt his members to hell. Yet is it by nature ſo dyed in graine, that nothing but his bloud can purge it. And even in the purged, it ſtill remaines, *tanquam in homine ſecum confligente.* It ſhall not raigne over us here, not confound us hereafter, yet will dwell in us till our diſſolutions. It was the *Pelagians* ſlander, that we hold Baptiſme, *non auferre, ſed radere peccata*; onely to ſhave our ſin, becauſe the root of concupiſcence remaines. But we ſay, it frees us from the damnation and domination, not from the inhabitation of ſin.

2 It teacheth us to withſtand the beginnings of ſin, to kill that peſtilent brood in the cradle, to deſtroy them in their infancy, as we doe a neſt of young Waſpes. [k] For *luſt, when it hath conceived, bringeth forth ſin: and ſin, when it is finiſhed bringeth forth death.* *Luſt* tempteth, there's the mother: being moved by the divell, there's the father: it conceiveth, thus the child is begotten betweene them; concupiſcence being the divels ſtrumpet, by whoſe pregnancy he fils his kingdome of darkeneſſe: ſhe is *mater mortuorum*, the mother of the dead; as grace (like *Eve*) is *mater viventium*, the mother of the living. Delight is the midwife. *It bringeth forth ſinne*, there the child is borne: it muſt now have a Nurſe to bring it up, that is cuſtome: and the full ſtature it growes unto, is death. It tempteth by entiſing the minde to evill, conceiveth by the conſent of will and reſolution to doe evill, bringeth forth by execution and practiſe; nurſeth it to growth by cuſtome and continuance: laſtly, this ſtripling engendreth another childe, *Benoni*, the ſorrow of the mother, and that is *death*. If we cannot prevent the conception, yet let us deſtroy it in the birth, make it abortive, by purpoſing never to act it: if it paſſe the knees, and draw the aire of intention, yet let us ſtop it ere it come to action; let us not doe the determined evill. If it over-ſway us to like and act it, yet let it never come to an habite, let us devow a cuſtome. But how much more eaſie were it

to

[d] 1 Sam. 12.3.

[e] Act. 20.33.

[f] Eccl. 18.30. Aug. de nupt. & Concup. cap. 23 & 29.

[g] Gal. 6.17.

[h] Exod. 21.33.

[i] Aug. cont. Iul. lib. 6. cap. 8.

[k] Iam. 1.15

to ſtop it in the firſt cauſe, as ſeaſonable phyſick doth meet with an infection at the firſt taking, before it run into the veines, aud corrupt the bloud. The ſeed of *Iſhmael* had never afflicted the ſeed of *Iſrael*, had *Iſhmael* bin killed when he was baniſhed. As the firſt riſing of *Elias's cloud*, *Ahab* had time to get home dry: that once aſcended, all the ſpeed of his Chariot cannot out-run the ſhower. Cut off the gangren'd joynt, and ſave the body. The way to miniſh the increaſe of ravenous and noxious fiſhes, is to deſtroy the ſpawne with the mother: to be rid of harmefull birds, is to ſpoile their neſts. When a fire-ball is throwne into a ſhip at a ſea-fight, they preſently caſt it out ere it breake or faſten. Meete thine enemy at his comming out of his bed, before he arme himſelſe: take luſt ere it come to a rebound. At the firſt motion, ſtop the mouth of it: let it never make a reply: ſtand not to argue, leſt thou be overcome.

3 Let us avoid them as perilous and mortall enemies. 1. Dangerous for their nature; continuall tempters. Conſcience doth ſometimes ſleepe from reproving, theſe never reſt from enticing. 2. Dangerous for their number; *Si contemnas quia minima, timeas quia plurima.* Many temptations come in by the Cinque Ports, the ſenſes; mo by Satans injection, that preſents to the affections things abſent from the ſenſes. Moſt (by *luſt* it ſelfe; that as no created thing is quicker than thought) tumbles over a thouſand deſires in an houre: many ſtrings to ſins bow, that if ſome breake, the reſt may hold: many traines of powder, ſome likely to take fire. 3. Dangerous for their effect, bringing forth the most monſtrous offences; *mille actus vetitos, & mille piacula.* [l] *Open* but the *pit*, out *ſwarm* theſe peſtilent *Locuſts*. Who would have thought that *Davids* wanton look ſhould have begot murther? He that hath given way to his *luſt*, muſt confeſſe ſuch fearefull precipices. Murther we deteſt; yet how many hands hath the luſt of revenge embrued in bloud; how many neckes hath it brought to an ignominious halter? Incontinence hath the name from *uncontained luſt*: many a diſeaſe of body, reproch of name, conſumption of ſtate, loſſe of life and ſoule, are beholding to it. 4. Dangerous for their continuance: an ill ſeaſoning, that is never got out but by breaking of the pitcher: a marke that all carry to their graves, ſome to their torments. While the ſoule doth animate a body mortall, it will tempt both body and ſoule. Cut off the ſprig of a tree, it growes ſtill; a bough, an arme, ſtill it growes: lop off the top, yea, ſaw it in the midſt; yet it will grow againe: ſtock it up by the roote; then (and not till then) it will grow no more. Next unto God and Chriſt, we may thanke death it ſelfe, for the abolition of *luſt*. We have three birth-dayes: the firſt of nature; this gives *luſt* the breeding: the ſecond of grace; this ſets *luſt* a bleeding; it doth mortifie it, not nullifie it; *moribundum, non mortuum redatt*: the laſt of glory, then are we rid of it for ever. Thus all the Saints in heaven are thrice borne; to ſin, to grace, to glory. Luſt in the firſt is a King; in the ſecond a ſlave; in the third nothing. The ſecond nativity croſſeth the firſt, the laſt perfects the ſecond. To be freed from concupiſcence is a maine motive of that zealous prayer; *Come Lord Ieſus, come quickly*.

Aug.

l Rev. 9. 2.

Let us (in the meane time) beware the captivity of our affections. [m] *Let not ſin raigne in our mortall bodies*: where it is a ſoveraigne, it will force obedience. It will *ineſſe*, let it not *praeſſe*. There is difference betweene luſts, and actuall ſins. 1. *Interventio temporis*: luſt is ſudden, action requires time, *Luk.*12.20. He hath the preſent luſt of covetouſneſſe, he muſt tarry a time to enlarge and fill his barnes. 2. *Interjectio loci*: luſt often deſires, that cannot be preſent, therefore adultery muſt ſtay for opportunity. 3. *Interceptio organorum*: [n] *Balaam* had a deſire to kill his harmeleſſe beaſt, but he had no weapon: the hand is not ſo quick as the thought. 4. *Interpoſitio impedimentorum*: *Abſalom* luſts for his fathers Crown there be many hindrances, he cannot reach it. If to atchieve were as eaſie as to deſire, one mans luſt were able to ruine all the world. 5. *Interceſsio orgumentorum*: the ſoule hath ſome diſcourſe betweene the luſt and the act. *Video meliora proboque*,

Rom.6. 12.

n Num. 22 29.

is in the ſoule of a *Medea*, a Sorcereſſe. 6. *Intermiſſio cogitationum:* ſometime, the ſecond naile drives out the firſt. So the LORD ſets our luſts together by the eares, as the Egyptians againſt the Ægyptians; that while two poiſons wraſtle we may live. The falling out of theeves helpes the true man to his goods. The luſt after beautie is driven out by a deſire of revenge, that againe by a golden thirſt and if grace comes, this drives them out all; as the feathers of an Eagle, that will not endure blending with other feathers, but rather conſumes them. All theſe *Inters* ſhould be the interruption of ſinne, and for the compunction of heart: that though concupiſcence have conceived, ſhe may not be delivered. Iuſtly ſhould we ſay to luſt; as the Hebrew did to *Moſes*; [o] *Who made thee a Prince over us?* whence haſt thou this authority? *Wilt thou kill me*, as thou killeſt the worldling? No, thou ſhalt not, I have a deliverer, *Rom.* 7.25.

5 Seeing the fleſh will be in man, ſo long as man is in the fleſh; let us ſtrive to fill our hearts with better deſires. *Luſt* workes in the memorie, by remembring vanities, injuries, bad examples: in ſtead of theſe, let us remember our ſins, our ends, our Audite. In the affections; if it worke by pride, ſtop it out by humility: if by malice, with charitie: if by uncleanneſſe, with chaſtitie: if by covetouſneſſe, with liberalitie: if by revenge, with mercie as darkeneſſe will give place to the Sun. In the minde, if idle thoughts finde roome, it is becauſe God is not there. [p] *Let the word of God dwell in you plenteouſly*: emptineſſe of that food will cauſe the repletion of windy luſts. In the body, if it worke by drunkenneſſe, rather turne *Rechabite*, never drinke wine. If by ſurfet and high feeding, fall to *Daniels* pulſe, ſhorten the commons of ſin: as it is better to beat downe the houſe, than to be fired in it. If by Idleneſſe, skrew up thy endevours to a greater taske. [q] *They be idle*, therefore *regard vaine words*: thus a Pharaoh could conclude. Let luſt never call, but we have other buſineſſe. The beſt remedie is prayer: when concupiſcence tempts us to folly, let us make the matter knowen to our husband, CHRIST. When luſt covets tranſient riches, call home the meditation of thoſe permanent joyes; and ſay *Our father which art in heaven.* When luſt would ſtudy how to get honour; then ſay *Hallowed be thy Name.* When ambition would have ſuch a preferment; then ſay, *Thy kingdome come.* When it would carve thy owne portion; then, *Thy will be done.* When it covets moneys and riches; then, *Give us this day our daily bread.* When it would revenge thy wrath on others, then ſay, *Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.* Howſoever it tempts us, let us pray, *Leade us not into temptation.* And that we may never yield unto it, *Deliver us from evill.* Let not *luſt* raigne in us, *For thine is the kingdome:* we cannot avoide it our ſelves, *for thine is the power:* and for our deliverance, *Thine be the glory, for ever and ever.* Amen.

Of uncleanneſſe.] Of ſores and ulcers and ſuch noiſome pollutions, ſordid and odious to God and good men; ſuch is the ſubject of my preſent diſcourſe: that this may well be called a Spittle-Sermon. But as the Phyſitian is ſeldome ſent for, unleſſe men be ſicke; nor is ſo much conſulted about dyet as phyſicke; *The whole need him not, but the diſeaſed.* So if there were no ſin, you ſhould need no Preacher: yet wiſe men require antidotes and preſervatives; and would rather pay the Phyſician to keepe them well, than to make them well; health being not ſo eaſily reſtored, as conſerved. Therefore let them that be infected with this leproſie, learne now the meanes of their recoverie: let them that be not infected, obſerve the meanes to continue their puritie. Whether they be or be not, this diſcourſe, like the Bath, ſhall doe them no harme: an honeſt heart will not returne unbettered. For method, firſt, I will deſcribe the diſeaſe of *Vncleanneſſe*, then the cauſe, laſt, the cure.

The diſeaſe lies not like the Meagrim in the head, nor like a Pleuriſie in the blood, not like a Gowte in the joynts and extreme places, nor like an ach in the bones: but it is Epidemicall, like an ill habite of body, and poſſeſſeth in a repro-

[o] Exod. 2.14.

[p] Col. 3.16.

[q] Exod. 5.8, 9.

bate not only *Totum hominem*, but *Totum hominis* : as *Iob* was not here and there ulcerous, but all his body one coagulated ulcer ; [r] *There is no whole part about him.* Firſt, there is a contemplative *uncleanneſſe*, when the mind pleaſeth it ſelfe with vicious thoughts : thus there may be a world of wickedneſſe in a man, though the acts of pollution be refrained. The devill, who is [ſ] *The father of luſts*, raignes in the ſoule by theſe : yea ſuch a heart that infernall Prince takes up for his bedchamber. Secondly, there is a preparative *uncleanneſſe*, which is an effeminateneſſe of carriage ; or affectation of inviting the eyes of luſt : all their poſtures being ſo many characters, to ſpell the meaning of their laſcivious hearts. It were well, if ſuch an one were forced to cry, as the Leper in Iſrael, *I am uncleane.* 3. There is a procurative *uncleanneſſe* ; that takes up the devils office, and helpes forward the damnation of men. Such was *Ionadab* to *Amnon* ; whoſe unkindely flame might elſe have waſted it ſelfe out in time ; but that ſuch a wicked counſellor blew the coales. This was no worſe a man than the Kings brothers ſon : now this noble Pander will project a courſe for *Amnons* ſatisfaction. The procurer is as *uncleane*, if not worſe than the committer : the fire would languiſh, vaniſh, periſh, if there were no ſuch feweller. 4. There is a ſenſitive *uncleanneſſe* ; when the eare ſucks in obſcene ſtories, the eye delights in immodeſt mixtures, and the tongue skrewes it into all diſcourſes. This is, as if the doore were not wide enough, to ſet open all the windowes, and breake downe the wals, to let in the aire of *uncleanneſſe*. Actuall *uncleanneſſe* followes, whereof there be many degrees.

r Eſa.1.6.

ſ Ioh.8.44.

1 Fornication ; I meane not titular ; as Hoſteſſe and Harlot are convertible termes : nor metaphoricall ; as the [t] *children of whoredomes :* nor ſpirituall ; as Idolatry is called fornication : but corporall ; which is commmonly taken for the incontinency of ſingle perſons. The naturall cure of this *uncleanneſſe* is marriage thus *Shechem* bewrayes a good diſpoſition even in filthineſſe, he would not let *Dinah* fare the worſe for his ſin. But as he had with diſhoneſt rage abuſed her, ſo he ſtrives with honeſt love to entertaine her. Her deflowring ſhall be no prejudice to her : as the ſin was done by him ; ſo he would have the whole ſhame redound to him ; and ſo he will hide her diſhonour with the name of a husband. To this purpoſe he communes, craves, offers, indeed would buy her ; even purchaſe leave to make her ſatisfaction. He ſues to his father, to hers, to her brethren, to her ſelfe ; and begs with ſubmiſſion what he might have gotten with violence. The father conſents, ſollicites, is ready to buy his ſons peace with his owne paine. No dowry ſhall hinder, but *Shechem* ſhall recompence *Dinah*. How far worſe are they, that abuſe without any purpoſe of amends ? But mariage in this caſe is ſome ſatisfaction, no reſtitution : a good ſalve is not ſo good as no ſore. This may make the next act lawfull, not juſtifie the former. How ever the ſcene concludes, the firſt entrance was naught. Though a late ſatisfaction be better than none, yet a timely prevention is beſt of all.

t Hoſ.[illegible]4.

2 Adultery ; when one or both are maried : this is the breach of many faiths ; and ſo much the more pernicious, as it is a wilfull ſhipwrack abroad, when it hath a harbour and ſafe remedy provided at home.

3 Whoredome ; which is a mad and tranſportive deſire to abuſe many. Sometimes it is *luſt*, joyned with anger ; doing it in ſpight ; a deſperate revenge, by polluting anothers bed to caſt away his owne ſoule. So the fooliſh childe, when one ſnatcheth his apple, throwes his bread after him. Sometime it is joyned with covetouſneſſe ; he waſts his body to fill his purſe ; as a foole burnes his band to make tinder. Alwayes is it joyned with folly : not ſo much reſpecting a faire woman as ſhe is faire, but as ſhe is a woman : foule water will quench that fire as well as faire.

4 Vnnaturall *uncleanneſſe* ; as men with men, men with beaſts, women with divels, as it is reported of ſome Witches. But theſe things are ſo *horrenda factu, ut etiam pudenda dictu.*

5 *Vncleanneſſe* with our owne kindred, which is inceſt. To patronize this, ſome alledge precept, practiſe, and cuſtome. But that Law to the Iewes, was partly politicall, for diſtinction of families: and partly Typicall, preſerving the right of primogeniture, prefiguring the ſpirituall birth-right in the *Meſſias*, which ſhould be endleſſe. [u] The morall law was otherwiſe: therefore we anſwer, that albeit God had particular exceptions from his generall lawes: as the *Cherubins* over the Arke was an inſtance againſt the ſecond commandement: the Iſraelites robbing the Ægyptians, againſt the Eight: and *Phinehas* killing *Zimri*, againſt the Sixt: yet it is plaine that the Lord condemnes all inceſt.

Deut.25.5.
Gen.38.8.
Math.22.24

[u] Levit.18.16

6 With more wives than one, which is Poly-gamie. I know this fact of *Iacob* is diverſly excuſed. As firſt, it was prohibited by no Law. *Anſw.* It was not prohibited by a Law written, it was by the Law engraven: God made but one woman for one man; and he was a wicked *Lamech* that firſt begun bigamie. 2. But cuſtome excuſeth; as at firſt a ſide garment was a ſhame to the Romans, but at laſt it grew to a faſhion. *Anſw.* That was a thing indifferent, the decencie whereof time might vary: but there is no cuſtome againſt the firſt Inſtitution. 3. In the multiplicity of wives he propounded to himſelfe the multitude of children. *Anſw*, If ever ſuch an Indulgence had beene fit for any, then *Noah* ſhould have beene diſpenſed with, to propogate the world: but God gave him no ſuch indulgence. 4. This was done in a myſterie. *Anſw.* Indeed, *Aug. Ruper. Greg.* all reduce it into ſeverall allegories: yet cannot this Iuſtifie the fact; no more than CHRISTS ſecond comming *like a theefe*, can warrant a theefe ſudden breaking into a houſe. This therfore muſt be granted, *Iacobs* infirmity: to marry two wives, was his tranſgreſſion: but to marry two ſiſters, no leſſe than Inceſt. Albeit God diſpoſed this to encreaſe the holy ſeed, yet the fact is againſt his ordinance: and our poſitive Law makes it death, as by the Law Inſtitutive it is deadly. [x] *Every man ſhall cleave to his owne wife. Vxori, non meretrici: ſuæ, non alienæ: Vxori, non uxoribus:* to his wife, not wives.

Aug.

[x] Gen.2.24.

7 *Vncleanneſſe* with a mans ſpouſe; I meane betweene the betrothment and conſummation. [a] The Levites ſpouſe, till he married her, was but his *Concubine*; and their conjunction was fornication. It is not enough to ſay, they were married before God: the hand of the Church muſt be there, or this is culpable uncleanneſſe. Marriage is no amends: otherwiſe than wilfully to breake a whole glaſſe, it is afterward to ſoalder it: yea it is rather to breake an arme or leg, to ſet it againe: or to condemne a man firſt, and then to ſue out his pardon. The common opinion is, This is but a true covenant ante-dated; the taking poſſeſſion of a mans own, without due courſe of Law: the mowing of his corne before harveſt: the plucking his owne grapes ere they be ripe. But this is triviall: contract is but *Ius ad rem*, marriage gives *Ius in re*. Contract binds to marriage, not allowes to touch before marriage. Contract is but like Articles agreed upon, marriage puts a ſeale to the covenant. Such a fruite of their bodies, is but a monument of their ſinne: and without hearty repentance, a good proceeding ſeldome followes ſo bad a beginning.

[a] Iudg.19.1.

8 *Vncleanneſſe* with a mans owne wife. This is when the uſe of the marriage-bed is either *intempeſtive* or *intemperate*: in a ſeaſon prohibited, or in a meaſure not moderated, or in a manner not ordained, or to an end not warranted: as when it hath altogether reſpect to pleaſure, not to generation; or to beget an heire for their lands, rather than a Saint for heaven; or their owne Image, rather than the Image of God. If uncleanneſſe can creepe into marriage, where will it be kept out? How foule is the diſeaſe, when the very remedie is often infected? Not but that *Conjugium purum*, but *impuri conjuges*: marriage doth not ſtaine, nor ſo much as dye, in the Romiſh ſenſe: it is honourable and cleane, yet the married may be *uncleane*.

9 *Vncleanneſſe* with a mans ſelfe; as the heathen [b] *diſhonoured their owne bo-*

[b] Rom.1.24.

dies ἐν ἑαυτοῖς. There bee three turpitudes againſt nature; with another kinde, or with the ſame kinde of the ſame ſexe, or with no other perſon but with themſelves. Thus Saint *Auguſtine* diſtinguiſheth betweene *Flagitium* and *Facinus:* the latter is in hurting another, the former in committing againſt a mans ſelfe. Other ſins are [c] *without the body, fornication againſt the body*, this uncleanneſſe in the body. This was the ſin of [d] *Onan*; abuſing himſelfe againſt the order of nature and Inſtitution of God. This was a grievous ſin; againſt God, whoſe ordinance he diſobeyed: againſt his wife, whom he unjuſtly defrauded: againſt himſelfe, whoſe iſſue he ſhould not have prevented: againſt mankind, whoſe number he ſhould have encreaſed: againſt his brother, to whom iſſue ſhould be raiſed. Some Hebrewes thinke, that he did it to preſerve the favour and beautie of *Thamar*, which bearing of children would have empaired. How ever, ſenſuall was his pleaſure and the ſin in any man is very grievous.

c 1 Cor. 6. 18.
d Gen. 38. 9.

e Gen. 34. 2.

10 Raviſhment: the former is a rape upon a mans ſelfe, this upon another. [e] Such was *Shechems* ſin, as ſome underſtand it: but ſome rather thinke, that *Dinah* being ſo light to wander and gaze, was not over-difficult to yield. Commonly, ſuch luſt ends in loathing, as *Amnons*; beating her out of doores, whom he was ſick to bring in. And therefore *Shechems* ſeemeth to be no rape, becauſe he ſtill loved her: and having wrought her ſhame in his fathers houſe, he would not ſend her home with diſgrace to her fathers Tent: but rather ſeekes to marry her whom he had defiled. His offence did not make her odious; but ſo conſtantly he affects her, that hee is willing to draw bloud of himſelfe, rather than forgoe her. *Amnons* rape was farre worſe: *Thamar* is ſent for as his Phyſician, but he makes her his phyſicke. She dreſſed him meat, but that was not the diſh hee longed for: he loves the Cooke, not the cates. She preſents the dyet, he throwes downe that, and falls a board with her. His ſickneſſe is now forgotten, the Devill hath made him luſty and ſtrong on the ſudden. The innocent Virgin intreats for her ſelfe, perſwades in vaine: ſhewes the ſin, *Non licet:* the ſhame, *Non decet:* the danger, deadly: thou ſhalt be *a foole in Iſrael*; I, no wife, yet no virgin. Prevailing not by reaſon, ſhee ſeeks to coole his preſent heat with future; hope of an impoſſible thing; *Aske me of my father*. But in vaine! he growes mad with reſiſtance, and reſolves to be a raviſher. If the Devill were not more ſtrong in ſuch than nature, they would never ſeeke pleaſure in violence. This rape defiles *Amnon*, not *Thamar*: the wrong was hers, the *uncleanneſſe* his. She that is raviſhed, is more a Maide, than ſhe whoſe owne looſe thoughts have made her *uncleane*. Two lay together, only one committed Adultery, as *Auguſtine* of *Lucrece*. She was but the Patient; and it was not her fault to ſuffer, what was not her will to doe. Her virginitie was not *Perdita*, but *Prodita*; not loſt, but torne from her by compulſory meanes: ſhe ſtill reſerved it in her ſoule, though it had forſaken her body. The Inhabitant is not to be blamed, for theeves breaking into the houſe. She can doe no more than bewaile what ſhe cannot keepe: lamenting the ſhame of anothers ſinne; living like a widdow, who was neither maide, wife, harlot, nor widdow; but a raviſhed woman. Thus you have the ſpecification of ſome *Vncleanneſſes*, (which O that none knew but by a generall apprehenſion and heare ſay; and not as *Adam* knew *evill*, by ſenſe and experience) now to

The cauſes; which are many. Phyſicians ſay, that to know the cauſe is halfe the cure. By cauſe, here I underſtand not only that fundamentall cauſe, which is inordinate affection, the boyling fountaine of luſt but: alſo ſuch occaſions, as breed and nurſe *uncleanneſſe*. Theſe are

1. A roving eye, that looks up and down for the objects of luſt. [f] *The ſons of God ſaw the daughters of men:* by that looking came luſting, thence prepoſterous mariages, thence univerſal confuſion. [g] *His maſters wife caſt her eyes upon Ioſeph:* her eie led her heart, her heart, led her tongue, her tongue led her hand. Such be the harlots three weapons: the firſt engine is her eye, the very motion whereof diſcourſeth a

f Gen. 6. 2.
g Gen. 39. 7.
Ambr.

ſilent filthineſſe. 2. Her tongue offers to take hold, where her eye cannot. 3. Her hand offers to catch him, whom her tongue cannot winne. [h] *Thamar ſate in an open place, where ſhe might be ſeene: Hebr. in the doore of eyes.* This was *Achans* confeſſion; [i] *I ſaw, I coveted, I tooke.* The eye betraies the heart, the heart the hand: ſin gets in by the ſenſes, yea by the leaſt piece of a ſenſe; as bad aire at a cracke in the window. By them it ceizeth on the inmoſt fort, and there it commands them like a tyrant, to whom it was beholding for entrance. This is the order of our crimes: *Achans* ſong ſhall many chatter to a dolefull tune; *I ſaw, I coveted, and tooke.* The thiefe; I ſaw the booty, coveted, and tooke it: the drunkard, I ſaw the colour of the wine: the Idolater, I ſaw the goodly picture: the adulterer, I ſaw the beauty, coveted, and tooke it, and tooke my death with it.

[k] *David* roſe from off his bed, and from the roofe of his Palace *hee ſaw a woman.* From an after-noones ſlumber he riſeth to his evenings walke: the eyes which unſeaſonable ſleepe had ſhut up, an enticing object opens. Her Bath was no open place, but luſt is quick-ſighted: ſhee could eſpie no body, but *David* had eſpied her. [l] *Dinah the daughter of Leah went to ſee the daughters of the land. The daughter of Leah*; her mothers owne daughter, right bred; as the harſh note of the Hebrewes ſpeakes: becauſe [m] *Leah went out to meet Iacob* upon ſuch a bargaine: as if *Dinah* had gone on purpoſe to be abuſed. But the *Mothers daughter*, becauſe both had a fault in their eyes: the mothers, a defect of nature, the daughters, a defect of nurture: hers an infirmity, this a curioſity. Her eyes were guilty of this temptation: She would needs ſee and be ſeene; and while ſhe lookes about vainly, ſhe is looked upon luſtfully. *Tu otioſè ſpectas, otioſè non ſpectaris: tu ſpectas curioſè, ſpectaris curioſius.* I know there may be a cleere and honeſt aſpection, as [n] the Queene of *Sheba* came to ſee *Salomon.* [o] *See this woman*, ſaith Chriſt to *Simon.* But it is better to be blinde, than looke with luſtfull eyes. This ſinne is little regarded: many come to the Church with Chriſtian eares, but Pagan eyes: and Satan comes faſter in at the eyes, than God at the eares: that which ſhould ſave the ſoule, is loſt by the wandring ſenſe. There can be no ſafety to the Chariot, where theſe unbridled horſes are let looſe. [p] *Turne away mine eyes from beholding vanity:* we muſt ſee it tranſiently, not behold it wiſhly. He can never keepe his covenant with God, that [q] *makes not a covenant with his eyes.* But my inward man is ſafe, why may not my outward man be free? This is an idle preſumption: hee is more than a man, whoſe heart is not led by his eyes; hee is leſſe than a good man, whoſe eyes be not reſtrained by his heart. So, the eare is the trap-doore of the ſoule; the flies of hell are ever humming about it. It is temptation enough to the theefe, that he heares of a booty. If diſhoneſty come ſo neare as the eare, let wonder ſtop it out, and ſave vertue the labour.

2. Bad company; [r] *Ioſeph ſhunned the ſociety of his Miſtreſſe.* We know our owne hearts, we know not the hearts of others. To be the provocation of ſinne is unholineſſe, not to avoid the provocation of ſinne is unhappineſſe. God and his Angels will protect thee in thy waies: *in thy waies*, not in thy wandrings. If we once rove out of the liſts of our calling, there is nothing but danger. Had *Dinah* kept at home, her Virginity had beene ſafe: had *Shechem* forc'd her *in orbe muliebri*, the houſe; ſhe had ſuſtained loſſe without ſinne. It had not then bin her evill, but his: her gadding gave the occaſion, even this made her not innocent. It is no ſufficient warrant to draw us into ſuſpected places, and ſpirituall dangers; only to ſee. No wiſe man will goe into the infected Peſt-houſe, only to ſee the fits of the viſited. Who would poiſon his body, to pleaſe his taſte? *Quales amplectimur, tales credimur:* With the laſcivious we hardly learne to be chaſte. Immodeſt behaviour makes way for luſt; this gives life unto wicked hopes. A cold deniall invites a ſecond charge: ſhe deſerves ſome blame, that hath onely beene tried, though ſhe conſent not. A faire carriage keepes temptation out at the ſtaves end: lightneſſe of preſence lets it in to the grapple, and gives encouragement to

[h] Gen. 38.14.

[i] Ioſh. 7.21.

[k] 2 Sam. 11.2.

[l] Gen. 34.1.

[m] Gen. 30.16.

Bern.

[n] 1 King. 10.7.

[o] Luk. 7.44.

[p] Pſal. 119.37.

[q] Iob 31.1.

[r] Gen. 39.10.

lewd deſires. Though we fight and conquer, yet it was our fault that we were put to fight. A man is not only to keepe his conſcience cleare, but his name; and to keepe this is harder. For our conſcience is in our owne cuſtodie, our credit lies in the hands of other: this ſtands on likely-hoods, and their conſtruction of our deeds. It is no eaſie thing to diſprove a ſlander: like an unruly ſpirit once raiſed, hard to conjure downe. Our reputation is more fraile than our ſelves, ſtill liable to ſuſpition: it muſt be our good behaviour, and avoiding bad ſocietie, that can keepe our name from ſcandall.

3 Idleneſſe, or no company, and nothing to doe: ſuch a heart is the Devills day-bed, whereupon he takes his nooning. The Philoſopher called love *Otioſum negotium*; a diſeaſe to be cured by labour. [s] *Thou wicked and ſlothfull ſervant*: if ſlothfull, certainely wicked: if [t] *ſlow bellies*, preſently *evill beaſts*. While Iſrael is working in Ægypt; purſuing or purſued in Canaan, they have no leaſure to be wanton. Let them lie ſtill in the plaines of *Midian*, the dancing laſſes of *Moab* will ſoone ſeduce them to folly. Who ever ſaw *David* ſo tempted and foiled in the times of his buſie warre, as when hee was idle at eaſe? In troubles hee could riſe up in the morning to his early devotions, *prevent the morning watch*, breake his nights reſt with the cares of the day: the ſervice of God, and buſineſſe of ſtate, tooke him up: thus long was he innocent and holy. But when Satan finds him wallowing in the bed of idleneſſe, he now thinkes him fit for a temptation. Gentlemen that live of their lands, and thoſe of a worſe condition, that have given over all trades, to live of their moneys; thinke themſelves the only fortunate men: they need not toile, nor weary their limbes with labour: inſtead of the Pen or the Pike, the Pot and the Pipe is all their excerciſe. But there are none more unhappy; for luſt can be no ſtranger to an idle boſome: the induſtrious man hath no leaſure to ſinne. Doth any man complaine the contiguitie of his labour? he finds fault with his owne felicitie: the toile of action is recompenced by the benefit: if he were not doing good, he would be doing ill: if we did worke leſſe, we ſhould ſuffer more: while we worke not our ſelves, Satan workes upon us.

The ſitting bird is the fowlers marke: the Devill is like ſome lazy companion, that while he finds us buſie gives backe and ſees it no time to meddle with us. But if like the idle huſ-wife, when her goſſip comes in, we throw away our work and hold chat with him; nothing can pleaſe him better. Gratifie him but thus far, to talke with him; and he thinkes us ſure. Exerciſe is wholeſome for the body, better for thy ſoule. The earth ſtands ſtill, therefore becomes natures common-Sewer; the receptacle of corruption, all dregs: the heavens, that are ever in motion, are alwaies pure. The troubleſomeſt worke to a good man, is to have no worke: which when he hath ſupplied by prayer and meditation, and yet finds *roome for more gueſts*; he ſtudies buſineſſe; *& qui non invenit, facit*. They that ſurrender themſelves to ſloth, finde matter of diſeaſe breeding in their bodies and ſoules. The active ſpirit is ſooneſt dulled with no labour; as the water that hath beene heated, ſooneſt freezeth. [u] The danger of womens corruption is their leaſure: idleneſſe breeds fancies, which continuance of domeſticall buſineſſe would keepe out.

4 Luſt after beautie; this is the generall ſnare, and occaſion of uncleanneſſe. [x] *Ioſeph was a goodly perſon, faire, and well-favoured*: lovely to all, but not looked on alike with all eyes: his fellowes praiſe him, his maſter truſts him, his miſtreſſe dotes on him: all love him, ſhe over-loves him. That is true of the Poet, *the vertue never hath a better grace, than when it ſhineth, from a beauteous face*: yet was this danger, it gave him meanes to ſin; which when he refuſed, it was the occaſion of his trouble. But he was faire without, and fairer within; *Pulchrior in luce cordis, quàm in facie corporis*. (Aug.) Even the *Sonnes of God* were caught with beautie. *Balaam* could not harme Iſrael with his curſes, he doth with his courſes and counſels: his curſe had hurt none but himſelfe, his counſell coſt the bloud of twentie

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[s] Math.25.26.

[t] Tit.1.12.

[u] Prov.31.19.

[x] Gen.39.6

foure thouſand. ***Send out your faireſt women among them*** : this policie was fetched from the bottome of hell. There is no ſin more plauſible than wantonneſſe, wantonneſſe is no way ſooner provoked than by the ſight of beautie : this ſhall draw them to luſt, their luſt to folly, their folly to Idolatrie ; ſo God ſhall curſe them for thee, unasked. This project of that damn'd Magician was too proſperous : the daughters of ***Moab*** doe more in the Tents of Iſrael, than the ***Amorites*** and ***Amalekites*** could doe in the plaines of ***Moab***. The women made them captives, whom the men felt conquerors. Had they ſent their ſubtleſt politicians, and ſtrongeſt ſouldiers, to perſwade or compell them to Idolatrie ; they had beene returned with ſcorne. But the eloquent and victorious beautie of the women effected this. It had beene happy for them, if ***Balaam*** had uſed any charmes but theſe.

I know that a man may lawfully deſire beautie in his own ſpouſe, as ***Iacob*** loved ***Rachel*** : not for provocation of luſt, but procreation of children, and more loving ſocietie. Some actions doe not ſo well rid off a hand, without ſome delight ; as eating of meates, learning of arts ; and ſuch is matrimoniall ſocietie. As meate pleaſeth us better in a cleane diſh, wine in a Chryſtall glaſſe : ſo vertue in a comely perſon. But if the beautie be let into our thoughts, and the vertue ſhut out, there is no ſpeedyer way to ruine. As it is Gods uſe to fetch glory to himſelfe out of the worſt actions of Satan : ſo it is Satans ambition to advantage himſelfe by the faireſt workes of God. If the Lord ſuffer him, he will ruine us with the moſt rare pieces of creation : No one meanes hath ſo enriched hell, as beautifull faces. [a] ***The beautifull harlot encreaſeth the tranſgreſſors among men.*** Three of ***Davids*** children were undone by it at once : it was the occaſion of ***Amnons*** Inceſt, of ***Thamars*** raviſhment, of ***Abſaloms*** bloudy pride and murder. Beautie, if not well diſciplin'd proves a traitor rather than a friend. It is a bleſſing to be faire ; but ſuch a bleſſing, that if the ſoule be not as cleare as the skin, leads to a curſe. It is no rare thing to finde the fouleſt ſoule dwell faireſt. If the inward conditions be bad, O what ſtrange miſchiefe can beautie bring about! How many ***Salomons*** and ***Sampſons*** hath it befooled and blinded ? The weaker ſexe is the ſtronger in temptation : it was the dowry that our Grandmother *Eve* bequeathed to her daughters ; that they ſhould be our helpers to ſin. Indeed it is not a womans fault to be faire : the candle does not amiſſe in burning, the fooliſh flie offends, that ſcorcheth her wings in the flame. The chryſtall ſtreame is not to be blamed, becauſe ſome diſtracted man drownes himſelfe in it. Yet to be but a temptation, and (though the unwilling) occaſion of anothers ruine, is an unhappyineſſe, albeit not a ſin. The Lord ſo mortifie all inordinate luſts in us, that we may be admitted to that citie, into which ***no uncleane thing ſhall ever enter.***

The Cure followes ; and this ***methodus medendi*** is two-fold : the one a preſervative, the other ſanative. To ſee the ſinne in the proper and naturall odiouſneſſe, is a preventing antidote. For them that be infected, there are other medicines. The horribleneſſe of it is ſeene in it ſelfe, and in th'effects.

For it ſelfe, the light of nature diſcerned and condemned it. It is objected, that ***Solon***, a Law-giver, one of the wiſeſt among the Grecians, uſed to buy harlots for the young men : and among the Carthaginians it was a cuſtome for the Virgins before their marriage, to proſtitute themſelves publikely in the Temple of ***Venus***, that they might bring the greater portions to their husbands. ***Anſw.*** This was not by naturall light, but the unnaturall darkneſſe of thoſe ***given over to a reprobate ſenſe***, as the puniſhment of former wickedneſſe. ***Ob.*** But the Prophet ***Hoſea*** was thus commanded ; [b] ***Take thee a wife of whoredomes. Anſw.*** Nothing can be concluded for it out of a typicall act : neither did he make a harlot, but take a harlot, to reduce her to chaſtity. ***Object.*** But [c] ***fornication*** is reckoned among indifferent things. ***Anſw.*** Their eſteeming it ſo, did not make it ſo ; their owne conſcience thought otherwiſe. [d] ***Abimelech*** calls it a ***great ſinne*** ; this, that Heathen could ſee, but not ſo clearely as [e] ***Ioſeph*** : Diſhonour to the husband, wrong to the children,

[a] Prov. 23. 28.

Rom. 1.

[b] Hoſ. 1. 2.

[c] Act. 15. 20.

[d] Gen 20. 9.

[e] Gen. 39. 9.

f Pſal.51.4. children, breach of covenant, but above all, *diſobedience to God*, is in it. [f] *Againſt thee have I ſinned*; was his confeſſion, that had ſinned againſt *Bethſhebah, Vriah*, h Gen.34.7. and the whole Church; but eſpecially [h] *againſt the Lord*. It is moſt odious a- i 2 Sam.13.12. mong Chriſtians; [i] *this folly ought not to be done in Iſrael*: it is bad enough in all k Eph.5.4. places, here intolerable. [k] *not to be named among Saints*. Let the act be ſo abhor- red, that it may quite loſe the name: eſpecially, let no Saint have ſuch a name. l 1 Cor.5.11. It makes the name ſtinke both living and dead. Living, [l] *If a brother be a fornica- m Prov.6.33. tour, with ſuch a one eate not*. Dead, [m] *his reproach ſhall not be wiped away*. It is more verſe 30. hainous than theft; *Men doe not deſpiſe a theefe, if he ſteale to ſatisfie his hungry ſoule, but he that committeth adultery deſtroieth his owne ſoule*. Goods may be reſtored, honeſtie never: the breaches may be repaired, the priſtine ſtate not recovered.

1 For the effects: It breeds diſeaſes in the body, that the quality of the ſinne may be ſeene in the nature of the plague; as we know a rotten nut by the worme- 2 hole in the ſhell. It makes a more loathſome ſoule; ſo odious that till it be clean- ſed, neither will God dwell with it, nor ſhall it dwell with God. It blaſteth the 3 eſtate, [n] *roots out all the encreaſe*, and *brings a man to a piece of bread*. The Parents n Iob.31.12. Prov.6.26. uncleanneſſe makes the children beggars. It curſeth the houſe, *Hoſ.* 4.13,14. His owne ſinne abroad, is able to make his houſe a Stewes at home. What fol- 4 lowed upon *Davids* adultery, but preſent paiment? The deflowring of his daugh- ter *Thamar*, the murder of his ſonne *Amnon*, the treaſon, inceſt, and ruine of his *Abſolom*. How juſtly is he ſcourged by the ſinnes of his children, whom his owne act taught to offend? Vnlawfull luſt ſtill propagates it ſelfe by example: when the 5 father of a family brings ſinne home to his houſe, it is not eaſily ſwept out. It en- dangers Inceſt; when the legitimate ſonne may come to marry the baſtard ſiſter of the ſame father.

6 It is not only *Pœna peccati*; that a man being hatefull to God for other ſinnes, is made hatefull to men for this: *Vt quod latuit in corde impuro, pateat in opere igno- minioſo*: other ſinnes ought him a ſhame, this ſhall pay it him. Therefore, *he that is good before God, ſhall be delivered from the ſtrange woman, not the ſinner*. But alſo, o Rom.1.29. *Cauſa peccati*, it brings no more wickedneſſe. So the Apoſtle joines them; [o] *Fornication, wickedneſſe*: if πορνεία be firſt, πονηρία followes. Give luſt roome in the eye, ſhe will poſſeſſe body and ſoule. The *Midian* faces firſt appeared to Iſ- rael; they like them, that brought them to like their preſence, that to take pleaſure in their feaſts; from their boords to their beds, from their beds to their Idols: and now God is ſeparated, and they are *joyned to Baal-peor*. Corporall fornicati- on is the way to ſpirituall: if ſuperſtitious love make Idols of fleſh, how ſoone do they give us up to Idols of wood and ſtone?

7 It hath not onely undone perſons and houſes, but ruined whole Cities and Numb.25. Kingdomes. What a breach did this double fornication make in Iſrael? God doth not ſmother his wrath, but himſelfe ſtrikes with the plague, and bids *Moſes* ſtrike with the ſword. *Dinah* is raviſhed, the whole Citie is deſtroied for it. While every man lies ſore of his owne wound, *Simeon* and *Levi* ruſh in with weapons and kill them. What was the ſhrieking of women and children in all the ſtreets of that Citie? While the fathers and husbands take mortall phyſicke for their Princes ſickneſſe. For a particular *Amnon* to anſwere his luſt in bloud, is not ſo ponderous: Many a whore-lover meets with ſuch a cataſtrophe. But for a whole p Iudg.21.6. Tribe to be cut off for uncleanneſſe, as was [p] *Benjamin*: for a whole kingdome to q Gen.20.9. ſmart; as [q] *Abimelech* ſaid to *Abraham*, *Thou haſt brought a great ſinne on me, and on my kingdome*; that the whole kingdome of Iſrael ſhould ſmart for the kings fil- thineſſe; theſe be dire effects. The name of King became odious to Rome, for the rape of *Lucrece*: famous *Troy* was raſed for one *Helena*.

8 It is commonly mixed and plagued with blindneſſe. So had luſt beſotted r Gen.38.15. [r] *Iudah*, that he could not diſcerne the voice of *Thamar* which he heard every day; nor foreſee what ſhame might follow thoſe pledges: this paſſion for the time even

bereaves a man of himſelfe. Thus impudently blinde was [ſ] *Ioſephs* Miſtreſſe: it had beene too bad to yield, but for a woman to ſolicite, yea to importune, yea to force the modeſtie of her ſervant; groſſe and deſperate! As ſin ever ends in ſhame when it is committed, ſo it makes us paſt ſhame in the committing. Thus *Amnon* thruſts his defiled ſiſter out of doores: where was his reaſon? Secrecie had ſome hope; but to expoſe her, what was it but to anger a royall father, incenſe a brother, incurre the Law, provoke her friends, fill the world with outcries? Though he looked not ſo high as heaven in doing the ſin, yet he might looke ſo low as earth to prevent the ſhame. No, luſt knowes the reaſon, and they that loſe their honeſtie, ſhall loſe their wit. This is juſt with God, to puniſh a deboiſht heart with a beſotted underſtanding. *Vncleanneſſe* loves a darke mind, as well as a darke houſe. How fooliſh were thoſe Iſraelites; in *joyning themſelves to Baal peor?* All Idols are abominable, this was alſo beaſtly: the devill appeared in a ſordid and naſty forme; yet uncleanneſſe workes them to it. *Cupid* is blind, and whither may not he be tranſported that wanteth his eyes.

9 Not ſeldome it goes off in hatred of the object: ordinate conjunction encreaſeth love, this begets deteſtation; and that both where it is croſſed, and where it is ſatiated. For the former [t] *Potiphers* wife is an example; if ſhe cannot have *Iiſephs* body to enjoy, ſhe wills it to ruine: when ſhe failes of his love, ſhe ſeekes his life. Luſt is a pleaſant madneſſe when it is yielded, a deſperate madneſſe when it is oppoſed. Love is not more witty than malice: the arguments of his innocencie ſhall chalenge him of ſin: hee left his coat becauſe he would not doe that, for which he is condemned becauſe he left it. No hate burnes ſo furiouſly, as that which ariſeth from the quenched coales of love. *Vel te ardenter amat, vel te capitaliter odit.* For the other, [u] look on *Amnon*; how did he hate abuſed *Thamar more than ever he loved her?* He ſhould indeed have hated himſelfe for this bruitiſh violence, not his innocent ſiſter: but his former love was not more unreaſonable and miſ-placed, than his later hatred. Fraud drew her into the houſe, force entertained her within, and hatred drove her out. So did one houre change the extremity of his love into extremity of hate; that he is now ſicke of her, as before he was ſicke for her: and ſhe that kept the keyes of his heart, is now lock'd out of his doores.

10 It is a ſin not eaſily repented of: [x] *Whoredome and new wine take away the heart.* Saint *Paul* comforts the Corinthians, that they are [a] *Waſhed from their ſins:* they will not off without waſhing, and there can be no waſhing without water, and a drop or two will not ſerve to baptiſe the conſcience. But, ſay ſome, this ſin ordinarily of it ſelfe brings to repentance? Indeed, loſſe of ſpirits, and terrors of the fact, may breed ſome kinde of remorſe: and the expectation did not promiſe, nor the fruition performe more delight, than the remembrance brings irkeſomeneſſe. The face of uncleanneſſe lookes lovely, but the farewell is deadly. If we could foreſee the end, before we taſt the beginning, we would never let it come ſo far, as to repentance; our former deteſtation would ſave our after-ſorrow a labour. But luſt often ends in diſcontent, ſeldome in true repentance. The whores [b] *gueſts are in hell*, and that is no way to heaven.

Laſtly, it pulls downe Gods fearefull [c] Iudgements, though it ſcape the cenſure of man. *Amnon* had ſo quite forgotten his ſin, that he durſt goe to that houſe a feaſting, where [d] *Thamar* was mourning: not ſuſpecting him other than a friend whom he had deſerved to make an enemie. Now *when his heart was merry*, he fell downe dead. Wicked *Abſalom* meant this murder to his ſoule, as well as to his body; but God was juſt in both. He that in two yeares forbearance would find no leaſure to repent muſt now periſh without leaſure to cry for mercie. [e] How fearefull a Iudgement came to that Levites concubine, to be abuſed to death? She had wronged the bed of a Levite before by her willing wantonneſſe: yet her father harboured her, her husband forgave her, the world had forgot it, her ſelfe never

[ſ] Gen.39.12.

[t] Gen.39.17.

[u] 2 Sam.13.15

[x] Hoſ.4.11.

[a] 1 Cor.6.11.

[b] Prov.9.18.

[c] Hebr.13.4.

[d] 2 Sam.13.28.

[e] Iudg.19.25.

ſmarted for it. Thus farre ſhe goes ſmoothly away with her ſin; and neither father, nor husband, nor neighbour, nor Magiſtrate, nor her owne conſcience, upbraid her with it. Now it is forgotten of all hands, God calls her to account for it. Yea, ſo juſt and even is that Almighty Iudge in his retributions; that the matter of her ſin ſhall be the manner of her puniſhment: *he will plague her with her owne delight.* Vncleanneſſe was her fault, uncleanneſſe ſhall be her fate and ruine. Before ſhee had expoſed her ſelfe with willing pleaſure, now ſhe is expoſed by force: adultery was her ſin, adultery is her death. Men may forget their owne filthineſſe, God remembers it; and will pay them when they leaſt expect it. Sin is a faithfull debtor, it never borrowes without payment: if it owe us a puniſhment, it will not breake with us. And if it faile of preſent Iudgements, yet this is ſure, *it* [f] *deſtroyeth the ſoule.* [g] *Luſts fight againſt the ſoule*, but uncleanneſſe kills it. Theſe be the terrible effects, which if tremblingly applied, like corroſives will eate out the dead fleſh, and become ſo many proper ingredients to the medicine of our cure. Or like aſhes that are made by a fire of wood, which being powred on, will ſmother the fire in the wood, and put it out.

[f] Prov. 6.32.
[g] 1 Pet. 2.11.

1 The other remedies are; firſt, to abridge the fleſh of provocatives; [h] *beating downe the body, and keeping it in ſubjection.* Take away the fewell, if the fire bee too hot. High feeding and laſciviouſneſſe are inſeparable: that is the Lymbecke which deſtills all into luſt.

[h] 1 Cor. 9.27.

2 To remember a mans beginning and end. The Lord did not make us for pollution; and the thought of death will be a death to luſt. Meditate of thy mortalitie, whenſoever thou art tempted to this iniquity.

3 Feare God, which will make every joint tremble at the very ſuggeſtion. Some forbeare a ſin, becauſe it is deare, ſome becauſe it is laborious, others, becauſe it is dangerous, few becauſe it is impious. But the death of luſt is religion: Moralitie reſiſts but in cold bloud; heate nature, and all her in-borne principalls are forgotten. Regard of name and credit may feare the ſhame, yet love the ſin. But he that feares God, and is watch'd by his owne conſcience, can never finde a place darke enough to offend in. The Law lookes to our words and deeds, and requires that they be good: Religion alſo fetcheth in the thoughts, and makes them holy. We cannot without danger truſt a morall heart with a faire body: we may ſafely truſt a faire body with a ſanctified minde. This was *Ioſephs* argument; the pleaſure of ſinne cannot ſtand with the *feare of God.* Hee might conceit, that this kindneſſe might endeare him as ſtrongly to his miſtreſſe, as his ſervice had to his maſter: to bee ſo great a Ladies minion, how many hundreds of our younger brothers would have embraced it. But holy feare had taken up all the roome, before carnall love came. He knew that all the honours of Ægypt could not buy off the guilt of one ſinne: that ſuch an advancement would have caſt him downe from the royall favour of God. The good heart chuſeth rather to lie in the duſt, than to riſe by wickedneſſe. This were to get up on the ſcaffold of death, that a man might looke higher.

4 Abhorre Idleneſſe; the ſtanding poole will gather filth of it ſelfe, and bee full of toades and vermine.

5 Attend the word preached; [i] *Wherewithall elſe ſhould a young man cleanſe his way?* That Phyſicke is only able to purge it. [k] *This ſhall deliver thee from the ſtrange woman.* If *wiſedome* enter not, luſt will: they that find not delight in the Spirit, will ſeeke it at the fleſh. [l] *By the word of GOD abiding in you, yee ſhall overcome the wicked one.* How have all weapons of reaſon and morall reſolution doubled in this encounter? It is the *Sword of the Spirit* that gets the victorie.

[i] Pſal. 119.9.
[k] Prov. 2.16.
[l] 1 Ioh. 2.14.

6 Prayer: if *Paul* be *buffeted*, this is his refuge, and it brings remedie; *he prayed thrice.* Declare thy grievances, this ſhall bring downe heavenly graces. Shall we be like infants, that cry when a pinne prickes them, but cannot tell where? Say, God knowes our wants; what then? the ſullen child ſayes, my father knowes that I

want bread, I will not aske him though I ſtarve. God hath promiſed to *heare* (but only) *thoſe that call upon him.* He ſo orders things, that he ſeldome gives till he be asked: it is a poore paines, but to *aske* and *have.* [m] *Aske of me, and I will give thee. Dabo tibi*, but firſt, *Poſtula a me.* The woman that would be rid of her importunate Tempter, is plaine with him, *I will tell my husband.*

7 *Flee* the temptation: at other times, *Fight Timothy:* now [n] *Fly Timothy.* When ſuch an enemie purſues, it is high time to fly. Rather will *Ioſeph* loſe his livery, than blemiſh his Miſtreſſes honour, his Maſters in her, his owne in both, Gods in all. He cannot be excuſed, that lives where he may in likely-hood be faulty. To be ſafe from evill workes, is to avoid the occaſions.

8 If we cannot fly, yet let us deny. *David* ſollicites, had *Bathſheba* denyed, that great ſin had not beene committed. Had ſhe beene mindfull of her covenant with God, and her matrimoniall fidelitie; the inordinate deſire had beene checked, and in time choked. But ambition was the Bawd to luſt; and the conceit to be the Kings Miſtreſſes, to command him that commanded Iſrael; proſtitutes her ſoule before her body: her facilitie furthers the ſinne. The firſt motioner of evill is moſt faultie: but as in quarrells, the ſecond blow makes the fray, and the Law takes ſpeciall notice of that: ſo in ſins, the ſecond blow, that is, the conſent of will, is by the Law of God moſt culpable. Luſt is a ſin of two: if but one party be wiſe, both eſcape: he that is ſure of either, may be ſecure of both.. Women are the weaker in nature, yet ſtronger in deſires: and though many hold it an impudence to wooe, yet they hold not the innocence to deny. The woman at firſt tempted man, and therefore lookes ever ſince that man ſhould tempt her. She was an agent in his firſt ruine, in all the reſt, ſhe would be a patient. The heat of mans conſtitution diſpoſeth him to be the firſt profferer: now his chaſtitie lies in the hands of women. If ſhe have the grace to refuſe, what he had the fault to offer, they are both delivered. Luſt would be the moſt common ſin of the world, if like other ſins it could be done alone. Indeed it is beſt never to be put to a denyall: but by a faire carriage to put temptation out of hope. Wiſedome forbeares ſome lawfull things, becauſe they may be occaſions of things unlawfull.

9 Modeſtie; which is the only viſible vertue, the chaſtitie of the lookes: a tranſparent glaſſe, thorow which we ſee a cleane and uncorrupted heart. This ſets the face in a right poſture; farre from pride, and not nearer to wantonneſſe. The beauties of both minde and body meet in the center of modeſtie. An affected and coyiſh demureneſſe is incident to them that be bad: but true modeſtie is ſeldome found but in innocence. Modeſtie is the out-worke of the Citadell, that keepes the enemie even from the walls. For a great example of this vertue, we cannot looke too much upon *Ioſeph.* Forraine ſtories make honourable mention of many famous for chaſtitie. Of *Amabæus*, who had a beautious wife, yet abſtained from her, perhaps he loved his Harpe better. Of *Xenocrates*, and of *Spurina*, a faire young man, who diſfigured his face of purpoſe that he might not be deſired of women. Of *Hippon* a Greekiſh woman, that drowned her ſelfe to ſave her chaſtitie. *Valer. Max.* None came neare *Ioſeph*; who neither abſtained from his owne wife, that were a folly rather than a chaſtitie: neither diſfigured nor deſtroyed Gods workmanſhip; which were to pull downe our houſe, becauſe the eye of a paſſenger covets it. But in the heat of youthfull bloud, when his Lady ſollicites, promiſes reward, threatens ruine, conveniencie of place, opportunity of time, all the helpes of hell concurring; then to reſiſt: O here was fire falling upon wet tinder, that ſoone went out. The *Fathers* commend him for thoſe foure great vertues in this one act. For Temperance, that he would not be enticed by his Miſtreſſe. For Iuſtice, that hee would not wrong his Maſter. For Fortitude, that hee overcame many aſſaults. For Prudence, chuſing rather to leave his veſture than his vertue.

10 Marriage; *It is better to marry than to burne.* Burning is the diſeaſe, for which

[m] Pſal. 2. 8.

[n] 1 Tim. 6. 1.

which mariage is the proper medicine. This is that ordinate fewell, whereon ſuch fire ſhould feed. S. *Ieromes* ſophiſtrie on that place is abſurd: *Conjugium dicitur bonum, quia levius malum*: for luſt can never be good, being a tranſgreſſion: and mariage cannot in it ſelfe be bad, as it is Gods inſtitution. Not that every tickling ſhould draw us to marrying; but a *Burning*, an æſtuant flame: for it is one thing *uri*, another *ſentire calorem*. Some Pontificians have caſt bitter aſperſions upon mariage; taxing that for uncleanneſſe, which is ordained an antidote againſt uncleanneſſe. But that is a blaſphemous doctrine, and muſt needs imply, that God himſelfe was miſtaken, and that upon a more ſerious deliberation of the bleſſed Trinity. *Gen.* 2. 18. *Iehovah Elohim*: there was a greater conſultation about making the woman, than about making the whole world. But it is objected, that
o 1 Tim. 1.11. [o] *in marying they breake their faith. Anſw.* They doe not breake the faith, becauſe they marry: but becauſe they *wexe wanton againſt Chriſt, and ſo marry.* They are firſt incontinent, ſuffer themſelves to be abuſed: and then to cover their offence, and to keepe them from publike ſhame, they marry. To accept of mariage only as a cloke to hide their former naughtineſſe; this is the ſinne condemned. Howſoever they thinke; mariage is an ordained remedy: ſtrange luſts will give place to true conjugall love. Let the husband love his wife, the wife love her husband; (and they have reaſon, for they tooke each other for that purpoſe) theſe unnaturall fires will out.

These be the rules of prevention, to eſcape *uncleanneſſe*: but if any be defiled, they muſt take another Receit; true contrition of heart, the flouds that come from a broken rocke; waſhing themſelves in the laver of Repentance, that they may be cleane. *David* in a zeale of Iuſtice againſt the rich oppreſſour, takes an oath to cut him off: God is more favourable to *David*, than to take him at his word. *David* ſayes, *The man ſhall dye*: *Nathan* ſayes, *Thou art the man*, but thou *ſhalt not dye.* Beſide *uncleanneſſe*, hee had ſhed innocent bloud: and the ſtrict Law requires life for life. But O, the wondrous power of Repentance! as if it could diſpence with the rigour of Iuſtice: *Thou ſhalt not dye.* In *David* we heare the voice of the Law, awarding death unto ſinne; in *Nathan*, the voice of the Goſpel, awarding life unto the repentance for ſinne. Whatſoever the ſore bee this is the remedy. *The ſoule that hath ſinned, ſhall dye*; ſaith the Law. The Goſpell comes in with an exception; The ſoule that hath ſinned, *And not repented*, ſhall dye: never any ſoule applied this remedy, and dyed. [p] *Bleſſed is the man*, not that hath
p Pſal. 32.1. not ſinned; where is he to be found? But; *whoſe ſinne ſhall not bee imputed*, becauſe he hath repented. It is only unfained repentance, that can cleanſe our ſoules from theſe knowne evils.

Without this, Gods hand will as ſurely overtake us in the puniſhment, as Satans hand hath overtaken us in the ſinne. But for comfort to the wounded ſoule; There is no ſinne ſo foule, but the bloud of Chriſt can ſcowre it off. *Uncleanneſſe* is a deep ſtaine, ſized into the ſoule by her dwelling in the body: there is no
q Rev. 7. 14. meanes to get it out, but by the bloud of the Lambe. Even the [q] *garments of the Saints* need *waſhing*; and what can make them *white?* only, *the bloud of the Lambe.* It was the Iewiſh ſcoffe at Chriſt, *Alios potuit ſervare, ſeipſum non potuit*: he could ſave others, not himſelfe. Saint *Ambroſe* replyes, *Imo ille ſolus potuit ſanare vulnera mea, qui negligit ſua:* he only can heale my wounds, that neglected his owne.
r Eſa. 63. 1. [r] *His garments were dyed red*, to make all ours white. But neither can this be had without faith, nor faith be aſſured without repentance. It is a happy thing for a man to improve the dayes of his peace, for the prevention of future vengeance: to ſeeke onely to be ſafe by being good. Next to this divine providence, our beſt guard is our Innocence, next to that our repentance. For him that hath fallen, to pray, *Lord deliver me*; for him that hath not fallen, *Lord preſerve me*, in Ieſus Chriſt. Take here two Characters.

The *uncleane* perſon ſtands like one tormented with the ſtone in the kidneys;

there is not a limbe or joynt about him, but ſuffers with the diſtortion of that one part. If ſome ſpot or token of his ſoules infection ſhould breake out and appeare in his face, no leper would change complections with him. If he had a hundred eyes, he could beſtow offices on them all, to purvey for his luſt. He loves to be a looking on pictures; and when he cannot reach the ſubſtance, he courts the ſhadow. He ſends his eye to the market, and money is his Cater. He loves the company but of three; Baud, Whore, and himſelfe: only the Devill comes in, and makes up the fourth againſt his will. The peſtilence is in his breath, it infects every place he comes in. His body is rotting apace, but his ſoule is already fallen to pieces. His Miſtreſſe is his Idol, and he would never learne any prayers; but for doing his devotions to her. For God; he either thinkes or wiſhes that he could not ſee in the darke. He is borne to be a womans ſlave, not her Lord and husband: he dares not marry, for feare (contrary to other mens minds) of being paid his owne debts. If he doe beſtow himſelfe, he commonly ſoulders up ſome crackt piece: and in marriage is more jealous, than before he could be luxurious. He and his ſtrumpet make up a fagot for hell fire; and muſt burne together in torment, as they have done in turpitude. He ſo conſumes himſelfe to cinders, that there is not one drop of moiſture left in him, not though a teare could ſave his ſoule. Before he dies, he is become all ſtench: his ſoule ſtinkes God, his body ſtinkes to himſelfe, his name ſtinkes to the world. It is juſt that he who leaves God for a harlot while he lives, ſhould loſe God, and his harlot, and himſelfe, when he is dead. Reaſon left him long agoe, and he hath ever ſince lived beaſt. Commonly he dies of *Hercules* diſeaſe: a fire in his marrow. He may come to be ſory, ſeldome to repent. At laſt, he is brought to his couch, or crutch; and there every body leaves him.

The *chaſt* is a pure man whether in wedlocke or virginity. If maried, he loves his wife, not becauſe ſhe was rich, or faire; but becauſe ſhe was and is good; becauſe he once loved her, and ſtill loves himſelfe in her. All change abhorres; for he married not for recreation, but procreation; not for pleaſure, but poſterity. It is her ſoule he ſets his love upon; he knowes the body to be but phyſicke for luſt, a ſhell for progenie: therefore choſe her not for that halfe whereby ſhe is a woman, but for the better, wherein ſhe is a man. Senſuall affection lookes only to the ſhape; rationall hath reſpect to the ſoule and minde forgetting the ſexe, or leaving it to the ſenſe. Soules have no ſexes; therefore they that love in ſoule, (in that part which is not ſexuall, wherein both husband and wife are men) their love admits no more impuritie than inconſtancie. If he be ſingle, his minde keepes his mortall fabricke ſweete: his conſcience hath got the better of his concupiſcence: he is ſo farre from doing, that he dares not thinke amiſſe. His mirth is ſo cleare, that you may looke thorow it into vertue, not beyond. He had rather ſeeme not to underſtand a bad motion, than to hold conference with it. He cenſures all charitably, and abhorres ſuſpition: he thinkes none ſhould doe ill, becauſe he meanes well. He entertaines none but honeſt thoughts: if looſe ones looke in at the window, he preſently ſhuts the doore. He neither with unſeaſonable ſleepe ruſts his ſoule, nor with immoderate dyet teacheth his body to rebell. He is one of thoſe that be [f] *not defiled with women, for they are virgins; and follow the Lambe whitherſoever hee goeth.* His ſoule is Chriſts betrothed Spouſe, and he accounts death but a meſſenger, to bring her home to her husband. He is ſo *cleane*, that the Angels love to bee about him here, and hee ſhall bee received among them hereafter.

[f] Rev. 14.4.

Walke after the fleſh.] This *walking* is the Axeltree, whereon the whole frame of the Text moveth. There is no man can *walke* without luſt, but the good man does not walke *after* luſt: if it goe with him, it ſhall not goe before him. It is the natural mans way, the Chriſtians trouble in the way. If he be enticed out of vertues path, either he doth not give conſent, or he doth not give full conſent, or he doth grieve for conſent. Either he doth not *walke*, or he *walkes* not farre, or he *walkes*

Pſal.119.59.

[t] Rom.8.8.

againſt his will, and ſoone correcteth his ſteps. The wicked man is taken in his walke, *Pſal.68.21.* But he that doth purpoſe before hand not to ſin, and in the act doth ſtrive againſt ſin, and after the act is ſory for ſin; though he ſtep awry weakely but not wickedly, God in mercy ſpares him, becauſe this is none of his *walke.* [t] He that is *in the fleſh, cannot pleaſe God,* ſo long as he keepes that way: but as water that hath beene frozen with cold, may afterward be heat with fire; ſo he may come from a carnall to a ſpirituall courſe. Things of the *fleſh* are of three ſorts: ſome good, as the knowledge of arts: ſome indifferent, as honour and riches: ſome evill, as the workes of ſinne. We walke in the former, and doe well, keeping the right end: in the middle, not amiſſe, keeping the right manner: in the laſt, we goe amiſſe, and there is no pretence to excuſe us. We make the good become evill to our ſelves; when we imploy our learning to juſtifie error. We make the indifferent very evill, when we preferre temporalls to ſpiritualls; as the tongue of the feveriſh infected with choler, makes ſweet things taſt bitter. I obſerve foure things in this *carnall walking.* 1. Their ſlavery to it. 2. Their conſtancie in it. 3. The ſpecification of it. 4. Our remedie from it.

[u] Gen.9.25.
Chryſ.

[x] Gal.5.13.

1 Their ſlavery: to *walke* is their errant diligence: to walke *After it,* is their ſervile obedience. The *fleſh* leads, and they follow like dutifull ſervants. All ſervants. All ſervice is from ſin, this is the ſervice of ſin. If man had not ſinned, he ſhould not have ſerved: [u] *Cham* was borne of the ſame Parents; only his ſin brought him to a ſlaviſh condition. This was juſt with God: but for man to make his eldeſt ſonne Lord of all, and the reſt no better than his ſervants: if ſuch a tyrannie of cuſtome, (as if hey were all illegitimate) that in the book of God we can find no ſuch diſtinction. There is a ſervice of Superioritie: the good Prince thinkes himſelfe but the higheſt ſervant of the common-wealth. He troubles his thoughts, he breakes his ſleepes about the buſineſſe of ſtate; ſets his ſhoulders under the weight of government: and his *Praeſſe* in ruling it, is but a *Subeſſe* to the conſervation of it. There is a ſervice of equality; [x] *By love ſerve one another:* he that doth not, is like a looſe tooth in the mandible, better out than in.

De Civit. 19. cap.15.

[a] Exod.21.
[b] 1 King.21.25.
[c] Rom.7.14.

[d] Rom.7.13.
Pareus

Lyran.

There is a ſervice of Inferioritie; which is either. 1. Voluntary, when a free man makes himſelfe a ſervant; and ſuch a ſervant may make himſelfe free againe. Or. 2. Temporary: he that workes for us by the day, is ſo long our ſervant; at night he is free. Or. 3. Pactory; undertaking ſuch a worke, for ſuch a wages, during ſuch a time; *in hoc, ad hoc,* and *huc uſque,* he is a ſervant. Or 4. Captive, ſuch as be taken in the warres: which Saint *Auguſtine* will have called *Servi à Servando,* becauſe they were ſaved in ſlaughter. Or 5. Native, ſuch as are borne ſervants, being the children of Servile parents. Or 6. Venditive, that have ſold themſelves; concerning whom [a] God ſet downe a Law. [b] So *Ahab ſold himſelfe to worke wickedneſſe.* But *Paul* ſeemes to acknowledge this of himſelfe; [c] *I am carnally ſold under ſinne?* We anſwer; there be two wayes of ſelling unto bondage: one compulſory, as the brethren ſold *Ioſeph:* ſo the regenerate are ſold under ſinne, but againſt their wills. The other voluntary, as the wicked ſell themſelves to Satan for very vanitie; inſtating themſelves upon the fleſh, that they tell (without asking) who ownes them, by the ſuperſcription of their livery. ſo that [d] *ſin by the commandement becomes exceeding ſinfull.* As a head-ſtrong and unbroken horſe, the more he is curbed by the bridle, the more he breakes out. Wine will enflame any man, but he that hath a feveriſh body, is more fired with it through his infirmitie. There is a buying and ſelling. *Eſa.52.3. Yee have ſold your ſelves for nought, and yee ſhall be redeemed without money.* But this is in a diverſe ſenſe: they are ſold for nought in reſpect of God, becauſe he hath no honour by it: and redeemed for nought, in reſpect of themſelves, they paid nothing for their redemption, but not ſo, in reſpect of Chriſt, for he bought us deare. But theſe have wilfully ſold themſelves to the ſervice of ſin.

2 Their conſtancie in it. *Walking* is a continued act; and acts continued make

habits. Two ſorts of Philoſophers had their names from *walking*: the *Stoickes*, who derived their doctrine from *Plato*: and the *Peripatetickes*, who had *Ariſtotle* for their Prince. Beſides, their ambulating life, ſevering themſelves from common ſociety, they had a certaine peculiar and dogmaticall way, whereunto they confined themſelves. But all their waies were but fantaſies and errant opinions; without any truth of rule, eſpecially without the Rule of Truth. Our bleſſed God hath given us a bleſſed way; and[c] *as many as walke after that rule, peace be on them and mercie*: a perfect rule indeed; which wee have good occaſion to ſeeke, good direction to finde, good encouragement to walke, good reward at the end.

Lactan.

e Gal. 6.16.

Walking intends a perpetuated motion, not for a pace or ſpace, but holding out: therefore, is the wicked converſation called a *way*; for that's a mans way, not which he ſteps into, but walkes and travels. Some have ſpoken much of the *way*, but out of the way; while they called every act of ſinne, a *way*: for the Scripture onely meanes it of practicall and habituall ſinne. So then, to *walke* after the fleſh, is an addiction to ſinne, conflate of many luſts. This is a true diſtinction: *Every vice is a ſinne, every ſinne is not a vice*: every wry ſtep is an errour, it is not a way, not an hereſie in manners. Once being overtaken with wine, makes not a drunkard. Vice cannot conſiſt with vertue, *quia ex diametro pugnat*: but *Peccatum*, a vicious act doth not deſtroy vertue, whether morall or theologicall. *Peters* deniall did not deſtroy his faith, nor *Davids* uncleanneſſe his charitie. Theſe were their ſinnes, they were not their wayes: their uſuall *walking* tooke another courſe. Actions are done by the powers of the ſoule and body, but habits have their reſidence *in ipſis potentiis*, both of the ſenſitive and intellectuall part: as wantonneſſe or drunkenneſſe in the former; pride, hypocriſie, diffidence in the other. If wee compare them before God, vice is more grievous than a ſinne, becauſe it is habituall malice: if before men, ſinne is more hainous than vice; for vices are not puniſhed by Magiſtrates, but onely ſinnes. But they ever beget one another; many evill actions beget an evill habite, and an evill habite every day begets evill actions.

Prov. 4.14.

Omne vitium eſt peccatum, omne peccatum non eſt vitium. Ariſt. Eth. 2.

3 The ſpecification of it: the *fleſh* hath many *wayes* for them to *walke*. Take them by couples: there is a Reeling way, and a Railing way. The former is the drunkards *walke*, that leads him from the lake of wine to the lake of brimſtone: this he that never abſtaines till he be a thirſt, and never drinkes but double, for he muſt be pledg'd. The other is the ſwearers *walke*; that in every place ſends up defiance to the Lord of Hoſts. He infects all company, as thunder ſowres wine; and often dyes raving and blaſpheming, that's the end of his journey. There is a Ruffling way, and a Scuffling way. The former is the proud mans *walke*: as beggars hang their rags on the hedges, to tell they have beene there; ſo theſe leave every where certaine monuments and flagges of their arrogant folly. The devill cannot miſſe them, for he is ſure to finde them in his owne walke. The other is the litigious mans *walke*; he paſſes through all the Iudiciary courts on earth, to the infernall court of hell. The *way of peace he knowes not*: there is no awe in his heart, while there may be any law on his ſide. And when all his ſubſtance is run out in fees to his Advocates, at laſt (without the eſpeciall grace of Repentance, and reſtitution) himſelfe goes for a round fee to the devill. There is a Burning way and a Turning way: The former is the envious mans *walke*; anger is but a paſſionate fit of the iraſcible part; but malice is an inveterate anger, a fiery habite. Anothers wel-fare is his moſt capitall offence: yet his envy, like *Phalaris* Bull, makes that firſt become a torment to himſelfe, which he prepared for others. He fires himſelfe before he goes to hell, as if he meant to ſeaſon and harden himſelfe for that unquenchable burning.

The other is the Hypocrites walk, whoſe religion lies in wait for the inclination of the Prince: ſtanding water, that neither ebbes nor flowes, but according to the Moone, the Time. He is very earneſt in what he undertakes, and reviles the oppoſite; yet he can be of any religion for a need, therefore his heart is truly of none. Of al men, the Ielous and the hypocrite are poſſeſſed with a ſtrange madneſſe; they are very diligent and curious, yet hope to loſe their labours. There is a thorny way, and a myrie way. The former is the deceivers *walke:* a common Burſe, where the fraudulent trader, the peſtilent Vſurer, the impudent Churchrobber, every day fetch their turnes: conferring how to turne the common wealth; into a private wealth and to make all Prieſts of one order, *Mendicants*. To ſpeak impartially; this is an habite, men walke in it to their graves. A way it is, but none of Gods wayes: an end it hath, but none of comforts ends: an anſwere it hath, but none of truths anſwers: a reward it hath, but it is the retribution of vengeance. Men thinke they may doe this without trouble of conſcience; but God keepe them from dying with ſuch a conſcience. The other is the adulterers *walke,* but that it is ſomewhat too faſt for a walke: for if his acts could anſwere the number of his deſires, nature could ſcarce ſupply him with deſired objects. Could his wiſhes take effect, Popery might have many Nunnes, it ſhould have no maides. The fleſh hath many more wayes and walkes, which *Paul* himſelfe is faine to conclude with an [f] &c.

[f] Gal.5.21.

4 For our remedie, firſt, let us beware of *walking* in ſin, *Pſal.*1.1. It is dangerous to croſſe their way, mortall to walke in it. Looke to the habite of ſin, bee ſure to mortifie that: it is not enough ſometime to forbeare the action: it will be rare, if a bad tree ſhould not yield bad fruit. Cut thy haire, it will grow againe: mow the graſſe, it will ſpring againe: lop a tree, it is a tree ſtill. Not to luſt when a man is ſicke, not to ſteale while he is a ſleepe, not to quarrell while he in priſon, not to ſweare while he is at Church; No thanks; the root is ſtill within. If the wicked reſtraine one evill, the godly will kill ten: if *Saul* ſlay his thouſand, *David* will ſlay his ten thouſand. He that ſtrikes at ſin, let him be ſure to ſtrike home; doe not favour it, for if it ſcape, it will have no mercie on thee; but be ſo much the more exaſperated, becauſe thou attempteſt, and didſt not ſpeed it. He that hath wounded this Lion at the heart, ſhall never feare the ſtrength of his pawes, the teeth of his jawes, nor hideouſneſſe of his roaring. *Coloſſi.*3. *ver.*5. *Mortifie your members that are upon earth.* Firſt, he calls them *Members,* becauſe they be either as deare to you as your members; or becauſe they are brought into action by your members, or becauſe they are the united limbes of concupiſcence, as members are parts of the body. *Your,* for properly our ſins are our owne, and nothing elſe. *Mortifie,* apply ſomething that ſhall make them dead. Let not ſin alone till it die of it ſelfe, but kill it while it might yet live: to give it over when we can no longer commit it, is no repentance. It will put you to ſome paine: men doe not ordinarily die without paine: and ſin hath a ſtrong heart, it is not eaſily killed. It is one thing to ſleepe, another thing to die; with ſmall adoe we may get ſinne aſleepe; by rocking it in the cradle of indulgence, and lullabying it with voluptuouſneſſe; till it ſtirre not in the conſcience. But to get it dead, that it may not live in us, this will coſt anguiſh and trouble. Mortifie theſe wayes for two reaſons. 1. They ariſe not from any noble part in us, from no divine principle or gracious inſtinct; nothing that can declare greatneſſe and true ſpirit in man: they are but the baſe and degenerate workes, and walkes of the fleſh. 2. They only make us odious to God: it is not meane clothes, nor a deformed body, nor a torne cottage, nor homely fare; but only ſin, that makes a man contemptible. Proud of vices? a lazar may better be proud of his ulcers, a beggar of his vermine, or a ſcavenger of his lay-ſtals.

Secondly, let us learne another *walke,* even to *walke with God and be perfect.* This is no time of ſitting; Chriſtians doe not leade *vitam ſeden tariam;* it will breed obſtructions in the heart. Our Saviour himſelfe dearely earned that voice, before he heard it; [h] *Sit thou at my right hand.* Noe time of ſtanding ſtill; [i] *Why ſtand yee here all the day idle?* Why doe yee *ſtand?* you have feet, *walke: Here,* in the beginning of your journey: *in the day,* the night is for reſt, the day for labour: *All the day,*

one

[h] Pſal.110.1.
[i] Matth.20.6.

one houre were too much : *Idle*, a man may ſtand and doe ſome worke; but *ſtand yee idle ?* There is a *Medium* betwixt ſin and glory, and that's Grace: *Via Regia, via lactea : walke* this way, or expect not this end. God did enough to bring the way to us, who could never elſe have brought our ſelves to the way : would we have him bring downe heaven and glory too ? We are in the bondage of ſin as the Iſraelites were in Ægypt: Canaan was theirs, heaven is our promiſed land : if neither of us fall to *walking*, nor admit a motion and removall; they through the deſart, we through amendment of life; neither can arrive at their home. If thou think thy ſelf to good for this journey, God wil think thee too bad for his glory.

God is the God of order, not of confuſion : and nature is not ſuffered to run out of one extreame into another, but by a *Medium*. Suppoſe it now midnight, and the Sun with the Antipodes : he does not preſently mount up to the height of our heaven, and make it noone-day. But firſt, it is twilight, then the day dawnes, then the ſun riſes, and yet lookes with weaker eyes, before he ſhines out in his full glory. We doe not to day ſweat with ſummer, and be ſhaken with the fury of winter to morrow: but it comes on with ſoft paces; the day growes ſhorter, the ſuns force weaker; cold deaws, and white froſts, precede the extremitie of hardneſſe. Indeed CHRIST is able in a moment, of ſinners on earth to make men Saints of heaven; as he wrought upon that one dying malefactor: but he ſeldome doth ſo ſuddenly advance men in the degrees of ſanctification. That ordinary way, whereby men *walke* from the ſtate of ſin, to the ſtate of glory, is the ſtate of grace. You have ſeene ſome make ſudden leaps; and of furious ſinners become zealous profeſſors, in a trice. Of ſuch we may be charitably jealous; *Non ad altum per ſaltum:* holineſſe ſhoots not up like *Jonah's Gourd, in a night*. Few men know the inſtant of their converſion as the Papiſts proudly demand the ſpeciall times of their innovations, and who reſiſted their errors at the firſt riſing ? But as Popery crept in part after part, in every part by gentle degrees in every degree with pretence of truth; till it advanced the banners of painted ceremonies, with a mighty noiſe of excommunications, lowder than the cataracts of *Nilus :* and howſoever it came in, we finde it here. So our converſion is by ſoft and ſcarce ſenſible beginnings, albeit not part after part, yet degree after degree : in every part by gentle ſoakings in of goodneſſe, in every degree by maturitie and growing up to ripeneſſe: as we cannot ſee the growing of a tree, yet know that it doth grow, by the magnitude of bulke, and branches and fruits: ſo we may perceive our converſion to God, which *walking* on muſt confirme.

Walking is a good ordinary pace, between violent running and lazy creeping; a moderate courſe betweene *Iehu's* march and *Mephiboſheths*. It is better for a man to goe ſoft and ſure, than for a gird to run himſelfe out of winde, and afterwards to ſtand ſtill and breath him. *Walke* not ſlowly, for feare of comming ſhort: not faſter than we may hold out to the end, nor ſlower than we may come in good time to our everlaſting reſt. Any traveller may be called a ſide a little, to ſpeake with his friend, or to looke upon a noveltie, ſo for a ſtep and minute be out; but ſtill his way lies before him : whereto recalling himſelfe, and going conſtantly on in the proceedings of grace, he ſhall be bleſſed.

They deſpiſe government.] It is no wonder, if they that follow the fleſh, contemne authoritie; and would have no other governor than that of their owne chuſing. He that hath ſet up this *Dagon* for his God, would have nothing to doe with the Arke, nothing for the Arke to doe with him. It is not enough for *Egiſtus* to abuſe the bed, but alſo to ſhed the bloud, of King *Agamemnon*. The Adulterer is fit to make a Traitor. Rome hath ſent us too many prodigious proofes of this; that have at once luſted after the beauty of our women, and thirſted at the bloud of our Princes. Palpable demonſtrations, that the enchantment of adulterie hath begotten inſtruments of conſpiracie. And as a Ieſuite is but a new word for a

Traitor ; ſo Seminary and ſeditious are but diverſe termes of the ſame man. Who more deſpiſe the Magiſtracie among us, than the ſons of ryot, that take in the fraight of luſt at a Taverne, and than with wind and tyde ſaile to the Brothells: being queſtioned for this, they turne men of warre, ſtand at defiance, and rime away the awe of government with the ballads of ſcandall. A man would thinke, that none who profeſſe the Goſpell of Chriſt, ſhould impugne the ordinances of God : or if they did deſpiſe the ſpirituall ones, as men that have no care of their ſoules ; yet not the viſible and temporall ones, as men that ſtand in feare of their lives. If there were none ſuch, I might well have ſpared my Sermon, yea the Apoſtle might have ſpared my Text. But when this Vlcer comes to be ſearched, many moe will be found guilty, than be now ſuſpected by others, or ſuſpect themſelves.

For method ; here be two generall things conſiderable. 1. The excellencie of the thing deſpiſed ; *Government*. 2. The pravitie of ſuch as throw contempt upon it ; *Deſpiſers*. The former will appeare, both by the Authoritie that ordaines it, and by the neceſſitie that requires it.

Pſal.8.

For the authoritie ; this is from God himſelfe : he gave man a fourefold regiment. 1. *Imperium in animalia*, over the creatures. 2. *Imperium in ſe* ; over himſelfe : before his fall by a potent freedome of will he governed all his actions; after his fall ſome relicts of this dominion appeare : reaſon ſtill retaines ſome fragments of her regiment over the ſenſuall part ; though here ſhe be but like a Queene in the midſt of none but rebells. In the body, ſome parts are made to governe and direct the reſt ; as the head : ſome to obey, as the members. 3. *Imperium domeſticum*, over his houſhold : the Maſter is a little King in his familie, as the King is a great Maſter in his kingdome. 4. *Imperium politicum* ; whether Monarchicall, of one : or Ariſtocraticall, of many and thoſe the beſt : or Democraticall, which is the popular ſtate. All which are mediately or immediately of God, *Rom.* 13. 1. [k] *Thou couldeſt have no power at all againſt me*, ſaith Chriſt to Pilate, *except it were given thee from above*.

k Ioh.19.11.

l Act.24.26.
m Iudg.9.5.

Againſt this Divine Inſtitution there be ſome objections ; to cleare all which, hold we this diſtinction. There is the Power it ſelfe, the Aſſumption of it, and the Execution of it. The manner of aſſuming it may be from the Devill : either by bribery, as it is likely [l] *Falix* came in : ſo that he could not ſell cheape, who had bought deare. Or by crueltie and intruſion, ; as [m] *Abimelech* aſcended the throne by the ſtaires of bloud and fratricide. Or by invaſion, as the conquerer makes himſelfe King. Or by uſurpation, as *Athaliah* kept the kingdome from the right heire, *Ioaſh*. So alſo the manner of uſing this power may be from the Devill ; as to ſet up ſuperſtition for religion, and crueltie in ſtead of equity. Here neither the bad manner of acquiring, nor bad order of tyrannizing, are from God: yet the authority it ſelfe is of God. The hand doth violently extort anothers good, or ſmite with the ſword : theſe abuſes are from ſin, but the hand it ſelfe is given of God. The ſight is ſore, or adulterous, yet the eye is of God. Matrimoniall copulation hath the patronage of God, copulation not matrimoniall is of Satan. The truth is plaine ; *By me Kings raigne*, ſaith the Lord : let us heare what error objects.

Origen
Chryſ.

Martyr
Fatus
Greg.

1 *Object. Hoſ.*8.4. *They have ſet up Kings, but not by me : they have made Princes, and I knew it not. Anſw.* They choſe the King without Gods approbation, they ſet not up the kingdome without his Iuſtitution. Evill Princes are ſaid to raigne not *by God* ; *vel modo gubernandi*, when they rule the people not by that Law which ſhould rule the King. *Vel modo arripiendi*, when God calls them not to raigne. *Vel ſibi, non Deo regnant* ; they raigne not for Gods honour but their owne humour. God made the member he made not the ulcer : *Potentiam Deus diſtribuit, elationem potentiæ malitia invenit*. When the Iſraelites choſe *Ieroboam* their King ; that treacherous revolting from their lawfull Soveraigne, and rebellious adherence to an uſurper.

uſurper, an Idolater, was none of Gods doing, he condemnes it: yet the act was his, 1 *King*.11.35. So *Ierome* ſaies of *Sauls* election; that it was *errore populi, non voluntate Domini*: it is true, the manner was the peoples fault, but the matter was Gods purpoſe: he meant to raiſe up a King, only takes the occaſion by their headſtrong importunitie. So ſtill doth it happen, that bad manners breed good lawes. Without queſtion the thing was good; Monarchie, the beſt forme of government: but good things may be ill deſired. So while they affected a King, [n] they rejected the Lord. Therefore ſeeing they chuſe to have a King, God will chuſe the King they ſhall haue. As he gratifies them in the monarchall condition, ſo he puniſheth them in the monarchs perſon.

Hoſ.8.5.

n 1 Sam.8.8.

2 *Object.* Saint *Peter* calls it *Ordinationem humanam*, [o] *an ordinance of man*; how is it then of God? *Anſw.* He calls it humane *vel ſubjectivè*, becauſe the ſubject wherein this authoritie ſtickes is man: or *Objectivè*, becauſe it is exerciſed in the affaires of man: or τελικῶς, becauſe it is for mans good. The fruits of the earth are brought forth by the induſtrie of man, yet they ceaſe not to be the gifts of God. The formes of adminiſtration may be of man, the originall inſtitution is of God.

o 1 Pet.2.13.

3 *Object.* If every power, then the tyrannicall, is of God; as the Mahometan, Pontifician, Diabolicall. *Anſw.* The Principalitie is, not the tyrannie. Wealth is alwaies good in it ſelfe, and Gods gift; yet the unjuſt acquiſition, and miſerable uſurpation, make it bad to ſuch owners. Riches are not *Mala, niſi malis.* And were the Pope an orthodoxe Biſhop, we would not deny his authoritie to be of God: but his chalenge of univerſall dominion, is not *Poteſtas, ſed poteſtatis ulcus*: which he hath by his owne ambition, Satans inſtigation, not Gods Inſtitution. And for the Devills power, it is by Gods permiſſion, not without his limitation; no other than a hang-mans office, to correct and puniſh whom the Divine Iuſtice appoints. When he boaſted of the kingdomes, [p] *they are all mine*; this was but his lie, he had not one foot to beſtow.

Ioh.14.30.

p Matth.4.9.

The power of government is then ordained of God, and that in a ſpeciall manner, by direct Precept. Sickneſſe indeed and warre, famine and povertie, are ordained of God but not by commandement. *Promotion comes neither from the Eaſt, nor*, &c. Nor from the ſuffrages of People, nor lives of Anceſtors, nor conqueſt of ſwords, but from the Lord. By him are kingdomes diſpoſed, Kings inaugurated, Crownes of gold ſet on their heads, Scepters and ſtates eſtabliſhed, Angels with their wings ſhadowing their Thrones; that their Majeſtie may be higher by the head than the reſt of the people. That one man ſhould rule millions, reſtraine, conſtraine, correct, command; how could it be but that God himſelfe hath imprinted the characters of a Divinitie in him; but that there is a Divine conſtitution in a humane perſon. *It is thou O Lord, that ſubdueſt my people under me.* [r] *Saul* is in *Davids* cave, the ſouldiers would now have him carve his owne revenge; they alledge Gods promiſe and this advantage concurring: but take it at the worſt; *Thou mayeſt doe to him, as it ſhall ſeeme good to thee*: now, that might not ſeeme good to him, that ſeemed evill to God. But their incentive to bloud, *David* makes a preſervative from bloud; *The Lord forbid, I ſhould doe this thing to his Annointed.* Doubtleſſe he had worke enough to defend both himſelfe and his perſecutor: himſelfe from the importunitie of their inſtigation, his Maſter from ſuffering violence. Say, he could rule his owne hands, it is not eaſily to rule a multitude. What was the Charme to allay the fury of thoſe raging ſpirits? He is the *Lords Annointed*: nothing elſe, this was enough: that holy oile was an Antidote for his bloud. *Saul* did not lend *David* ſo impenetrable an armor, when he was to encounter *Goliah*: as *David* lent him in the plea of his unction. Not one of the diſcontented out-lawes durſt put forth a hand of violence againſt him. The Image and impreſſe of that Divine ordinance ſtrikes ſuch an awe into the hearts of men, that it makes even Traitors, cowards: ſo that in ſtead of ſmiting, they tremble,

Dan.2.21.

1 Eſd.4.7.

r 1 Sam.24.4.

like them whoſe office is to ſuffer, not to doe. *Feare God, honour the King*: there was never man that feared God, but he alſo honoured the Prince.

For the neceſſitie; without *Government* wee were worſe than beaſts: It is the bond of the Common-weale; the life-breath which ſo many thouſand creatures draw: who otherwiſe would proove a burden to themſelves, a booty to their enemies. In the hoaſt of Heaven there is a Regiment: under God the Supreme, bee orders and degrees of ſtarres and planets; without which compoſition it could not be called an *Armie*. There is a Regiment in the body; they are luxate and palſey members, that move not by the direction of the Head. In the Family is a Regiment; the ſervant acknowledgeth his Maſter, the child his Father. Among irrationall creatures is a Regiment: the Bees have their King, the Cranes their Leader, and they keepe their night-watches in diſpoſed orders. All the Drove followes the principall beaſt, and the Sheep are not led by every Ram, but by their owne delected Guide.

Thus Nature teacheth, that we are all bound to ſubject our ſelves to *Government*. Man is a ſociable creature, but there would be harſh ſociety among them without a Ruler. None could ſay, This is mine; and Cheape-ſide would not be ſafer than *Salisbury*-plaine. The firſt rule that Nature dictates to man by experience, is to ſeeke a Ruler. We may ſay of all other creatures, *Naſcuntur artifices*, they are borne their crafts-maſters: Nature it ſelfe was their Tailour and Tutor, they came in apparell'd and armed; and by their eſtimative faculty, they are their owne Cators and Cookes, Phyſitians and builders. They can at firſt enterance chooſe their owne meates, build their owne neſts and burroughs, and being diſtemper'd, skill their owne medicines. But man came in without a rag to his back, or a dinner dreſt to his belly, or a houſe to put his head in; no weapons, no ableneſſe to uſe them: his underſtanding like white paper, nothing written on it: all which really teach him to ſeeke a protector. Therefore a common-wealth without a Governour, is like a body without a ſoule: where is no King, they are all kings. It were ſtrange, if every member of the body ſhould move by a ſeverall ſoule: how long could that man hang together? The ſonne hath a great loſſe in the death of his father, the wife of her husband, the ſervant of his maſter: but in the Funerals of Princes the whole land reads not ſo much the Princes; as their owne mortality: *Et in una morte plures agnoſcimus, Hectora flemus*. One ſayth truely; *Dum mors inſignes percutit, omnes petit*. I know their fame is immortall, their goodneſſe immortall, their ſoules immortall; but their bodies are mortall: there is ſo much of man in them, that they muſt dye. They are lent to us for our ſakes, but wee muſt reſtore them againe for their owne ſakes.

Rom. 13. 4: *Hee is the Miniſter of God to thee for good.* Either for our naturall good, preſerving our lives, which bloudy-men would ſoone ruinate, who feare not ſo much hell as the halter: like beaſts that are more afraid of the flaſh of the powder, than of the bullet. Or Civill good, preſerving our goods and poſſeſſions; elſe robbery were law, and men like dogges, would trie all right by the teeth. Or Morall good, in commanding and commending Vertue, which hath *praiſe of the Power*: or in puniſhing vice, *Hee beares not the ſword in vaine*. Or Spirituall good; the Magiſtrate by coactive power enforcing men to the duties of godlineſſe. Theſe ſeates would bee empty, the Preacher wants his relative, hearers; the Sacraments would be vili-pended, the Service of God reſigned to the ſervice of Satan; but for *Government*. The Sabbath would not be diſtinguiſhed from common dayes, the markets be fuller than the Temples; the wicked, like ſullen children, would not forſake their play for their meate, but for the rodde of correction. Many Saints in heaven might now confeſſe, that they had not knowne God, but for the King. Firſt, compulſory meanes brought them to the feaſt, whereof once taſting, they would never leave it. [t] *Compell them* *to come in &c.* It is a good ſtorme that blowes the wanton and ſecure Mariner into the haven. Wee could not converſe together, had not God ſet authority over us, to repreſſe our mutuall violences.

Lewd wretches have not the feare of God, therefore God brings them under the feare of man: that being ſubjected to Rulers of their owne kinde, their outrage might be ſent from temporall death to eternall. In that notorious apoſtacy of the Iewes, when ſo many execrable enormities were committed, the Spirit ſtill prefixeth; [u] *At that time there was no King in Iſrael.* We read of a poore Levite wanting meanes; why? *there was no King.* If God had beene their King, his Law had provided for the Levite. If *Moſes* had beene their King, his ſword would have cut out a portion for the Levite. We are beholding to government for order, for peace, for Religion. For order; where is no King, every man will be his owne king. For peace, he that is his owne king, will be anothers Tyrant. For Religion; every *Micha* would have a houſe of gods, beſide Gods houſe. We are worthy of nothing but confuſion, if we doe not bleſſe God for Regular dominion. No wonder, if the Levites goe a begging, while there is no King in Iſrael. The Tythes and Offerings were their due; had theſe been payed, none of the holy Tribe needed to wander for maintenance. Where both Legall and Regall authoritie appoints the Levite his right, the wickedneſſe of man will defraud him. But what ſhould become of the Levites, if there were no King? And what of the Church, if there were no Levites? No King, no Church: no civill government, no Eccleſiaſticall. How ſhould the impotent child live without a nurſe? It was Gods promiſe unto his Church, *Kings ſhall be thy Foſter-fathers, and Queenes thy Nurſes.* How ſhould not the ſheepe be a prey to Wolves and Foxes, but for the Shepheard? What life or temper can bee kept in the body that is head-leſſe? Therefore, that the riches we have gotten by honeſt induſtry, may bee aſſured to our poſterity; that wee may ſit under the ſhadow of peace, and teach our children to know the Lord; that the lampe of our lives be not ſnuffed out with violence; that the good man may build up Temples and Hoſpitalls, without trembling, to thinke of ſavage and barbarous ſacriledge to pull them downe: that our devotions be not moleſted with uproares, nor men called from their callings by mutinies: that our temporall eſtate be kept in libertie, our ſpirituall eſtate improved with pietie, and our eternall eſtate to be given in us glory; that our lives may be preſerved, and our ſoules ſaved; for ſuch a King of men, bleſſe we the God of the Kings.

This truth is plaine enough, no reaſonable man would looke for impugners: yet we muſt be content to heare what the Synode of hell can plead for diſobedience.

1 *Object.* Subjection came in with ſinne; but Chriſt hath taken away ſinne, therefore alſo ſubjection. Innocencie knew no Superior but God: and the ſubjection of *Eve* was her puniſhment, this could not antecede her ſin. *Nomen Servi culpa meruit, non natura.* *Anſw.* Subjection is twofold; Servile, and civill. The Vaſſalage of a ſlave, bound only to ſeeke his Maſters proper good, was not before the fall: civill obedience for the common good, was. The former is a curſe, ſuch a one as *Noah* bequeathed to his impudent Sonne: not in it ſelfe conſidered, but by reaſon of the feare and ſorrow united to it, which Innocency knew not. Civill ſubordination was before the fall: *Encreaſe and multiplie*; this did put a plaine diſtinction and inequality betwixt the father and the ſonne. *Eve* was ſubject to *Adam*, before either of them was ſubject to ſin. Shee might have *Imperium apud virum*, but he had *Imperium in uxorem.* Not that the Salicke Law accords with the Divine Law; as if no Queene might governe a kingdome: for the GOD of ſpirits hath often put great ſpirits into that ſexe. The Queene of *Sheba* was a famous Governeſſe; and that maſculine vertues may ſhine in a female head, this land cannot forget the memory of ſo long and ſweet

experience.

[t] Luk.14.23.

[u] Iudg.17.6.

Agu.

a Lev. 4.22.27
Theodor.

experience. Yet this hinders not, but that man is fitteſt to governe. [a] The *Ruler* was to bring for his ſinne-offering, a *Hee-goate* : the private offender, a *Shee-goate*: to ſhew that the Male ſutes the *Ruler* beſt, and the Female the ruled. Thus Innocency had a ſuperiority.

b Rom. 14.17.

2. *Ob.* Every Beleever is even now in the Kingdom of Heaven; but in Heaven there is no King but Chriſt. *Anſw.* In this reſpect they are alſo called kings, yet the King that doth not finde them ſubjects, judgeth them traitors. There is a ſpirituall regiment, [b] ſtanding in grace, peace and joy : here is no diſtinction of perſons; neither father nor ſonne, maſter nor ſervant, King nor ſubject, but Chriſt is all in all. There is a civill regiment, which cannot conſiſt without diſtinctions and orders; here muſt be maſters and ſervants, &c. If all were Commanders and rich, every man muſt be driven to curry his owne horſe, and cleanſe his owne ſtable. As it is but a Trunke which is all body, no head: ſo it is a monſter, which is all head, and no body. But they ſay further; The faithfull have Gods Spirit their guide, therefore need not humane direction. *Anſw.* It is one thing what we doe, another thing what we ought to doe. Yet could we live without tranſgreſſion, we could not live well without protection.

c Mat. 17.26.
d Gal. 5. 1.
Tertul.

3. *Ob.* [c] *The children are free*; now if free from tribute, then from ſubjection. *Anſw.* Chriſt there ſpake of himſelfe, who was by birth heire to the Crowne, therefore free : yet to avoid offence He paid it. [d] And the freedome that hee gives us is from the law, from ſinne, death and hell : a liberty of conſcience, a ſpirituall enfranchiſement; not an exemption and immunity from civill obedience. Licentiouſneſſe is not liberty, but ſlavery: this makes the wicked to affect their owne inſenſible bondage, and to dote on their owne libertine delights; as a mad man loves his chaines, becauſe they rattle, and (as he thinkes) make a brave noiſe. He that made us free, taught us another rule by His owne example: He obeyed his Parents in the fleſh with humility, the Emperour with piety, the law with integrity, His heavenly Father, *uſque ad mortem*, to the death. So the Chriſtian Is *Inimicus nemini, multo minus Imperatori*.

4. *Ob.* Civill government is full of cruelty; and the ſword of Iuſtice not onely ſpills the life, but often kills the ſoule, but cutting off the time and means of repentance. *Anſw.* Nay rather, the malefactour that is not moved at the ſentence of death, deſpaires the poſſibility of amendment by longer life. Theeviſh *Achan* had ſuffered his ſacriledge to lye fretting into his ſoule, had not the lot diſcovered him to death. Leaſurely ſickneſſe and languiſhment is but the coach-way to repentance, legall doom is the poſt-horſe. How eaſie is it for men to delay the preparation for death, ſo long as they have hope of life? Sooner doe you heare of a malefactours contrition at the gibbet; than of an Vſurers in his bed: as a violent fire can thaw that yce, which lies long unmelted by a winters ſunne. Cataplaſmes and fomentations draw not out the pleuriſie, letting of bloud does it. He ſees, by the evidence of the fact; Intelligence of the Iurates, truth of the witneſſes, impartiality of the Iudge; an Image of that higher Tribunall, whither his ſinne will ſend him, when they have done with him. Here the Gaole can hold him but to the Seſſion, the Seſſion is not long ere it come to ſentence, the ſentence is ſoone anſwered with execution, the ſuffering of death is ſhort; all theſe paſſages take up no long time. But then comes another Iudgement, where his conſcience gives in teſtimony, all his crimes appeare upon record, Satan ſolicites Iuſtice, God cannot be unjuſt, the doome is certaine, the execution eternall. Therefore with an humbled ſoule and broken heart, he cries for mercy before he comes to the ſeat of Iuſtice; beſeecheth Chriſt to procure him a pardon, and God to accept his Sonnes ſatisfaction. In this aſſurance he ſmiles death in the face, is free in priſon, and never felt himſelfe truely to live, till he is come to dye. Thus he that could not live innocent, dyes penitent; and ſeeing his body cannot be ſaved alive, he endevors that his ſoule may be ſaved in death. As he hath followed

Satan our common enemy in ſinning, ſo hee now defies him in repenting; and by his unfained teares diſappoints that murderers hope of his damnation. Moe malefactours than that one have gone from the Gibbet to heaven; and from an ignominious place, after a more ſcandalous fact, been received up to glory.

5 *Ob.* But how if the Prince be bad, an enemie to truth and goodneſſe, a raviſher, a perſecuter, raiſing powers for the extirpation of the Goſpell? Here, if ever, a ſubject may renounce all allegiance: for here is power againſt power, man againſt God, and the ſubject of both left to follow either. *Anſw.* In this ſtrait ſome, for feare of the King, ſhipwracke their faith, and theſe are traitors to God. Others by a defenſive ſword in their hand rebells to the King. There is no queſtion, but God muſt be obeyed even againſt the King, when the King commandeth things againſt God. *Hi carcerem, Ille gehennam minatur.* What then? ſhall we reſiſt him with violence? No, God never warrants that practiſe, no not againſt a Prince that denyes him. There is an Active obedience, and a Paſſive. I may not execute his impious commands, I muſt ſuffer his unjuſt puniſhment. *Obedire oportet malis Imperatoribus, non mala imperantibus.* The vices of men cannot fruſtrate the Inſtitution of God: be he never ſo ungracious, honour muſt be given, if not *Principi*, yet *Principatui.* Peruſe *Matth.* 5.44. and *Rom.* 12.17. this will tie the hands of Chriſtian ſubjects. *Samuel* offered not to depoſe *Saul*, though the expreſſe ſentence of God had caſt him off, and he was excommunicated by a higher power than ever came from Rome; *Saul* lived and dyed a King.

Aug.

The captive Iewes in *Babylon*, wrote to their brethren in Ieruſalem, to pray for the life of [c] *Nebuchadnezzar.* This was [f] *Ieremies* counſell, and [g] *Daniels* practice: all his ſpeeches ſavoured of moſt perfect obedience, even to a King that not ſo well intreated him. Let him be a *Darius*, and make a decree againſt God; then he will enter into his houſe and pray, open his windowes and pray, not paſſe many houres but pray; though every haire on his head were a life, ready to redeeme his duty to God with the loſſe of them all. What reſiſtance did the primitive Chriſtians make to thoſe barbarous outrages? but praying for the Emperors life, when under the Emperors command they were bleeding to death. Neither did they ſuffer becauſe they were not able to reſiſt: but it was their doctrine, *Occidi magis licet, quàm occidere. Vis nobis non deeſt vel nummorum, vel numerorum*; we have meanes ſufficient: they filled all places of that Idolatrous Empire, Ilands, Cities, Caſtles, all but the profane Temples. One night, and a few torches, could have offorded them an ample revenge. Mercie on us, had but the Ieſuites ſuch an advantage! *Tertullian* to theſe pagan tormentors; *Noſter eſt magis Cæſar*, the Emperour is more ours than yours: as being appointed by our God, and upheld by our prayers and obedience.

e Baruch 1.11.
f Ier.29.7.
g Dan.4. 19. & 6.21.

Tertul.

Christians never prove loſers, but when they unjuſtly fight for their owne preſervation. Provide we *Scutum, non gladium*, the buckler of patience, not a ſword as ready to give as ward the blow. [h] *Hee that loſeth his life for my ſake ſhall finde it:* heare is the way, either to die by living, or to live by dying. When the decree was gone out by [i] *Ahaſuerus*, this was their refuge; *Preces & lacryma. Potero flere, potero gemere. Rogamus, Auguſte, non pugnamus.* The Apoſtles could worke miracles, yet they reſiſted not the ordinate powers. [k] This charge *Paul* impoſeth on the Romans, even while tyrannous *Nero* was their Emperor; a monſter, whom diverſe held to be Antichriſt. *Saul* is in *Davids cave*; the ſouldiers thinke that God ſent him thither on no other errand, but to fetch his death. If *Saul* had ſeene his own danger, he had given himſelfe for death, and expected to receive what he meant to beſtow. But wiſe and holy *David* gives way neither to his owne paſſion, nor his ſouldiers ſollicitation; but only makes this uſe of it; the tryall of his loyaltie, and the meanes of his peace. It had beene as eaſie to cut *Sauls* throat, as his garment: but his coat only ſhall be the worſe, not his perſon. Nor ſhould the cloke have beene maimed to ſeeke his owne revenge, but for a monument of

b Mat.10.39.

i Eſth.3.16.
Aug.
k Rom.13.1.

his Innocence. The very piece of his garment ſhewes, he meant no hurt to his Perſon; yet this violence ſtrikes [l] *Davids* heart. He feeles remorſe for touching that, which did once touch the perſon of his Lord. How unlike are thoſe ſpirits of Rome, that teach and practiſe, encourage and reward, yea, canonize the violation of Majeſtie it ſelfe? *David* regrets for cutting a royall robe, they make no account of ſhedding the royall bloud; ſheepe to cut the throat of their Shepheard.

[l] 2 Sam. 24.5.

Evill Princes are indeed a puniſhment; [m] *Dedi in furiore*. How miſerable it is to have an intemperate Ruler, appeares by the wiſeſt Preacher. [n] *woe to thee o Land, when thy Princes eate in the morning*: following the pleaſures that attend on Majeſtie, and not the paines wh^{ch} belong to Magiſtracie. There is a miſerablede deſolation threatned to Iſrael; the ſtaffe of bread, and ſtay of water, the man of war, and the man of peace, the Iudge and Prophet, the honourable and ancient, the cunning artificer, the eloquent orator; all ſhall be taken away. How comes it? [o] *I will give children to be their Princes, and babes ſhall rule over them*: there is the Iudgement fulfilled. [p] *Set thou a wicked man over him*: among all other curſes which hee calls from heaven by the Spirit of Prophecie upon his malicious adverſaries, running like oile into all the joynts and bonds, of themſelves, their wives, and children; this leads the army, as *Iudas* led the ſouldiers; *Set a wicked man to rule over him*. They that were weary of *Salomon*, were wearyed with *Rehoboam*. *Secundum merita ſubditorum, diſponit corda præpoſitorum*. Yet muſt not all this expoſe them to contempt: *Samuel* would not pray with *Saul*, he would grace him before the people, to continue credite to the Magiſtracie. There is ſome good attained to under the worſt Prince. Even by the power given to the devill, *Iob probatus eſt ut juſtus appareret; Petrus tentatus ne de ſe præſumeret, Paulus colophizatus ne ſe extolleret, & Iudas damnatus ut ſe ſuſpenderet*. *Iulian* ſent his ſubjects to heaven in earneſt, while himſelfe went to hell merrily and in jeſt. But bleſſed be our God, we have no cauſe to complaine: we have ſuch a Prince, whom whoſoever praiſeth not, *vel non diligit, vel non intelligit*. Only let us bleſſe him, and bleſſe God for him, that we may all be bleſſed in him.

[m] Hoſ. 13.11.
[n] Ecc. 10.16.
[o] Eſa. 3.4.
[p] Pſal. 109.6.
Greg.
Ordinary Gloſſe on Iob. 34.

Concluſion.

That religion then cannot be right, that pulls downe Princes: ſeeing neither *Moſes* in the old Teſtament, nor Chriſt in the new, nor Levite nor Prophet, Apoſtle nor Diſciple, either counſelled or practiſed againſt *Government*. Which ſhould decide the point, that hath coſt the lives of ſo many Chriſtians, and ſtill threatens more tragedies to come. They that in this argument found the weakeneſſe of their pens, have fallen to their penknives, multiplied the Schoole into a Campe, arguments to armies, teaching all their Proſelytes diſmall concluſions. Thus they fight againſt God in his Lievtenant, and the root of all civill order they deſire to roote out. They complaine of us for ſuppreſſing them, that will not let us live in quiet by them. What ſecurity can *Sara* with her *Iſaac* have in the houſe if *Hagar* and her brat be not beaten out of doores? The peace of our ſtate, nor ſcarce of any ſtate in Chriſtendome ſince *Charlemaines* time, hath not beene violated, but the Pope or his Miniſters have had a hand in it. To ſay nothing of their private turbulencie, what peſtilences they be to the houſes that harbour them, where they rule all with the Lady; it is their ſawcineſſe with the Crowne which our ſtate ſuffers under. They doe but turne the Text; [q] *Kings over ſubjects*, and they over Kings. They will be *Donatiſts, Anabaptiſts, Libertines, Pagans*; any thing, ſo they be not ſubjects. How did they more than deſpiſe, even deſpight that Queene of bleſſed memorie? whom ſtrangers came to ſee, as the Queene of *Sheba* did *Salomon*; forraigners reverenced, ſubjects loved, all Princes living admired and themſelves outwardly flattered. By whoſe gracious hand God wrought thoſe wonders, that the moſt potent Kings can hardly reach. Honour filled the circle of her Crowne, her brow with Majeſtie, her heart with pietie, her hands with pitie, her lap with plentie, her throne with equitie. All thoſe vertues centred in her breſt

[q] Luk. 22.15.

breſt, which ſeverally had commended the great Ladies of the former world. Yet how execrable were the treaſons at home, the rebellions and invaſions abroad which they contrived againſt her? Now when ſhe is in glorious peace, have they not raked into her grave, and railed on her royall Name? She that lies buried, not in cold earth, but in the warme and living monuments of all religious hearts among us, is ſtill perſecuted by their barbarous violences. But as all their malice could not harme her Perſon while it was mortall on earth; much leſſe can it reach her ſoule, which is now immortall and bleſſed in heaven. Lord, they have not deſpiſed her, but they have deſpiſed thee: revenge thine owne cauſe; confirme the diadem where it is, and let not the man of ſin pull downe, what thou the God of righteouſneſſe haſt built up.

Deſpiſers.] The maine antagoniſts of Soveraigntie are the Anabaptiſts and Papiſts: who, howſoever otherwiſe they dart fire one at another, yet here like Herod and Pilate, they ſhake hands, or thoſe ſeditious Captaines in Ieruſalem, fight againſt the Magiſtrate as their common enemie. Thus *Sampſons* foxes have averſe heads, but are coupled together by their tailes.

1 The Anabaptiſts did ſtrike at the head of all *Government*; and with the ſword in their owne hand, ſought to wring the ſword out of the Magiſtrates. They inveighed againſt authority, and yet tooke authoritie upon themſelves. As I have heard a man reproved for ſwearing, preſently rap out an oath that he would not ſweare. It was *Muncers* ordinary doctrine, that he had conference with God about it: that he charged him to kill the Magiſtrates, to deſtroy the wicked, and conſtitute a new world. Theſe cry downe all rule; as the heathen againſt Gods *Amointed Sonne*; [r] *let us breake their bands a ſunder, and caſt away their cords from us.* But at laſt finding themſelves fooled by themſelves, and that Kings would not be diſputed out of their dominions; yea, that themſelves could not be kept in order without ſome Prelation, they began to qualifie the matter: as men that can get nothing by Law, will come to compoſition. Regiment they will allow, if Magiſtrates will be content with their allowance; which is not only like *Davids* Ambaſſadors, halfe their Regall robes cut off; but authority it ſelfe grub'd to the skin: not only lopping off the ſuperfluous branches, but hewing the root till it bee paſt all growing. That he hath his inſtitution from God, his conſtitution from the people: *Regnat a Deo, ſed per & propter populum.* Thus with a paring knife they ſo ſhred his *Government*; till like the coozening Tailor that ſhrunke a freeze gowne to a doozen of buttons; they leave him only a titular Prince, and keepe the Principalitie to themſelves. Let all their refutation be but a meere hiſſing at.

2 The Papiſts are more moderate in ſhew, little leſſe peſtilent in deed Their laitie ſhall bee ſubject to a Magiſtrate; but to one of their owne chuſing, and that onely till their refuſing, ſo authority is no ſure knot but as Ingglers, they play at faſt and looſe. And upon the leaſt exception to the pietie, yea obedience of the Prince, (a ſtrange Catechiſme, or Catachreſis rather, that teacheth Kings to obey their ſubjects) they caſt him out from his royaltie, diſcharge and abſolve the people from their allegiance. This practiſe is according to their common diſtinction, not differing from the former of the Anabaptiſts; *Principatus a Deo, Princeps ab homine:* therefore they dare doe any thing *in Principem*, againſt the King; nothing *in Principatum*, againſt the kingdome. Execrable ſophiſtrie! as if he that oppoſed the governor, did not oppoſe *Government.* Would this anſwere paſſe in Rome: the Popedome, as it is the ſucceſſion of *Peter*, is of God: but the preſent Pope is of man? Or this, God forbids me to wrong my neighbour, yet (*Ieſuite*) I may wrong thee? This was fit doctrine for *Machiavell* himſelfe would not have beene aſhamed of it. But *Daniel*, that was a counſellor of State to two Monarchies, and *a Secretis*, to foure Kings, aſcribes this power of tranſlating or entailing crownes to a familie, to none but God: it is [ſ] *He*, not the Pope.

By

[r] Pſal.2.3.

[ſ] Dan.5.21

By their rule the Pope indeed is King, and all Kings but his vice-royes, to be placed and diſplaced, according as they pleaſe or diſpleaſe him. And for their Clergie, they ſhall know no civill obedience at all. But were the ſword as well able to plead the cauſes of Kings in the field, as the pens of Divines are in the Schoole, their Crownes would ſit more quietly on their heads. [t] *Let every ſoule be ſubject to the higher power. Si omnis, & veſtra,* ſaith Saint *Bernard* to an Archbiſhop: who hath exempted you from this univerſality? His concluſion is, *Si quis tentat excipere, conatur decipere.* Why did our Saviour ſubmit himſelfe to *Caiphas,* to *Pilate,* pay tribute to *Cæſar*; and *Paul* appeale to his Iudgement ſeat? Is Chriſts Vicar ſtarted above his Maſter? *Peters* Succeſſor better than *Paul* himſelfe? What an alteration did *Ioſiah* make in the face of the Church, purging the Idolaters, changing the office of the Levites, commanding a paſſeover? *Hilkiah* was the high Prieſt, and executed theſe things under him; but all was done *Iuxta præceptum Ioſiæ.* Was *Ioſiah* ſuch a King in Iſrael, and is not our King in England? What hath the *Hilkiah* of Rome to doe here? So *Conſtantine* ſaid to his Biſhops, You in the Church are Biſhops, I in the Church am King: you for the word and Sacraments, I for authoritie and preſidence: you overſeers of the people, I the overſeer of overſeers. The one to preach the word, the other to beare the ſword: as *Paul* calls the Magiſtrate, the Lords *Sword-bearer.* He holds his prerogative *in capite,* given him from above. What one word of Chriſts commiſſion to his Diſciples, ſavours of encouragement to rebellious attempts? Goe into the world, preach, baptiſe, bind and looſe, remit and retaine, feed, take the keyes, receive the Holy Ghoſt. *Goe into the world,* not over run it, ſhaking the pillars of it with conſpiracies, the foundations with ſeditions. *Preach* peace, not proclaime wars: *Build up,* the kingdome of heaven, not thunder ruine to the kingdomes of earth. *Baptiſe* to repentance, not waſh the people in their owne blouds with perſecution and vengeance. *Binde and retaine* not with ſhackles, priſons, and wards. *Feed* the Lambes, not fleece them, nor flay them, making maſſacres of King and ſubjects. *Take the keyes,* not Princes Crownes. When he ſayd *Yee ſhall be brought before Governors and Kings* he did not meane that Governors and Kings ſhould be brought before you; that Emperors ſhould kiſſe your feete, waite at your gates, in weathers ſtormy enough; but not more ſtormy than the Pontificall browes: that they ſhould take their Crownes, (I ſay not at your hands, but) at your feet; holding your ſtirrups while you mount your Palfreyes, and eate bread like dogs under your tables. Chriſt refuſed to divide an inheritance, yet theſe men will undertake to divide kingdomes. Luk.12. But there is a divider over them, that hath written in the booke of his Preſcience, the finall diviſion of their univerſall Supremacie. And as it is true of their perſons; *Brevis eſt hominum vita, brevior Regum, Pontificum breviſſima.* *Petrach.* So let the like breach fall upon their ſucceſſions, till the ſeat of Antichriſt be raſed to the ground.

3 Proud and ambitious ſelfe-admirers, thinke themſelves fitter to rule than obey; theſe *deſpiſe government.* [u] *Saul* is choſen King, the moſt and beſt applaud the choice: yet ſome ſonens of *Belial* murmure againſt it. It was not the greatneſſe of his parents, the goodlineſſe of his perſon, the ſelection of his Lot, the approbation of *Samuel,* the ſound proofe of his courage; that could ſhield him from contempt, or winne the hearts of all. They ſaw hee choſe not himſelfe, they ſaw him unwilling to be choſen, they ſaw him worthy to be choſen: if the Election had beene carried by voices, and thoſe voices by their eyes, *Saul* had beene ſtill the man: yet they *deſpiſe him.* His parentage was not inferiour, his ſtate equall, his perſon above his eſtate, his mind above his perſon; yet they *deſpiſe* him. But dogs will barke at the Moone; and what all men commend, you have ſome *Thirſytes* take delight to blaſt. Malcontents will deviſe ſlanders, if they can finde none like Coiſtrells, that firſt fill themſelves with wind, and then flie againſt it. Their bloud is of a yellowiſh colour, like thoſe that have beene bitten by vipers:

[t] Rom.13.1.

[u] 1 Sam.10.27.

their gall flowes in them, thicker than oile in a poyſoned ſtomach. But the beſt is, their owne malice ſuckes up the greateſt part of their venome, and therewith they burſt themſelves. There was never Prince, to whom ſome Belialiſts tooke not ſome exceptions: it is not poſſible to pleaſe or diſpleaſe all men; ſome being as deepely in love with vice, as others are with vertue. It were ill with Princes, if their ſtate depended on the good liking of their ſubjects. But there be none but baſe, that are thus cenſorious: and the Sun will ſhine never the leſſe glorious, though ſuch ſullen eyes ſcorne to looke upon it.

4 Denyers of due homage, are *Deſpiſers*; as, 1. [x] *Feare*; not ſlaviſh feare. *Aliud eſt timere quia peccâſti, aliud timere ne pecces: illìc formido eſt de ſupplicio, hìc ſollicitudo eſt de præmio:* this feare is reverence. If any man feares not the King, the King hath cauſe to feare him. 2. *Honour*; not ſuch as ſhall make a god of him, like Herods flatterers, and their ſucceſſors, the Popes Sycophants: yet enough to advance him above all other men. 3. *Fidelitie*, ſuch as [a] *Ittai bare* unto *David*: that is an ill hand, that when a blow is comming, will not lift up it ſelfe to defend the head. *Salus capitis, caput ſalutis.* The King is the light of our eyes, the breath of our noſthrills, even the life of our lives: any man will hazard a joynt to preſerve his life. Subjects unfaithful at the heart, may be without ſuſpition of their Prince, but they be held rebels in the Court of heaven. We are bound to be ſubject, [b] *not only for wrath, but for conſcience ſake.* In all the time of *Davids* proſperity, there was no newes of *Shimei*; he lookes like a faire ſubject. But he that ſmiled on *David* in his throne, curſeth him in his flight: now his unſound and trecherous heart diſcovers it ſelfe, in a tongue full of venome, a hand full of ſtones. Proſperous ſucceſſe hides many a falſe heart, as a drift of ſnow covers a heape of dung: but when that white cover melts, the filthy rottenneſſe will appeare. There is no ſecurity in that ſubjects allegiance, that hath not God in his conſcience. The nearer ſuch are to the Governour, the more perilous: and as no favourite of greatneſſe can be without envie, (as in Cheſſe, the pawne that ſtands before the king, is moſt ſet upon) ſo the good one, like *Ioſeph*, ſo endeares himſelfe to the King of Ægypt, that he may be gracious with the King of heaven: and the bad one, like *Haman*, makes uſe of his power to miſchiefe; till by plotting againſt the Church, he loſe all comfort by the Church. All this mans glory ſhewes on him, but as if the Sunne ſhone in a puddle. 4. [c] *Obedience*; to doe what he commands, and goe whether he ſends. The ſervant that does not what he is bidden, *deſpiſeth* his Maſter. The Law is *mutus magiſtratus*, the King *lex animatus*: he that diſobeyes the one, *deſpiſeth* the other. 5. *Paying of tribute*: [d] *Render tribute*, &c. *Render* it; it is not a gift, but a payment. A man feedes the ſtomach, that it may nouriſh his whole body. *Solvatur ſubſidium, ne contingat excidium.* He that faineth himſelfe poore to avoid a Subſidie, is worthy to be made as poore as his Subſidie: becauſe he would not reſtore him a part, by whom he keepes all. 6. *Prayer*; [e] *Let prayers and ſupplications be made for all men, eſpecially for Kings.* The heavyer burden requires the more ſtrength: *Aaron* and *Hur* muſt hold up the hands of *Moſes*, if they would proſper. We have cauſe to deſire that that river may never want water, which muſt relieve the whole countrey. No army but would have their Generalls good ſucceſſe. We call our peace, the Kings peace: our peace is but the effect of his, as his Majeſtie is a reſultance from Gods Majeſtie.

What ſhall then become of them, that turne their prayers [f] into curſes? though their wiſhes be but whirlewinds, which breathed forth, returne upon themſelves. This was an unwilling error, that [g] *Paul* willingly recanted. *Curſe not the King, no not in thy thought: for a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter.* With the mouth a wicked rebell dares not curſe him, for feare of the laſh; but thought is free: ſuch is his thought, but not Gods, to whom the conſcience is a legible booke. The birds of the aire ſhall diſcover it; either by ſome miraculous demonſtration, as juſt revealers: or by pecking out his eyes, as juſt executioners: or that Iudgement ſhall be ſwift againſt them, as if it had wings.

[x] Prov. 24. 21.

Ambr.

[a] 2 Sam. 15. 21.

[b] Rom. 13. 5.

[c] Ioſh. 1. 17.

[d] Rom. 13. 7.

[e] 1 Tim. 2. 2.

[f] Exod. 22. 28.

[g] Act. 23. 5.

wings. *Shimei* curſeth his King, is pardoned by ſucceſſion, by *Salomon* after his father: he hath now quite forgotten his ſin. But at laſt it comes home, by his going abroad: and the tongue that curſed the Lords Annointed, now payes the head to boote. The vengeance of Traitors may ſleepe, it cannot die. [h] *Saul* had gotten victorie of the Ammonites, which made him a complete King: and now the thankfull Iſraelites enquire after the diſcontented mutiners, that refuſed allegiance to ſo worthy a commander. Their ſedition deſerved death, how ever *Saul* had ſped at Gilead: the very purpoſes of treaſon muſt not eſcape impune: that God, who hinders the action in his mercie, will puniſh the intention in his Iuſtice. But that happy conqueſt whetted them to a more eager deſire of this juſt execution.

Certainly, of all nations in the world, we have cauſe to deſpiſe the *deſpiſers of our Government*. We that have a King, not more noble than wiſe, not more wiſe than good; how can we wiſh other than puniſhment to his contemners? We have *uſum & fructum communis pacis*; [i]*dwelling ſafely under our own vines*; the benefit of thoſe riches wch make a wel-govern'd State glorious. What do we want to the conſummation of our proſperity, but thankfull hearts? For me to meaſure it, were to ſhew you the Image of a great Mountaine in a ſmall ring. Religion, peace, honour, ſecurity; thoſe foure cardinall bleſſings to uphold a State, as the foure cardinall vertues uphold a man. Now to diſgrace authority, is the meanes to overthrow all felicitie. Tribute is given to Tyrants, commendation onely to good Princes. The Iuſtice of our Governour hath not ſpared the greateſt offenders; yet his mercy hath made us more indebted to him than his Iuſtice. May his mercy never hurt himſelſe, wee have no cauſe to complain. Even to his enemies he hath been pitifull, ſtriving to overcome their malice by his goodneſſe. Yet like thoſe people, that in a daily ceremony, get out of their doores, with their faces into the Eaſt, and curſe the Sunne, which gives them light and preſerving influence. So his adverſaries, beſide their curſed writings, baſe calumnies and blaſphemies of his honour; have ſought by trechery to ſtock up the root whereon themſelves grow; ſacrifiſing their Sacraments, Religion, Prayer, and the holieſt things they have, to execute Satans will, and expiate Antichriſts fury. They have turned Maſſing into maſſacring, *Patres in patricidas*, ghoſtly fathers into bloudy murtherers.

The huge and ſupereminent Coloſſus of all, was the Powder-treaſon; the utmoſt point of all villany; beyond which, it is *terra incognita*: no man can deviſe what ſhould be between it and hell. The butchery over all France of above ſixty thouſand Proteſtants, might be pictured in the Popes Palace by the Painters art: but what colours could have expreſſed this confuſion? As a learned Divine hath amplified it. What ſtaine could ſhadow the bloud of ſo royall Princes? What red deſcribe the goare of ſo noble Chriſtians? What black, the darkneſſe of that day? what azure, the terribleneſſe of that fire? What invention imitate the noiſe of that infernall blow? Lowder than many Cannons, and the ſhriekes of ſo many innocents, with the miſery of infants yet unborne? This was a death never to be painted to the life: nor Pen, nor Pencill, nor Art, nor Heart can comprehend it. What an infamy ſtrikes upon our age, to beare the date of ſuch impieties? To have it recorded to poſterity, in ſuch a time was ſuch a treaſon? The earth ſhall not hide it from the heavens, nor the heavens abtract it from the earth; it ſhall be the deteſtable hatred of all Generations to the end of the world.

Yet ſtill hath the Lord protected our *government*, by preſerving our Governour; even againſt the malice of our enemies, and (which is worſe) the wickedneſſe of our ſelves. Therefore let us praiſe God for our *Government*, and we praiſe him for all: let us love and ſerve our Governour, and we love and ſerve God who hath given us all. Let us ſerve him with our fields and Vineyards for his maintenance, with our lives and ſtrengths for his defence, eſpecially with our prayers and ſupplications for his ſafety.

28 SE 60

Ver.

[h] 1 Sam.11.12.

[i] 1 King.4.29.

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E N.

A COMMENTARY OR, EXPOSITION VPON THE DIVINE SECOND EPISTLE GENERALL,

WRITTEN
BY THE BLESSED APOSTLE
S^t. PETER.

The ſecond Tome.

By THOMAS ADAMS.

1 PETER 5.10.

The God of all grace, who hath called us into his eternall glory by Chriſt Ieſus, after that yee have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you: To Him be glory and dominion, for ever and ever, Amen.

LONDON,
Imprinted by FELIX KYNGSTON for
IACOB BLOOME. 1633.

BRITISH MUSEUM

2 Pet.2.10.

Preſumptuous are they; Selfe-willed: they are not afraide to ſpeake evill of dignities.

Definition.
Matth.26.74.
2 Sam.15.11.
1 Tim.1.13.
2 King.1.12.

Preſumption is a deliberate and wilfull ſinning, againſt conſcience, example, or warning. Deliberate, with premeditation; for every raſh act or word is not preſumption. Wilfull; not when we are overborne by compulſory meanes. Againſt Conſcience; not when our perſwaſion apprehends the thing (that is evill) for good. Againſt example, when men ſee others plagued for ſuch offences. Againſt warning, as *Pharaoh* after ſo many admonitions would not diſmiſſe Iſrael. This is to preſume. Some man ſinnes, and thinkes not of it; which is to ſtumble and fall on plaine ground. Some man ſinnes, and knowes not of it; as hee may have a moule on his backe, and yet thinke his ſkinne cleare. Some man ſinnes, and is forced to it; this is, as when hee rowes upward, and the ſtreame carries him downeward. Another ſinnes, and is perſwaded hee does well; as children are ſent abroad in ſuch froſty mornings, as rather obſtruct than purifie: ſo the ſilly Papiſt does his devotions before a crucifixe; and too many robbe the Church, to relieve the poore. There is a miſchiefe done on ſet purpoſe; *Hee that preſumptuouſly ſlayes his neighbour, thou ſhalt fetch him from mine Altar that hee may die.* Plucke him from the Altar, his booke ſhall not ſave him. Exod.21.14.

Examples.

Preſumption hath been no rare ſinne among men. The firſt ſtone of which demonſtration, we lay in the Tower of *Babel*: where mortall men in the face of heaven, did dare to the combate omnipotency it ſelfe. Multitudes and combination give encouragement to preſumptuous attempts, and every one is proud to be forwardeſt; *Come let us build us a Tower, whoſe toppe may reach unto heaven.* Gen.11.4. They were but newly come down from the hill to the plain, and now in the plaine they purpoſe to build up an hill. They were as neere to heaven in the mountaine of *Armenia*, as their tower could make them in the valley of *Shinar*: but as if the benefit of nature were too contemptible, their ambition muſt have an artificiall mountaine of their owne raiſing. *Come let us build*: fondly reckoning without God; as if nothing could hinder, what they intended to doe; as if both time and earth had beene theirs. *Build a Citie*, if they had taken God with them, this had beene commendable: a Citie is the ſeate of order, and ſo could not diſpleaſe the God of order. But a *Tower* reachable to heaven? how ſottiſh was this arrogance, how impious this *Preſumption*? who would thinke, that little Ants creeping on this greater molehill, ſhould thinke of climbing to heaven by multiplying of earth?

Corah conſpires againſt meeke *Moſes*, hee had ſeene others fearefully plagued for ſuch rebellions; himſelfe had particular warning to decline it; the people were charged to depart from their tents: who would not hope, that thoſe mutiners, ſeeing their adherents flie off, as from monſters, would now relent? yea, when God proclaimes a ſtrange and immediate vengeance, howſoever before they ſet a face on the matter, one would thinke their hearts ſhould now have miſgiven them, yet as if *Moſes* had never wrought miracle before them, as if no Iſraelite had periſhed for rebelling; they ſtand in their doores, impudently ſtaring, as if they would outface the revenge of God. Heere was high *Preſumption*: ſo doth pride and infidelity obdure and blind the heart; that thoſe who are naturally cowards, become unnaturall rebels. So *Pharaoh* being tyred and undone Numb.16.26.

Iudg.20.3.

with ſucceſſion of Iudgements, at laſt lets Iſrael goe: gone they are, and Ægypt ſeemed ſo glad to bee rid of them, that they hired their departure. Yet no ſooner were their backs turned to goe, than *Pharaohs* heart was turned to fetch them backe againe. It vexeth him to ſee ſo great a command, ſo much wealth caſt away in one night: and he will redeeme it though with more plagues. There is no remedy, this *Preſumption* will not let him be in quiet; he muſt after them, to fetch his owne deſtruction. Who would not have looked, that the hand of *Benjamin* ſhould have beene firſt upon *Gibeah*, and requited the morſels of the abuſed concubine, with the heads of the raviſhers? yet in ſtead of purſuing the ſinne, they defend the ſinners; and will rather periſh in reſiſting, than live in doing Iuſtice. How horrible was this *Preſumption*, to defend a rape unto death, with armes unto blood? As if they were in love with villany, and out of charity with God, they are champions for *Belial*.

Inſtances.

Eccl.9.2.

1 There bee ſome that *Preſume* of ſafety in ſinne, not doubting to fare well, while they feare not to doe ill. As if this world were to laſt ever, and the corne and tares were never to be parted; becauſe the ſame ground feeds, and winde blowes on them, for a time. But, ſay they, God is mercifull. Hee is infinitely mercifull, but withall infinitely juſt. He is juſt even to thoſe humble ſoules that ſhall be ſaved; and hee will bee mercifull, while *Preſumptuous* ſinners goe to hell. It is to be feared, that many die with a fond *Preſumption* of mercy in their mindes, as the Iſraelites with meate in their mouthes. But Chriſt dyed for us, wee put all on his reckoning. *Anſw.* But they for whom hee payes, will not *preſumptuouſly* laviſh on his skore; not caring what they ſpend, becauſe hee is able to pay for all. His blood is a charter of pardon, but withall a Covenant of direction: *Crux Chriſti pendentis, Cathedra magiſtri docentis:* hee that refuſeth to live as that Covenant preſcribes, hee may periſh as a malefactor, that is hanged with his pardon about his necke. But Repentance makes all even, otherwiſe God is not ſo good as his word: *At what time ſoever a ſinner repents.* This the common people make their necke-verſe. Indeed there is that and many other gracious promiſes made to Repentance: but in the whole Booke of God, which is now publiſhed complete, and promiſes no ſecond edition; wee find no infallible promiſe of Repentance. Hee that hath this *Oile* in his lampe, ſhall enter in with the Bridegroome: but hee that forgets this oile, and can buy none, muſt bee ſhut out. *Ioſeph* and *Mary* loſt Chriſt not a full day before they miſſed him, yet were foure dayes ere they could finde him: ſome loſe him forty or fifty yeares, yet when they are ſicke, hope to finde him in halfe an houre.

Matth.4.6.

2 There be ſome that attempt things without warrant, or expect things without promiſe; this is the common *Preſumption* of the world. And they that know they cannot live without feeding, nor change places without moving; yet will hope to be ſaved without practicall obedience. Nor let us ſecure our ſelves from this aſſault, for the divell hoped to have faſtened it on our Saviour himſelfe; perſwading him to ſhew a tumbling tricke, for the winning of faith and credit. As if hee had ſaid, Heere thou art in a famous city, on a glorious temple, upon an eminent pinacle; all mens eyes are fixed on thee; there can bee no readier way to ſpread thy glory, and proclaime thy Deity, than by this precipitation. All the world ſhall ſee and ſay, there is more in thee than a man: and for danger, there can bee none; what can hurt the ſonne of God? have not the Angels charge by Divine commiſſion, to guard thee? Chriſt ſcornes to gratifie him in this; but beates him with his owne weapon ſnatch'd out of his abuſive hands; *It is written, Thou ſhalt not tempt the Lord.* True, God hath taken this care, and given this charge; hee will have his children kept, but not in their ſinnes: they may truſt him, they may not tempt him: hee meant to encourage their faith, not to embolden their *Preſumption*. When there be mediate meanes, to caſt our ſelves upon an immediate Providence, is not faith, but audacious diſobedience.

We have ſome that be called *The Wits*: they diſdaine to heare a Sermon, unleſſe the Preacher can teach them ſome abſtruſe learning: as if they were only to be made Philoſophers, not Chriſtians. It is a wonder if they ever come to the Lords Supper, becauſe they ſee no more dainties, but Bread and Wine. Sure, if they had knowne of it, they would not have been baptiſed in the Church, becauſe they had water enough at home. *Preſumptuous* men, are they wiſer than God? *Faith comes by hearing*, and *Salvation by Faith*: theſe be the ſtaires for them to clime Heaven, or all their wit ſhall never bring them thither. They know a ſhorter cut, have found out a new way in their wiſdome; but God keepe us from that wiſdome. Some vulgars, not out of an opinion of their owne knowledge and ſufficiencie, but for meere tarditie and averſeneſſe from the labours of Religion; make their chamber or the field their Church; becauſe the Preacher can ſay but this; Repent, and beleeve; and this they doe, therefore hope to be ſaved as well as the beſt. Senſeleſſe *preſumption*! as if they hoped to keepe, what they willingly caſt away: as if the ſoule which hath been ſo many yeeres gathering ruſt, ſhould be found bright when death drawes it out of the ſcabbard: or that land could beare wheate, which was never tilled? Nay, but heare, reade, pray, meditate; and that with frequencie, with fervencie: preſume not to be good by any other way than God hath promiſed to make thee good: leſt thy ſoule going out of thy body, finde with wonder and amaſement, how it was miſtaken in the body. We may chalenge God on his promiſe, we may not ſtraine him beyond it: *Preſumption* is the enemie of faith.

Rom.10 14.

3 There be ſome that take their ſalvation without all queſtion, and are ſo ſure of Heaven that they never doubt the contrarie; and this is *Preſumption*. Every good grace hath the counterfeit: if in the faithfull there be a modeſt but infallible aſſurance of their bleſſedneſſe in Chriſt; the carnall will be blowne up with an impudent arrogance, as if their footing was as ſure in Heaven as any mans. *Which way went the Spirit of God from mee to thee*, ſaid a falſe prophet to a true? and ſmote him withall. *Which way?* Even by that injurious blow, by that proud ſpeech it departed, if it had been there before. *God I thanke thee, that I am not as other men*: as if there were no queſtion, but the Phariſe was one of Gods ſpeciall favorites. Will he accept of heaven, without intreatie, trow we? Or change places with any Saint there, without boote?

2 Chron.18.23.

Luk.18.11.

That we may not be coozened with this impoſture, obſerve ſome differences betwixt *Preſumption* and *Aſſurance*. Firſt, Preſumption is naturall, this Aſſurance is ſupernaturall: we were borne with that, we are new borne to this: that was the legacy of *Adam*, this of Chriſt. Secondly, *Preſumption* ſubmits not it ſelfe to ordinary means; aſſurance refuſeth no means of being made better. Thirdly, *Preſumption* is without all doubting: aſſurance feeles many perplexities: hee that doubts not of his eſtate, his eſtate is much to be doubted of. Fourthly, *Preſumption* is joyned with looſeneſſe of life: perſwaſion, with a tender conſcience: that dares ſinne, becauſe it is ſure: this dares not for feare of loſing aſſurance: that makes no more of ſinning, but at once get a pardon for the old, and a licence for the new: this is like ſome ſoveraine waters, which not only mundifies the ulcer, but cooles the heate, ſtaies the infection, and by degrees heales it. Perſwaſion will not ſinne, becauſe it coſt her Saviour ſo deare: *Preſumption* will ſinne, becauſe grace doth abound. The one turnes grace into wantonneſſe, the other turnes from wantonneſſe to grace. Humilitie is the way to heaven; the Publican went away *rather juſtified*: *Qui dum non auderet oculos aperire ad cælum, cæli oculos aperuit ad ipſum*: While he durſt not open his eyes to looke up unto heaven, he opened the eyes of heaven to looke downe upon him. They that are proudly ſecure of their going to heaven, doe not ſo often come thither, as they that are afraid of their going to hell.

Let us come to particulars, that pointing the finger, we may ſay, this is a *Preſumptuous* man. *Nathans* Parable made *David* ſenſible of the ſinne, but he found not the ſinner in his owne boſome, without a ***Tu es homo.*** ***Preſumption*** hath neither Luk.18.1. ***Timorem Domini***, nor ***Pudorem Seculi***; it feares nor God nor man: and is here fitly ranked with ***Deſpiſing of Gouernement.*** If ***Samſon*** breake the citie-gates, what Withes can hold him? Thoſe whom conſcience cannot binde, mans law will hardly hamper; God knowes how, when, and where to revenge his owne cauſe: but man, whoſe eyes be limited, muſt be informed of offences, before he can finde matter for juſtice: therefore Preachers are not onely to teach men obedience to God, to ſave their ſoules, but alſo to Governours, to ſave their bodies and eſtates. I will therefore, for a taſt, ſingle out ſome inſtances of ***Preſumption.***

1 Incorrigible Beggars, ſuch as make themſelves a ***Non obſtante***, and in ſpight of all lawes will not bee confined to any regular courſe. ***Preſumptuous*** wretches, that have ſet themſelves, both without the covenant of God, and the governement of man: ſilly officers are afraide to meddle with them, becauſe they are poore: but they be deceived, for theſe be not the poore, but the worſt robbers of the poore that be; we may ranke them with Uſurers, Encloſers, Engroſſers, and oppreſſing Landlords: this is the reaſon that the poore indeede doe want it, becauſe theſe counterfeits ſnatch it; men that labour hard, often lacke bread for their families, whileſt theſe that refuſe all worke, are full. I ſpeake not againſt the poore, but for the poore; not to harden your hearts, but to rectifie your hands: give and be bleſſed for it, but not to maintaine impietie, and diſhonour to your Countrie; give to the poore, not to them that rob the poore, let me diſſect this carcaſe of ***Preſumption.***

1 There is no likelyhood that many of them were ever Chriſtened; if they were, ſcarce any of them ever come to know what Chriſtianitie meanes: the Church and they are everlaſting ſtrangers, neerer than to the doores, at ſome dole or funerall, you ſhall not have them: they name not Chriſt, but when they begge of you, and know it not for any other purpoſe; they can marrie without a Prieſt, and divorce themſelves without a Canoniſt: there neede no Eccleſiaſticall cenſures, they excommunicate themſelves from all Churches: no Miniſter hath the charge of their ſoules, for they are of no pariſh; all the articles of their faith be the termes of their canting language; thus they live without Chriſt in this world, and without him, periſh in the world to come.

2 Vagrants they are, and will ſo remaine, it is a death to them to be confined to any ſet dwelling: aske them where they dwell, alas, they ſay, they have ſmall dwelling; yet they have the largeſt dwelling of all, for they dwell every where: to keepe one towne, is their bondage; their libertie to rome abroad: worſe than Prov.7.11. the harlot, ſhe cannot abide long in her owne houſe; they can abide long in no houſe. Birds flie abroad all day, but ſo that they may come to their owne neſts at night: the horſe knowes his owne ſtable, dogges their owne kennell; theſe beaſts onely take up the next barne; no men can make a truer deſcription of the kingdome, were they learned, for they have travelled it over and over.

3 Governement they know none, but a rebellious one of their owne ordaining; to pay tribute or cuſtome to the grand Rogue more truely than Subſidies are paid to the King: to ſweare by their ***Salomon***, and then not to breake their oath: but to teare Gods Name in pieces, is no breach of their Religion; not to begge out of their limits, though they ſtarve.

4 All their end of this idle life, is but becauſe they finde profit and ſweetnes in it; therefore they wander, becauſe they would not worke. He that before he gives them releefe, ſets them to labour, ſhall never after finde them at his doore. Now conſidering Gods Law, that every man ſhould eate his owne bread, and that our indulgence is the nurſe of their idlenes, who get more by lying ſtill in a corner, than an honeſt poore man doth by his labour; we make their ſinne, our ſinne in maintaining them: almes are good, but they muſt not be given to the Luk.14.15. diſhonour of Chriſt; he commends to us the ***maimed***, the ***lame***, the ***blind***, the aged

and impotent, the widow and fatherleſſe; to releeve theſe ſhall make us *bleſſed.* But they that looke for a reward for maintaining the diſſolute; ſhall be anſwered with, *Who required this at your hands?* Where finde they more cheriſhing than in popiſh houſes? Not to merit of God, as they teach, and we might ſuppoſe; but to make them their owne againſt a day of rebellion, when they ſhould uſe them. But as a finger being cut off from the hand, is of no uſe; ſo no poſſible good can come to the common Body by them. They laugh at others, who take great paines, to leave their Children ſmall portions; whereas theſe leave theirs all the world to rogue in, and all the people for their fathers.

5 The curſe of God is viſibly upon them, whereby they are given over to all licentiouſneſſe. To theevery, they come to pilfer, not to begge; and onely then begge, when they cannot pilfer. To horrible uncleanneſſe; they have not peculiar wives, nor range themſelves into families; but in this are very beaſts. To be a vagabond, was *Cains* plague, and is in its owne nature a curſe; yet theſe turne it into a bleſſing. *Let his Children be vagabonds, and begge; let them ſeeke bread out of their deſolate places.* In this curſe they bring up their children. This is ſuch a ſtragling *Preſumption*, as will not be confined but in hell. They delight to goe ragged and naked, not ſo much in a voluntary penance, as to move compaſſion. But turne your charitie from theſe, and ſeeke out Gods poore, not the divels: impotent poore, not impudent poore: and rather give to thoſe that worke, and begge not; than to thoſe that begge, and worke not.

Gen. 4. 12.
Pſalm. 109. 10.

2 Popiſh Emiſſaries, the Intelligencers of Rome, and the Factors of Antichriſt; that know themſelves ſent on the errand of hell, deſigned to treacheries, ſet in the vanguard of conſpiracie, like loſt men in the forlorne hope; what are theſe but *preſumptuous* ſinners? I deny not other attractives and inducements; but they are all the hand-maids to *preſumption.* Whether it bee the opulencie of our land, or the beautie of our women, or the malice they beare our nation, or the fooliſh affectation of martyrdome, and to be regiſtred in the Romane Rubricke. It is not unlikely, they are tickled with that advantage, which the Fryar told his Novice, their Prieſts had over their Laitie; according to their old grace, *Deo gratias, qui nos ſatias, &c: We keepe* their counſels, they keepe none of ours: we have part of their Lands, they have none of ours: we have charitie towards their wives, they toward none of ours: they bring up our children, we bring up none of theirs. It is reported to be the ſaying of a great Marqueſſe; that he had in his Countrey three Monaſteries, which were three miracles: one of the Dominicans, which had abundance of corne, and no Lands: another of the Franciſcans, who were full of money, and received no rents: a third of Saint *Thomas*, whoſe Monkes had many children, and no wives. But what temptation ſoever brings them, treaſon cannot be without *preſumption.* Their Supreme Head ſends them like baſe members on ſuch deſperate ſervices; and they muſt obey him, whatſoever Chriſt ſayes. If He bid them ſeale their treaſon with a Sacrament, they muſt eate their God upon a bargaine of blood. Saint *Peter* ſaies, *Feare God, honour the king*; his uſurping Succeſſor ſaies, Feare God, kill the king. All their labour muſt be ſpent, to make Chriſts coate fit to their Body politicke. Their vowes may ſeeme heavenly, but their imployment is earthly: in medling with the buſineſſe both of Church and State, they mingle together heaven and earth.

What, doth their conſcience warrant them, upon opinion of merit? Can this beare them out to bee falſe keyes to open the cabinets of Princes, and pry into their counſels? Did ever man hope to deſerve thankes of God, by doing that which he knowes will offend him? They ſee lawes made againſt their pernicious attempts, and that juſtly: for there is no law made againſt the Papiſts, but ſome notorious treaſon went before, to cauſe ſuch a law. They that venter their bodies and ſoules in ſo rotten a veſſell of Pyracie, are they not *preſumptuous?*

tuous? He that runs on high battlements, gallops downe ſteepe hils, rides over narrow bridges, walkes on weake ice; and never thinkes, what if I fall? But what if I paſſe over and fall not? Is he not *preſumptuous?* They ſee before their eyes ſuch deſignes continually curſed of God, and plagued of men: yet what ſay they of the powder-traitors? Alas, unfortunate Gentlemen: it ſeemes they blame the ill fortune, not the ill attempt: had it ſucceeded, it had been commended. Yet they will on, what can diſcourage ſenſleſſe *preſumption?* ſhew him the way where any foote hath trode, hee dares follow, though he knowes none ever returned. What if a thouſand have miſcarried, yet why may he not eſcape?

Thus *preſumptuous* are they in their deeds, but how deſperate in their writings? They mingle them with hereſies, as *Hannibal* to entrap his enemies, mixed their wine with mandrakes whoſe operation is betwixt ſleepe and poyſon. Or as *Avicen* was made away, by annointing the booke with poyſon, which he was to read. If they wrot nothing but lies, all would reject them: if nothing but truth, they could not deceive us. All their blaſphemies and falſehoods are in the vulgar tongue, like *Rabſhakehs:* but the Goſpell of ſalvation they locke up ſafe enough from the people. Let the beſt learned uſe their writings, as Chriſt did his potion of gall; *Guſtavit & reſpuit.* Gentle writings are not ſo dangerous, for they be but *mortui errores*; and a living Curre will doe more harme than a dead Lion. What truſt ſhould be given to thoſe men, that will *preſume* to caſt away themſelves, to doe us a miſchiefe?

Averroes.

Greg.

2 King.18.26.

3 Duelists or ſingle Combatants; that more feare to have the world call them cowards for refuſing, than God to judge them rebels for undertaking: blanch it with what termes of honour they pleaſe, the Court of Heaven will cenſure it *preſumption.* Where did God ever bid a man hazard his life for his name? What ſeconds ſo ever he gets, Chriſt will not be that mans Second. Where is no commandement, no promiſe; what can juſtifie that act from *preſumpum?* This is to caſt a mans ſelfe out of his Makers protection: he takes charge of us, but when we are in our waies, in his wayes. This is none of Gods wayes, therefore ſhould be none of ours. The Doctrine of Chriſt doth moſt ſtrictly forbid it, and why ſhould not Chriſt be heard of Chriſtians? *Thou ſhalt not revenge thy ſelfe; Thou ſhalt doe no murder:* did he die for us, and ſhall we not heare him ſpeake? Men may bee overcome if they fight, they ſhall overcome if they fight not. How many ſoules had ſcaped going all gore-blood to their judgement, if Chriſt might have been heard?

But they ſay, we fight not ſo much againſt an enemie, as our owne ignominy; the world will baffle us. *Anſwere:* What world is that, whoſe cenſure or baffling we feare? That, which God ſaies ſhall not be ſaved? That, whereof the divell is prince? That, which reproched and condemned Ieſus Chriſt? That, which alwayes hated and perſecuted the good? Are wee in amitie with that, which is at enmity with God? Doe wee call Chriſt our Captaine, and march under the colours of this world? Have wee not in Baptiſme forſworne it? Shall wee care more, to diſcontent the world, than to wrong our Maker? What then is the ground of it? Meere opinion, and that of men more gallant than wiſe, that have more heart than braine: *Facilè redimunt qui ſanguine famam*: that ſpend their cheape blood to recover that which wiſe men never loſt, Reputation. They have loſt ſome credit in opinion, and ſend their ſoules after in earneſt: as the child throwes away his bread, becauſe one hath ſnatched away his apple. Wine and choler beget a braule, death and confuſion muſt nurſe it. They little thinke what ranſome Chriſt payed for that ſoule, which (without his call) they let forth at a bloody window.

Martial.

O that ſome thing would make the ſonnes of men be wiſe; to thinke how poore a recompence, the fame of a brave combat, is for everlaſting torment. Whether they thus die or kill, they have committed murder: if they kill, they have murdered another: if they die, they have murdered themſelves. Surviving, there is the plague of conſcience: dying, there is the plague of torments. If they both eſcape, yet it is homicide, that they meant to kill. Whatſoever be the ſucceſſe, there is *preſumption* in the offence. If men knew, how ſweet was Heaven, and how intolerable hell, they would be more obedient upon earth. But what have Divines to doe with the matters of Souldiers? Their profeſſion is peace. True, but we ſpeake from him, that is not onely the Prince of Peace, but alſo the Lord of Hoſtes. He is the God of peace to them that ſeeke peace: but upon them that follow courſes of revenge, he will revenge too. They fight one againſt another, God will fight againſt them both. Who is the valiant man? He that dares draw his ſword againſt the command of his Maker? He of whom his owne paſſion makes a poore ſlave? No, but he that can pardon an injury, doe good to an enemy, deſpiſe the world, obey the Lord: he that can maſter himſelfe, and loves Gods honour, not his owne humour.

4 I could ſingle out many others, that will attempt hard matters, becauſe they be great and rare; that love ventures of more hazard than uſe. You have heard of ſome that undertake a long journey by ſea in a wherry; as the deſperate Mariner hoiſeth ſaile in a ſtorme, and ſayes, none of his anceſtors were drowned. Some, that ruſh fearleſly into infected houſes, and ſay the plague never ſeiſeth on valiant blood; it kils none but cowards. Some that languiſhing of ſickneſſe, will drinke away their diſeaſes; and ſo make haſte to diſpatch both body and ſoule at once. Some that runne headlong into danger, and feare not; ſaying, It comes with a feare. Some, that without asking leave of God, count upon trade, and gaine, and purchaſing, and leaving great eſtates: not meaſuring their intendments by their powers, but wils. If all fall right, they thanke themſelves; if otherwiſe, they doe not blame themſelves. No man promiſes himſelfe more, nor diſtruſts himſelfe leſſe, than the *Preſumptuous*. Some that have diſtilled away their eſtates in Lymbeckes, projecting for the Philoſophers ſtone; preſuming they ſhall have that which may doe all the world good; and promiſing their friends before-hand, gold in whole ſcuttles: but at laſt his glaſſe breakes, and himſelfe with it. Some that preſume to foretell the changes of States, the event of all the great undertakings of Princes, the fortunes of warre, what weather we ſhall have all the yeare: what merchandiſe will be deere, what cheape; (and yet for all this knowledge, themſelves miſerable beggars) ſo familiarly, as if God had written all theſe things as plaine in the ſtarres, as he did the ten commandements on the two Tables.

Iam.4.13.

Some that can tell the ſecrets of kings, the myſteries of State, and yet never were of the privy Councell. Yea, ſome will be no ſtrangers to the Records of heaven, as if that great *Maſter of the Rolles* had given them his keyes, to turne over his bookes, and copy them out at their pleaſures. This is a drunken *preſumption* of our times. They are not few that ſay in their hearts; we will ſinne, and repent, and bee forgiven: if wee doe well, God is juſt to reward us: if ill he is mercifull to pardon us. Thus it is a queſtion, whether God bee more wronged by their ſinnes, or by their praiſes, whatſoever they undertake, they preſume God will defend them. But while wee want his Word, in vaine wee looke for his aid. In our ſafeſt and moſt honeſt courſes, wee need his providence: but to runne into confeſſed dangers, without our keeper, is ſottiſh *preſumption*. What God injoynes, that hee undertakes, that he maintaines: why ſhould wee expect him a guide in our owne errors? Theſe be the worſt ſelfe-flatterers, ſelfe-deceivers; that ſuggeſt to their owne hearts the falſe hope of *Never too late*: as if they could make time ſtand ſtill, who waites not the leaſure of Princes: or command Repentance, which knowes no Soveraigne but the King of heaven, and goes not at the bidding of an Angell.

How deſperately *preſumptuous* are they, that dare deferre the procurement of mercy and forgiveneſſe, till the extremeſt pinch; as it were betwixt the bridge and the brooke? How deplorable is the falſe confidence of the world; when to make their reckoning at the laſt day, is the laſt and leaſt thing that they make reckoning of? That which ſhould be the whole buſineſſe of our life, theſe hope to diſpatch in halfe an houre. Nothing is ſo eaſie with them, nothing ſo difficult with all others. To reconcile God, and make him their friend in a moment whom they have provoked, and kept their enemy ſo many yeares: this is that which nothing but *preſumption* durſt ever yet undertake. I have heard of caſtles built in an inſtant, by enchantment; I never beleeved it: ſuch caſtles of vaine hope doe theſe men build in the aire of their owne empty Imaginations.

Dehortations. 1 It is a ſinne to which wee are naturally prone; therefore the more dangerous. The *Houſe of Rimmon* was *Naamans* feare; Lord keepe me there. Soone is a man invited to make much of himſelfe, hardly to his owne affliction. Deſpaire is a thing grievous to trembling nature: not often doth that Archer of hell head his arrowes with ſuch diſpleaſing aſſaults. Beſides this hath often turned to a hearty converſion, like a violent feaver, that hath boild up all the choler and corruption of ſinne, ſo that a man becomes the better after it. But to *preſume*, this is ſweet to fleſh and blood: *Yee ſhall bee as Gods*, foiled Innocence it ſelfe. They that undertooke to build *Babel*, did it to *get them a Name*: not affecting the neighbourhood of heaven, but to be famous on earth: their aime was not commodity, or ſafety, but glory. Satan hath not a more tryed ſhaft in all his quiver, than to perſwade men to beare themſelves boldly upon the favour of God. Thou art elected, redeemed, aſſured; what need'ſt thou bee ſo ſtrict in thy courſes? Be not ſuch an adverſary to thy owne liberty: thou mayeſt ſinne, and be ſafe. As if the grace that ſaves us, and the obligation of duty that bindes us, were not ſeverall parts of the ſame Covenant? Therefore as the wiſe man eates moderately of the diſh which hee beſt likes; becauſe he knowes there is more danger of ſurfeit in that than in all the reſt. So let us bee moſt ſhie and heedfull of that ſinne, which we know will ſooneſt take us, and take God from us. We are all readier to laugh with the merry Philoſopher, than to weepe with the mourner. Pleaſure never knockes twice at our doore without entrance: ſorrow ſhall not in, ſo long as wee can keepe it out. Wee have ten fingers, and but two eyes: our converſation admits ten ſinnes, before our contrition lets fall two teares. Open but the doore, *preſumption* (like a bold gueſt) comes in of it ſelfe. Repentance, like a modeſt virgine, ſits weeping in the ſtreets for want of harbour: no boſome hath lodging for ſuch a gueſt. Onely when we feele our ſelves ſicke, wee ſend for her as a Phyſician, to heale the wounds that pleaſure hath made. But rather of the two, let pleaſure be ſhut out of doores, and Repentance be laid betweene our breſts.

2 God eſpecially oppoſeth this ſinne, becauſe this ſinne eſpecially oppoſeth him: it calls the Almighty forces againſt it, becauſe it bends all the forces againſt the Almighty. *Diffidence* diſtruſts him, *Careleſneſſe* forgets him, *Vnbeleefe* denies him, *Ignorance* does not know him, *Infirmitie* does not ſee him, *Wantonneſſe* paſſes by him; but *Preſumption* reſiſts him. *Herod* is blowne up into a god: hee did but take that Title, hee did not make that Title: yet becauſe he did not repell the applauſe of a god, the wormes declare him a miſerable man. There bee ſinnes that hurt onely our ſelves, ſinnes that hurt alſo our neighbours; but this, as if it had the *Syrians* charge, let's drive at none but the *King* of all the world. (1 King.22.) Pride ever lookes at the higheſt: the firſt man would *know* as God, the offſpring of the new world would *dwell* as God: *preſumption* regards no limits. What harme could bee in laying one bricke upon another? In building a city for ſociety? A Tower for ſafety? God had not indignation at the matter, but the manner: not that ſuch things were undertaken, but proudly undertaken. (Numb.15.30.) *The Soule that doth ought preſumptuouſly, ſhall bee cut off.* This is the

kindneſſe

kindeneſſe that *preſumption* doth a man; it will never leave him till it hath wrought out his finall ruine. Though *Pharaohs* backe were ſore with ſtripes, yet hee muſt ſtill preſume; hee cannot be quiet without his full vengeance: as filching leaves not the pilferer with raw ſides, but brings him to a broken necke. *Haman* can bee content with no advancement, till he be lifted up fifty cubites, to his owne galhouſe. *Corah* will not diſgorge his haughty rebellion, till the earth hath ſwallowed him up quicke. That rich man reckon'd up a large bill of particulars; *Great barnes, much goods, many yeares:* but the ſumme was ſhort; *One night.* He that reckons without God, ſhall be ſure to reckon twice. Luk.12.19.

3 It is a fooliſh ſinne: *Balaam* knew that he could not earne *Balaks* gold; yet his fingers itcht, and he will goe, if it be but to looke upon it: ſo preſumptuous is avarice, and *preſumption* ſo fooliſh. *Corah* knew by exemplary proofe, that there was no conteſting with *Moſes*, yet his proud heart will venture: ſo preſumptuous is pride, and *preſumption* ſo fooliſh. *Aaron* and *Miriam* knew themſelves ſhort of *Moſes* in honour, yet by emulating him they would provoke God: ſo preſumptuous is envy, and *preſumption* ſo fooliſh. Thoſe antique builder's purpoſe a Tower to reach heaven, and what if the height had anſwer'd their deſire? ſome hils had beene as high as their hopes, which yet are no whit the better. The neerer heaven, the more ſubject to the violences of heaven; *Propiùs ad Iovem, propiùs ad fulmen.* Politicke wickedneſſe would keepe out of Gods fingers; it is blockiſh impudence that runnes upon his pikes. Yet theſe aſpirers dare venture it: ſo preſumptuous is vain-glory, and *preſumption* ſo fooliſh. How far will men preſume in the world to get them a name; and how ridiculous that name proves when it is gotten? *Dianaes Temple* was one of the wonders of the world: one to get him a name, builds it: another to get him a name, burnes it. Thus *Achitophel* hath a name, *Iudas* hath a name, *Beelzebub* hath a name; the Powder-traitors have got them a name; but they are famous for infamie. It were ſome happineſſe for ſuch names, if they might die, for they will ſtinke while they live. How much better is it to doe good works? This ſhall make our names good, and honourable on earth: to beleeve and obey? This ſhall teſtifie our names written in Heaven.

Preſumption is a fireworke made up of pride and foole-hardineſſe; it mounts into the aire with a hiſſing noiſe, and the matter being ſpent, the fooles fire dies; it comes downe againe with a ſtinke. It is a compound of eaſie credulitie, apt to beleeve impoſſibilities; and of headlong temeritie, apt to attempt unconcerning hazards; and of blind follie, not foreſeeing the miſerable events. Raſh in undertaking, artleſſe in proceeding, deſperate in the ending. It is indeed, like a heavy houſe built upon ſlender crutches: like duſt, which men throw againſt the winde; it flies backe in their owne face, and makes them blinde. Wiſe men preſume nothing, but hope the beſt: but *preſumption* is hope out of her wits. The preſumptuous man beginnes with raſhneſſe, and ends with ſhame: like one that gets up without a bridle, and comes downe without a ſtirrop. It delights to ſit on the toppe of a maſte, where falling a-ſleepe, the downe-fall is confuſion. As ſome wild boy, that hath gotten an horſe wilder than himſelfe, with much adoe backes him, ſits him a ſweat, and comes downe with a miſchiefe. Hee will ſaile upon that ſhelfe, where his eyes have ſeene another ſhip periſh. By arrogating the greatneſſe which hee hath not, hee loſeth the goodneſſe which hee had. Hee will offer to teach them, whoſe office is to teach him: and when himſelfe is wounded, he will dreſſe his Chirurgion. Hee lookes for reverence from his betters: and that when he ſpeakes, three women ſhould hold their peace: and they, for noiſe, are ſufficient to make a market. Character. Aug. Greg.

His feet carry his heart, and his tongue carries his feet, and both leave out the head in their project. *Non curat prodeſſe, ſed gloriatur praeeſſe: praeſumit ſe meliorem, quia cernit ſe ſuperiorem.* Hee forgets thoſe to day, to whom hee was yeſterday beholding. In his opinion, *Bonum non facit virtus, ſed gradus.* Hee comes to coun- Innocent. Bern.

ſell

1 King.22.21.

ſell uncalled, gives his opinion unasked. If the Prince motion, who ſhall doe ſuch buſineſſe; the devill could not anſwer more roundly, *I am ready. Facta reficit, reordinat ordinata: judicat judicantes, præjudicat judicaturis*; Hee cenſures that man ignorant; and calls him (though it bee his owne name) audacious, that undertakes a buſineſſe without his direction. If his advice be not conſulted, the deſigne is given for loſt. He is the worſt Ieſuites client in the world, for he will never bee brought to confeſſion. Yet pardon the ſilence of his tongue, for his life ſpeakes him. When hee offers to ſhoote, hee calls for no bow but *Robin Hoods*.

Caſſian.

Valerius Maxim.

Plutarch.

This is that ſinne which would *Æquare Angelum Deo, hominem Angelo*, would have deified Angels, and angelized men. Hee makes lawes, when hee ſhould learne them, and vents philoſophy ere he have read his Grammar. He imagines to out-mount eagles with the wings of a buſtard; and will not tarry till hee be ſlidge. He will be a challenger at the Olympickes; and there he leaves his carcaſe, and a baſe report behinde. *Xerxes* threatens to proclaime warre againſt Greece; one of his preſumptuous familiars anſwers, that they would never tarry the meſſage, but hee ſhould finde empty walls when hee came. Another that they wanted ſea-roome for his ſhips, and land-roome for his ſouldiers. Another, that his ſouldiers there would grow purſie and reſty for want of exerciſe. But *Damaxatus* bad him not preſume; *Multitudo quæ tibi placet, tibi metuenda eſt*: thy army is too huge to menage: ſo accordingly he retired with diſhonor and loſſe. How did the very heathen explode this vice in their proverbiall ſpeeches? *Aut minus animi, aut plus potentiæ. Vel adde viribus, vel detrahe verbis. Ne magna loquaris.*

Preſumption is a miſchiefe made up of many ingredients, to which every vice contributes ſomething, as the gods did to *Vulcan* toward the making of his *Pandora*. As many vices challenge part of her, as cities did of *Homer*. Igorance ſayes, ſhe is mine: Pride ſayes, ſhe is mine: Temerity ſayes, ſhe is mine: Vainglory ſayes, ſhe is mine: Cowardice ſayes, ſhe is mine: Impudence ſayes, ſhee is mine: Profuſeneſſe ſayes, ſhe is mine. Either *preſumption* is beholding to all theſe vices, or all theſe vices are beholding to *preſumption*. And yet, there is one above all, that hath more right to her than all; the devill ſayes, ſhe is mine; and there we leave her. But let us pray.

What clouds ſo ever wee be wrapped in;
Lord, keepe thy ſervants from preſumptuous ſinne.

Connexion.
Ierem.2.24.

Selfe-willed. The naturall and unſanctified will of man is hard to tame: worſe than the *Wild aſſe, that ſnuffes up the winde at her pleaſure; they that ſeeke her, will not weary themſelves, in her moneth they ſhall finde her.* There is one moneth in the yeere to take her, but what ſeaſon can rectifie this? Other creatures God hath left to be tamed by man, but man he hath reſerved to be tamed by himſelfe. No Prince can tame the will; he may load the body with irons, vexe the ſenſe with paines, yea, ſurcharge the affections with ſorrowes: yet ſtill a mans will is his owne: in his will he is a king, even while his body is below a ſlave. No bonds of law can hold this *Samſon*: an oratour here is more potent than an Emperour. Temptation, like an unhappy bride, may corrupt the will; when power may command, and goe without. *Valentior fortuna eſt voluntas*: the will can make a mans life happy or wretched, when fortune cannot doe it. It is the deſire of our will onely, that makes us miſerable, and ſo much the more miſerable, by having that deſire ſatisfied. The *ſelfe-willed* man needs no greater enemy than he is to himſelfe: *Sua ipſe viribus ruit*. It ſets it ſelfe a going, and when it is once on the wheeles, it runs faſter than Satan himſelfe can drive it.

Seneca.
Aug.

Definition.

Præfracti, ſtubborne, obſtinate; ſuch as will breake before they bow: perverſe, curſt-hearted, that will doe evill, though they be ſure to come by the worſt. An inflexible heart, that diſdaines compariſon for hardneſſe with the nether milſtone. A delight in evill, becauſe it is evill; an habituating of errours into manners:

ners: a turning of infirmity into neceſſity, by a deſperate cuſtome. ***Hugo*** ſpeakes of ſome that are not better by correction, ſome that are worſe with admonition, ſome that promiſe amendment, and never meane it; as if they could flatter and delude God himſelfe.

Diſtinction.

It is diſtinguiſhed from the former thus; ***Preſumption*** was never before caſt downe; therefore beares up it ſelfe proudly, and goes on to doe evill. But this is a ſinne that hath beene formerly corrected; ***Præfractum,*** broken before, yet proceedes in wickedneſſe, *Illic ſuperbia, hic pertinacia.* That was wholly preſumption: this hath not a little of deſperation. When a man hath made ſuch a progreſſe in ſinne, that he hopes for no pardon, he cares not what miſchiefe he doth. As a deſperate malefactor, that feares not to multiply villanous acts, becauſe he knowes he ſhall be hanged whenſoever he is taken.

The chiefe cauſe of this ſinne lies in the will of man. As in the actions of God, the true cauſe is to be ſought for in himſelfe; and of the workes of Satan, the cauſe is in Satan: ſo mans will is the cauſe of mans willfulneſſe. No man denies, but God hath a ſuffering, forſaking, diſpoſing hand in it: but it is called a *ſelfe-will,* becauſe it comes immediately from a mans ſelfe; regards to pleaſe nothing but himſelfe, and fightes againſt that which oppoſeth himſelfe. It contradictes the will of God, with a ***Fiat voluntas mea*** : the fountaine of all perverſe actions is mans unholy will. This is the efficient cauſe of evils; but what makes the will ſo perverſe? what is the efficient cauſe of that? ***Non eſt efficiens, eſt deficiens.*** The will forſakes the Creator, and adheres to the creature, and ſo becomes evill. ***Non quia malum eſt quò ſe convertat, ſed quia perverſa eſt ipſa converſio.*** Now when God lets goe the will, Satan catcheth it: and then we can hardly be rid of him, who is both willing to ſtay, and whom we are not unwilling to keepe.

Pſalm.81.12.
Act.14.16.

Aug.

But hath not every man a will to be ſaved? Yes, a confuſed and inconſtant will, in generall; there are none, but wiſh well to themſelves: and they that live like the children of hell, would have heaven when they die. But they doe not will ſuch a courſe of life, as may bring them to bleſſedneſſe; but rather, the ſwinge of their owne luſts: therefore when they would be good, they cannot. ***Cum vult, non poteſt; quia quando potuit, noluit: ideò per malum velle, perdidit & bonum poſſe.*** This is a will that addicts it ſelfe to ſinne, ***omnibus unguiculis,*** holds it with all the powers: that does miſchiefe ***animo gladiatorio;*** with ſuch a minde as is ***Paratus vel perdere, vel perire;*** which would have God ***peccata vel neſcire, vel vindicare non poſſe.*** It would have him either unable, or unwiſe, or unjuſt, and indeed no God at all. Rather than he will leave his ſenſuall pleaſure, he could wiſh the Iuſtice, and Wiſedome, and Power of God to periſh. So much of devill is in this will, that it would ruine the infinite maker.

Auguſt.

Bern.

Demonſt.

This ſinne will appeare in the full malignity of it, by the remonſtrance of ſome inſtances. I will for a taſte, cull out ſeven.

1 The malicious and ſpightfull. Obſerve this in *Corah,* and his confederates againſt *Moſes* and *Aaron* : ***Yee take too much upon you, ſeeing as the congregation is holy: wherefore doe ye lift up your ſelves?*** Every word is a lie. All Iſrael ***holy?*** In ſo much infidelity, idolatry, mutiny, diſobedience, what holineſſe was there? If this were ſanctity, what doe you call impiety? They had ſcarce wiped their mouthes, or waſhed their hands, ſince their laſt rebellion: yet theſe pickethankes ſay, all Iſrael is holy. And for *Moſes* he dejected himſelfe; it was God that lifted him up: he was as farre from ambition, as they were from ſanctification and humility. Hee ſends for them, they come not, and their meſſage is worſe than their abſence. ***Is it not enough that thou haſt brought us out of a land that flowes with milke and hony, to kill us in the wilderneſſe, except thou make thy ſelfe a Prince over us?*** Ægypt ſhall be commended, rather than *Moſes* ſhall want reproach. Injuſtice, cruelty, trechery, uſurpation, are objected to him, that knew none of

Numb.16.3.

Ver.13.

theſe

Levit.19.14.

theſe by himſelfe. He did not *take an aſſe* from them; was this Injuſtice? He *pray'd* for them, while they rebelled againſt him; was this cruelty? Oh ſlaves, hee made them free; was this trechery? God himſelfe immediately made him their Prince; was this uſurpation? *Moſes* could not be faulted, but they were *ſelfe-willed*. Innocence is no ſhelter againſt evill tongues: malice never regards how true any accuſation is, but how ſpitefull. Have wee none that follow this patterne? None that with venemous teeth breake the bagge of poiſon which they beare in their mouthes, till it runne out in ſcandals? If the matter were true, yet ſuch a report is uncharitable: being not true, it is blaſphemous. Little doe they meditate of that quenchleſſe fire, which muſt burne that tongue that knowes no other language. *Thou ſhalt not curſe the deafe, nor put a ſtumbling blocke before the blinde.* While a man coozens the ignorant, he *ſtumbles the blinde*: and hee that ſlanders the abſent, *curſeth the deafe*: there is little hope of mercy for either. This can be no other, than a *ſelfe-willed* vice.

Leo.

2 They that deſpaire of proffered grace, and with both hands put backe the goodneſſe of God, are *wilfull* ſinners. Repentance is ſet before us, like a *Simon of Cyrene*, to eaſe our burdens: Deſperation, like an *Egyptian*, doth aggravate our labours. When we are plunged in the inundation of ſinne, hope would hold us up by the chinne, deſpaire would ſinke us to the bottome: he that rejects his upholder, and admits his overwhelmer, is he not *wilfull*? Hope makes a gracious conceſſion; Repent and be ſaved. Deſpaire returnes a wilfull anſwer; No, I cannot repent, I may not be ſaved. O miſerable *Iudas, quem non pœnitentia duxit ad Dominum, ſed deſperatio traxit ad laqueum.*

Deut.1.28. ver.43.

It is wicked enough, to preſume upon ſinne by the example of others: ſanctified humilitie argues againſt it. Becauſe *David* fell into adulterie and was forgiven, therefore may I commit the ſame ſinne on hope of the ſame ſucceſſe? Pious feare concludes, He was plagued, though he was pardoned: if I ſinne by his preſident, I may well be plagued with him, not pardoned with him. The unthrift left his Fathers houſe, yet at laſt returned, and was received: but if I wilfully forſake God, it is doubtfull whether I ſhall ever returne; and if I would, whether I be ever received. *Peter* denied Chriſt, and it coſt him many bitter teares: but ſhould I deny him, what rivers were able to waſh me cleane? To preſume, is bad: but being fallen, to deſpaire of riſing againe, is worſe. Others have been recovered, why not I? Is not Chriſt the ſame? It comforts a diſeaſed man, to know that his Phyſician hath cured others more dangerouſly ſicke of the ſame diſeaſe. How ſhould it comfort us, to remember that God hath forgiven ſinners as grievous? *Non tanta mundi totius miſeria, quanta Dei unius miſericordia.* His bountie is not ſhut, but our hand of faith is not open. Therefore men are not cured, *Non quia deficit medicus, ſed quia faſtidit ægrotus*; not becauſe God is not mercifull nor skilfull, but becauſe the patient is wilfull. As therefore it is a good rule in all our undertakings; *Nec temerè, nec timidè*; to be neither too bold, nor too cold: Not too backward, like thoſe timorous Iſraelites, *There be the ſonnes of Anak*: nor too forward, like thoſe over-venturous Iſraelites, that went againſt their enemies without asking leave. So in all our fallings; not to weigh our errors in the balance of contempt, leſt they appeare too ſmall, and not worth our ſorrow: nor yet in the balance of deſpaire, leſt they ſeeme too great, and beyond pardon. But let us ſorrow in hope, and hope in ſorrow, and we ſhall finde mercy in both.

Hoſ.8.12.

3 Contemners of the Word. *I have written to them the great things of my law, and they were counted a ſtrange thing.* They were not ſtrange or hard to be underſtood, but men were *wilfull*, and would not underſtand them. Preaching, of all profeſſions, hath the leaſt hope to prevaile, for it deales with the *will* of man. The Lawyer hath onely to doe with reaſon, convincing by arguments: the Phyſician onely workes upon the body, by proper medicines: the Tradeſman goes no

farther than the eye, the Muſitian takes the eare: there is no difficultie in prevailing with any of theſe, becauſe there is in them a naturall propenſion to receive that is good. Sound reaſon, fit medicine, faire metals, ſweet muſicke, every man likes. But Divinitie deales with the *will*; and that ſuch a will, as hath naturally no diſpoſition to goodneſſe, yea an oppoſition againſt it; an averſeneſſe, a perverſeneſſe in evill: yet to worke this *will* to goodneſſe, is her office. *Durus hic labor*, for men are *ſelfe-willed*; ſtubburne fiſhes, which when wee ſeeke to catch, they catch us.

The Spider was weaving a curious net to catch the Swallow: ſhe comes, and beares away net and web and weaver too. Wee may as well command the Eaſt-winde to blow Weſt, as convert the *will* from her naturall courſe. In the law of *Ielouſies*, if the woman were guilty, that dranke of the bitter waters, ſhe would preſently ſwell: if otherwiſe, ſhe was well enough. Numb.5.27. So guilty ſinners, after a draught of theſe bitter waters, reprehenſions, will ſwell againſt the Prieſt; innocent ſoules are cheared and cleared by it. The Divine eloquence of *Paul* could not ſcape this affronting: Act.19.24. *Demetrius and the Craftſmen* made a faction againſt him. Craftſmen indeede, and ſo moſt Citizens may be called Craftſmen; too crafty for the poore Miniſter, if he ſpeake againſt their great goddeſſe *Diana*, Sacriledge. What, attempt to convert men from covetouſneſſe? Perſwade the will to be juſt, and charitable? Nay, rather periſh Religion, fall Churches, be dumbe all devotion, be forfeited all the treaſures and conduits of grace, to the uttermoſt worke of ſalvation, and loſſe of heaven to boote; men will have their *wills*. Againſt theſe refractorie *wills* hath the Lord ſet us to fight: we are warriors, but to beare a rich conqueſt of *wills* on the point of our ſpeares to heaven. The Falcon ſoaring in the aire, and ſpying her game below, ſtrikes wing, and comes downe with ſuch a force, that the aire ſuffers violence: the nearer ſhee comes, the ſwifter ſhe flies, and makes her point bravely when ſhe ſtoopes. Preachers are your ſervants, to hollow the game to you, the humble ſervice of Chriſt, and ſubduing your wills to his: flie to it, follow it cloſe; ſo you ſhall flie well, ſtoope well, ſtop well, live well, and die well, and make a bleſſed point.

4 Blaſphemers; no excuſe ſhall acquit common ſwearers from being *wilfull* ſinners. Cuſtome ſaies much for it, and yet that much is nothing. Children have the wit to ſweare raſhly, before they have the diſcretion to ſpeake diſtinctly. Oathes in young men are but the effects of hot blood, and arguments of a brave reſolution. Old men ſweare in choler, to maintaine their reputation: what they utter above beleefe, they borrow an oath to make credible. It is the common opinion; he that will not ſweare, hath not the credit of a man, eſpecially not the ſpirit of a Gentleman; but I am ſure, he that doth, hath not the ſpirit of a Chriſtian. It is held a cold and dead narration, that is not interlaced with ſome blaſphemous mention of our maker and Saviour. If his life, heart, and blood be not taken to grace it; there is no blood, heart, or life in it.

Is not this *wilfull*? What gaine, what delight, what advancement doth it bring us? Yet theſe be the common incitements of ſinne. Covetouſneſſe gets money, pride bravery, luſt ſenſuall pleaſure; ſwearing brings nothing but horror and diſtraction. If it could procure credit to our relations, muſt our honours foundation needs be laid in the diſhonour of God? Did the Lord Ieſus ſuffer ſuch varietie of paines, to miniſter unto men varietie of oathes, or to ſatisfie for the varietie of ſinnes? How ſhould they have part of that merit, which in every part they have ſo abuſed? O that that name, which is reverend to Angels, and terrible to divels, ſhould be toſſed about among the ſonnes of men, without feare or reverence! A complaint, which we have cauſe to fill up with teares, more than words. *Have we ſo learned Chriſt*, to ſweare by him; onely? Will neither the benefits received, nor thoſe we expect, charme our lips from ſuch rebel-

lion? It is a ſinne, from which of all evils we have moſt power of abſtinence;
to which of all evils we have the feweſt temptations; therefore what can it bee
but *Wilſulneſſe?* Let us thinke, firſt, from whence it ariſeth; from the firſt cauſe
of evill, Satan. Secondly, what it bringeth; as many plagues as there be leaves
Eccl.23.11. in the Booke of God, the evill of temporall puniſhments. Thirdly, whether it
tendeth, unto the laſt effect of evill, Damnation.

5 Lyars, that ſpeake againſt their owne conſcience. Every lie is bad enough,
yet ſome are of infirmity. So *Abraham* diſſembled his wife, to ſave his life:
Iſaak was taken with his fathers feare, and lyed to *Abimelech: David* to *Abimelech*,
being hard driven ſeekes to ſuccour himſelfe with an unwarrantable ſhift:
the midwives of Egypt, *Rahab* of *Iericho*, lyed. All theſe were weakneſſes, they
Aug. are not imputations. *Aliud tacere quod eſt, aliud ſimulare quod non eſt. Omnis homo,
qua homo, mendax: qua verax, non per ſe, ſed per Deum verax.* Neceſſitated, officious,
or jocular lies, make not liars. But to lie, with a ſet purpoſe and malicious
2 Sam.16.3. intent, is this *ſelfe-willed* ſinne. A liar is one practiſed in the trade; as was *Ziba*.
So *Paul* calls the *Cretians, liars:* and as much hath been ſaid of the Grecians:
Gracia mendax. Tacitus and *Herodotus* are called the great liars. The ſpawne of
Rome hath the Primacie for lying: truth or falſehood is all one to them, ſo it
may make for their turne. The Ieſuite ſeemes to be ambitious of the divels prerogative,
and faine would be *the Father of lies.* Among the Indians, he that told
a lie thrice, was condemned to perpetuall ſilence; take it on *Ælians* credit.
Happy were it for the Church, if ſuch Eccleſiaſticall liars were ſo ſilenced. Now
a ſimple lie is ſo evill, that it can be made good by no circumſtance; no, not by
the glory of God, in the converſion of a world. Whatſoever the Schoole ſpeaks
from Saint *Auguſtine*, of their *Peccata compenſativa*; as for a man to tell a lie, to
Ioſh.2.5. prevent a rape or murder: as the two women hid the Spies of Iſrael, and intelli-
2 Sam.17.20. gencers of *David*; denying them whom they had concealed, to ſave their
bloods: theſe they call ſinnes that make amends, or recompenſe themſelves.
Iob 13.7. But *ſhall a man ſpeake wickedly for God?* Is he ever driven to ſuch a pinch, that he
ſtands in need of our lie? Even this is evill; but to lie with a meretricious forehead,
ſteeled with impudence; this is that *ſelfe-willed* ſinne, which ſhall be ſhut out
Rev.22.15. of heaven *among the dogges.* The whelpes of that Romane litter have thus barked
againſt all the profeſſors of the Goſpell, caſt frontleſſe imputations upon
them; traduced the living, belied the dead; againſt the Truth, againſt the evident
Truth, againſt the Truth that themſelves knew; ſo groſſely, that ſome of
their owne bluſhing pennes have confuted their ſhameleſſe calumniations. Let
them have the meed of noted liars, not to be beleeved ſpeaking true.

6 Perjurers; to lie is wicked, to ſweare is ungodly; but to ſweare a lie, moſt execrable. The Iewes oath included ſeven things; Let bread, water, fire, houſe, wife, league of Grace, and ſepulcher be denied me, if I ſweare not the truth. Others, with a ſtone in their hand, throwing it againſt the wall, and ſaying, *Si ſciens fallo, ſic me percutiat Iupiter.* All Iudgements created are too narrow to conceive the guilt of perjury. It diſſolves all commerce among men; if there be no truth in us, there is no truſt unto us. It makes God an Idoll, ignorant of the truth, or elſe a Patrone of falſhood. Yea, it ſends up to heaven a deſperate challenge of Atheiſticall defiance, and offers to take God and Truth out of the world. An oath is the end of all diſputes; he that violates that, breakes open a gap for ataxie and confuſion to invade the world. *Wilfull* every wayes; when a man either ſweares that to be true, which is falſe; or that to be falſe, which is true: or that to be true, which he thinkes falſe: or that to be falſe, which he thinkes true.

Words were firſt ordained for diſcovery, not for concealement: they that invert the formall intent of words, doe wilfully coozen. An oath is the remedy of contention, they that cancell that ſeale of confirmation, are ſworne rebels to all goodneſſe. Ye that bee ſo mad of running to Rome, learne this art before you goe; inure your ſtomackes to digeſt perjurie; ſtudy equivocations, as young ſcholars doe fallacies; or elſe, *Quid Romæ faciam? mentiri neſcio.* How intolerable is this before a Iudgement ſeat? He that enters into a Statute, conceives the extent of it to be executed on his body, lands, or goods; Therefore ſleepes not till he be ſure to performe the defeiſance and condition. An oath is a kinde of Statute entred into, and acknowledged before the high Iudge of all the world: the condition is, to ſay the whole truth, and nothing but the truth: this is to be extended on goods and lands, peace and liberty, body and ſoule: O how *ſelfe-willed*, how obſtinately mad are they, that caſt away all theſe, by caſting away the Truth?

Though *Phalaris* command, *& admoto dictet perjuria Tauro*; no terrours ſhould drive us from the hornes of the Altar; ſtill let us hold faſt the Truth. The witneſſe ſerves, *ne quid Iudex (quia inſpector cordis non eſt) judicando erret.* *Aug.* If he be falſe, he laughs in his ſleeve to thinke how many wiſe men hee hath deluded. *Iuvenal* thought Perjurie a diſgrace for Romanes; *Quamvis Cappadoces faciant, equiteſque Britanni.* The *Aſians* were renowned for perjury, and it ſeemes by the Poet, there were ſuch knights among the Britaines, then. Let thoſe *wilfull* damners of themſelves take any baſe courſe, rather than this: *Hoc ſatius quàm ſi dicas ſub Iudice, vidi, Quod non vidiſti.* They are called Poſt-knights; whether becauſe they ſtand ready at ſome noted Poſt for their hire; or becauſe their names are ſet upon poſts, like villaines on record; or eſpecially becauſe they ride poſt to hell. Every man is one letter in the Alphaber, one element in the State. Iudges are as vowels, Witneſſes as halfe vowels or conſonants; to ſpeake when others ſpeake to them, to ſound ſomething with others, nothing with themſelves: Mutes be ſuch as cannot plead for themſelves, for whom are appointed Advocates. But falſe witneſſes are Diphthongs, double-tongu'd, that breathe hot or cold, as you beſpeake them; theſe marre the ſenſe, and are to be throwne out of Chriſts Croſſe-row. O that our land had no ſuch monſters, that on an houres warning can lend *Iezabel* an oath, to rob poore *Naboth* of his life and Vineyard!

Perjurie! why, all diſclaime it: but I would to God none would uſe it. How do ſubtle Tradeſmen enſnare themſelves, when they ſweare with equivocation, having ſome ſecret reference to the unknowne myſteries of their profeſſion! Let them know, there is a perjury out of the place of Iudgement, and this is it: what ſhifts ſoever they deviſe to juggle with their owne conſcience. This is an infallible rule, what cunning phraſe or ambiguous aſſertion ſoever they ſweare withall; God, who is the witneſſe of the Conſcience, ſo takes it, as he to whom they ſweare, by common conſtruction underſtands it. And the Buyer departs nothing ſo loden with the Injurie, as the Sellers ſoule is with the weight of perjurie. Sacred ever, and inviolable be the Religion of an oath; and doe not thinke men are to be coozened with oathes, as children are with counters. The falſe ſwearer hath a large ſhare in all the plagues and curſes of that *Flying Roule.* Zech. 5. 4. A ſhare! yea, it is marvell that he doth not engroſſe the whole. So prodigious is this ſinne, that if it be rewarded according to the merit, it ſcornes any proportion under a whole volume of puniſhments. *I will bring it forth,* ſaith the Lord. Gods *Will*, cuts off all hope of impunitie: his *Forth*, cuts off all opinion of ſecrecy.

7 Sacriledge is a wilfull ſinne. Againſt knowledge, men know it is injuſtice: againſt conſcience, their owne heart tells them they doe ill: againſt God, who made them: againſt their Paſtor, who feeds them: againſt the Goſpell, that ſhould ſave them: every way *ſelfe-willed.* The body of this Citie heares this often at the publike Congregation; but it ſeemes, there is only the body, or rather the belly of the Citie; and *venter non habet aures.* What's their anſwer? alas, we ſo often heare it, that we never minde it. Deſperate *wilfulneſſe!* we expect

that God ſhould heare us, yet we will not heare him: that hee ſhould bleſſe and proſper our eſtates, when we purloine his. Our Churches be full, but our purſes be empty: great Audiences, and ſmall benevolences, are like many ſheepe, and a little wooll. Men give us the hearing, and that's all they give us. We empty our bookes, we empty our veines, we empty our braines; yet we muſt leave our poſterity beggars. Is it your praiſes that we hunt for? it is time that our mouthes were ſtopp'd with earth, if we ſhould thinke of any other end than the honour of God. If you give us any glory, you endanger us to vengeance, and ſo requite us evill for our good. But God forbid, you ſhould profit ſo little by us, as I am ſure we doe by you.

B. Babington upon Levit.

But Sacriledge ſhall finde no excuſe at the day of Iudgement. I ſhall relate a ſtory, on the credite of a reverend Biſhop of this Land, who knew and ſaw it. There was a Gentleman that had the Tithes of a Parſonage Impropriate; by right whereof he demanded tithe-wooll of a pariſhioner, who was very rich, and the owner of many hundred ſheepe. He ſent him a very ſmall quantity, the ſervants ſhewed it their maſter, the maſter his neighbours, who all acknowledged that he did him wrong. He demanded more, the other denied more; and vowed in his choler, that if he were driven to pay more, he would never keepe ſheepe more, and ſo deprive him of that profit. The Law compelled him: whereupon he put away his ſheepe. After which, he preſently fell into ſuch decay; that when this Gentleman was buried, (which was not long after) he among the reſt of the poore people, ſtood to receive ſuch almes as were given at the Funerall. He was not alone in this exemplary puniſhment: thouſands have fallen to poverty for this very ſinne of ſacriledge. So dearely doth God pay himſelfe of thoſe, that detaine his dues; yea, even while they are tranſmitted into prophane hands. *Quàm ſæpè & juſtè Deus aufert novem, à non ſolvente decimam?* From them that will not pay the tenth, he takes away all the nine. But, O *ſelfe-willedneſſe*, thou cauſe of all this ſinne and ruine; that doſt ſtill harden the hearts of men, and putteſt equity out of all hope of recovery! When Polititians turne good Chriſtians, Uſurers build Churches, and Poets come to Sermons; then we will hope that God ſhall have his tithes.

Conſiderations.
Bern.

1 *Will* is one thing which differenceth a man from a beaſt, and makes him capable of miſerie or bleſſedneſſe. Life, ſenſe, appetite, *Nec miſerum per ſe faciunt, nec beatum*; but only the will: therefore if the will be naught, man is in worſe caſe than the beaſt: as by a good will, he is in farre better.

2 *Will* is a rationall motion, *Senſui & appetitui præſidens.* Reaſon a Director; ſo man had it: Reaſon a Follower; ſo man hath it: Reaſon a Companion; ſo man ſhould have it. It is not alwayes moved *ex ratione, nunquam abſque ratione*: the Will doth many things by reaſon, and yet againſt reaſon, *per ejus quaſi miniſterium, contra ejus conſilium.* Reaſon is given to the Will, *ut illam inſtruat, non deſtruat*: now if Will refuſeth the counſell of reaſon, what can hinder ruine?

Bern.
Auguſt.

3 Nothing can offend God but the Will, and the Will can offend him without any thing elſe. The good or ill which Infants, men either diſtracted or ſleeping, doe, ſhall not be imputed to them; *quia nec compotes ſunt ſuæ rationis, nec uſum retinent ſuæ voluntatis*: but if the Will tranſgreſſe, there is no excuſe. *Cum nihil liberum habeat niſi ſe, meritò non judicatur niſi ex ſe.* A dull ingenuitie, a fraile memory, an unquiet appetite, a heavy ſenſe, a languiſhing life; none of theſe make a man guilty, nor their contraries Innocent: becauſe theſe come not from the *Will*. But a man wills the knowledge of anothers wife; he never attaines it, perhaps never attempts it; yet is he an adulterer. A man would ſteale, if he durſt: he is a theefe though he have ſtole nothing.

Greg.

4 Nothing can pleaſe God but the Will: *Nil offertur ditius bona voluntate.* Praiſes are but ſtinking ſmoke, except the Will be good; that can make them ſweet perfumes. Almes are neglected rubbiſh; except the ſanctified Will makes

them pretious Iewels. The will ſupplies all defects: the tongue cannot pray, the will is heard: the hand is lame and cannot worke, the will performes it: *Quicquid fieri vult voluntas, hoc factum reputat Deus. Nihil omninò tam facile eſt bona voluntati, quam ipſa ſibi*: nothing is more eaſie than to will good; yet when all faile, this pleaſeth God. But where the will is evill, it muſt anſwer for all. *Voluntas à volatu*: whither the will driveth, the whole man flieth. Let us then abhorre *ſelfe-willedneſſe*; and ſubmit our wills to his will that made them. If men will have their wills, know that God will have his will too: and that will of his, which men would not fulfill in obedience, they muſt fulfill in vengeance. O how much better is it for us, that his will be obeyed, who wills all men to be ſaved?

Aug. in Pſal. 57.

Caſ. in Pſal. 13.

5 Conſider the vertues oppoſed to theſe vices; and firſt of the former. Preſumption is an extreme, the other contrary is Deſperation; betwixt them both the mediate vertue is Hope. Deſpaire is hope ſtarke dead, Preſumption is hope ſtarke mad, this enrageth it, the other ſtrangles it. Preſumption does more than Hope allowes, Deſperation does that which Hope forbids; Preſumption askes no leave of God; Deſpaire fights againſt God; Hope would be with God. Preſumption is a Braggard; Deſpaire is a Coward; Hope is modeſtly valiant. Preſumption challenges the earth; Deſperation ſinkes to hell; Hope is bound for heaven. Preſumption is altogether for merit; Deſpaire is altogether for miſery; Hope is altogether for mercy. Preſumption would be crowned; Deſperation would be damned; Hope would be ſaved. Preſumption lookes forward; Deſpaire lookes downeward; Hope lookes upward. Let us not preſume, *quia Deus eſt juſtus*: nor deſpaire, *quia Deus eſt benignus*: but hope, *quia Deus eſt bonus*. Deſperation takes the next way to hell; Preſumption goes a little about; but both theſe extremes are reconciled in hell.

Hope is a Virgin of a faire and cleere countenance: her proper ſeat is upon earth, her proper object is in heaven. Of a quicke and piercing eye, that can ſee the glory of God, the mercy of Chriſt, the ſociety of Saints and Angels, the joyes of Paradiſe, through all the clouds and orbes; as *Stephen* ſaw heaven opened, and *Ieſus in potioribus Dei*. Her eye is ſo fixed on the bleſſedneſſe above, that nothing in the world can remove it. Faith is her Atturney Generall; Prayer her Sollicitor; Patience her Phyſitian; Charity her Almoner; Thankfulneſſe her Treaſurer; Confidence her Vice-Admirall; the Promiſe of God her Anchor; Peace her Chaire of State, and Eternall Glory her Crowne.

6 Againſt *Selfe-willedneſſe* I oppoſe Humilitie and Meekneſſe; a ſubmiſſive heart, yeelding to be diſpoſed by Gods wiſdome, and to be governed by his will: throwing a man out of himſelfe, and laying him at the feet of his Maker. He that fights againſt his owne will, as againſt his worſt enemy; and had rather loſe his owne heart, than his heart ſhould loſe God; this is a man of bleſſed meekneſſe. It is not puſillanimitie, but the greateſt courage, for it over-comes a mans ſelfe: not that the will ceaſeth to be, but to be rigid and refractory. It is better to have paſſions well-ordered, than to have no paſſions at all. *Bleſſed are the meek*: while they live, they ſhall be quiet on earth; and when they die, they ſhall be ſafe and glorious in Heaven.

Character.

The *ſelfe-willed* is a ſlave to the worſt part of himſelfe, that which is beaſt in him, governes that which is man: Appetite is his lord, Reaſon his ſervant, Religion his drudge. His five ſenſes are all the articles of his faith; and he had rather be a famous man upon earth, than a Saint in heaven. He likes nothing, for any goodneſſe, but becauſe he will like it: and he will like it becauſe others doe not. If an unſeaſonable ſhower croſſe his recreation, he is ready to fall out with heaven, and to quarrell with God himſelfe: as if hee were wronged, becauſe God did not take his times, when to raine, and when to ſhine. He is a querulous curre that barkes at every horſe; and in the ſilent night, the very moonſhine opens his clamorous throat. All his proceedings are ſo many precipices, and his attempts peremptory. He hath not the patience to conſult with reaſon, but determines all meerely by affection and fancy. There is no part about him, but often ſmarts for his will. His ſides be ſore with ſtripes, and thanke his will for it. His bowels are empty, and complaine that his will robbes them of ſuſtinance. Yea, not ſeldome, his will breakes the covenant, and his necke payes the forfeit. He is the Lawyers beſt client, his owne Sycophant, and the devils waxe, to take what impreſſion he will give him. To have his will upon his neighbour in a ſuite of law, he will hazard his ſalvation. *Saul enquires of the Lord, and he anſwered him not: he ſeekes to a witch,* and ſhe anſwers him. He muſt have his will: if God will not anſwer him, Satan ſhall. *Flectere cum nequeat Superos, Acheronta movebit.* Wilfulneſſe hath no hope to prevaile with the Lord, therefore ſollicites the devill.

1 Sam.28.6,7.

Though we be ſinfull, let us not be *wilfull.* Weakeneſſe findes pity, wilfulneſſe deſerves penalty. We ſinne too often againſt our wils, too often beſides our wils, too often with our wils; but let us not be *ſelfe-willed.* Let us ſubdue our luſts to our will, ſubmit our will to reaſon, our reaſon to faith; our faith, our reaſon, our wils, our ſelves, to the will of God. Hee chargeth us to keepe his lawes, we have not kept them: having ſinned, hee calls us to repent, and offers pardon: how gracious is this goodneſſe! O let our humble ſorrow, and anſwerable faith, at leaſt ſay, *Amen.*

Morall.

When God firſt made man, he ſet all in a perfect harmony: by one act of rebellion, all was put out of frame. To reduce this ſhattered family into ſome order, there was a Councell called: Reaſon, Will, Memory, Imagination, Affection, and Senſe. Every one knew his office: Senſe was to perceive for all; Affection to like or diſlike for all; Will to deſire for all; Imagination to invent for all; Memory to record for all; Reaſon to judge for all. Senſe was to be the Cater; Affection the Taſter; Imagination the Steward; Memory the Secretary; Will the Controller; Reaſon the Iudge, to approve or diſallow for all. All the reſt were contented with their places, ſaving onely the Will; and ſhe tooke it in ſcorne that Reaſon ſhould be above her. Hereupon they began to conteſt about it, and the contention grew hot. Reaſon gave many reaſons, why ſhe ſhould be chiefe: firſt, becauſe it was ſo from the beginning, and Innovation in any ſtate is dangerous. Secondly, if all ſhould not be ruled by reaſon, there would ſoone bee a diſſolution and confuſion of the family. Senſe would be out of taſte; Affection would miſtake; loving where it ſhould hate, and hating where it ſhould love; Imagination would provide nothing but noxious things; Memory would ſet downe nothing but bad *Items*; yea, Will her ſelfe would imploy all the reſt to miſchiefe; ſhould not Reaſon direct. But for all this, Will would not be diſputed out of her uſurped regiment: ſo they fell to ſiding: Senſe and Affection preſently cloſe with Will; Memory did not yeeld ſuddainely; but perceiving what power Will had over her, and that ſhe could remember no more than Will would have her; ſhe alſo takes her part.

Reaſon hath now none left but Imagination, and that ſtood to it ſtoutly. Still the quarrell increaſed: crafty Imagination findes out this tricke; that they two ſhould raigne by turnes, and divide the life betweene them. Will ſhould rule all the waking part, and Reaſon all the ſleeping part. Will was contented with this motion, but Reaſon diſdaines that ſhee ſhould have nothing to doe but when man was aſleepe. Will knew there was no way to winne Imagination by force, yet ſhe might be corrupted, being an officer that would take bribes. Temptation prevailed with her too; ſo that now by a generall conſent, Will is made Queene-regent, and Reaſon but her ſervant.

Yet Reaſon would not ſo give over her juſt title; but having one friend that was not called to counſell; ſhe ſollicites her to plead her cauſe; this was Conſcience. At whoſe approach they all began to tremble, and by her arguments were moved to diſlike their choice. But when Will ſaw them begin to ſhrinke; with an auſtere looke and frowning brow, ſhe commands them on their allegiance to obey no other Princeſſe but her ſelfe. Conſcience taxeth her of pride, and uſurpation; becauſe the high Soveraigne had appointed Reaſon for his Lieutenant and Vice-roy, to governe this little Iſle of Man. But Will replies; Argue as long as you pleaſe, I am Will, and I will have it ſo. Then ſhee charged Senſe to ſtop the mouth of clamorous Conſcience, and Affection to blinde the eyes of Reaſon. Thus while honeſty cannot ſpeake, and wiſedome cannot ſee, Will is crowned abſolute Queene. *Ecce voluntatem; Dominam cognoſcite veſtram. Sic volo, ſic jubeo, ſtat pro Ratione voluntas.* Where Reaſon is ſubjected to Senſe, and Appetite ſwayes Conſcience, and tyrant-Will does, undoes all; that ſtate unhappily muſt periſh.

This is that *Selfe-will*, which rules in all men by nature: but the ſupreme Emperour takes pity on ſome, and ſends downe a new Governeſſe to them, *Grace*. She at once, opens the eyes of Reaſon, and the mouth of Conſcience, depoſeth Will from her uſurpation, diſgrades both her favourites, Senſe and Affection; does not put them to death, but makes them good and ſerviceable to Reaſon; turnes vaine Imagination into divine Contemplation; changeth the diſpoſition of Will; of wild and haggard, makes it morigerous and manſuete. Yet is Will thus decrowned againſt her will; often ſhe rebels even againſt Grace, and ſometimes gets the better; and will alwayes make one, though ſhe cannot be alone, and chiefe in the Regiment. *Diviſum imperium cum Iove Cæſar habet.* This warre is in the ſanctified: in the reſt, Will her ſelfe, or *Selfe-will* is the great Miſtreſſe, and rules all, till ſhe bring all to ruine. How can it be otherwiſe, when the feminine powers are more potent than the maſculine? From all our enemies, eſpecially from our owne naturall wils, good Lord deliver us.

Induction.

They are not afraid to ſpeake evill of dignities. There is no one abſolute king among men, but he that is the king of all gods. Therefore earthly monarchs muſt walke by a rule; which if they tranſgreſſe, they ſhall be as ſurely accountable to him, as they are accountable to none but him, that ordained them. If they command unlawfull things, *Contemne poteſtatem, timendo majorem poteſtatem.* The devill hath power, and power from God; but it is *Poteſtas Permiſſionis, non Commiſſionis*: therefore to be reſiſted. The magiſtrate hath Power; which if he abuſe, that is by permiſſion: but the Power it ſelfe is by the Commiſſion of God. Therefore it pleaſeth the Lord to officiate his Miniſters in this imployment: with due reverence to inſtruct the Prince in governing; as by divine authority to conforme the ſubjects to obedience. When *Saul* was choſen, becauſe the obſervance of a king was uncouth, *Samuel* is ſet to informe them: otherwiſe, novelty might have beene a warrant for ignorance, and ignorance for neglect. There be reciprocall reſpects betweene the Prince and his ſubjects; which not being obſerved, Government languiſheth into confuſion; theſe *Samuel* teacheth them. He was their Iudge, he is ſtill their Prophet: he muſt inſtruct, though he may not rule, yea, he will inſtruct him that ſhall rule. Conſcience bindes every *Samuels* endeavour, to keepe even termes betwixt the king and people: preſcribing to the one moderation and equity, to the other humbleneſſe and loyalty. Divinity is a miſtreſſe for the higheſt maſters of men; and the Scripture is the beſt man of counſell for the greateſt States-man in the world.

Aug.

1 Sam.10.25.

Now becauſe governement is then beſt, when it hath one head, and many hands; the ſupreme hath need of ſubordinate powers. It was the Egyptians embleme, whereby they figured government, *Oculum cum Sceptro*; an *Eye* and a *Scepter*. The Prince is but a man; therefore he muſt ſee by others eyes, and execute by inferiour hands. The burden of authority is too heavy for one mans ſhoulders, *I am not able to beare you my ſelfe alone*, ſaith *Moſes*. Therefore his father in law caſts him a module for a polity in Iſrael: which, howſoever at firſt it

Deut.1 9.
Exod.18.21.

paſſed under Gods correction, yet after being ſeene and allowed by him, and being practiſed by *Moſes*; it became of good policy ſound Divinity; of private counſell, a generall oracle, ſerving for ſubſtance all times and places. *Salomon* was the wiſeſt king, yet he had his grave Counſell, ſage experienced men. *Ahaſuerus* would doe nothing in the removall of *Vaſhti*, but by the conſent of the ſeven Princes. The houſe will not ſtand without theſe pillars; and where they are found, we may ſay of that kingdome, as the Traveller reported that he had ſeene, in England *Pulchrum Regem*, in France *Pulchrum regnum*, in Spaine *Pulchrum Senatum*. There may be a great ſacriledge committed in Iſrael, and yet *Ioſhua* not know of it: ſome errours will eſcape his beſt vigilancy. That ſinne is not halfe cunning enough, that hath not learned ſecrecy. It is no blame to authority, that ſome ſinnes are committed privately. Onely the Eye of omniſcience is able to finde men out in their cloſe wickedneſſe. There is no Family, no ſociety ſo holy, but it may be blemiſhed with ſome malefactours. It is enough for the magiſtrate to puniſh manifeſt offences: we cannot expect, that the ſight of the eye, or reach of the hand ſhould be infinite.

There muſt bee therefore Counſellours of State, and Captaines of warre; Peeres, Iudges, Magiſtrates, yea and inferiour officers: *Rulers of thouſands, of* Exod.18.21. *hundreds, of fifties, and of tennes*: as we have Chancelour, chiefe Iuſtice, Iudges of Aſſiſe, Iuſtices of peace, Cuſtomers, Cunſtables. That Inſtrument is not in Gen.41.43. tune, where any of theſe ſtrings be falſe. *Ioſeph* was *Pharaohs* right-hand, *Abrech*, *Pater Patriæ*. Though the Prince, like the Sunne, yeeld his light and comfort to the State; yet bad Magiſtrates under him, aiming at their owne private ends; like clouds or malignant ſtarres, may hinder the influence: yea, they are like bad winds, that wither that part of the State. Whereas the errours and diſtempers 1 King.12.3. of Princes have been qualified by vertuous deputies. Now, becauſe there is no power but from God, therefore not the leaſt of theſe ſubordinate and miniſteriall Governours muſt be deſpiſed, without perill of his diſpleaſure.

Method. In the diſcharging of this Artillerie of hell, againſt the *Glories* and Powers which God hath ordained, we may conſider foure particulars; the Bullet, the Musket, the Powder, and the Marke. The Musket is the malice of the heart: the Powder, the ſpitefulneſſe of the tongue: the Bullet is *Maledicentia*, *Blaſphemie*, diſgracing of Magiſtrates: the Marke or But is *Dignities*. This piece is charged with three deadly bullets; libelling, murmuring, mutining.

1 Libellers thinke it a point of wit to traduce Magiſtracie; and what they dare not owne for feare of cenſure, they dare invent without feare of hell. Scandals of great men have ſeldome any fathers: they kill, and make no report. Like the *Paſquin* in Rome, the Image or Tyber bridge; that does all. It is a baſe and penurious argument of wit, to diſgrace thoſe in private, whoſe innocencie they may envy, cannot taxe. *In veteri Comœdia*, the perſons of men were repreſented and abuſed; but they were Barbarians. The faults of great ones are to bee reproved by the reverend Fathers of the Church: the Stage and Poet, with jeſts and Satyres, may not attempt it. It is dangerous to play with that, which angers GOD. I know that ſome vices are beſide their malice, ridiculous; and the ſottiſh humours and paſſions of men are ſhamed in being preſented. But that is a treacherous hand, that ſteales away from Stateſmen their reputation: while they blemiſh their ſufficiency, they covertly condemne the State that choſe them. Thus may the Councell, the king, yea, the King of heaven be wounded through the ſides of a meane Magiſtrate. There is nothing that the Law allowes, but the malcontent cenſures: what it forbids as dangerous, that he pumps his wit to juſtifie. Where the gate ſtands open, he is ſeeking for a ſtile; and what he cannot convince, he will vellicate. Thus like a Graſhopper at Chriſtmas, he lookes backe upon harveſt with a leane paire of cheekes, and curſes that, which he never had the grace to apprehend as a bleſſing.

2 Murmurers, though they diſperſe not written ſcandals of the Magiſtracy, yet mutter out repining exceptions againſt their actions. Such were in Iſrael: the people want water, and in ſtead of praying to God, they murmure againſt *Moſes.* Alas, *what hath the righteous done?* Hee made not the wilderneſſe dry, nor the waters bitter. But he was their Conductor! yet, as he led them, ſo God led him: the Pillar guided *Moſes*, as *Moſes* guided the people: yet they murmure at *Moſes.* How mad is impatient man, when he wants his naturall deſire, and ſpirituall grace withall. If men cannot have their wills, to invade the inheritance which the right heire keepes from them; or ſuppoſe they bee injured, and may not have redreſſe in that manner and meaſure themſelves preſcribe; preſently *maledicunt Principi,* they murmure againſt the Magiſtrate. And what Prince can hope to be free, when *Moſes* could not eſcape? Never Prince ſo merited of a people: he indangered himſelfe to *Pharaohs* utmoſt cruelty; hee brought them from a bondage worſe than death; hee interpoſed himſelfe betwixt Gods anger and them: one would thinke, that no death could have opened their mouths to ſpeake evill of *Moſes.* Yet ſuch is the hard condition of authority; that if men fare well, they applaud themſelves: if ill, they repine againſt their Rulers. *Moſes* wanted water as well as they, yet they aske *Moſes* for water; *What ſhall we drinke?* The body cannot be diſtempered, and the head at eaſe: the King muſt needs feele the peoples miſery. If they had ſeene him furniſhed with full veſſels of ſweet water, while they were turned over to the bitter, there had been ſome colour for murmuring: but the Ruler wants water no leſſe than themſelves. *Murmure not ye, as they did, leſt ye be deſtroyed of the deſtroyer,* as they were: let their vengeance make us tremble. *Be ſilent unto the Lord,* leſt he anſwer you againe in fury.

Exod.17.3.

1 Cor.10.10.
Pſal.37.7.

3 Mutiners ſo *ſpeake evill of dignities,* that they raiſe up evill againſt *Dignities.* *Corah* ſtirres up a faction againſt *Moſes*; *Why doſt thou make thy ſelfe a Prince over us?* A man could not thinke of an honour leſſe worth his emulation, than the Principalitie of Iſrael. They were a people that could give nothing, a people that had nothing, a people whom their Leader was faine to feed with bread and water: they payed him no tribute, but ill words: his command was only a burden to him; yet was it an eye-ſore to them; *Ye take too much upon you.* Nothing can be more pleaſing to the vulgar, than to heare their Governours taxed, and themſelves flattered. This mutinie ſoone brought in a rout of rebels. Hee that poiſons the people with a mal-opinion of their Prince, is the moſt dangerous traitor. To rip up the faults of kings, is bold impietie: but to charge them with faults they have not, is ſhameleſſe blaſphemy. So *Abſalom ſpoke evill* of his owne Father.

Numb.16.3.

No muſicke is ſo ſweet to the eares of the giddy multitude, as to heare well of themſelves, ill of their Princes. *Abſalom* need not wiſh himſelfe on the Bench: every man ſaies, O what a courteous Prince is *Abſalom?* What a juſt Ruler would *Abſalom* be? How happy were we, if we might be judged by *Abſalom? Thy matters are good!* It might be ſome monopolie, ſome peſtilent Patent of engroſſing, ſome malicious accuſation; yet all is *good matter* with *Abſalom. There is none to heare!* their owne eyes ſaw this to be falſe: daily were cauſes heard and judged, offences heard and puniſhed. If ſome officer were ſo corrupt, that an appeale was juſt; ſhall the King be blamed? muſt the Prince anſwer for every act that his ſubject does? *David* had more of ſuch blaſphemers; *Shimei* curſeth him to his face. Durſt he doe thus among his armed troopes? yes, it is the marke which our Apoſtle ſets on theſe reprobate blaſphemers; *They are not afraid* to ſpeake evill of Dignities. Doubtleſſe, that clamorous tongue had ſecretly traduced the good king long before: therefore is now given up to the rage of frenzy; that the miſchiefe it did owe his heart, might now be paid home. What can they looke for, that ſlander the footſteps of Gods Anointed, but the name and doome of *Shimei.*

2 Sam.15.3.

2 Sam.16.7.

The greater the Perſons, the more cenſurable be all their actions. What can a Prince doe ſo acceptable to the good, but lewd men will miſ-interpret it? Every tongue is ready to ſpeake partially, according to the intereſt he hath in the cauſe or patient. If a Stateſman have done a private perſon ſome but imagin'd wrong; how doth he clap, leape, and rejoyce at his downefall? It is not poſſible that *Dignities* ſhould be free from imputations: their innocence can no more protect them, than their power. This ſhot flies not at randome, like the 1 King.22.34. *Syrians* arrow at a venture; but is charged and diſcharged on ſet purpoſe to diſhonour God, in wounding the honour of his Anointed.

The Musket The Engine that carries this miſchievous burden, is the Tongue. *Bern.* *Leviter volat, ſed graviter violat.* It is but a little member, but the nimbleſt about a man: able to doe both body and ſoule too a miſchiefe. How many *propter ſolutas linguas* have *catenatos pedes!* If you aske what caſt ſuch a man into priſon? his laviſh tongue. *Paul tamed his whole body:* he that undertakes ſuch a worke begins at the heart, then next of all to the tongue. Shall I thinke that he feares God, that teares God? or, *Deum timere,* and *Regem non honorificare?* Some dogs barke not for curſtneſſe, ſo much as for cuſtome: yet this at beſt is but a curriſh quality. To toſſe the weakneſſes of Magiſtrates in common diſcourſes, though they wiſh them well as they ſay: argues a proud heart. The diſeaſe ſometimes appeares not to the patient himſelfe; yet when he talkes idly, the Phyſitian knowes hee is ſicke. A man blaſphemes God or the Prince, ſcandalizeth the nobles; yet ſaies he meanes well, and is friends with God and the world: but does not his talking idly declare him to be ſicke? will the Law underſtand him otherwiſe in triall, or the Lord in Iudgement?

Iam.3.6. *The tongue is a world of iniquity. Si pars, quid totum?* If ſo little a part be a *world* of miſchief, what is the whole? Shall a man diſcharge his peece at an unlawful mark, and then ſay he meant no harme? *The tongue is a fire?* like fire indeed: *propter calorē,* it is as hot as fire: *propter colorem,* it is as red as fire: for agility, it is as nimble as fire: for ambition, it is as aſpiring as fire; it hath a ſpight at what is above it. Like the Italian needle, that being thruſt into the body, kils inviſibly. *Semper meminerimus in quo erratum eſt.* Lord, *keepe my lips from evill, and my tongue that it ſpeake no guile.* Aug. Keep it, who can? None but the Lord. *Oret lingua, ut dometur lingua.* He ſuffers man to tame all the creatures, but man himſelfe he reſerves to his owne taming.

The Powder that chargeth the tongue, and carries this ſhot of blaſphemy, *The Powder* muſt needs be malice: a tumour of curſt-heartedneſſe, the ſalt-peter of a rancorous hatred, boild in choler to an extraction of miſchiefe. This is a diſeaſe that tormenteth all abundance, and embitters mens contentments. When *Haman* reckoned up all the glory, promotions, riches, banquets, graces of the King, favours of the Queene, reſpect of the Nobles, that were done him; yet he con-Esth.5.13. cludes; *All is nothing, ſo long as Mordecai ſits in the kings gate. Mordecai's* cap was not the cauſe, but *Hamans* malice: nothing can ſerve, but he muſt be his enemies hangman: but though he meant it not, hee built his owne galhouſe. It is juſt, that malice ſhould firſt hurt a mans ſelfe, as fire in his boſome burnes him, before it touch others. How dares the malicious come before God in prayer, that judgeth hatred man-ſlaughter? He preſents himſelfe, if not with hands, yet Act.7.54. with a heart embrewed in blood. The Iewes *gnaſhed at Stephen with their teeth.* This is to ſhew the trickes of hell before-hand; *gnaſhing of teeth:* they ſhall have enough of it there.

This is that murderous ſhot, forged in the fornace of hell, and charged in the bellies of popiſh Emiſſaries, to be diſcharged againſt the honour of worthy Magiſtrates, yea glorious Princes. Who cannot but know, that their tongues are full of this virulency, when their bookes are ſtuffed with little elſe? As if they would proclaime to the world, how villanous that Religion makes them; and that they are bound to traduce Kings. Inſtead of propoſing the lives of

Saints to imitation, they are ſtill expoſing the lives of Princes to ſuſpition, yea to conſpiracy. Doe they this without authority? No, but in the name of the Pope, as that Philiſtine curſed *David* by his gods. Yea, hath not the Pope in his owne name, curſed them? His excommunications, execrations, rejection of Princes; what is this but to *ſpeake evill of Dignities?* Indeed this helliſh zeale hath beene ſo hiſſed at, that ſome of them are now ſomewhat aſhamed: therefore like the devill in the Serpent, the Pope makes uſe of anothers tongue: the Ieſuite undertakes it for him; that large ſpoone which the Romane Hierarchy deviſed to eate with the devill: who though he were found out ſince the invention of gun-powder, hath not done leſſe miſchiefe. The whole trade, ſtudy, and profeſſion of that Order, is *maledicere Principibus*. But *Lord, though they curſe, bleſſe thou:* thy bleſſing ſhall doe us good, when their curſes hurt none but themſelves. Let *Dignities* comfort themſelves againſt theſe *evill ſpeakings*, as *David* did in the perſecution of *Shimei*; *It may be the Lord will requite me good for his curſing this day.* It may be, yea it hath beene, and we truſt it ſhall be, that God will bleſſe us the more for their curſing. It may hitherto bee written as a Motto on the Kings Crowne: *Videntis & Viventus:* hee ſees and lives; his enemies periſh, himſelfe proſpers.

1 Sam. 17.43.
Pſal.109 28.
2 Sam.16.12.

The Marke.

The Buts at which all this peſtilent ordnance lets flie, the Apoſtle cals *Dignities*, δόξας, *Glorias*. They are alſo called *Gods*, not by nature, but by office; κατὰ τὴν κλῆσιν, for their calling: κατὰ τὴν τάξιν, for their order and place: κατὰ τὴν τιμὴν, for their honour and reſpect. God hath not onely ſet them as Vicegerents in his owne roome, but alſo enabled them with gifts for ſo great a deſignement. Though not many noble and great be called to the grace of Sanctification, yet they are to the grace of Adminiſtration. When God called *Saul* to be a King, *he gave him another heart:* he lifted up his thoughts to the diſpoſition and pitch of a king. The calling of God never leaves a man unchanged: nor does he imploy any in his ſervice, whom he does not enable to the worke he ſets them about. Eſpecially, when he makes *Dignities*, ſets them to ſupply his owne place, and to the repreſentation of himſelfe. It is no wonder, if Princes excell the vulgar in gifts, no leſſe than in honours: their Crownes and hearts are both in one hand: and if that did not adde to their ſpirits, as well as to their ſtates, there were no equality.

1 Sam.10.9.
Numb.11.17.

Yet when *Saul* was choſen, and all the people ſhouted, *God ſave the King*, there were ſome *Sonnes of Belial, that deſpiſed him.* It is a vaine ambition that ſeekes to be loved of all. When God commands us *to have peace with all men*, he addes, *if it be poſſible*. Favour is more hard to attaine than peace: many forbeare to trouble us, that yet doe not love us. Goodneſſe cannot be without exceptions; therefore is not to be ſought abroad, but in our ſelves, and the conſcience of our well deſervings. But what ſhall we ſay to thoſe men, that will be ſcanning of kings, and cenſuring all their actions, yea charging their innocence with aberrations? How plainely hath God interdicted it? How doth Saint *Paul* diſclaime it? How did *Salomon* threaten it? Rulers were no Chriſtians in *Pauls* time; yet how earneſtly doth he perſwade to obedience? With what reverence did he appeale to *Caeſar?* With what humility and apprecation of happineſſe, *Vivat Rex*; with what deprecation of evill, *This dreame be to thine enemies*; did *Daniel* ſpeake to the king of *Babel*, a king that ſerved not God.

1 Sam.10.27.
Rom.12.18.
Exod.22.27.
Act.23.5.
Eccl.10.20.
Dan.4.19.

How are we bleſſed of God, and have cauſe to bleſſe God, for our governement; unparaleld by any about us, unexampled by any before us. Good Kings are no ordinary bleſſings; a worthy Generall is worth halfe an army: ſuch as *Moſes* and *Ioſhua* were; whoſe faith fought more for the campe, than the campe fought for them.

Governement is not onely civill, but eccleſiaſticall: not onely *Moſes* muſt be obeyed, but *Aaron* muſt not be deſpiſed. I would to God, theſe *Dignities* did never diſgrace themſelves: that they would not be forward to rob the Church, who are ſet to patronize it; and make themſelves examples of ſacriledge. O that our conſciences could ſay this is falſe, or that demonſtration made it not too true! Thus they that are ſet in Iudicatory places, grow into contempt, by doing things contemptible. Yet may not their *Dignitie* be deſpiſed, under paine of a higher cenſure than theirs, even of God himſelfe. The Lord hath often done good to his Church, even by thoſe Inſtruments whom for their ſinnes he means to caſt into hell-fire. It is hard indeed to finde *Bonum Iudicem*, and *malum hominem*, a good Iudge and a bad man under one skinne: if they could be joyned, yet when the bad man goes to hell, what ſhall become of the good Iudge? But perſonall corruption cannot barre Primitive Inſtitution. The ſinnes of Governours are their owne, the Governement is Gods, and muſt not be *deſpiſed*.

Yea, there is an inferiour *Dignitie*, yet a *Dignitie*: every Miniſter is, or at leaſt ſhould be, a Governour of his flocke. But now the ſheepe are ſuch perillous beaſts, that they will governe the Shepherd; children will teach their fathers to ſpeake, and Rectors muſt be regulated. Such is the contempt of this *Dignitie*, that it is a high favour if the Preacher may be heard in the Pulpit: out of it, there is not the moſt illiterate Mechanicke, but thinkes himſelfe a wiſer and a better man. In all things he is held the meaneſt of the pariſh, till it come to any payment or taxe, and then they will honour him ſo farre as to ranke him with an Alderman. But for his Governement over his charge, this is held but a mockery: when they ſpeake of a Miniſter, the ordinary queſtion is, *Where doth he ſerve?* But, *Where doth he governe?* this would be a non-ſenſe in the worlds opinion. Indeed we are your *Servants for Chriſts ſake*; yea, we will be your footſtoole, or if you can deviſe a vaſſalage lower. But let us tell you the truth; If you honour Chriſt, you cannot deſpiſe us; and if ye doe deſpiſe us, you doe not honour Chriſt; and if ye honour not him, he will never honour you. And while you calumniate our perſons, or abridge our juſt meanes, you are ſo farre from honouring us, that you rob us; and while you rob us, you rob Chriſt of his glory, and your owne ſoules of comfort: and you ſhall ſooner blow up hell with traines of powder, than breake the chaine of this dependant truth.

Inferences.

Glories they are, why then ſhould they not be glorious? Let their pompe, their apparell, their diet, their dwelling, be all magnificent: let nothing be wanting to their State, upon whom depends the ſtate of all. They come within this compaſſe, that *ſpeake evill* of theſe things: *maledicunt Regi, qui maledicunt Regalitati*. Againe, *Dignities* they are, therefore ſhould be worthy; and that in two reſpects: *worthy* of their admittance, *worthy* in their performance.

Eccleſ.10.16.
Eſay.3.4.
Iudg.9.9.

1 *Worthy* of admittance: when they be choſen to governe others, that have not learned to governe themſelves, the republike rues it. *Woe to thee, O land, when thy king is a childe. I will give children to be their Princes, and babes ſhall rule over them.* Children in underſtanding, not in reſpect of innocencie. A foole cannot bee harmeleſſe; they are truly good, who beſt know why. In the election of Magiſtrates, let God be conſulted; without whom, *Samuel* himſelfe will take ſeven wrong before one right. Doe not thinke every one ſufficient, that thinkes himſelfe ſo. Ambition is an argument of unworthineſſe: the *Olives, Vines*, and *Fig-trees* refuſe this honour; *Brambles* will catch hold on the ſleeve for preferment. *Ne ſit qui ambit*: let him never ſpeed that ſues. They that are *worthy* muſt be ſued to; they are ſooner found in retirement, than popularity: as *Gideon* was in the barne, *David* at the fold. They know offices to be callings, and will not meddle with them, till they be called to them. Let ſuch bee preferred, not as would have places, but ſuch as places would have.

But, O miſery of our times! *Dignities* be made, not by the worth, but by the weight: not who deſerve beſt, but who bid faireſt. Money can provide a man a place, no matter how he be provided for the place. If you aſke a theefe in an office.

office, *How cameſt thou in hither?* he muſt anſwer with that Romane Burgeſſe; Act.22.28. *With a great ſumme of money.* Churchmen are condemned for buying of Benefices, and that commonly by thoſe that are the Sellers of them. They make that puniſhable in us, which they hold allowable in themſelves: as if they would compell us to goe to heaven, while themſelves are content to take the other way. I know it is fearefull enough, to have the charge of ſoules bought and ſold, with a *Who gives moſt?* But is the fault only in Benefices? doe not Lawyers buy offices and civill *Dignities?* This is not Simony, is it not worſe? That wicked preſident of corruption had two names, *Simon* and *Magus*: if the buying of Benefices be *Simonie*, the buying of offices may well be termed *Magicke*. Theſe places prepare for Iudicature, and ſo it lies in them to haſten or delay Iuſtice, to guide or miſguide the proceedings. He that hath bought his place deare, will hardly afford the client a reaſonable penny-worth of Iuſtice. This is not to come in at Gods doore, but at the divels window. Such be *unworthy Dignities*.

3 *Worthy* in their performance, and executing the place. They muſt bee, Firſt, *Non timidi*, no daſtards: they had need be heroicall ſpirits, that muſt oppoſe the current, yea, the torrent of vices, and doe Iuſtice when a great man ſaies, No. How was *Gideons* army diſquantitied? upon the Proclamation, *Let the fearefull be gone*; Iudg.7.3. two and twenty thouſand ſlunke away. Yet this is not enough; more cowards muſt be caſhier'd. If ours were ſo ſerved, I feare of ſo many thouſands there would ſcarce be three hundred left. The Athenian Iudges uſed to ſit in *Mars*-ſtreet; to ſhew, that though they wore *Apollo's* robes, yet they had *martiall* hearts. *Conſtantine* was termed that *male-childe*, for his courage and re- Rev.12.5. ſolution for the truth. A ſoft and flexible nature is not able to ſay Injuſtice nay, when it comes with high lookes. Cowards are ſlaves to thoſe above them, Sycophants to thoſe equall with them, tyrants to thoſe under them. Commonly, courage comes from Blood and breeding: Eagles produce eagles, and dunghill cockes beget cravens. *Bleſſed is the Land, whoſe Princes are the ſonnes of Nobles.* Eccl.10.17. Not but that God can alter this, and raiſe as worthy men from cottages, as from Palaces. *Gideon* was a Thraſher, *David* a Shepherd, yet both mirrours of valour, reckoned among the *Worthies*. But a timorous Magiſtrate is a Hare in a Lions ſeat; the frowne or checke of a great one is able to fright him from his conſcience. So we have ſeene a Naturall tied to a Poſt with a ſtraw, which he durſt not breake. Theſe dare meddle with none, that dare meddle with them.

Next; *Non tumidi*, not proud and diſdainefull. Some when they have got an office, looke bigge upon their old acquaintance; as if their *Dignitie* were a Dropſie to puffe them up. Now they thinke, they may ſweare by authority, and oppreſſe by licence; their place will beare them out in it. When we ſee ſuch an one upon the Bench, we may thinke truly, he would better become the Barre. Theſe hold Religion a diſparagement to Gentry, and feare nothing more, than to have a name that they feare God. Their Place to ſuch is held a Chaire of honour, and a Stoole of eaſe, and a Farme of commodity, and a ſword of revenge; not a calling of labour, wherein they muſt doe much good, or receive much blame.

Laſtly, *Nec cupidi*; it is too baſe and ſordid for honour to be covetous. What is not cheape with him, to whom money is deare? He will ſell the truth, ſell his friend, ſell his countrey, with *Ahab* ſell himſelfe, for money. Such if they be officers, ſtudy new pullies and winches to derive larger fees: their words be caſting nets, no fiſh ſcapes them. If Lawyers, they will ſell both their ſpeech and ſilence, their clients cauſes, and their owne conſciences. While the golden ſtreame runneth, the mill grindeth: when that ſpring is dry, they adviſe them to put it to comprimiſe, and let their neighbours end it; the fooles might have Bern. to Eugen. done ſo before. But let *Dignities* take care, that the people may grow rich by them, and not they by the people.

The good Magiſtrate ſits on the Iudgement-ſeat, with as great (though not ſo ſlaviſh) feare, as ***Olanes*** did on the flayed skinne of his father ***Sylannes***, nailed by ***Cambyſes*** on the Tribunall: or as the Mahometan councell, when they thinke the great Turke ſtands behind the Arras, or at the dangerous doore. When greatneſſe of power, or neereneſſe of friendſhip brings an unjuſt ſuit before him, requeſting his favour in it; his heart replies within him; How ſhall I judge ſo, and anſwer the Lord when he comes to iudge me?

Thus ſhould *Dignities* walke worthy; as ***Paul*** ſaid to ***Timothy***, ***See that no man deſpiſe thee.*** As they would not be contemned, they muſt not deſerve contempt; if they doe, ***God can powre contempt upon Princes.*** The loweſt officers are not here excuſed, for if the inferiour faile in their duties, it will trouble the ſupreme to repaire it. The fixed ſtarres be the greateſt and higheſt, and have their light and influence; yet is it the Sunne and Moone, the loweſt and neereſt orbes that governe the world. Be the Biſhop never ſo learned, if the Pariſhionall Prieſt bee negligent or ignorant, the people are ſtill untaught. What can the eye doe, if the hand be unſerviceable? It is the ground-wind, not the rack-wind, that drives mills and ſhips. In the Clocke of Iuſtice, the leaſt pin or wheele being irregular, diſorders all.

Concluſion.

Dignities be Difficulties; and the Rent of labour conſidered, the good man hath but a hard bargaine of his Honour. I wonder not, if the wiſe man be rather haled out of his privacy, to ſuch preferment: for he weighs the charge as well as the credit, the danger more than the gaine, of high places: knowing the chaire of honour to be as tickle as ***Eli's*** ſtoole, off which he may eaſily breake his necke. I cannot blame ***Saul*** for hiding himſelfe from a kingdome; eſpecially ſo troubleſome an one as Iſrael then was. Honour is heavy enough when it comes on the beſt termes; much more when all mens cares are caſt upon one, moſt of all in a diſtemper'd State. To put to ſea, is not without danger at any time; but what ſafety can he expect that lancheth out in a ſtorme? The quieteſt Throne is full of cares, the unquiet of perils. Theſe drove ***Saul*** into a corner, to hide his head from a Crowne, that he choſe rather to lie obſcure among the baggage of his tent, than to ſit glorioully in a Chaire of State. *Cypr.* *Dignitie* in ſuch a condition ***Tam timere cogitur, quàm timeri.*** They often drinke wormewood in a cup of gold, and lie in a bed of Ivory upon a pillow of thornes; that they may ſay of their glory, as he did of his Robe; ***O nobilem magis quàm felicem pannum!*** If the ambitious knew what cares, feares, and dangers, dwelt within the hoope of a Crowne; though it lay at their foot, they would not ſtoope to take it up. But the Divine arme that ſets the Diadem on their heads, doth there maintaine it. If they uphold his kingdome, he will uphold theirs. If they will have God to be ***mindfull of them in his mercies***, they muſt be mindfull of him in their buſineſſe. Nehe.13.22.

2 Pet. 2. 11.

Whereas Angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

HEere is an Argument *à Majore*, againſt them that inveigh againſt Authority; in that they take more upon them than the very Angels themſelves. Firſt, They are weake; the Angels are powerfull. Secondly, They are wicked; the Angels are holy. Thirdly, They are bound with the fetters of Mortality; the Angels cannot dye, and are at perfect Libertie. Fourthly, God hath ſubjected them to Magiſtrates; the Angels know no Superiour but Chriſt and God himſelfe. Yet theſe men raile againſt Rulers, the Angels doe not: theſe dare, the Angels dare not. *Plus audent, qui minus valent*. The impotent are moſt audacious.

But this ſeemes marvellous, that the Apoſtle ſhould acquit the Angels from being contumelious againſt Magiſtrates. For why ſhould they be enemies to that ſacred order, whereof they know God to be the Author? Why ſhould they riſe up againſt that Power, which is joyned with themſelves in the ſame Miniſtery and deputation?

Theſe doubts have made ſome of opinion, that this is meant of the evill Angels. But that expoſition muſt needes be full of abſurdity: for why ſhould he excuſe devils from blaſphemy, whom he knowes to be the fathers of blaſphemy? Or make Satan ſo favourable and modeſt, as if he durſt not meddle with kings? Whereas his malice is deadly againſt all men, but moſt impetuous and violent againſt Princes. Every kingdome on earth is an eye-ſore to the kingdome of hell. Government conformes men to civill obedience and peace; both which are hatefull to the fountaine of ſinne and ſedition. It is his maine policy, to bring in anarchy and ataxy. Give him but way to breake our rankes he will ſoone rout and vanquiſh all our forces. He feares not to curſe nor croſſe any king upon earth, that is not afraid to blaſpheme the King of heaven.

It muſt therefore be underſtood of the *good Angels*. But why are they juſtified from the blaſphemy of Princes? Kings are their ſpeciall charge, they are the inviſible guard of Majeſty: Protection they afford, never malediction. *Anſwer, Diſtinguendo tempora, concurrent omnia.* Let us diſtinguiſh of the time, and all will be eaſy. In thoſe times, the Magiſtrates were cruell, bloody, ſavage wolves, ſucking the goare of Chriſtians, haters of the Goſpell, enemies of Ieſus Chriſt. Now the holy Angels had the cuſtody of the Church, the tuition of every beleeving ſoule. Therefore thoſe tyrants, that ſo perſecuted their charge, muſt needs be hatefull to them. Yet they ſo qualified their juſt diſpleaſure, that while they abhorred the Princes, they honoured the Principalities: they hated the men, as the inſtruments of the devill: reverenced the Dominion, as the ordinance of God. This moderation is in the bleſſed Angels; yet ſuch fury is in humane or rather inhumane beaſts.

This I take to be true ſenſe. For the *Power* and *Might* of *Angels*, how farre one is more puiſſant than many men, and how innumerable thoſe armies be; I refer you to ſome of my former Tracts. Their *Power* makes for our comfort, being exerciſed in our protection. In our infancy, devils aſſault our cradles; as a Fa-

On Heb. 12.22.

Matth. 18. 10.
Pſal 91. 11.
Gen. 31. 1.
Dan. 10. 13.

miliar was ſaid to remove *Mauritius* in his ſwathbands; but *Angels* beat them off, as *Abraham* drove the foules from the ſacrifice. In our ſtrength, devils ſtrive to pervert our goings; perſwading us to leape from pinacles, to attempt impoſſibilities or dangers: *Angels* then *keepe us in our wayes*. Devils would devoure our ſubſtance, children, ſervants as they did ſpoile *Iob*: *Angels* defend us from their rage, as they did defend *Iacob*. The *Peſtilence* rageth in the ſtreets, *Angels* keepe it *from the tabernacles of the righteous*. Devils ſeeke the ruine of kingdomes; it was Satan that tempted *David* to number his people, by which he loſt ſuch a number of his people: *Angels* fight for their defence, as that Angell did for Iſrael againſt the Prince of Perſia. *Angels* were the Miniſters of the Law, an *Archangell* the meſſenger of the Goſpell, he that was *Gabriel*, which ſignifies, *the ſtrength of God*, came to bring newes of the God of ſtrength. One *Angell* ſlew one hundred eighty five thouſand enemies in one night: one *Angell* cheared millions of ſoules by the tidings of one day. This is their *Might*, and this is their *Miniſtery* ordained for our good by the God of mercy.

The Summe

Whereas the Angels, &c.] *Angels* doe reverence to the inſtitution of God; and are ſo farre from *accuſing* bad governours *before the Lord*, that they honour their Principality in the world. Indeed evill Magiſtrates have plagues enough waiting upon them; more than pleaſures or flatterers. *Heliogabalus* thought by the policy of his head, to prevent the extraordinary hand of God: he provides himſelfe ſilken ropes, golden ſwords, poiſon in Hyacinths, a turret plated with gold, and broider'd with precious ſtones; thinking by ſome of theſe engines to have ended his irkſome life: yet he dyed the death that God had appointed him. But *Angels* are not enemies to Soveraignty: there is order among themſelves; ſome are higher, ſome lower; and they obey one another, if not *ex precepto*, yet *ex conſilio*.

The world could not conſiſt without order: this ſublunary globe depends on the celeſtiall; ſuperiour cauſes guide the ſubordinate. At the firſt was one confuſed heape of materials, but then it could ſcarce be called a world. Gods *fiat*, which did put an order, viſibility, and harmony to things, made it a world. Inequality is the ground of order; *one ſtarre differs from another ſtarre in glory*: and this was with Gods approbation in the review. If the elements were of equall force, none more operative than another; the world would be like a ſea becalmed: fire ſhould have no predominance; nor heat, the parent of generation, above unactive moiſture; nor Summer be diſtinguiſhed from Winter. There muſt be a diſparity among men; all may not be rich, nor all Rulers: but ſome to command, ſome to obey; ſome for the Throne, ſome for the mill. Uniſons make no good muſicke, nor is equality any degree to perfection. The Hoſt of heaven knowes and keepes the rules of ſubjection and ſuperiority: there be *Two great lights*; *the Sunne to governe the day, and the Moone the night*. But for this Entaxy and orderly diſpoſition, all would fall to ruine.

Iud. ver 9.

The Angels bring not railing accuſation againſt them before the Lord.] Of this that our Apoſtle ſets here downe generally, Saint *Iude* gives a particular inſtance. *Michael the Archangell, when contending with the devill, he diſputed about the body of Moſes, durſt not bring againſt him railing accuſation, but ſaid, the Lord rebuke thee.* Give me leave a little to inſiſt on this example. The occaſion of this ſtrife was about the body of *Moſes*. Why, what did Satan care for the carcaſe of *Moſes*, when his ſoule was gone to glory? That old politician had a reach in it. *Moſes* though he were often deſpiſed living, was highly reverenced being dead: and they that ſaid of him while he was in the Mount, *As for this Moſes, wee know not what is become of him*: could wiſh, when he was taken to the mount of heaven, would we had our *Moſes* againe. If therefore the devill could have found our *Moſes* his ſepulcher, he would have brought a number of Idolaters to the worſhip of his bones.

From hence aroſe this diſputation betwixt the loſt and the bleſt Angell: Satan examining the cauſe, why the body of Gods ſo famous ſervant ſhould be buried in oblivion; offering himſelfe to the ſearch of that holy duſt: *Michael* withſtands him, and reproves his ſawcineſſe in ſeeking for that which Gods infinite wiſedome had concealed.

Moſes doubtleſſe, was buried with honour: the ſame God, that by the hand of his Angels carryed up his ſoule to glory; did alſo by their hand carry his body to ſepulture. Angels beare up innumerable ſoules to heaven; we never read them (unleſſe probably here) the bearers of humane bodies to their graves. Yet thus was *Moſes* honoured: thoſe hands that had taken the Law from God himſelfe, thoſe eyes that had ſeene his Preſence, thoſe lips that had ſo often conferred with him, that face which did ſo ſhine with the reflexion of his glory; may not now be neglected, when the ſoule is gone. God tooke charge of him incloſed within his mothers ribbes, kept him from thoſe Egyptian butchers in her armes; preſerved him among the bulruſhes, maintained him in the world; therefore hee will regard the carriage of him out of the world. None of his friends ſhall be troubled about his funerals, God himſelfe will be at all the coſt. Such is his love and care of his owne, that it never ceaſeth, neither in life nor in death, nor after it. Herein he directs us by his owne example, to bring the bodies of our friends to the grave with honour. Birds dye; we finde not many of their bodies; it is likely that they goe into holes, and there end. Nature requires Buriall.

If men had beene imployed in making this grave of *Moſes*, the place might have beene knowne. But he dies in the Mount alone; Angels wrap up his corps, dig his grave, cover it againe; and it is likely, performe his obſequies with the ſolemne hymnes of heaven. God purpoſely conceales this treaſure, both from men and devils; that he might both croſſe their curioſity; and prevent their ſuperſtition. Yet that divine hand, which lock'd up this Iewell, keeping the key himſelfe; afterwards brought it forth glorious. When Chriſt was transfigured, this Body which was hid in the *Valley of Moab*, appeared on the *hill of Tabor*. To give us aſſurance, that the bodies of Saints, when they are depoſed, are repoſed; and ſhall be as ſurely raiſed in glory, as they were laid downe in corruption. Let all this teach us foure things:

Matth.17.

1 That Satan is ſo farre from having power over us living, that hee cannot touch our bodies being dead; yea, he cannot finde them, when God will conceale them. How tame and poore a thing is that roaring lyon, when the *Lambe* over-awes him? Hee cannot touch a beaſt of our heards, nor an haire of our heads, nor a duſt of our carcaſes, but by permiſſion. He muſt firſt begge leave, and the Lord will give him no leave, to doe any harme to his choſen.

2 As the Angels did wait at the Sepulcher of their and our Lord, ſo I doubt not but for his ſake, they alſo watch over our graves. With how joyfull armes doe they take up our ſoules, that have care of our inſenſible aſhes? O, let us not defile theſe our bodies in life, which even in death are thus honoured.

3 Satan is the author of ſuperſtition. God forbids it, his holy Angels hinder it; who be they that maintaine? If the Lord had liked the adoration of his ſervants reliques; hee would never have hidden the body of *Moſes*. There could not have beene a fitter object for ſuch a devotion, than the body of ſuch a Saint. Iudge then, with what impudence the Church of Rome defends her idolatry to ſhrines and fragments. God is carefull to keepe his children from it, they are zealous to perſwade their children to it. He hides the whole body of a Saint: but if they can get but the finger, or the toe, yea a naile, a haire, a very ſtraw; they call in their blinde Cuſtomers as to a faire, and happy be thoſe lips that may kiſſe it. How ridiculous is it, that a ſhaving of our *Tiburne* ſhould be ſo reverend at *Tiber*; that a piece of the contemptible galhouſe ſhould be worſhipped at Rome?

Iuſtly herein are they become the ſpectacles of folly to all the world. *Iohn Baptiſt* hath ſo many heads, that they cannot tell which is the right. God made him but one, *Herod* left him none, the Papiſts (as if he were another *Hydra*) have furniſh'd him with a great many. Chriſts croſſe is ſo multiplyed, that that which one ordinary man might beare; if the peeces were gathered together, would now build a Pinnaſſe of an hundred tunne. Yet they will tell us, that every ſhiver came by revelation, and hath done miracles: but this to mee appeares the greateſt miracle, that any man ſhould beleeve them. It is folly to place Religion in thoſe things, which God on purpoſe hides from us. It is not his property to reſtraine us from good. If Reliques had beene allowable, *Moſes* his body ſhould have beene publike to all Viſitants.

4 After all this, the Angell does not revile the devill, nor curſe him with execrations: but remits revenge to the owner, puts over his payment to his Maker; *The Lord rebuke thee.* Now if an Angell will not curſe a devill, a profeſſed and malicious enemie of goodneſſe, of whoſe amendment there is no poſſibilitie: how ſhall we dare to blaſpheme thoſe, who (though for the preſent ſinfull enough) may be brought to repentance, and finde forgiveneſſe?

They bring not railing accuſation againſt them before the Lord.] From this Angelicall moderation, we learne three things: Firſt, not to *accuſe.* Secondly, not to *raile.* Thirdly, *to be afraid* of ſuch ſinnes.

1 Not to *Accuſe.* This is one of the moſt ſignificant names of the devill, to be *an accuſer of the brethren. Love covers a multitude of ſinnes,* malice diſcovers what ſhould be concealed. *Cham* makes ſport with his Fathers nakedneſſe: *Shem* and *Iaphet* will hide from others, what they will not ſee themſelves. Theſe are the ſonnes of *Noah*, yea of God: *Cham* is not worthy of the one, and hath quite loſt the other. Not content onely to be a witneſſe of his unnaturall ſight, he proclaimes it, and accuſeth his owne father. Sinne doth ill in the eye, but worſe in the tongue. *Cur aliquid vidi?* was the Poets complaint: his tongue had not thus complained of his eyes, if the truſt of his eyes had not been betrayed by his tongue. To have *Conſcia lumina*, might be his fate: but to have *patula labia*, was his fault. Ungracious *Cham* ſaw, and laughed: his fathers ſhame ſhould have been his: he had his being from thoſe parts that were ſo deformed; which might have begot in him a ſecret horrour. He is a graceleſſe man that makes ſport with the cauſe of his ſorrow. This was bad, but to blab it was farre worſe: as all ſinne is a deed of darkeneſſe, ſo to be buried in darkneſſe.

Howſoever it is our faſhion, to make our ſelves merry with the ſinnes of our brethren; yea (which is more unnaturall impiety than *Chams*) to publiſh the nakedneſſe of our ſpirituall fathers to their enemies; and it is a rare merriment that breakes up without ſome jeſt or tale of a Prieſt: yet our tongues offend more in this, than did their hands: the report of ſinne is often as bad as the commiſſion. A Chriſtian ſees his brother fall with ſorrow and ſilence. *Shem* and *Iaphet* heare and grieve, but dare not ſee: they will not goe forwards to behold it, but backward to hide it: and without daring to looke back, they will rather adventure to ſtumble at their fathers body, than to ſee his ſhame. Grieve they did to thinke that they who had ſo often come to their holy father with reverence, ſhould now in reverence turne their backes upon him; and clothe him in pity, who had ſo often in love clothed them. But ſuch was their goodneſſe; they did it, and ſaid nothing. As this commends them, ſo let it teach us. The ſinnes of thoſe we love and honor, we muſt heare of with indignation, beleeve with unwillingneſſe, acknowledge with griefe, hide with honeſt excuſes, and bury in ſilence. For commonly they infect others by example, but alwayes prove us to be uncharitable.

But is it lawfull for no man to *accuſe?* Enormities may then paſſe without cenſure among us, as murders doe in ſome States without apprehenſion; where no man will ſtop the homicide, for feare of being counted a hang-man. Yes, there be ſome deputed for this purpoſe. *Paul* mentions the *Houſe of Cloë*, from whence he had information of the *Corinthian* diſorders. Anſwerable to which, we have the office of Church-wardens; they are the houſe of *Cloë*; bound by oath to preſent miſdemeanors, that ſinne may have a juſt cenſure. I know that this place may be abuſed, not only by connivence, but ſpleene. He that with a particular heart-burning, preſents his neighbour, though his accuſation be juſt, his affection is unjuſt; and in doing that he ſinnes, which he had ſinned in not doing. The complaint may be true, and the complainer falſe. The one is puniſhed, the other cannot be commended. When *Paul* bad them *ſalute with a holy kiſſe*, he implied, there is a kiſſe that is not holy. Informers of penall ſtatutes make often juſt complaints; but because their end is not the correction of faults, but fiſhing for the mulcts, or wreaking their ſpleenes; they doe the office of devills. Yea, there be falſe *Zibaz's*, that unjuſtly *accuſe* honeſt *Mephiboſheths*, to get away their lands and places. Theſe out-doe miſchiefe it ſelfe.

1 Cor.1.11.

But let them accuſe to whom it belongs; yet alas, there is an *Omnia benè*, that ſwallowes all vanities. Drunkenneſſe, uncleanneſſe, ſwearing, profanation of the Sabbath, goe abroad all the yeere: but when the *Viſitation* comes, they are lock'd up with an *Omnia benè*. This is not that charity which covereth ſinne, but a miſerable indulgence that cheriſheth ſinne. In the Creation there was an *Omnia benè*, all things were *exceeding good*: in our Redemption was an *Omnia benè*; *He hath done all things well; he hath made the blinde to ſee, and the lame to goe*; Heere was an *Omnia benè* indeed; but there never was an *Omnia benè* ſince. But for private men, falſely or maliciouſly *to accuſe* their brethren, is to be Satans deputies. We have a proverbe, It is a ſhame to belye the devill: but they are paſt ſhame that belye the Saints. If we will accuſe any, let us accuſe our ſelves. It is for a Phariſie to accuſe the Publican, *I am not as this man*: the Publican doth not accuſe the Phariſie, but himſelfe. Satan doth continually accuſe us to God; if we humbly accuſe our ſelves, his Bill ſhall be throwne out of the Court.

2 Not to *raile*: this is indeed properly the language of hell. Angels doe not raile, devils doe: Angels doe not curſe, devils doe. You need no other proofe, who be the children of Satan, than railing invectives. You may know what *Countrey-men* they are, as the wench ſaid of *Peter*, *For their ſpeech bewraieth them*. The language of heaven is praiſe and *Hallelujahs*, no execration was ever heard there. The language of hell is curſing and gnaſhing of teeth. Alas, that ſuch a language ſhould be heard upon earth! Thinke of it, ye inhumane ſcolds, and graceleſſe blaſphemers; who are able to turne the calmeſt *Thames* to a tempeſt; who as if you had been bred only among Beares, know no other dialect than roaring, curſing and banning one another: it is the tongue of hell you ſpeake, as men before-hand learne the language of that countrey, whither they meane to travell. *Iſmael* was a foe to all men, and no man was *Iſmaels* friend: you have abuſed all; ſworne away the feare of God, the love of man, the guard of Angels: what friends can ye now expect, but they that ſpeake like you; devils? If a man be evill, why doe ye curſe him? It is Satans deſire to wiſh a man worſe; and it is your owne common ſaying, *Doe not curſe him, he is bad enough*. If he bee good, why then doe ye curſe him? Your curſe is an arrow ſhot againſt a ſtone, *Reſiliens percutit dirigentem*, it ſhall wound your ſelves. Some having begun to curſe, though they meant it at man, yet ſuddenly divert it to Satan; but let them reade and tremble: *When the ungodly curſeth Satan, he curſeth his owne ſoule*. The devill delights to heare us curſe him: that Fox never fares better, than when he is curs'd. But *put away all bitterneſſe*, and if you muſt be bitter to ſome, be bitter to your owne ſinnes. Rent your hearts, whoſe tongues have rent the glorious Name of your Maker. Remember the penitent Publican; becauſe he had thought ſin, he *ſmote his breſt*: becauſe he had ſpoke ſinne, he taught his *tongue to confeſſe*: becauſe he had acted ſin, he ſtroke *with his hand*, the inſtrumennt of action.

Eccl.21.27.

Luk 18.

Now, if it be ſo wicked to revile equals, what is it to raile at Princes? which is the heart of the Text. Will you ſee the odiouſneſſe of this ſinne in one example? 2 Sam.16.7. *Shimei curſed David, Come out thou bloody man, and thou man of Belial.* It was bad to curſe, worſe to curſe a king, but to curſe an afflicted king, worſt of all: *addere gravato gravamina*, and to *perſecute him whom God had humbled.* Every word was a ſlander: he cals him an uſurper, a man of blood, and that of *Sauls* houſe; how falſe! God ſent for him out of the fields to be anointed, how was he an Intruder? The man *after Gods owne heart*, is branded for a man of *Belial.* Hee that regretted for but the cutting off *Sauls* garment, is reproched as a man of blood. If his hands were ſtained with blood, it was not of *Sauls* houſe. It was his ſervant, not his maſter, that bled by him. But malicious men care not for truth, but for ſpight. Did not *David* ſhed the blood of that Amalekite, who did but ſay, 2 Sam.1.21. he ſhed *Sauls?* How did he bewaile the death of ſo bad a maſter; wiſhing that no dew might fall, where that royall blood was powred out? How indulgent was he to the houſe of *Saul?* How did he honour *Mephiboſheth* at his owne table? How did he revenge the blood of *Iſhboſheth*, though his rivall, upon his murderers? who could leſſe deſerve theſe aſperſions than *David?* Had *Shimei* been other than a dog, he had never ſo rudely barked at a harmeleſſe paſſenger. That head deſerved to be tongueleſſe, that body to be headleſſe, that thus blaſphemed the Lords Anointed. Curſing is for hell; but let all thoſe learne to bleſſe, that looke to be *heires of the Bleſſing.*

3 We muſt be *afraid* of theſe impieties, as being alway *before the Lord.* A good man would not admit them, were he ſure that God would never take notice of it: but *Before the Lord*, who dares *raile* on his delected Image? There is a feare from intire nature; this was in Chriſt: every Creature feares the ruine of it ſelfe. There is a feare from corrupt nature; which is a ſlaviſh dread of the puniſhment, not of the ſinne: this is in reprobates. There is a feare of Grace, which workes in all, men and Angels, a care to pleaſe their Maker. Corrupt feare dreads the penalty, loves the ſinne. Gracious feare dreads the ſinne, and ſcapes the penalty. *The feare of the Lord is pure*, becauſe it keepes the heart from 1 King 22.20. being defiled. When God ſaid, *Who ſhall ſeduce Ahab?* not one Angell in the whole Hoſt of heaven gave him an ill word, though he were a wicked Prince: not one is willing to undertake this office. Onely the Father of lies puts himſelfe forward, *I will doe it.*

Iam.2.19. The good Angels feare to doe evill, yea, the very devils beleeve and tremble; and ſhall not man be afraid to ſinne? Shall a peece of mortall duſt be thus inſolent? O we want their eyes, to behold the infinite Majeſtie of that God whom we offend: we know not the ſweet pleaſures of heaven, and the beatificall viſion of the Trinity; as the Angels doe: if we did, how would we feare to loſe it by our ſinnes? we know not the torments of hell, the eternity and extremity of that fire, as the devils doe: if we did, we would feare to incurre it by our ſinnes. If the king threatens a malefactor to the dungeon, to the racke, to the wheele; his bones tremble, a terrible palſie runnes through all his joynts. But let God threaten the inſufferable tortures of burning *Tophet*, the wicked (as if either they were juſt, or this were falſe) ſtand unmoved. Bee not deceived, *It is a fearfull thing to fall into the hands of the living God*, who is *even a conſuming fire.* Heare this, ye that dare *raile*, and not *be afraid:* that dare blaſpheme, and not tremble: that dare rebell, oppreſſe, riot, adulterate, plot revenge, and what not, without feare. The Angels are afraid, yet they are in heaven, and ſure of the beſt: the devils are afraid, yet they are in hell, and know the worſt: you are betwixt both, and know not which of both ſhall be your receptacle. *O paſſe the time of your ſojourning here in feare:* feare the workes of darkeneſſe, as you feare the place of darkneſſe: feare the Lord, that he may love you; and love him, that he may delight to doe you good.

* * *

2 Pet. 2. 12.

But theſe as naturall bruit beaſts made to be taken and deſtroied, ſpeake evill of the things that they underſtand not, and ſhall utterly periſh in their owne corruption.

WHen ſinne growes inſolent, it is time for Preachers to be fervent: ſinners muſt not live like beaſts, and be flattered like men. If the Princes of Iſrael pamper their fleſh with the food of riot, the Prophet will not ſticke to call them the *fat Buls of Baſhan.* The Apoſtle is not afraid to put the deſerved title of *Bruits* upon theſe graceleſſe deceivers. Never was that man meale-mouthed, that was full of the Lords errand. Doe we herein diſpleaſe any? *Should we pleaſe men, we were not the ſervants of God:* ſhould we pleaſe beaſts in the ſhapes of men, we were the ſervants of Satan. *Shall wee walke in the ſpirit of falſhood, and prophecie of Wine and ſtrong drinke?* This were to be a beaſt for company. But, as we hope, you have no will to be ſuch hearers: ſo bleſſed be God, we have no skill to be ſuch Preachers. Biſhop *Latimer* in his *ultimum vale* to the Court, proteſted that if he ſhould ſay nothing the whole houre together, but the very words of his Text, *Beware of covetouſneſſe;* his Sermon might be thought witleſſe, not needleſſe. We may ſay the like of the vice in my Text, Intemperance; it were not loſt labour, nor miſpent time, to ſay nothing elſe, till we had all amended that. But as ſome ſeed is ſowne among thornes, which prick the ſides of the ſower: ſo much, by the high way, which for want of mould and root, the fowles of the aire, boone companions pecke up. *The bellowes are burnt,* but the wicked are not turned. It ſeemes, the Prophet had burnt a hole in his bellowes, gotten the conſumption of the lungs, ſpent his ſpirits, and loſt his labours. This is our unhappineſſe, but more yours. Miniſters (as Chriſt did to the Iewes) offer the world wine: and the world (as the Iewes did to Chriſt) returne them vineger. What we give with the right hand, they take with the left: wee are borne for the good of many, few are borne for the good of us. But howſoever we ſpeed, Gods meſſage muſt be delivered: we dare not but call ſinners by their names; unnaturall men, naturall beaſts.

Mic.2.11.

Ier.6.26.

Theſe damnable ſeducers are here deſcribed further,

by their
- Reſemblance, *As naturall bruit beaſts.*
- Ordinance, *Made to be taken and deſtroied.*
- Ignorance, *Speake evill of things they underſtand not.*
- Vengeance, *Shall periſh in their owne corruption.*

Firſt, for their Reſemblance; wherein I conſider two things: *Quibus,* and *In quibus:* What they are like, *Beaſts:* wherein they are like them, *In Senſuality.*

1 What they are like; *Beaſts.* The wicked have many homely compariſons in the Scripture. Sometimes to *reprobate ſilver,* which will buy no commoditie: ſometime to *doated trees,* good for nothing but the fire. To dung and excrements, yea they are not ſo uſefull: for theſe ſerve to manure the ground, the other to infect it. Often to *Beaſts;* wherein the Divine Iuſtice ſhames them, flinging filth in the faces of his degenerate creatures. *Pejus ita comparari, quàm eſſe:* it is better to be a beaſt, than a man compared with beaſts. The ſpirit of beaſts is made of the aire, and into aire it reſolveth: it knowes nothing but the preſent, makes no reckoning of hereafter, nor ſhall hereafter bee called to a reckoning for it.

Quibus.

Ier.6.30.

Iud.verſ.12.

They have groveling faces, earth is their ***Vltimum.*** Mans body is of a nobler fabricke, his very conſtitution naturally erects him to a higher aime. Beſides, his ſoule, a particle of the Divine breath, is able to diſcourſe, argue, conclude, inferre; conceives by reaſon a future life, to which this but prepares, and which it begins.

Let a beaſt doe a miſchiefe; ſuppoſe a Lion kils his prey, he retires to his den, and quietly feeds, without feare of anſwering for this fact. When man hath done a murder, there is a fury within him, lowder than cracks of thunder, ſharper than ſtings of Scorpions; a Conſcience awaked by the cry of blood: no beaſt ever knew what Conſcience was. Thus man, having more noble endowments, ſhames his Creation, by living like beaſts. You have read many fables and Apologues, wherein beaſts are fained to ſpeake like men: but who would endure that Theater, where men be ſeene to play the beaſts? Such is the power of ſinne, it can transforme men into ***beaſts:*** ſo in a morall ſenſe, are all thoſe ***Metamorphoſes*** to be underſtood, wherein the Poets tranſ-ſhaped men into beaſts. While Idolaters turne beaſts into gods, they turne themſelves into beaſts.

In Quibus. 2 They want not their reſemblances, and the ſimilitude holds both generally and ſpecially. Generally, in three things:

1 The whole intendment of the beaſt is the belly and groine; ſo wicked men are wholly led by ſenſualitie. Their ſoule is made a ſlave to their ſenſe; and while this rebels, ſhe that worſt may, muſt hold the candle. She thinkes of praying; but if the fleſh will have it ſo, there muſt be ſinging and dancing: ſhe perſwades to faſting, but the fleſh hales on to rioting. All her morning care muſt be to provide the body a dinner: nor is ſhee onely made the bodies Cater, but even too often his Pandar.

2 Beaſts cannot ***pravidere futura,*** nor ***providere futuris***; they have no providence; but the expectation of the day ends with it: they count not of weekes and yeeres; but only riſe and rooſt with the Sunne. So theſe bruitiſh animals make no other proviſion. If you ſay, they can lay up victuals for to morrow; ſo doe divers beaſts: the little Ant fils her granaries in harveſt, for the Winter-ſtore. In this they are but even with beaſts; and for the fore-ſight of vengeance to come, they are no better. Yea, ſome beaſts can prognoſticate a ſtorme, and run to ſhelter: theſe men provide no refuge, but thinke to beare off the Iudgements of God with head and ſhoulders. Hares have their muſes, and Foxes fore-acquaint themſelves with boroughs, whither being hunted they run for ſuccour: theſe have not a hole to hide their heads. Therefore when conſcience begins to thunder, and the torrent rores with an inundation of ſorrowes; they flie to the fiddle, to the Taverne: which is as if when it raines, a man ſhould run into the Thames to keepe him dry. They know no more how their time paſſeth away, than a beaſt is able to tell the Clocke. Therefore commonly their departure is ſo ſudden, that when they looke for a pleaſant Peale, behold it is their Paſſing-bell.

3 Beaſts are not aſhamed of their deeds: where is no reaſon, there is no ſinne: and where is no ſinne, there can be no ſhame. Theſe have reaſon, yet are not aſhamed of their abominations; and therein are beaſts, or worſe. Yea, the very dogge, though he cannot bluſh, will goe away as if he were aſhamed, when hee hath done a ſhrewd turne, and is taken in the manner. But theſe have a meretricious fore-head, ſtupid and ſteeled with impudence; ſhame-proofe: there is not ſo much blood of grace in their hearts, as will ſerve to make halfe a bluſh in their cheekes. Their end will be worſe than frontleſſe ***Gebezi's:*** for want of red, his skinne was ſpotted with white: he ſtrove to out-face ***Eliſha,*** let him trie to out-face the leproſie.

Ier.8.12.

Specially, for ſome particulars; there is a neere ſimilitude of their conditions. As they have match'd themſelves, ſo take them by couples.

1 The Goat and the Whore-lover; a paire of uncleane beaſts; fit for no place but the ragged mountaines and deſarts. They thinke wantonneſſe nothing elſe but the meere appetite of nature. But who bee they that ſhall be ſet on the left hand, with a *Goe ye curſed ? Goates.*

2 The Hog & the Covetous, a paire of odious beaſts. They are both rooting in the earth, that's their felicitie: both rooting up the earth, that's their miſchiefe: both love to wallow in the mire; none ſo ſordid as the avarous: both will breake through all fences, if they be not yok'd: both are hoiniſh, grunting, and inſatiate; neither of thē can endure a partner in their comeſſation: neither of them both do good while they live, ſome good may be got from thē both when they are dead.

3 The Wolfe and the Oppreſſor, a paire of ravenous beaſts. Both love to ſucke the warme blood of innocent Lambes, both to fill their holes with rapine: both barke at the Moone, any light that may diſcover their miſchiefes: both are greedy to ſwallow more than they can digeſt: both howle when their hopes are diſappointed: both live by the ſpoile, the wolfe of other beaſts, the Oppreſſor of his owne kind; both doe ſo well match together, that it was good for the land, if they were both hang'd together.

4 The Palfrey and the Swaggerer, a paire of unbridled beaſts. The horſe will caſt his rider, and being downe, give him a farewell with his heeles. For men being reproved, to kicke at the Meſſengers of God, is a gallant yet but a Ladiſh qualitie. When a bridle of prohibition is put into his jawes, *fræna ferox ſpumantia mandit*, he frets and fumes, as if he were ſo great, that God muſt not croſſe him. But all he gets by it is, that when a ſnaffle cannot rule him, a ſtronger bit ſhall be put into his mouth. As we have ſeene a ſtomackfull horſe, that will not be ſtopp'd in his carrier with the ſharpeſt bit; but runs on headily till hee comes to ſome wall or ditch, and then ſtands ſtill and trembles. Death is that terrible ditch which will ſtay his fury; he is a headſtrong beaſt, whom that gaſtly foe cannot breake.

Pſal.32.9.

5 The Foxe and the Cheater, a paire of crafty beaſts. Both love to doe miſchiefe, neither loves to owne it: coozenage is both their trades; they live by it, neither indeed can they live without it. The Foxe will ſtand by the river, and let his taile play in the water, till the fiſhes come flocking about it; and then with a jerke he ſwoopes them out. His hole is his ſtudie, and the fold his ſtage, where he playes his part. **Herod** was ſuch a Foxe, but Chriſt could hunt him out. The Ieſuites are ſuch foxes; they will not looke towards the bootie they aime at: yet all their labour about your conſcience is but to get a beniſon to their owne Colledge. There ſhould be no robbing of the living, to give the dead: but theſe foxes will allow you no reſt, till you give ſomething for *Requiems*: if a rich Papiſt doe not buy ſome ſoules out of purgatory, they doome him to hell. This with them is *Pia fraus*, but by the ſame reaſon, the foxe is a pious beaſt. Would many of our ſhops were not the boroughs of ſuch foxes: there is no ſubtletie like that, which deceives a man, and hath thankes for the labour.

Chryſ. in Luk.11.

Aquin.

6 The Beare and the Whore, a paire of cruell beaſts. Both lie at ſtake, both are to be baited, by all dogs of the game: both their fleſh is ſold for money, by the Beareherd, or by the Bawd: theſe gaine all; the poore beaſts have but abuſed bodies, the one withall a torne conſcience, for their paines. A Strumpet in her malice, *is worſe than a ſhe-beare robbed of her whelpes.* She is a theefe in her pleaſure, but a devill in her anger. She ſets a price on her body, ſhee ſets no price on her ſoule: that ſhe ſels, this ſhe gives away for nought. *Vtrumque animal rabidum, omnivorum*: both ſeldome have any iſſue: both theſe beaſts ſtand in feare of the whippe.

7 The Viper and the Traitor, a paire of peſtilent beaſts. Wee may ſay of either of them, It is not ſo much *Animal*, as *Malum naturæ*. The Female in copulation bites off the head of the Male, *præ voluptate*: and the brood, *Indignam*

chari

Nicander.

chari mortem ulciſcentia Patris, Eroſa miſeræ naſcuntur matris ab alvo; revenging the death of their Father, gnaw out the belly of their mother. Such a *generation of Vipers* were the *Phariſes*; who wounded the Church with their ſtings, wherein they were bred. Ieſuited Emiſſaries had firſt their birth and breeding in the indulgent boſome of England; yet moſt unnaturally, they betray their owne mother to miſerie and ruine. *Pectus acerba boum, pecorique aſpergere virus.* They are infectious plagues to the families that harbour them; the bane of many poore ſoules, beſide their owne.

Virgil.

8 The Aſpe and the Slanderer, a paire of ſtinging beaſts. So the Pſalme matcheth them, *The poiſon of Aſpes is under their lips.* The Aſpe ſuckes not her cacochymicall poiſon from her food, but hath it bred in her owne nature. The Calumner derives not his railing venome from the object, for that is commonly good; but makes it in his owne boſome. Slanderers are alſo compared to *Scorpions*: to avoid whom, men uſe to place their beds in water; yet the politike ſerpents have a device to reach them. They get up to the top of the houſe, where one takes hold, the next hangs at the end of him, a third upon a ſecond, a fourth upon the third; and ſo making a rope of Scorpions, they at laſt wound the man. Among ſcandalizers, one begins a whiſper, another makes it a report, a third enlargeth it to a dangerous calumnie, a fourth divulges it for truth. So the innocent mans credit is maimed, and he cannot finde out the villaine that did it.

Ælian.

9 The Frog and the Murmurer, a paire of croaking things. Both of them are bred of the mud, they come from no noble matter. *Semina limus habet, virides generantia ranas.* Some write, that it raineth frogs; we might thinke ſo too by the number of our malcontents; men that will finde fault with every thing; whom God himſelfe ſcarce knowes how to pleaſe. *His nec ſicca placent, nec quæ ſtagnata palude:* no faire weather, nor raine; peace nor warre, can ſatisfie them. There is no worke of God, but opens their clamorous throats. *In rauco querulæ ſemper ſunt murmure ranæ.* When *Bacchus* was ſent to fetch the Worthier of *Euripedes* or *Aſculus* out of hell, as he paſſed in *Charons* wherry, hee heard nothing but the croaking of frogs: whereby the Poets inſinuate what a number of querulous and litigious perſons be in hell.

Ovid.

I might adde many more; as, Firſt, the Spaniell and the Flatterer, a paire of diſſembling beaſts: both feed their Maſters humour, that he may feed their hunger: both bemire a man with fawning on him. But let the great one uſe his Sycophant, as he does his Spaniell, and try if he will love him the better for beating him. Secondly, the Squirrell and the Buſibody, a paire of nimble and pragmaticall beaſts: but the Squirrell is the nimbler and wittier: ſome write of her, that becauſe ſhe cannot ſwimme well, when ſhe would croſſe a brooke, ſhee gets a piece of the barke of a tree, puts it into the water, and her ſelfe into it as in a boat; and then holds up her buſhy taile in ſtead of a ſaile, that ſo the winde may drive her over. *Per varios uſus artem experientia fecit, Exemplo monſtrante viam.* The pragmaticall hath an oare in every mans boat, an eye in every mans window; is here, and there, and every where, but where he ſhould be: is ſtill buſie, yet never hath thankes for his labour. Thirdly, the Civet-cat and perfumed Gull, a paire of ſweet beaſts: onely this ſent is naturall in the one, in the other artificiall: and what the one beaſt disburdens in ſcorne, the other takes up in pride.

I might couple the Tyger and the Perſecutor; the Boare and the Church-robber; or tell you of Tumblers, beaſts that have brought up their bodies to ſhew trickes; of Lurchers, that live by pilfering: of Setters, that will bring the bootie to the theeves hand; Pandars of filthineſſe. There bee Moales, blinde earthy Muckwormes: Weaſels and vermine, and innumerable humane beaſts, or beaſtiall men. But who would dwell long among *beaſts?* I am weary of this bruitiſh Compariſon. Only there is one among men, for whom I can finde no ſample among beaſts; the Drunkard. I know not with what beaſt to match him; he is ſuch a beaſt, that no beaſt will keepe him company. The neereſt to him is the Swine, let them two be yoked together.

Now if men thinke ſcorne thus to be compared, let them forbeare to deſerve ſuch a compariſon. Yea, let me further aggravate their ſhame: there bee men that exceed even beaſts in ſenſualitie. Beaſts drinke not but when they are dry: the drunkard never tarries till he be athirſt. What beaſt, but he, powres in more, when he hath already too much? Beaſts have their times of copulation, and they keepe their naturall ſeaſons: incontinent man knowes no limits, but is infinite in his deſires. In many things men are ſo much worſe than beaſts, as they ought to bee better.

How well ſoever we thinke of our ſelves, the Scripture ſends us to divers beaſts for our learning. The very Ants are our ſchoolemaſters, to teach us providence. The Dog is loving to his maſter, and watchfull for his ſafety. The Horſe is valiant, ſtartleſſe at the drumme, neighs at the trumpet, is forward to the battell; to ſhame our cowardice. The Lion is a preſident of temperance; after a full meale hee tyes himſelfe to a three dayes abſtinence: hee is liberall, and leaves part of his prey for inferiour beaſts; condemning thoſe churliſh men that eat their morſels alone, and put the reverſion in their cupbords. Hee is full of nobleneſſe, hee ſcornes to ſeiſe upon the yeelding; whereas men prey on proſtrate fortunes. So moderate in his revenge, that hee will doe a man no more injury, than he receives from him; as ſome write. The Ape is quicke of apprehenſion, apt for imitation: lewd men will not learne to doe good either by precept or preſident. The Elephant is kinde; if he meet a man that hath loſt his way; he will both guide him, and defend him. The Oxe knowes his feeder, to teach us thankfulneſſe. Thus if they may not be *Indices*, to direct us; they ſhall be after a ſort, *Iudices*, to condemne us; as the Dogs condemned that *rich man*, who were leſſe coſtive of their kindeneſſe than their maſter.

Plin.

Luk.16.

The Summe

Senſuality is the vice heere condemned; a *brutiſh* converſation of men; who onely deſire to live, that they may eat and drinke: which is indeed to live *more belluino*. Hee that hoords corne in the time of dearth, ſhall be curſed, and he deſerves it: yet his winnowed ſtore ſhall at laſt breake forth: but drunken engroſſers diminiſh our plenty, and ſtow it where it ſhall never doe good. How many thouſands, hard driven with poverty, or by the exigent of warre, might bee releeved with that theſe ſpend like beaſts? How juſt a puniſhment is famine after ſuch a ſatiety, and peſtilence after famine; turning the ſanctuary of life into the ſhambles of death? *Licurgus*, to cure the peoples drunkenneſſe, cauſed all the vines to be cut downe; he might better have made a well in every vineyard, and marryed in every cup a watry nymph to fiery *Bacchus*. *In cratere meo Thetis eſt conjuncta Lyæo: Eſt dea juncta deo, ſed dea major eo.* Immoderation makes *vina venena*; yea worſe: for the worſt poyſon helpes ſome, but the drunkards potion hurts all. Some plead that they are able to beare it out: but to be a ſtrong drinker is but to be a ſtrong beaſt. The exceſſe is a ſin, whatſoever the ſucceſſe be. Whatever be the purpoſe before, or the event after; yet not the ſtrength in bearing it, but the abſtinence from taking it is praiſe-worthy. How fooliſh is it, for a little tickling of the palate, for a running banquet, to hazard eternall comfort.

Lam.4.10.

Ambr.

Their Ordinance.

Made to be taken and deſtroyed.] A fearefull ſaying! what, *Conditus ut ſit perditus?* If we underſtand it onely of beaſts, the matter's not great; for they can periſh but once, and from their deſtruction ariſeth our preſervation. If they be noxious, wee are preſerved from their miſchiefe: if edible, by their nouriſhment. When they ſpend their lives in our ſervice, this was but their end; they were made for the purpoſe. But that man ſhould bee made, to bee marred, created for deſtruction; this is terrible, and (if not warily underſtood) uncomfortable. Some beaſts are made to be taken, not deſtroyed: ſome to be deſtroyed, and not taken: ſome both to bee taken and deſtroyed. 1 Wee take the Horſe and Aſſe, wee deſtroy them not; but teach them to carry us, or proviſion for us. Wee put their backes to the burden, not their throats to the knife. 2 There bee ravenous beaſts and venemous ſerpents, hoſtile to man, malicious dangers of our life: wee ſeeke to deſtroy them, not to take them. Wee ſend our bullets and arrowes, the meſſengers of death, into their bowels; we abhorre their carcaſes. 3 There be beaſts *ad eſum & uſum*, as ſheepe and kine; theſe we take and kill; the paſture fats and fits them for the table; wee feed them, to feed on them. Reprobates are ordained for both: when they have done the devill ſpeciall ſervice, drawne in his yoke, wrought out their owne perdition; then that mercileſſe butcher cuts their throats, and makes himſelfe a meale of their ſoules.

But let us hold this concluſion; as God made no man for ſinne, ſo not immediately for hell. *Deus hominem condit, homo ſe perdit.* But how then is it ſaid here, *made to be taken and deſtroyed?* This is a point that I did not willingly ſeeke, nor unwillingly finde: it ſtands in my way, and I durſt not *præterire inſalutatum.* For method, firſt I will lay downe ſome infallible grounds. 2 Anſwer the objections that quarrell them. 3 Give the ſumme or cleere concluſion. 4 Laſtly, aply it to our ſelves.

Grounds.

Mat.20.15.

1 God is an abſolute Lord over his creatures, and hath as juſt right of their diſpoſition, as he had power of their creation. *Is it not lawfull for him to doe what he will with his owne?* Man challengeth authority over his goods, and hee may ſet this veſſell on his cupboord, that other on the dunghill. Wee are Gods veſſels, hee made us, hee owes us, hath an incomparable right over us; may hee not then diſpoſe us? Man in his family, takes in this ſervant, turnes that out of doores; and this, becauſe he will doe ſo: it were then deſperate boldneſſe to deny God the ſame faculty in his owne houſe. In the world, man kils this beaſt, lets alone the other; yet is not counted unjuſt: now a flye is more worth in reſpect of us, than we can be in reſpect of God. In an heape of clay, the Potter ſits working, and makes of the ſame lumpe in his hand, one part a cup for wine, the other a pot for urine. Farre greater is the liberty of Gods perfection, and the perfection of his liberty.

2 God is alwayes moſt juſt, nor can he doe other than what is perfectly good. Goodneſſe is not the Rule of his will, but his will is the Rule of goodneſſe. *Non ideò vult quia bonum eſt, ſed ideò bonum eſt quia vult.* His judgements are ſometimes manifeſt, often ſecret, alwayes wonderfull, never unjuſt.

3 The Will of God is the cauſe of all cauſes, in which we muſt make a ſtand; and neither beyond it, nor without it, ſeeke for any reaſon. It is ſo; why? becauſe he would have it ſo: why would he ſo have it? there is no cauſe of the firſt cauſe. The ſea, be it never ſo deepe, hath a bottome: the heavens, be they never ſo high, have a top: but of the will of God there are no limits, no confines. God in all his workes ſeekes for no cauſe out of himſelfe. The rich man chuſeth the object of his charitie at his owne pleaſure: this beggar he makes his heire, not that; and without injurie. Yet here may be ſome cauſe out of himſelfe: the perſon whom he adopts, may be more pleaſing to his eye, or obſequious to his commands. But the Lords chuſing hath no impulſive cauſe out of himſelfe; he did not elect men, becauſe he foreſaw they would be good; but they are made good by his Election. Nor did he reject others, without reſpect to their ſinnes.

1 Pet.2. 8.

4 The Lord hath purpoſed to paſſe by ſome men, for the manifeſtation of his Iuſtice in their deſerved ruine: it is his will to ſuffer ſome to fall into ſinne, and for their ſinne to condemne them. That which is againſt the Will of God, comes not to paſſe without the Will of God: he willeth that to be, which hee willeth not to doe: and though he eſteeme not evill to bee good, yet he eſteemeth it good that there ſhould be evill.

5 He hath not ordained any to deſtruction without the reſpect of ſinne: for looke what condemneth men in the world, for that did God purpoſe to condemne

demne them before the world. Not that ſinne is the cauſe of this decree, but that this decree is not ſeparated from the regard of ſinne. Hee doth not ſimply and abſolutely ordaine his creature to hell, but he decreeth puniſhment with relation unto ſinne. So then this concluſion is firme; ***Homo non damnatur propter Decretum, ſed propter peccatum.***

Objection.

Eph.1.11.

1 If the Will of God be the energeticall operative beginning of all things, then alſo the beginning of ſinne. *Anſw.* Gods Will is the cauſe of all things being and exiſtent: a thing is not firſt, and afterwards God wils it; but hee decrees it firſt, and therefore it is. Now ſinne is not properly an exiſtence, being, or action; but a defect. There is ***Ens reale***, really and poſitively: and ***Ens rationale***, in reaſon onely; under which are contained not onely notions and relations, but alſo privations. Sinne hath not a poſitive being, yet is it not nothing; but neceſſarily followes the abſence of righteouſneſſe. God made not ſinne, yet he juſtly condemneth for ſinne.

2 But if God ſuffers man to doe evill, is hee not the Anthor of that evill? *Anſw.* No, for he is not bound to hinder it. He doth not give Grace, who can challenge him? Is it not his owne? He doth not infuſe corruption, he doth not with-hold the occaſion. The rider gives his firy horſe the reines, we ſay he puts him on: the hunter lets ſlip his dog, we ſay hee puts him on the game. A houſe is ready to fall, leanes on ſome outward ſupporters; take away theſe, the houſe fals of it ſelfe. God forbids ſinne, the wicked are the more eager on it. As in the middle region of the aire, the heate growes ſtronger by the Antipariſtaſis or revulſion on every part, and from hence proceed the thunder and lightnings; the clouds being condenſated, by the heat round encompaſſed. So the wicked heart, ſtruggling with the good law, becomes more turbulent and firy in ſinne.

3 If God have decreed ſome to deſtruction, it muſt follow of neceſſity, and ſo man is damned againſt his will. *Anſw.* No, for Gods decree doth not impoſe a neceſſitie upon the Will of man. Indeed there is an hypotheticall neceſſity, of conſequence: if God deny men his grace, they will ſinne and periſh; but this is their owne will: Thoſe whom he hath choſen, ſhall never be damned; yet with their owne will they are ſaved. The elect Angels doe neceſſarily obey God, yet not by conſtraint, but willingly. It is one thing to throw a ſheepe into the river, another thing to ſhew her graſſe on the other ſide, and allure her to ſwimme to it. ***Deus non fieri cogit, quod factum damnat.*** Gods decree doth altogether order every event; by inclining the Will gently in things that be good, and forſaking it in things that be evill. If men will offend, hee is juſt to puniſh: if they will returne, he is mercifull to forgive. As he ſaves none but in reſpect of Chriſt, ſo he condemneth none but in regard of ſinne. That all mankinde was loſt, we may thanke our ſelves; bleſſed be the goodneſſe of God, that any be ſaved in Ieſus Chriſt.

Gaudent.

4 The Scripture ſpeakes of the Salvation of all men; how then are ſome ***made to be deſtroied?*** they urge theſe places, *Ioh.*1.29. *Ioh.*3.17. 2 *Cor.*5.19. 1 *Ioh.*2.2. To which wee oppoſe, 1 *Ioh.*5.19. *Ioh.*17.9. Theſe wee reconcile out of S. ***Auguſt. Totus mundus eſt Eccleſia***, and ***Totus mundus odit Eccleſiam.*** The world hateth the world, the malignant world hates the reconciled world; the damned world, the ſaved world. But ***God will have all men to be ſaved.*** *Anſw.* ***All*** is taken either ***Diſtributivè***; then it ſignifies every particular perſon. 2 ***Theſſ.***1.3. ***All***, that is, ***every one.*** Or ***Collectivè***, and then it ſignifies Any one, not Every one. Chriſt healed ***every diſeaſe***, that is, any diſeaſe, or every kinde of diſeaſe. ***Every man is a liar***, ſaith the Prophet: now if every man be a liar, then is he a liar that ſpeakes it; and if he be a liar that ſpeakes it, then is it not true which he ſpeakes; ſo, in that ſenſe, to ſay that every man is a liar, muſt be a lie it ſelfe. Or, God wils ***All*** to be ſaved, that is, of thoſe that are ſaved; for none are ſaved but by his willing it. Or ***Paul*** in this, and ſuch other places, ſpeakes according to his owne affecti-

1 Tim.2.4.

Mat.9.35.

Hieron. in Eph.1. Com.

Aug. Ep.107. ad Vital. Enchi. ad Laurent.103.

on, and charitable judgement; as he cals them in divers Churches, *men elected*;
Tit. 2. 14. which was his charity, not his certaintie. But ſtill God hath his *Peculiar people*;
therefore the reſt are common: and at the laſt day many ſhall be turned backe
Mat. 7. 23. Aug. Ser. de verb. Apoſt. 44. with a *Neſcio vos. Perditus eſt qui natus eſt, nemo liberatur niſi qui renatus eſt.* Hell
was not made for nothing; ſome muſt periſh.

Concluſion. This then be the ſumme; God did not make any man for the onely purpoſe
to deſtroy him; but theſe ſpeeches muſt be underſtood by way of conſequence,
Mat. 10. 34. and effect. *I came not to ſend peace, but a ſword, and fire, upon earth*; ſaith Chriſt, and
Luk. 12. 49. *to ſet men at variance.* Yet certainely, this was not the end of his comming; neither
ſword, nor fire was his intent, but peace: theſe are produced by accident,
and through the malice of Satan and men, doe neceſſarily follow it; therefore
he ſaith, *I came to ſend fire.* So the Apoſtle ſeeing men ſo deſperately wicked,
ſpeakes of their making, according to their preſent being: as when wee ſee a
man periſhing, we ſay, he was borne to this fortune; yet his mother did not beare
him to ſuch a purpoſe. This ordinance hee ſetteth downe either by revelation,
the Spirit of God ſo informing him; or by probable concluſion, reaſon ſo leading
Gal. 5. 21. him; *they that doe ſuch things, ſhall not inherit the kingdome of God.* But for us, wee
muſt not peremptorily conclude the deſtruction of any man, though obſtinately
wicked: becauſe God is ſo indulgent to the intervention of repentance. In thoſe
dreadfull thunders of the Law, where every ſentence ſounds like the ſentence of
death, every line is an axe laid to the root of the tree, every word able to affright
the Reader: even there, Repentance creepes into the Text, and makes roome
for her ſelfe among all thoſe terrours. In the midſt of all thoſe aſtoniſhing curſes,
ſhe findes a mercifull place. She turnes the ſtreame of anger, the torrent of
plagues; and like a ſtrong Eaſt winde divides the red ſea of Gods wrath; till his
Iudgements, like thoſe waters, ſtand on heapes, while repentance walkes through
the midſt, and eſcapes. This is that ſecret reſervation, which the divine mercie
hath wrapped up in his menaces; an exception to the generall Rule of his Iuſtice.
Ier. 18. 8. This ſuſpended *Ninive's* doome, and ſtretched out her reſpite of forty dayes, to
Eſai. 38. 1. the allowance of forty yeeres. A Prophet tells a king, *Thou ſhalt die, and not live*;
an Hebrew Pleonaſme, for ſureneſſe ſake; who could conceive a more abſolute
ſpeech? yet was there a condition involved, and his dayes were lengthened.
Gen. 20. 3. God ſaid to *Abimelech, Behold, thou art but a dead man, for the woman which thou haſt
taken.* Yet the event was otherwiſe, to ſhew that there was an exception incloſed,
Vnleſſe thou reſtore her undefiled. To apply all to our ſelves:

1 We were never admitted into Gods Regiſterie, to turne over his Rols,
and to ſee what Names he hath written for death, and what for life. Therefore
becauſe we know the doome of none, let us pray for all. And (to ſhew how mercifully
our Maker meanes to comfort our hearts) we may bee ſure of our owne
Election, ſure of others Salvation; we can be ſure of no mans reprobation. We
cannot ſay, This man is ordained to be deſtroied: we may ſay of him that brings
forth good fruits, This man is ordained to be ſaved. We may be ſure of others
Salvation by charitie, of our owne by Faith: of others by their fruits, of our
owne by the witneſſe of the holy Spirit. It is true indeed, that neither can apoſtaſie
or turning unto ſinne, alter Gods decree for evill; as the Papiſts make Gods
Election to depend on mans worke; as if hee ſhould ſay; Indeed I determined
you to Salvation, but had I knowne you would have proved ſo wicked, I would
never have done it; now I reverſe it. Nor can repentance or turning from ſinne
alter his decree for good: I meant you loſt men, but now I ſee you returne, I
will accept you to mercie. Farre be both theſe thoughts from us. True converſion
may change his ſentence, it can never change his purpoſe.

2 Let this humble our proud hearts, and teach us to paſſe the time of our ſojourning
here in feare. *They were broken off becauſe of unbeleefe, thou ſtandeſt by
Rom. 11. 20. faith: be not high-minded, but feare.* Thou ſpeedeſt well, inſult not over him that
ſpeeds

ſpeeds otherwiſe. *Vterque meruere vindictam, tu non meruiſti gloriam*: both have deſerved puniſhment, if either be ſpared, it is altogether of mercie, without merit. Charitie is the fruit that growes on the tree of Election. *Put on, as the Elect of God, holy and beloved, bowels of mercies.* We are adjured by our Election, Selection, Dilection, to be mercifull: *Elect* before time, *Holy* in time, *Beloved* at all times. God hath choſen the humble: *He regarded the low eſtate of his handmaiden.* Humilitie was not the cauſe of this choice, but this choice comes not without humilitie. I will miſtruſt that heart, which in a haughty contempt of others, magnifies himſelfe: it is likely, that man hath choſen himſelfe, not that God hath choſen him. When the lots were caſt for a kingdome, many an Iſraelite ſtood faire, and flattered himſelfe, Why not I? Modeſt *Saul* hid himſelfe, yet God gave him the Crowne. It ill becomes a man, even that hath merited honour, to be proud of either his honour or merit. But when an undeſerving beggar is pick'd out, and graced above his fellowes, if hee be proud, his honour will ſit unhandſomely on him, becauſe his beggarly heart is ſtill in him. Generally, hee that preſumes moſt, ſpeeds worſt.

Col.3.12.
Luk.1.48.

Worke out your Salvation with feare and trembling: not with pride and inſulting, nor with horrour and deſpairing; but with feare and trembling. By humilitie in good deeds, and feare of evill deeds, a man may worke out Salvation: the other will worke him out of Salvation. It is the divels moſt dangerous aſſault; You are ſure of your Election, know your owne name to be written in heaven; and by that title are better than Princes: why doe you not take it more upon you, and beare up your head higher? No, Satan, Pride caſt thee downe from heaven, it will never lift me up to heaven. *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heaven*: the proud in ſpirit have no ſuch intereſt; yea, theirs is the kingdome of hell, *I am not as other men are*, ſaith the Phariſie; and the clocke of his tongue went truer than the diall of his heart: *not like other men* indeed, for hee was like none that ſhould be ſaved. *God hath choſen the weake to confound the mighty*, not the mighty to dominere over the weake. An *Angell was ſent to a citie of Galile*: this is Gods faſhion, to ſeeke out the moſt deſpiſed, on whom to beſtow his favours and honours: the cottages of Galile are preferred to the Palaces of Ieruſalem. Pride hatcheth the owne ruine; there is never any danger in humility. A tall man comes in at an high doore, and he ſtoopes: the doore is farre higher than the man, yet he ſtoopes: you will ſay, hee needs not ſtoope: but I hope, there is no harme in his ſtooping. A man may eaſily beare himſelfe too high upon Gods favour, but his humilitie ſhall never hurt him. *The foundation of God is certaine, having this ſeale, The Lord knoweth them that are his*: and upon this foundation thou ſtandeſt; yet *let him that thinkes he ſtandeth take heed leſt he fall.*

Phil.2.12.
Mat.5.3.
Luk.18.11.
1 Cor.1.27.
Luk.1.26.
Bern.
2 Tim.2.19.
1 Cor.10.12.

3 Let us ſhunne the meanes that may bring us to condemnation. Let God alone with his counſels, looke we to his Oracles. What he wills us to doe, let us doe it: what he wils us not to know, let us not ſeeke it. There be three courſes which may bring a man to the ſentence of reprobation. I ſpeake not ſo much of Gods purpoſe (*ſic decrevit*) before the world began; as of his ſentence (*ſic judicabit*) when the world ſhall end. Firſt, Infidelitie; he that will not beleeve, deprives himſelfe of all poſſibilitie to be ſaved. Nor is it enough to beleeve that God ſent Chriſt to ſave the world, but alſo to ſave mee. Hiſtoricall faith may overcome Ignorance, but it is Applying faith that can deliver us from vengeance. Every one that ſaies he beleeveth, is not ſure to be ſaved: but he that never will beleeve, is ſure to be damned. Secondly, Impenitencie: even beleevers doe ſinne, but repentance is alwaies bleſt with forgiveneſſe. But they that live in knowne ſinnes, without relenting hearts, cut themſelves off from the hope of mercie. He that plaies on purpoſe to loſe, is not likely to winne. Be reſolved againſt tranſgreſſion, as you would be reſolved of your Salvation. We are choſen to be holy, they that never come to be holy, were not choſen. Thirdly, Apo-

ſtaſie; if men turne wholly from God, it is an argument that God did never wholly turne to them. There is a double apoſtaſie; firſt, of Faith: and this is deſperate; that man was *made to be deſtroied. There remaines no more ſacrifice for his ſinnes*; because he hath ſacrificed his ſacrifice, abandoned his expiation. Secondly, of Obedience; and of this backſliding who is not guilty? Heb.10.29.

There be three Forſakings condemned by the Canons and Councels. When a Souldier forſakes his Captaine, a Wife her Husband, and a Prieſt his charge. Which made S. *Ambroſe* and *Auguſtine* reſolve, that they would never commend *uxorem viro, nec militem bello*. Now we are all theſe reſpects to God. Chriſt is our Captaine, we his ſworne ſouldiers, that have in Baptiſme tooke his preſſe-money: if we forſake his colours, we are perfidious, and worthy of martiall Law. He is our husband, we his Spouſe, ſolemnely betrothed before men and Angels, we have vowed our loves to him, and to him onely: if we breake this Covenant, and admit adulterous embraces, wee have merited a divorce. His Commandements are our charge, he hath made us ſpirituall Prieſts to his Father. Now if, in ſtead of this holy ſacrifice, the calves of our lips, the incenſe of our hearts, the Charitie of our hands; we ſhall offer to other gods; either idols of the water, ſenſuall luſts; or idols of the fire, malice and revenge; or idols of the aire, vaine honours and ſecular glories; or idols of the earth, worldly riches; how fearefull is the end, even *to be deſtroied?* But let us hold our colours, keepe our vowes, be faithfull in our charges; ſo (ſurely) *we are made to be ſaved.*

4 Let us be charitable in all our cenſures of all Chriſtians, yea even of living Pagans, for they may be called. *Paul* was guilty of *Stephens* innocent blood; the Church had then ſmall hope of his converſion. Yet even hee that ſent *Stephen* before, was ordained to follow after. For this *Stephen* praied; *Lord, lay not this ſinne to their charge. Ego patior in carne, iſti non pereant in mente.* This prayer was heard, that S. *Auguſtine* is bold to ſay; *If God had not been ſo intreated by Stephen, the Church had not been ſo bleſſed with Paul. Quò praceſſit Stephanus trucidatus lapidibus Pauli, illuc ſecutus eſt Paulus adjuvatus orationibus Stephani.* *Paul* holpe to make a martyr, and he was made a martyr: he that conſented to anothers blood in zeale againſt Chriſt, did after yeeld his owne blood to be ſhed in zeale for Chriſt. Of whom then ſhould we deſpaire? we know not a greater ſinner than *Paul* was by nature, we know not a better Saint than *Paul* was made by Grace. The fouleſt rags on the dunghill may be made white-paper. A leprous ſinner, more ſpotted than *Naaman*, may by waſhing in the Iordan of penitent teares, become like an innocent childe. The barren fig-tree may be recovered: the wilde Olive, by a new graffing, may beare excellent fruit: the unhappy boy may make a good man: a foule morning may prove a faire day. There is no wound ſo deſperate, but it may be healed, if the Phyſician of heaven will undertake it. Lord, make them good that are not, and them better that are, through the goodneſſe of him that is beſt of all, and ſufficient for all, even Ieſus Chriſt.

Aug.

Fulgent.

5 Let us make ſure our owne Election, and we are happy. This wee cannot doe without a gracious life, and the holy fruits of Obedience: other perſwaſion is but preſumption, and all certainty but a ſtupid ſecuritie without this. *Eſau* hath killed Veniſon, and now comes in blowing and ſweating for his reward: he makes himſelfe ſure of the bleſſing, as if he had it before he kneeled for it. What cares he now for ſelling away his Birth-right, which hee ſhall doubly redeeme with the bleſſing? He ſold that in hunger, hee ſhall buy this with pleaſure: hee parted with that for pottage, he ſhall recover this with Veniſon. But what does all this bluſtring confidence come to? where is his recompence? His Fathers anſwere is no more but *Who art thou?* He lookes for a benediction, and findes nothing but a repulſe. Lewd men, when they thinke they have earned God, and come proudly to challenge favour, receive no anſwere but *Who art thou?* The hopes of the wicked faile them when they are at the higheſt: whereas Gods

humble Children finde thoſe comforts in extremitie, which they durſt not expect. An *Eſau* may come in full of the hope of the bleſſing; but *Iacob* goes away full of the joy of the bleſſing. When *Ioſeph* brought his two ſonnes to his Father for a bleſſing; and ſet the elder by his right hand, the younger by his left; he *wittingly ſtretched his right hand to the yonger, his left to the elder*. The wicked, like *Manaſſes*, preſſe to Gods right hand; but he, like *Iacob*, croſſeth his hands. So God diſlikes a peremptory preſumption, ſo he bleſſeth an humble perſwaſion. No man can be perfectly confident: as no righteouſneſſe can be perfect without ſinne, ſo no aſſurance can be perfect without doubting. Take the eveneſt balances, and the moſt equall weights; yet at the firſt putting in, there will be ſome inequalitie: though preſently after they ſettle themſelves in a juſt poiſe. Sinne is a cloud that often hinders the Sunne from our eyes, yet is it ſtill a Sunne: the viſion or feeling of this comfort may be ſometime ſuſpended, the Union with Chriſt is never diſſolved. God will make us feele that wee have offended him: but after that ſenſe and humiliation, he will ſhew himſelfe pleaſed with us in Ieſus Chriſt.

Gen 48.14.

They ſpeake evill of the things that they underſtand not.] Not to *underſtand*, is the infirmitie of a man: to *ſpeake* of that he underſtands not, is the part of a foole: but to ſpeake maliciouſly evill, is the part of a divell. They will not underſtand, they will not be ſilent, they will not ſpeake well. If they will not know, let them hold their peace; nay, they will ſpeake: but then let them give good words, nay they will ſpeake evill. To be *ignorant*, and to *ſpeake evill*; theſe be both bad ſingle, and aſunder: but much worſe in compoſition, when they are found together. Firſt, I will conſider them apart.

Their Ignorance.

1 Ignorance; what is there that differenceth a man from a beaſt, but Reaſon? No wonder then, if theſe be here called *beaſts* by the Apoſtle; they were ſo termed long before by the Prophet. *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* He had the honour of a man; but by loſing his knowledge he becomes like a periſhing beaſt: when his knowledge degenerates from reaſon to ſenſe, from man to beaſt. Knowledge is threefold: Firſt, Naturall, which is common to man and beaſt: this conſiſts in ſeeing, feeling, and ſuch ſenſitive apprehenſions. By this the beaſt hath as prudent an election as man: hee skils his owne diet, his owne phyſicke, builds his owne houſe, avoids noxious things, alwaies as well, often better than man. Secondly, Rationall, which is proper to man; a light of underſtanding, joyned with an election of will; by which he is not onely able to chuſe or refuſe, but alſo to diſcerne the civill or uncivill uſe of things. Thirdly, Spirituall, which hath a higher fountaine, even the Spirit of God. Senſe is a meere beaſts, Reaſon a meere mans, divine knowledge is the Chriſtians. This man clearely knowes the Author of his Creation, the meanes of his Redemption, diſtinguiſheth temporall from eternall things; and there ſets his heart, where time is no more able to remove it, than the things of time are able to fill it.

Pſal.49.20.

Supernaturall things are farre from theſe mens underſtanding; and *Quia nolunt intelligere quæ ſunt Gratiæ, amittent ſapere quæ ſunt Naturæ.* A juſt plague! Hee that refuſeth the wiſdome of a Chriſtian, ſhall loſe the prudence of a man. Theſe fooliſh monſters are not rare: often doe wee ſee Aſſes, whoſe backes bee laden with gold, feed upon thiſtles. A beaſt (I dare not call him man) hath thouſands in his purſe, yet ſtints himſelfe to a threepeny meale, and ſtarves his familie; that in ſtead of their living, they have their dying from him; they are famiſhed. Yet no beaſt will pine; while his denne is full of meate. How horrible is this curſe? becauſe he would not know as a Chriſtian, hee ſhall become more ſottiſh than a man, yea than a beaſt. The Philoſopher being asked, what was the heavieſt part of the earth, anſwered, That which beares an ignorant perſon. Better unborne than untaught. Come that ye may heare, heare that ye may learne, learne that yee may practiſe, and pray that yee may doe all.

2 *Evill ſpeaking.*] Good words never hurt the tongue; and this is a proverbe
even in their mouthes, that have not many more good words to ſay. *Evill ſpeaking*
diſcovers an evill heart, as the ſtriking of the clapper doth a broken bell. *In*
multiloquio ſtultiloquium, a foole can never bee concealed, but by holding his
peace. But the dogge that ſnarles and barkes where he ſhould fawne, is beaten
out of doores for a curre. *David* ſent meſſengers to ſalute *Nabal*, and *he railed on*
1 Sam.25.14. *them; Who is David?* Good words *Nabal*; there is nothing more cheape. But
how ſhould *Nabal* appeare what he was, but by his foule language? He that conſiders
the qualitie of *Davids* followers, muſt grant it worthy of a fee, that *Nabals*
flocke lay ſafe in *Carmel*; but more, that *Davids* ſouldiers were *Nabals* ſhepheards.
That his ſheepe were ſafe, he might thanke his ſhepheards; but that his
ſhepheards were ſafe, he might thanke *Davids* ſouldiers. This kindneſſe deſerved
part of the feaſt; yea, even to be ſet at the upper end of the Table, as his
principall gueſt. Not to touch his flocks, was a favour: but to keepe them, a
merit. Our preſervers are a ſecond kinde of Creators; and well may we afford
our ſuperfluities, where we owe our ſelves. Yet *Nabal* refuſeth to give any thing
but what he was wont; bad words. *David* askes him bread, and hee gives him
ſtones. If he would not part with his riches, yet hee might have yeelded faire
ſpeeches, and been never the poorer. But how ſhould hee ſpeake any other language,
to whom blaſphemie is his mother-tongue? When poore wretches beg
of ſuch men, this is all their almes. Yet better fare they that can ſay, *Be warmed,*
Iam.2.16. *be filled.* But if thoſe verball Almoners ſhall hardly anſwere for their uncharitableneſſe;
what ſhall become of them that curſe and rate the needy ſoules;
whoſe charity is cruelty, trampling upon thoſe that God hath humbled? If they
be thus puniſhed that heale onely with good words, how ſhall they bee tormented
that wound with evill?

3 Combined: they are both bad enough aſunder, but together moſt miſchievous.
Bitter cenſurers are either proud, or guilty, or fooles. Proud; *I am not as*
Luk.18.11. *this Publican:* What had the Phariſie to doe with the Publican? O, his owne
Iewell of Sanctitie wanted the due luſtre, till ſuch a foile did ſet it off. Guilty;
Ioh.8.9. they that accuſed the woman deprehended in adultery, had not beene ſo hot,
had themſelves been innocent. But now, their mouthes were full of her iniquitie,
and emptie of their owne: till Christ wrote them deeper in their conſciences,
than his finger did thoſe characters in the duſt. Fooles; as here; *Culpant quod*
neſciunt. The truth of God ſhall never want enemies, while the father of falſhood
wants not blaſphemies. Where did Chriſts Miniſters ever ſet their feet, but the
divell alſo landed his ſouldiers to encounter them? *Pede pes, & cuſpide cuſpis.* Old
Father *Simeon* might truely thinke; that as all eyes before had not been like his
eyes, *Waiting for the Conſolation of Iſrael:* ſo nor all armes afterward ſhould be like
his armes, readie in the Temple to embrace it. No, Chriſt was appointed εἰς
σημεῖον ἀντιλεγόμενον, for a marke of Contradictions. This was no newes in *Stephens*
time: that noble *Proteſilaus* in the Grecian Fleet, the foremoſt Champion of
the Chriſtian Church, that fought for the Name of Ieſus unto blood; told
Act.7.51. them to their faces; that *they had alwayes reſiſted the holy Ghoſt.* The tongue is a
ſword ſtill unſheathed; and many will ſpeake, that dare not ſtrike. Take here
two obſervations:

1 The nature of truth, and the nature of mans Intellect, are agreeable, if this
Aug. latter be not fore-ſtalled with prejudice. But *Palato non ſano pœna eſt panis, qui ſereno*
eſt ſuavis. He that is reſolved to be ill, refuſeth to underſtand goodneſſe: therefore
diſlikes it, before he knowes it; as one cenſures a booke before he opens it,
or reades a ſentence. Theſe deceivers had read the rudiments of licentiouſneſſe,
with the ſpectacles of ſelfe-love: and now to heare of authoritie and civill governement;
and above all, that the holy Ghoſt ſhould ſit in the Chaire, to croſſe

and unteach their principles; this makes them fret and chafe. Would they but yet allow it a day of hearing: no law condemnes a man till hee comes to his anſwere: no, *maledicere volunt, nolunt intelligere.* Theſe be they that ſtare upon the Miniſters of the Goſpell as prodigious, hiſſe at them as ridiculous, ſhunne them as infectious, account them piacular, peſtilentiall, execrable fellowes: but *wiſedome is juſtified of her children.* Mat. 11.19. The Lord will ſhew, with great advantage of glory, through all this reluctation, how little he needs the helpe of his friends, or cares for the malice of his enemies. *Inſipientes in peccato* ſhall be made *Intelligentes in ſupplicio:* the eyes that wilfull malice hath ſhut, hell-flames ſhall open: and the tongue that would condemne what it knew not, ſhall feele what it would not.

2 This is a moſt unhappy fault, when the tongue over-runnes the eyes, ſpeakes and never takes advice of the heart. The Iewes thought the Goſpell *a ſtumbling blocke*; the Greekes, *fooliſhneſſe:* 1 Cor. 1.23. the firſt, that it did blocke up their way: the other, that it was too poore for their learning: yet neither of them knew what it was. The golden Indies were offered to divers Princes; they vilipended it, and never ſaw it: yet the wealth was worth their labour that undertooke it. The Goſpell is a hidden treaſure, the world ſcornes it: alas, the world never underſtood it: they that have found it, doe juſtly ſcorne the world in compariſon of it. Some thinke it will impoveriſh them: Mat. 19.29. they know not that, beſide the kingdome of glory, it even centuples their eſtate here on earth. Others thinke it makes men melancholy: they know not that it *rejoyceth the heart.* Prov. 12.25. This was the raſhneſſe of Rome, and the ſhame of their Tridentine Councell; that they condemned the Proteſtants for heretikes, and yet never would heare what they could ſay for themſelves. What is this, but *to ſpeake evill of the things they underſtand not?* In the fourth Seſſion it was decreed, that no man ſhould give any other interpretation of the Scriptures, than what was conſonant to the doctrine of the Romane Church. Thus in ſtead of meaſuring their doctrine by the Rule, they meaſured the Rule by their doctrine: and condemned they knew not what. When we teach, that it is impoſſible for man to merit of God, or before him to be juſtified by his workes: they cry out that we condemne all good workes.

Thus ſinne doth not want entertainers: hee that will be ſober, when others bezzle; that will pray, when others play; or reprove a ſwearer, is branded with the name of Puritan: alas, *they ſpeake evill of that they underſtand not.* Shall this indignitie caſt upon holineſſe, make it vile in our eyes? No, but as *Tertullian* reaſoned, *That muſt needs be good which* Nero *perſecutes:* ſo, it muſt needes be excellent, that ſuch malicious fooles would diſgrace. They have ſworne to keep the commandements, and to deny the world; yet are not content with their owne diſobedience, unleſſe they caſt aſperſions upon them that obey. God either open their eyes, or ſtop their mouthes, that they may ceaſe to *ſpeake evill of the things which they underſtand not.* Let this teach us.

1 To ſeeke underſtanding above treaſures: indeed Doing makes a man bleſſed: and though he were able to diſpute *de quolibet Ente,* knew all that is knowable; ſecrets of State, rules of Policie, myſteries of Science; yet hee might bleſſe himſelfe, without being bleſſed of God. But ſtill the foundation of obedience muſt bee laid in knowledge: for if a man take his marke amiſſe, he may ſhoot wrong all the actions of his life. Happineſſe is like a ſtake ſet up in the midſt of a field, which blinded men grope after, to make the beholders ſport in their wandrings. Knowledge muſt be the Pilot of devotion: ſuperſtitious workes are but the whelpes of ignorant zeale. As Chriſt ſaid of his murderers, Lord, *They know not what they doe:* ſo our Apoſtle here of the Truths adverſaries, Lord, *They know not what they ſay.* Hee that knowes what hee does, and does what hee knowes, is likelieſt to be accepted with God.

Worldlings cry up practice, to cry downe knowledge: as cunning Papiſts will extoll Saint *Iames,* onely to diſparage Saint *Paul,* or as idle Proteſtants commend

mend Reading, to diſgrace Preaching: they talke of a good meaning, when they are the worſt doers in a countrey. This is the devils Sophiſme: if he can put out our eye of knowledge, the more we doe, the better he likes; as knowing all ſuch workes to bee his owne ſervice. Knowledge indeed covers our earth, as waters the ſea: but yet are there no dry rockes in the midſt of the ſea: The greater number are not unlike the horſe in the ſtory; which a man ſeeing in the market, liked, for his proportion, his pace, his colour: and having bought him, deſired to know what fault he had. The cunning Courſer told him none but that he was a Darke gray: he meant that he had bad eyes; his colour might be gray, but the horſe was blinde: ſo many men have pace enough, if it were in the right way; *their feet are ſwift*, but *to ſhed blood*: their proportion is anſwerable, they are able to doe well; their riches and meanes are ſufficient: and they colour for it, having a forme of godlineſſe, a ſhew of devotion: but their eyes be bad, darke and mopiſh, to underſtand that ſhould make them truly bleſſed.

2 Seeing they ſpeake evill of that they know not, let us ſpeake well of that we know. It is a ſhame, that our zeale ſhould not bee as couragious to defend the truth, as their malice is violent to oppoſe it. He is a coward, that lets a good cauſe fall, when he ſees another reſolute in a bad. A reprobate may ſometimes lend the truth his voice; but either he higgles with ſome hollow reſervation, or liſpeth with ſome faltring equivocation; or if his lips bee of his hearts opinion, it is *extortum teſtimonium*; God hath wrung it out of him, by ſome conflict, arreſt, racking, and conviction of his conſcience. So the Magicians of Egypt were forced to confeſſe, *This is the finger of God*: ſo *Iulian* was compelled to cry, *Galilean, thou haſt overcome*. They that will ſpeake the evill they ſhould not, ſhall be driven to ſpeake the good they would not. *Caiaphas* ſhall approve that *Chriſt* in the *Chaire*, whom he condemnes on the *Bench*. *Balaam* ſhall bleſſe thoſe for nothing, whom he was hired to curſe. Such tranſient revelations may glide through them; themſelves in meane time as wiſe as trunkes. But this is *Coacta confeſſio*; the Almighties advantage: For their god is not as our God, even *our enemies themſelves being Iudges*. *Nulla eſt victoria major, quàm quæ confeſſos animo quoque ſubjugat hoſtes*. If they ſpeake well of goodneſſe, it is againſt their wils; but naturally they blaſpheme it. For old Phyſicke to finde fault with the new way of *Paracelſus*; or the old Aſtronomie to be diſpleaſed at the opinions of *Copernicus*; there was ſome colour: for the Profeſſors of the former underſtood the errors of the latter, and could picke juſt quarrells againſt them. But for corrupt nature, called the old man, older in every one of our acquaintance than Religion or Reaſon; to condemne the Doctrine of Salvation, before it be examined; this is that bruitiſh deviliſh malice here worthily expoſed to contempt.

Deut.32.31.
Claudian.

A free voluntary acknowledgement of the Truth, becomes the mouth of a Chriſtian. Such as *Peters* was, *Thou art the very Chriſt*; *the Sonne of the living God*; which was the *Revelation of God, not of fleſh and blood*. He that opened *Simons* heart, to powre in that happy learning; untied *Simons* mouth, to powre forth that happy language. As no man can ſee the Sunne, but by the light of the Sunne; ſo *no man can call Ieſus the Lord, but by the Holy Ghoſt*.

Mat.16.16.
1 Cor.12.3.

Their Vengeance.

They ſhall utterly periſh in their owne corruption.] This is the common terme of ſinne: what compaſſes and aberrations ſoever it fetcheth, *huc tendit*, this is the Center of it; Deſtruction. There be divers circuits, thwartings, and contrarieties in ſinne: yea, all wickedneſſe is in the extremes. Nothing is more oppoſite, than gripulous avarice and riotous profuſeneſſe, than cunning hypocriſie and notorious profaneneſſe, than pride and naſtineſſe, than preſumption and deſpaire, levitie and obſtinacie: yet are all theſe reconciled in one place; like men that goe about ſeverall buſineſſes in the morning, yet meete together at night. One kingdome is too narrow for them on earth, a little corner of a dungeon confines them together in hell. As ſeverall malefactors have done ſeverall facts, in ſeverall places; one hath ſtolne, another ſlaine, a third raviſhed; one robs by land, another by ſea: yet they are all brought to one priſon, and executed on one galhouſe; the ſame deſtruction devoures them all. There is but one, and that a narrow path to heaven; innumerable and thoſe broad wayes, rodewayes to hell. One of theſe iniquities might have ſerved the turne, to bring theſe reprobates to perdition, ***Vncleaneſſe*** would have done it, they needed not have beene ***rebels: preſumption*** would have done it, they needed not uncleaneſſe: ***ſelfe-will*** was ſufficient, without preſumption: their ***ignorance***, without their ***malice***: their ***brutiſhneſſe*** would have ſpared all the reſt; any one was enough to doe it. Onely the number and meaſure of torments is according to the multitude and magnitude of offences.

Some goe to hell upon the racke, others on a downe-bed: the former ſuffer much, that they may ſuffer more; as Bulls are firſt baited, that afterward they may be killed. As the godly, ***through many tribulations enter into the kingdome of heaven***; ſo ſometime the wicked through many tribulations enter into the kingdome of hell. What a deale of paines doth the covetous man take for his owne damnation? Hee ſcarce weares a good garment, or eates a liberall meale, or takes a quiet ſleepe; but torments himſelfe to get that, for getting whereof hee ſhall bee tormented. Some ſlide thither on a bed of roſes; they will pamper their bodies while they have them, ſuffer their affections to want no indulgence, will not give their conſcience leave to ſpeake, but drowne it with the noiſe of jollitie. But what benefit is it, to have ones throate cut with diamonds, or to be ſhot to death with pearles, or ſmother'd with ***Caſſia***? Deſtruction is too deare a price for any ſinne. The condemned man will ſcarce eate the beſt dinner with a chearefull ſtomacke. Yet this is the impenitent ſinners dire cataſtrophe; ***utterly to periſh in their owne corruption.***

Act. 14. 22.

All I purpoſe to obſerve from it, may be reduced to theſe three concluſions. Firſt, that ſinne naturally begets puniſhment; if they doe theſe things, ***they ſhall be deſtroied.*** Secondly, that forbearance is no acquittance; if not preſently, yet they ***ſhall periſh.*** Thirdly, that wickedneſſe makes the owne ſcourge, they ſhall periſh ***in their owne corruption.***

1 No cauſe doth more neceſſarily produce the proper effect, than ſinne doth naturally beget puniſhment. This *David* could eaſily preſuppoſe, when the Land was plagued with a three yeeres famine: never came Iudgement from God, but ſome provocation from man went before: therefore ſeeing the plague, he inquires for the ſinne. The hand of Divine Iuſtice never makes man ſmart without cauſe. When we ſuffer, our queſtion ſhould be, what have we done? Teaching our repentance to examine the foundation of all our evils. When famine is upon our land, one complaines of hoording, another of tranſporting, the Almanacke talkes of plants and conjunctions; but the Chriſtian complaines of ſinne. He lookes higher than the conſtellations, and ſees a juſt hand ſcourging rebellious wickedneſſe; overruling all ſecond cauſes to be his executioners. Naturall men are Moles to ſpirituall objects: but the weakeſt regenerate eyes can pierce the heavens, and eſpy God in all earthly occurrences. Famine never clenſed the teeth, that were not before furr'd and fouled with exceſſe. The Peſtilence never raged, but blaſphemie, uncleaneneſſe, and ſuch noiſome ſinnes begun the infection. The ſword never prevailed, but ſinne did ſet an edge upon it. The fire never conſumed, but ſinne blew the coales. God indeed is the Iudge of all, but ſinne is the cauſe of all.

2 Sam. 21. 1.

The wicked, here, are the beaſts to be hunted, ſinne is the game; when that game is up, the ***Takers*** are ready, and waite but the word, ***Nunc capite***: thoſe blood-hounds are under collar, if God let them ſlip, they are inſtantly on.

1 Temporall miſerie is one *Taker*; in whoſe terrible armie march feare, diſquietneſſe, povertie, ſickneſſe, and innumerable ſorrowes. This often *takes* a man, when it does not *deſtroy* him. When it takes an elect veſſell in hand, it ſcowres him like a quarterne ague, ſhakes every joynt, tames his proud heart; but withall conſumes up his ſurfets and corruption; and reſtores him a weaker ſinner, but a better man. But it takes the wicked, like the ſtone or the racking gout; and that without both ſtrength of reſiſtance, or proviſion of patience.

2 Death is the next *Taker*, compared to a *Horſe*; a fierce, ſtrong, warlike, and
Revel.6.8. ſpeedy creature; whoſe *necke is clothed with thunder*, and *he ſwallowes the ground as he*
Iob 39.22. *goes. Hazael* could not outrunne him, *Abſalom* could not outride him; *Pharaohs* charriot wheeles fell off in the chace. *Ionathan* and *Saul*, ſwift as Eagles, ſtrong as Lions, yet were ſlaine by this Taker. He takes any man, at any time, in any place: in bed, he takes men before they can riſe; abroad, and gives them not leave to come home: hee often takes the drunkard at his cups, the worldling telling his monies: and theſe he takes with terror; even *by the throats*, as that unmercifull
Matth.18.28. creditor arreſted his fellow, *Pay that thou oweſt*. But you ſay, Death takes alſo the godly: indeed they rather take him, for Chriſt hath made him their vaſſall.

3 Satan is the laſt and worſt *Taker*; miſerie takes from proſperous ſinne,
Luk.12.20. ſickneſſe takes from miſerie, death takes from ſickneſſe, Satan takes from all. *Thou foole, this night ſhall they take thy ſoule from thee.* O who can tell the horror and aſtoniſhment of that ſoule, which no ſooner leaves the body, but is apprehended by this Taker. If we could conceive the leaſt pang of that feaver, how odious would our moſt pleaſing ſinnes appeare to us? For a living man to be caſt into a neſt of vipers, aſpes, or ſcorpions, is terrible enough: yet alas, all their ſtings be but as gentle ticklings to theſe dragons. This is that *periſhing*, that *utter* periſhing, which is here the wages of obſtinate ſinne.

2 Forbearance of puniſhment is no argument of immunitie; though not preſently, they *ſhall* periſh. The Iudgements of God are ſure; if they bee late: and as they are *facti ad capturam*, ſo *deſtinati ad horam*, which they ſhall not eſcape.
1 Sam.27.9. *David* made a rode upon the *Geſhurites* and *Gerzites*, deſtroying them with ſuch an univerſall ſlaughter, that he left none to report what he had done. How many hundred yeeres had that brood of Canaanites lived ſecurely in their countrey, ſince God had commanded their rooting out? The Iſraelites had their hands full, and could not meddle with them: the Philiſtines were their friends, and would not meddle with them: and now knowing no grudge betwixt them and their neighbours, they promiſe themſelves a certaine peace. Loe even then, leaſt ſuſpecting it, are they cut off by *Davids* ſword, and none left alive to tell the newes. When the oracle of God was inquired for the reaſon of that long famine,
2 Sam.21.2. the anſwere was, *It is for Saul, and his bloody houſe, becauſe he ſlew the Gibeonites.* Iſrael was full of ſinnes beſides thoſe of *Sauls* houſe, *Sauls* houſe was full of ſinnes beſides thoſe of blood, much blood was ſhed by that houſe beſides this of the Gibeonites: where the cauſes be infinite, God doth juſtly pitch upon ſome: it is favour not to puniſh for all. *Ioſhua* had ſworne a league with *Gibeon* foure hundred yeeres before; *Saul* breakes this league and oath: *Saul* dies, and fortie yeeres have paſſed ſince this injurie: yet now the Lord calls them to a reckoning for it. That ſinne is not yet expiated, and ſo occaſioneth this late vengeance.

How vainely doe men hope to goe away with their ſinnes, becauſe wrath is delaied? As if the Ancient of dayes, to whom all times are preſent, could forget them. No, when wee have forgotten our ſinnes, when the world hath forgotten us, he begins the ſute for our arrerages. With men, delay weares things out of memorie, and cooles the heate of anger: violent paſſions, like violent motions, are weakeſt at the furtheſt: but with God, there is nothing gained by protraction. Sinners may make a truce with heaven, and a league with hell; but

The Lord laugheth at them, for he ſeeth that their day is comming; and is not the further off, becauſe they doe not looke for it. Pſal.37.13. Sacriledge ſteales, and goes away merry with it: it never troubles men, that they are privy to this injurie; the law cannot touch them: ſo they live, ſo they die. But doth God forget it? If they can blot it out of his ſight, there is then ſafety in prorogation. But as the ſlaughter of the Gibeonites was the ſinne of one generation, yet required in another: ſo doth God often make the poſteritie pay for the iniquitie of their forefathers. Therefore our Church teacheth us to pray; *Lord, remember not our iniquities, nor the iniquities of our forefathers.* When theſe God-robbers are dead, rotten, and mouldred to duſt, this ſhall be exacted of their children. Men owe us moneys, they die and leave it unpayed; we ſue their heires and executors for thoſe debts, and doe not thinke it injuſtice ſo to recover them. Take heed, ye parents, at leaſt you that have Grace enough to love your children; you bequeath them legacies of ruine, while you make up their portions with that unrighteous Mammon, which you have gotten from the poore Miniſter or neighbour. The torments of hell God will inflict only on the peccant perſon, but with temporall plagues he viſits the ſucceſſion.

The whole Familie of *Eli* was threatned with ſickneſſe, ſhort life, and beggarie. This tooke effect apace; yet *Abiathar* is left, through the raignes of 1 Sam.2.36. *Saul* and *David* he eſcapeth: hath God forgotten his ſentence? No, even *Abiathar* ſhall be depoſed by *Salomon*, and ſent to *Anathoth*, and is well that he ſcapes 1 King.2.26. ſo. It was fourеſcore yeeres ſince that ſentence was denounced; yet now it comes to execution. *Abiathar* is the laſt of that line; and hee ſhall finde that the ſinne of his fathers houſe can neither be purged with ſacrifice, nor obliterated with time. Delay of the Iudgement that ſhall come, is neither any hinderance to Gods Iuſtice, nor comfort to mens miſeries. *Shimei* had reviled *David* in the conſpiracie of *Abſalom*, yet he payes for this in the raigne of *Salomon*. *Abiſhai* would have requited him while the wound was greene, and might not: *Benaiah* is commanded to doe it, now after long feſtering. Still the ſtones which *Shimei* threw at *David*, were to rebound upon *Shimei*, and ſplit his heart. Hee was an example to theſe, as theſe are to us: he railed, ſo doe they: hee blaſphemed the King, theſe *ſpeake evill of dignities*: he periſhed for it, ſo doe they. And if God ſo plague the inſolencies againſt his Deputies, how will he revenge blaſphemie againſt himſelfe? Tremble ye curſers and ſwearers, ſo execrable is your ſinne, that God hath vowed not to hold you *guiltleſſe*. If God pay ſlowly, yet he will pay ſure.

Sometimes hee allowes iniquitie a ſhorter breathing; and even while the viols call to dancing, or the Trumpets to drinking healths, *Belſhazzar* hath his ſentence. No ſooner were the bellies of *Adonijahs* gueſts full of meat, but their eares were full of clangor, their hearts of horrour: the trumpets at once proclaime *Salomons* triumph, and their confuſion. The feaſts of the wicked end in terrour; after the meale is done, ever comes the reckoning. No doubt, but many a health was drunke to *Adonijah*, many a confident applauſe of their 1 King.1.49. proſperous deſigne, many a ſcorne of the adverſe faction. But now the voider that takes all away, is fearefull aſtoniſhment, and expectation of juſt revenge. How ſuddenly are all their hearts cold, all their faces pale? every man hath but life enough left to runne away. God can as eaſily prevent the mirth of the wicked, as marre it: but he ſuffers them to pleaſe themſelves in the vanitie of their owne courſes for the time, that their concluſion may be more grievous. Bravery is but a poore target to beare off judgement.

3 Obſtinate ſinne would make the *owne* rod, were there none prepared. He that enters into a Statute, and performes not the defeiſance, we ſay, his *owne* hand hath undone him. When we looke upon the ſinne firſt, and then on the puniſhment; we confeſſe the latter to be but the counterfeit of the former

originall. This is ſuch a mans *owne* childe : why? it is ſo like him. *Pharaoh* had groned under plagues enow; he ſaw his cattell ſtrucke dead with a ſudden contagion, he ſaw his ſorcerers (after all their conteſtation) ſtrucke with a ſcab in their very faces; yet his heart is not ſtrucke with repentance. Who would thinke it poſſible, for a heart of fleſh not to yeeld at theſe Iudgements? Wee cannot tell whether to wonder more at the plagues themſelves, or their ſucceſſe. The Grace of God reſiſted, turnes to deſperateneſſe; and wicked men, like ſome beaſts, grow mad with baiting. They cannot be quiet, till they have wrought out their full deſtruction. Therefore the fearefulleſt plagues God reſerves for the upſhot; all the former doe but make way for the laſt. *Goliah* might have fought in the battell, and eſcaped; but he muſt needs challenge his *owne* ruine, by defying the hoſt of God, yea the God of hoſts. His *owne* ſword ſhall ſerve to behead the maſter. What need *David* load himſelfe with an unneceſſary weapon? one ſword can ſerve both *Goliah* and him. *Goliah* had a man to beare his target, but *David* had *Goliah* to beare his ſword. So juſt is God, to turne wicked mens forces againſt themſelves; and to make his enemies carry about with them their owne deſtructions.

2 Sam.1.16. The Amalekite, a picke-thanke, thought to curry favour and to inſinuate himſelfe to the heire apparant, by bringing the newes of *Sauls* death. His thoughts project thus; to report the fact as done by another, were but to goe away with the recompence of a lucky Poſt: whereas to take the action upon my ſelfe, to ſay, I am the man, muſt needs endeare me to him; *David* is beholden to me for the Kingdome: my requitall cannot but be richly honourable. Thus he laid a plot to deſtroy himſelfe: his hand was not guilty, his tongue was; and he dies for it. If he did it, his fact was capitall: if he did it not, his lie was capitall: howſoever, for an unjuſt practice, he received a juſt ſentence; yea, his owne mouth condemned himſelfe. Men thinke it a daintie cunning to beguile others, the fine policie of a pure and cleane wit to doe unſuſpected miſchiefe: as if this were not to carry brimſtone to their owne fire, and to make their owne bed in hell. As the godly worke out their Salvation with feare and trembling, ſo the wicked worke out their owne confuſion with luſt and preſuming. Yea, naturally all runne on to their owne ruine, unleſſe they be ſupernaturally prevented by the Grace of God.

To conclude; as we tremble at theſe Iudgements, let us abominate the ſinnes. Theſe reprobates are our examples; if we doe as bad, we ſhall ſpeed worſe: and they will welcome their imitators into hell, You come after us, but you ſhall be preferred before us; and beare ſo much more torments than we have, as you received more warnings than we had. Firſt, they were *Proud*; and as pride is the higheſt ſinne, ſo it ſhall have the loweſt fall: the proud ſcorne to bee like men, therefore make themſelves like the apoſtate Angels. Chryſ. *Cùm non erunt homines, fiunt dæmones.* Are there none ſuch among us? Yes, their very habit diſcovers them: they that have put off modeſtie, will put on any garbe of apparell. Wee ſhould not lie in our words, but painted *Iezabels* lie in their very faces. As pride is the firſt ſtep downeward to hell; ſo humilitie is the firſt ſtaire upward to glory. Secondly, they were *rebellious* to Magiſtrates; let us be obedient. Even the higheſt Prelates of the Church muſt ſtoope to Him, whom God hath ſet above all. The Lord hath committed the ſoules of Princes to his Paſtors, but the bodies of Paſtors to his Princes. Thirdly, they were drunken and ſenſuall *beaſts*, let us be civill men at leaſt. But alas, happy Temperance, whither art thou fled? Sobrietie is ſcarce to bee found in the world, but in bookes. Fourthly, they were *uncleane*; and what Nitre ſhall waſh us? were every river of our Land a Iordan, they could not clenſe it from this leproſie. But alas, we can but plow the ground, it is God that muſt ſow the ſeed: wee doe but ſoften the wax, it is hee that ſets on the ſeale. We have ſinned, what ſhould we doe but repent? If we cannot, like the poore woman at her purification, offer a *Lambe*, Innocencie of life; yet let us bring at leaſt a paire of *Turtle Doves*, two mourning eyes. Lev.12.8. That wee who have grievouſly erred by multiplied ſinne, may be received againe to mercie by unfained ſorrow.

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2 Pet. 2. 13.

They ſhall receive the reward of unrighteouſneſſe, as they that count it a pleaſure to riot in the day time.

GOD is a juſt Maſter, and will pay all men their wages according to their worke. They that doe the buſineſſe he ſets them about, ſhall have a bleſſed recompence: none of his ſervants were ever loſers by him. The ungodly indeed ſet themſelves on worke; yet howſoever, he will pay them their wages; but it is ſuch a *reward*, as they would thanke him to goe without: a righteous wages, for an unrighteous ſervice. God ſhall pay all: Satan may be his Rev.22.12. executioner, but God is the Iudge. The executioner cannot lay on a ſtroke more than the Iudge appoints. Wicked men, properly, doe pay when they are payed: when God payes them, he payes himſelfe of them: and this ſhall be to the *uttermoſt farthing*. Mat.5.26. So the unmercifull ſervant was bound over, *till hee ſhould pay all his due*. Mat.18.34. At once they both receive their wages, and pay their debts.

Wages is underſtood to be an equall retribution, a reward proportionable to the worke: and is either *ex pacto*, what is covenanted; *Didſt thou not agree with* Mat.20.13. *me for a peny?* or *ex merito*, what is earned, *The labourer is worthy of hire*. Equality of recompence defines wages: if it be too much, and above deſert, it is munificence: if too little, and ſhort of deſert, it is injuſtice. The Iewes might give forty ſtripes, they would give but nine and thirtie, for feare of exceſſe. They were commanded to reſtore fourefold: ſome of them, as *Zacheus*, did quintuple it; for feare of the defect. But there is neither defect, nor exceſſe, in a juſt reward. Man may fault in this, God cannot; he payes juſt *wages*; not a dramme too light, not a ſcruple too heavy. *Every man ſhall receive according to his workes. With the ſame meaſure that ye mete, it ſhall be meaſured to you againe.* Luk.6.38.

This *Wages of unrighteouſneſſe* muſt bee conſidered, *In Tali*, and *In Tanto: Such*, *In Tali.* for the Qualitie: *So much*, for the Equalitie. *In congruo*, for the fitneſſe; *In condigno*, for the fulneſſe, not an Arithmeticall Portion, every man alike: but a Geometricall Proportion, every man his due. So that wee have two things: The Manner, and the Meaſure, of this *wages*.

The Scripture is copious in theſe retaliations. *Nilus* was in ſtead of heaven to Egypt; the clouds did not ſo much favour them, as the river: this did moiſten their ground, and quench their thirſt: and their confidence was not in heaven, but in *Nilus*. Loe, *Nilus* was *turned into blood*: that which was their ſuccour ſhall be their horrour. Psal.105.29. Hee that *meaſures the ſea in his fiſt*, ſcornes that a poore river ſhould be his rivall. In this element was the whole truſt of their proviſion; and now this cannot be indured for the corruption. When their palates would taſte it, their eyes abhorre it. Their drought cals for the moiſture, their ſtomackes cannot brooke the annoyance. They are thirſty, yet cannot tell whether they ſhould dye, or drinke; dye with heate, or coole that heate with blood. How fit is this *wages*? they made that one element their god, and by the loſſe of that one element they become miſerable men. The fiſh was no ſmall part of their ſuſtenance: thoſe die with infection, and infect more by being dead. But was this all the ſimilitude? no, they had polluted that river with the blood of infants, and now it appeares to them in his colour. As if it ſhould ſay, Am I bloody? thanke your owne murderous hands that made mee thus. It is your ſinne that hath turned my cleare ſtreames into this ſanguine hew. The very waters will no longer keepe their counſell. Never any man wilfully ſhed blood, but hee had enough of it ere his end. If they looke upon the waters, they ſee nothing but blood: when they drinke, they taſte nothing but blood. They ſhedded ſome few ſtreames, but are requited with whole rivers of blood. As if the Divine Iuſtice had ſaid to them, as *Tomyris* did (afterward) to *Cyrus, Sanguinem ſitiſti, ſanguinem bibe*; Satiate thy ſelfe with blood, thou that ſo deſired'ſt it. A red River was one plague, but a red ſea, the greater. That annoied, this overwhelmed them: that ſlew their fiſhes, this drowned themſelves. For a water bloudied with Innocents, to have a river turned into bloody waters, a red ſea made redder by the whole hoſt of Egypt; how fit a *wages of unrighteouſneſſe* was this? The corrupted river was both a monument of their former ſinne, and an image of their future vengeance. God paid them *in ſpecie*, their owne money.

Iudg.3.22. Such another Inſtance we have in that fat king of *Moab, Eglon*; whom Ehud ſlew. He had made his belly his god, and God ſends a meſſage into his belly. *I have a meſſage to thee from God*. This he thought to have heard with his eares, and he feeles it in his guts. A meſſage indeed, but ſuch an one as did neither require nor admit an anſwer: no reply, but a grone and a gaſpe; and then everlaſting ſilence. His very ſoule lay in his entrals, and through that uncleane paſſage ſhee goes out in ſtench. His ſinne had pamper'd thoſe parts, and ſwelled them to an unweildy groſſeneſſe: in thoſe parts his deſtruction enters to let out life. Many delicate morſels, and choiſe creatures had beene buried in that bulky vault: *Ehuds dagger* is a hard and cold bit to cloſe up his ſtomake. Hee can never digeſt this, now he payes for all his gluttony; this was *the wages of unrighteouſneſſe*.

Iudg.16.21. This *Lex talionis* hath fallen upon the deare Saints of God. *Samſons* eyes were the firſt offenders, and they are firſt pulled out: they betraied him to luſt, and luſt betrayes them to darkneſſe. In *Azzah* he was firſt captivated by a woman, and thither he is led captive in triumph. He that was growne blinde in his underſtanding by doting wantonneſſe, is now doomed to his owne perpetuall night. Becauſe he truſted his lockes in the lap of a whore, hee riſeth up ſhorne 1 Sam.2.30. and weakened. Hee that was a terrour to armies, becomes a ſcorne to boyes. Eli could not have deviſed a way ſo much to plague himſelfe and his ſonnes, as by his partialitie to their ſinnes. Hee receives a varietie of Iudgements, yet every one a juſt wages for his faults. Firſt, his ſonnes had deſpiſed God, therefore God *lightly eſteemes* them. Secondly, old age is commonly cholericke, old Eli was indulgent, therefore *not an old man* ſhall be left of his houſe for ever. Becauſe he had been faulty in his old age, therefore all his familie ſhall *die in their youth*. Thirdly, his ſonnes were enemies to God in their profeſſion, therefore hee ſhall Verſ.33. *ſee his enemy in the Lords habitation*. Fourthly, becauſe he ſo miſ-favour'd his offending children, as not to puniſh them, therefore they ſhall bee to *conſume his eyes*, and *grieve his heart*, even to puniſh him. Fifthly, becauſe hee eſteemed their life above his Makers glory, therefore they ſhall die with diſhonour. Sixthly, the Authoritie which he had abuſed by connivence, ſhall be tranſlated to *another*. Seventhly, becauſe his ſonnes were ſaucie, and of ſo wanton an appetite, that they durſt take meat from off Gods owne trencher, therefore the remainder of Verſ.26. his houſhold ſhall come to *beggary*. Laſtly, becauſe he forbore to take vengeance on their iniqultie, God ſhall revenge himſelfe on him and them, and that ſeverely. Conſider this, ye fond parents, that preferre the vanities of your children, before the will of your heavenly Father: you cannot deviſe a ſpeedier way to ruine them. Thus to be kinde to them, is to be cruell to your ſelves, and them:

to make their ſinnes your owne. God might have pardoned them, had you not pardoned them: now your indulgence makes way for his vengeance. We reade not of any fault *Eli* had but this; yet which of the notorious offenders was plagued more? A man needs no more to make him and his poſteritie miſerable, than ſparing the rod. How juſt is this, when men will not ſee the faults they ſhould, to feele the puniſhments they would not?

2 Sam. 18.9.

Abſalom was faire, and hee knew it well enough: the glaſſe and flattery had made him acquainted with his owne comlineſſe. His beauty was the matter of his pride, and his haire was no ſmall piece of his beauty. Once every yeare hee uſed to cut it; not as weary of the length, but of the weight: his pride could have brooked it longer, his necke could not. Now thoſe lockes which had been his glory, become his hangman. Hee had curiouſly plated thoſe treſſes for his ornament, therefore God makes uſe of them for his halter. The part which mans unrighteouſneſſe abuſeth to ſinne, Gods juſtice imployes to revenge. When it hath ſerved our turne to offend God, it ſhall ſerve his turne to puniſh us. This latter ſervice makes amends for the former treſpaſſe. The diſheveld haires that looſly hung on *Abſaloms* ſhoulders, ſhall doe him the office to hang him. Hee came out of his fathers loines, yet turned traitor to him: his haire grew out of his ſcalpe and turnes traitor to his owne head. When he was thus mounted to his unexpected galhouſe, his beaſt leaves him: it had done him ſervice enough, to bring him to the tree of Iuſtice, and there reſignes that unnaturall burthen. Hee reared a pillar, and called it by his owne name; either becauſe he had no ſonnes, no living images of himſelfe; and ſo to ſupply nature, hee thought to ſurvive in dead ſtones. But it had beene great pity there ſhould have beene any of his breed: he that rob'd his father of a ſonne, ſlew *Ammon*, and would have rob'd himſelfe of a father, his father of a kingdome, deſerved to die without iſſue. Or to preſerve the memoriall of himſelfe; that the world, when it ſaw the ſtately pillar might bee occaſioned to remember the goodly perſon of *Abſalom*: as if the generations to come were wronged in loſing the mention of *Abſalom*. The world eſteemed him highly; and he had an higher opinion of himſelfe; and he was famous, but for infamy: not that arched pile, but a rude heape of ſtones, cover his carcaſe. One death is not enough for him; hee is hanged, pierced, mangled. Hee had lifted up himſelfe againſt his owne royall father, therefore was lifted up to a tree of execution. He had pierced his fathers heart with many ſorrowes, therefore he is pierced with many darts. Hee had diſmembred and divided Iſrael, therefore hee is mangled and torne in pieces. Hee that curſed his parents, according to the law, was ſtoned to death: hee had done worſe, even attempted to kill his father, therefore was buried under an heape of ſtones. Behold with terror, the juſt *wages of unrighteouſneſſe*.

Luk. 16.
1 Sam. 21. 5.
Rom. 1. 28.
Pſal. 109. 13.
Iob 31. 9.

How righteous art thou, O God, in thy retaliations! *Non invenit guttam, qui non dedit micam.* The rich man would not give *Lazarus* a crumme, *Lazarus* ſhall not bring him a drop. *Saul* ſlew the *Gibeonites*: nothing can expiate the blood of theſe heathen fathers, but the blood of the perſecutors children. *Becauſe they knew God, and would not glorifie him,* therfore *their fooliſh heart was darkened.* Becauſe their knowledge would not retaine God, they ſhall not retaine their knowledge. Men profane Gods Name, and hee makes their names to ſtinke. Why ſhould they be mentioned with honour, that doe not mention their maker but to his diſhonour? So we read of *Lots wife, Iobs wife, the rich man,* but no name: as if God had ſaid, *let their names be blotted out.* Idolaters will ſet up a falſe god for the true, therefore the true God gives them over to the falſe. Wee forget duely to bleſſe God on the Sabaoth, therefore goe unbleſſed all the weeke. *If mine heart hath been deceived by a woman, then let my wife grinde unto another.* Few dare take ſuch an oath, or make ſuch a wiſh. They have polluted the beds of others, therefore their marriage findes pollution. We rob the Miniſters, and therefore commonly

Prov.21.13. we are robbed by the Lawyers. *Who ſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelfe, but ſhall not be heard.* In vaine they cry to us for charity, and for mercy wee ſhall cry in vaine to God. The meaſure wee mete to others, is with much equity remeaſured to our ſelves. In every grievance of your ſenſe, read the characters of the cauſe. When you receive your *wages*, conſider your worke: ſo you have done, ſo you are undone. When the dropſie invades the drunkard, it is but his *wages*. When the peſtilence rageth in out ſtreets, blaſphemy and execration muſt confeſſe that they have their due *wages*. Poverty is the *wages* of diſhoneſty. Blaſphemers live ſwearing, and die raving; it is but theit *wages*. Theſe things if wee preach, wee are hated; if wee doe not, we ſhall be condemned: it is a wofull ſtrait, when wee muſt either incurre the worlds mal-opinion, or the Lords malediction. But certainly, if men doe theſe *unrighteous* workes, they muſt expect this righteous *wages*.

In Tanto. The meaſure followes; no temporary ſuffering can bee a ſufficient *wages* of ſinne. Nothing but death can expiate ſome offences among men; blood muſt have blood: but death it ſelfe cannot ſatisfie God. All ſinne is infinite; not in reſpect of it ſelfe, but of the Majeſty which it offends: now an infinite worke muſt have an infinite *wages*. Through the creatures incapacitie, this cannot be infinite Rom.6.23. in intenſion, therefore muſt be ſo in duration. The Quantitie of this *wages* is be-Mat.25.46. gun in death, accompliſhed in torment.

1 In Death. There is but one doore to come into the world, a thouſand to goe forth. Death hath his choice of wayes to let out life: and while we are buſily watching at one doore, he comes in at another. A furious *horſeman*, with a Rev.6.8. pale and gaſtly looke: *Pallida mors*; ſymbolizing that effect which hee workes both on the living, and on the dead. On the living; I know, that many can talke of death without feare, becauſe they thinke it out of hearing: they *make a league with death*; as the frantike marchant alone, would ſell this commoditie, and buy that, and make matches for hundreds and thouſands, when there was no body by to deale with him. Thus it is reported of an Earle of *Kildare*, that playing at the boords end, and ſeeing his warrant of execution brought in; threw his caſt, and ſaid; Whatſoever that is, this is for a huddle. Many have fained to die in jeſt; but I doubt whether their heart and face were both of one piece. Some call for it, as the poore wearied man in the Fable; but when it comes in good earneſt, they have another errand for it, and are not able to looke it in the face, Dan.5.6. with the bloud in their cheekes. When it gave *Belſhazzar* that fatall ſummons, all his Courtiers and Concubines could not cheare his heart, nor all the wine in thoſe holy bowles fetch colour into his countenance. How doe wee ſee priſoners at the barre even die at the ſentence of death, as if they could not live to the execution. Some Stoike would faine ſet a good face on the matter, and ſaies in a *bravado* to his neighbours, hee feares not death; and all, that the world may witneſſe, he is no coward. So *Iezabel* painted her face, and affronted *Iehu* out of the window: but had that artificiall viſage been off, a pale cheeke would have appeared underneath it. Whatſoever is pretended, there is no unrighteous man but is afraid of this *wages*.

On the dead; it bereaves the body of blood and colour, ſpoiles the complexion, whether it be of art or nature, renders a liveleſſe and wan carcaſe, laies it rotting in the moulds, exposeth it a feaſt for wormes, alters the faſhion, conſumes the beautie, turnes the whole proportion into deformed rottenneſſe. There lies the body in blended duſt, receiving that inſenſible *wages*, which the ſinne of life earned; till the Archangels trumpet, together with the ſummons of the Iudge, gives it a *Surge*. Even this is a fearefull wages, when it is paied in the proper coine, without the allay of Chriſts death to qualifie it. As death is the contrary to life, ſo commonly they that live like *Laban*, die like *Nabal*, which is but the ſame word inverted. The very mention of death is irkeſome to them; as *Lewes* the eleventh ſtraitly charged his ſervants, when they ſaw him ſicke, not to dare once ſo much as name that bitter and unwelcome word, Death. Thus like inſenſate ſtones, they ſinke downe to their Center, and rather chuſe to feele what they feare, than labour to avoid what they muſt feele. So cowards winke and fight; yea, they winke and ſuffer, and fight not: a diſmall *wages!*

2. Hell, and that in the worſt ſenſe; not the grave of the body, but of the ſoule. There is Hell *ratione meriti*, a ſinfull life: and Hell *ratione pœna*, the horrour of conſcience: and Hell *ratione loci*, which is Hell it ſelfe, the locall priſon of the damned, as Heaven is the triumphant Manſion of the bleſſed. This is the full *wages of unrighteouſneſſe*, into which the deſperate madneſſe of ungodly men doth chop blindfold. There be ſome, that thanke philoſophy and their owne reaſons, they feare no ſuch fable, as Hell. *Socrates* and *Plato* were great philoſophers, yet they beleeved a hell, and hiſſed the contrary opinions as belluine, out of their Schooles. Yea, the very Savages and Infidels confeſſe it: the inſtinct of nature, and a divine impreſſion, extorts from them this acknowledgement; that ſoules live after their bodies, either in bliſſe or paine. What are they but Monſters, that ſeeke to obliterate theſe indeleble characters, and ſo dance hoodwink'd into perdition? O were it allowed to the deſperate Ruffians of our daies, that ſweare and curſe, as if heaven were deafe to their noiſe, or as if they would make it deafe by their noiſe, to have but a ſight of hell: how would it charme their mouthes, appall their ſpirits, ſtrike feare and aſtoniſhment into their hearts! The Church and they would bee better acquainted, which are now perpetuall ſtrangers. Superſtitious recuſants, irreligious profaners of the Sabbath, that never ſerve God but once a yeere: their bed or their boat or the Taverne is all their Temple, except we ſee their faces at Eaſter: would they doe thus if they underſtood this *wages?* No, could wee foreſee death and hell in their proper ſhapes, wee would fore-appoint our ſelves, not to avoide the firſt death which we cannot; but to eſcape the ſecond, which wee may, through repentance and faith, &c.

Luk.8.31. The divels beſought Chriſt, that he would not caſt them into the *Deepe*. What is this *Deepe*, but Hell? Firſt, for the utter ſeparation from the face of God, never to ſee his favourable countenance: then for the impoſſibilities of paſſage to the Region of reſt and glory. The very divels feare this *deepe*: they feele themſelves bound in chaines, and reſerved to this torment; expecting a further degree of vengeance. They know this to be the *wages of unrighteouſneſſe*: now the wages is not paied till the worke be done. Still they are tempting men unto ſin, and ſtill they ſinne in that temptation: the miſ-leaders into evill ſinne more than the actors: therefore the full meaſure of their damnation remaines to the upſhot of their wickedneſſe: the day of Iudgement ſhall confine them to the *deepe* for ever. This day, this deepe, they tremble at: yet ſottiſh men ſleight it. Were their underſtandings ſenſible of that burning Lake, where ſoule and body muſt be crowded into a firy dungeon, with torments intolerable and interminable, which can neither be indured nor avoided; durſt they ſo boldly ruſh into ſinne? who will thruſt his hand into a firy crucible, to fetch out the gold? Can the metall recompence the burning? We durſt not continue our licentious and wilfull ſinnes, if wee did truely beleeve the horrour of thoſe infernall and eternall flames.

Beleeve there is a hell! who does not? yes, very many that ſay they doe: it is hard for men to beleeve their owne unbeleefe. They that bee moſt dangerouſly ſicke, are leaſt ſenſible of their owne ſickneſſe. We their Phyſicians perceive it, and tell them of it, and they hate us for it. But as when the Seminary in Lancaſhire loſt his Glove, riding in his diſguiſe, and one that found it, rode apace after him to reſtore it: he miſtruſting him for a Purſuivant by his ſpeed (but moſt purſued by a guilty conſcience) quits his horſe, leapes over a hedge, plungeth into an unſeene marle-pit behinde it, and was drowned. So men fly us that meane them no harme, and rather hazzard themſelves into deſtruction, than ſuffer the Word of Exhortation. I know that love ſhould winne us to goodneſſe, rather than feare: yet feare is often the doore that lets in Love, as *Love caſteth feare out* of the doore. Even the feare of hell hath made way for the Love of Chriſt, and the Love of Chriſt hath taken away the feare of hell. There is a ſtory of one that gave a young Gallant a curious Ring, with a Deaths head in it; upon this condition, that for a certaine time, he ſhould ſpend one houre every day in looking and thinking on it. He tooke the Ring in wantonneſſe, but performing the condition with diligence, it wrought a wonder on him: and of a deſperate Ruffian, he became a conſcionable Chriſtian. Imagine this diſcourſe a Ring, the *wages of unrighteouſneſſe* a Deaths head; yea more, a map of hell, an Embleme of deſtruction: ſpend but one halfe houre fixedly every day on theſe meditations, and (I doubt not) by Gods Grace thou ſhalt finde ſuch an alteration in thy heart and life; that there ſhall be gladneſſe in the Church, peace in thy owne Conſcience, and joy before the Angels in Heaven for thy Converſion.

As they that count it pleaſure to riot in the day time.] There is no greater danger in the world, than to live in the danger of the world. This is a care that troubles but few: how to get it, not how to uſe it, is the common ſtudy: Many waking houres are ſpent on the bed, how to be rich, how to be glorious, not how to be good. God hath written divers bookes of holy inſtructions, and they are able to make a man wiſe to Salvation: theſe containe Rules how to bee holy and happy, not how to be wanton and wealthy. *Salomon* had his Ethickes, his Politickes, his Oeconomickes; for the governement of Behaviour, of Commonwealth, of Familie: not one booke of ſecular myſteries, though his wiſedome were incomparable even in that kinde alſo. Not a leafe in the ſacred volume, but hath matter againſt a voluptuous life, none for it. To pleaſe fleſh and blood is the doctrine of the devill; this, man hath learned by nature; he is borne with this knowledge: and the whole contents of the Scripture is by the Law to forbid it, by the Goſpell to mortifie it. Certainely, if it had been good to live in ſenſuall pleaſure, among ſo many Divine Rules, ſome direction would have guided us to this. But all that God ſaies about it, is to forbid it, to threaten it, to condemne it, to caſt it into hell. Indeed hee neither condemnes our affections, nor theſe objects, aſunder; but their compoſition, as they are married together. 1 Cor.12.31. A man may covet (ſo as it be) *the beſt gifts*: Deſire more Grace, ſeeke more, never thinke you have enough: be ſtill poore that you may be rich, rich that you may be full, full that you may be glorious. You may deſire worldly things long Eccl.5.10. enough without finding any content; but covet after righteouſneſſe, and *you ſhall* Mat.5.6. *be ſatisfied*. Be merry, pleaſant, rejoyce, but in the Lord: Chriſtianitie does not take away our joy, but gives it. It is the *Ramme* that dies, *Iſaac* (our *laughter*) eſcapes. Bee ambitious of favour, of honour, of a kingdome: but of Gods favour, of the honour of Saints, of the Kingdome of Heaven. But *to take pleaſure in riot*, as if a mans heaven lay in his guts, and Paradiſe were nothing but the delight of his ſenſe; this is that bruitiſh opinion, the faith of Epicures, which ſends many with that *rich Churle*, from their delicate tables to eternall flames.

To *riot* is belluine; there is their *Senſualitie*: *In the day time*, is deſperate, for that is a worke of the night; there is their *Impudence*: To *count this a pleaſure*, (many have beene over-taken with intemperance, but it was their ſorrow and vexation, to theſe it is a pleaſure) there is their *Voluptuouſneſſe*: They *thinke* it ſo, they doe but thinke it ſo, they ſhall not ſo finde it; there is their *Sottiſhneſſe*. Their wickedneſſe appeares here like a Conjuration. Firſt, the ſpirit raiſed is *riot*. Secondly, the circle wherein it is raiſed, is the *day time*. Thirdly, the ſorcereſſe that raiſeth it, is *Pleaſure*. Fourthly, the charme or illuſion is *conceit*; They *thinke* or *count it a pleaſure, &c.*

Riot] This is the ſpirit: the groſſeſt devill of all is the eating devill: ſurfeting guts turne men into beaſts. We borrow pride from the Lion, covetouſneſſe from the Hedgehog, envie from the Dogge, wrath from the Beare, gurmandiſe from the Wolfe, ſloth from the Aſſe, riot and ſenſualitie from the Hog: ſuch be called Boariſh men. God ſent them into the world men, and they come forth beaſts. Onely the beaſts are in better caſe; becauſe they want the reaſon of Election, and ſhall receive no ſentence of condemnation. Drunkenneſſe is ſo apt to miſdemeanors, that even againſt the violence of men not drunke, there lies an Action called a *Riot*.

There is *Riot* in many things: Firſt, *Riot* in drinke, when men drinke in meaſures, without meaſure. We may change the verſe; *Non habet ulterius quod noſtris potibus addat Poſteritas.* Peace hath made many countries ſicke of a ſurfet, but (were the Aſſiſes come) God would finde this whole Land guilty of a *Riot*. *Crates* threw his money into the ſea, reſolving to drowne it, leſt it ſhould drowne him: the drunkard caſts his money into a deluge of drinke, both drowning it, and himſelfe with it. Herein the Miſer and the Rioter are oppoſites; the one ſo loves money that hee will not afford himſelfe good drinke, the other ſo loves good drinke that hee ſcornes money. *Cornua Bacchus habet*, the riotous muſt be quarrellous; therefore ſome quarrels are called *riots*. When the iron is hot, the Smith can faſhion it to his pleaſure: Wine tempers the heart like waxe for the devils impreſſion. Secondly, there is *riot* in meats, *Let us eate and drinke, for to morrow we ſhall die*, ſaith the Epicure: one would thinke it ſhould rather be, *Let us faſt and pray*, for to morrow we ſhall die. The poore mans labour is to get him meat for his ſtomake; the riotous onely care to get a ſtomake for their meate. Their whole viciſſitude of ſtudies is but meate for the belly, and the belly for meate; as Brewers provide barrels for their drinke, and drinke for their barrels. What wonder is it, if they in hell be moſt tormented in their tongues, that have moſt offended in their taſtes?

Riot is of a great latitude; to abuſe any riches of Nature to wantonneſſe, is riot. So a man may riot in apparell: divers men are in all other things miſerable. Yet prodigall in their clothes; and theſe ſhall bee indited of a *Riot*. The Daw values himſelfe by his cockſcombe, the foole by his garded coate; and theſe take ſtate upon them according to their garments; and after a little cuſtome, perſwade themſelves that they are ſuch in deed. The caſe of an inſtrument keepes it from ſoile, the cover of a glaſſe from duſt: but gorgeous attire can neither prevent age, for they ſoone wax old themſelves; nor ſave from ſoile, for ſinne bred them, and they breed ſinne. Pagans over-gild their blockes, that they may be worſhipped; and men garniſh their bodies for the ſame purpoſe. The dreſſe of proud women is but *Democritus* his brazen ſhield ſet up againſt the Sunne, to amaze the eyes that behold it; but bavins to the fornace of laſciviouſneſſe: in their beſt interpretation, they are but buſhes which ſhould ſignifie beautie to ſell: for why is a ſigne hung out, but to invite men to buy? As in Italie, the beaſts that are to bee ſold, are decked with bloſſomes and garlands. But that which is worſe; the plaiſtering of their faces, enſparkling their eyes with ſpiritualiz'd diſtillations, touching their lips with *aurum potabile*, filling up frets with freſh colours, as men keepe roſes all winter in covered vaults; this is horrible *riot*. It ſeemes they thinke God was a bungler, not his crafts-maſter, and that they are able to correct and mend his workemanſhip. But doe they not lay on their colours ſo thicke, that they ſize into their ſoules? Does not a blacke ſoule often dwell under a white roofe? Mee thinkes they ſhould be jealous, leſt the divell ſhould come to them in the diſguiſe of a Tailor, Tirewoman, or Complexion-ſeller.

There is *Riot* in play, where the greateſt winner is in danger to loſe the game. The Romans built a Temple to ill Fortune *in exquiliis*, on a mountaine hard by, that it ſhould not plague them at cards and dice. God made no man for play, but all for worke: they that play when they ſhould worke, ſhall worke when they might have reſted. Not ſeldome doth *Riot* breake forth into wantonneſſe and carnall delights; a ſinne ſo trite and cuſtomarie that it ſerves the Citie for an afternoones recreation. Common ſtrumpets are ſaid to have no common Patrons: and if leſſer magiſtrates put them in hold, they have greater perſons to fetch them out. Either authoritie is connivent, and will not ſee the faults; or corrupt, and loves to feele bribes; or which is worſe, doth not puniſh the ſinner, that they may ſinne with her; which of all bribes is the baſeſt. There is *Riot* in any exceſſive delicacie; ſo the word here uſed is *Deliciis frui*, not *uti*: a ſinne hard to deſcribe, becauſe it hath ſo many ſhapes. In women it raignes moſt, becauſe they have leaſt to doe. They muſt have delicate houſes, rubb'd and glaz'd, as if like *Abraham*, they were to entertaine Angels; whereas too often, it is but for their wanton lovers. The floores are ſo gliſtering, as if they would walke upon looking glaſſes. Esai.3.16. They have delicate paces, going on the earth as if they were upon ſnakes, and feared to tread hard leſt they ſhould turne againe. This is truely to *riot* by a delicious life; when every thing about them is ſo reſplendent and contentfull, that they have no minde to goe to heaven. This is to fortifie themſelves, not againſt mortalitie, but againſt the thought of mortalitie; to quinteſſence a heaven out of earth, yea to exchange a true heaven for a counterfet. How many ſoules have theſe artificiall paradiſes beguiled? Through a hell upon earth God brings many to heaven, and through a heaven upon earth many bring themſelves to hell. In the forenoone *Riot* is merry, in the afternoone drunke, at night it goes to bed ſtarke mad, but in the morning it riſeth ſober, in everlaſting ſorrow; that is the farewell of it.

In the day time;] This is the Circle: whether we reade it, *Per diem*, *Ad diem*, or *In diem*: here be three readings, and three ſenſes. *Per diem*, that is continually, Ioſh.1.8. Pſal.1.2. 1 Theſſ.2.9. *day by day*. *Day* and *night* is often taken for *Indeſinenter*; now the day includes the night: when wee begge *Panem quotidianum*, *our daily bread*, we deſire proviſion both for day and night. It was a fooliſh ſuperſtition of them that refuſed the *Paternoſter* going to bed, becauſe they thought it abſurd to ſay, *Give us this day*, when as it was night. Esai.56.12. *Come, we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant.* It is never night with them while the drinke laſts, or their eyes can wake to guide the pot to their mouthes. There is great difference betwixt infirmitie and vice: the former is but an ague, neither mortall nor perpetuall: the other a dropſie, that drinkes till it rots, and rots till it dies. There bee ſinnes in the righteous, there is nothing but ſinne in the *riotous*. If *Xantippes* ſcolding ſo troubled *Alcibiades*, that heard her but ſeldome; what an affliction was it to *Socrates*, her husband, that muſt bide by it day and night? when a Citizen complained what a pitifull journey he had in a mooriſh fen-countrey; a countrie man replied, God helpe them that dwell there, as I doe. A traveller often drinkes that liquour with offence to him, which his hoſt guzzles with pleaſure. This made the Friar, that had drenched himſelfe for experience, to impoſe it as a ſore penance on them that had confeſſed that ſinne, Goe and be drunke againe. Cuſtome makes that a pleaſure, which is a torment: many doe that in a day, for which they weepe all their life.

Or *Ad Diem*; and this is indeed the terme of all ſinfull pleaſure; it is but a flaſh, a puffe, and it vaniſheth. It is expected with deſire, with delight entertained, and departs with diſcontent. Like ſome ſpritely muſicke, that advanceth a Ion.4.7. mans minde while it ſounds, and leaves him more melancholy when it is done. A country man obſerving the preparation for a great triumph, among many other queſtions, about the labour, the coſt, the ſtudy; demands how long it ſhould laſt: hee was anſwered, for an houre: but hee replyed, then the leaſſe is very deare. Could they drinke with *Cleopatra*, the riches of Ægypt at a draught, yet it is but a draught, and quickly downe the throat. Turne but the candle, and *Quod me alit, me extinguet*; that which keepes me in, puts me out.

In diem, ſo the word properly imports: this is impudent. *They that ſleepe, ſleepe in the night; and they that bee drunken, are drunken in the night.* 1 Theſſ.5.7. And *malè agens odit lucem.* But alas, that is cowardly ſinne with them, that is aſhamed to ſhew the face. They dare the *day* to witneſſe their ungodlineſſe, and doe their villanies, as the Phariſees gave their almes, and ſaid their prayers, *to bee ſeene of men.* As if they were ambitious to bee like God, to whom *the day and the night is all one.* Pſal.139.12. The Apoſtle intends it, not as a qualification of their naughtineſſe, but for a more full expreſſion: *In the day time*, when others are at their labours, they then roare with riot. The day is made for work, the night for ſleep: our lawfull worke in the day, is Gods ſervice; our naturall ſleepe in the night is our owne indulgence: he that ſteales an houre from his ſleepe, robs but himſelfe: hee that treſpaſſeth upon the day, injures God. If you ſay, reſt enables us for worke, yet worke is the end, and the end is more noble than the meanes.

Againe, all ſinne is the worke of darkeneſſe, therefore moſt proper for the time of darkeneſſe: the *riot* that is bad at any time, is worſe in the day-time. In the night it onely makes the devill ſport; none but fiends are ſpectators at that interlude: ſinne is then but like a poore watchman in his night-gowne. In the day it ruffles it like a ſwaſher, marches with drumme and fife, and bids defiance to authority. So it offends the good, enrageth the bad, and infects the indifferent: and that which might have eſcaped with forty ſtripes for the meere evill, ſhall have an hundred for the example. Sin at firſt was a ſingle woman, and kept home; but rambling one day abroad, the devill got her with child, and ſhe was deliver'd of two baſtards, Temptation and Example. Ever ſince ſhee cannot ſtirre out of doores, but theſe Impes haunt her: when ſhee would delight her ſelfe, either Temptation gets ſome to ſinne with her, or Example teaches ſome to ſinne after her.

Laſtly, day-ſinnes are done with leſſe ſhame, therefore more impious. Many that care not for honeſty, yet ſtand upon their credit, and would not be detected of that they love to commit. But they are frontleſſe *Zimri's*, that bring whores to their tents in the face of all Iſrael. *Noah* was uncovered, but in the midſt of his owne Tent: ſinne is bad enough, though no eye ſee it: and unknowne ſinnes are attended with knowne puniſhments: ſecret faults have their ſecret guilt and ſhame. But foure eyes ſaw the adultery, ten thouſand millions ſhall ſee the torment. But that man is paſt all goodneſſe, that is paſt ſhame. Sinne bred ſhame, yet the mother is often curbed by the daughter: ſhee dares not play her prankes ſo boldly while ſhame is by. Sinne would kill all the agents of goodneſſe in us, but that ſhame hinders her. Shame holds them in, though ſinne holds them under. There is ſome feare to offend, ſome knowledge of good and evill, ſome remorſe, ſome conſcience, while ſhame laſts. But if ſhame once departs, knowledge goes, and feare goes, and remorſe goes, and conſcience goes; none will tarry behinde ſhame. Alas, for our age, to beare the date of ſuch impietie; that it ſhould be ſaid, In ſuch a yeere, when yet there was no plague, *Shame died.* Honeſtie died long ſince, and was buried in the Suburbs: Charitie lived not long after, and was buried in the Citie: Plaine-dealing died then too, and was buried in the Countrey: and now *Shame* is dead alſo: the Sepulchers of Suburbs, Citie, and Countrey, being taken up by Honeſtie, Charitie, Plaine-dealing; what roome is left for Shame's grave, except the waters? And it is thought, that amongſt the Watermen ſhee firſt caught her death. If any man can finde a place to bury her, I will beſtow a ſory Epitaph upon her:

If any man require my Name
Say bluſhing tombe that it was Shame.
When I did in a cheeke appeare,
Men did conclude that Grace was there.
I many kept from doing ill,
Therefore ill doing did me kill.
The Swearer, Liar, Whore, may lead
A bolder life; for Shame is dead.
But when all dead riſe from their places,
I Shame ſhall then ſit on their faces.

In the day time.] Perhaps they ſlept a-nights; and followed the buſineſſe ſo cloſe by day, that they diſpatched it before night. Or it may bee, they would husband their bodies, that they might hold out: for *riot* is a ſoaker, and it would drench them to follow it day and night too. Sinne is the greateſt folly in the world, and yet there muſt be ſome art and cunning to maintaine it. The houſe that growes ſeare, needs ſupporters. But now have we none worſe than theſe? The day contented them to *riot* in; day and night too is too little for ſome. Often doe they curſe the clocke for haſte, never blame themſelves for lingring in *riot.* Revell they never ſo long, their laſt dance is loth to depart. They are angry, that they cannot with *Ioſhua*, make the Sunne ſtand ſtill, or keep the Moone from going downe, not till they confound the *Amorites*, but till their *Amorites* worke their confuſion. They wiſh that the day might be corrupted, and that the night would take bribes. There be ſome feaſts, where the gueſts thinke they are ſleighted, if they be not ſent away drunke: and Time is no pleaſing Hoſt to theſe if he will not allow them to ſurfet.

Ioſh. 10.12.

But the night, the night is the guilty time: it would be a long Aſſiſes, only to take the confeſſion and indictment of Candle-light. This would tell of doores ready to let in the adulterer, of theeves watching to breake into houſes, of *Fauxes* with their darke lanthornes ready to blow up States; of Unthrifts revelling and drinking, till their monies and their wits be both ſpent together; of age-decaied dames baking on their colours, and ſpending many pounds of candles in pinning and trimming their dreſſes, that will not beſtow one minutes light in reading any good booke: Murder, treachery, conſpiracie, felonie now follow their buſineſſe very cloſe: many Owles that cannot endure the light, now flutter abroad, and keepe a howting and rowting in the darke. Thoſe dare now frequent Tavernes and Brothels, quarrell in the ſtreetes, rage and dominere, who would appeare contemptible in the day. The Sunne, that eye of Heaven, does ſcarce ſee ſo much villanie, as Candle-light. Wittily conceited was that Italian, who wrought the ſupplication to Candle-light, deſiring her to diſcloſe to him the rare ſecrets which ſhee ſaw in her Empery. The day would ſcarce beleeve what deeds are done by night.

I conclude; both day and night let us baniſh intemperance out of our coaſts: it will beg for ſome indulgence, but let a ſhameleſſe beggar have a ſtrong deniall. If we will not grant it the day, it will crave but the night: ſinne hath no right to a moment of time, therefore will take any: but when thou haſt once allowed it a part, it will proudly challenge all. Hee that ſhall duely conſider his ſinnes, will finde that he hath time little enough for repentance, none to ſpare for intemperance. In ſtead of rioting our ſelves, wee have cauſe to mourne for the *riot* of others. But alas, all mortification is cenſured by the name of ſuperſtition, and he that forbeares exceſſe, is held an irregular melancholy perſon. The most mens ſorrowes are like the mournings of an heire, who then ſmiles in his heart, when his eyes let fall forced teares. We may ſay of this kinde of evill, as Chriſt ſaid of that kinde of divell, it will not out with Prayer alone, but *with faſting and prayer.*

prayer. It is not onely humane, but heavenly policie, to weaken our enemie before we fight with him. The luſt that is fed with *riot*, will bee too ſtrong for us. Inveterate wounds or ulcers muſt have corroſives to eate out the dead fleſh, ere they can be cured. We are ordained for holineſſe, not for licentiouſneſſe: the jollitie of this world is ſo farre from ſaving us, that it keepes us from being ſaved. O let not all the ſhowres of Sermons fall like raine in the horſe-faire, or high-waies, to breed nothing but mire and puddles; heare not to become worſe. But judge every houre worthy thy ſorrow, which thou haſt miſ-ſpent in vanitie: fly the ſinnes againſt which I have ſpoken, and I have ſpoken.

They count it a pleaſure to riot.] Pleaſure is the Sorcereſſe that raiſeth up the ſpirit of riot; that ſpeciall harlot of hell, which the divell hath dreſſed up to tempt the ſonnes of men. She hath a melodious tongue, to enchant: a face of artificiall beautie, to allure: eyes that rowle with invitations, to bewitch; armes of wanton provocations, to embrace. Shee courts all men in the language of *Abſalom*, but her heart is full of treaſon; and her project is to deceive them of the Kingdome of Heaven. *Pro Ratione voluntas*, is the Uſurpers tyrannie: and *Pro Religione voluptas*, is the Epicures Divinitie; *whoſe belly is their god*. *Pleaſure* guides them in all their actions and courſes: demand of a voluptuous man the reaſon of his doings, he will anſwere, It is my pleaſure. Two queſtions would here be examined, for direction of our mindes about Pleaſure.

1 Whether a man may take any pleaſure in this world or no? Yes certainly; one ſpeciall uſe of wiſedome ſtands in tempering our pleaſures; to be delighted is not evill, but to be delighted in evill. As *Paul* ſaies, *Be angry, and ſinne not*, ſo Be merry and ſinne not. Why hath God given man ſuch choice of earthly commodities, but for his uſe? The whole world is a well-furniſh'd table; if wee ſhall wilfully faſt, we ſhall be held for ſullen gueſts. Some to avoide the danger of *Pleaſure*, have run from the world, changing popular cities for ſolitary mountaines, and the ſocietie of men for beaſts. As if the world were not in the deſart, or the deſart not in the world: as if an Hermitage could hide a man from the devill, or he could not be tempted while hee was alone, or an eſtuant deſire could not be in a neglected body. Did not *Hierome* finde Rome in his heart, when nothing but rockes and buſhes were in his eye? Doe we not naturally more affect thoſe delights which are reſtrained? Is not ſolitarineſſe a maine helpe to the ſpeed of a temptation?

There is certainely a neerer and a fairer way than this. The wiſe man will be an Hermite at home, and ſeekes rather to turne the world out of himſelfe, than to turne himſelfe out of the world. Hee can diſtinguiſh betweene the love of pleaſure, and the uſe of pleaſure; and while others ſerve delight, hee teacheth delight to ſerve him. If wee ſee vanitie, muſt we needs dote upon it? Our Saviour ſaw the glory of earthly kingdomes, yet deſpiſed it. The Angels ſee the affaires and proceedings of us mortals, but as ſtrangers. *Lot* reaped profit from the goodly medowes of Sodome, hee medled not with their ſinnes. *Moſes* was in the Court of *Pharaoh*; the confluence of all pleaſures, yet his heart was ſuffering with his afflicted countrey-men. *Eliſha* ſaw the ſecrets of the *Syrian* State, but as an enemy. *David* is in the Court of *Gath*, but as his refuge; hee was no friend to the Philiſtines. The world looked upon *Abraham, Iob*, and many other Saints, and they contemned it: and cannot we looke upon it, but preſently wee are bewitched with it? Can we not warme us at the Sunne, but we muſt make an idoll of it? Muſt we needs either hide our faces, or bow our knees? Either renounce all pleaſure, or be the ſlaves of pleaſure? what extremes are theſe, wee may bee merry, without being mad: let theſe contentments goe and come like ſtrangers: true pleaſures be ours, if we be Chriſt's.

2 How may a Chriſtian take *pleaſure* in the world? By having reſpect to three things; *An liceat, an expediat, an deceat.* The pleaſure muſt be lawfull, there can

be no ſafetie in a ſinfull delight? That which is abſolutely evill, can by no circumſtance be made good. Poiſon may be qualified, and become medicinall: there is uſe to be made of an enemie: ſickneſſe may turne to our better health; and death it ſelfe to the faithfull is but a doore to life: but ſinne can never bee made good. ***Pleaſure*** therefore firſt muſt have the warrant, that it bee without ſinne: then the meaſure, that it be without exceſſe. If the cup be evill, we may not taſte it: though good, yet not carouſe it. Reaſon forbids us both to touch knowne poiſon, and to be drunke with wholeſome wine. Pleaſure is like ſauce to our meat; we muſt not be too ſaucy. A little honey is ſweet, much fulſome. ***Non naſcimur ad ludum.*** Nor is the lawfulneſſe onely obſervable, but the conveniencie: a man may weare good clothes unhandſomely. The ſtuffe may bee good, yet while the faſhion of the garment does not become him, it appeares ridiculous. The place, the occaſion, the companie, the opportunitie, all muſt be fit. The houſe of mourning is not for mirth; ſoone did Chriſt turne the Muſicians out of doores. In the time of viſitation, while the plague or famine lies ſore upon our neighbours, ſhall we give our ſelves to ſport and joviſance? *Eſai.* **22.12,13.** Let us bee ſure that our delights exclude not the preſence of God. (We love the medicine, not for it owne ſake, but for the health it brings us. The Angels are ſent about Gods meſſages to this earth; yet they are never out of their heaven, never without the viſion of bleſſedneſſe. We may bee merry, though God be by; we may pleaſe our ſelves, ſo long as wee diſpleaſe not him. He that deſires pleaſure for it ſelfe, and is taken up with the ſweetneſſe of it, is already drunke. Whereas hee that reſts not in it, but lookes through it to the Giver, referring all to the higheſt good, is ſafe, and as farre from ſinne, as from ſorrow. It is not the uſe, but affectation of pleaſure that offends; therefore all the danger or ſafetie is from within. The body may bee a Recluſe, and the heart a wanderer. I have obſerved ſome to looke careleſly and ſtrangely on ſuch objects as tranſport others; and anſwere queſtions farre from the purpoſe; it ſeemes they did minde ſome other thing: it is happy for a man not to minde the world. We eate and recreate, not becauſe wee would, but becauſe we muſt; and when we are beſt pleaſed, let us be moſt ſuſpicious. Let us uſe ***pleaſure*** in God, from God, to God: in God, lawfully: from God, thankfully: to God, that is, to his Glory.

Matth.9.23.

Theſe be the two *Quære's,* now there be alſo two *Quare's*; why ſhould men, why ſhould Chriſtian men ***riot in pleaſures?***

1 Why ſhould reaſonable men delight in ***riot?*** It makes them the worſe, the unhealthfuller, the poorer, none the better. It is every way expenſive, and cannot quit the coſt. Firſt, to the eſtate, voluptuouſneſſe is a waſter: that merchant is likelier to grow rich, that turnes his gallerie into a warehouſe, than hee that turnes his warehouſe into a gallerie. ***Honeſtum, Vtile,*** and ***Iucundum,*** keeping houſe together, ***Honeſtum*** was to governe all, ***Vtile*** to provide for all, and ***Iucundum*** to dreſſe or prepare all. They had a great houſhold, yet maintained their charge, releeved the poore, and laid up ſomewhat for their poſterity. All things went ſweetly on, while Cheerefulneſſe was the Cooke, Thriftineſſe the Cater, and Honeſtie the Steward. If any of the familie were diſordered, Honeſtie reformed them: if any laviſh and unthrifty, Frugalitie recover'd them: if any melancholy, ***Iucundum*** revived and cheared them. But after a while, this ***Iucundum*** getting a little head, begins to exceed in mirth, and fals out with ***Vtile*** for ſhort proviſion: he had invited a number of fiddlers, jeſters, players, tumblers, dancers, and muſt have extraordinary cheare for them. ***Vtile*** refuſed to allow it, ***Iucundum*** would have it, and the quarrell grew hot: while ***Honeſtum*** was called to moderate the matter, this rabble came in, tooke ***Iucundum's*** part, ſnatch'd the keyes out of ***Vtile's*** hands, ranſack'd the coffers, exhauſted the treaſure, turned Honeſtie and Thrift out of doores; ſung, danced, and drunke, and threw (as

they ſay) the houſe out at the windowes. Thus the Familie broke; for juſt as *Honeſtum* and *Vtile* went out, Beggarie came in. Onely theſe two erected a new houſe, repaired their eſtates: to whom not long after, poore *Iucundum* came a begging; but might not be admitted as one of the Familie, only was ſent for ſometimes to make them merry, and lived on their almes. You ſee the morall of this Apologue. *Cato* ſaid; that was a pitifull Common-wealth, where a Trowt was dearer than an Oxe: and I may ſay, that is a lamentable State, where a fiddler and a dancer is better maintained than a Preacher. Not a few families have thus been ruined, I would the reſt would take warning. Secondly, It undoes the credit; who will truſt an unthrift? As it is true of ſpirituall, ſo of worldly things, *Habenti dabitur, To him that hath, ſhall be given.* When death, love, and credit would part, they appointed places to finde one another. Death ſaies, you ſhall be ſure to finde me in great battels or epidemicall plagues. Love ſaies, you ſhall finde me among ſhepheards, where is no talke of dowries. But Credit told them plainely, they that once part with mee, ſhall never finde mee againe. I need not adde, how it overthrowes the health; to *Rot* and to *Riot*, differ but one ſmall letter. Howſoever the voluptuous flatter themſelves with having the merrier life, I am ſure they have the ſhorter life. They are but crazy, that have a fenne about them, how rotten are they that have a fenne within them? He is a right ſpend-all, that beſides all ſpends himſelfe. The Philoſopher that would aske of the frugall Citizen but a peny, begg'd of the Prodigall a talent; and he had his reaſon for it; becauſe of the one hee might begge often, of the other hee was like to receive but once, ſo ſoone would his eſtate vaniſh. The temperate may die, the riotous cannot live: ſickneſſe is the daughter of intemperance. Yea, the inordinate life is ſcarce patient to tarry for ſickneſſe; but periſheth by miſ-fortune: often in a bruitiſh manner, in their owne vomit and ordure, they goe ſleeping and ſenſeleſſe to hell, having neither Reaſon, Grace, nor Time to repent, or ſo much as cry, Lord, have mercy on us. There is no ſinne which hurts not the ſinner; but of all, *Riot* is the moſt diſpatching: ſo ſoone doth it bring men to their end, ſo often doth it kill them in the act of ſinne.

2 But more; why ſhould Chriſtians ſeeke pleaſure in Intemperance? *We have not ſo learned Chriſt. S.Paul tels us of them weeping, whoſe belly is their God.* We cannot ſpeake of them without paſſion and compaſſion; O that our prayers and teares could recover them! Why ſhould wee ſeeke the pleaſures of the world, that have a world of pleaſures without it? One delights in turning over his white and red droſſe, another glories in his vaine Titles: one takes pleaſure in a daintie diſh, another in a wittie jeſt: one in a kite, another in a dogge: ſhall theſe pleaſures be our envie, or our ſcorne? Why doe we call our ſelves Chriſtians, and rejoyce like worldlings? That man ſolaceth himſelfe in his earthly poſſeſſions, becauſe he hath not a foote of Inheritance in heaven: another ſports with his hawkes and hounds, becauſe hee hath no fellowſhip with Saints and Angels: a third tels over his bagges of gold, becauſe he hath no graces to number: another ſtudies delicate diſhes, and provides him ſweet wines, becauſe he never taſted the cuppe of ſalvation: another prides himſelfe in his titular dignitie, becauſe he hath no hope of future glory: a laſt hunts after nothing but mirth, and is then fartheſt from it, when he thinkes himſelfe deepeſt in it: he cares not how vaine his ſport is, ſo it be pleaſant; and if he can while away the time, and chaſe off melancholy, he thinkes that day ſpent happily. If the world be a mans God, *Pleaſure* muſt needs be his religion.

Phil.3.18.

But ſhall the Chriſtian be thus coozen'd? Shall not wee diſdaine theſe frivolous and lawleſſe delights, that have ſolid and everlaſting comforts? Farre better were it to ſpend our time in teares, than thus to bee tranſported with wanton pleaſures. To an holy ſoule, earthly pleaſure is like an importunate fidler, that without invitation impudently thruſts himſelfe into his chamber, drawes and playes, and will not bee denyed. Hee may give it the hearing, and that's an high favour: but hee dares neither reward nor commend it: yea, hee thinkes it harſh muſicke, and in his heart ſecretly condemnes it; becauſe hee hath farre better of his owne. When hee hath tuned his ſoule with meditation, hee feeles a ſweet conſort within, betwixt God and himſelfe; his part being praiſe and obedience, and Gods part toward him the peace of conſcience. This world is like a bad foole in a play; the groſſe ſpectators laugh at thoſe jeſts, whereat the wiſe man is ready to hiſſe: hee entertaines that with ſcorne, which the reſt doe with applauſe. Wee have the true fountaine of joy, let us never ſtoope to theſe *riotous* puddles. Our ends are not the ſame, why ſhould our wayes bee ſo? Some have God, not the world: ſome have the world, not God: ſome have neither God nor the world; and ſome have both. Firſt, ſome have God, not the world, as *Lazarus*: his heart was full of divine comforts, whiles his body lacked crums. Secondly, ſome have the world, and not God; as *Nabal*; who poſſeſſed a world of wealth, not a dramme of comfort. Thirdly, ſome have neither God nor the world; nothing but miſery here, nothing but torment hereafter. Fourthly, ſome have both, as *Abraham,* who was rich while he lived on earth, and dying was glorious in heaven. Let us uſe the world, but enjoy the Lord; be thankefull for theſe bleſſings, but reſt our hearts on Ieſus Chriſt.

They thinke it a pleaſure, they ſhall not finde it ſo. Conceit is the charme. Rev.9 7. Wicked joyes are like thoſe *locuſts, upon whoſe heads were* (not crownes, but) *as it were crownes* (not of gold, but) *like gold: their faces were* (not but) *as it were faces of men; their haires* (not indeed, but) *as the haires of women: their breaſt-plates, as it were breaſt-plates of iron:* all theſe, ſhadowy, and ſimilitudinary: but *verſ.10. There were ſtings in their tailes:* not as it were, but true ſtings indeed. Iudg.16,24. Theſe idolatrous paraſites offer ſacrifices to the world, as the Philiſtims did to their *Dagon; our god hath delivered our enemy into our hands:* they did but thinke it was *Dagon* that helped them, it was not. Let us reſolve things to their firſt matter, and ſo conſider them; what is a ſumptuous building, but a little burnt earth, or hewed timber? what is a beautifull creature, but the ſame earth wee tread upon, better temper'd? What is gold, but a veine of the ground better coloured? What, rich apparell, which man takes up in pride, but that the worme hath egeſted in ſcorne? Fame is but ſmoke, metall but droſſe, and pleaſure but a ſhort vanity. Howſoever too many thinke all this to bee but the voice of a melancholy ſcholer, yet they ſhall feele and confeſſe it undeniable truth. The devill is like a Iuglar, that puts the world like a peece of money into thy hand, and bids thee hold faſt; whereas hee by a liegerdumaine hath formerly got it away, and when thou openeſt thy hand, there is nothing.

Wee have ſeene ſome as happy as the world could make them, yet of all men the moſt diſcontented. Large poſſeſſions, goodly houſes, beautifull ſpouſes, hopefull children, full purſes; yet their life hath been neither the longer, nor the ſweeter, nor their hearts the lighter, nor their meales the heartier, nor their nights the quieter, nor their cares the fewer; yea, none more full of complaints. Among men generally, the poorer, the merrier. While I ſee men at once finde wealth, and loſe their mirth, as if they could not ceaſe to be poore, but withall they ceaſe to be happy; I cannot but conclude, that riches and content are like two buckets, while one comes up full, the other goes downe empty. Yea, I account none ſo miſerable, as they that grow rich by ſinne, or great by flattery. When wealth comes on the beſt termes, it is but vaine: when upon ill conditions it is a curſe. What is a ſilken coat, when there is a ſtinging conſcience within? Or a high Title to advance the name, when there is a hell in the ſoule? O that men could ſee, how much better it is to bee poore, than evill; and that there is no compariſon betweene want and ſinne. It was a Chriſtian choice of a reverend man; Let me rather bee in hell without ſinne, than glorious and wicked upon earth. Vaine pleaſures, if they could be ſound, yet are ſhort: if they could be long, yet they are not ſound. Their beſt is but as a good day betweene two agues, or a ſunſhine betwixt two tempeſts. Laughter concludes in teares; a little pleaſure for ſo much repentance is but a hard peny-worth. The voluptuous mans ground beares no flowers, but either they pricke the fingers, or offend the noſtrils: if they bee ſweet, they have their thornes; if faire, yet not without annoyance. The worldling ſpeakes of the Chriſtian, Alas, poore beggar: but the Chriſtian findes him rather worth his pity, than his envy; Alas, poore worldling. *Moſes* rather choſe to *ſuffer affliction with the people of God, than to enjoy the pleaſure of ſinne for a ſeaſon.* I wonder at the faith of *Moſes*; but preſuppoſing his faith, I wonder not at his choice. When the devill ſhall make this proffer, *All theſe will I give thee*; returne him *Peters* anſwer, *Thy gold periſh with thee. They that ſow in teares, ſhall reape in joy*: but a world of ſenſuall joyes, ſhall never bring man a good harveſt. *Gaudent falſis bonis, pereunt veris tormentis.* Men call for pleaſure, as the Philiſtims did for *Samſon*, to make them ſport; and it pulls downe the houſe upon their heads. Youth, Health, and Wealth being met, would have a daunce; and Pleaſure muſt bee their minſtrell: but in the firſt change, thoſe three wanton damoſels were taken up by three unhappy mates; Age, Sickneſſe, and Poverty: Youth was ſurpriſed by Age, Health by Sickneſſe, and Wealth by Poverty: at which ſight, Pleaſure fled away, and Time deliver'd them over to Sorrow.

Heb.11.25.

Pſal.126.5.

Vſe.

1 Let us thinke upon this world, as it deſerves, with contempt. How little can it doe for us, and that little, with what deceit? What is thy heart the better, what the merrier, for all theſe pleaſures wherewith it hath befriended thee? When did it offer hony, but a ſting withall? Milke and ſlumber, without a naile and an hammer? Pleaſure is like a flattering Hoſt, that promiſeth good cheare, but the reckoning payes for all. He that compares the welcome, with the farewell, ſhall finde hee had better have faſted. Beleeve them that have bought their experience deare; it is better to avoid ſinne *Ante guſtum, quam poſt faſtidium*; before we have taſted; than after we have ſurfeited. Looke we up to that heaven which God hath promiſed, and Chriſt hath purchaſed; being but one halfe upon earth, let the better part converſe above: from thence it came, and thither it is ordained to goe. Let us get that reſolution, that wee are onely willing to live, becauſe our time is not yet come to dye; pitching our deſires upon thoſe pleaſures, which have neither bounds nor end; which are certaine, though future; whiles theſe are fickle, though preſent. Mans heart will not bee empty of thoughts; if heaven have taken up the roomes, the world is diſappointed. We confeſſe the happineſſe of ſalvation, and wiſh it; but wee faſten on this world. *Laudamus ſuperna, terrenis fruimur*: wee fill our mouthes with heaven, but our hearts and hands with earth. Paradiſe is a joyfull place; yet when death comes, wee are loth to goe thither. But if a man were travelling a myrie way, on a rainy day, in tempeſtuous weather, were hee not mad that had rather goe on ſtill, than yeeld to be at home? The more hold we take of this world, the more we loſe hold of the Lord. *Tene certum, dimitte incertum*: let us turne from vaine pleaſure that ſeekes us, and ſeeke that pleaſure which ſhall for ever content, and never cloy us.

2 In ſtead of taking pleaſure in *Riot*, let us rejoyce in Chriſt. Worldlings offend, that laugh when they ſhould mourne, and Chriſtians offend too; if they droupe when they ſhould be chearefull. *God hath done great things for us, wherefore wee rejoyce*; and we ſinne if wee rejoyce not. They erre in falſe mirth, and we in cauſleſſe heavineſſe; if while we enjoy the God of ſalvation, we are ſorrowfull. Is there any joy without God? And where can God bee without joy? When the Lord hath made us happy, hee will con us no thankes to make our ſelves miſerable. Shall wee freeze by a warme fire, or ſtarve at a feaſt? Wee finde God reconciled, Chriſt our Advocate, the holy Spirit our Comforter, we have peace in our conſcience, in heaven an inheritance; wee ſhould be both angry and aſhamed

med at our ſelves, to aske our hearts that queſtion, *Why art thou ſad, O my Soule?* If wee bee in Chriſt, our very bread is a ſymbole of the bread of life; and our wine, of that cup wee ſhall drinke in heaven. What ſhould diſcomfort us, if Chriſt be with us? All our joy is not reſerved for the next life, ſome is afforded us on earth: Gods greater light doth not extinguiſh the leſſe. Friends, children, wine, oile, health, liberty, competency, are not given us for diſcontent. We may not make them Gods rivals, but rejoyce in them as Gods bleſſings. In themſelves they are nothing, in him they are worth our joy. If God had not thought them bleſſings, he had not beſtowed them; and how are they bleſſings, if wee delight not in them? Becauſe wee may not take pleaſure in every thing, ſhall wee therefore take pleaſure in nothing? They wrong Chriſtians that forbid them mirth: the Goſpell is not ſuch dull mettall, but the *Tydings of joy* to all beleevers.

Spots they are and blemiſhes.] In every ſinne there is not only *Reatus*, that binds over to puniſhment: but *Contaminatio*, a defilement: which makes the ſinner not leſſe filthy, than guilty: and even when the guilt is remitted, the filth remaines ſtill. A childe by his owne unrulineſſe hath gotten a hurt or maime; upon his prayers and teares hee is ſpared the puniſhment; his father may forgive him, but it requires time before the Chirurgion can heale him: the hurt is not ſo ſoone cured, as the fault is pardoned. *David* cries, *I have ſinned*, and God anſweres, *I have taken away thy ſinne*; yet there ſtill abides a *ſpot* for *Davids* teares; which he muſt weepe throughly to waſh off. *Spots and blemiſhes*; the words are but two, put together with a Conjunction; and I will not put them aſunder with a diviſion. The argument of my diſcourſe is corruption, putrefaction, ſores and diſeaſes; ſo that it may be called a ſpirituall Sermon. No man lookes upon ulcers with pleaſed eyes, yet the Chirurgion muſt ſee them. We love to behold Gold-ſmiths ſtalls well adorned, with choice of plate, of Iewels; not dung-hils: yet the cocke in ſcraping the dung-hill, found a Iewell. We like to ſee beautifull creatures, not horrid beaſts and ſerpents: yet the Painter made a famous piece of *Bucephalus*, and the Crocodyle was ſo curiouſly ſhadowed, that in Egypt it was taken for a god, and worſhipped. We delight to view flowers of various formes and colours, not weeds: yet to paint a weed to the life, is held a good art. Whatſoever I want of the art, I ſhall doe my endevour to reſolve this ſhort character into divers concluſions.

1 All men are *ſpotted*, originally from their parents: of actuall ſpots themſelves are the parents. So foule are all by nature, that they can neither be good, nor ſee good; *nec aſſequi mandatum, nec conſequi remedium*. If thou aske how thou cameſt by it; thou art beholding for it to thy father, he to his father, all to *Adam*, *Adam* to *Eve*, and *Eve* to the divell. There is no evill which our naturall uncleanneſſe would not admit, if God reſtrained not. Every actuall ſinne is a *ſpot* to the ſoule: a luſtfull looke is a *ſpot* to the eye: a bribe taken is a *ſpot* to the hand: he that unjuſtly gets or keepes away anothers right, is worſe than a theefe burned in the hand. Church-dues detained is a *ſpot* to the eſtate, that cannot be waſhed out from the ſacrilegious man or his heritage: every oath or lie is a *ſpot* on the tongue: every malicious thought is a *ſpot* on the breſt: every riotous draught is a ſpot on the throate: every idolatrous cringe is a *ſpot* on the knees. You will ſay theſe *ſpots* are not viſible, not ſeene on the body: no, for hypocriſie is a white skinne drawne over them, which from our dull eyes hides their appearance. But to God they are viſible, to whom all hearts are more tranſparent than any diaphanous glaſſe is to us. And at the laſt day, all theſe *ſpots* ſhall ſhew themſelves, (when all ſecrets ſhall be legible) in their odious formes. Now as it is in ſome mortall infection, the *ſpots* appeare not in the fleſh, but ſtrike inward to the heart, and kill it. If all our internall *ſpots* ſhould breake out, we could not endure one another. The whole world would be an Hoſpitall, and every man a

Lazar. God cals for ſacrifice, the Prieſt preſents it, but it muſt be without blemiſh: we have no ſacrifice to offer but our ſelves, and how will he accept a *ſpotted* man, that required an *unſpotted beaſt?* This is one ſteppe.

2 The whole world is *ſpotted*, that is, another ſtep: in the univerſall blemiſhes of nature let us reade our owne. When I conſider the great and good worke of God in the Creation, making all things for man, and man for himſelfe, I thinke of the peoples acclamation to the ſame workeman, in a new and greater worke of our Redemption; *He hath done all things well. He hath done*, ſuch is his Power: Mat.7.37. *All things*, ſuch is his Wiſedome: *Well*, ſuch is his Goodneſſe. Firſt, wee have the worke of Chriſt, *Fecit:* then the univerſalitie of the worke, *Omnia:* Laſtly, the nature of that univerſalitie, *Benè*. When I looke upon the preſent world, I finde a great alteration; fouleneſſe and corruption in thoſe Creatures, which were from God of ſo pure a conſtitution. He made the world ſo faire, that hee loved it; but when man had tooke it in hand, he began to loathe it. *All fleſh had corrupted his way: Corrupted*, that is the turpitude: *All fleſh*, that is the latitude. Gen.6.12. The morning ſaw all things very good, the evening of the ſame day ſaw *ſpots* and *blemiſhes* in all Creatures. To charge God with this degeneration, is the higheſt blaſphemy: coldneſſe may ſooner ariſe from fire, than any evill from the fountaine of Goodneſſe. Amo.3.6. Indeed there is a penall evill; and this hee acknowledgeth his owne: there is a criminall evill, which we call a radicall, cauſall one; this is ours. This laſt is an unrighteous action, which pleaſeth man, and diſpleaſeth God: the other is a juſt ſuffering, that pleaſeth God, and diſpleaſeth man. The puniſhment of ſinne is not properly an evill, but a good action of Iuſtice; diſhonouring the guilty Creature, to honour his holy Maker. As we ſay of warre, It is a deſtroyer of nature *in Individuo*, but a preſerver of it *in Catholico*.

Of this foule and *ſpotted* evill, *Deus non eſt Autor, ſed ultor*. How then came theſe *ſpots? An enemie hath done this*, ſowing tares upon the Wheat. Mat.13.28. Which ſhewes firſt, that good was before evill, for it is *Superſeminatio*, a ſowing upon: good had the priority, though evill hath now got the ſuperioritie. Next, that evill is an accident, not a nature; but ſuch an accident as hath quite ſpoiled nature, as ruſt marres the gold. That as we ſay of a Prince, though he be *Deus in terris*, yet he is but *Deus terrenus*; though a god before men, yet but a man before God. So our whole naturall condition, which was Angelicall in reſpect of the beaſts, is now but (as it were) beſtiall in reſpect of the Angels. I doe not intend by this, according to the dotage of ſome new Philoſophers, that every irregularitie on earth puts a ſtarre out of order in the firmament: that every adulterous act here, ſtickes a blot upon the Moone there: that our pride and ambition hath brought the Sunne lower than it was: that he either ſlackes or mends his pace, as wee grow dull or forward in Gods ſervice. Iudg.5.20. For the ſtarres keepe their courſes, the Moone hath no more blemiſhes than ſhe had a thouſand yeeres agoe: the Sun is neither come neerer, nor gone further off, but keepes the ſame line wherein God bade it run at the firſt: the heavens are as cleere, and the planets as regular in their wandrings, as ever: the celeſtiall bodies admit of no qualities. If all our ſins were ſet as *ſpots* on the Sun, *Iamdudum Sol nobis piceus apparuiſſet*; it had been as blacke as pitch before this time. But this I ſay, *The whole Creature groaneth under the bondage of our corruption:* and the world was once ſo foule with our iniquities, that the Maker ſcoured it with an Inundation of water; and againe, it is ſo growne ſo filthy, that hee will purifie it with a deluge of fire, in the day of Iudgement.

3 But if every man bee *ſpotted*, who ſhall then enter into heaven, ſeeing into that Citie *no uncleane thing ſhall come?* Rev.21.27. This is true, yet many that have been uncleane perſons, are ſince admitted. They went not in impure; *Such ye were*, (as could not enter) but *ye are cleanſed*, ſaith *Paul* to his *Corinthians*. 2 Cor.6.11. They were all naturally uncleane, yet many of them are now in heaven; but before they entred,

they were *waſhed*. I liſt not to uncover the *ſpots* of Gods Saints; let them be buried in the duſt with their bodies: yet their ſoules are in Heaven: how got they thither? [a] *They waſhed them, and made them white in the blood of the Lambe. Waſhed*, therefore they had been foule: *Made them white*, therefore they were of a ſtained colour before. If God ſhould looke for a ſpotleſneſſe here, whom ſhould he looke upon? Is any mans heart pure? no, he ſhall have cauſe to his death-bed of redoubling that prayer, [b] *Create in me a cleane heart, O God.* And his Confeſſor may ſtill preach to him that Text, [c] *Waſh thy heart from iniquitie, that thou maiſt be ſaved.* And who can ſay, *He hath cleane hands?* Say his heart were cleane, ſay his hands, yet be his feete cleane? They ſtand next the earth, therefore are apteſt to ſoile. For this purpoſe Chriſt waſhed his Diſciples feet, and thus commented on it, and interpreted his owne action; [d] *He that is waſhed, needeth not ſave to waſh his feet.* Out of the Bath a man comes waſhed all over, yet ſome gravell will ſticke on his feet.

Hee is not of an earthen conſtitution, that hath no earthly affection. Chriſt tooke our fleſh, tooke it without *ſpot*, without *ſpot* he kept it; no man elſe ever received it ſo, or kept it ſo. [e] *Hate the garment ſpotted by the fleſh*; yet the fleſh it ſelfe is this garment, and it *ſpots* it ſelfe with it ſelfe. *Iob* was a holy man; yet hee confeſſeth after all this *waſhing*, that his [f] *owne clothes would make him abhorred. David* holy, yet he deſired to be *waſhed with Hyſſop*. The Church is ſaid to have [g] *no Spot:* yet every particular limbe of that faire and ſpotleſſe body, every ſoule in that Church is full of *ſpots*. Yea, Chriſt himſelfe hath *ſpots*, not by nature, but by imputation; not his owne, but ours; hee tooke all our ſtaines and deformities; [h] *He became ſinne for us:* for us he was made full of *ſpots*, that we, in him might be ſpotleſſe. The Grace of God may goe a great way in our ſoules, and yet not leave us without *ſpots*. Mercies may fall in abundant ſhowres on our hearts, and yet not mollifie all our hardneſſe. Thoſe holy fires may conſume a great deale of our droſſe, not all. Corrections are a Bath to purge us from the foule corruptions we gather by walking in this dirty world; yet [i] Iſrael confeſſeth, they *were not cleanſed from the iniquitie of Peor to this day.* God may heale our wounds, and yet leave ſcarres; purge our bloud, and yet leave *ſpots*. But there is no *ſpot* ſo foule, which repentance cannot waſh off; this ſhall make a man *lift up his face without ſpot*. And Saint *Paul* prayes for his *Theſſalonians*, that they might be preſented *blameleſſe* at the comming of Chriſt; which he would never have begged, if he knew it never could be granted. Not to have no *ſpot* here, but to have no *ſpot* imputed hereafter, is the happineſſe of a Chriſtian.

4 We have all *ſpots*, but theſe *are ſpots:* for the Apoſtle ſpeakes not of their actions here, but their perſons: not the *blemiſhes* of the men, but that the men themſelves are *blemiſhes*. This is a high degree of ſinne, to bee wholly turned into ſinne. The Leopard is full of *ſpots*, but the Leopard is not a *ſpot*, nor is the *ſpot* a Leopard. Many a body is diſeaſed, but the body is one thing, the diſeaſe another: but when the whole body is turned into a diſeaſe, it in a manner ceaſeth to be a body. When the clouds let fall their ſhowres by drops, we call it a Raine: but when all thoſe drops are met in one chanell, it is no more a raine now, but a flood. They have committed ſo many ſinnes, that for the number and continuitie of them, they ceaſe to bee ſinners, and are very ſinnes. As the Prophet *Micah* cals it not the idolatrie of Ieruſalem, but the Ieruſalem of idolatrie. The caſe ſeemed deſperate, when there was no ſoundneſſe, nothing but corruption; and *David* ſaies, *There is no whole part in my fleſh*; and *Iob* is ſaid to be ſo full of ulcers, that a pins point could not be thruſt betweene them. If this were other than an emphaticall expreſſion of their maladie, it was ſtrange that the whole fleſh ſhould be one coagulated ulcer. Yet was this bile but upon the fleſh, and there was life within: but heere the whole ſoule and body becomes one botch; as *Lucan* ſpake of a wounded body, *Totum eſt pro vulnere corpus:* no

more

a Rev.7.14.
b Pſal.51.10.
c Ier.4.14.
d Ioh.13.10.
e Iud.ver.23.
f Iob 9.31.
g Cant.4.7.
h 2 Cor.5.21.
i Ioſh.22.17.
Iob 11.15.
Mic.1.5.

more a body, but a wound: no more ſinfull Creatures, but Creatures that bee ſinnes. If there were not ſeverall degrees of ſinne on earth, there ſhould not be ſeverall meaſures of torment in hell. When travellers ride together in a dirty way, all are daſhed, but ſome more or leſſe than others, according to their more or leſſe circumſpection or advantage. Vice is ſaid (in the Fable) to have in her garden a ſubterraneous vault; out of which ſhee could convey foule water, to ſoile the curious ſpectators; which was of different operations in the ſtaining. They that were defiled with the aſperſions of wantonneſſe, were ſooner dried; they that with pride, covetouſneſſe, ambition, quite ſpoiled their garments: they that with envie, treachery, homicide, ſacriledge; could never get out the *ſpots*, but were faine to caſt their clothes into the fire. *Spots* may be ſized in ſo deepe, as not to be purged but with the fire of hell.

5 To whom doe theſe appeare *ſpots and blemiſhes?* Firſt, to God, who hath pure eyes, and can abide no uncleane thing. Hee hates filthineſſe in his owne, though hee doe not hate his owne for filthineſſe, becauſe hee reſpects them in Chriſt: but in the reprobate he ſo abhorres the ſinne, that he hates even the ſinner for it. It was for the ſinne of man, that God *repented hee made man*: thus it offends the firſt Perſon. Theſe *ſpots* drew from Chriſt a ſweat of blood in the Garden, and the blood of his life on the Croſſe; ſo they offend the ſecond Perſon. They alſo grieve the holy Ghoſt; who looking for the fruit of joy and peace, and ſuch ſweet perfumes, findes the ſtench of ſordid corruptions.

2 To the Angels; they deſpiſe not a diſeaſed body, nor an infected houſe, if a holy ſoule dwell there. *No plague ſhall come nigh thy dwelling, for he ſhall give his Angels charge over thee.* They are ſet not only to keepe us and the plague aſunder, but ſtill to keepe us though we light in a houſe together. They doe not ſcorne to take *Lazarus* his ſoule out of an ulcerous body. It is not ſickneſſe, but ſinne, from which they turne their faces. But now, ſhould Angels ſtand by ſinners in their acts of uncleanneſſe? Muſt an Angell waite upon a proud popinjay, while ſhe is dreſſing her ſelfe by the glaſſe? While men ply their drunken carouſes in tavernes, doe they looke that their Angels ſhould flie up and downe the roome? Iniquities be ſport for divels, but an eye-ſore to the Angels; they that rejoyce at a ſinners converſion, doe rather grieve at his aberration.

Pſal.91.10,11.

3 To good men, whom nothing pleaſeth, that diſpleaſeth their Maker. While the world is laughing, *David* is mourning for them; *Mine eyes guſh out rivers of waters, becauſe they keepe not thy Law.* Men turne from *Lazars* and lepers, and refuſe to viſite viſited houſes: yet *Tutius morbi, quàm vitii conſortium*: it is better dwelling with good men in an unwholeſome climate, than in the pureſt aire with uncleane perſons; as *Lot, in bona terrâ cum gente mala.*

Pſa.119.136.

4 To bad men: for howſoever ſinners love to be evill themſelves, yet they would have others good to them. *Nero,* that tooke ſuch pleaſure in ſhedding blood, when his owne turne came, complained. Hee that delights in polluting the marriage-bed of others, would not have his owne abuſed. The theefe would not have his owne goods ſtollen; the proud man is ſaid to carry a dagger, to ſtab him that is prouder. No wicked man doth wiſh to ſuffer, what hee takes pleaſure to doe. We reade of foure lepers that kept company together, but it was upon a deſperate adventure; neither could endure others leproſie. Hee that hath the moſt corrupt lungs, complaines of anothers offenſive breath. *Naaman the Captaine of the hoſt of the Syrian king, was a great man with his maſter, and honourable, and a mighty man in valour, But he was a Leper.* A great warriour, an honourable Courtier, yet a Leper: The leproſie was a naſty and lothſome diſeaſe, yet this odious and weariſome condition lights upon a great perſon. Now, what was all his glory, with his leproſie? They that honour'd him, avoided him; and hee was abhorred of thoſe that flatter'd him. The baſeſt ſlave of *Syria* would not

2 King.7.3.

2 King.5.1.

change skinnes with him, though he might have his honour to boote. So men given to villanies are ſhunned of thoſe that are little other than villanous. Theſe *ſpots* are infectious, more than the plague-tokens; and though they pleaſe other diſſolute ſoules here, yet they ſhall curſe them in hell, becauſe their example is the cauſe of their greater torment.

5 To the creatures; for God made them to ſerve man, and to wait upon him in the ſervice of God: now when man turnes himſelfe out of Gods ſervice, all the creatures in ſerving him are (as it were) turned out of Gods ſervice too, and grieve that they are compelled to wait upon a wrong maſter.

Luk.16.

6 They are offenſive to the very damned in hell; which ſeemeth ſtrange, but it is true. That rich man, not out of charity to his brethren, but favour to himſelfe, requeſted that warning might bee given to his brethren; leaſt as his example encreaſed their ſinnes, their ſinnes ſhould advance his torments.

7 But now laſtly, doe they not offend themſelves? No, the ſicke man may feele, the dead does not. Who knowes the *ſpots* on his owne face, but either by the reflexion of a glaſſe, or by the relation of others? The Lazar or Leper cannot chuſe but abhorre himſelfe: how little pleaſure did that *Syrian* Peere take to bee ſtooped unto by others, while hee hated to ſee himſelfe? While his hand could not move to his mouth, without his owne deteſtation? But this is a ſpirituall diſeaſe, feſtering inwards: when the conſcience is unclaſped, and theſe *ſpots* breake forth; as when the *bottomleſſe pit was opened, the locuſts flew out*; and ſinne ſhall write her inſcription on the doores; not as in viſited houſes, *Lord have mercy on us*; but in the chambers of deſpaire, *All mercy is fled from us*; it will be fearefull.

6 Sinne is of a defiling quality; like a be-myred dog, when it fawnes upon us, it foules us. It may in this one thing be compared to fire, it converts matter into it ſelfe. Staine a cloth, or die it into another colour, yet ſtill it remaines a cloth: the body turnes meat into it ſelfe, is not turned into the meat: onely as fire can convert a burning materiall into fire, ſo ſinne turnes a man into ſinne, that hee is no more a man, but a very *ſpot*. Corporall leproſies have beene healed by naturall meanes; and *blemiſhes* that art cannot cure, yet it hath devices to hide. But for theſe *blemiſhes*, there is nothing in nature to cure them, nothing in art to cover them. If honour could doe it, *Naaman* had beene no Leper. A noble ſinner is but a noble *ſpot*. If riches, *Nabal* had not beene branded for a churle: but heapes of wealth laid upon heapes of wickedneſſe, make but a great dunghill. Can perfumes? Civet indeed will make a dogge ſmell as ſweet as his maſter: but a vicious life doth more ſtinke through a garniſhed body, than a rotten body doth through perfumed garments. Can beauty? No, even when there appeares no blemiſh in the outward skinne, yet through a laſcivious demeanour the beauty it ſelfe becomes a *blemiſh*. Nay, can Profeſſion it ſelfe hide or heale the ſpirituall leproſies? Rome dreſſeth herſelfe in the robes and titles of the chaſte ſpouſe of Chriſt, yet is ſhe not ſtill that *ſcarlet Whore?* The Ieſuits have beene ſaucy with the name of *Ieſus*, are they not ſtill that *myſtery of iniquity? Saul* did propheſie in the Colledge, was hee not ſtill a blot in the world? Many are beautifull as the ſonnes of the morning in their profeſſion, that are ſtill blacke birds, children of the night in their converſation. As *Sigiſmund* the Emperour ſaid of *Iulian* the Cardinall, Legate at the Councell of *Baſil*, when hee was highly commended to him, *Tamen Romanus eſt*, yet hee is a Romane. So wee may ſay of an hypocrite, when he is praiſed for his zealous devotion, *Tamen macula eſt*, yet hee is a *blemiſh*. Men of foule and corrupt manners ſhall finde nothing in nature or art, that ſhall keepe them from being, and being called *ſpots*.

7 Open and notorious offenders ought to bee denyed theſe holy feaſts, to be put from the Sacrament; and inſtead of communicating with us, to paſſe under the cenſure of excommunication from us; till in penitent teares they have clean-

ſed their pollutions. *Spots* in the life are worſe than ſpots in the face: if ſuch ſluttiſh aſperſions appeare on the skinne, will any man come to the Church before hee hath waſhed his face? Theſe are not members, but ſpots of the body; wee pare off ſuch excreſcent blemiſhes that the body may bee perfect. They may be in the decree of God members of Chriſt, they are not ſo yet in the judgement of man: wee call not a wart on the fleſh, a part of the body. Indeed it is true, *Servi eſt invitare, Dei eſt ſeparare*: yet the Miniſter cals in ſome, whom the maſter caſts *Aug.*
out. *Matth.*22.13. Wee may not put the ſigne of Chriſts body into a drunken Mat.22.13.
hand, nor offer the Symbole of his blood to a bloody and malicious heart; nor the Sacrament of peace and love to them that hate both love and peace. Wee doe not onely ſay, come not hither if ye be ſuch, but wee muſt not ſuffer you to come hither if wee know you to bee ſuch. Wee waſh our hands before we take our temporall food, and ſhall wee not cleanſe our hearts before wee receive our ſpirituall? The dead body of Chriſt was wrapped in cleane linnen, and is not his living body worthy of a cleane conſcience? The body and blood of the Lord doth make us holy, and is it not our default if the ſame ſhould make us guilty? Read and compare *Ioh.*6.54. with 1 *Cor.*11.29. How contrary are theſe effects of the ſame thing in divers men? Even as life and death, heaven and hell, ſalvation and perdition, eternall joy and eternall fire. O that man for a little filthy luſt, the pleaſure of his ſenſe, or indulgence to his affections, ſhould convert heavenly food to his owne bane. Hee that comes a penitent, departs an innocent: they that come with all their unwaſhed blemiſhes, with a thouſand woes returne; the ſupper of life is to them a bloody banquet.

Obſerve what preparation was required for receiving of the Law. For time, Exod.19.10.
three dayes: if ſo much time muſt bee ſpent in preparing to take it, our whole life is ſhort enough to prepare a reckoning for it. That was the word of a command, *Paul* calls it the ***miniſtration of death***: this is the word of Promiſe, the promiſe of Chriſt and ſalvation with him. If that required three dayes, which was all terror: what time of preparation is due to this that is all comfort? When our ſoules are at the beſt, yet our approach to God requires particular addreſſes, and new preparations: it is well if the whole ***Lent*** can prepare our hearts for ***Eaſter***: and they that doe not fit themſelves before they come, had better have kept away. For matter, all Iſrael muſt be *ſanctified*: what was the cauſe? Seven weekes they had beene out of Ægypt, yet all this while Ægypt was not gone out of them: the Ægyptian vices, together with their fleſh-pots, ſtuck ſtill in their memories, in their appetites. They had paſſed by many waters, of the Red Sea, of *Marah*, of that guſhed out of the Rocke; yet the infection of Ægypt was not waſhed off: therefore they muſt be ſanctified. Doth not this charge lie as cloſe upon us? Now is the time wee draw neere unto God in a ſpeciall manner: hee often prea- *Eaſter.*
cheth to us, and we heare him: wee often call upon him, and hee heares us: but now we come one ſtep neerer, as it were to take him by the hand, and convey him in theſe holy ſymbols to our heart. Sinne is never ſafe, but then moſt dangerous when we bring it into the preſence of God. If it comes along with us to the communion table, it ſhall not only fruſtrate what we doe, but endanger us to a worſe eſtate than we brought thither. At all times wee muſt bee holy, but then eſpecially when we preſent our ſelves to the holy eyes of our Maker. Who dares kiſſe the Kings hand with a foule mouth? Wee waſh before our private meales at home daily; but when wee are to eat with ſome great Perſon, we ſcowre our hands with bals. Wee cannot bee too holy when we come to feed with our Saviour, yea to feed upon him. When he is a gueſt, we are but the Hoſt: but when Rev.3.20.
wee are his gueſts, hee is both the Hoſt and the Feaſt, even the cheare it ſelfe. Now if they muſt be ſo ſanctified to receive the Law, how holy ſhould we be to receive the grace of the Goſpell? Yea, not onely their perſons, but their very clothes muſt bee cleanſed. As they that come out of infected houſes, aire their

garments: their clothes ſmelt of Ægypt, and muſt bee waſhed. But why their clothes? and why waſhed? Garments are not capable of ſinne; if they were, water would not cleanſe them. The danger was neither in their skins, nor in their coats, yet they muſt bee waſhed, that they might learne by the cleanneſſe of their clothes, with what ſoules to appeare before God. Becauſe they were more in danger of being foule, than of being bare, they are waſhed to beginne their age in purity.

At this ſolemne time men uſe to put on their beſt garments; a cuſtome which we approve, rather than reprove: it is fit our reverence to the Preſence of God ſhould bee ſeene in our very veſtures. Devotion takes no pleaſure to dwell ſlovenly; like *Galba's* wit, under a deformed roofe. Luk.11.39. Chriſt doth not condemne externall cleanneſſe, when he preferres inward holineſſe. It is not *pulchritudo pelis*, but *turpitudo cordis*, that comes under cenſure. A chryſtall glaſſe doth well, but wee doe not uſe to put mudde into it. But what is a neat ſute with foule and ragged linings, a white skinne with a filthy ſoule? Rather than not to have the face faire, too many uſe lotions and colours to blanch it: *Feciam Deus fecit, pictam diabolus inſecit.* Yet both within and without, we ſhould be cleanly. But eſpecially God lookes to the pureneſſe of that part which reſembles himſelfe. Gen.1.24. Hee made every creature *juxta genus ſuum, after his kinde:* man in the image of himſelfe. A whited or adorned clay is not his image; the God of Spirits lookes to the ſpirit, that that bee holy and humble; both. For ſome will bee holy, and not humble: but all the pureneſſe of their mindes, will not beare out the ſtiffeneſſe of their knees. If they want reverence, pretend what they will, I ſhall hardly credit their holineſſe. Others ſeeme humble, but they forget to bee holy: ſo ſome gueſt ſit downe with the reſt, but they have no ſtomacke.

In a word, *Accipite loti, accipite læti*; with cleanſed hands, and joyfull hearts. Let not Chriſt be forced upon you, but ſtretch out a thankefull hand to receive him. *Si non receptor es, deceptor es,* thou coozeneſt thine owne ſoule. *Adſit mentaliter, cum haberi non poteſt ſacramentaliter.* But when the feaſt is prepared, and we invited, let us come. Let us avoid *ſpots*, that we be not defiled: bewaile our *ſpots*, that they may be pardoned: and reſolve againſt all *ſpots* hereafter, that wee may be comforted.

8 We may not abſtaine from the Sacrament; becauſe there be *ſpots* and *blemiſhes* in the Societie: It is true, theſe *ſpots* ſhould be removed; ſay they are not, ſhall we therefore remove our ſelves? To them the holy bread is bane, to thee it is Salvation. 1 Cor.11.29. The unworthy receiver *eateth and drinketh damnation to himſelfe*; *Sibi, non tibi, To himſelfe*, not to thee. If we communicate with evill men, and not in evill things, we have no harme. Woe were us, if we ſhould live in the danger of all mens ſinnes: we have enough of our owne, we need not borrow of others. Every man ſhall beare his owne burden: ours is not ſo light, that we ſhould call for more weight, and undertake what God never impoſed. It was enough for him that was God and man, *to beare the iniquitie of us all*; it is no taske for us: alas, we faint under the leaſt of our owne. Nor can others ſinnes become ours by toleration or connivence, but by imitation and indulgence. If each mans knowne *blemiſh* be every mans, then is every ſonne of *Adam* as publike a perſon as his father was. We were all in *Adam*, ſtood or fell in him; there muſt bee ſome difference betweene the Root and the Branches. My fathers ſinne is not mine, Ezek.18.20. much leſſe my neighbours. *The ſonne ſhall not beare the iniquitie of the father.* Vnleſſe a *ſpotted* ſoule could *blemiſh* the Sacrament, it is to my beleeving heart the bread of Life. Rev.2.24. The Church of *Thyatira* had many blots, yet the Holy Ghoſt *layes on them none other burden but this, That which thou haſt already, hold faſt till I come*. He bids them not leave the Church, but hold faſt their owne.

But a *little leaven leaveneth the whole lumpe?* It is true by the infection of it: but it onely ſowreth them that partake it, not thoſe that diſlike it. Am I become an adulterer,becauſe an adulterer communicates with me? Am I guilty of exceſſe, becauſe he that was yeſterday drunke, to day eates with mee ſoberly? Charitie would thinke that no man brings his ſinne along with him to the Sacrament; but rather, hath formerly exonerated his ſoule by repentance. Whiles wee diſlike, reſiſt,reprove, and mourne for it, it cannot be ours. The Corinthians had theſe *love-feaſts*, and in them groſſe and ſinfull diſorders; yet *Paul* doth not ſay, Abſtaine from the Sacrament till they be reformed. No,hee corrects the abuſe, but he commands the act. *That you come together for the worſe, I praiſe you not:* but that *you come together, I praiſe you.* God hath commanded us to heare and receive; where did he ever ſay, Except you muſt come among ſinners? Their uncleanneſſe can no more defile us, than our holineſſe can excuſe them. We are invited to a feaſt; if but a napkin or a trencher be miſplaced, or a diſh ill carved,we flie off from the table in a fume,and never ſtay to thank our Hoſt. O that men would be but ſober, and either leſſe curious, or more charitable.

9 As all ſinnes are *ſpots*, ſo ſome have a more ſpeciall reſemblance,as carrying in them a naturall poiſon and filthineſſe. Such particular inſtances wee finde in the Scriptures, wherein God diſcovered the *ſpots* in their conſciences, by ſticking ſpots on their carcaſes. The Egyptians and Magicians conteſt with *Moſes*, and are ſtrucke with a ſcab on their faces. It is againſt mens luſts that wee fight, and for their luſts they contend againſt us; *ſpots* they would defend, and therefore God laies on them ſuch ſpots from which they ſhall not defend themſelves. I never knew men oppoſe Gods Meſſengers, but once before their death they complained of their gettings. *Miriam's* foule tongue is puniſh'd with a foule face. She would have been as glorious as her brother *Moſes*, now every Iſraelite ſees his face glorious,hers leprous. The venome of her tongue would have eaten into the reputation of her Prince, therefore the venome of leproſie eates into her fleſh. Both *Moſes* and *Miriam* had need of vailes, the one to ſhadow his glory, the other to hide her deformitie. And indeed,deformitie is the fit cure of pride: ſhe ſcorned *Zipporah* the Midianite for not being ſo faire as her ſelfe, now the Midianite will not change complexions with her. Pride and envie are two fatall ſpots, they ſeldome ſcape infamie; the divine Iuſtice will caſt filth in their faces. Let them that bee proud becauſe they are well-favour'd, thinke on *Miriam:* the beautie that is held with affectation, ſhall periſh with contempt: God hath ſpots for the proudeſt face.

Exod 9.11.

Numb.12.10.

Of this cup dranke *Gehezi*; ſeeing hee would needs take part of *Naamans* money, he ſhall take part with him in his leproſie. Theſe were heavy talents for *Gehezi:* he had farre better have kept a light purſe and a homely coate,with a ſound body and a cleane ſoule. The talents were never heavie till now: two of *Naamans* ſervants bore them for him before, now *Gehezi* muſt beare them himſelfe alone. Hee deſired a load of treaſure, and hee hath loaded himſelfe with a curſe: hee would have two ſutes, and hee hath got a third to boote; one more than he looked for, an unchangeable ſute; that ſhall laſt as long as his skin, that ſhall clothe him with ſhame, and be ever lothſomely white, noiſomely uncleane. The ſinnes of *Gehezi* were covetouſneſſe,fraud,ſacriledge; and all paſſengers ſhall reade theſe in leprous characters. What be more truely the ſinnes of this Citie, than theſe three of *Gehezi?* Sacriledge, in which it hath juſtified all the world: covetouſneſſe in our hearts, fraud in our hands, who complaines not of? Theſe be the *ſpots* of our ſoules; and hath not God anſwered them all, over and over againe, with ſpots on our carcaſes? Have we not been plagued for theſe injuries, with ſtinging and ſtinking leproſies? Have our owne perſons onely bore the puniſhment? no,but as *Gehezi's* ſinne was not onely read in his fleſh, but in his poſterities; ſo even the children have drunke of the Fathers cup.

2 King.5.27.

Laſtly, for application; our land is too full of theſe *ſpots*; it is more populous of *blemiſhes*, than of inhabitants. There is a tale of Saint *Bridget*, that ſhee heard

Catal teſt. verit. Tom. 2. *pag.* 800.

the bleſſed Virgin ſaying to her Sonne, ***Rome is a fruitfull land:*** to whom hee anſwered, It is ſo indeed, ***ſed zizaniæ tantum***, onely fruitfull of tares. If a man were in Tartary, he might ſee abundance of men, but all black-Moores: we have ſtore of Chriſtians, but a great number of them be *ſpotted* Chriſtians: yea, not a few be rather *ſpots* than Chriſtians. Our ſinnes multiply faſter than our people: Oh that there were any compariſon betweene their numbers; for one man hath a great number of ſinnes. Wee had but ſome families of Papiſts; now they talke of whole colonies, ſtreetes, and lanes, and pariſhes of the brood of that *ſpotted* harlot. Drunkards were as rare as wolves, now they are as common as hogs. Whores were like owles, onely night-birds; now they keepe open houſe, pay ſcot and lot with their honeſt neighbours. ***Hugo Cardinalis*** ſaid of ***Innocentius*** when hee departed from ***Lyons***, that whereas there were foure Stewes at his comming thither, he had left them but one; marry that reached from one end of the citie to the other; ***Vrbs eſt jam tota lupanar.*** With *ſpotted* lives we profeſſe that *unſpotted Lambe*.

Math.Par.in Henr.3.

Ann.1624.

We know there is a ſpotted fever that rageth and rangeth among us, in which wee may reade our ſpotted courſes. How juſtly doth God retaliate to us our ſinnes; ſpot for *ſpot*, blemiſh for ***blemiſh***, for the hidden *ſpots* of our ſoules, theſe viſible ſpots on our bodies. I doe not cenſure the perſons ſicke of that diſeaſe; God forbid: there be greater ſinners that ſcape than ſome that ſuffer. A good man may die of that plague, which was bred by others ſinnes. Of a poiſoned fountaine in the way, the innocent paſſenger may miſcarry, as well as the guilty; the true man as the theefe. Yet from a generall viſitation wee may gather a generall Inſtruction. By a fever that diſcovers it ſelfe in ſpots, God puniſheth our undiſcover'd ſinnes; thus hee cries quittance with us. The ſpots declare the ſickneſſe to be a malignant and peſtilentiall diſeaſe: and by theſe tokens the Phyſicians ſee more clearely what to doe: you will ſay, There is comfort in that: but moſt commonly all they can doe, comes to nothing, there is no comfort in that. It is ſome benefit for a man to know his enemie; but withall to know him too hard for him, is ſmall benefit. It is a poore ſtep toward recoverie, when our ſpots doe onely tell us that we are worſe than we thought our ſelves. Indeed it is well, if Gods markes upon us, can be our markes to God, and like ſymptomes of death direct us to the Fountaine of Life: if this Iudgement can make way for mercie, as a ſtrong winde cleares the aire for the Sunſhine. To ſay, the houſe is viſited, Gods tokens and markes bee there, the ſpots are upon them, keepes off friends; for few men dare viſit where God hath viſited. But though they dare not come, under pretence of being peſtiducts to others, yet the Lord failes not to viſit his with compaſſion, as with affliction. Many a man hath been ſaved that had Gods markes upon him: but hee is a weft and ſtray, in a wofull ſtate, upon whom God hath not ſet his markes. ***Paul*** profeſſeth that he ***bore about in his body the markes of the Lord Ieſus***, and this was his joy. ***David*** hath it, ***Shew ſome good token on me for good***; there is then a token for good, a token of goodneſſe: and the heat of a fever working on the body may be but the chafing of the waxe, that God may ſet the ſeale of Salvation upon it. Howſoever, let us pray for them that have theſe ſpots on their bodies, God comfort them: and no leſſe heartily for our ſelves that have theſe ***ſpots*** on our ſoules, God amend us.

Gal.6.17.

Vſes.
Pſal.19.12.

1 Learne to ſee thy ſpots: many have unknowne ſinnes, as a man may have a moale on his backe, and himſelfe never know it. ***Lord, cleanſe mee from my ſecret faults.*** But have we not *ſpots* whereof wee are not ignorant? In diſeaſes, ſometimes nature is ſtrong enough to put forth ſpots, and there ſhee cries to us by theſe outward declarations, that we are ſicke; ſometime ſhe cannot doe it but by the force of cordials. Sometime conſcience of her ſelfe ſhewes us our ſins; ſometimes ſhe cannot but by medicines, arguments that convince us out of the holy Word. Some can ſee, and will not; as ***Balaam***: ſome would ſee, and cannot;

not; as the ***Eunuch*:** ſome neither will nor can, as ***Pharaoh*:** ſome both can, and will, as ***David.*** We may know the malice of a man by his confeſſion, yet we do not know whether there be not as much malice remaining in him after his confeſſion; we are ſure of his hatred, not of his repentance. Many a one knowes his fault, yet loves it. It is poore comfort to know much danger, and not to know that that is the worſt. A woman is eaſed by being deliver'd, and ſhe forgets her paines at the birth of a Sonne: but could ſhee reade his future ſtory; how ill a man, perhaps how ill a ſonne, he would prove; I doubt whether the eaſe of her body would recompence the griefe of her minde. What am I the better to know my calamitie, if I know not the way to comfort? Such a knowledge would but increaſe ſorrow, and bee a purchaſe clogg'd with more encombrances.

Yet is it the firſt degree toward recoverie, to ſee our *ſpots,* though upon the ſight we have a touch of deſpaire. There be ſome vertues that cannot be exerciſed but in trouble. We muſt be poore and want, before wee can exerciſe the vertue of thankefulneſſe: we muſt be miſerable and in anguiſh, before wee can exerciſe the vertue of patience: ſo wee muſt be ſinners and have *ſpots,* yea, we muſt ſee thoſe *ſpots,* and feele thoſe ſins, before we can exerciſe the Grace of Repentance. If we did not cry, we ſhould die, and by our crying we come to live: though we dig deepe, yet the gold is worth our labour. What muſt wee doe next?

2 Confeſſe theſe *ſpots.* Our corporall blemiſhes wee hide from mens ſight, and that with modeſtie: none but beggars expoſe their ſores, to move compaſſion. And we doe not amiſſe to hide our infirmities alſo from publike view; ſeeing every ſinne doubles it owne malignitie by being offenſive. But if wee hide our *ſpots* from God, we and our *ſpots* ſhall periſh together. The *ſpots* that God hateth, are the *ſpots* that man hideth. He that carveth a peece of wood, covers the ſpots; as the Painter hid the ſcarre in *Agamemnons* face; and many living peeces are painted for the ſame purpoſe. Yea, there bee ſome that ſtudy to bee ſpotted, as if they thought themſelves then faireſt, when they are fouleſt. ***Iacob*** practiſed an invention to procure ſpots on his ſheepe; and theſe invent, meditate, project how to procure *ſpots* in their ſoules. And yet when they have them, they are as carefull to hide them; if God can finde them, ſo it is; he ſhall not know it from their mouth. Theſe are idolaters of their owne ſtaines, in love with their owne fouleneſſes, and conceale them as *Rachel* did her fathers gods. But ***hee that hideth his ſinnes ſhall not proſper.*** There is a voluntary confeſſion, the language of a tender conſcience: and there is a confeſſion upon the racke, when the ſmart of our ſides opens our lips. ***Iacob*** ſought to bring ſpots on his lambes, and God did proſper his rods: when affliction can bring us to confeſſe our *ſpots,* then God doth proſper his owne rods. Vntill we tell the heavenly Phyſician our *ſpots,* he applies no medicine; unleſſe we cal that a medicine, which drives us to tell them. But without diſcovery of our diſeaſe, how ſhould there bee a recovery of our health? In the Courts of humane Iuſtice the ſafeſt plea is, ***Non feci, Not guilty*:** but in the Court of Conſcience, ***Peccavi, Guilty*:** Lord, have mercie on mee a ſinner.

Wiſd.13.14.

Prov.28.13.

3 It is madneſſe to confeſſe our ſelves foule, and not to waſh; therefore let us endeavour our owne clenſing: that as our Apoſtaſie hath blurred our pureneſſe, ſo our renovation may put out our apoſtaſie; and as ſinne defiled nature, ſo grace may deſtroy ſinne. In our making there was worke for God onely; in our marring there was worke for our ſelves onely; in our reſtoring there is worke for God and our ſelves together. To doe this, *Sprinkling* will not ſerve: ſo ***Agrippa*** ſtood within the ſhowre of Chriſtianitie, and had ſome aſperſions of it; hee was ***almoſt perſwaded to be a Chriſtian*:** as the dew ſtands in drops on the blaſted graſſe. If ſprinkling could make a cloth cleane, we ſhould never ſtand to waſh it. Nor

Ioh.3.5.
Hoſ.7.8.
a Ioh. 5.4.
b Heb.12 24.
c Ezek.36.25.
d 2 King.5.13.
e Ioh 3.23.
Pſal 6 6.
Luk.14 22.

is *Dipping* ſufficient; ſo *Nicodemus* had an immerſion in the river of Grace: but Chriſt tels him, *Except he be borne of water and of the Spirit, he cannot enter into the Kingdome of God:* he muſt have a better ſcowring ere hee get in: Some looke into the Church, but have not the Power to tarry; here's a dip and away. Nor will halfe-waſhing doe it, or waſhing by halves; like *Ephraims cake, halfe-turned,* dow-bak'd. Men may be *loti,* and not *mundi*; waſhed, and not cleane. Hypocrites coozen many, but none ſo much as themſelves. Indeed dipping or ſprinkling ſhall bee effectuall, when the Spirit of God applies it. [a] Once dipping in the poole of *Betheſda,* cured; and the blood of the new Covenant is called the [b] *Blood of ſprinkling.* [c] *I will ſprinkle cleane water upon you, and you ſhall be cleane.* It is no more with God, but as the Prophet ſaid to *Naaman,* [d] *Waſh and be cleane. Non tenetur ad media, in tribuendo remedia.* But for us, when wee put our ſoules to waſhing, let us be ſure there is water enough; as *Iohn* baptized in *Ænon,* [e] *becauſe there was much water.* Our Fonts are made large enough to dip the Infant, but Charitie diſpenſeth with Ceremonie. Let thine eyes guſh out a ſtreame of penitent teares, to bathe and purge thy Conſcience from theſe *ſpots. I waſh my bed, and water my couch with my teares,* ſaith *David*; teares enow to run downe from his bed to his couch. Many gueſts were invited to that great ſupper, yet there was roome: he ſends for more, takes them up from the hedges and high-wayes, and reſts not bidding till the roomes were full. So invite Graces to thy ſoule; bid Repentance, a heart-eaſing gueſt; bid faith, a chearefull gueſt; humilitie, charitie, patience, zeale, *till thy houſe be filled.* Bee not waſhed without, and foule within: hypocrites are but painted tombes; looke on them, they pleaſe your eyes: looke into them, they offend your noſtrils. Some have waſhed their faces, not their hands; ſo *Iudas* his face kiſſeth Chriſt, but his foule hand betrayes him. Some have waſhed their hands, not their faces; ſo *Pilate* waſhed his hands, yet with his mouth condemned the Innocent. Some have waſhed their eyes, not their eares; they preſume to underſtand ſo much of their owne Iudgements, that they ſcorne to heare any Preacher. Some have waſhed their eares, not their eyes; they come to heare, but their eyes are full of uncleanneſſe. Some have waſhed onely one ſide; like Plaiſes; you ſee a white ſide, turne them over, and they ſhew you the blacke. Others have waſhed all but their feet; and thoſe *Propter ſitum & tranſitum,* for place and motion, are foule ſtill. But let us leave no part unwaſhed on earth, as we deſire that no part ſhould be excluded from heaven.

4 To conclude, there is onely one Fountaine to purge all theſe ſpots; the blood of the Lambe. For this purpoſe was Chriſt baptiſed, even to waſh us. There was in him neither fore-skin of corruption, to need the knife; nor filthineſſe, to need the water: he came not to be his owne Saviour, but ours. We were all uncleanneſſe; he would therefore have that done to his moſt pure body, which might be of force to cleanſe our moſt impure ſoules. His Baptiſme gives vertue to ours: yea, it doth not onely waſh the ſoules of men, but it waſheth that very water whereby we are waſhed. By that act the water became cleane and holy, and can both cleanſe and hallow us. If the handkerchiefes that touched the Apoſtles had power of cure; how much more that water which the ſacred body of Chriſt touched? His firſt baptiſing was with water, his laſt with blood; both of them waſh the world from their ſinnes. If wee manifeſt them to him by an humble confeſſion, he will take them from us to himſelfe by a mercifull tranſlation. The ſpots of every beleever belong to the body of his Saviour: for this purpoſe he came to the earth, even to aſſume them. So that when we deplore our *ſpots,* we doe but preſent him with his owne: and till we doe ſo, we with-hold his right. He doth challenge the ſinnes of all humble penitents to be his by imputation, and by imputation wee challenge in faith his righteouſneſſe to bee ours. O Chriſt, take from us that fouleneſſe of our owne, which

would condemne us; and give us that holineſſe of thine, which is onely able to ſave us. *Amen.*

Sporting themſelves in their deceivings.] Theſe words aſunder deſcribe to us a varlet and a foole, and both together make up a devill. To ſinne in *deceiving* is the part of a lewd wit: to *make ſport* with ſinning, is the part of a fooliſh heart. It is eaſie to *deceive*, to deceive a friend, to deceive under the profeſſion of friendſhip: to make this a *ſport*, is moſt wicked. We have an *Achitophel* in the one, an *Hanun* in the other, a *Belial* in both. Firſt, conſider them aſunder.

Their deceivings.] Hee that is reſolved to make no matter of his Conſcience, may eaſily finde matter enough for his coozenage. But is there no deceit juſtifiable? Be there not *pia fraudes? peccata compenſativa?* as when a virgin is ſaved from raviſhment, a man from murder, by a lie? There is no intentionall good can beare out a formall evill. I know it is good to prevent ſinne, but not to prevent it with ſinne. The Egyptian mid-wives were taught by the feare of God to diſobey that bloudy command: to ſay, they had warrant for ſo foule a deed, they knew would be no excuſe. God had ſaid to their hearts, *Thou ſhalt not kill:* this voice was louder than *Pharaohs.* Thus farre I commend their obedience in diſobeying: but to helpe themſelves with a lie, I dare not commend their excuſe. In not killing, they feared God: in diſſembling, they feared *Pharaoh.* There was weakeneſſe in their pretence, goodneſſe in their practiſe. Yet God bleſſed them, and rewards with good their very not doing of evill. But here, let not men lay the thankes upon the ſinne, which is due to the vertue. Let us aſcribe things to their right cauſes: their mercie was recompenced, their lie or deceiving was but pardoned. *Mical* delivered *David* through a window: thus farre ſhee did like *Davids* wife. Then anſwered her father, that he threatned to kill her, if ſhe freed him not; here ſhee began to be *Sauls* daughter. In keeping him from the guilt of innocent blood, ſhe did well; but not in cloſing it up with a lie. But as ſhe loved her husband better than her father, ſo ſhe loved her ſelfe better than her husband. She ſaved her husband by a wile, and now ſhee ſaves her ſelfe by a lie. Thus ſhe loſeth halfe the thankes of her good ſervice, by deviſing a ſlander of her husband, to quit her ſelfe, and delude her father. 1 Sam.19.17.

Thus *David* himſelfe *deceived Abimelech:* he that overcame the Beare, Lion, Giant, is overcome with feare. Long had he gone upright, yet now beginnes to halt with the Prieſt of God, and drawes from him by a falſhood that favour, that ſhall coſt him his life. O what would wee have given afterwards to redeeme this overſight? Thus to *Achiſh* hee fained himſelfe mad, and thought it the beſt uſe of his reaſon, to diſſemble the loſſe of the uſe of his reaſon. I finde ſuch acts of deception in the Saints, I finde infirmity in thoſe acts, but malice, and avarice, and diſhoneſt fraud, I finde not. 1 Sam.21.2.

Wicked *Deceit* is another thing; that beguiles men of what they have, with a vaine hope of that they never ſhall have. When the ſimple goe to the market, the ſubtle then get money. *Deceit* is ever bad enough, but then worſe when it is diſguiſed with an oath. They that cannot tell how to begin praying, know not when to make an end of ſwearing. The Iewes durſt ſcarce mention the Name of God in a truth, our *deceivers* ſticke not to call it into a falſhood. Some thinke that ἀλήθεια comes of λανθάνω, for truth lies hidden: and *deceivers* endeavour all poſſible meanes to keepe it hidden ſtill. Like *Potiphars* wife, they have onely the garment of an honeſt man, to prove their diſhoneſt cauſe. *Pueri talis, viri Sacramentis:* whoſoever deviſed the ſentence, Rome takes up the practice. They have Pictures and Pageants to deceive ſome, formall gravity to deceive others, falſe oathes to deceive all. There is a generation of *Deceivers*, Flatterers; whoſe profeſſion is to catch dotterels: theſe by maintaining mens workes, worke out their owne maintenance. The devils ſpeciall agents, that deforme men by commending their deformities. Ravens feed but upon dead carcaſes, theſe upon living ſoules. Of all wild beaſts, the tyrant is the worſt: of all tame beaſts, the flatterer. The tradeſman deceives mee of my money, but the flatterer coozens me of my vertue, yea of my ſalvation. They are ſummer-birds, they never ſing in winter: take off the idoll, gold, they kicke the aſſe with their heeles, in ſtead of bending their knees. Vermine runne not away faſter from an houſe on fire, nor lice from a dead body, than they from poverty. *Alexander Severus* being certified how one *Turinus*, under colour and pretence of his intereſt with the Emperour, had abuſed the people, promiſing things he never performed; faſtned him to a ſtake in the market place, and ſmother'd him to death with ſmoke; the cryer proclaiming, *Fumo pereat, qui fumum vendidit*. They that deceive men of their eſtates by adulterate wares or falſe promiſes, are the brokers of falſhood: but they that obtrude Popiſh traſh in ſtead of Gods truth, and deceive mens conſciences, are the ſpeciall agents of Antichriſt. The former have loſt all worth of truſt; but from the other, the wiſedome of heaven deliver us.

Prov.26 19.
Iudg.15.5.
2 Sam.14.30.

Sporting themſelves.] It is hard when the foole can finde no bable to play withall, but ſinne: caſting firebrands, and arrowes, and death; and then jeeres it, *Am I not in ſport?* If *Samſon* fire the ſhockes of the Philiſtins, and *Abſalom Ioabs* barley fields, is this in *ſport?* We reade 2 *Sam*.2.14. Both the commanders were cruel, both ſo inured to blood, that they make but a *ſport* of killing. Cuſtome brings ſinne to be ſo familiar, that the horror of it is turned into pleaſure; and homicide is held but a *ſport*. Cockes indeed, and dogs often fight and teare one another, to make men ſport: but that men ſhould bruiſe one another to make *ſport* for their owne kinde, is no Chriſtian, if it could be a rationall courſe. *Cham* derides his fathers nakedneſſe: it ſhould have been his ſorrow, hee makes it his *ſport*. It is ill for a man to make himſelfe merry with that which angers God. While the Philiſtins will finde nothing to play upon but *Samſon*, *Samſon* findes nothing to revenge himſelfe upon but the Philiſtins. When the wicked laugh at ſinnes with delight, God laughs at them, but with ſcorne. Yea ſuch ſport on earth, is the onely ſport for the fiends in hell. While men bee hammering ſinne, the Tempter ſtands at their elbow: while they are acting ſinne, hee ſits in their boſome: all this while hee is a working: but when they have done it, and make a *ſport* of it, the devill himſelfe makes holy-day. The common pretence for the fouleſt abuſes, is but *ſport*. The ſacred Word of God is profaned: taxe the violaters of that Majeſty; alas, it was but in jeſt. Buſineſſe of State may not be made the buſineſſe of the Stage: and ſhall that which God prizeth like Himſelfe, be ſacrilegiouſly turned to a jeſt? More ſafely may the Satyre play with the fire, or the flye with the candle. O charme your mouthes from jeſting with that which is given to ſave your ſoules. No fugitive abroad does ſo much harme, as a detracter or jeerer at home. They that write of creatures naturally diſpoſed to the ruine of man, doe as well mention the flea as the viper: becauſe though the flea cannot kill, yet it doth what harme it can: ſo theſe licentious jeſters utter all the venime they have. But *non patitur ludum fama, fides, oculus*; thoſe three can abide no jeſt.

If ſin were rightly conſidered, it were more worthy our teares, than our *ſport*: the foole laughs at it, but the Saint weeps for it. *David* wept buckets of teares for his owne ſins, but whole *rivers* for others. The world is like *Ionas*: for him was the ſtorme raiſed, yet he only was aſleep: godly mourners are like the marriners, crying to God for mercy. *Ieruſalem* made a ſport of Chriſt, Chriſt wept over *Ieruſalem*. If we weep not for the ſins of the land, no body elſe will: ſinners themſelves will not weepe: they ſpend the evening in jollity, goe to bed in ſecurity, and riſe againe without any further repentance, than that they call a cup of repentance, ſmal drink to cooſe their intemperat heat. For their ſakes Iudgements are upon us, and yet they of all men are leaſt ſenſible of them. The fire of wrath is kindled, and they do but warme themſelves at the flame. Who muſt come with pailes of water in this combuſtion, but they that ***mourne in Sion***, and for Sion? [a] ***Turne to me***, ſaith the Lord, ***with weeping***; where did hee ever allow us to come laughing? A horrible inceſt was committed among the Corinthians, and ye ſaith ***Paul***, [b] ***are puffed up, & have not rather mourned.*** Alas, that men ſhould look merily on that ſin, which heaven beholds with ſore eyes! Though Chriſt forbad the daughters of ***Ieruſalem*** [c] ***to weepe for him***, who was holy; yet he commanded them ***to weepe for themſelves***, who were ſinners. Hee that knew what ſinne was, and felt it ſo ſharply, is not reported ever to have laughed; often you have him weeping, the chiefe mourner. When he came to Ieruſalem in triumph, yet he [d] ***wept over it.*** Neither the ſolemnity of time, nor joy of the people, nor thoſe loud acclamations, could either drowne his voice, but ſtill he ***lifted it up***; nor dry his eyes, but ſtill he ***wept.*** If we truly knew our ſinnes, our ***ſport*** would bee turned into teares; yea, and the more we weepe, the better we know our ſinnes. As ***Salomon*** ſaid, [e] ***hee that encreaſeth knowledge, encreaſeth ſorrow***; ſo he that encreaſeth ſorrow, encreaſeth his knowledge. A penny in the bottome of a baſon of water ſeemes as big as a ſhilling: it ſeemeth ſo, it is not ſo. But our ſinnes ſteeped in teares ſeeme as indeed they are; yea indeed they are greater than they can ſeeme. As wine drownes cares, ſo doth ***ſport*** ſinnes; they are little, eaſie, light, and ſlight to thoſe that are merry with them: but when in ſtead of ***ſport in our deceivings***, wee beginne to bleed for that ſport, then the remembrance of them is grievous unto us, the burden of them is intolerable. Now wee that have turned our grace into ſinne, and our ſinne into ***ſport***, let us turne our ***ſport*** into ſorrow, that God may turne our ſorrow into joy.

Thus we have conſidered them aſunder, now both together: where we have two principall obſervations. 1 All ***Deceit*** is ſinfull. 2 ***Religious*** deceit is intolerable.

1 Fraud is no laughing matter, and he that ***deceives*** another, doth much more deceive himſelfe: nor could he thinke it a ***ſport***, did hee foreſee who ſhould have the worſt in the end. Shew me that falſeharted Politician, that hath not conſulted ſhame to his owne houſe. Looke upon ***Achitophel***, whoſe counſell was as the oracle of God: ſee him adviſing ***Abſalom*** to abuſe his Fathers Concubines. What an helliſh depth was in the advice of that Iſraelitiſh ***Machiavel!*** If ***Abſalom*** be a traitor, yet hee is a ſonne: nature may returne to it ſelfe: ***Abſalom*** may relent, ***David*** may remit, what then ſhall become of us? Therefore he findes him out an act uncapable of forgiveneſſe, to ſecure the conſpiracy. Who would thinke that ſo lewd a man had ever ſat at King ***Davids*** Councell-table? Yet was hee wiſe enough to adviſe others, not to bee good to himſelfe. Policy and grace have one Author, but they doe not alwaies goe upon one errand, nor to one perſon. ***David*** falls to his prayers, ***Lord, turne the wiſedome of Achitophel into fooliſhneſſe:*** and loe, one ſhort ejaculation of innocency ſhall overturne this deepe foundation of policy. God hath furniſhed his creatures with power to warre, even againſt Himſelfe; but hee is wiſe enough to confound their devices: and while they reape ſhame by the abuſe, hee will have honour by the gift. Vainely doth ***Achitophel*** hope to ſtrengthen evill with worſe, to make treaſon fortunate by inceſt. He was one of ***Davids*** deepeſt counſellours, yet one of ***Davids*** ſhalloweſt ***fooles***, that ſaid in his heart, ***there is no God.*** Now what was the ſucceſſe? hee meant to deceive ***David***, hee ſhall deceive himſelfe. He ſtrove for the higheſt renowne of wiſedome, and runnes into the groſſeſt extremity of madneſſe. ***Huſhai's*** counſell is allowed for better; and now ***Achitophel*** is beaten at his owne weapon, he can live no longer. He goes home a worſe aſſe than that which caried him, and puts the halter about his owne necke. In this glaſſe let politike ſinners read their owne deſtiny; they are to themſelves the moſt deſperate fooles. If the ſupreme Iudge could be ***deceived***, fraud had ſome hope: but ſeeing he is juſt, it makes the owne ***mittimus*** to hell.

Had ***Iudas*** any better ſucceſſe in his ***deceiving***, that betrayed Chriſt with a ***kiſſe?***

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[a] Ioel 2.12.

[b] 1 Cor 5.2.

[c] Luk.23.28.

[d] Luk.19.41.

[e] Eccl.1.18.

2 Sam.16.21.

Luk.22.48.

Aug. *Ab oſculo incipitur bellum,& per pacis indicium pacis rumpitur Sacramentum:* From the
faireſt flower of courteſie, this ſpider ſuckes the deadlieſt poyſon of trechery,
2 Sam.20.9. *Ioabs* kiſſe was a preface to a ſtab; and *Nero* kiſſed his mother even when hee
meant to bathe his hands in her blood; and *Iudas* hath the ſame key to his horrid
treaſon. It is bad *fallere fallentem*, to deceive the deceiver, howſoever ſome blanch
it: for anothers ſinne may hurt us, it is our owne ſinne that condemnes us: and
becauſe another man would doe me a miſchiefe, muſt I therefore doe my ſelfe
one? Burne my ſelfe to keepe him from the heat of the fire? But *Iudas* thought
to deceive him, *qui nec falli novit, nec fallere*; that was both God and Man: a man
moſt innocent, and therefore would not deceive: a God omniſcient, and therefore
would not bee deceived. To beguile a harmeleſſe man, was *doli improbitas*,
diſhoneſty: but to offer this to the all-ſeeing God, was *doli impietas*, Atheiſme.
But what was the end of this *deceit?* he re-delivers the hire of his trechery, and
ſaves the hangman a labour, by making away himſelfe. Chriſt was well acquainted
Mat.22.16. with ſuch *deceivers*; *Maſter*, ſaith a Phariſee, *Scimus quia verax es, wee know
thou art true:* when hee could have ſilenced him, Hypocrite, *Scio quia mendax es, I
know thou art falſe*. Satan is that old *Deceiver*; and was ſo ſucceſſefull with the firſt
Mat.4.6. *Adam*, that hee durſt ſet upon the ſecond. Hee ſaw him depend upon his Fathers
providence in the matter of nouriſhment, therefore tries him in a matter of miraculous
preſervation. *Throw thy ſelfe downe,&c.* He that can ſuſtaine thee without
bread, can preſerve thee in this precipice. The roofe of the Temple was an hundred
and thirty cubits high; this was a pinacle above the roofe. From this *Pyramis*
the cunning Sophiſter perſwades him to make proofe of his God-head, by
the breake-necke of his manhood. The gloſſe of the *deceit* was to ſhew a miracle,
that he might beleeve him; the meaning was to breake his necke, that he might
laugh at him. This is the way to proclaime thy Deitie, to get credit in the world;
mens eyes ſhall teach their faith, that there is more in thee than a man: and for
danger, there is none; what can hurt the Son of God? Wherefore ſerves the
guard of Angels, charged with thy ſafetie? Thus in one act thou maiſt be both
ſafe and famous: truſting thy Fathers providence, and thoſe ſerviceable ſpirits,
caſt thy ſelfe downe. How ſtrong was this *deceit*, if it had lighted upon a ſonne of
Adam, that was not the Sonne of God?

2 But *deceits* are then moſt abominable, when they ſhrowd themſelves under
the wing of Religion; for ſuch we ſhall prove theſe. There is no ſuch devill, as
he that lookes like an Angell. Copper would never coozen us, if it had not the
Gen.34.13. tincture of gold. Thus the ſonnes of *Iacob* dealt with *Hamor, Gen.*34.13. Revenge
is their meaning, that is bad enough: to hide their crueltie with craft, worſe:
but to hide their craft with Religion, worſt of all. The ſmiling malice is moſt
deadly: and hatred gloſs'd with diſſimulation diſcovers it ſelfe in the moſt prodigious
miſchiefe. *We will agree with you, if you will be circumciſed.* Here was God
in the mouth, in the heart a devill. Never was any project ſo bloody, as that is
coloured with religion. The better vice ſhewes, the worſe it is; and the worſe
it is, the better it deſires to ſhew. A Sacrament is intended, not to the good of
the ſoule, but to the murder of the body: O religious coozenage! Did the ſons of
Iacob deceive alone? no, they diſſemble with *Shechem*, and *Shechem* with his people;
Shall not their wealth be ours? The one pretended religion, and meant murder:
the other pretended profit, and meant pleaſure. They prevaile with *Shechem*,
and *Shechem* with the citie. The conceit of commodity is a powerfull oratory:
not any love to the Sacrament, no not to *Shechem*, but the hope of gaine,
makes them prodigall of their blood in ſo painefull a condition: they are content
to ſmart, ſo they may gaine. What was the end of this *deceit?* They receive
a Sacrament, and their bane withall; and their firſt drops of blood are a
preparative to the whole ſtreame. Thus they are paid for a purpoſe of *deceiving*.
Doe the other eſcape? no, their ſinne lived, after the citie was ſpoiled. It was a
horrible

horrible impietie, in ſtead of honouring a holy ſigne, to take advantage by it. How did thoſe deceived *Hivites* die curſing that Sacrament, which had betraied them! even their curſes were the others ſinnes. I would the children of Rome were like the children of *Iacob* in any thing elſe but this; but in this onely they are like them, and in nothing elſe. Did they not eate their ſacrament upon a bargaine of blood? Doe not their bloody practices make all reaſonable ſoules abhorre their religion? Is not Religion their pretence, and murder their end? Why then is all this killing of kings, ruining of countries, maſſacring of cities, blowing up of ſtates? For the Catholike cauſe, they confeſſe; and by the catholike authoritie, they cannot deny. O who can more than pitie them, that forſake Chriſt the Prince of peace, and either chuſe no God, or a bloody one?

Take another example. *Abner* revolts from *Iſhboſheth* in a diſcontent, and 2 Sam.3.18. perſwades Iſrael to the change; and fetcheth his motive from the oracle of God. Hee knew this well enough before, and ſmother'd it for his owne turne; now for his owne turne hee publiſheth it. Hee knew this decree for *David* while hee oppoſed him; now hee winnes the heart of Iſrael by ſhewing Gods charter for him. If *Iſhboſheths* title to the Crowne were bad, why did *Abner* maintaine it? If good, why did he forſake it? Was his conſcience better informed? No, but his minde was changed. *Sauls* ſonne had diſgraced him, therefore now hee is for *David*: hee is become loyall for *Davids* ſake, and become *Davids* for Gods ſake. No man ever heard *Abner* godly till then; and hee had not beene ſo then for any conſcience of goodneſſe, but for opportunity of revenge. Pride hath made many Engliſh malcontents the Almeſmen of Rome: heere their ambitious deſires are croſſed, therefore they fly hence in a ſnuffe: trechery is their aime, and hither they bring it in the ſhape of Religion. O that they could ſee how odious it is, to make Devotion a ſtalking horſe for policy! What was *Abners* end? Whom *David* diſmiſſeth in peace, *Ioab* repaies with death. Of all men, the religious diſſembler ſhall be ſure of plagues.

Thus *Abſalom* firſt *deceives* the people, and therein his father. The people by 2 Sam.15.6. inſinuations; that conſidering his godly perſon and magnificent ſtate, how affable he was to ſutors, how humble in his greatneſſe, how diligent in ſearching their cauſes, how full of pity to their complaints, how great his love of juſtice, and care of the common-wealth was; they conclude, the world hath not ſo compleate a Prince as *Abſalom*. Thus like a cloſe traitor, he ſtole not his fathers goods, but his fathers peoples hearts. He *deceived* his father by a *vow*, made forty yeeres Ver.7. before, to be payed, in *Hebron*. He carried peace in his name, warre in his heart; and to perfect his trechery, nothing will ſerve but a cloake of Religion. The devout man hath made a vow a great while agoe, and now the toy takes him, hee muſt performe it. The good old king bleſſeth God for bleſſing him with ſo godly a ſonne; who indeed had never more deeply renounced all goodneſſe, than now he talkes of Religion. This guilt of pietie ſet on the rough metall of his conſpiracie, takes with his father againſt his father, with the people againſt their king: ſo his father ſends him away with one bleſſing, and they entertaine him with another. What is the end of this *deceit?* The juſt meed of all traitors: his Mule and his treaſon leave him hanging betweene heaven and earth. *Bring me word,* Mat.2.18. *that I may come and worſhip him*; ſaith *Herod* to the *Sages*. Another devout *Machiavel*, like the devill confeſſing Chriſt. How horrible was this villanie, to maske it ſelfe under a ſhew of pietie! *Herod* will worſhip him, that's the pretence: *Herod* will worrey him, that's the meaning. The cunning hypocrite never intends ſo ill, as when he ſpeakes faireſt. What was the event of this politike *deceiving?* Firſt, God mockes him, then the Sages mocke him. God beſots him, that he could not finde the way to ſo horrible a miſchieſe. Why elſe did he not ſend ſome of his bloudy Aſſaſſins to *Bethlehem?* Why did he not imploy his Courtiers, rather than truſt ſtrangers? Why, ſeeing the matter ſo

neerely concerned him in his opinion,and the journey was ſo ſmall from Ieruſalem,
did he not goe himſelfe in perſon? why did hee not rather prevent their
journey, than hazzard their diſappointment? All the courteſie hee meant that
new-borne King, was but to cut his throat; and will he truſt forrainers with this
inquiry? Such a foole is the craftieſt Politician, when God will blinde him.
Theſe Meſſengers come no more backe to *Herod*, with their newes. Hee had
Verſ.16. mocked the wiſe men, and now God makes the wiſe men to *mocke him*. He ſends
to enquire of them,whom he ſent to enquire of Chriſt, and they are gone. How
doth he rage, and fret, and curſe himſelfe,for truſting ſtrangers in ſo important a
buſineſſe? How would he revenge their falſe play,how would he torment them,
if hee could catch them? Thus hee palpably findes himſelfe gull'd by thoſe,
whom he meant to *deceive*.

Thus doth Gods Iuſtice often puniſh illuſion with illuſion: they that nouriſh a purpoſe to *deceive*, ſhall be deceived indeed. Thinke of theſe examples,ye that make Religion your Meſſenger,and miſchiefe your errand. It is a diſeaſe whereof this generation is ſicke at the very heart. Hypocrites make uſe of God for their owne purpoſes: they frequent the Church with the devouteſt Saints, but it is that the Saints may take them for devout: they pray with the godly,but to prey upon the godly. You ſhall not miſſe him at the lecture in the forenoone, but it is in hope to finde ſome of you at his ſhop in the after-noone: and then,he that received in ſo much truth at his eares, hath not one word of truth in his mouth. Alas, too many make that divine buſineſſe but a colour for their owne deſignes. Over-faire ſhewes are a juſt argument of unſoundneſſe: no naturall face hath ſo faire a white, and cleare a red, as that which is painted. While we ſee men notoriouſly zealous, we may be charitably ſuſpicious. For wicked hypocrites care not to play with God, that they may mocke men. The more foule a project is,the fairer viſor it ſeekes: thoſe monopolies that undoe the Commonwealth, have the moſt colourable pretences to benefit it. But as Chriſt ſaid, *Qui vos recipit, me recipit*; ſo in effect, *Qui vos decipit, me decipit: He that receiveth you, receiveth me:* and he that *deceiveth* you, *deceiveth* me: and hee muſt riſe betimes that over-reaches his Maker. Let me ſhut up all with diſcovering to you three ſorts of *Deceivers*.

1 The deceivers of ſoules; ſuch are the Romiſh Seminaries. They tell you
of a Saviour called Chriſt; but they meane the Pope; for his word muſt ſtand,
when Chriſts Word is thruſt behinde the doore. They ſay,his judgement is infallible:
yet *Pope Iohn* the twelfth made Deacons in a ſtable, a boy of ten yeeres
old a biſhop, the *Lateran* a ſtewes, degraded his Predeceſſors ſhavelings, made
them confeſſe, *Epiſcopus meus nihil ſibi habuit, nihil mihi dedit*, praied to *Iupiter* and
Venus, and dranke a health to the devill. Not a few of that race were as bad, yet
Luitprand. Papiſts will beleeve they cannot erre; are they not worthy to bee deceived?
Bodin. They ſay, that the Church cannot ſubſiſt without the Pope her Head; yet was
that Chaire ten yeeres empty. We uſe to ſay, Great head, little wit; but certainely,
no head, no wit. Whence ſhould their Church have her wit, when ſhe
was bereaved of her head? The Iriſh men are not troubled with venemous beaſts,
Legend. for this they muſt be beholding to Saint *Patricke*: yea he is ſaid to have obtained
of God, that no Iriſh man ſhould abide the comming of Antichriſt: yet their
great maſters are aſhamed of it, and never alledge it to cleare the Pope from being
Antichriſt. They will ſhew Pilgrims that goe to Ieruſalem,a three corner'd
Pſal. 118.22. ſtone; and make them beleeve it is that very Stone ſpoken of in the *Pſalme*; *The
Stone which the builders refuſed, &c.* A monke, among other relicts, boaſted that
Bibloni. he could ſhew ſome of the haires that fell from the Seraphicall Angell, when he
imprinted the five wounds of Chriſt on the body of Saint *Francis*: yea, gave
out, that he had brought from the Eaſt ſome of the ſound of the bels that hung
Verger. in *Salomons* Temple. Be not theſe prety coozenages?

But too groſſe to deceive us, too bungerly for theſe times: therefore (as old tricks of cheating can doe no good) they finde out new: which is a ſhort cut, an abſolute deniall of all truth that is not for them. They do not dethrone kings, nor ſuborne parricides, nor pardon inceſts and murders, nor worſhip images, nor diſgrace the Scriptures, nor forſweare by equivocations, nor preferre the mother to the Sonne, nor ſet States in combuſtion, nor make the eating of fleſh on forbidden dayes damnable, and uncleanneſſe every day veniall; not they: though we know they doe all this, yet when they deny it, they looke we ſhould beleeve them. A reverend biſhop of this land dies an orthodox Catholike, a profeſſed Proteſtant, as he lived: yet they diſperſe bookes, and tell the world, he died in the Romiſh faith. A common liar ſhould not be beleeved; men know them ſo, yet truſt them. O ye beſotted Engliſh, why will you be thus *deceived?* The devils hand is in it, their hand is in it, your owne hand is in it; but above all, God hath a hand in it; who juſtly gives them up to *beleeve a lie, that would not receive the Truth.*

2 Theſ.2.11.

2 The *deceivers* of the Church, that make it nothing to defraud their Maker. *Ioſeph* was twice ſtripp'd of his garments; firſt by the violence of envie, then of luſt: the firſt time, of neceſſitie; the next, of choice in conveniencie. His brethren tooke away his coat, to deceive his Father: his Miſtreſſe kept his coat, to deceive his Maſter. Firſt, the policie of Rome tooke one garment from us, which the Policie of State tooke againe from them. Wee had ſtill a poore coat left, the remainder that eſcaped impropriating: now ſacriledge keeps away that too. The firſt we could not ſave by law, this laſt wee cannot redeeme without law: and that is a remedie worſe than the diſeaſe. That firſt rent had the colour of pleaſing God; this other, of puniſhing us. The world doth charge us with pride and covetouſneſſe, and therefore ſurchargeth us with beggary and emptineſſe. *Ioſeph* may plead, but is not heard; and our caſe is as bad; we may deny the Iuſtice of the fact, but wee ſcarce dare accuſe the offenders. *Hanun* miſuſed *Davids* Ambaſſadors, and *ſhaved off one halfe of their beards, and cut off their garments to the middle*; expoſing them to the deriſion of all beholders. The Iſraelites were forbidden a ſhaven beard, or a ſhort garment: to deſpight their law, they are ſent away with both. Man hath a double ornament to his body; one of nature, the other of art: the naturall ornament is the haire, the artificiall is apparell: in both theſe are *Davids* ſervants abuſed. But is not *David* ſenſible of it? Doth he not feele himſelfe diſhonoured in their perſons? Will hee onely hide it, and not revenge it? We are Gods Meſſengers to the world, and the world returnes us ſo to God. Surely, as *David* could not but feele his owne cheekes ſhaven, his owne coat cut, in his Ambaſſadours: ſo the Lord cannot but appropriate that injurie to himſelfe, which is offered to his Miniſters. By the univerſall Law of nations, Ambaſſadors are free; that office hath in the name ſufficient protection, nor was it ever wronged without a revenge. Doe not the notorious contempts caſt upon us below, concerne our great Maſter above? Is it poſſible, he ſhould not feele them, not revenge them? Yes, *David* revengeth it on *Ammon* to the full; for cutting his Meſſengers coates, *Ioab* and his armie cut their throates: and certainely, God will not let ſuch indignitie paſſe unpuniſhed.

2 Sam.10.4.

3 The *deceivers* of men, in regard of their eſtates; contrary to Gods flat prohibition, *Defraud no man.* Wherein and how farre any man hath thus deceived, his Conſcience will tell him: unleſſe by the long habit of coozenage, he hath alſo learned to coozen his conſcience. Fraud is theft, and a theefe (we ſay) no man can endure to be any long time, for his conſcience; but how if his conſcience it ſelfe be turned theefe? Howſoever *deceivers* thinke to get a patrimony of riches by fraud, as they pretend *Iacob* got the Birth-right; yet it will not be ſo lucky to them as *Rebeccah's* paſty, they ſhall not (*with Iacob*) get the bleſſing by it.

1 Theſ.4.6.

it. The crafty Fox hugg'd himſelfe to thinke how he had coozened the Crow of her breakfaſt: but when he had eaten it, and found himſelfe poiſon'd with it, he wiſhed the Crow her owne againe. Wealth got by deceit is like a peece of butter'd Sponge, (an Italian tricke) it goes downe glib, but in the ſtomacke ſwels, and will never be gotten out againe. It is not ſtable; *aut ipſis acquirentibus eſt peritura, aut ab hæredibus diſſipanda.* *Chryſ.* *Turnus* had been ſpared, but for his Belt: when that was found about him, it coſt him his life. So when other ſins might finde mercie, Chriſt ſeeing the cogniſance of fraud, begins to ſtrike; *Pallas, te hoc vulnere Pallas immolat*, one torture more for that. It is an obſervation ſet upon the houſe of *Deſmond* in Ireland, that *Maurice Thomas* the firſt Earle raiſed it by injuſtice, and by injuſtice *Girald* the laſt Earle of that race ruin'd it. The gaines a man gets by *deceiving*, at laſt he may put in his eye, and yet ſee himſelfe miſerable. Sinne is the greateſt cheater in the world, for it deceives the *deceiver*: yea, as *Haman* built his owne galhouſe, it makes a ſnare to entrap others, but is ſure to confound the ſinner. The ſeed of this ſinne, as of all other, is in every man by nature; *The heart of man is deceitfull*: and while he thinkes there is no deceit in it, even in that he is moſt of all deceived.

Finde out this Theefe, apprehend him, convict him, condemne him, yea execute him; yea, *fraudi nè credas, nè mortuæ quidem*; bury him, leſt his very death deceive thee. *Pſal.50.18.* It is one brand of the wicked, *When thou ſaweſt a theefe, thou conſentedſt to him*. Many ſee a theefe abroad, and conſent not: but the moſt dangerous theefe is at home, within us, there we conſent. *Eliſha* had a theefe to his ſervant, but hee followed him at an inch, and found out his brokage. Thus purſue thy fraud, meet it at every turning, croſſe it with reſolution, plague it with reſtitution: wiſh thy Heart, as that Romane built his houſe, not cloſe to doe things unſeene, but open to the view of paſſengers, to ſhew that honeſt dealing dwells there. Fraud is both *Latro* and *Latrocinium*, a theft to others, a theefe to a mans ſelfe: as *falſus* in Latine ſignifies both the deceived, and the deceiver. It ſteales away his grace, his peace, his conſcience, his bleſſing in this life, and his hope of glory in the life to come. The day of the Lord ſhall come as a *theefe* too: and if it take a man with his thefts about him, no heart can thinke how terribly it will handle him. *2 Cor.7.2.* *Wee have wronged no man, wee have corrupted no man, wee have defrauded no man.* Thrice happy conſcience that can ſpeake this in ſincerity. That ſteward hath not deceived God in his truſt, and God will not deceive him of his reward, eternall bleſſedneſſe in IESVS CHRIST.

Eaſter. *While they feaſt with you.*] A certaine kinde of *feaſts* is much ſpoken of by the Apoſtles, *Paul, Peter, Iude*; *Love-feaſts*. This is a Feſtivall time, yea the greateſt of all Chriſtian feaſts: every Sabbath is a feaſt, this as it is a Sabbath of Sabbaths, ſo a feaſt of feaſts. The day of the Sabbath was changed for the honour of Chriſts Reſurrection; and this is the day for whoſe honour the Sabbath was changed. Something therefore I take liberty to ſpeake of this occaſion. *Feaſts* may bee diſtinguiſhed into three kindes, *Holy*, *Civill*, and *Prophane*. The former muſt bee, the next may bee, the laſt ſhould not be. The firſt are commanded, the ſecond allowed, the third prohibited. The firſt is a feaſt to God, the next for man, the third to the divell.

I beginne with holy *Feaſts*. Religion is not tyed to time, yet cannot Religion bee publikely exerciſed without a due time allotted for it. It is neceſſary to conſider every great bleſſing of God, and it is kindely and convenient to conſider it in the day it was wrought: then to repeat it with thankfulneſſe, is to doe *opus diei in die ſuo*. Otherwiſe the revolution of time would eat out the memory of theſe precious benefits. The Iewes, among many, had three ſolemne Feſtivals every yeere, by Gods inſtitution: the *Paſſeover*, *Pentecoſt*, and *Feaſt of Tabernacles*.

Deut.16. 1 Of *Tabernacles*, in remembring that Iſrael dwelt in *Tents* forty yeeres. Even that walke of theirs muſt not bee forgotten in their reſt. So much memory of our weary pilgrimage heere, as may ſtand with the perfection of our joy in heaven, ſhall be reſerved. 2 The *Paſſeover*, to remember them of their deliverance from the Ægyptian bondage: freedome from ſuch a ſervitude deſerves a ſolemne and ſet time of gratitude. 3 *Pentecoſt*, in remembrance of the law given on Mount *Sinai*. God wrote it, that it might be legible: wrote it in ſtone that it might bee durable: honored the day with an annuall feaſt, that it might bee memorable. Thus the Chriſtian Church, among the reſt, celebrates three principall feaſts. *Chriſtmas*, in honour of Chriſts Nativity, then was he borne to the earth. *Eaſter*, in honour of his Reſurrection, then was hee borne from the earth. *Whitſuntide*, in honour of the miſſion of the holy Ghoſt, by whom we are new borne to the kingdome of heaven. And we ſtill retaine two names of the three, *Paſſeover* and *Pentecoſt*. Such is the accordance of the two Teſtaments, that thoſe two Iewiſh feaſts, and our two Chriſtian, agree, both in ſignification, and in time.

1 For ſignification, their *Paſſeover* and *Pentecoſt* are types of our *Eaſter* and *Whitſuntide*. For the former, God did paſſe over the dores where the blood of the Paſchall lambe was ſprinckled. What ſignifies it? That God will paſſe over our ſinnes in the day of wrath, if hee finde our ſoules ſprinckled with the blood of Chriſt, *That Lambe of God that taketh away the ſinne of the world*. That night *Moſes* Ioh. 1. 29.
led Iſrael out of Ægypt, this *day* Chriſt brings us out of the houſe of bondage. When he roſe from the grave, this was the full conqueſt of all our enemies, for *the laſt enemy is death*. For their *Pentecoſt*, it was a memoriall of the law, which is a hidden Goſpell. And our *Whitſuntide* is a memoriall of the Goſpell, which is a revealed law. The Law was given on Mount *Sinai*, the Goſpell on Mount *Sion*: the Law written in tables of ſtone, the Goſpell in tables of fleſh; *I will write my* Heb. 8. 10.
Law in their hearts; ſo runne the termes of the new Covenant. On their *Pentecoſt*, the Law was given in fire and ſmoke, obſcurity was mingled with terrour. On our *Pentecoſt*, the Goſpell was given in fire without ſmoke, befitting the light and clearneſſe of the Truth. Fire, not in flaſhes, but in *Tongues*: not to terrifie, but to teach. Thus the promulgation of the Law makes way for the Goſpell: firſt we muſt feele the terrors of *Sinai*, before wee have the comforts of *Sion*, the gracious conſolations of the holy Ghoſt. If therefore they had a Feſtivall for the Law, the *Miniſtery of death*; good reaſon wee ſhould have one for the Goſpell, which is the Power of God to ſalvation. *Chriſtmas* is a merry time, then we ſing and feaſt. *Eaſter* is a ſolemne time, then wee communicate and feaſt ſpiritually. *Whitſuntide* is a triumphant and flouriſhing time, not onely for height of the ſeaſon, but for the Churches confirmation by the deſcenſion of the holy Ghoſt: Aug. de Temp.
Quod abeuntem Chriſtum non amiſimus, & venientem Spiritum poſſidemus. 183.

2 As they agree for ſubſtance, ſo for the very time of delivery: the ancient Iewes kept our feaſts, and wee ſtill keepe theirs. Firſt, their Paſſeover and our Eaſter is kept at the ſame time: ſo fitly, to their comming from the bondage of Ægypt, doth anſwer Chriſts comming from under the bondage of death. *Even* 1 Cor. 5. 7.
Chriſt our Paſſeover is ſacrificed for us: that ſpotleſſe Lambe, whereof *one bone might not be broken*. Next, their Pentecoſt and our Whitſuntide, on the very ſame day. Their Pentecoſt was fifty dayes after their Paſſeover, and our Whitſuntide is fifty dayes after our Eaſter: from which number of dayes, it hath the name, *Pentecoſt*. The very day that God came downe in fire and thunder to deliver the Law, the holy Ghoſt came downe upon the Apoſtles in fiery tongues, for the propagation of the Goſpell. Now as our feaſts bee the ſame, ſo bee our Sacraments. *We doe all eat of the ſame ſpirituall meat, and drinke of the ſame ſpirituall drinke.* 1 Cor. 10. 3.
The ſame. 1 *In objecto*; the ſame Chriſt in both: not one God in the Law, another in the Goſpell; not a bloody one there, a mercifull one heere, as *Marcion* blaſphemed. But *Ieſus Chriſt the ſame, yeſterday, and to day, and for ever*. Onely a Heb. 13. 8.
darker Chriſt there, a clearer Chriſt heere, but ſtill the ſame. 2 *Idem non ſignis,* Aug.
ſed ſignificatis: in the Paſſeover the Lambe of God was prefigured, in the Lords

1 Cor.11.24.

Supper hee is exhibited: they ſaw him, wee have him. 3 *Identitate nominis*; ſo Circumciſion is called Baptiſme, and Baptiſme Circumciſion; and the Lords Supper, the Paſſeover. 4 The ſame in efficacy, their effect is all one: their faith received Chriſt before hee came, in as full vertue as wee doe now hee is come. But if the body of Chriſt bee really in the Supper, why was not the Lambe ſo tranſſubſtantiated in the Paſſeover? For *Paul* ſaies, *It was the ſame.* They never ſay, in Baptiſme the water is turned into blood; why then ſay they ſo of the wine in the Euchariſt? *This is my body, which is broken for you.* There is *Subjectum, This,* this Bread: *Pradicatum, my Body: Copula, Is:* and the expoſition, *which is broken for you.* There is *Bread*, and there is the *Body*: the Bread is not the Body, therefore an holy ſigne of it. Wee receive a myſticall, yet the true body of Chriſt: not *in veritate rei, ſed in ſignificante myſterio.* Thus bee our Sacraments *the ſame*; indeed they had alſo *Manna*, and water from the *Rocke*; both which ſignified Chriſt: they were fed with Sacraments. Their bread was Sacramentall, whereof they communicated every day: who complaines of receiving often, when the Iſraelites received daily? Their drinke was Sacramentall; ſurely from them the Church of Rome never learned a dry communion. Twice hath the Rocke yeelded them water of refreſhing: the true Rocke is Chriſt, and he yeelds it alwaies. Out of his ſide iſſued that bloody ſtreame, whereby the thirſt of all beleevers is comfortably quenched. They thirſted with repining, let us thirſt with faith our ſpirituall Rocke ſhall abundantly ſatisfie our ſoules; yea even ſuſtaine us till this water be changed into that new wine which wee ſhall drinke with him in his Fathers kingdome.

A difference reconciled.

Ioh 13.1.

Ioh.18 28.

We have ſeene the harmony and accordance betweene both the Teſtaments, now let us returne to the feaſt of the *Day*. Some difference may ſeeme to bee in the Evangeliſts, about the time when Chriſt did eat the Paſſeover. Three of them ſay, *on the firſt day of the Paſſeover*: but wee read in Saint *Iohns* Goſpell, *before the feaſt of the Paſſeover.* To reconcile theſe; firſt, ſome ſay, that Chriſt did not eat the Paſſeover that yeere: and their reaſon is glorious, becauſe himſelfe was the Paſchall Lambe then to bee offered. But this is frivolous, for it is manifeſt, hee did eate it. Secondly, ſome ſay, the Paſſeover is taken for the whole time of ſeven daies, and that he did eate it one of the ſeven. But this is apparantly falſe; for after the Iewes had apprehended him, they would not enter into the Iudgement hall, for feare of being defiled, *but that they might eate the Paſſeover.* Chriſt had that day (before) eaten it, therefore before the *ſeven.* Thirdly, others ſay, he did eate it one night before the Iewes, and that he did ſo, to thruſt a ſword into *Iudas* his hand, to accuſe him for an innovator, and law-breaker. But they that were faine to take up a falſe accuſation againſt him, rather than none, would have triumphed in this. Beſides, the Diſciples would have queſtioned the reaſon of ſuch an alteration, and the maſter of the houſe would have found ſome fault. And which is above all, the Fulfiller of the Law, and that ſo punctually, would not have failed in a chiefe point, ſo maine a circumſtance, and that ſo immediately before his death: and this ſuppoſition ſtill ſtickes in the ſtomacks of the Iewes.

Briefly then wee conclude thus. Hee did eat it on the due and true day, the fourteenth of the month. But then how failed the Iewes? for both cannot ſtand, ſeeing Chriſt and they did eat it on ſeverall dayes? It is anſwered thus: ſince the Captivity, when the Paſſeover fell on the Sabbath Eve, they put it off to the Sabbath day: ſo it was called *Sabbatum magnum*, an high day, becauſe that feaſt fell upon it. For this reaſon they took down the dead bodies from the croſſes; for if theſe two feaſts had fallen immediately together on ſeverall dayes, they had had no opportunity to bury their dead. But why did not *Iudas* accuſe him of this? God ſo diſpoſed it, that his heart being fraught with malice did not obſerve it. Some thinke it was left arbitrary, that who ſo would, might eat it on the Even, or put it off to the Sabbath. Thus are the Evangeliſts reconciled. *Before the Paſſeover*, ſaith *Iohn*; that is, before the people did eate it by their Tradition. *At the Paſſeover*, ſay the reſt, that is, on the day of Inſtitution, when *Moſes* commanded it. So Chriſt died in the Feaſt of Paſſeover, that the Type and the Truth might agree together. They tooke him at night, arraigned, condemned, afflicted, and crucified him, before the end of the next day: this was ſtrange haſte: but what bounds are there to deſperate madneſſe? They meant nothing but death to him, but God hath this day turned it into life to us.

Surely, even the Angels in heaven keepe theſe Paſchall ſolemnities with joy: the glory of that victorious *Lion*, who hath triumphed over death and hell, is even to them matter of rejoycing. It is the Sabbath of the new world, our Paſſeover from everlaſting death to life: our true *Iubile*, the firſt day of our weeke, and the chiefe in our Kalendar. Herein our *Phenix* roſe from his aſhes, our Eagle renewed his feathers, the firſt begotten of the dead was borne from the wombe of the earth. Chriſt, like the Sunne eclipſed by the Moone, got himſelfe out by his Reſurrection: and as the Sunne by the Moone, hee was darkned by them to whom he gave light. His death did juſtifie us, his Reſurrection did juſtifie his death. He buried the Law with himſelfe, and both with honour: hee raiſed up the Goſpell with himſelfe, and both with glory. His Reſurrection was the firſt ſtone of the foundation; *In Chriſt all ſhall be made alive*: and the laſt ſtone of the roofe, for God aſſures us he ſhall come to *Iudgement*, by this token, *that he raiſed him up from the dead*. Act. 17.31. The devill danced on his grave for joy; when he had him there once, he thought him ſure enough: but hee roſe againe, and trampled on the devils throne with triumph. This is *Chriſtianorum propria fides*; the Iewes beleeve him dead, not living: we beleeve that hee is riſen, and ſits at the right hand of God. As *Moſes* led the people to *Canaan Per deſertum*, ſo Chriſt led us to heaven *Per Sepulchrum*. His Reſurrection is not onely *Objectum fidei noſtræ*, the object of our faith: but *Exemplum Spei noſtræ*, the example of our Hope: We all carry mortality about us, and the ſtrongeſt man is but like *Nebuchadnezzars Image*; though his head be of gold, and his ribbes of braſſe, yet his feet are of clay: a ſtone throwne at the feet overturnes this great Image, and downe fals man. But *ero mors tua, mors*: durſt death kill Chriſt? Chriſt therefore ſhall kill death. *If in this life onely we have hope in Chriſt, we are of all men the moſt miſerable*. 1 Cor.15.19. But *Spes vitæ immortalis eſt vita vitæ mortalis*: the hope of life immortall is the life of our life mortall. Death and the grave ſwallow all, and then burſt: as crammed covetouſneſſe diſgorgeth it ſelfe by a prodigall heire.

The Iewes craved a *ſigne*, and had it: yet then ſpake againſt it, or wondred at it. Mat.12.39. To us it ſhall be more than a ſigne, it ſhall have wonder, and wonder enough; but we will not loſe our fruit or part therein for a world. Him, that this day roſe from the clods, we expect from the clouds, to raiſe our bodies, to performe his promiſes, to finiſh our faith, to perfect our glory, and to draw us unto himſelfe. I doe not ſay, *Come ſee the place where they laid him*, that is empty: but Come ſee the place where he is, *Here is the Lord*. I ſay not with *Mary*, *Abſtulerunt Dominum, They have taken away the Lord, and I know not where they have laid him*: hee is perſonally in heaven, he is myſtically, ſacramentally, yea in a ſpirituall ſenſe, he is really here. Himſelfe ſaid, *Deſiderando deſideravi, I have earneſtly deſired to eate this Paſſeover with you*. *Deſiderando deſideremus*, let us earneſtly deſire to eate this Sacrament with him. God ſaid once, *Accipite & manducate*, take and eate of every tree but one; but man then miſtooke the fruit, he did eate and fell. Hee now ſaies againe, *Accipite & manducate, Take and eate, this is my body, which is given for you*; let us not miſtake, but eate and live for ever. And *The body of our Lord Ieſus Chriſt which was given for us, preſerve our bodies and ſoules into everlaſting Life*.

As God *ſpake to the fiſh, and it caſt up Ionas*, commanded the earth, and it delivered up *Ieſus*; ſo he will ſpeake to all creatures, and they ſhall not detaine one duſt of our bodies. There ſhall be a dry ground for this valley of teares, a land of the living for this *Golgotha* of the dead, a ſettled Manſion for this moveable Pavilion. Chriſt had his *Eaſter day* by himſelfe, there ſhall be one generall *Eaſter day* for us all: when the wicked ſhall riſe to contempt, the faithfull to eternity of daies. Here ſhall be no terrour to affright us, no ſorrow to afflict us, no ſickeneſſe to diſtemper us, no death to diſſolve us, no ſinne to endanger, for evermore.

2 The next are civill *Feaſts:* when the ſoule hath been feaſted with God, the body may be feaſted with the creatures of God: when the miſtreſſe hath dined, the ſervant may ſit downe. Every Sabbath is a feaſt, but this is an exceeding day. When we heare the Word, we have a good ſpirituall meale: but the Sacrament is an extraordinary Banquet; wherein the beſt cheare of heaven is ſet on the Table, and the faithfull ſoule feeds more liberally on Ieſus Chriſt. We doe not feaſt every day; that was the Epicures brand; *he fared deliciouſly every day:* ſo nor every day communicate: there may be ſatiety even in ſacred things, and the ſoule cloyed as well as the body. Theſe *Love-feaſts* were before the Lords Supper, where the Communicants brought every man his proviſion to one place, and they did eate together: giving thankes to God, and beſtowing the remainder on the poore. Thus were they intended for the increaſe of Love: but what foule abuſes crept in, Saint *Paul* notes and condemnes; *one is hungry, and another is drunken.* Riot and intemperance is an ill preparation for ſo holy a buſineſſe.

Luk.16.19.

1 Cor.11.21.

Firſt therefore begin with God; a full body makes an unweildy ſoule; but a feaſted ſoule will keepe a temperate body. Firſt drinke at Chriſts wine-celler, before thou touch thine owne. Not that I obtrude the Popiſh cuſtome upon you, which puts a neceſſitie of faſting before: becauſe forſooth they would receive their God into a cleare ſtomacke, next their heart. Cannot Chriſt come into the heart, if there be meat in the ſtomacke? This is as if a man could not come to the Steeple for the ſound of the bels. Or as the merry Cardinall ſaid to his fellowes in the Conclave, when they could not agree about the Election of the Pope; *Let us untile the houſe, quia Spiritus Sanctus nequit ad nos per tot tecta ingredi*, becauſe the holy Ghoſt cannot get in to us through ſo many tiles. A weake ſtomacke helped by refection is as capable of Chriſt as a faſting ſuperſtition. Indeed if men can forbeare, it were beſt to have the firſt morſell Sacramentall: but it is the ſoule, not the body, that receives *Panem Dominum*, Chriſt himſelfe. In this point I praiſe this Citie, that they begin their feaſts with a Sermon, as *Iethro* began his with a *ſacrifice.* Firſt ſerve the Lord, then eate the fat, and drinke the ſweet, and give the reſt to the poore. Some have beene as fond on the other ſide; they will eate nothing that whole day after the Sacrament; as if they wronged that holy food, if they thought it would not keepe them a whole day. In former times, ſome would not waſh a whole weeke after their baptiſing; as if men ſhould refuſe to waſh a day or two after their trimming by the Barber. But theſe bee fond ſingularities: Let us keepe the day holy, keep our ſelves holy, in the ſtrength of the moſt *Holy*; that wee may confeſſe the vertue of this bleſſed Sacrament in the ſanctitie of our future deportment and converſation.

Onup. in Plat.

Exod.18.12.

Feaſts have their ſeaſonable allowance: the bountie of God reacheth not onely to our life, but to our contentment: nor doth he afford us onely the bread of ſufficiencie, but of pleaſure; that wee may more than live, even live happy. The bleſſed Virgin at the marriage in *Cana*, perceived a defect of wine, and ſhe tels Chriſt, They had wine enough for a meale, not enough for a feaſt: and if there was not wine enough, there was enough water: water to quench thirſt,

Ioh.2.3.

thirſt, if not wine to cheare the ſpirits. Yet ſhee complaines the want of wine, and is troubled with the very lacke of ſuperfluitie. Chriſt gives her rough words, but anſweres her faith with gracious deeds; the feaſt ſhall bee ſupplied with wine, if ſix pots full (of two or three firkins a-peece) can doe it. To turne one of theſe veſſels of water into wine had beene a ſufficient proofe of his power, and perhaps enough for the preſent neceſſity: yet hee makes wine enough to ſerve above an hundred gueſts, had they beene then but newly ſate downe. It was a feaſt; that quantitie at another time had beene ſuperfluous, which is now but neceſſary. That hand of infinite munificence regards not onely our need, but our honeſt affluence. We are ſullen gueſts, if we ſcant our ſelves where God hath been liberall; and from the Table of his bounty depart hungry. We are unworthy gueſts, if we riot upon his abundance, and turne his plenty into wantonneſſe. To faſt when he invites us to feed, is our ſinne: to be fuller than he allowes us, is our ſinne and our ſhame: to be pleaſed no wayes, neither full nor faſting, is our ſinne, our ſhame, and unhappineſſe. The Philiſtins in their feaſt called for *Samſon* to make them ſport: take heed that *Samſon* bee not your mirth, make not Religion your fiddle. God doth not therefore ſo liberally give us temporall things, that we being full ſhould abuſe ſpirituall things. *David* vowed that he would *not forget Ieruſalem in his mirth*: and in their mirth there bee ſome that remember Ieruſalem, but it is with a ſacrilegious frumpe. Yea, too often, they doe not onely in their mirth remember Ieruſalem, but they make Ieruſalem their mirth; and holineſſe is wounded through the name of Puritan. Call Godlineſſe by what name they will, it is too good to bee jeſted with: and when profane men are thus in jeſt, God will be in earneſt. And here we fitly fall upon

3 Profane feaſts: I call them ſo, where God is not placed at the upper end of the table: where he is forgotten in the beginning, neglected in the midſt, at the latter end diſhonoured. We finde ſuch feaſts in former times, we find them all concluding in horrour. The houſe fell downe upon *Iobs* children, while they Iob 1.19.
were feaſting. Their ſinne is not ſpecified, yet their father feared, ſanctified them, and interceded for them, after their meetings. The upſhot of their laſt feaſt was deſtruction: I meane, on their bodies, I dare not ſay ſo of their ſoules. The Fathers thinke otherwiſe; and alledge for it this obſervation. At the firſt *Iob* Iob 1.3.
had 7000 ſheepe, 3000 camels, 500 yoke of oxen, and 500 ſhe-aſſes. After his reparation, he had 14000 ſheepe, 6000 camels, a thouſand yoke of oxen, and a thouſand ſhe-aſſes. But in his firſt eſtate, and his laſt too, he had but ſeven ſonnes and three daughters. The number of his cattell was doubled, the number of his Iob 42.12.
children remained the ſame. Children are dearer than riches; why then is his wealth doubled, and not his progenie? They ſay, his beaſts according to the condition of beaſts, utterly periſhed; but the ſoules of his children were ſaved. So then, as he had twice ſo much ſubſtance, he had twice ſo many children alſo; tenne whereof were with him on earth, and the other tenne with God in Heaven.

Nabal held a feaſt in his houſe like the feaſt of a king. Commonly there is nothing 1 Sam.25.36.
more plentifull than a Churles feaſt. He was merry, and feared no miſchiefe; as if he had never angred *David*. That mighty Champion was at the foot of the hill, comming to cut his throat; yet *Nabal* was feaſting without feare or wit, and drinking drunke with his ſheep-ſhearers. Full little doe ſinners know, how neere their jollity is to perdition. Iudgement is often at the threſhold, while drunkenneſſe and ſurfet are at the table. *Abigail's* wiſedome ſuſpended the preſent ruine, but this feaſt would not off of *Nabals* ſtomacke: the report of his wife puts him into a ſwoone the next morning, and within tenne daies after that ſwoone ends in death: and that heart, which wine had made as light as a feather, dies as heavy as *a ſtone*. *Belſhazzar* made a feaſt for his Lords, and drunke wine Dan. 5.1.6.

to it. On a ſudden, his countenance was changed, and his knees ſmote one againſt another. What an alteration was here? a ſumptuous and preſumptuous banquet ends in trembling and aſtoniſhment. He had the moſt glorious cupboord of plate in the world, for which he might thanke the ſpoiles of the Temple: we reade of many boules, not of much wine: but in our feaſts, a great deale of wine is turned over with a few boules. *Nabal* cannot abound, but hee muſt be drunke: exceſſe is a true argument of folly. We uſe to ſay, When drinke is in, wit is out: but if wit were not firſt out, ſo much drinke would not be let in. But I have held you too long at a feaſt, unleſſe my cheare were better. The Iewes by a cuſtome Mat.27.15. did challenge at their feaſt of Paſſeover, the releaſe of one malefactor; whereupon they choſe *Barabbas*, and refuſed Chriſt. So doe you at this feaſt, turne out *Barabbas*, luſt, riot, malice, injuſtice, covetouſneſſe, uncharitableneſſe, profaneneſſe, and all thoſe ſinnes which make up a malefactor, a *Barabbas*: and then in another ſenſe than *Pilate* meant, I ſhall deliver to you the Lord *Ieſus*, not to bee crucified by you, but preſented in this holy Sacrament as crucified before you. Thus you ſhall ſee his body broken, his blood powred out, not to his paine, but your comfort; not his death, but the remembrance of his death. Hee tooke the bitterneſſe of that, that we might have the ſweetneſſe of this: he died for us once, that we by Him might live for ever.

Deceiving while they feaſt with you.] Feaſting hath ever beene held a note of friendſhip; *Convivæ, Convoti*: we invite none to our tables, but either ſuch as are, or ſuch as we would make our friends. *David* ſpeakes of a wonder, of a monſter: Pſal 41.9. *My friend that did eate of my bread, hath lift up his heele againſt me.* *Elias* would not doe violence to the very Raven that was his purveyor. But for a man to feede upon his neighbours meate, and to eate his Hoſt in his heart, it is ſuch a prodigie of unthankfulneſſe, that nature her ſelfe is ſicke of him. Some ſlie polititian, as *Abſalom*, may make a feaſt for him whom hee meanes to kill: ſome cunning Uſurer may make a feaſt for thoſe prodigall heires whom he meanes to undoe: ſome ambitious aſpirer, for them whom he meanes to undermine: ſome prurient letcher, for Eccl.10.19. thoſe women whom he means to corrupt: *A feaſt is made for laughter*, ſaith *Salomon*: yet all feaſts are not for laughter, yea ſome are for ſlaughter; not for ſociety, but for ſatietie; not for delight, but deceit; not for love, but for luſt. So the luxurious makes a feaſt, that he may lay his gueſts on the floore. The end of a feaſt is not ſeldome the beginning of a fray: therefore ſome interpret our Engliſh phraſe, *To pledge*, To defend: the drinker ſuppoſed to be in danger, and he to whom he drinkes, ingaging or interpoſing himſelfe betwixt him and harme. Feaſts are not alwaies ſafe; for if a man have no other enemie, he hath himſelfe: his owne riot may doe him that miſchiefe which another forbeares. Theſe were called *Love-feaſts*: their in- 1 Cor.11.21. tent was feaſting for love, yet ſome came for love of feaſting. *One was hungry, and another was drunken.* In theſe laſt, was not the fulneſſe of love, but the love of fulneſſe. Thus the firſt inſtitution did languiſh into corruption; and they became luxurious, *ſome were drunken*: uncharitable, *others were hungry*; the poore got nothing: and fraudulent, they had theeves among themſelves, whoſe plauſible inſinuation made way for their peſtilent circumvention. The hypocrite would bring his diſh; but it was either to tempt a woman to his luſt, or to deceive a man of his goods, or to ſpoile him of his wittes. Let mee conclude all with three obſervations.

1 It is odious to feaſt with men on purpoſe to make them drunke. It is uſually ſaid that we taught the Germanes to fight, and they taught us to drinke: and wee have both proved apt ſcholars, too forward proficients; if they be tall fighters, we are ſtout drinkers. But ſhall men bee ſo deſperate, as not to thinke themſelves welcome to a feaſt, unleſſe they bee ſent home drunke? Many have loſt their 2 Sam.11.13. lives, becauſe they would not bee drunke; noble *Vriah* was made drunke, yet could not ſave his. King *David* had abuſed his wife, and his project was to ſhelter

ter it with the name of her husband. *Vriah* had proteſted againſt feaſting at home, againſt uxorious delights: he could not be wonne with words, therefore now the Courtiers muſt try him with wine. A king begins to him, and he muſt pledge it. I do not thinke that he intended any exceſſe, but to obey. But wine is a mocker, it goes plauſibly in, but who can imagine how it will worke? It ſteales in like a Lambe, but then rageth like a Lion: he that admits that traitor, ſhall complaine of a ſurpriſall too late. Well, even good *Vriah* is made drunke; the holieſt ſoule may be overtaken: hee is a rare Rechabite that never dranke but when hee was thirſty. There is hope now that theſe pots will ſend him home; ſo common is it for wine to prepare men to the bed of luſt. *Vriah* was made drunke, that hee might deſire his owne wife; many husbands are ſo drench'd, that other men may have acceſſe to their wives. What was the iſſue? the aime failes, grace is ſtronger than wine, the fury of the grape cannot carry *Vriah* to his owne bed. The graceleſſe attempter ſometime failes in his project. *David* meant by procuring the ſinne of another, to hide his owne; hee ſhall not. Often have we heard of thoſe that ſought to overthrow others, ſooneſt overtaken themſelves. Whoſe is the chiefe offence? *Vriahs* drunkenneſſe is more *Davids* ſinne, than his owne: ſober *David* is worſe than drunken *Vriah*. *Woe to him that gives his neighbour drinke to diſcover his ſhame*; yea, he ſhall diſcover his owne ſhame. Hee that gives a man wine to deceive him, is firſt drunke in ſoule, before hee can procure the others bodily diſtemper. If we ſhould compare them; the one is as a ſinner, the other as the tempter: the one yeelds weakely, the other intends wilfully. *Lots* daughters gave their father wine to provoke him, but themſelves were firſt drunke with that luſt of provocation. The husband is drenched, that his bed may be polluted; the adulterer is more intoxicate with ſinne, than the other can bee with wine. Even the drunken temperance of ſome abhorres that wickedneſſe, which the ſober intemperance of others deſires. Say other purpoſes bee left out, and nothing is intended but victory; is hee the valiant man that can drinke moſt? *Davids* Worthies were honoured for their deeds of armes, not for their great draughts. He that makes a man drunke to deceive him, to turne another into a beaſt, makes himſelfe a divell.

2 To coozen men under the colour of amity, is the moſt execrable villany. Feaſting implies friendſhip, friendſhip admits of no deceit. *Nulla capitalior peſtis quam familiaris inimicus.* Nothing is more eaſie than this deceit, nothing more unpardonable. Nothing more eaſie, *Facilius ab amico decipi poſſum, quàm amico diffidere.* My friend may ſooner miſchiefe me, than I can miſtruſt my friend. Nothing more hatefull, becauſe hee doth that as a friend, which hee could not have done as an enemy. The manner of doing ſpecificates and aggravates morall actions, ſaith the Schoole; ſo doth the very inſtrument. If I ſtrike a man with a ſword, it is preſumed that I meant to kill him: not ſo, if I ſtrike him with a reed; becauſe a reed is no probable inſtrument of death. Hee that deceives mee under the name of a friend, ſhewes that he tooke that name onely to deceive me. There is no fence for the piſtoll that is charged with the bullet of friendſhip. *Hilary* compares it to a raſor in the hand of a counterfeit barber; *Præparata ad ornatum, vertitur ad homicidium.* *Vriah* muſt bee ſet in the forefront of the battell; honour is pretended to him, murder is meant. Hee was a valiant ſouldier, and before hee had the title of *Davids* worthy, hee dearely earned it. It was not a great Ladies letter; nor that which got the Captaine his Burgeſhip, that gave him that reputation; but a noble courage in difficult exploits. *David* ſent for him, made him royally welcome, and hee was worthy of it; worthy indeed to have leaned his head neere the golden Scepter, and to have dyed in his Princes boſome, not by his Princes prodition. But now that all this ſeeming favour and honour ſhould tend to his ruine, O how foule a deed was it even of that holy Saint! His renowne was as great as had been his dangers, and his valour beyond them both: and even in this laſt attempt that

Boet.

2 Sam. 11. 15.

Act. 23.

coſt him his life, if his followers had not beene more trecherous than his enemies were numerous, hee had come off with victory. Now poore *Vriah* is not ſo much conquered, as betrayed: nor fell he by his enemies, but by his friends. Yet is he neither the firſt, nor the laſt, that hath thus periſhed.

David himſelfe had ſuch a plot put upon him by ***Saul***. *Bee thou valiant, and fight* 1 Sam.18.17. *the Lords battels, and I will give thee my elder daughter Merab to wife; for hee ſaid, my hand ſhall not bee upon him,&c.* ***David*** was growne ſo gracious with the people, that the king durſt not offer him perſonall violence; therefore hee hires him into the jawes of death, by no leſſe a price than his eldeſt daughter. What could bee ſpoken more honorably, more graciouſly? A king could not offer a more noble gift than his owne daughter, nor deſire a more gracious recompence, than to fight the Lords battels. What a Saint, what a friend was *Saul?* yet hee did never meane ſo much miſchiefe to ***David***, ſo much unfaithfulneſſe to God, as in this offer. A good man is never ſafe from the falſe-hearted: for when they make the faireſt weather, then is the greateſt danger. Whatſoever the colour was, *Saul* meant nothing to ***David*** but death. Yet doth this falſehood diſcover it ſelfe, for ***Merab*** was not given to ***David***, but to ***Adriel***. Seeing all theſe dangers could not effect what ***Saul*** deſired, himſelfe will not effect what hee promiſed. Yet ſtill he will be a friend, and he hath now another daughter for ***David***; though the yonger, yet the more affectionate, ſhe was as ſicke of love, as her father was of hate, toward him. Ver.20 21. ***Saul*** is glad of this, his daughter could never live to doe him better ſervice: if ſhee can betray ***David***, ***David*** ſhall have his good will to marry her. Thus doth this falſe-hearted king ſacrifice his owne childe to his envie; and hopes that her honeſt and ſincere love ſhall betray her worthy and innocent husband. It is ſo ſtoried of a late Emperour of Turkey, that hee married his owne daughter to a Baſhaw on the one day, and then after a nights pleaſure, ſent for his head the next morning. Are there none that care not to caſt away a daughter on their friend, for their owne ends? Such is the rage of deſperate malice, that rather than not ruine thoſe they hate, they will doe it Prov.27.6. through the ſides of their owne children. ***Faithfull are the wounds of a friend, but the kiſſes of an enemie are deceitfull.*** No man ſo much hates his profeſſed foe, as he does his diſſembling friend, when that ſhadowed villanie declares it ſelfe. We pray, from the hands of all our enemies, and (of all our enemies) from the hands of our deceitfull friends, good Lord deliver us.

Phil.3.18. 3 To boaſt of all this miſchiefe, when it is done, doubles the lewdneſſe; *to glory in their ſhame.* Wicked men glory in that which ſhall everlaſtingly caſt them from glory: and make that their ſport on earth, which in hell ſhall be their torment. One glories in his ſtrange attire, as if that were matter of pride, which makes him ridiculous. What glory takes the Owle, that ſhee is not faſhion'd like other birds? Another glories in his perfumed garments; and thinkes every one that ſees him or ſmells him, muſt needs be in love with him. Another, to heare himſelfe talke, or to reade his owne lines; though he bungle up ſuch ſtuffe as tires the moſt patient eare. Yet the aſſe takes no pleaſure in his owne braying. Another to bring out an oath with a grace, as if to offend God, and to poiſon his owne mouth, were an honour to him. Another to tell of his cheats, and how many he hath gull'd; and yet the gull knowes not that he hath moſt of all coozened himſelfe. Another, to tell of his whoredomes, and to keepe a ſcroll of their names, into which catalogue he puts thoſe whom he never ſaw, and ſo makes himſelfe a worſe devill than he is. Every time hee boaſts of his adultery, hee does againe commit it; yea, this report ſhall have a worſe vengeance than the act. ***Heroſtratus*** burnt the Temple of ***Diana*** in a bravery, and for a bravery he relates it. You ſhall heare the gallant ſweare that ſuch an one is a brave valiant Gentleman; why? he kill'd ſuch a man. So *Cain* was a brave valiant Gentleman, because he ſlew his brother ***Abel***. Another, in giving weake braines a drench, to ſee them wallow in their beaſtlineſſe: this is to brag how farre they are become the devils children.

Alas, that a man ſhould make *ſport* at ſinne! Doth the Peacocke glory in his foule feet? Doe not his proud feathers come downe when they are in his eyes? Doth the Bucke, after his coupling with the female, lift up his hornes, and walke proudly to the Lawnes? no, hee ſo hates himſelfe after the ſtench of his commixture, that hee droopes in ſome ſolitary ditch; and till the poole, or ſome ſhowre of raine hath throughly waſh'd him, he forbeares his food. *Omne vitium, eo ipſo quòd eſt vitium, contra naturam eſt.* *Aug.* And are we enamour'd of that which the very beaſts hate? Takes the devill a pride or glory, that hee is baniſh'd out of heaven? Doth he make a ſport of his torment, or play with his chaine? No, but he rather curſeth God, Angels, and men, who live in the kingdome of light, while he is confined to the dungeon of darkneſſe. What coward is there, that will brag or glory that he was beaten? If we could ſee the baſeneſſe of ſinne, we would have little ſtomacke to make ſport with it. Now the Lord open our eyes to ſee, and ſanctifie our hearts to deteſt it. *Amen.*

2 Pet. 2. 14.

Having eyes full of adultery, and that cannot ceaſe from ſinne, beguiling unſtable ſoules: they have an heart exerciſed with covetous practices: curſed children:

Long and late I am got out of that troubleſome Labyrinth: and now like a traveller that hath ſpent ſome time in a bad countrey, where the conditions of the people diſpleaſe him, he embarques himſelfe, and hoiſeth ſailes for another coaſt, hoping to ſpeed better: and yet alas, findes his progreſſe from bad to worſe. So where am I now landed? Is the climate more temperate, are the Inhabitants more civill, am I contented in my change? No, I have left the Sybarites, and lighted upon the Cannibals; I am come (with *Lot*) from Egypt unto Sodome: from a knot of looſe companions, to a rabble of adulterers. Before I found *a land of deceivers*, now I am fallen upon *a land of adulterers*: thus is the matter well mended: The ſixt Commandement forbids to kill; the ſeventh, to commit adultery; the eight, to ſteale: a mans life is more precious than his wife, his wife than his goods. So the Apoſtles argument riſeth *à minore ad majus*: before they did but coozen men of their purſes, now of their *Spouſes*.

Ier 9.5.
Ier.23.10.

Having eyes full of adultery.] The Theame riſeth in full ſtrength to the condemnation of *Adultery*. For the particulars, wee may compare them to a Hunting: theſe graceleſſe deceivers being granted the Huntſmen, we have three occurrences. Firſt, The hounds be *their eyes*. Secondly, the beaſt they hunt after, is *the whore*; for ſo is the word originally, *the adultereſſe*. Thirdly, the game is purſued, the dogs are at full cry; their eyes be *full* of adultery. Before I uncouple the hounds, or examine the particulars, let mee ſay ſomething to the matter in generall. And that not much, becauſe I have formerly handled this argument. It is a conquering ſinne, a coozening ſinne, a commanding ſinne, and a condemning ſinne.

1 It is a conquering ſinne, for it hath overcome the ſtrongeſt. Some man perhaps ſaies preſently, why then hath it not overcome me? nay rather, why

ſhould

2 Sam.11.4. ſhould it therefore overcome thee? even their fals ſhould teach thee to ſtand. *Bathſheba* was no ſooner *waſhed from her uncleanneſſe*, but ſhe goes into a forbidden bed: ſhe was never ſo foule, as when ſhe was newly waſhed: yea, if ſhe had not been waſhed, ſhe had been cleane: the worſt fouleneſſe of the body is cleanlineſſe to the beſt of ſinne. We reade not of any fault of *Bathſheba's* either before or after, but that ſhe was a good woman; yet ſhe was a woman: the importunitie of a king, and infirmitie of ſexe, may plead for her. But what can be ſaid for that Prophetike King, and royall Prophet? God hath not left it a blanke, but a blemiſh in king *Davids* Chronicle; that every paſſenger may ſhunne that rocke, and ſteere his courſe another way. Otherwiſe what hope haſt thou but to be drowned, when Gods owne favourite ſo narrowly eſcaped? Did not his holy profeſſion teach him to abhorre ſuch a ſinne more than death? Did not his juſtice puniſh this ſinne in others with no leſſe than death? Did not his place require him to protect the chaſtitie of his ſubjects? Did not the countenance of his Majeſtie embolden the others diſhoneſtie? A princely tempter is like to prevaile. Great perſons ſhould make their commands conſcionable, their demands reaſonable; for they ſinne by authority, that are ſolicited by the mighty. Thus deepely might we accuſe him, but that hee did more deepely accuſe himſelfe. Be there any prophane eyes that looke upon this wofull example with content, as their patterne, or their excuſe for adultery? (As ſome thinke of *Cham*, that he meant to take advantage of his fathers nakedneſſe, thereby to excuſe himſelfe for his continuall drunkennſſe.) O thoſe be diſſolute eyes, and ſuch as ſhall one day ſee *David* in joy, and themſelves in torment. Good eyes behold it with feares and teares, as the wofull ſpectacle of humane frailtie. God notes it, and we repeat it, *in terrorem*, for a terror. What a powerfull ſinne is that, which could overcome a *David*? If any man could have beaten *Samſon*, how terrible would he have been to the world? One *Ioſeph* ſhunned his tempting miſtreſſe, now he is a rare man that hath not his miſtreſſe. If thou be that *Ioſeph*, I will apply to thee that Text of *Salomon*, Eccl.7.28. *One man have I found among a thouſand; but a woman among all thoſe have I not found. Inveni ex tot millibus unum*, but not *ex tot millibus unam*. But if thou haſt not been an innocent *Ioſeph*, yet now at leaſt become a penitent *David*.

2 It is a coozening ſinne; for in ſtead of repentance, it workes the adulterer to labour a concealement. His ſtudy is not how to abandon the lewdneſſe, but how to hide it from notice. Hee feares ſhame, not ſinne; the Commiſſary, not God; the Churchwardens more than the Angels; and the Apparitour worſe than the devill. Hee ſeekes a ragge to cover his ſinne, rather than a plaiſter to 2 Sam.11.5. heale it. *Bathſheba* conceives a child in ſinne, and withall conceives a trouble how to hide the ſhame. He that did the fact, muſt cover it. Marriage is a common recompence, and ſhelter for fornication: but adulterie alwayes breakes out like a deſperate plague, that knowes no cure. Therefore it makes the offenders ſuch hypocrites, that they rather ſeeke to conceale their wickedneſſe from the eyes of men, than to pull the ſting of ſinne out of their owne conſciences. As there be ſome acts wherein the hypocrite appeares a Saint; ſo there be ſome, wherein the greateſt mortall Saint may be an Hypocrite. Compunction and tenderneſſe is turned into circumſpection and care of ſecrecie; not *quam caſtè, ſed quam cautè*. In ſtead of clearing their ſinne, they labour to cloke it: and ſpend thoſe thoughts in concealing it, which they ſhould have beſtowed in preventing it before, or in repenting it afterward. As if a Client ſhould be tedious and curious in making his cauſe good to his neighbour, and never thinke of a Lawyer to plead it for him. Sinners endevour to make all faire with the world, and forget their Advocate, Chriſt. Not unlike the ſouldier, that was very diligent in ſcowring his musket, preparing his match, practiſing his poſtures, and fitting his furniture: and when he came into the field, had forgot his powder. Their thoughts are ſo ta-

ken up with the ſweetneſſe of fruition, and policie of contriving, that they quite forget the maine, which is repentance.

3 It is a commanding ſinne; no iniquitie that ſtands in the way, muſt be refuſed, if adultery bee once admitted. All the witneſſes muſt be corrupted, yea and allowed to take their owne pleaſure the ſame or any other way; the bawd or pandar muſt not aske a reward, and have a repulſe. Other maides ſtand in feare of their miſtreſſes, but here the miſtreſſe ſtands in feare of her conſcious maide! The ſervants lips muſt bee lock'd up with a golden key: if thoſe fetters once queſt, the game is marred. The husband muſt be watched, diſhonoured, impoveriſhed, yea perhaps butchered: for if blood ſtands in the way of luſt, it is not ſpared. There are no conditions ſo hard, to which the adulterer muſt not ſubſcribe. *David* hath abuſed *Bathſheba*, the Hittite (her husband) is ſent for from the warres; and after ſome needleſſe and farre-fetch'd queſtions, receives a royall preſent, and ſo is diſmiſſed home, to cloke anothers ſinne. That traine will not take, the good ſouldier is ſo uſed to his field-bed, that he rather chuſeth a ſtony pillow under the canopie of heaven, than the delicate chamber of his wife, whom he thought as honeſt, as he knew faire. *Davids* wanton heart does not yet melt, by comparing his ſervants chaſte reſolution, with his owne light incontinence; but he tries another tricke. He that cannot be ſtirred with words, ſhall be heat with wine: this fire (he preſumes) will ſend him home to his remedie. Here is a new plot, with a new ſinne; but it does not take. Drunkenneſſe hath made many adulterers, yet ſhall it not move *Vriah* to lawfull pleaſures. What then? there muſt bee another project. Where, O where will this miſchiefe end? Adulterie cannot be hidden without murder, murder ſhall bee imployed to hide adultery. The fact which wine cannot conceale, the ſword ſhall. What a brood of ſinnes hath the devill hatch'd out of this one egge of adultery? *Vriah* ſhall beare his owne *mittimus* to *Ioab*, and bee the meſſenger of his owne death, *Ioab* muſt be a traitor to his friend, the Hoſt of God muſt ſhamefully turne their backes upon their enemies, much blood of Iſrael muſt be ſpilt, many a good ſouldier caſt away, that murder muſt bee ſeconded with diſſimulation; and all this to hide one adulterie. Who knowes how farre he ſhall fall, that hath once fallen thus farre? Let him not flatter himſelfe, This ſinne and no more: for when Satan hath him at that advantage, he will command him further ſervice. O how happy is it for us never to begin the evill, whereof we know not when we ſhall make an end! Now the preventing grace of God keepe us from the ſinne, that we be never delivered over to the ſhame.

2 Sam. 11. 15.

4 It is a condemning ſinne, and carries the owne ſentence about it. It muſt needs abandon all love of God, for that and the love of a whore cannot ſtand together. There bee three ſorts of love; the firſt is ever good, the ſecond is ever bad; the laſt is good naturally, accidentally evill. Firſt, the love of God is ever good nor is it poſſible to ſinne in the exceſſe: *Modus ſine modo*; there bee no limits or boundaries ſet to this love. Secondly, the love of any ſinne, as of whoredome, is alwaies bad. Thirdly, the love of ſuſtenance, recreation, &c. (as they ſay of *Mercury*, that joyned with a good Planet it is auſpicious, noxious with a bad one) is good by nature, bad by intemperance. This love by the love of God is ſtinted, that it may ſatisfie neceſſitie, not curioſitie. A proud ſtomacke that quickens it ſelfe by artificiall receits, it will not endure, but confines it to mediocrity. But unlawfull love is allowed no mediocritie: a man muſt not bee an adulterer by meaſure. *The feare of God is cleane*: that and foule thoughts will no more ſtand together than the Arke and *Dagon*: if the Arke be there, *Dagon* muſt downe: *Dagon* may ſtand when the Arke is gone. No idoll muſt be in the Temple of God, but of all idols not *Baal-Peor*. As malice is damnable, becauſe it is ſo diametrally repugnant to God who is love: ſo God is alſo Puritie, and therefore nothing more directly contrary to him than uncleanneſſe. There is no adul-

terer but will ſay, yea and (not ſticke to) ſweare, that he loves God: yet if he have but a crowne in his purſe, his harlot ſhall ſooner have halfe of it, than he will lend God one ſixpence: this the poore finde too true. Perhaps after the cooling of his heat, loſſe of ſpirits, and abatement of courage, he may be a little ſorry: but it is like a cold thaw at noone, that is congealed worſe at night. Though it takes away preſent ſtrength, yet it leaves a deſire: whereas grace takes away deſire, though it leave ſtrength. It is like fire, that purgeth out the filth of uncleanneſſe: like the Sunne, that deads theſe embers by his greater force, like pure water put into a veſſell, that thruſts out the ſtinking aire whereof it was full before. Love God therefore, know him that you may love him, reade that Conſeſ.li.8.ca.8. you may know him, pray that you may doe all. *Auguſtine*, the famous Doctor, was upon termes of rendring himſelfe a Chriſtian; onely this troubled him, that he muſt leave his fornication. As hee ſate in a garden, he heard a voice, ſaying, *Tolle, lege*, take the Booke and reade: and at the firſt opening of it, hee Rom.13.13. was preſented with that Text; *Let us walke honeſtly as in the day time, &c.* This was enough: it wrought his heart to pietie; whoſoevers the voice was, the converſion was the worke of God.

Having eyes full of Adultery.] Their eyes bee the Beagles that hunt after this game; where we have five obſervations:

1 There is no ſenſe which is not at the Hearts command; but the principality of thoſe ſervants is varied according to the diſpoſition of their miſtreſſe. If the Heart bee gracious, the eare hath the ſuperiority; if vicious, the eye. *Faith comes by hearing*, to make the ſoule good: faith is confirmed by hearing, to make the ſoule better. Luſt comes in by *Seeing*, to corrupt the heart, and make it evill: luſt is inflamed by *Seeing*, to make it worſe. *Niſi Deus prius fuerit in aure, non erit in corde:* unleſſe God come in by the eare, you ſhall not finde him in the heart. So *non niſi per oculum meretrix ſe ingerit in animum*; the harlot takes the heart by the *eye*. The blinde is in better caſe than the deafe: for the former hath but loſt the ſenſe that might undoe him, the other hath loſt the ſenſe that ſhould ſave him. In the market a mans eyes doe him more ſervice than his eares: in the Church, Pſal.40.6. no matter though his *eyes* be ſhut, ſo his eares be open. *Mine eares thou haſt opened*, ſaith *David*, not mine eyes, yea hee prayes rather for their ſhutting, *Turne away mine eyes from vanity*. In the Temple, a running or roving *eye* is a dangerous theefe to ſteale away the ſoule. The Popiſh ſervice was onely invented to take the *eye*: the deafe man may bee one of their beſt catholikes: there is nothing to doe for his eares, unleſſe hee can underſtand Latine, or have ſome skill in muſicke to diſtinguiſh of the organs. All is a pageant for the eye, as Saint *Paul* hath fitted it with a word, ὀφθαλμοδουλεία, *Eye-ſervice*; which brings ſo many fooles into their Paradiſe. This makes it perilous to ſee their hiſtrionicall Idolatries, becauſe the ſoule is ſurpriſed by the *eye*.

Act.17.31. If any object, that *Paul* was preſent at the *Pagan devotions*. But *non omnes Pauli ſumus*, wee have not all *Pauls* conſtancy: yea rather, *Quot ſunt Petri?* How many are guilty of *Peters* flexibleneſſe! But Truth is then too cruell, to forbid our bodily preſence at ſuperſtitious ſervices, for the preſervation of our lives and liberties? Nay, rather admire the bounty of this miſtreſſe: you aime at the company of men, ſhe tels you of a ſociety with Angels: you thinke of your rotten tenements, ſhee wiſheth you eternall manſions: you would bee content with under-offices, ſhe offers you dominion over cities: you plead for Provinces, ſhe for kingdomes: you are indulgent to a life that leads unto death, ſhee counſels you rather to accept of a death that leads unto life. Wee read not, *By Seeing you ſhall be ſaved*, but by Hearing.

2 The *eye* is of all ſenſes the quickeſt of apprehenſion; a port to land the commodities of hell, before the ſoule have warning. It goes out for prey, and brings it home in an inſtant. If that of *Plato* had beene true philoſophy, that *viſus fit ex-*

tramittendo, by darting out the viſive faculties to the object; there had been hope of better ſafety. But *Seeing* exerciſeth it ſelfe *intramittendo*, by bringing the object home, according to *Ariſtotle*, and thus is the banefull impreſſion made. That is a rare *eye*, like a pure beame of the Sunne, that can mingle it ſelfe with ſordid corruptions, and receive no taintment. It is *ſenſus perſpicaciſſimus*, it can ſee the ſky and ſtarres ſo remote. *Efficaciſſimus*, no ſenſe ſo firmely imprinteth formes in the imagination: what it ſees once intentively, it ſees many dayes after. *Certiſſimus, vidi*, I ſaw it; an evident teſtimony. One eye-witneſſe is better than ten eare-witneſſes. No ſenſe is ſo ranging, now it is on the earth, in a moment at the Moone. Therefore the ſuddenneſſe of the laſt Iudgement is compared to the *twinkling of an eye*. None hath ſuch variety of objects, and continuall buſineſſe: none is ſo often put in action, none is ſo quicke of motion; indeed none ſo ſerviceable to reaſon: well guided, none ſo commodious, and none ſo pernicious, if corrupted.

The viſible inſtruction is moſt potent: young king *Philip*, being but carried in his Cradle to the warres, did greatly animate the ſouldiers. The viſible temptation is moſt prevalent: ſo beaſts, in the preſence of their ſenſuall objects, are ſcarce reſtrained. Imagination in abſence repreſents the pleaſure a-farre off, and not prepared: before the *eye*, it enrageth the deſire, and nothing wants but execution. Therefore the way to root a bad impreſſion out of the heart, is to remove the object from the *eye*: out of ſight, out of minde. We thinke on abſent things with colder affections. Indeed wel-grounded love is more conſtant, and lovers have a ſecret Cabinet in their memories, whereby they conferre: yet unleſſe the entercourſe of Meſſengers, letters, tokens, revive the affections, even their thoughts will grow remiſſe. How eaſily then may looſe love, which hath no other nerves but blood and ſenſe, be diſſolved by a ſeparation? Many a bitten lover ſaies of his harlot, would I had never ſeene her face: but he ſaies not, I will never more ſee her face. He vainely wiſheth what cannot be, and yet does not conſcionably reſolve what may be.

3 The *eye* is the Pandar of a luſtfull heart; the window that lets in the infection, the firſt betrayor of the Fort. To ſay nothing of the *Sonnes of God*, allured to the *daughters of men*, by their eyes: nor of *Potiphars* wife, that by a caſt of her eye drew *Ioſeph* into her heart, and would have drawne him into her bed; *uritque videndo femina*: nor of *David*, the glance of whoſe wanton eye wrought ſo many miſchiefes. *Ahabs eye* was ſicke of *Naboths* vineyard, his heart was drunke with the grapes whereof he never taſted. Adultery ſets her chaire in the eye: they ſay, the Maſters eye feeds the beaſt; but here the beaſts eye feeds the maſter. In the eye it ſelfe there is no ſuch vertue; yet the maſters eye is ſaid to governe the familie. They write of ſome marine Creatures, that they engender by their eye. Here it is too true; the eye doth engender luſt, luſt adultery, and adultery (if nothing elſe) engenders vengeance. *Let her not take thee with her eye-lids: Oculi ſunt in amore duces*. Vpon this ground it ſeemes *Zeleucus* impoſed that law on the *Locrenſes*, that the adulterers *eyes* ſhould be pulled out: ſinne entred at thoſe caſements, therefore he would ſtop up the windowes; and when the ſteed was ſtolen, ſhut up the ſtable doore. *Pliny* writes of a chalky brimſtone, that drawes to it ſelfe diſtant fire: the wanton eye attracts this adulterous fire to the heart. The eye doth (as it were) ſpecificate the object: the blinde man in his luſt deſires a woman: the libidinous deſires this or that woman, making his choice by his eye. All ſhapes, all colours are alike to darkneſſe: no ſenſe can diſtinguiſh betwixt foule and faire, but the eye. *Dinah* was a maide, and went to ſee Virgins of her owne ſexe: her eye was chaſte, though idle: but *Shechems eye* was both idle and unchaſte. That great Souldier called the Perſian maides, *Dolores oculorum*: therefore the ſame *Alexander* refuſed ſo much as to ſee *Darius* his wife, a lady of incomparable beautie; fearing leſt hee

Prov. 6.25.

that had conquered the husband, ſhould be overcome by the wife. What abundance of offices doth the eye beare in this little familie of man? Firſt, it is the bodies Watchman, and guides the hand to defend it. Secondly, it is the underſtandings Informer, whereupon ſhe determines of ſubſtances true or falſe. Thirdly, the ſtomackes Taſter; for if the eye doe not like the morſell, that refuſeth it. Fourthly, the affections Purveyor, to bring in their deſires; *Vbi amor, ibi oculus.* Fifthly, the hearts Meſſenger, that runnes on her errand almoſt as quicke as thought. Sixthly, the fancies Intelligencer; the painter muſt ſee, before he can counterfeit. Laſtly, a Scout to the whole Soule, and a Sentinell to the whole body; and corrupted, a traitor to them both.

4 Satans firſt project is to take the eye: if that be once his friend, hee hopes well of all the reſt. Indeed, if the doore ſtand open to the theefe, what ſafety can bee in the houſe? Matth.4.8. *The divell tooke Chriſt into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them.* Why ſo high, but for proſpect? If all this glory were onely repreſented to his imagination, a valley would have ſerved: if onely to the ſenſe, no hill were high enough, Circular bodies, though ſmall, cannot be ſeene at once. This ſhew was made to both: the kingdomes about *Iudea*, to his eye, the glory of them to his imagination. A cunning divell in all: he meant that this glory ſhould tempt the eye, the eye the fancie, and the fancie ſhould tempt the will. If that ſenſe be viciouſly imployed, remember the devill is there. How many thouſand ſoules have died of the wound in the eye? If ſinne be not let in at that window, nor the doore of the eare, it can finde no way into the heart. *Mors per feneſtras*: when a man opens his eye luſtfully, hee cannot thinke what a traine of ſinnes will crowd in upon him. Had Satan come to *David* in the moſt lovely forme of *Bathſheba* her ſelfe, and at the firſt in direct termes told him, he ſhould enjoy her if he would murder her husband: without queſtion, he would have ſpit ſcorne on that face, on which he ſo much doated. Now from the glance of his eye aroſe all that ſucceſſion of miſchiefes. Hee ſinnes; and no leſſe ſinne would ſerve his turne than adultery; and that is not enough, without the addition of blood. Yea, hee is not onely a ſinner, but a Tempter: he ſollicites *Bathſheba* to offend God, to breake her faith, to diſhonour her husband, to diſhoneſt her body, to wound her ſoule, to put an aſpe to the breſt of her conſcience: and all this begun with a looke. The man that was ſo heart-ſmitten for cutting off a peece of his maſters garment, is now laviſh of a noble ſervants blood. Yea, becauſe that worthy commander cannot fall alone, he grudgeth not the blood of his innocent people to accompany him. Could he have expiated that ſinne with his owne blood, it had beene but well ſpent; but to cover it with the blood of his faithfull ſouldiers, was a crime above aſtoniſhment. How did the Spirit of God retire at a wanton looke! O the deepe fetches of ſinne: Satan were not that *old Serpent*, if he had loſt his windings: his craft is of as long ſtanding, as his malice. That ſinne at the firſt preſentment would affright a man, which hee juggles on by degrees. When the Prophet told *Hazael* of the horrible miſchiefe he ſhould doe to Iſrael, he replied, 2 King 8.13. *Am I a dog, that I ſhould doe this?* Not yet: but in time the divell will skrew him up to it. He that willingly runnes into a knowne wickedneſſe, knowes not where he ſhall ſtop. Set a man on the top of ſome high tower, and bid him leape downe, he findes horrour in the precipice. Yet you may perſwade him to goe downe by the ſtaires to the very bottome. If we doe not prevent this aſſault in our *eyes*, wee ſhall too late complaine of the horrour and anguiſh of it in our hearts.

5 Where be the *eyes* that have not been faulty? If the eyes have ſinned, why ſhould not the eyes be puniſhed? Puniſhed they muſt be, with rottenneſſe in the duſt, with horrid and aſtoniſhing viſions in hell, if ſome former penaltie be not Luk. 16.23. ſet on them here. The rich man in hell *ſaw Lazarus in Abrahams boſome*: that

ſight was his torment. How muſt the eyes bee corrected for this wantonneſſe? By tasking them unto teares: for ranging eyes, we muſt get mourning eyes: for eyes lifted up with pride, eyes dejected with ſhame and ſorrow: for *eyes full of incontinence*, eyes full of repentance. How elſe ſhall we dare to lift up thoſe eyes to heaven, which have been the brokers of hell, polluted with the aſperſions of luſt? O let thoſe eyes, that have been the ciſternes of corruption, become the fountaines of compunction. *Mary Magdalens* eyes had offended, her eyes ſhall pay for it. She had been a notorious ſtrumpet, a woman of a mercenary condition: if her eyes had not invited her to love others, yet they had bewitched others to dote on her. Loe, ſhe would not looke on that world, but through a ſhowre of teares, which ſhe had ſo enamour'd with her wanton lookes. Theſe organs have made our bodies ſtinking lepers, let them be turned into a *Iordan* or *Siloam* to cure our leproſies.

Luk 7.38.

Wee magnifie ſome waters diſtilled out of herbes and flowers, becauſe they are good to heale ſore eyes: but there is no water ſo virtuall to cure the luſt of the eyes, as the penitent water, which the Limbecke of ſorrow drawes from thoſe eyes. Some of the Ancients have thought, that God did endue us with this dew of teares for no other end, but to waſh away our ſinnes. Becauſe when we weepe for any loſſes or croſſes, we doe not leſſen our griefe, but encreaſe it: but when we weep for our ſinnes, we doe not encreaſe them, but take them quite away. No teares can raiſe my friend up from the grave, they may raiſe my ſoule from the death of ſinne. From the bitter flowers of wormewood, the heat of fire diſtilleth ſweet and wholeſome water: the Grace of Gods Spirit, from the bitter remembrance of our ſinnes, diſtilleth teares able to comfort our ſoules. When wee are thirſty, we runne to the well: when our houſes be on fire, we runne to the river: the ſight of our eyes hath procured both theſe miſchiefes to our hearts: the teares of our eyes muſt helpe them; they are able both to lay our thirſt, and coole our luſt. This is not *an eye full of adultery*, but full of griefe for adultery: ſuch an eye ſhall looke upon thy harlot with indignation and deteſtation; that in thoſe teares ſhe ſhall reade at once thy preſent ſorrow, and her former ſinne. A graceleſſe woman that had long enſnared a young man who was now converted, ſalutes him in the old familiaritie as he goes by: he regards her not: ſhee replies, *Ego ſum*, It is I: he anſweres, *At ego non ſum ego*, I am not as I was, I was not as I am. Bleſſed ſoules that have got the maſterie of their owne *eyes*.

Ambr.

Adultery;] this is the game, the beaſt they hunt: where I obſerve three gradations:

1 The maine attractive of the eye is Beautie: and of this the fancie is informed by the eye: yet being ſo informed, then the eye is ruled by the fancie; and as that imagines her, ſo the eye ſees her. Beautie is the glory of Nature, a glimpſe of the ſoule, a beame of the Makers brightneſſe: ſo raviſhing the heart, that it is more preſent with the body it loveth, than in the body where it liveth. Yet as the meat which pleaſeth the taſte, is but a mixture of well-compounded materials: the muſicke that delights our eare, is but a harmonie of proportionable voices or inſtruments: ſo the beauty which ſo takes the eye, is but a juſt correſpondence of the parts and colours of viſible bodies. Why ſhould not that ſpirituall beauty be farre dearer to us, which is the image of God; the elements or lineaments whereof be righteouſneſſe and holineſſe? The bodies beautie is but ſuperficiall, skin-deepe, hiding that within which we cannot looke upon without horrour. Spirituall beautie is like a diamond, faire to the center. Time will plow furrowes on the faireſt face, and fill it with wrinkles: but the wrinkles of a beauteous ſoule are done away with time: the older, the fairer. Many a womans beautie hath beene her ruine: but bleſſing never forſooke a beautifull ſoule. When thou comeſt neere to a faire face, thou becommeſt never the fairer

for it; nay, thou appeareſt the fouler by being neere it. But a vertuous ſoule by a kinde of exemplary influence, diffuſeth into thee ſome ornaments; and is indeed, as they talke of that imaginary Stone, by the touch of that pure metall, ſo diffuſive of goodneſſe; that thou ſhalt bee the better for it. No miſeries can blemiſh this beautie; Cant.1.5. ***Thou art blacke, but comely***; tann'd and ſun-burnt with perſecutions, yet ſtill amiable in the beautie of holineſſe. In this, ***Sarah*** was a figure of the Church; who was as faire at a hundred yeeres old, as ſhe was at twenty; and then, the faireſt woman of the world. It is ſaid of Chriſt, that he was Eſai.53.2. ***without forme or comelineſſe, or beautie to be deſired***; yet even then, he was Pſal.45.2. ***fairer than the children of men.*** Cleane through a corporall beautie, a ſpirituall eye can ſee the very image of the devill: but a gracious ſoule in her worſt eſtate is but like a ſlubber'd Diamond; which after a little poliſhing ſhines with a radiant luſtre. Pſal.43.13. ***The kings daughter is all glorious within:*** but who can perſwade carnall mindes to this? It is the Image of ***Adam*** they dote upon, not the Image of God. A faire skin ſurprizeth a fleſhly heart; and he thinkes there is no other beautie in the world, but that which toucheth his ſenſuall deſires. So the horſe that loves a mare, thinkes that in the world there is no other beauty.

2 But if a mans eye be delighted with beautie, may he not enjoy it with chaſtitie? Why may he not thinke his owne wife the faireſt upon earth? She is ſo to him, if he ſo imagine her: opinion cannot erre in matter of opinion. He ſees her daily with the ſame eyes he firſt choſe her. But the ranging eye cannot be ſo limited. Proprietie in other things is a content, here it is a burden: and were not the adulterers faire wife his owne, he would give much to enjoy her; but being his owne, hee cares not for her. ***Stollen waters are ſweet:*** but will a man leave his owne delicious wine, to ſteale a draught of his poore neighbours water? It is ***uxor***, that hee loves, but not ***ſua:*** and this aggravates his wickedneſſe, that the ſtrumpet is not ***ſolitaria***, her owne woman; but ***Aliena***, under covert Baron: not a ſtraggling Deare of the heard, a beaſt of the common; but one upon whom be ſet the markes of proprietie. God hath ſet his marke, and reſolves not to know her, if ſhe knowes another man. The Church hath ſet her marke of ſolemne Marriage, refuſing to be the mother of that daughter, that defiles the Marriage-bed. The husband hath his marke of a holy Covenant made before men and Angels; and is allowed a divorce upon ſuch a fedifragous forfeiture. To picke this threefold locke with a falſe key, to undoe a knot thus tied before heaven and earth, will call God and man, heaven and earth, not onely to witneſſe it, but to take vengeance of it.

What a laborious, what a dangerous way the luſtfull findes out to his pleaſure! as if no water could pleaſe ***David***, but what is brought through an Hoſt of enemies: no content was worth their deſiring, but what was fetch'd from the gates of hell, ſnatch'd out of the devils teeth, handed out of that burning fornace of unquenchable flames. Thoſe delights are not eſteemed, that are not troubleſome: the malice of luſt ſuppoſeth all waies of obtaining better than the lawfull. Simple fornication (ſay ſome) offends but foure, ſingle adulterie five, double adulterie ſix: God, the Church, the two offenders, and the two injured parties. Suppoſe the two ſinners forgive one another on earth, will they not curſe one another in hell? Suppoſe the Church paſſe it over, either through ignorance or connivence, will not the Iudge of all the world plague it? Say he is patient, will the wronged husband, brother, friend put it up? Doth not ***Abſalom*** pay ***Amnon*** the wages of his ſiſters conſtupration? Two whole yeeres that ſlie Courtier ſmother'd his revenge; but it was not for nothing; it was ſo much the more exquiſite, by being longer protracted. If ***David*** will not puniſh it, ***Abſalom*** ſhall; not that he cared for Iuſtice, but for revenge. ***Abſalom*** did it wickedly, but God righteouſly; humane partialitie hath neglected it, inhumane malice ſhall puniſh it. 2 Sam.13.28. God puniſheth ſinne with ſinne, while ***Abſalom*** puniſheth ſinne with death. If either *David* had called *Amnon*, or *Amnon* called himſelfe, to account for it, the revenge had not beene ſo deſperate. How often hath the adulterer beene ſlaine by the abuſed husband, when hee leaſt ſuſpected it; righting himſelfe unjuſtly, as hee had beene ſecretly injured? *Abimelech* was the ſonne of a Concubine, yet hee murders all his fathers legitimate children. If *Gideon* had lived to ſee that bloody day, how would hee have curſed the knowledge of a luxurious bed? So ſome write, that *Vlyſſes* was ſlaine by his owne baſe ſonne. *Paris* his adultery was the deſolation of all *Troy*.

I will not tire you with examples. It is an *adultereſſe* their eye is full of, they ſeeke a like to themſelves. Theſe luſts they conceive by the mediation of the eyes, as *Labans* ſheepe did their young, at the ſight of the pilled rods, which *Iacob* laid in the watring troughs. *Placet interdicta voluptas:* they ſlight the fruit of the tree that is eaſily climbed. What is *Ahabs* kingdome to him, while *Naboth* hath a pretty vineyard? The cloyed husband ſits careleſly looking on that wife, for which another languiſheth. Herein *Davids* plot failed him, when he had ſent for *Vriah:* he imagined that the beautie of *Bathſheba* muſt needs attract a husband ſo long abſent; that it was his griefe to be detained from ſo pleaſing a bed. Becauſe that face, thoſe eyes and breſts had ſo inchanted him, and ſtollen his heart, that they could make him ſinne; he thought it could not be poſſible, but *Vriah* muſt be allured by them to a ſafe and warrantable fruition. Hee was deceived; though *Vriah* had another end; many a wanton ſtomacke playes with that meate, which to the hungry affecter would be above all dainties. *Nabal* is churliſh to that wife, whom holy *David* thinkes himſelfe happy in, and makes his Queene. O the boundleſſe vagrancie of irregular luſt; whither will it goe, where will it end? Will one harlot ſerve the adulterers turne: No, could he renew his ſtrength as faſt as his deſires, and multiply objects to both, a nation of women would ſcarce ſuffice one adulterer. It is a ſinne that ſeares up the conſcience with the blood, dries up grace with the marrow; and when it can ſinne no more, yet it cannot repent. Happy ſoule that never knew it, and next happy that for ever after deteſts it.

3 Laſtly, it is a *whore* they love, and that is but one bow ſhort off the devill. Some have miſtruſted, that it is not a reaſonable ſoule, but an infernall ſpirit that enliveneth ſuch a licentious ſhape; to doe that by a faire ſtrumpet, which hee could never doe by his foule ſelfe. Wee have heard witches confeſſe, that they have knowne divels in the proportion of men: and me thinkes, men ſhould feare to know harlots, leſt they embrace divels in the proportion of women. What hath not a guilty conſcience cauſe to dread. The ſtrumpets ſoule coſt Chriſt his pretious blood: yet halfe a crowne, or little more, or ſometimes leſſe, is the ſet price of it. What need Satan tempt her, when for ſo ſmall a value he may have her? We hate the Turkes for ſelling Chriſtians as ſlaves; how odious are they that ſell themſelves? Soone is their lively colour waſted, their blood parboil'd: that were it not for ſuperficialized cheekes, and enticing dreſſes, the moſt graceleſſe Lecher would abhorre them. But it is the devils ſpeciall care to keepe them gorgeous. A ſouldier having a ſword which he hath well proved in divers combates, and knowes he may ſurely truſt it, will be carefull to ſcowre and poliſh it. Woman hath done Satan ſingular good ſervice: by her hee overthrew the firſt man, by her the wiſeſt man, by her the ſtrongeſt man, by her many millions of men: no marvell therefore if hee be curious in dreſſing her with ornaments, in diſhevelling her haires, and fitting her with all conducements; that ſhee may ſtill helpe to people his infernall kingdome. Fowles of the aire, though with never ſo empty crawes, flie not for food into open pit-fals. *Quæ nimis apparent retia, vitat avis.* An adultereſſe is the divels pit-fall, a trap to catch our ſoules; let us not run into the gin with open eyes. Now the Spirit of Grace keepe us from the ſtrange woman, that we may be no ſtrangers to the Kingdome of Heaven.

Full of adultery.] This is the purſuit of the game, *full* cry. The eyes doe not engroſſe all their uncleaneſſe; they are not onely *full*, and the other parts empty. The Cater fils his basket with proviſion; but this ſerves afterward to fill the mouth, to fill the ſtomach, to fill the belly. The eyes be firſt *full*, as the ciſterne: but the ciſterne ſerves all other offices of the houſe. Nor is this a *fulneſſe* of ſatiſ- Eccl.5.10. faction: for as *hee that loveth ſilver, ſhall never bee ſatisfied with ſilver*; ſo hee that loves women, ſhall never bee ſatisfied with women. Unnaturall deſires are infinite: hunger is ſoone appeaſed with meate, and thirſt allayed with drinke: but in burning fevers, *Quò plus ſunt potæ, plus ſitiuntur aquæ.* They ſtill love *amore concupiſcentiæ*, never *amore complacentiæ.* The hunter hath killed to day, hee is freſh againe for the game to morrow. This guiltineſſe firſt takes the eye, but ſtayes not there: the procurer provides for another, not for himſelfe. The luſtfull heart is the great commander, that aſſignes all members their ſeverall offices. So the eare is *full* of luxurious diſcourſes, the eye *full* of provoking pictures: both *full*, at an obſcene interlude, of exemplary and viſible carnalities. The bones are *full* of idleneſſe; they reſt on that pillow of vices. The thoughts *full* of contemplative uncleaneſſe: for it is not hard to bee an adulterer by ſpeculation. The mouth is *full* of filthy jeſts. They come to doe evill by theſe acceſſaries; yea, the evill is already in thoſe acceſſaries. Some flatter themſelves that they are chaſte of body; but their eyes, their eares, their thoughts have committed adultery. Therefore *if thine eye offend thee, plucke it out:* what the ſubſtance? No, but *vitium ſubſtantiæ.* The liver is obſtructed, and makes the body ſicke: what then, ſhall we plucke out the liver? No, but let the arme blood, take ſome courſe to draw out the corruption. Luſt is a fire, if it be inflamed in the heart, there is no part of the body but ſhall feele the heat.

Full. There is no mediocrity in ſinne: in extremes can bee no meane; and every ſinne is an extreme, either deficient or exceſſive; *in medio virtus.* The heart Rom.1.29. of man affects *fulneſſe*; and if it bee not *full* of God, it ſeekes to bee *full* of ſomething elſe. The wicked are *full* of unrighteouſneſſe, *full* of envy; their hands are *full* of blood, their houſes *full* of ſpoile, their lips *full* of deceit, their mouths *full* of curſing and bitterneſſe, their throats *full* of ſlander, their bellies *full* of new wine; *Implentur veteris Bacchi:* their loines *full* of luſt, their inward parts *full* of malice: let me adde, their heads *full* of miſchiefe, their hearts *full* of rancour, their eares *full* of petulancy, their eyes *full* of adultery. Theſe be the *fulneſſes* that ſhall bring the *fulneſſe* of torments. Sinne will not leave a graceleſſe ſoule empty: the houſe is no ſooner *ſwept*, but it is *filled* with ſeven worſe ſpirits. The drunkard cannot give over till hee bee *full* of wine, the ſwearer delights to *fill* his mouth with a monſtrous oath: the covetous never feeles himſelfe *full*, though hee enlarge his belly like hell. All like *Pharaohs* leane kine, though they have devoured the fat, are leane ſtill. Ambition, like the grave, is never *full.* What a thing is the heart of man, that it ſhould ſwell as big as the world? *Alexander* was but a little man, yet an hundred worlds could not have *filled* him. The babling tongue is not weary, though *full* of prattle, and is ſcarce ſilenced with ſleepe. A *full* wardrobe cannot content pride, it is ſtill longing for new ſuits. All *Hamans* honour could not *fill* him; hee would ſwallow *Mordecai's* head, and that choak'd him. O the inſatiate deſire of ſinne, when will it be *full?* When the eyes be *full* of ſoreneſſe, the hands *full* of palſies, the houſes *full* of miſery, the faces *full* of infamy, the bones *full* of aches, the mouth *full* of cries and roarings, the loines *full* of diſeaſes, the head *full* of pangs, the heart *full* of diſtractions. Yea, their mouths muſt firſt be *full* of earth, their ſoules *full* of torments: this world could not, hell ſhall render them *full* enough.

But for us, there is another *fulneſſe. Be ye filled with the Spirit, full* of good workes, *full* of fruits; our mouthes *full* of bleſſing, our hands *full* of charity, our eyes *full* of modeſty, our bowels *full* of pitie, our lookes *full* of humility, our hearts *full* of honeſty, our ſoules *full* of God; that we may lie downe *full* of peace, and riſe againe *full* of glory.

I conclude; whoredome is an epidemicall diſeaſe: almoſt the whole world is turned Stewes. That if Chriſt ſhould now come downe, and call none *to follow him*, but they that *have not beene defiled with women*, his Court would be very thin. *Rome* hath been notoriouſly branded for this execrable vice; eſpecially ſince the Popes have bound them to containe, to whom God gave not the power of continency. Hunger will breake ſtone walls rather than want meat; *aut tolle appetitum, aut concede cibum.* If their Monkes be pamper'd horſes, will they not neigh? *Nicolaus Clemangis* ſayes, that the people will not willingly admit a pariſh-Prieſt, *niſi concubinam habeat*, unleſſe hee have a whore of his owne; for feare of their wives; and yet they are ſcarce ſure of them by that courſe neither. Hee that abſtaines, is counted by the reſt, either an Eunuch or a Sodomite: ſo unpoſſible they thinke that law to bee kept, which they put upon themſelves to keepe. If they cannot get other mens wives, yet they have Nunnes of their owne, that will *open their feete to them* at all ſeaſons: and ſo in ſtead of adultery, they commit inceſt; for ſo themſelves call it. What are Nunneries but religious Stewes; *ut idem ſit puellam vetare, & ad ſcortandum exponere*; as if it were but the ſame thing in other termes; to make a Nunne, and to make a whore. As our Chronicles, yea even theirs, report of Cardinall *Cremenſis*; who in a Councell holden at *London*, inveighed bitterly againſt Concubines in the morning, and himſelfe was taken with a Concubine the ſame night. And it ſeemes he was taken in the manner, for the Writers adde, *Res notiſſima, negari non potuit*; otherwiſe they would have concealed it. For this the Ieſuits have railed at other orders, not that themſelves are more cleane from this intemperance, but more cleanely in their conveyance. For *Haſſen Muller* reports that in *Bavaria* the Ieſuits cauſed a great tub to bee carried to their Colledge; which breaking by the way, a wench dropp'd out at the end of it, in the midſt of the ſtreet. They will not allow us an honeſt wife, but themſelves a diſhoneſt harlot.

Rev. 14. 4.

Ezek. 16. 25.

Clemang. Ann. 1125.

Hiſtor. Ieſuit. ord. cap. 6.

But enough of their filthineſſe, let us looke to reforme our owne. Some, (who it may be, ſpeake of their knowledge) tell us of whole Hoſpitals of Strumpets in this city: by whoſe allurements, ſervants rob their maſters, ſonnes their owne fathers. They are the ſinke of the world, the common Sewer of all corruptions, not for paſſage, but for confluence: the ſtanding-poole, the vault that ſuckes in all odiouſneſſe. They have excellent gifts of wit and beauty, which they convert to peſtilent uſes of turpitude and brothelry. To Church they never come, not in their whole life would they ever heare of God, but for their fearefull ſwearing and blaſpheming his holy Name. The ſoules they bring forth, ſhall ſtand up at the latter day, and give evidence againſt them. To enfranchiſe them of hell, the divell ſhall doe no more but produce the misbegotten of their loynes. Thoſe that be unfruitfull, he ſhall accuſe of a thouſand murders, by confuſion of ſeeds, and barrening their wombes with drugges. There is no ſuch murderer on the face of the earth, as a whore. She ſhall not onely be arraigned and condemned for ſpoyling a great number of Gods Images; but for defacing and deſtroying the mould wherein he hath appointed them to be caſt. Indeed God never ſaid to *Adam* and *Eve, Encreaſe and multiplie*, till they were married; to ſhew that he hath a curſe, not a bleſſing for that encreaſe which is not lawfull. But even to deſtroy that fruite which was unlawfully begotten, before the Lord chiefe Iuſtice of the world will be found murder. That God, who knowes how to raiſe good out of evill, doth ſometimes bleſſe an adulterous copulation with encreaſe: and ſometimes to the chaſt embraces of honeſt wedlocke he denies it. The honeſt wife hopes to be a joyfull mother; the harlot feares that title, and therefore hides adulterie with murder.

The receiver is ever worſe than the theefe; the Bawd, than the Harlot: ſhe is the divels owne ſpouſe, for ſhe helpes to damne ſoules as faſt as he. How is the eye of Magiſtracie gull'd in this citie by pretences? The matron of this foule cloiſture is either a wiſe woman that tels fortunes; and under that ſhadow hath the reſort of unfortunate dames. Or her husband is a Phyſician, and hath ſpare chambers for ſuch luxurious patients. Or a painter that drawes pictures, and under that colour ſhadowes villanie: a thouſand evaſions to winde out of Iuſtice. But the moſt currant tricke of all Bawds is to give themſelves out for zealous Catholikes: and whereas they dare not come to Church for feare of wonderment, they pretend ſcrupuloſitie of conſcience: that they (forſooth) refraine for religion, when indeed they refraine from religion. So if ever they be juſtly puniſhed, they crie out, They ſuffer for the Church. It is a common thing for them that have lived whores and theeves, to die Papiſts: the drowning body will rather catch at a weede, than have no hold. They have ſo diſhonoured God living, that he ſo gives them over dying. In pollution, *anima fit tota caro*, and loſeth it ſelfe in the ſenſe. Whom God hath joyned, let no man ſeparate; yet the Adulterer does what he can to ſeparate them. For Virgins, *Laeſa pudicitia eſt*, and *Deperit illa ſemel:* when God can doe all things elſe, ſaith one, hee cannot reſtore a defloured Virgin. Our fleſh will corrupt faſt enough, though we never admit theſe corruptive forwardings. We have ſinnes enow of our owne, though we bring not upon us the ſinne of another. By other ſinnes a man goes to hell alone, but in this he rides double. Our Saviour ſpeakes of *Bundles* that ſhall bee *caſt into the fire*. The proud man burnes ſingle, the homicide burnes ſingle: but the Adulterer and his Harlot ſhall make one bundle, and burne together. Like *Zimri* and *Cozbi*, as they were conjoyned in the ſinne, they ſhall not be parted in the torment. When two be bound together, and throwne into the Sea, they have leſſe power to helpe themſelves. Marriage hath made one of two, that they might fructifie together, like *Aarons Rod*. Palmes are the embleme of marriage, that doe not beare fruit divided. Curſed is that heat which ſhall make two of one, and diſſolve ſo ſacred an union.

Aug.

Math.13.30.

That cannot ceaſe from ſinne.] All ſinne is a labyrinth, whereinto the entrance is eaſie, but it is hard to get out. Poſſeſſion is eleven points of the Law, we ſay; and that which begunne by an unjuſt title, fortifies it ſelfe by cuſtome. Stampe garlike in a new earthen pot, it will never out. I doe not wonder at the continuance of ſinne; to breake it off by repentance is the matter admirable. *Facilis deſcenſus; ſed revocare gradum:* downe ſtreame the boate goes faſt enough; to ſtop it, is the cunning, before it ſtrike on a ſhelfe. I doe not ſay that the greateſt ſinner is evermore in the act of wickedneſſe; yet ſo long as the habite is unmortified in him, he does *not ceaſe from ſinne:* the ſlave aſleepe diſcontinues the acting of his maſters buſineſſe, yet he is ſtill in ſervice.

Sinne like the Sunne runnes his continuall courſe; though ſometimes clouds by day, and alwaies the interpoſition of earth by night, hides him from our eyes. Yea and Sinne hath his circle and line, as the Sunne his orbe and Eccliptické; if we may compare the reall paſſages below, with thoſe imaginarie ſignes above; and let us compare them.

Pſal. 19.5.

Wantonnes.

1 Conceive Sinne to beginne with *Aries*, the Ramme; in petulancie and youthfull wantonneſſe, ready to butte at every Paſſenger. *Remember not the ſinnes of my youth.*

Obſtinacie.

2 Thence it proceeds to *Taurus*, the Bull; to ſtrength and tyrannie in evill; a ſtiffenecked diſobedience. The Prophet calls them the *Bulls of Baſhan*, goring with the hornes of oppreſſion.

Confederacy

3 It comes to *Gemini*; the Twinnes: it can no longer continue ſingle, but muſt have a partner in tranſgreſſion. The Adulterer muſt have his Strumpet, the Drunkard his boone companion: *Babel* cannot bee built alone. Societie makes good men chearefull in good things; and aſſiſtance makes evill men confident

in their lewd attempts. It is rare to ſee ſingle ſinnes, or ſingle ſinners.

Hypocriſie.

4 Then to *Cancer*, the Crabbe; a crooked, irregular courſe, anfractuous, full of ſubtle windings; circumventing his neighbours, as the *Crabbe* doth the unmiſtruſting Oiſter. Here ſinners get themſelves hardned ribs, a ſhell not to bee pierced by any reproofes.

Tyranie. Nah.2.12.

5 Next to *Leo*, the Lion; a raging and roaring kinde of life. Thus they grow on from petulancie to obſtinacie, then to conſpiracie, from that to hypocriſie, now to crueltie. *The Lion fils his denne with prey, his hole with rapine.* Hee contemnes all admonition, and without reſpect of Iuſtice, will be his owne carver: this is the height of ungodlineſſe.

Vncleanneſſe.

6 He comes to *Virgo*, the Virgin; a ſigne which Aſtronomers aſcribe to the Belly. Now he gives himſelfe to rapes and whoredomes, and looſeth the reines to his bruitiſh and boundleſſe appetite: that were his power equall to his deſire, he would not leave a Virgin in the world.

Iuſtice.

7 Then to *Libra*, the Ballance: and there's a demurre in his proceedings. Humane Iuſtice begins to examine him, to curbe his impetuous violence: and in this houſe ſometimes he ſtaies longer, than the Sunne does in that Signe. For if lewd men ſhould not feare the Magiſtrate, more than they doe God or the divell, there were no living among them. Now *Libra* delivers him over to

Conſcience.

8 *Scorpio*, the Serpent. When he hath been corrected by morall Iuſtice, he is then taken in hand by Conſcience; a tormenter that hath a worſe ſting than *Scorpions*. This haunts him like a curſt wife at home, like a querulous ſcold abroad; no where can hee bee quiet. No intreaties can perſwade her, no bribes can corrupt her, no muſicke can charme her, no noiſe can drowne her thunder. He talked his pleaſure, while ſhee ſaid nothing: now ſhee rores as faſt, and hee knowes not what to ſay. This the Prophet calls the Lords *Rod of Scorpions*, wherewith he ſcourgeth wilde offenders. This happily ſends him to

Prayer.

9 *Sagittarius*, the Archer: hee takes the bow of devotion in his hand, and ſhoots up his prayers to the throne of Grace. The Fathers have called our *Prayers*, the Churches Artillerie, arrowes of zeale; which if we draw up to the head, and ſend up from the heart; they ſhall pierce the very heavens, and wound the Lord of hoſts with pitie; and hee will have compaſſion on us. The Bow is Repentance, the ſtring is Faith, the Arrow is Prayer, the hand that drawes and looſeth it is Zeale, the marke is God, and the errand it goes for is Mercie. At this ſigne he would dwell longer, but becauſe he muſt goe on, he lights upon

Infirmitie.

10 *Capricornus*, the Goate. Even after his humble devotion, and pious reſolution, he falls into ſinne. The Ramme, and Bull, and Lion may be mortified in him; Pride, Obſtinacie, Crueltie: yea *Gemini* and *Cancer*, double dealing and hypocriſie may be abhorred of him: to *Virgo* hee will offer no more violence; he loathes all conſtuprations and turpitudes: yet ſtill hee ſmels of the *Goate*: ſome tang of the old corruption remaines, the beaſt is not quite worne out of him. But it is fallen downe as low as the *knees*, to which place they aſſigne *Capricornus*: it is farre from the heart, out of the reach of any vitall part. But in this houſe he is but a paſſenger; the Sunne does not make more haſt than he from it: and now having ſinned, he poſts to

Repentance.

11 *Aquarius*, the water-bearer: he knowes no ſinne, which he endeavours not to waſh off with his penitent teares. This fountaine he hath alwaies about him: and if the aire of bad company hath made him ſinne with *Peter*, yet he can goe forth and weepe with *Peter*. *Mari's* teares did not more waſh the duſt from our Saviours feete, than the ſinne from her owne ſoule. If *Capricornus* have made thee offend, let *Aquarius* be ready with this repentant water; that Chriſt may anſwere thee as he did *Mary*, *Thy ſinnes be forgiven thee.* So well the devout ſoule loves to dwell in this watry Signe, that he concludes his journey in the very element of water; with the *Fiſhes*;

Perſeverance

12 *Piſces:* this is the foot of the ſong, as they appropriate *Piſces* to the feete in their Anatomie. They be cleare and cleanely creatures, delighting to ſwim in the chryſtall ſtreames: if they ſtrike into the mud, it is but to avoide the net: and when the danger is paſt, they ſoone cleanſe themſelves. True converts, if they cannot be *Semper puri*, yet are *citò purificati*. Firſt, as fiſhes *Tunduntur fluctibus, non deficiunt*; ſo the billowes of temptation beat upon the godly, yet they faile not. Secondly, as fiſhes ſwim thrice, in water, in vineger, and in wine: ſo doth the Chriſtian, in the water of Baptiſme, the vineger of affliction, and the wine of conſolation, the Sacrament, which *cheares the heart*. Thirdly, Fiſhes being wounded, have recourſe to the Tench, the Phyſician of fiſhes, whom if they but touch, they are healed. Soules wounded with ſinne repaire to Chriſt, the Phyſitian of kings, the king of Phyſicians; and touching him by faith, they are cured: as the woman with the bloudy iſſue, did but touch the hemme of his garment, and was preſently as whole as a fiſh. Thus ſwimming in the pure ſtreames of grace, removed from the ſordid and dreggiſh corruption of earth, we ſhall at laſt bee tranſlated higher than that Sydereall Signe in the Zodiacke, even to the heaven of heavens, the Kingdome of Chriſt.

Luk.8.44.

But now, alas, how have I loſt my theme? The argument of my diſcourſe is ſinners obſtinacie, and I have concluded with their Salvation. Pardon me, it was a mercifull miſtake: I wiſh it ſhould be ſo, though I finde it otherwiſe of theſe in my Text: for they are wretched adulterers, *that cannot ceaſe from ſinne.* Well then, it is but bringing you ſome way backe againe: if you remember where I turned the ſinner out of his rode of condemnation, you finde it in *Scorpio. Libra*, publike authoritie had him *ſub flagello:* but, ſuppoſe that favour diſmiſſeth him, and ſo gets out of the hands of Iuſtice; yet *Scorpio* will have a bowt with him, *Conſcience* will trounce him. This like ſome ghaſtly apparition to a ſoule forlorne, upon the threſhold of deſperation, with a ſhew of freſh bleeding wounds, and an aſtoniſhing countenance, preſents it ſelfe in unexpreſſible terrour: how will he paſſe this Signe? Yes, he will ſtupefie his conſcience with a deluge of wine, never allow himſelfe to be ſober; and with a viciſſitude of ſenſuall delights, luſt and drinke, as with two hot irons quite ſeare up his conſcience; and is then confident that the dead dog will never barke.

Thus he paſſeth from that diſmall houſe of correction, a very Bedlam to his ſoule: but now *Sagittarius* comes: Iuſtice ſhoots at him from heaven, that unerring Archer who never miſs'd his marke: the arrow of ſickneſſe ſtickes in his ribbes. Now his doune-bed is troubleſome, and after many changed ſides hee complaines of uneaſed pangs. What now? this will be a tedious ſigne to him, perhaps the end of his voyage. Phyſicians are ſent for, who receive gold, and give drugges; keeping him ſicke the longer, that themſelves may fare the better. But at laſt he recovers; after many promiſes to God, and vowes which he never meanes to keepe, he is enlarged from his bed; up he gets.

And now hee poſts to the next Signe, to trie what better cheare *Capricornus* will make him. He findes him like ſome Goatiſh hoſt, cloſe at his cups and ribaldrie; and here he fals in, relapſing to his former ſenſualitie: riot and intemperance renew their old acquaintance with him: whoredome and new wine take away his heart; and thus being intoxicated with ſinne, he layes himſelfe downe to ſleepe. Thus many paſſages of execrable wickedneſſe he hath got through; pride, injuſtice, hypocriſie, oppreſſion, uncleanneſſe, and voluptuouſneſſe, without any interruption; ſaving thoſe ſhort diſturbances of ſickneſſe and conſcience; and now he ſlumbers in ſecuritie. But yet his race is not done, he hath two more Signes to paſſe.

From this ſleepe, *Aquarius* or the world calls him up; and whiſpers in his eare a golden word, *Be rich.* Now age and covetouſneſſe ſeize on him at once, and he projects to fill his barnes with corne, with money his coffers, and thereby his heart with joy. To doe this, he refuſeth no courſe, be it never ſo unjuſt; neither friend nor father muſt ſtand in his way, now he is ſet upon it to be *rich.* Hee will ſtarve his familie, perhaps his owne body, to be *rich.* He will bee an *Aquarius* indeed; the devils water-bearer, a water-drinker, ſo he may be *rich.* The law reproves him, his neighbours hate him, the poore curſe him, God threatens to condemne him; he cares for none of all theſe, ſo he may be *rich.* Well now, rich he is, a rich beggar, or a beggar in the midſt of his riches; for upon all his eſtate there is ſet a ſpell, ***Touch not, taſte not, handle not. Noli me tangere,*** ſaies his wealth to him: ***Noli me relinquere,*** ſaies hee to his wealth. ***Bonum eſt eſſe hic,*** in this houſe he would dwell for ever. But he muſt not; there is a Bell that tolles him into another Signe, the laſt of his Ecclyiticke, that ſhall ecclipſe his glory for ever; the grave and hell; the one to devoure his body, to other to ſwallow his ſoule.

Col. 2. 21.

Piſces lookes for him, and thither he muſt come. ***Thou foole, this night ſhall they fetch thy ſoule from thee.*** *Piſces* are placed at the feet of man; this is the laſt foot of his journey, the ſtanding houſe at the end of his progreſſe, the period or full point of his travels: ***Et turpiter atrum deſinit in piſcem.*** Swimming in the ***mare mortuum*** of this world, hee hath ſwallowed the baite of riches, and now is caught with the hooke of death: and hee that never ***ceaſed from ſinning,*** ſhall never reſt from ſuffering. Though we ſinne often, and much; too often, too much; yet let us breake off our ſinnes by repentance, and *ceaſe from ſinne* that we may be ſaved.

Luk. 12. 20.

Horat.

Beguiling unſtable ſoules.] The wicked cannot be quiet, till their vicious deſires be accompliſhed; they have ***oculos inquietos ad peccandum,*** as *Calvin* renders it. Their meat and drinke is to doe their fathers will, that is, Satans: reſtraine them from wickedneſſe, and they complaine of famiſhment: either they call for poiſon, or no food. ***Ahab*** is ſicke, becauſe he is denied ***Naboths*** vineyard. Whether his ſpleene or his gall were more affected, it is hard to ſay; whether more of anger, or of grieſe, but he keepes his bed, and refuſeth his meat, as if he ſhould die no other death. Becauſe he cannot have his will on ***Naboth,*** hee will take it on himſelſe; as the mad man teares his owne haires, becauſe he cannot come at his enemies. The wicked cannot ſleepe till they have done miſchiefe. ***Saul*** will not give over the chaſe of ***David,*** but hunts him drie-foot through every wilderneſſe. The very deſart is held too good a refuge for innocence: the hils and rockes are ſearched in an angry jealouſie: the very wilde goates of the mountaines were not allowed to be companions for him, that had no other fault but his vertue. Still ***Davids*** ſucceſſe is ***Sauls*** vexation: where ſhall that man reſt, who ſeekes reſt in ſinne? In this life he cannot, for he walkes ***in circuitu,*** grinds in the divels mill. Shall he reſt hereafter? no, then hee ſhall eate of his owne grieſt, and labour in torment. Onely there is ſome difference in the manner of their working, and of the time; here with pleaſure, there with horrour: for a while here, there for ever. Still theſe obſtinate ſeducers goe on, from ſtrength in ſinne, to ſtrength of ſinning, till every one appeare before their maſter in *Tophet.*

1 King. 21. 4.

Beguiling unſtable ſoules.] This verſe yeelds us a fourefold deſcription: Firſt, of their filthineſſe, ***eyes full of adultery.*** Secondly, of their craftineſſe, ***beguiling unſtable ſoules.*** Thirdly, of their worldlineſſe, ***exerciſed with covetous practices.*** Fourthly, of their wretchedneſſe, they are ***curſed children.*** In this branch we have two particulars; The fiſh, ***Soules:*** The net, ***Fraud; Beguiling unſtable Soules.***

1 The fiſhes they take are ***Soules:*** the Prince of darkeneſſe ſaies, as did the king of Sodome, ***Da mihi animas, Give me the ſoules, take thou the reſt.*** There is no taking the body, without a former winning of the ſoule: nor can they make thoſe bodies tractable to their luſt, whoſe ſoules be not firſt proſtituted. And

Gen. 14. 21.

Mat.23.15.

if the fleſh could be abuſed without the conſent of the mind, they might make themſelves merry with the caſe without the inſtrument. A virgin raviſhed againſt the will of her ſoule, is more a maide than ſhee that with an untouched body hath deſired filthineſſe. But deceivers *compaſſe ſea and land* to make ſtrumpets, as the Phariſes did to *make Proſelytes*. In vaine does the theefe looke in at the window, when he ſees the maſter ſtanding on his guard in the houſe. *Ioſephs* garment may be rent, his body eſcapes, becauſe his minde was whole.

Mat.4.19.
Rom.10.17.

The ſoule is their fiſh, and ſo they are compared by Him, who gave his Apoſtles that office, to draw men out of the ſea of this world by the eares, that they may be ſerved in to his owne Table. The poets tell us that *Bacchus* began his empire with the tranſmutation of mariners into fiſhes; the morall whereof may be, that when mariners come to ſhore, they drinke like fiſhes. *Bacchus, bigenitus*. Chriſt, God of his Fathers ſubſtance, begotten before the world: and man of his mothers ſubſtance, borne in the world; began his ſpirituall kingdome by converting ſoules; that as fiſhes are caught *lineis textis*, with a net of twiſted lines; ſo men are taken *lineis ex Scriptura contextis*, by the holy Word; not ſea-fiſh, but land-fiſh.

But theſe be none of Chriſts fiſhermen; they doe not fiſh for him, they rather fiſh from him. The element that preſerves fiſhes, is the pure ſtreame of the water of life: out of this they labour to fetch them that they may periſh. They are of *Philopenus* his minde, in *Plutarch*; *Ex piſcibus, qui non ſunt piſces, ſuaviſſimi*: no fiſh with them ſo ſweet as the *Soule*. Yet as they doe not catch the body but for their luſts ſake, ſo nor the ſoule but for the bodies ſake, and neither but for gaines ſake. Indeed there is difference betweene Gods ſpirituall fiſhing, and the taking of materiall fiſhes: for when fiſhes be taken, it is death to them; but when men are taken, it is life to them. Fiſhes are taken to bee devoured by the jawes of men, men are taken to be delivered from the jawes of hell. But theſe deceivers catch ſoules for their owne ends; that they may pickle them up in vices, and make them the food of their inſatiate luſts.

Rev.3.16.
1 King.18.21.

2 The *Soules* which they beguile, bee *unſtable*, unconſtant, tottering. If they were firme, they could not: if apoſtated, they need not; but in this wavering plight they are fit ſubjects to worke upon: the weather-cocke will bee ruled by the winde. To day the unſtable ſoule is for a Maſſe, next Sunday for a Communion, the next weeke for neither. Rome thinkes him theirs, wee thinke him ours, his owne conſcience findes him neithers: this makes him waxey to perſuaſion, ſervile in imitation. His heart is in ſuch an *Æquilibrio*, that the next ſcruple turnes the ſcale. Now comes the tempter with a baite, and this fooliſh fiſh is caught. This *Laodicean* temper is farre worſe than the extremes: heat and cold have their uſes, lukewarmeneſſe is good for nothing but to trouble the ſtomacke. Spirituall heat hath Gods promiſe of acceptance: ſtone-cold hath an eaſier reckoning: that which is betwixt both procures vomiting: the neerer it comes to heat, and is not hot, the more odious the Lord holds it. *Why doe yee halt betwixt two opinions?* The Prophet doth not ſo much rate them for their ſuperſtition, as for their irreſolution: not ſo much for being unſanctified, as for being unſettled. One Iſraelite ſerves God, another *Baal*; yea, perhaps the ſame Iſraelite ſerves both God and *Baal*. How long will you halt in this indifferencie? God is leſſe offended with going upright in a wrong way, than with halting betwixt the wrong and the right way. I yeeld that in ceremoniall or circumſtantiall differences, indifferencie is the ſafeſt; both for opinion and practice: but in the oppoſitions betweene God and *Baal*, woe be to him that is a neuter.

Iudg.5.23.

Curſe ye Meroz, becauſe they tooke not the Lords part in the day of battell. Here, even to ſtand and but looke on, is treaſon: to take part with neither, is to be an enemy to both. God doth not hold them ſo capitall foes that ſerve him not at all, as thoſe that ſerve him with a rivall. There are points which the paſſions of men have ſet farther aſunder, than needs; wherein the perſons indeed fight more than the things: it is charitie to reconcile theſe; or at leaſt, better to ſtate the queſtions. But when the quarrell is betwixt Ieruſalem and Babylon, truth and falſehood; woe to the *unſtable ſoule*. We may ſit at home and weepe, bleſſe God that wee are in the right, pray for them that are in the wrong: but to labour a peace betweene them, is to bring a curſe upon our ſelves; to worke, not a ſatiſfaction, but a ſtupefaction upon our conſcience. Some things may admit reconciliation, as differences betweene men and men: ſome are in their nature irreconcileable, as the differences wherein men differ from God. Every man is a little world, yea, every man is a little Church; wherein there be two factions, two armies that fight continually: nothing but a lethargie of conſcience can ceaſe this warre. It is a civill warre, yea rather a rebellion than a warre; yet cannot it be abſolutely quenched. To make theſe two friends, were a labour not leſſe vaine than impoſſible. Every militant Soule is a Souldier in that generall warre betweene Chriſt and *Belial*: now as *Quæ Deus conjunxit, nemo ſeparet*: ſo *Quæ Deus ſeparavit, nemo conjungat*. To ſet up the Arke and *Dagon* under one roofe, is an impietie that ends in ſcorne. *Ponam inimicitias*, ſaith the Lord: wee and the devill ſhould never have fallen out, we agree but too well; but that God hath *put enmity betweene us*. This quarrell preſently ſhewed it ſelfe, and begun between *Cain* and *Abel*, and it is not yet taken up. The truth of the Goſpell, and the errant wickedneſſe of idolatrie, are ſo diametrally contrary; that whiles we would reconcile them, or by any colourable modifications bring them together, wee fight againſt our Maker. For he hath infuſed ſuch an incompatibilitie, and imprinted ſuch an implacabilitie, betweene Truth and Falſhood, that they can never flow into one another.

In quarrels betwixt brethren, *Beati pacifici*: in quarrels betwixt Chriſtian Princes, *Bleſſed are the Peace-makers*: but in the warres betwixt Chriſt and *Belial*, *Maledicti pacifici*, curſed are they that goe about to make peace. *Ye cannot ſerve God and Mammon*. The wit of the world, and the peſtilent wit of hell to boot, hath long laboured to bring theſe two Lords together, to dwell in one houſe, and to feede at one table; that they might doe them ſervice both at once. But how vainely? *Ye cannot*: wee will trie; you may, but *ye cannot doe it*. Day and night may joyne and meet; yea they do ſo twice every foure and twenty houres; *in Diluculis & Crepuſculis*: the dawning of the day in the morning, and the ſhutting in of the day in the evening, make day and night ſo much one that wee cannot tell which to call them. But *lux & tenebræ*, midnight and noone, never met, were never joyned together. *What communion hath light with darkeneſſe?* what doe you call that betweene Grace and ſinne? hath it a name? *Almoſt a Chriſtian*, ſaith *Agrippa*: what's that? one neither with Chriſt, nor without Chriſt; neither holy, nor unſanctified; ſure there is no ſuch creature. But it is plaine, *He that is not with me, is againſt me*. If a man bee *almoſt* a Chriſtian, God will *almoſt* pardon his ſinnes, but he will not pardon them; hee will *almoſt* ſave him, but hee will condemne him. For him that is neither man nor woman, we have a name, *Hermophradite*: but we have no name for him that is neither a beleever nor an unbeleever, neither true nor falſe, neither for God nor for *Belial*. There is a Chriſtian, and there is an infidell; there is a heeven, and a hell: hee that findes a third kinde of creature, may foole himſelfe with the beleefe of a third place; Purgatory.

2 Cor 6.14.
Act.26.28.

Unſtable ſoules.] Heere firſt let mee give you a Character, then an application.

1 The *unſtable* man is in an evill caſe; for while he profeſſeth neither ſide, hee is hated on both ſides. Hee is ſtill asking for newes, and ſcarce thinkes it newes ſo ſoone as he knowes it. *Quid rari, chari, miri?* To whom it was well anſwered; *Vir ſapiens rarus, vir bonus charus, vir pius mirus*. Hee may well

be compared to the wave, for he is ever wavering. Hee now ſaies it, in an anger ſweares it, and within halfe an houre renounceth it: as if his underſtanding did write upon his will, as a man writes upon water; it tarries not long enough for an impreſſion. All his reſolutions be but flaſhes, fiery, and momentany. When he begins a buſineſſe, he goes about it hotly: ere you can ſay a Paternoſter, he is dog-weary. Yet (by way of paradox) wee may commend him for a good Common-wealths man, for hee ſets many on worke; ***Diruit, ædificat, mutat quadrata rotundis:*** you ſhall never have him but either building, or pulling down, or altering; as if he meant to make more buſineſſe than Time it ſelfe. Commend him alſo for this, he is a profeſt enemy to idleneſſe; for he is never out of action, though what he doth is to no purpoſe. His heeles carrie his wit, neither his wit nor his heeles know whither. His feet, like the harlots, cannot keepe within doores; he loves to be a gueſt in his owne houſe. Proprietie is a diſeaſe to him; he likes every thing better than his owne. He longs for every rare thing he ſees; and his purſe gives it him, like a rattle to ſtill him; and before night the childe is weary of it. He is a piece of clay temper'd with running water, which keeps his wit in a perpetuall motion. He is any thing, or every thing in poſſibility; but for the preſent he is nothing.

He is no dangerous enemie; for his hate cannot be more conſtant than himſelfe; but the worſt friend that can be choſen, for he is never the ſame. He were good to inhabit the fleeting Ilands, for he treads upon moving earth: and like ſome ill broken horſe, he hath no pace. In what a wretched caſe is the *unſtable* man; whoſe religion is yet to chuſe? He knowes he ſhall die, yet hee will not know what faith he ſhould die in. If he ſhould die in that doubt, there were great doubt of his eternall ſtate. His religion (it may be) lies in waite for the inclination of his Prince; as a Spaniell hunts according to the face of his maſter. Of all creatures, he is like the Batte, which hath both wings and teeth; if hee could caſt off one of them, hee might ſhew himſelfe either a bird or a beaſt. Iam.1.7. ***The unſtable man ſhall receive nothing of the Lord.*** Heare this ye neuters, that hold Chriſt with one hand, with the other Antichriſt; and know not whether you ſhould chuſe or let goe; that would faine mingle the colours of Saint *George* and Saint *Iames* in one Scutchion; while you are not ſettled in religion, in irreligion you are ſettled. Chriſt will not ſave you, becauſe you were not wholly his: Rome cannot ſave you, though you had beene wholly hers. If you muſt ſettle, when begin you? if you muſt begin, why not now? Chuſe therefore, and chuſe right, and cleave to it. It is not enough to reſolve, but wee muſt rather loſe our ſelves, than the truth of Ieſus Chriſt.

2 We have choſen, and bleſſed may we be in our choice. It is happy for us, that God hath put the meat into our mouthes; that we are baptized, catechiſed, and confirmed in the truth. Many thouſands would have beene more thankefull to him; who exceed us in devotion, more than wee doe them in illumination. Are there no ***unſtable ſoules*** among us? They write of a place in the Ile of *Pephos*, where never fell raine: the Iland wants not ſhowres, but none falls there. There is a place within us, our Heart; ſo roof'd with hardned luſts, that no dew of grace can have acceſſe. With what feare and unwillingneſſe doe I thinke of the ſtate of a great multitude; ſo ***unſtable*** in their devotions, that it is a high extent of charity, to beleeve them Chriſtians. The Lawyer profeſſeth Chriſt, yet a round fee can tempt him to plead againſt Chriſt: hee doth ſell his ſpeech, and hee will not give his ſilence: as he ſaid, ***Non omnibus dormio***; ſo this, ***Non omnibus taceo:*** you muſt hire him to hold his peace, if you doe not to ſpeake. So indifferent and irreſolute are ſuch advocates in their religion, as they are in expectation of judgements: they heare both ſides, yet know not on which ſide the cauſe will goe. Indeed too many deale with Chriſtianity, as they doe with a ſute at law: the matter is plaine enough, but they cloud and puſſle it with

their wranglings. So Papiſts diſpute, not *voto diſcendi*, but *ſtudio contradicendi*. As *Cyprian* ſpeakes of one in his dayes, that chalenged him to diſpute, and uſed to amaze the people by holding the concluſion. The Preacher would boldly reprove ſome vices, but then his Pariſh withdraw their benevolence; are not theſe *unſtable ſoules?* The Magiſtrate would doe Iuſtice, but then a Great mans letter conjures his forbearance; is he not *unſtable?* Some goe to Maſſe, yet flatter themſelves that their hearts are right to God: a man does not walke in the Sunne with a purpoſe to be tanned; yet he cannot but know that hee ſhall bee tanned with walking in the Sunne. *Et agere & pati, Romanum eſt*, ſaid *Scevola*: we are naught at *Agere*, at Doing; but when it comes to *Pati*, ſuffering, we are gone. We are glad that Chriſt ſuffer'd all for us; but we will ſuffer nothing for him. It is the happineſſe of theſe cold times, that we are not put to the hot fire; for tryall of our faith and love. If the wheele were turned, which the mercy of God forbid, how many would turne from Chriſt, rather than burne for Chriſt? But if there be a recompence for a cup of cold water in Chriſts name, Mat.10.42. how ſhall a cup of warme bloud yeelded for that name, be rewarded? yet ſuch is the niggardly devotion of mens *unſtable* hearts, that they will ſcarce afford the poore even a cup of water from their ciſternes. The diſtreſſed have Gods mandatory and commendatory letters for them, yet toward the advancing of a collection, ſome Great mans letter doth them more good. We all love to be of the taking hand, but will part with nothing: we would receive Chriſts bountie, yet grudge our dutie; wee would bee like him in glory, not in grace. If mans law ſhould not prevaile more than conſcience, what order would be obſerved? So the Hoſt anſwered his gueſts, when they could get no fleſh at his houſe in Lent, yet might have it in other places; alas, ſaith he, we are bound, and they are but ſworne. The tale lookes like mirth, but the meaning of it is in good earneſt. Two many feare an obligation, more than religion; and are more carefull of a Recogniſance, than of their conſcience.

It were eaſie to finde among us the faults and fates of the twelve Tribes, praiſed be God that we have alſo their bleſſings. The very firſt puts mee in minde of all the reſt. *Reuben unſtable as water, thou ſhalt not excell.* Such a barre in the armes of Great houſes is *Inconſtancie*. *Reuben* was the firſt borne, yet hee loſt Gen.49 4. the principalitie: and you can ſay, This hath beene the fortune of many an elder brother. *Simeon and Levi, brethren in evill:* the Papiſt and Seminary, in miſchiefe Verſ.5. againſt the Goſpell, ſworne brothers. Hee that cals to minde the fifth of November, ſhall finde *Inſtruments of cruelty in their habitations*, and ſee them *digging downe a wall. I will divide them in Iacob, and ſcatter them in Iſrael:* Verſ.7. yea, O Lord, divide them from Iſrael. *Iudah* hath the Crowne, and the Bleſſing, and the Crowne of Bleſſing be upon *Iudah*, our gracious Soveraigne: let him and his hold the Verſ.10. Scepter, till *Shiloh* come againe. Verſ.13. *Zabulon ſhall dwell in the haven of the ſea:* Merchants are for the ſea; but let them remember, it is a wavering element, governed by the inconſtant Moone; and that all their voyages are but adventures, their ſhips but reeling veſſels; all *unſtable*. If their conſcience ſhould be infected with this ſtaggering diſeaſe, that were the worſt ſhipwracke.

Iſſachar is a ſtrong aſſe, couching downe betweene two burdens. Iſſachar, the uſurer; Verſ.14. an aſſe that feedes upon thiſtles, while hee ſtoopes his backe to the burden of riches. Let them bee made ſervants to tribute: they are the fitteſt ſubjects for ſubſidies. Poore men labour for a little; they grow rich with eaſe: It is but walking out ſix moneths; then ſit downe and tell their monies.

Dans place is to *judge his people* · and farre bee *unſtableneſſe* from the place of Verſ.16. Iudgement. Yet alas, there is nothing more *unſtable:* the cauſe that goes on this ſide to day, is to morrow judged on the contrary. But we dare not ſay, the fault is in the Iudge, but in the Law: juſt as the peremptory Sexton ſaid, Howſoever the day goes, I am ſure the clocke goes true: the Law is difficult, but there is

Gen. 49. ver. 17.

no fault in the Iudge. I, but *Dan* hath officers under him; bad Lawyers, crafty *ſerpents*, *adders* that bite the *horſes heeles* in the path of his journey; and that ſo ſore, that no Leech can cure it. The Client comes riding up in haſte to his Lawyer; but by that time the ſuite is ended, hee may walke a-foot home at leaſure.

Verſ. 19. *Gad, a troope ſhall overcome him, but he ſhall overcome at laſt.* He had his name of a *Troope, Gen.* 30. 11. he is overcome by a *Troope*, and at laſt ſhall overcome a troope. We have many troopes of them, abundance of the Tribe of *Gad*: ſome gad to *Rome*, others to *Amſterdam*: it is ſtill (according to my argument) an *unſtable ſoule* that ſets them a gadding.

Verſ. 20. I finde no fault in *Aſher*, unleſſe plenty bee one. Hee yeelds bread, and *fat bread*; dainties, and for kings; *Royall dainties*: his Embleme is a *Cup* or *Boale* of delicates. But as *Noah* was drunke with his owne wine; ſo the cup of proſperity hath intoxicated many a ſoule. And God hath no worſe ſervants in our land, than they that can live on their lands, and care for nothing elſe.

Verſ. 21. *Nephtali giveth goodly words*: wee have too many of this Tribe, hypocrites, that can give nothing but *goodly words*. They will ſpeake ſo faire, and deale ſo foully: that you would not beleeve they are made all of a peece. But when the winde ſings, and whiſtles in the leaves, looke for a ſtorme.

Verſ. 22. *Ioſeph is a fruitfull Branch*: and bleſſed be God, we have alſo a Tribe of *Ioſeph*, *fruitfull* of good workes. Though hee be the But of contradiction, and the *Archers have ſhot at him, and hated him*; yet he is *made ſtrong by the hand of the mighty God*: and an univerſality of bleſſings from heaven, earth, the wombe and breaſts, and the everlaſting hils, ſhall be on the *Crowne of his head that was ſeparated from his brethren.*

Verſ. 27. *Benjamin ſhall ravine as a wolfe*: the laſt is a wolfe, the mercileſſe oppreſſor, that from *morning to evening doth prey* upon the poore, and *divide the ſpoile*: but at laſt they ſhall be divided; their names to infamie, their wealth to the world, their bodies to the duſt, and their cruell ſoules a prey for thoſe more cruell ſpirits of darkneſſe. Iudg. 5. 15. *Reuben* had his *diviſions*, and the reſt their waverings and infirmities; onely we have *Iudah* and *Ioſeph* among us, that faithfully adhere to the truth of Ieſus Chriſt.

They beguile.] the net wherewith they catch theſe Trouts is Fraud. If wee continue the ſenſe from the foregoing words, they charme them with the witchcraft of the *eye*. That is a ſilent oratory, and diſcourſeth the meaning of the heart in a dumbe motion. The tongue is a ſpeaking eye, and the eye is a ſilent tongue: and by this dumbe language, lovers underſtand one anothers minde, though their lips open not. But I rather take this net to be the tongue; a ſubtle perſwaſion to lewdneſſe. A deadly net, like that in *Suidas*, which in ſingle combates one did caſt over another, and being ſo inſnared ſlew him. Micah. 7. 2. *They hunt every man his brother with a net*; a bloudy net. Not a fantaſticall, imaginary net, ſuch as Purgatory; which *Szegedin* cals *Ampliſſimum rete ad capiendas animas*, a large net to catch ſoules; he ſhould have ſaid, A large net to catch fooles: a net wherewith the Pope catcheth fiſh enough to ſerve his kitchin.

Fraud hath a thouſand trickes of cheating; but of all inſtruments, the chiefe is the tongue. A handſome tale drunke in at a thirſty eare, is a philtre to the ſoule. The tongue is either a mans glory, or his ſhame. When it is the ſervant of an honeſt heart, it is an eſpeciall organ to glorifie the Maker. If otherwiſe, the divell is more beholding to it, than to all the body beſides. It hath a thouſand wayes to doe good, and *mille nocendi artes*, as many to doe hurt. When Satan had ſtripp'd *Iob* of his riches, children, health; and laid him ſo full of ſores, that no part of his body was free; yet all this while he ſpared his tongue. The reaſon might be, becauſe the divell looked that that ſhould doe him ſome ſervice; even ſuch as his wife prompted him too, *Blaſpheme God and die*. Still hee expected when all his vexation ſhould breake out at his lips. *He that offends not in word, be is a perfect man.* But where is that man? The Lord ſanctifie our eares, that they be not ſeduced by others tongues: and ſanctifie our tongues, that they offend not the eares of others.

Iam. 3. 2.

They have an heart exerciſed with covetous practices.] There is not a more dangerous vice in all the ſtore-houſe of hell, than *covetouſneſſe*. To other ſinnes Satan tempts a man often; but covetouſneſſe is a fine and recovery upon the purchaſe; then he is ſure of him; as when the Iailor hath lock'd up his priſoner ſafe in a dungeon, he may goe play. It is an imperious ſinne; and ſits like a Iuſtice of *Quorum*, in his chaire, while Religion muſt ſtand cap in hand to it. Heaven is the higheſt place, earth the loweſt: yet covetouſneſſe ſets the loweſt in the higheſt eſteeme, and the higheſt it undervalues to the loweſt. He reſpects heaven but on the By, for recreation; his maine game is the world. While Chriſt was preaching, a covetous younger brother interrupts him with the *diviſion of an Inheritance.* Make an end of your Sermon, and come and end a difference betwixt me and my brother: you ſhall doe a deed of charitie, a neighbourly office, and ſave a great deale that would be idly ſpent in Law. We have many of his religion: that thinke we doe God better ſervice in compoſing their quarrels, than in preaching heavenly doctrines. This is to call Chriſt from dividing the word, to divide the Inheritance. I know there is no Chriſtian but condemnes this vice, and yet this vice ſhall condemne many Chriſtians. The difficultie here, is not ſo much to winne conſent of Iudgement to the point, as conformitie of practice to the Iudgement. There may be a conviction of conſcience, without any preparation of obedience: and truth will be ſooner confeſſed, than practiced. If every man were his owne Iudge, there is not a covetous man among us: but the Iudge of all the world will finde many, that flatter themſelves with *not guilty*. The world hath very ill lucke; for many affect it, admire it, adore it, yet will not be knowne of it. But God hath more injurie; for they profeſſe to love, ſerve, truſt in him, yet indeed care not for him. The world hath many ſervants, but they weare not his livery: God hath many that weare his livery, but they are none of his ſervants.

Luk. 12. 13.

They have an heart exerciſed with covetous practices.] Me thinkes here bee foure words not unlike the foure elements. Firſt, the *heart*, like the earth; it being the Center of man, as the other is of the world. Secondly, *covetouſneſſe*, like water, ſoakes into it, and makes it hydropicall, yea, turnes it into dirt. Thirdly, *exerciſe*, like the aire; which is *Elementum mobile, agitabile, circumfluum*, full of exerciſe. Fourthly, *practice*, like fire, active and devouring. Or *covetouſneſſe* is the childe borne; the houſe it is bred and brought up in, is the *heart*: her education is the *exerciſe* of cruelty: and her whole courſe is the *practice* of iniquitie.

But *covetouſneſſe* muſt formerly be defined, that we may not loſe our ſelves at the firſt ſetting forth. Some ſay, It is a deſire of having more: but we muſt have more in the definition of it than ſo: he that hath not enough, may deſire more, and yet be free from covetouſneſſe. Other ſay, It is a deſire of having more by unjuſt meanes: but covetouſneſſe is beholding to them for ſo favourable an expreſſion: this were rather to confine it, than define it. *Avaritia eſt plus velle quàm ſat eſt:* Covetouſneſſe is a deſire of more than *Enough*. But now what is that *Enough?* There is no ſuch word in the worldlings Dictionary. *It is enough*; Iſrael ſaid ſo: it is a word onely knowne in Iſrael. *Enough* is both neceſſary for being, and competent for well-being. *Having food and raiment, let us therewith bee content.* In thoſe boundaries doth God hedge up our deſires, like wilde Buckes in a Parke. If we have money enough to beare our charges to our journies end; to deſire more is *covetouſneſſe*.

Aug.

Gen. 45. 28.

1 Tim. 6. 8.

But who then is not covetous? It is a diſeaſe of nature; but here is the difference: ſome give it phyſicke, and no ſuſtenance: others give it ſuſtenance, and no phyſicke. Some would deſtroy it, and thoſe it moleſts, but kils not: the other maintaine it; and thoſe it kils, but moleſts not. Theſe latter are the *covetous*. The good man feeles it as his enemie; the bad loves it as his friend. If you ſee a man that hath ſufficient for his familie, yet ſcraping for more, know him for *covetous*.

Covetouſneſſe is like the father of it, of many names, but never a good one. As the ſame ſoule in the ſeverall faculties, hath ſeverall titles: or as the ſame river, paſſing through divers regions, hath divers appellations: ſo hath Avarice. In the Church, it is Sacriledge: in a Church-man, Simonie: in the place of Governement, it is oppreſſion and tyranny: in the place of Iudgement, it is corruption and briberie: and when this river ſwels up to the Banke, it is uſurie.
Col. 3. 5. Firſt, it is called idolatrie, *Col*. 3. 5. All idolatrie is not covetouſneſſe, but all covetouſneſſe is idolatry. Secondly, adultery; as a man forſakes a wife peerleſſe for beautie and vertue, to embrace a wanton and common ſtrumpet: ſo doth
Zeph. 3. 3. the *covetous* man relinquiſh pietie for gaine, God for the world. Thirdly, homicide: for betwixt life and living, there is no ſuch wide difference: cut the poore mans purſe, hee thinkes you cut his throat, and the throats of all his children:
a Mic. 3. 2. 3. ſuch a mercileſſe cut-throat is oppreſſion. [a] The Prophet ſpeakes of Princes that
b Prov. 6. 30. were ſuch butchers: [b] *The theefe ſteales to ſatisfie his hungry ſoule*: but they can plead in themſelves no neceſſitie, for they are Princes: in the other no ſuperfluity, for they rob the poore. This is a ſinne which the poore man cannot commit though he would; the rich man doth, becauſe he can. The high rate and port that divers live at, can be maintained by no dribblets: but in the countrey by racking tenants, incloſing commons: in the citie, by diminiſhing quantities, corrupting qualities, taking advantages, falſifying balances or meaſures, by mixtures, blendings, and ſuch ſharking ſophiſtications: a ſmall bootie will not ſerve their turnes. Miſe may be nibblers, and live; but the Cat that keepes them in awe, is of the eating kinde: ſhee devoures more at one bit, than the poore mouſe would have done at twenty. This ſin is the rich mans peculiar.

Zech. 5. 4. Laſtly, it is theft; There is a *Flying roule that ſhall enter into the houſe of the theefe*. Are none theeves but they that ſcowre the plaines? Yes, there is a theefe that dwels in a houſe, a houſe of his owne; *In domum furis*; and that commonly one of the faireſt and ſtatelieſt, for it is built with bloud. Theeves? rich men ſcorne the name: a theefe is the onely man they are afraid of. Yet they that lie in itinerant ambuſhments, ſhall in compariſon of oppreſſours bee juſtified as no theeves. Alas, they bee poore ſhallow fooles, ſoone taken and clapp'd up in chaines of iron; whereas the other walke like Senators in chaines of gold: the great theeves are a terrour to the little ones. Without partiality, to take men as we finde them, the univerſall practices of *covetouſneſſe* occaſion me to make an humble ſute to free men, and rich men, and gentlemen, to lawyers and Iudges, and Magiſtrates; that they would thinke it no ſcorne to bee no theeves. Let not the motion ſeeme harſh, that you would not diſdaine the commendation of being no theeves. As portly and ſtately as they beare their heads, were they but ſtripp'd of that pompe wherewith injuſtice hath cloth'd them, and to beg in the world anew; thoſe poore people whom they now deſpiſe, would ſcarce bee bound for their truth and honeſtie. Thus the covetous man may be called an idolater, an adulterer, a murderer, a robber.

But ſome will not beleeve the plague, till they ſee the tokens. Take therefore ſome concomitant ſignes. Firſt, ſollicitous care for the future; as if God that was here yeſterday, and is to day, would be gone to morrow. *Quid faciam ſenex?* What ſhall I doe when I am old? So hee breakes his ſleepes while hee lives, to thinke what ſhall happen to him hereafter, perhaps when hee is dead. This is an extreme folly of avarice, when a man makes himſelfe miſerable for the preſent, for feare of being miſerable afterwards: not ſuffering himſelfe to be free from a burden while he may, becauſe he doubts hee ſhall not be free when he would. Thus the foole leapes into the water, for feare of being drowned in the boat. Secondly, engroſſing of too much buſineſſe: they cenſure Church-men for Pluralities; but there be temporall pluraliſts: and many have made themſelves ſo much to doe in the world, as if they had nothing to doe with the world to come. They onely ſay that they love eternall life; but if you marke their employment, you will confeſſe they preferre the temporall. Thirdly, no buſineſſe at all; when they give over their profeſſion, to live with leſſe faith, and more ſecurity: and make themſelves of that deſperate number, whereof ten in the hundred goe not to heaven. Fourthly, Religion muſt not ſtand in their way to riches, without contempt, without violence. *Moſes* broke the Tables of the law in peeces for anger at the golden *Calfe*: theſe men would have broken them in ſitters for the gold that made the *Calfe*. In their conſcience there is kept a Court of Faculties; whereby they can give themſelves a diſpenſation for any ſin at pleaſure. Fifthly, their diſcourſe is of nothing but riches. [a] *He that is earthly, talkes of the earth.* His breath, like a dying man, is of an earthy ſavour. [b] *The mouth of the righteous ſpeaketh wiſedome*; why? *Becauſe the Law of God is in his heart.* So the covetous hath earth in his heart, and his very breath ſmels of it. Take off his tongue from the market, it walkes to the Exchange, then to the key or wharfe, and from the cuſtome-houſe to the ware-houſe; it never comes neere the Church. Theſe be the Signes.

The heart;] that is the throne of *covetouſneſſe*. It is bad enough in the eyes; ſo *Achan* tooke the infection that coſt him his life. Worſe in the tongue; [c] *Let not covetouſneſſe be once named among Saints.* As if that world, which many preferre before heaven, were not worth talking of. [d] *I will not take the name into my lips*, ſaith *David.* The worldlings worſhip thoſe idols, which the Saints will not ſo much as honour with a mention. But the covetous mans mouth is full of earth while he lives, and ſhall bee fuller when he is dead. Yet worſe in life; [e] *let your converſation bee without covetouſneſſe.* But worſt of all is the *heart*: alas, that any diſeaſe ſhould come neere the heart; and yet any diſeaſe leſſe dangerouſly, than avarice. [f] *Lord, incline my heart to thy Teſtimonies, and not to covetouſneſſe.* Our contemplation, our converſation, our communication, yea, our very cogitations, ſhould be cleare from *covetouſneſſe*.

Exercиſed with covetouſneſſe.] The worldling will acknowledge covetice to be a ſinne, but he will not acknowledge himſelfe to bee covetous. Whoredome, and blaſphemie are notoriouſly convinced; they weare their Maſters knowne liverie. But avarice, like hypocriſie, will needs be a vertuous vice, a gracious ſin. It weares the cogniſance of Frugalitie, the complexion of good husbandry, and would be called by the honeſteſt names that are. There is no Text againſt intemperance, but they thinke it makes for them. Becauſe the drunkard ſpils the wine in wantonneſſe, doth this excuſe the miſer that grudgeth himſelfe a draught in neceſſitie? A man may ſinne damnably, though he never come at the Taverne; as at the Taverne a good man may bee merry and guiltleſſe. The covetous wretch, that locks up his cupboord, and rageth at his ſervant for eating a poore cruſt more than allowance, cryes out againſt riot; the times are prodigall; and railes at him for laviſhnes, whoſe ſnuffes he is glad to drinke of in private. He tels his children how thirſty our predeceſſors were; how long one gowne ſerved his grandfather: and himſelfe is ſtill knowne by his forefathers coat, which with his bleſſing he bequeaths to his poſterity, that they may be known by it too, for many generations. Thus he praiſeth plaineſſe, not for leſſe ſinne, but for leſſe coſt; becauſe it is cheaper, not becauſe it is better. Hee perſwades his familie into meanneſſe; as the tyrant ſerved the idols; he tooke away their golden robes, which were too cold for winter, and too heavy for Summer; and made them linſey-wolſey coates, that might ſerve them better for both ſeaſons. Hee con-

demnes

[a] Ioh. 3. 31.

[b] Pſal. 37. 30.

[c] Epheſ. 5. 3.

[d] Pſa. 16. 4.

[e] Heb. 13. 5.

[f] Pſal. 119. 36.

demnes others for waſting time, and never blames himſelfe for ſelling time; which he doth ſo punctually, that hee will neither prevent his day, nor deferre it. Bring him principall and intereſt before his day, hee feares you have law againſt him: after his day, hee hath law againſt you. Some gratuities in the meane time are morſels to ſtay his ſtomacke. He grudgeth a coale of his fire, a bucket of his water; and of all things next ſtealing, he hates borrowing.

Divers ſinnes have the Saints of God beene taxed with; never with *covetouſneſſe*. Once *Noah* was drunke with wine, never drunke with the world. *Lot* was twice inceſtuous, never covetous. *Peter* denied his maſter thrice; it was not the love of the world, but rather the feare of the world, that brought him to it: for hee had denied the world, before hee denied his maſter. Once *David* was overcome with the fleſh, never with the world. Grace may ſtand with ſome tranſient acts of naughtineſſe, but never with *covetouſneſſe*, thoſe were acts, avarice is a habite: grace is not overthrowne by every act, but by the habite of ſin. Therefore of all ſinnes, the children of God have cleared themſelves from *covetouſneſſe*, when they would approve their integritie before God and men. So *Samuel*; *Whoſe oxe or aſſe have I taken?* Hee that was the Iudge of Iſrael, would not now judge himſelfe, but be judged by Iſrael: they ſhall acquit him, and of all ſinnes, from *covetouſneſſe*. So *Ieremie*; *I have neither lent on uſury, nor on uſury borrowed; yet they curſe me:* as if that practice had deſerved a curſe. So *Paul, I have coveted no mans ſilver or gold.* He was covetous of nothing, but of their ſoules for Chriſt. Why did they not purge themſelves from adultery, anger, contention, and the like? Becauſe into theſe ſinnes the infirmitie of a Saint may fall: but if once into *covetouſneſſe*, there is nothing of a Saint left, not the very name. A gueſt may lodge in my houſe all night, yet leave mee maſter of it ſtill in the morning: but avarice, when it gets admiſſion, turnes grace quite out of doores. *Exerciſe* facilitates things in their owne nature troubleſome: the old cart goes quietly under a heavy load; when the new cannot away without creaking. This makes them call their wealth, their ſubſtance; while themſelves waite on it like baſe circumſtances, and ſervile acceſſaries. Their *Heart* is obdurate, like rammed earth, to be the foundation of miſchiefes, and beare the weight of all villanies.

1 Sam.17.3.
Ier.15.10.
Act.20.33.

With covetous practices.] *Ex ungue leonem.* Hee that preſcribes medicines, and undertakes cures, profeſſeth himſelfe at leaſt a practitioner in phyſicke. The *covetous* are not without their *practices*, yet they deny the name. When Chriſt preached againſt *covetouſneſſe*, one man gave the hint or occaſion of the Text, the whole multitude heard the Sermon. Good reaſon, for *from the leaſt to the greateſt, they were all given to covetouſneſſe:* ſome ſinnes are peculiar to ſome places and conditions; but *covetouſneſſe* is an epidemicall diſeaſe, infecting all perſons. Let me diſcover to you ſome of theſe *practices*.

Luk.12.15.
Ier.6.13.

1 According to the rule of charitie, I begin at home, with the Church. If we ſhould love the world, that teach others to contemne it; this were like the fox, to diſpraiſe the grapes we keepe for our owne tooth. There is much art to elude the law; as a wager to be loſt, that the living may be gotten: a poore Jade bought at an hundred peeces, and a benefice at the taile of him; as one wittily ſaid; *The caſe is cleare: the benefice is cheape, the horſe was deare.* Such a Simoniſt is not *Tutus, quamvis aſtutus:* he applauds his owne wit, that hee is no bungler in carrying of a buſineſſe. What followes? Hee that bought deare, cannot ſell cheape; unleſſe he meanes to live by the loſſe; and hee that ſo buyes, hath no ſuch meaning. I doe not deny, but the Patron hath as damned a ſhare in this bargaine: for hee ſels what hee ſhould give, and the other is faine to buy his owne. Againe, to take Gods wages, and not to doe his worke, is a legall ſacriledge. We finde *men of the world*, mentioned in holy Writ, and their worldly *practices*: *But thou, O man of God, flee theſe things:* *Man of God*, ſtands in oppoſition to thoſe.

Pſal.17.14.
Luk.12.30.
1 Tim.6.11.

Let fiſhes love ſalt-waters, birds of the aire flie up towards heaven. God and Mammon are two contrary cures; and they bee ſo infinitely diſtant, that no Court of Faculties can give a diſpenſation to ſerve both. *Bernard* obſerves of Saint *Paul*; *Omnia quæ mundus amat, illi cruci erant.* But indeed, all the charity of the world is put upon us, other men rid their hands of it: as if wee onely were bound to doe all things for God-have-mercy. If the leaſt recompence be afforded to our paines, they thinke it is their courteſie, not our merit. God is much beholden to ſuch men, and without queſtion at the laſt day he will thanke them to their faces; but they had better bee without it. In this Citie, for the Tenth, they have ſcarce left us the fortieth part: yet if we demand but that, wee are cenſured covetous. But *oves paſtorem non judicent. Deo, Parenti, & Magiſtro, non redditur equivalens.* God made thee, thy parents begot thee, thy Preacher ſaves thee; where is the fourth equivalent to theſe? Yet as if God and the Preacher had nothing to doe with us, and nothing had done for us, there is none whom wee ſo boldly defraud. There was an order and cuſtome in Saint *Auguſtines* time, that the poore ſhould beg of none but the Prieſt: and if hee had not wherewithall to relieve them, they might exclaime againſt him, for not more effectually moving the people. Then the poore came to us for ſuccour, now all the ſuccour we have, comes from the poore. The rich robbe us, onely the poore are more willing than able to beſtead us. Wee dare not plead for our owne, then ſacriledge would not heare us; the Law muſt not helpe us, their evill conſcience will not helpe us, the poore cannot helpe us; now the Lord helpe us. *Ariſt.*

There be ſome that have brought downe the price of our function; and for the bettering of their owne ſeverals, have inveighed againſt the Churches commons: in *Iudas* his language, *Ad quid perditio hæc?* Crafty cub, he would have had it himſelfe. O how theſe Preachers tickle the peoples eares, that can fit them with a cheape religion! *If I ſhould prophecie of wine and ſtrong drinke, I were a Prophet fit for this people*, ſaith *Micah.* Now it is but turning *wine* into water; and *ſtrong drinke* into ſmall charges, and then hee is an excellent Prophet. Faith, and all faith, and no good workes, but *to the houſhold of faith*, by which they meane themſelves. I could alſo mention Non-reſidents, and ſelfe-ſilencers; but they are my brethren, and I will not accuſe my brethren: my fathers, and I will not lay open the nakedneſſe of my fathers: onely pray for them, as *Noah* did for *Iaphet*; *God perſwade them to dwell* in their owne *Tents*; and purge all avarice from the houſe of *Levi.* You ſee I have not ſpared our ſelves, ſhall I flatter the reſt? God forbid. Ioh.12.5. Mic.2.11. Gen.9.29.

2 Church-patrons; who in ſtead of Levites to *divide the Word*, put in Gibeonites not worthy to divide wood. Their queſtion to him that moves them for a living, is *Iudas's*, *Quid dabis?* let their end bee *Iudas's*; deſpaire and a halter. *Quid dabis?* God gave him a halter. They that aske the ſame queſtion, why ſhould they not receive the ſame anſwere? Sacriledge is the higheſt theft; and by their owne confeſſion, the theefe is worthy of a halter. They are in ſome kinde worſe than *Iudas*; he ſold the body, they ſell ſoules: his barter bought but a Potters field for buriall: theirs doth make the Church *Acheldama*, a field of blood, for ſlaughter. Beſides all their other damnable traffique, they ſhall anſwer for *Soule-blood* at the day of Iudgement. Rev.18.13.

3 For Magiſtrates and Iudges, they have their *practices* too. *Eſay* cals the unjuſt ones, *The companions of theeves.* Why? for taking purſes of travellers? no, but for taking bribes in their chambers. The theefe hath as much right to the one, as the Iudge to the other. They plead gift; and what is freer? ſo the true man gives his purſe to the theefe, to ſave his life; and the Client gives his money to the Iudge, to ſave his living. This ſinne is able to turne Guild-hall into Shooters hill, and make Weſtminſter-hall more dangerous than Salisbury Plaine. Eſai.1.23.

Hoſ.4.18. Plaine. They cry, *Give*; and the theefe ſaies but *Deliver*; and what is the dif-
ference betwixt *Give* and *Deliver?* Yet *Give*, ſits on the Bench; while poore
Deliver ſtands at the Barre. If places of Iudicature were to bee bought for
money, (and I would to God they never had beene ſo) we have them among us,
that would buy them up by the whole-ſale, and make them away againe by
retaile.

4 Covetous Lawyers have their *practices* too. *See, thy matters are good:* ſo
Abſalom ſtole the peoples hearts, ſo theſe ſteale their purſes. Shall I ſay with
1 Cor.6.11. the Apoſtle, *Such were ſome of you?* No, Such are ſome of you.

He is a diſſembling chapman, that ſaies of a good commoditie, *It is naught:*
and he is a coozening Lawyer that ſaies of a naughty cauſe, *It is good.* *Tertulliſts*
will plead againſt *Paul*, and *Abiezrites* for *Baal*; ſuch Lawyers are advocates
againſt Chriſt, and Chriſt will be no Advocate for them. It is a proverbe not
more old than true: Logicke, the Law, and the Switzers may be hired to fight
for any body.

I muſt omit many *practices* of *covetouſneſſe*. As that of the covetous gameſter;
who when he winnes, plaies the theefe with another, and loſing is a theefe to
himſelfe. Or the oppreſſing Land-lord, who while hee makes his Tenants beg-
Luk.12.20. gars, makes himſelfe a foole. *Thou foole,* when thy ſoule is ſnatch'd away, *whoſe
ſhall theſe things be?* yea worſe; for if he be a foole that laies up but his owne
Aug. goods; *Vos invenite ei nomen qui tollit aliena:* finde out a name for him that takes
away other mens. Or the ſevere Creditor, that uſeth his debtors, as *Darius* did
Dan.6.16. *Daniel*; firſt caſt him into the lions denne, aud then ſollicite God for his delive-
rance; *Thy God deliver thee.* So he caſts them into priſon, and praies God to
helpe them out. I have heard of priſoners, that on their death-bed, when they
had ſcarce one houre to pray for themſelves, have ſpent halfe of it in curſing
their Creditors; and in ſtead of their owne pardon, have deſired their ven-
geance: It was a fearefull condition, yet remarkeable; the parties thus curſed
falling into ſuch inſufferable diſeaſes, that they have beene deſperately ready to
blaſpheme God and die.

Or the ſacrilegious purloiners of Tithes: who fed the rich gluttons of Rome
with the fat of bread, and will not allow poore *Lazarus* of the Goſpell the very
Crummes. Nor is it the fault onely of impropriators, ſome of which number are
curſed for reaping where they never ſowed; and doe not value a Miniſter ſo
much as they doe their horſe; with whom, as with men given over to a repro-
bate ſenſe, there is nothing more to doe: for no voice of God can awake them
out of their dreame, nothing but the Archangels Trumpe; at which day they
will bee found to have impropriated their owne ſoules from Chriſt. Theeves
are broke in upon the remainder. The world is buſie about the diſquiſition of
the Tenure of Tithes; and many are cunninger in this, than in the Articles of
their Religion. But why does cuſtome over-beare Gods Law, mans law, and
all? Let this point be argued in the Court of Conſcience; and if God deter-
Luk.18.12. mine on their ſides, we have done, much good doe it them. *I pay tithes of all that
I have,* ſaith the Phariſie. I ſhould have fear'd he had lyed, but that our Saviour
juſtifies him, even to *Mint* and *Cummine.* A Phariſie of Ieruſalem was in this
an honeſt man to many a Citizen of London; yet the Phariſie went to hell. The
leaſt ſheafe the covetous man culs out for God, and what he ſteales from him, hee
thinkes the cleareſt gaine.

1 If the uſurer were not deſperate, I would ſay ſomething of his *practices* too;
but the very name is enough to condemne him. Hee breeds of money to the
third generation; and a ſhilling is not ſooner his, than hee ſets it to beget ano-
ther. The Beare cannot drinke, but hee muſt bite the water, the uſurer never
cooles his thirſt, but his draught is a poore mans eſtate. Saint *Auguſtine* ſets a
Confeſſ.li.2.c.4. heavy burden on his Conſcience, for robbing of a Peere-tree in his younger
daies;

dayes; he cals it his *periſhing*, his falling from the Firmament. Uſurers rob men
of whole Orchyards, and never grudge at it. A Gentleman in the Countrey
takes in the Commons, which in the Citie he takes out in Commodities; and for
his racked rents, he is furniſhed with rattles. The divell had a Serpent to tempt
Eve, and the uſurer hath a Paraſite to tempt the young heire: bring him but
once to riot, and then he will want powder, and who ſhould ſupply him but the
uſurer? Thus his minde is quite tranſpoſed from his originall: the uſurer furniſhes
him for the Taverne, the Taverne for the Brothell, the Brothell for the
divell. If one intice an Apprentice to rob his maſter, the Law makes it felonie:
if he maintaine him being runne away, there is a penaltie. And is there no law
for him that enticeth a Sonne to rob his Father, yea that ſhall rob a father of his
ſonne, rob God of a ſoule? Mee thinkes, ſuch injured Fathers ſhould put up a
Bill in Parliament againſt ſuch Caterpillars. *This is the heire, come, let us kill him,*
and the inheritance ſhall be ours. They are like foxes, that uſe their wits and their Mat.21.38.
teeth together; they never talke, but they take hold. Bees, of all creatures
cannot abide ſheepe; becauſe being once got into their wooll, they are ſo intangled
that they cannot get out againe. Uſurers have the countenance of ſheepe,
they looke ſimple, and goe plaine; you would take them for ſheepe, but they are
ſheepe-biters. They make no other uſe of their wooll, that is their wealth, but to
ſnarle and enwrap men; and once in their bookes, it is hard getting out.

2 For *practices* of avarice in Trade; preventions, interventions, circumventions,
adulterate wares, blended mixtures, a weight for the Hall, and a weight
for the ſtall, a meaſure to buy with, and a meaſure to ſell with; they tranſcend all
numeration. There be certaine myſticall principles in every ſcience, which cannot
bee declared; wherein *caveat Emptor*. Call them what they will, they may
all be reduced to fraud, that's the formall, yea and *practicall* part of them. *Gebezi*
runnes after *Naaman* for a talent of ſilver and two change of raiment, with a lie.
The good Syrian greets the ſervant in that language wherwith he was diſmiſſed 2 King.5 22.
of his maſter; *Is it peace?* So ſuddaine a meſſenger might ſeeme to argue ſome
ſtrange newes: but the breathleſſe *Gebezi* ſoone ſatisfies him, if hee will as ſoone
ſatisfie *Gebezi*. Had he come for this reward in his owne name, as a fee for the
Prophets ſervant, as his gaine, ſo his ſinne had beene leſſe: but hee muſt have
a greater ſumme. Light profit will not content a *covetous* Tradeſmen; therefore
he ſtretcheth his conſcience; as *Gebezi* belied his maſter, robbed *Naaman*,
burdened his owne ſoule. Avarice is ever cunning, as having the mother wit, and
the fathers wit to helpe. *Two young men of the ſonnes of the Prophets bee come from*
mount Ephraim. What a ſound and formall tale hath he deviſed? Of the number,
the place, the qualitie, the age of his Maſters gueſts? The value of his demand
was ſo proportioned, that it might not be unlikely of his maſter, and yet
well enrich himſelfe. I aske you but reaſon, ſaith the Shop-keeper. But the love
of money can never keepe good quarter with honeſtie: there is a mint of fraud
in the worldly breſt; and it can coine lies as faſt as utterance. *Covetouſneſſe* never
lodged in the heart alone: if it doe not finde, it will breed baſe companions.
We are *not to doe evill, that good may come of it.* But there is no evill which they
will not doe, that goods may come of it. Rom.3.8.

But now what is the end or project of all theſe *practices?* To be rich; an impatient
deſire to be rich. *They that will be rich, fall into temptation, &c. Qui dives*
fieri vult, & citò vult fieri. All is fiſh that comes to their net, though it bee a 1 Tim.6.9.
ſnake in ſtead of a Lampreele. *He that makes haſte to be rich, ſhall not bee innocent:*
yea ſometimes, hee ſhall not bee rich: the more haſte, the worſt ſpeed. *Cuſhi*
runnes apace, but through chubby and rough grounds, uneven diſadvantages:
Abimaaz out-runnes him, becauſe he takes *the way of the plaine.* Plaine-dealing
doth not ſeldome get more riches, it ever gets more happineſſe. The ſpurred
horſe ſooneſt tires: many a one is ſo haſty, that he loſeth the game. When the

winde is ſtrong, and the ſailes full, then let the Mariner beware the rockes. How many had beene rich, if they had tarried Gods leaſure? If *Saul* will not ſtay for *Samuel,* his ſacrifice ſhall doe him no good. But now when they will bee rich, and God ſhall not know of it: rich, and never trouble him about it: when fraud is imployed as a coagent of trade, to ripen and forward it, as Art helpes to improve Nature: when the ſpring of Conſcience is skrewed up to the higheſt pin, that it is ready to cracke: when Religion is lock'd up in an out-roome, and forbidden on paine of death to looke into the ſhop or warehouſe: then is Covetouſneſſe in the full *practice.* The Poets fained *Pluto* to bee the god of Riches, and of hell; (as if hell and riches had both one maſter) and to bee lame; yet withall, ſwift and nimble as fire. When *Iupiter* ſent him to a ſouldier or ſcholar, he went limping: but when to one of his Bawdes or miſtreſſes, he flew like lightning. The morall was; The riches that come in Gods name, and are ſent to honeſt men, come ſlowly: but they that come by unjuſt dealing, flow in apace. He that reſolves to be evill, may ſoone be rich. All the wealth which the worſt man hath, is for the matter the gift of heaven: yet for the manner of getting it, millions goe to hell. Health cannot come but from God; yet how many have ſought and obtained health of the divell? But more ſafe and welcome is the gaine that comes in the ſlow waine of honeſtie, than that which comes hurrying in the ſwift charriot of iniquity.

Thus I have diſcovered ſome *practices* of avarice; but who can declare them all? not he that hath done them, the covetous: not he that is undone by them, the guiltleſſe; not hee that teaches them, Satan himſelfe; but onely hee that ſhall judge them, the omniſcient God. But to what purpoſe is all this, if the *covetous* man will not be found? While the Preacher walkes in generals, declares the nature of avarice; every man can be the maſter of his owne patience. But deſcending to particular application, *Thou art the man*; then hee is held to leave his Text, and to miſtake his Auditory. For my owne part I profeſſe, that I ſhould be farre from *Ionah's* paſſion, to vex or fret at it, ſhould Gods mercy and your innocence make me this day a liar, and prove all my ſpeeches impertinent; yea, I will pray that it may be ſo. But when the Phariſes came to Chriſt with Ioh. 8.3. an errand of accuſation, there were at firſt *many* ſinners: when they had char- Verſ.4. ged the woman with adultery, there appeared but *one*: but when they all were Verſ 9. away convicted by their owne Conſciences, there appeared *never an one*: but this did plainely ſhew that they were *all* ſinners. O that men would ranſacke their owne Conſciences, and make a ſtricter inquiſition into all the ſuſpected paſſages and *practices* of their lives. You ſhall finde this ſinne full of fetches, pretences, excuſes: beleeve it not, ſpare it not: ſhrive it to the proofe, arraigne it, condemne it, puniſh it. Puniſh it in the body by faſting and mortification, puniſh it in the ſoule by repentance and contrition, puniſh it in the purſe by workes of charitie and reſtitution. Breake open your conſciences, more ruſty than your coffers. The Law will not allow of the defendants bare negation, without witneſſes. Thy owne word will not be taken before God; let the poore witneſſe for thee that thou art not *covetous.* Their prayers ſhall unlocke the gates of heaven for thy ſoule, and their teſtimonie availe thee, when no riches ſhall, in the day of Chriſt.

An heart exerciſed with covetous practices.] This is the diſeaſe; now let mee aske thy ſoule two queſtions. Firſt, *Viſne ſentire,* wouldſt thou perceive the danger of it? Secondly, and then, *Viſne ſanari,* wouldſt thou be cured of it? If ſo, firſt, conſider the Effects, then the Remedies. The Effects are many, and mortall.

1 It ineffectuates the inſtruments of Salvation: covetous *thornes choake the ſeed,* it is but caſt away. It may breed a ſwimming, but not a ſaving knowledge: furniſh the head, but not better the heart. *Nabal* is his Name, and *Foole* is his

Sirname: the wiſedome of God is ſhut out of doores, while this folly keepes the houſe. We wonder that our Sermons take no better effect; that among ſo many arrowes, none ſhould hit the marke. But God tels us the reaſon; *They ſit before thee, and heare thy words, but their heart goes after their covetouſneſſe.* The dampes of the earth doe not more quench fire, than the love of the earth ſtifles grace. Neither trees nor graſſe grow above, where the golden mines are below. If money be centred in the heart, no fruits of goodneſſe can appeare in the life. What, looke for grace in the *covetous?* We may as well looke for a harveſt in a hedge. They doe but ſerve us, as they did Chriſt; when we preach againſt covetouſneſſe, *they laugh at us.*

Ezek.33.31.
Luk.16.14.

2 It impoſſibilitates the entrance into heaven. *Where the treaſure is, there is the heart:* no man hath two hearts, or two treaſures; the one is but counterfeit, if any at all. The world indeed ſometimes fals into mens mouthes; but God doth not ſpill his heavenly riches: hee parts not with them without ſuit, without thankes. He muſt ſtrive to enter into heaven that miſſeth not, and hee ſhall miſſe of entrance that ſtriveth not. The *Covetous* is like a Camell, with a great bunch on his backe: heaven gate muſt be made higher and broader, or hee will hardly get in.

3 It diſpoſeth a man to all ſinnes, be they never ſo horrid: he is a fit piece of timber for any place in the building of hell: this mercenary ſouldier will refuſe no office in the divels campe, for booty. Any ſinne doth prepare and habitually diſpoſe the minde to every ſinne: but this doth actually tranſgreſſe the whole Decalogue.

1 Commandement; *Thou ſhalt have no other gods but Me.* If the covetous have not another god, why does *Paul* call him an *Idolater?* Either he doth offer [a] *ſacrifice* to his gold, or if hee does not, yet he refuſeth no deſperate adventure, it puts him upon, and *obedience is better than ſacrifice.* [b] One of *Jupiters* many names was *Money:* Pagans gave unto their god the name of Money: and the covetous give unto money the worſhip of God. The Romanes had a God which they called *Terminus:* I feare we have made it a *London*-god, and a *Weſtminſter*-god, too. The Iſraelites made a calfe, and then danced about it, one calfe about another: with no leſſe joy doe the covetous adore gold.

[a] Iob 31.24. Hab.1.16.
[b] Aug Civit. Dei, lib 7. cap. 12.

2 *Thou ſhalt not worſhip an image.* But marke how the Prophet joynes them; [c] *Their land is full of ſilver and gold*; and preſently, *their land is full of idols.* It was gaine that made *Diana* ſo great, and *Demetrius* to roare, and make ſo great a noiſe for her. They bee the coffer-doctrines that Rome is moſt violent to juſtifie: Maſſes, which bring in maſſes of wealth: Praying for the dead, which is a tricke to prey upon the living: they are ſomewhat colder for thoſe *Tenants* that doe not warme their kitchin: yea, I would that covetouſneſſe had not robbed God of his worſhip among us. How many Churches of this land have no better than a ten pound ſtipendary, that hath leſſe learning than living, whiles one of another coat goes away with the Churches Salary?

[c] Eſa.2.7,8.

3 *Thou ſhalt not take the Name of God in vaine:* this the covetous thinkes a very vaine Commandement. What equivocation, oath, lie, blaſphemy, perjurie, will not he ſwallow in the ſweet broth of Commoditie? It is a principle in his Catechiſme, Gaine is Godlineſſe; and hee never likes Godlineſſe, but when it brings in gaine. Sometimes covetouſneſſe ſtrips off all religon, at other times Religion muſt be [d] *the cloake of covetouſneſſe.* [e] *Shall not their ſubſtance be ours,* ſaith *Shechem?* So ſhall not their cuſtome be ours? Are wee brothers at the Church, and ſhall we not bee Coſins at the ſhop.

[d] 1 Theſſ.2.5.
[e] Gen 34.23.

4 *Remember to keepe holy my Sabbath.* But the covetous thinkes, Religion makes men idle: the Sabbath is one day loſt in a weeke; above ſeven weekes loſt in a yeere; and *Ad quid perditio hæc?* [f] *The people are idle,* ſaith *Pharaoh, therefore they cry, let us goe ſacrifice:* as if men would never thinke of ſacrifice, unleſſe they were

[f] Exod.5.8.

idle. Sacriledge hath impropriated Gods *Tenths* already; and now covetouſneſſe would impropriate his *Sevenths* too. Chriſt ſhould have neither Tithe nor Time, if avarice might have her will. Not to ſpeake of ſome Lawyers chambers, which on a Sabbath afternoone are fuller of Clients, than ſome Country-Churches are of ſuppliants. We reade that on the Sabboth dayes [g] Ieruſalem was troubled with fiſh-merchants: and does not London abound with drinke-merchants? Suppoſe that theſe Temples of *Bacchus* are better viſited among us, yet what are the ſuburbs and adjacent villages? [h] *When will the Sabbath bee gone, that we may ſell corne?* There was ſome honeſtie yet in that covetouſneſſe; they had the patience to tarry ſo long. But our borderers cry, *When will the Sabbath come*, that we may have our houſes full of Citizens, and vent our tippling commodities? So they turne *Sabbatum Dei*, into *Sabbatum Bacchi*: and make it both a ſelling day, and a ſwilling day.

5 *Honour thy Parents.* The father ſaies of his childe, as *Abraham* did, *O that Iſhmael might live:* the covetous ſonne, like *Eſau, O that the daies of mourning for my father were come: Hæredis lachrymæ*, ſuch teares bee growne into a proverbe. This is one practice among the Romiſh orders, like that of the [i] Phariſes: they muſt give all their goods to the Colledge, and goe as naked into the Cloiſture, as they came into the world. Thus their poore parents that depend on their maintenance, muſt have empty bellies, that the others *Corban* may be full: as if the very ſmell or ſteame of the *ſacrifice* were enough to give them their dinners. Did wee never heare of ſuch unnaturall prodigies, that have denied reliefe to their owne Parents?

6 *Thou ſhalt not kill.* Yet this is a common effect of covetouſneſſe. [k] *He that is greedy of gaine, takes away the life of the owners.* The Lampe is not onely put out by powring on of water, but by not powring in of oile. Was not the *rich* man guilty of *Lazarus* his blood, while hee relieved him not? It will grieve thoſe Churles, that have either made beggars, or not comforted them, to bee found at the laſt day murderers. [l] *Diſhoneſt gaine* is accompanied with *blood*, ſaith the Prophet. *Iudas* did not ſo much hate his maſter, as love the money: yet the love of the money moved him to betray his maſter. [m] *Naboth* will not part with his vineyard, hee ſhall therefore part with his life. Hee is accuſed, condemned, ſtoned; heere is a ready payment for a rich vineyard: *Ahab* will drinke his blood, that hee may come to taſte his wine. What makes Rome give toleration of murder, by ordaining refuges for wilfull blood, but avarice? Murder is condemned by the light of Nature, as the [n] *Barbarians* concluded upon *Paul:* yet to the golden ſhore how many feare not to ſwim through a ſtreame of blood?

7 *Thou ſhalt not commit adultery.* Yet coy *Danaë* will admit an adulterous *Iupiter* in a golden ſhowre. The purſe hath often prevailed more than the perſon. Do not too many Gallants plot how to get into the Merchants bed, rather than how to get out of the Merchants booke! What doth countenance the Romiſh Curteſan, but the Popes *Corban?* Out of thoſe licenced Stewes, hee makes himſelfe pleaſant broth. Some force themſelves to a ſingle life, meerely to avoid the charges of the married condition. They that had rather fry in their owne ſenſualitie, than quench that fire with an allowed remedie, doe (as it were) offer up themſelves to *Moloch*, in the burning flames of luſt. Thus a covetous father in the marriage of his childe, inquires not after vertues, but riches. *Abigail* ſignifies her fathers joy, yet ſhe was matched with *Nabal*, and ſorrow together. If her father had meant her joy, either in her ſelfe, or in her life; ſo unworthy a Churle had wooed in vaine. But hee married her *Nummo, non viro.* O how many a childe is thus caſt away upon riches? What is the uſuall effect of it; but either for the diſcontented wife to want iſſue, or unlawfully to ſeeke it?

8 *Thou*

[g] Neh. 13. 16.

[h] Amos 8. 5.

[i] Mark. 7. 11.

[k] Prov. 1. 19.

[l] Ezek. 22. 13.

[m] 1 King. 21. 13.

[n] Act. 28. 4.

8 *Thou ſhalt not ſteale.* All coozenage is theft; and *oſtende mihi avarum, remonſtrabo tibi furem.* Extortions, Depopulations, Impropriations; Encloſures, engroſſings, monopolies, with that whole litter of vipers, are bred in the dunghill of covetouſnes. Now the covetous man may be counſelled by his lawyer, that he hath an action againſt me, for calling him *Theefe.* But if we ſhould come to tryall, there is a witneſſe within him that would cry, a Theefe, a Theefe, his conſcience would attach a Theefe in his owne boſome. I could tell you of an eulogie made by an orator of a magiſtrate, wherein he commended him for being no Theefe. This, replied another, were a good commendation for a ſervant; if beſides, he be no runnagate. But at the great Aſſiſes, he is no lover of riches that ſhall cleare himſelfe from being a theefe.

Ier. 6. 13.

9 *Thou ſhalt not beare falſe witneſſe.* But he that ſcruples not at falſe dealing, will never ſticke at falſe accuſing. The tongue is an ill apprentice to the covetous heart, if it cannot lend the falſe hand a lie or an oath. I know there be hackney conſciences, Knights of the Poſt; and flatterers that [o] *admire perſons for advantage*, as dogs fawne for a cruſt. But does not the tradeſman, that tels me a tale in my eare; while he cuts a hole in my purſe, deceive me with a falſe teſtimony? [p] *Leſt I be poore, and ſteale, and take the Name of my God in vaine. Poore and ſteale*; povertie brings in theevery. *Steale, and take the Name of God in vaine.* Theevery brings on Perjury. The lawyer that pleads his clients cauſe, againſt his owne conſcience, is hired by covetouſnes to beare a falſe witneſſe.

[o] Iud. ver. 16.

[p] Prov. 30. 9.

10 *Thou ſhalt not covet that which is thy neighbours.* But if the covetous mans hands were as able, as his wiſhes be nimble, like another *Adam*, he would have the whole world to himſelfe. They talke of the Philoſophers ſtone, your roſy-croſſe brethren; there is no ſuch thing in *Rerum natura*, unleſſe it be a covetous mans heart. That is of a chymicall vertue, and would turne all into gold, a perpetuall limbecke that labours of projection: till on the ſuddaine the glaſſe breakes and all flies out *in fumo*. He doth wiſh the whole earth were mines and Indies; the ocean a ſea of gold, as *S. Iohn* cals it a *Sea of glaſſe*. If every fiſh had ſo much money in it as *S. Peters*, he would quickly turne fiſherman. Heaven it ſelfe cannot tempt him, unleſſe it were al gold, and every ſtarre a diamond. Pope *Benedict.* 12. refuſed to make another Cardinall, unleſſe he could make another world: for as that was not ſufficient for his Cardinall, ſo one is too little for the covetous. *Si oſſa totius mundi injiceretur dentibus, & faucibus eorum univerſa rerum maſſa*; if the whole world were throwne as a ſop into their mouths, it would not content avarice.

Thus is he a tranſgreſſor of every law. Goe now yee fooles, and flatter your ſelves, that you are no Atheiſts, no Idolaters, no Blaſphemers, no Sabbath-profaners, no parent contemners, no murderers, adulterers, theeves, nor lyars: you have beene al theſe, are al theſe, or may be al theſe, or whatſoever elſe the devill will, if you continue *covetous*. The opinion of honeſtie is put on this ſinne through the world; *An honeſt man, but ſomething hard*: but yet in the Iudges ſentence, the adulterer and theefe are as honeſt men. Read 1 *Corinth.* 6. 10. and Eph. 5. 5. There you may learne what to thinke of his honeſtie. He is got into the midſt of that deſperate throng, that ſhall never ſee the face of God. We ranke him with Addermen and Gentlemen, give him the beſt offices, the higheſt roome at the Table, and Pew in the Church: God reckons him amongſt whores, and blaſphemers, and theeves, and dogs, which be indeed his companions. Certainely, if ſuch a man be honeſt, there are abundance of honeſt men in hell. We are loth to keepe company with ſwearers, and ſwaſhers, and harlots, and drunkards; but we have as great a charge of ſeparation from the covetous. [q] *Eate not with him*: and *Salomon* gives the reaſon, [r] *Becauſe he hath an evill eye*; that wiſheth a man choakd, when he bids much good do't him; when his gueſts are gone, he talkes how much this man did eate, and how faſt the other called for drinke; and feeds

[q] 1 Cor. 5. 11.

[r] Prov. 23. 7.

his familie with the mouldy remnants a moneth after. If ſuch muckewormes were as odious to the reſt, as they are to me: they ſhould appeare in the ſtreet like owles, with whom no honeſt man will converſe. Why ſhould I preferre him before a piece of copper, that preferres a piece of gold before my Maker.

It is time to come to the Remedies of this deſperate diſeaſe; and to ſtoppe that violence and precipitation, wherewith we are tranſported to theſe rotten inconſtancies.

1 [s] *Faith overcomes the world.* What doth it bring the riches of it into our coffers? no, but it caſts the love of it out of our hearts. The world is not overcome by gaining, but by deſpiſing it. As *covetouſneſſe* is an Alchymiſt, that turnes gold into God; ſo faith makes Chriſt unto our ſoules *All in all.* The more hold a man takes of the world, the more he loſeth hold of the Lord. *Covetous* men cleave to the world ſo long as they can; but when that ſtaffe breakes, then to the Lord. Extremitie of diſtreſſe will ſend the profaneſt to God: as the drowning man ſtretcheth out his hand to that bough, which he contemned whiles he ſtood ſafe on ſhore. So Saul retired himſelfe to [t] *inquire of the Lord, but he anſwered him not.* It is an unreaſonable inequality, to hope to find God at our command, when we would not be at his: to looke that he ſhould regard our voice in trouble, that would not regard his voice in peace. [u] *Let your converſation be without covetouſneſſe:* why? *Becauſe he hath ſaid, I will not leave thee, nor forſake thee.* We credit the promiſe of a wealthy and truſty friend: yet man may lye, man may die, man may be unable to helpe himſelfe. God is too conſtant to be changed; too potent to be croſſed, too wiſe to be deceived. *I will never leave thee:* not in a deare yeare, not in age, not in ſickneſſe, not in death: they that beleeve this, cannot be *covetous.* The wealth thou keepeſt, is not thine owne, but Gods: he muſt give it thee out of thine owne cheſt: and if thou haſt little, cannot he give it thee out of anothers cheſt, as well?

2 Content with our owne condition: he that hath wrought his heart to this happy reſolution, hath disfurniſhed Satan of a deadly weapon. The King is forbidden ſo [x] *multiply to himſelfe ſilver and gold:* yet who hath greater uſes, or fairer pretences, for this multiplying, than a King? [y] *Salomon* ſayes there be foure things that cry *Nunquam ſatis*; and we may adde a fift, the covetous heart, that ſhall eate with them all foure, and yet riſe up with a *Never enough. Eſau* was an honeſt man to thouſands of theſe; for [a] *Eſau had Enough.* [b] *Naboths* vineyard lay too neare *Iezabels* court, it had beene better for him in the wilderneſſe. The vicinity did not make it more commodious to the owner, than envious to the beholder. It was now the perpetuall object of an evill eye: his vines grew too neare the ſmoke of that Tyrants chimneys, too much within the proſpect of *Ababs* window. The ſight of it breeds thoſe deſires, that can neither ſafely be denyed, nor honeſtly ſatisfied. Eminence is ſtill joyned with perill, obſcurity with peace. An inheritance needs no worſe inconvenience, than the covetous eye of a Great neighbour. There is no ſuch annoyance belongs to a houſe, as an *Ahabs* avarice. He had vineyards enough of his owne, but all their grapes were ſowre to *Naboths.* His heart covets it, his tongue demands it, the poſſeſſer denyes it, he growes ſicke upon it, *Naboth* muſt bleed for it, and then he will have it. *Ahab* was ſick of a Pluriſie, and *Naboth* muſt be let blood to cure him. O the impotent and inſatiate deſire of avarice! what is there that can make a man rich, but content? *Ahab* was Lord and King of all the territories of Iſrael: *Naboth* is the owner of one poore vineyard: yet *Ahab* can have no joy of all Iſrael, if *Naboth* enjoy his vineyard. Beſides *Samaria*, *Ahab* was Lord Paramount of *Damaſcus*, and all *Syria*; conqueror of Him that was attended with two and thirty Kings. *Naboth* was a plaine Towneſman of *Iezreel*; the good husband of a little vineyard. Whether is the richer? *Naboth* wiſheth for nothing of *Ahabs*; *Ahab* longeth for ſomething of *Naboths*, and cannot brooke a repulſe. Riches and povertie is more

[s] 1 Ioh. 5.4.

[t] 1 Sam. 28.6.

[u] Hebr. 13.5.

[x] Deut. 17.17.

[y] Prov. 30.16.

[a] Gen. 31.9.

[b] 1 King. 21.2.

in the heart, than in the hand: hee is wealthy that is contented, hee is poore that wants it. O poore *Ahab*, that careſt not for thine owne large poſſeſſions, becauſe thou mayeſt not have anothers. O rich *Naboth*, that careſt not for all the dominions of *Ahab*, ſo thou maiſt enjoy thine owne.

3 Looke up to the Promiſed land: if but one glimpſe of thoſe heavenly treaſures were preſented to our eyes; how ſcornefully would we behold the world, and call it as *Hiram* did the cities given him by *Salomon*, in indignation, [c] *Cabul*, a miarie or dirtie land. Thou loveſt gold, there is a citie whoſe [d] *ſtreets be gold.* Who would be raking in the kennels of the earth, that might gather pearles out of thoſe chryſtalline ſtreames of joy? Our *Head* is in heaven, what make our Hearts upon earth! It is fit the Head and the heart ſhould goe together. *Sicut Eccleſiam præceſſit Caput ejus, ſic Chriſtianum præcedat cor ejus.* We cannot yet get up our bodies, let us ſend up our hearts. *Sequetur totum noſtrum, quò præceſſerit aliquid noſtrum.* The way to mortifie covetouſneſſe, is [e] *to lay hold on eternall life.* The looſer hold we have of the world, the leſſe hold the world ſhall have of us: and the more we faſten above, we looſen below. [f] *Men of the world have their portion in this life*; but my teeth ſhall not water at their dainties.

4 Let us free our ſelves from a falſe opinion of riches: we thinke they will ſatisfie us, and they cannot. *Non plus ſatiabitur cor hominis auro, quam corpus aurâ.* The heart ſhall be ſatisfied with gold, when the body is contented with wind, yea, does not *Aurum* rather make *Auarum*? [g] *S. Auguſtine* tels of an oration which he made to the Emperor; wherein he exceedingly pleaſed him, becauſe he exceedingly praiſed him; and was ſo eloquent in his commendation, that all the hearers fell into commendation of that eloquence. But for his reward, it was like ours; for our good words, the people returne us onely good words againe: as when a Poet preſented *Auguſtus* with Greeke verſes, he for his reward gave him Greeke verſes againe. Home he came, and by the way in a greene medow he ſpyed a poore beggar, well lin'd with ſtrong drinke, friſking, and ſinging, and dancing, and taking care for nothing. Whereupon he thus ſighed; What is riches, that it ſhould not give ſo much content as beggary? Miſerable is that life, wherein none are happy but the miſerable. All our labour for wealth, is but care and travell, for travell and care. He that hunts this game in the worlds forreſt puts up more beaſts than he well knowes how to be ſhut of. This beggar hath not burnt candles all night a moneth together, he made no oration to the Emperor to day, yet he is merry. His purſe hath no crownes, his fleſh weares ragges, yet he is jocund: ſure there is no art leading to felicitie, but the art of beggary, The meditation of this beggarly content wrought that learned man to provide for the poſterity of his ſoule unperiſhing riches. Thus though the beggar had more joy than *Auguſtine*, yet *Saint Auguſtine* had more joy than the beggar. With how different aſpects and affects do diverſe men looke upon the world! The Prophet and his man did not looke upon the *Syrian* treaſure with the ſame eyes. The one with the eye of contempt, the other of admiration: the one refuſeth it offered, the other runs after it forbidden. [h] *I will deſtroy the whole land, and ſeekeſt thou great things for thy ſelfe? Mundus perit, & tu mundana quæris?* Alas, they are but *ſpecioſa ſupplicia, fortunæ vomitus.* If they like true ſervants could continue, yet we like fraile Maſters muſt vaniſh.

5 Laſtly *Charitie.* The ſheepe is ouerladen with wooll, if it be never ſhorne; and no coate is made for the child while it grows there. The worldlings wealth is too heavy a burden for him: let him be clipp'd, and his wooll then may doe much good. [i] *Doe good, and diſtribute.* Call your riches what you will, you ſhall never find them to be goods, till you doe good with them. Men are miſtaken in riches: God is called *Rich*; not for his money, but for his *mercie*: not for having good, but for doing good. [k] *The ſame Lord over all is rich unto all that call upon him.* Wherein rich? not in being *Lord of all*, ſo much as in doing good to all. Thus

[c] 1 King.9.13.

[d] Rev.21.21.

Aug.

[e] 1 Tim.6.19.

[f] Pſal.17.14.

[g] *Confeſſ.l.6.c.6.*

2 King 5.

[h] Ier 45.5.

Petrarch.

[i] 1 Tim.6.18.

[k] Rom.10.12.

covet to be rich ; Rich in Faith, rich in God, rich in good workes. It was the worldlings folly, to thinke that wealth conſiſted in having goods, not in doing good. [l] *So is he that layeth up treaſure for himſelfe, and is not rich toward God* ; *So*, thee is, as very a foole as he was. Covetice is that iniquitie, which hath caſt upon riches that reprochfull Title; to be called *The riches of iniquity*. This inconvenience can onely be helped by charitie ; *Make you friends of that Mammon.* Otherwiſe, a treaſure of riches gathered and hoorded this day, is but a [m] *treaſure of vengeance* gathered and hoorded againſt *the laſt day*. Whereas he that gets to give, doth give to keepe. Thou feareſt to loſe thy money by giving it, and yet feareſt not to loſe thy ſelfe by keeping it. Every man ſhall leave his riches behind him, and every man ſhall find them againe. They that have done good with them, ſhall find them ſafe in heaven, with the advantage of glory : they that hoorded them here, ſhall find them againe too, and with uſury ; but the ſuper-addition is the plague of conſcience, and eternitie of torments.

[l] Luk. 12. 21.

[m] Jam. 5. 3.

God hath appointed himſelfe the rewarder of almes, even to a [n] *cup of water*: and a puniſher of covetouſnes, even to the [o] *want of a droppe of water. Dives* would not give *Lazarus a crumme of bread*, though it might ſave his life : and *Lazarus* muſt not bring Dives *a drop of water*; though it might ſave his ſoule. Diſcuſed riches do not more ruſt in the coffer, than in the conſcience, they be not onely *Corruptæ*, but *corrumpentia*. Moiſture was not given to the ſprings, that they ſhould remaine in the places where they were bred ; but to run along in their watry chanels, and to ſpend themſelves upon the dry and barren grounds. *Plato* had a conceit, that nature at firſt was delivered of two daughters, Plentie and povertie: that need might be beholding to plentie, for ſupply to her indigence: and Fulneſſe to povertie, for eaſe of her abundance. The rich man was made for the poore, and the poore for the rich. *Pauperis eſt rogare, divitis erogare.* Rich niggards are like bleſſed Thiſtles : when death hath cropp'd them, ſome water may be diſtilled out of them, medicinall to the diſeaſe of povertie.

[n] Mat. 10. 42.

[o] Luk. 16.

Luk. 12. 48.

Auguſt.

Rich men ſhould imitate *Iob*, as he did the *eagle*; who is ſo honourable, that he will not eate his prey alone. The conceit that keeps rich men from giving, is a faithleſſe feare that they ſhall want before they die. Therfore God often takes them away in the midſt of their Mammon ; and ſo rids them of what they were afraid, and provides for others whereof they have need. It is eaſy for avarice to find an excuſe to ſave the purſe : the widow of *Sarepta* could have anſwered the Prophet, with her owne want ; as the *Macedonians* could the Apoſtle, that they had poore enow of their owne, to take up their reliefe : yet they did not. *God loves a carefull giver.* An almes given with a grudging hand, doth not onely loſe all reward, but deſerveth no pardon. *Erogando pecuniam, augebis Iuſtitiam :* thy righteouſnes ſhall ſhine forth as the Sunne, when the Sunne of righteouſnes ſhines forth in his glory. Otherwiſe, *audiant irrogare ſupplicia, qui nolunt erogare ſubſidia.* Men receive but ten for the ſurpluſage of a hundred below: there ſhall be a hnndred for ten repayed hereafter. What do we give, but that which was firſt given us, and we cannot keepe ? [p] *He hath diſperſed and given to the poore: his righteouſnes remaineth for ever.* The good man hath both riches and righteouſnes : he gives his riches, his righteouſnes he ſhall keepe for ever. Good deeds derived from faith, are rampiers and fortifications againſt Satan : what ſhall become of thoſe cities, that have no ſuch wals ? they are a tribute we owe unto God, for defending us from our enemies, and planting peace in our conſciences: he requires now no burnt offerings nor ſacrifices ; but the fruits of mercie. Thus our Religion affords us more, and coſts us leſſe : yet when the Lord gives us the whole harveſt, we ſcarce allow him the very gleanings. The Idolatrous Gentiles ſhall condemne us ; for they beſtowed their wealth in Fanes and Shrines and Images ; whereas we to the living Images of the true God will not give our ſuperfluities. Our devotion can away with any thing, rather than this ſame Phariſaicall

[p] Pſal. 112. 9.

riſaicall almeſ-giving. Yet the Cart that is overladen and crammed too full of ſheaves, hath a taile that will ſcatter: let thoſe full gorged worldlings take heed, leſt hogs come to gleane after their carts taile; and their heires be made Wards to uſurers. [q] *Let the extortioner catch all that he hath.* It may bee for his ſoule, he gives it gone; but his goods (he hopes) ſhall laſt: the extortioner ſayes Nay to that; and his children ſhall not have enough left to keepe them in priſon. The Miſer is the theeves marke; if he would prevent robbing, let him be bountifull. The Carle comes to diſtreſſe, and no man pities him. Be charitable, that you may ſave your heires from undoing. If there be in your bagges but one ſhilling that ſhould have been the poores, that ſhilling ſhall be the conſumption of all his fellowes.

But after all this, he will build an Hoſpitall. Will he? Now bleſſing on him: when he hath taken away a mans land and inheritance, he will give him a ſtaffe to walke withall. By oppreſſion he hath hedged into himſelfe great paſtures, and now he will allow the owner, the running of a nagge. When I paſſe by an Hoſpitall built by a money-monger, me thinkes I ſee the goodly monument of a bloudy devotion. He ſets a doſſen beggars to pray for him, that God would forgive him the making of a thouſand. And not ſeldome lewd perſons are choſen into thoſe places; whoſe prayers in the chappell cannot ſo much availe him, as their curſes out of it make againſt him. In the law, God abhorred that offering, which was the price of a dog, or the hire of a harlot. He that thinkes to be excuſed by giving part of his robberies, goes about to corrupt God with preſents, and cals him in to take part of the ſpoile. But why doth Chriſt then ſay, [r] *make you friends of your unrighteous Mammon?* I anſwere; Hee cals them not evill, becauſe they were ſo much gotten by evill meanes, as were the baites of evill motions; otherwiſe, firſt wrongs ſhould be ſatisfied, before friends be purchaſed. The Apoſtles rule is, firſt to [s] *Labour* honeſtly for wealth, and then to *give to him that needeth. Quamvis de parvo, tamen de juſto, de proprio.* It is true, that a pound does the poore more good than a peny; yet a well earned peny ſhall doe the giver more good, than ill gotten thouſands.

But there be ſome that hold it idle, to doe but ſo well, with what they got ſo ill. He that hath nothing to doe with his money; but build Churches, they count him one of God Almighties fooles. Or if the Bench of peny-fathers do not cenſure his wiſedome, yet they will terme him a vain-glorious fellow. Tut, Almehouſes will make good Stables; and being let out in tenements, yeeld a round ſumme by the yeere. A ſtrong cloſſet, and a good yron hutch, is worth twenty of your Hoſpitals. Theſe Chuffes will contribute ſomething toward the building of a Iaile, to deterre theeves; or of a gallhouſe, to execute them: but for a Church or an Almeſhouſe, they ſee no need of thoſe. Thus do they teach God to deny themſelves mercie: for he that demands mercie, and ſhewes none, ruines the bridge, over which himſelfe is to paſſe. We reade of a *Lad* that had [t] *five barley loaves in a Basket*, which, *Ieſus tooke and diſtributed to the people.* Much goods are too heavy for the covetous, as the loaves were for the *Boy*. *Clauſa onerabant, recluſa recreabant*: Let them open the Basket, and divide them among the poore. This is a ſpeciall medicine, to breathe out the corrupt bloud of *covetouſnes.*

Curſed children.] *Filii maledictionis. Hebraiſ.* which may be taken either actively, or paſſively. For they carry a curſe about them, whereſoever they goe: and they bring a curſe along with them, whitherſoever they come. Covetouſnes is the *Roote* of all evils, not onely criminall but penall. There be innumerable woes againſt it, and ſooner or later they ſhall overtake it. [u] *I have ſmitten my hands at thy diſhoneſt gaine*; there the covetous man is but threatned. [x] *For the iniquity of his covetouſnes, I was wrath, and ſmote him*; there he is plagued. God doth not onely ſmite his hands at him, but he ſmites at him with his hands. Hee is in *Laodicea's* caſe, [y] *Wretched* in getting, *poore* in not uſing, *blind* in keeping, *naked* in leaving, *miſerable* in accounting.

[q] Pſal. 109.11.

[r] Luk. 16.9.

[s] Eph. 4.28.

[t] Ioh. 6.9.

[u] Ezek 22.13.

[x] Eſa. 57.17.

[y] Reu. 3.17.

I Curſed

Iob 20.20.

1 *Curſed* not ſeldome in his body; which reſtleſſe calamitie is but a whip of his owne making. I might inſtance *Achans* heape of ſtones, *Balaams* ſword in his bowels, *Iudas* his halter about his necke; one piece more to his thirtie; but looke upon [z] *Gehezi* for all. The Prophet and the *Syrian* are parted; onely *Gehezi* could not ſo take his leave: his heart was mailed up in one of *Naamans* Portmanques, and he muſt after to fetch it. He thinkes his Maſter too kind, or too ſimple, in refuſing ſo juſt a preſent: himſelfe will be wiſer, thriftier. Deſire haſtens his pace; he does not goe, but runne after his bootie. He hath it with advantage, two for one; and now pleaſeth himſelfe with the waking dreames, of what Land he might purchaſe, how well he was provided for, to live at eaſe. What ſayes his Maſter to it? *The leproſie of Naaman cleave unto thee, and to thy ſeed for ever*; the act overtakes the word; *he went out from his preſence a leper as white as ſnow.* A woefull change hath *Gehezi* made with *Naaman*. *Naaman* came a leper, returned a Diſciple: *Gehezi* came a Diſciple, returned a leper. *Naaman* left behind him his diſeaſe and his money, *Gehezi* takes up both his money and his diſeaſe. The reſt of his dayes he ſhall weare out in paine, and ſhame, and ſorrow. He hath two changes of rayment for his body; but *is not the body better than rayment?* He weares *Naamans* double livery, both of apparell and leproſie. He ſhall never looke upon himſelfe, but thinke on *Naaman*; and ô ye covetous, when you ſee your ſelves, thinke upon *Gehezi*.

[z] 2 King.5.20.

2 *Curſed* in his goods, which are his gods; firſt, he ſhall never have comfort in them: the curſe of that unbeleeving Prince ſhall fall upon him? [a] *he ſhall ſee* his owne abundance, never *taſt* it. Like the Indians that are ſlaved to the Spaniſh mines, he is *homo ad metalla damnatus.* [b] *In the fulneſſe of his ſufficiencie he ſhall be in ſtraites. Dives in miſeriis, miſer in divitiis.* Other ſinners that have forfeited heaven, yet receive ſome pleaſure on earth: but the covetous deprives himſelfe of this world, and God will deprive him of the world to come; ſo he enjoyes neither; is not this a *curſe?* But ſuppoſe the foole thinks it none; therfore, ſecondly, he ſhall not long keepe his wealth. [c] *He ſhall leave it in the midſt of his dayes, and at his end ſhall be a foole.* It is a hell to him to leave his riches at the end of his dayes; what is it then to loſe them in the midſt? The *Sapies* of *Affrica* are buried with all their gold about them; and worldlings would either not die at all, or elſe be buried ſo. If he muſt be a beggar in the midſt, what ſhall he be at the *end of his dayes?* A *foole*; he ſhall loſe both his goods, and his wits. Thus *Prado minoris erit prada majoris.* [d] *There ſhall none of his meate be left, therfore ſhall no man looke after his goods.*

[a] 2 King.7.19.
[b] Iob 20.22.
[c] Ier.17.11.
Aug.
[d] Iob 20.21.

3 *Curſed* in his Poſteritie. All his project and drift is to leave his children an Inheritance on earth, though he forfeit his owne in heaven: loe, even this alſo God diſappoints. As the father was a rich beggar, the children ſhall be poore Gentlemen. What got *Gehezi's* poſterity by their fathers covetouſneſſe, but an hereditary leproſie. [e] *He covets an evill covetouſneſſe to his houſe.* Indeed his deſire is of good, but the event of that deſire turnes to evill; and he *conſults ſhame to his houſe*, not as he ſuppoſed, honour. *His children ſhall ſeeke to pleaſe the poore*; flatter the needy, and beg even of beggars: ſee now what his Gentlemen come to. [f] *God hath given him riches*, ſaith *Salomon, but not power to eate thereof.* It may be ſo, but the more he ſpares, the more he leaves for his children; no, but *a ſtranger ſhall eate it.* Parents be good to your children; let *not my breath ſeeme ſtrange to you,* (to ſpeake in *Iobs* phraſe) that intreat for the children of your owne loines. Do not covet to leave them ſo much, that you diſinherite them of all. There is no ſurer way to undoe them, than by undoing others for them.

[e] Hab.2.9.
Verſ.10.
Iob 20.10.
[f] Eccl.6.2.
Iob 19.17.

4 *Curſed* in his ſoule: he is in little better caſe on earth, than that rich miſer was in hell, burning in deſire of that drop of water, which never ſhall be granted him; Content. [g] *The Covetous hath no inheritance in the kingdome of God.* No inheritance there? and none heere, neither? In what countrey then lies this mans purchaſe? In a place, which is called, [h] *Without*; the Territory of Hell. After all his

[g] Eph.5.5.
[h] Rev.22.15.

his commings in, he ſhall be ſure of that to come into the bargaine: this is that makes up his revenues.

Now he that is ſo well practiſed in caſting up parcels, *Semper in rationibus*, ſo much in his counting-houſe; let him looke over theſe particulars, and ſumme up his gaines. A *curſe* upon his Body, upon his goods, a *curſe* upon his children, upon his owne ſoule; here is his profit: would not this gaine make a man covetous? A mans [i] *ſoule* in exchange for the whole *world*, were but a hard bargaine. [k] *Thou foole, they ſhall fetch away thy ſoule from thee, and then whoſe ſhall theſe be?* yea, whoſe ſhalt thou be? Lord, give us nothing in this world, that may prevent our happineſſe in the world to come; let us rather bee beggars, than not Saints.

To take yet a fuller view of this *curſe*, let mee give you a ſhort Character of the covetous man. Hee is *curſed* to be a *ſervant of ſervants*: the Saints drudge is his Saint. He ſhrines his god in his coffer, and there lockes up his heart for a perpetuall ſacrifice to it. Whereas the true God keepeth his, hee will keepe his god: and gives to a peece of earth that veneration, which he denies to his Maker. Yet he dares not truſt either any other God, or his owne: but feares leſt theeves ſhould put him to *Micah's* complaint; [l] *Yee have taken away my gods, and what have I more?* O poore god, that cannot keepe it ſelfe from ſtealing! Hee feares a theefe worſe than the divell; yea, he will be beholding to the divell for a ſpell to ſave him from the theefe. In his unquiet ſleepe he dreames of Burglary; and is not ſure that even now hee barred the doore. If his conſcience ever goe about to prejudice his profit, hee condemnes it for a common Barretor. Hee would often hang himſelfe when hee is croſs'd of his hopes, but that he is loth to bee at the charges of a halter; which if he finds ready provided, hee is ready to doe it indeed: and if ſome charitable hand cut the cord, hee cries out that hee is undone; when if he had not beene undone, he had periſhed. He laughs at poore mens curſes; and before hee dies, curſeth himſelfe to boot.

The Ancients have compared covetous men to *Hogges*: of all beaſts, the ejected devils choſe to enter into them: and ſtill they affect thoſe hoggiſh carles, that inſatiately ſwill up the draffe of the world. One wittily obſerves, that if the Iewes had not beene forbidden by the Law, yet Nature it ſelfe would have diſſwaded them from eating ſwines fleſh; leſt one hogge ſhould eate another. Worldlings are hogs, carrying their ſnowts downeward, not looking up to the tree whence comes their maſt, wallowing in mucke, digging up the earth, if they be not ring'd by the law for rooting; inſatiable in devouring, hoiniſh and grunting, and grudging any neighbourhood. The unthrift with his riotous courſes, doth but ſtill *feed hogs*. [m] *It is not meet to give the childrens bread to dogs*; much leſſe to hogs. By their unnaturall dealing in the world, you would not thinke they came naturally into the world; but rather like thoſe that were called *Caſares, quaſi cæſi ex utero matris*. Their ſinne is ſo impatient of the delay of vengeance, as if they would plucke the ſterne of the world out of Gods hand, till he had confounded them. Oppreſſion is the price of blood: the Iewes would not put it into their Treaſurie; theſe dare put it into their Patrimony. There is no religion in them, but the love of money: by fraud and perjurie they had confiſcated their ſoules long agoe. Any doctrine is welcome to them, but that which beats upon good workes. They ſticke not with the *Sages, to fall downe and worſhip Chriſt*, but they cannot abide to preſent him with *their gold*. Not to meddle or make with a man, is a high favour, for which (they looke) God and the world ſhould be beholding to them. They thinke all charitie to their neighbour conſiſts in bidding him Good morrow. How groſſely doe they coozen themſelves! The Prince requires not onely that his Lawes be not contradicted, but not violated. *Goe, ye curſed, becauſe ye did not give*: you do not

[i] Mat.16.26.

[k] Luk.12.20.

[l] Iudg.18.24.

[m] Mat.15.26.

not heare them taxed for condemning charity in others, but for not performing it themſelves.

All their devotion conſiſts in a few abrupt graces; God bee praiſed, Much good do't you. And if any man ſpeake againſt unjuſt dealing, they ſtand not to maintaine their Copy-hold; but, wee are all naught, God amend us: and ſtop the Preachers mouth with, Sir I drinke to you: but Gods mouth will not bee ſtopped ſo. Being asked at the day of Iudgement, *From whence come you?* they muſt anſwere in the divels language, *From compaſſing the earth*; for heaven they have not compaſs'd. All their good deedes bee onely good words, but Gods Words are deeds: *Goe, ye curſed.* He that ſpake the word, and made heaven and earth, ſhall but ſpeake the word, and ſend them to hell. *Nec volunt eſſe pauperes, nec haberi divites.* To avoid a ſubſidie, they complaine of poverty: and when they complaine of want, they moſt feare that which they complaine to have. Thus doe they live in anguiſh, to die upon the racke, and to finiſh their courſe in everlaſting unhappineſſe. Now as you like this *curſedneſſe*, you may goe on in *covetouſneſſe*. It is pitie but the world ſhould love him, that will love the world upon theſe conditions. But for our ſelves, let us impartially ſcourge this *Mammon* out of our Temples: Chriſt did not die to purchaſe this world for us: let us not loſe that which he purchaſed, to purchaſe that which he contemned. No Lord, thou haſt prepared *Manſions* for us, prepare us for thoſe *Manſions*; that by being rich in Grace, we may come to be rich in Glory. *Amen.*

2 PET. 2. 15.

They have forſaken the right way, and are gone aſtray, following the way of Balaam the ſonne of Boſor, who loved the wages of unrighteouſneſſe.

A Man hath but two hands, but two feet; ſo hee hath but two kindes of wayes for thoſe feet, but two ſorts of workes for thoſe hands. His deeds be either good or bad, his way is either right or wrong, and his end will be either heaven or hell. The right way is hard to paſſe, and not eaſie to finde: therefore God gives us his Word for a Guide, and his Grace for an Aſſiſtant. But the wrong way is ſo familiar, that we know it from our childhood; and ſo eaſie, that we runne it by nature. We need not bee taught it, for if we bee not taught the other, we will never forſake it. Beſides the eaſineſſe, that it is without difficultie; the ſmootheneſſe, without rubs; the advantage, downe a hill, without paines; It is numerous, and multiplies it ſelfe into great varietie. *Malum Culpæ*, Sinne is the head or beginning of it, and this divides it ſelfe into three, [n] *The luſt of the fleſh, luſt of the eyes, and pride of life*; and thoſe three into three thouſand. Now the concluding terme where they all meet, is *Malum Pœna*, Puniſhment. So that if a ſinner doth not like one way, hee may take another; if he cares not for exceſſe, he may admit gripulouſneſſe: there is choice enough: any of all thoſe millions of obliquities is able to bring him to hell; that *Rendevous* and common terme where all tranſgreſſions have appointed to meet. The devill is called the god of this world, as it were, Lord of the ſoile, having a com-

miſſion

[n] 1 Ioh. 2. 16.

miſſion to take up thoſe wefts and ſtrayes, that wilfully ſtraggle from the way of truth, and keepe not the precincts wherein God hath bounded them.

Firſt, theſe Sorcerers, like vagabonds, abjure all honeſt callings, and turne their backes upon the place where they are ſet to worke, refuſing the path of Gods Commandements, *They forſake the right way*. Secondly, next, being ſet a wandring, all the world is their ſcope: which way ſoever they travell, they cannot be out of their way: bee it treacherie, blaſphemie, uncleanneſſe, what it will, all is their owne. They balke no wrong way, all their care is to miſſe the right; *They are gone aſtray*. Thirdly, then they have their Captaine, whoſe exemplary ſteps they muſt follow; *Balaam* the grand Rogue, the maſter Rebell, the king of out-lawes; this is their *Leader*; *Following Balaam*. Fourthly, and laſtly, though the great Commander of all be not expreſſed, yet he is inſinuated; Satan: under whoſe Colours they all march, move and remove as he appoints: and the reward, which this blacke guard, this tatter'd regiment ſerve him for, is *Wages*: and that not bare pay, ſo much wages for ſo much worke, but above juſt allowance, it muſt bee the *wages of unrighteouſneſſe*. Thus now they have taken preſſe-money, and put themſelves into the Army; let us ſee how they follow their Captaine, and hee his Commander; they *Balaam*, and *Balaam* the divell.

They have forſaken the right way.] This is their Apoſtaſie. The right way is the ſignified will of God; and whatſoever repugneth that, is the wrong. The will of God is either *Conſilium cordis*, or *verbum oris*: the former, *Quod vult fieri de nobis*; the other, *Quod vult fieri à nobis*. The firſt wee cannot breake, the latter we now cannot keepe. This manifeſt will of God was firſt dictated to man by Nature, when God engraved his image in the Table of his heart. *Adam* obſcured this image, but (through Gods mercie) ſaved the Tablet. But now becauſe the letters which hee had written in our tables of fleſh, were almoſt growne out; like ſome ancient characters in the barkes of trees; hee ſaw it time to write them in *Tables* of *Stone*; whoſe hardneſſe ſhould not bee capable of alteration. It was plaine, that the ſquared ſtone would be more faithfull and retentive, than our unſquared heart. There never was ſo precious a monument, as the law written with Gods owne hand. They that ſo doate on the beggarly relicks of their imaginary Saints, how would they have adored this? If wee did ſee but the ſtone that was *Iacobs* pillow, or one of thoſe upon which *Ieſus* ſate, a peece of *Iacobs Well*; wee would looke upon it with more than ordinary reſpect. With what admiration then ſhould we have beheld that *Stone*, which was hewen and written with the very finger of God? If we have but a manuſcript, written by the hand of ſome famous man, we lay it up among our choiceſt Iewels: what reverence then ſhould wee have given to the hand-writing of the Almightie? The ſtone is loſt, the hand-writing remaines: yea, even the hand-writing is nailed to the Croſſe, ſo that it hath loſt the condemning power, though not the commanding power. The Booke is miſ-carried, the contents are left as a *Royall Law*; whereby the whole world ſhould be governed, whereby the whole world ſhall be judged.

This is the *Right way*; from which they that perverſely wander, deſtroy their owne ſoules. We reade of the wicked, that [o] *they caſt the Law of God behinde them*: and we reade of *Moſes*, that hee did caſt the Law of God from him, and broke the Tables. Yet God forgave the latter, and condemnes the former. *Moſes* in a holy zeale broke but the materiall bookes, they in a rebellious malice breake the ſpirituall contents. The Law then is the *Right way*; [p] *Thy Commandements are right*: therefore given us as infallible rules to guide all our actions by. [q] *Inquire for the old way, which is the good way, and walke in it*. The will of God is *Norma rectitudinis*; whatſoever ſwarves from that is *Hæreticum, erraticum*, whether in opinion or practice. [r] *Wherewithall ſhall a young man cleanſe his way?*

[o] Pſal.50.17.

[p] Pſal.19.8.

[q] Ier.6.16.

[r] Pſal.119.9.

way? or an old man his. Prince or ſubject, theirs; noble or vulgar, rich or poore, theirs? *Even by ruling themſelves after thy Word.* But alas, who is able to keepe this way without ſome deviations? It is for theſe ſacred *Cherubims*, to have *rectos pedes*, [s] *ſtraight feet.* We have *Viam rectam*, a right way; but *pedes non rectos, In many things we ſinne all.* [t] *Thou haſt commanded us to keepe thy precepts diligently*: this is Gods Imperative. *O that my wayes were directed to keepe thy ſtatutes*: this ſhould bee our Optative. But how if wee endevour to goe right, and cannot, is there no helpe? Yes, there is a *Way* within the *way*, (like the Eclipticke line within the Zodiacke) an Evangelicall way of mercie, to correct the rigour of the legall. *I am the Way*, ſaith Chriſt: this is the *right way* indeed. We cannot walke in the Law, unleſſe the Goſpell helpe us: and the Goſpell will doe us no good, unleſſe wee ſtrive to walke in the Law. Chriſt is both our Saviour and our King: firſt, wee muſt beleeve in that Promiſe which hee hath given to ſave us: and next, give obedience to that Law whereby hee will governe us. This is that entire Rule; and [u] *as many as walke according to this Rule, peace be on them and mercie.* [x] Lord, to whom ſhall wee goe? *Thou haſt the Word of Eternall Life.* Not only the word of authority to command, nor the word of wiſedome to direct, nor the word of power to convert, nor the Word of Grace to comfort, but alſo the *Word of Eternall Life* to make us perfectly bleſſed.

[s] Ezek.1.7.
[t] Pſal.119.4.
Verſ. 5.
Gal.3.21,22.
[u] Gal.6.16.
[x] Ioh.6.68.

They have forſaken the right way] Therefore they once had it; no man can bee ſaid to leave that thing which he never knew. To *refuſe* a thing, implies a preſent offer: but to *forſake* it, argues a former acceptation. So the Prodigall *forſooke* his fathers houſe for a ſtrange countrey, his fathers houſhold for ſtrange company, his fathers favour for a bag of money, his fathers bread for the huskes of beanes: theſe if he had not enjoyed, he could not have *forſaken*. Here is an image of Apoſtaſie, whether of Faith, or of manners; which after a knowledge and approbation of the *right way*, is a deliberate election of the wrong. *Incipere plurimorum, perficere perpaucorum.* There bee ſome that goe forward in the wayes of obedience; that in ſpight of all croſſes and bruiſes, like good ſhips maintaine their courſe: that are not diſheartned through the ill ſucceſſe of one adventure; *Sed redit ad tumidas naufraga puppis aquas.* [a] In *Gideons* army, all the faint-hearted were commanded to ſtay at home: no cowards get into the kingdome of heaven. Some are in many mindes and moods, now forward, then backward; full of motions and commotions, ebbing and flowing, like *Euripus*, ſeven times a day. Some make neither forward nor backward; neither ebbe, nor flow, like *Mare mortuum*; but are betwixt the religious and the irreligious, juſt ſtanding water. But theſe goe altogether backward, and *forſake the right way*, as their moſt offenſive eye-ſore. So like a man out of the way, the faſter they run, the further off.

Chryſ.
[a] Iudg.7.3.

They have forſaken the right way.] Perſeverance is the Crowne of all Graces. *Aarons* garment had Pomegranats in the skirt: the Pomegranate hath the forme of a Crowne, above all fruits; and this hung at the end of his veſture; to ſhew that *The end crownes all.* The righteous mans [b] *leafe ſhall not wither*: it is the note of the Gloſſe, *Lapſus foliorum, mortificatio arborum.* Happy repentance is ſorry for ill beginnings: but to diſlike good beginnings, is an unhappy repentance. To divert our ſelves from vertue, as the Iew put away his wife, without cauſe, is baſe ingratitude. Vertue ſeemes to give a man this charge, when ſhee firſt offers her ſelfe; *Either never chuſe me, or never loſe me.* Not to know the *right way*, is an unbleſt ignorance; but it is a curſed diſobedience, after knowledge to *forſake* it. *To begin in the ſpirit, and end in the fleſh*, was in *Pauls* ſenſe, *Folly*: but to begin with Grace, and end with wickedneſſe, is malicious impiety. Yet how many have begun and proceeded well, that have ſhamed the ſtage with their laſt act? [c] *Salomons* younger yeeres were ſtudious and full of wiſedome his

[b] Pſal.1.3.
[c] 1 King.11.4.

his age was licentious and full of miſgovernment. The philoſopher could ſay, If every man muſt have a fit of madneſſe, it is leſſe unhappy to fall in youth: but certainely it is beſt not to be mad at all. Youth is petulant; wherein as to fall is eaſy, ſo theſe fals are releeved with pitie. But inordinate errors are both moſt unſeaſonable, and moſt intolerable in old age. *Pueritia ſenum, ludibria juvenum.* *Salomon* was the Beloved of God, the oracle, the miracle of wiſedome, in youth: who would not have expected, that the bloſſomes of ſo hopefull a ſpring ſhould have yeelded goodly and pleaſant fruit in the Autumne? Yet ſee, in his old age he *forſooke the right way*. There is no time that can have ſecuritie from ſinne, while it carries the ſinne of ſecuritie about it. If any age were ſafe from this danger, it is the laſt. If any mans laſt dayes were ſafe, old *David* had not fallen. Youth is impetuous, middle age ſtubburne, old age covetous, all dangerous. It is no preſuming upon time, or meanes, or ſtrength: if God uphold us not, we cannot ſtand: if he do uphold us, we cannot fall. When we are at our full ſtrength, it is good to be weake in our ſelves: when at our weakeſt, to be ſtrong in him, *in whom we can doe all things.* O bleſſed conſcience in which is found this teſtimony, *we have not forſaken the way of the Lord.* All vertues run in the Race, one onely receiveth the garland, the Image of moſt happy eternitie, haypy *continuance. He that continues unto the end, ſhall be ſaved.*

They have forſaken.] This is more than a meere aberration, of weakeneſſe; even a reſolute, diſſolute, abſolute renouncing of the *right way*; without ſo much as a Farewell to it, or a vouchſafing ſo much as once to looke backe upon it. Not *aberratio*, but rather *Abjuratio pietatis.* When the wicked even fall out with God: as Pope *Iulius*, having received an unexpected overthrow by the French at *Ravenna*, did ſet his face againſt heaven; *Sic, eſto nunc Gallicus*; henceforth become French: *in the name of all the devils in hell, holy Switzer pray for us.* So ungodly men betake themſelves to new Saints, or rather new devils: hardneſſe of heart, contempt of God, neglect of ſalvation. [d] *Behold, this evill is of the Lord, what ſhould I waite for the Lord any longer?* O the deſperate reſolution of impatient minds! They will ſtint God, both for his time, and meaſure: if he faile their deſires in either, they turne their backes upon him, or flie in his face. It is one thing to *forſake*; another to propoſe and prepenſe a *forſaking:* nor is their fault a ſimple tranſgreſſion of the law, but a proud and wilfull contempt of it.

[d] 2 King. 6. 33.

In how full ſtrength doth this example ariſe to the conviction of the Romiſts; who have indeed *forſaken the right way*; not onely in regard of manners, but of Doctrines: they have practically rejected it, and dogmatically taught againſt it.

For the law, *they have made it of none effect through their traditions.* Firſt, for the firſt Commandement, they make an unjuſt God, which is worſe than none at all: while they teach that he quits the debt, but not the payment of the debt. As if the Creditor ſhould tell his debter; I do forgive thee, but withall I will arreſt thee. To pardon the fault, and not the puniſhment, is but a mockery. Secondly, the ſecond they have razed quite out: becauſe that Commandement ſtands plainly forbidding Images; therfore, that Images may ſtand, they forbid the Commandement. Thirdly, by declaring that men are not bound to keepe oath with heretickes, they *take the Name of God in vaine*, and teach flat perjury. Fourthly, the Lords *Sabbath* hath not ſo much reſpect among them, as a Saints holiday. Fifthly, they diſpenſe with allegiance to Princes, yea give remiſſion of ſinnes upon condition to become traitors; and ſo make the grace of God the reward of diſloyaltie. They abſolve children from all obedience to their owne parents, by admitting them into their Monaſteries. *Quid tibi cum Patre?* The Pope is thy father; the Church thy mother, Fryars thy brethren and Nunnes thy ſiſters. Sixthly, they make him no murderer, thas kils a perſon whom they have excommunicated; and tolerate murder by ordaining refuges for wilful blood. Seventhly, they have eſtabliſhed Stewes by publicke order, and permitted fornication. So they

[e] Mic.1.7. may have ſilver, they care not to rake it out of the devils ſinke. Hence it comes
to paſſe as the Prophet ſaid : [e] *It came by the heire of a harlot, and to the heire of a harlot*
it ſhall returne: what they get by one whore, they waſt upon another. Eighthly,
Sacriledge is the greateſt theft, and of this they make the leaſt conſcience. They
make ſale of all things; heaven, hell, earth, pardons, Purgatory; which is flat robberie,
and the greateſt coozenage. Ninthly, Their ſpurious and Iuggling equivocations
hath made the whole world hiſſe at them for falſe witneſſes. If the Prieſt
be examined by the Magiſtrate in any dangerous article, he anſwers, *I know it not,*
(that is, with this reſervation, *to tell it thee:* grounding it upon a ſenſeleſſe expoſition
[f] Mark.13.32. of Chriſts words; [f] *The Sonne of man knoweth not the day or houre of the laſt*
Iudgement ; that is, ſay they, to reveale it to others. Tenthly, the Tenth they
have reſtrained to the conſent of will, and make luſt or the firſt motion no ſinne.
One commandement they have taken out; and to make up the number, cut the
laſt into twaine : as he that out of ten bags of money ſtealeth one, divides one of
the nine left into two, that his theft may not be perceived. And yet this laſt they
diſanull againe by their wrong interpretation. So that one while they make two
of one; another while of thoſe two they make none. Conſidering all this, it was
Rev.12.1. no wonder in the firſt Seſſion of the laſt Councell of *Lateran*, to ſee the Pope lay
the Scriptures at his feete. We find the true Church with a Crowne of twelve
ſtarres on her head, while that counterfet Head of the Church throwes the
Crowne and Twelve ſtarres, the doctrine of the Twelve Apoſtles at his profane
feete.

To the Goſpell they have been no leſſe injurious; laying another foundation
than Chriſt ; and aſcribing his Prerogative to a man of ſinne. To him they give
power to create new articles of faith : albeit theſe overthrow the old. Whereas
God hath ſubjected all men to the Scripture, they ſubject the Scripture to themſelves
; and bind it to an uncertaine dependance upon their Church. For the Fathers
and moſt illuminate writers ; if there bee any thing makes againſt the policie
of Rome ; away with it ; their expurgations ſhall caſt it out at the window.
Themſelves write of Cardinall *Gropper*, in praiſe of his Continencie, that he
threw his bed out of his chamber window, becauſe on a time he found a woman
making it. If any authour have brought to light never ſo little of their darkneſſe;
as if he had made a bed in a wrong chamber, out it ſhall goe at the window.

Who can then blame us for *forſaking* them, that have *forſaken the right way?*
O but they are ſtill the Church, and we leave the Church in leaving them. This
they bellow out, louder than oyſter-women in the ſtreetes, and thinke to carry
it away with a noiſe. Take a reverend Divines compariſon; Suppoſe a man hath
a faire poole of water in his grounds, which in time becomes corrupted; weedes
grow, mudde encreaſeth, and frogs creepe into it. To helpe this, the owner cuts
a new chanell; and ſo draines out the water to this other place, that he leaves the
filth and corruption behind. Shall the remaining frogs complaine that the water
is theirs, becauſe the pit wherein it formerly ſtood, is theirs? Shall they croake
and foame as if they had wrong done them? Or condemne all thoſe fiſhes for
heretickes, that refuſe their ſinke for the other pure ſtreames? We have forſaken
Rome : what have we left the chryſtall waters, the pure doctrine that was firſt
in that poole? no, wee have onely left the weeds, the mudde, and the frogs. God
hath given us the water cleare, which was theirs till they polluted it by their
errors. And therefore have we forſaken them, becauſe they ſucceed in the
Church, as the frogs did in the poole. If they *forſake the right way*, we muſt forſake
them, or Chriſt will forſake us; which his mercie, and our holy faith forbid.

And are gone aſtray.] *Facillimum errare* ; Truth is one, errours are infinite.
God chargeth us to refuſe all wayes, but one : Satan bids us refuſe that one, and
take which way we pleaſe All the pathes of the wicked be crooked and irregular
Pſal.12 8. wayes : *Impii in circuitu ambulant*. They walke not forward to the *prize that*

it

is ſet before them, and therfore loſe both paines and reward. Heerein they truely follow their father, who teſtifies of himſelfe, that he *had compaſſed the earth*. So confuſed and anfractuous are their goings, as if they cared not which way they went, ſo they went not with God. *Tortuoſæ viæ malorum*, they goe wheeling to hell. We are all apt enough to *ſtray*, if preventing grace did not rectifie us. Philoſophers hold, if the inferior ſpheres were not ruled, and in a maner corrected by the higheſt, the ſwiftneſſe of their motion would quickely fire the world. Certainely, if the affections of men were not moderated by the all-guiding Spirit, this little world would ſoone deſtroy it ſelfe. He that once *forſakes the right way*, and does not ὀρθοποδεῖν, [g] *walke uprightly*; quickly goes *aſtray*, and the firſt ſtep he takes is toward hell. And he that hath begun that dangerous race, knowes not where to ſtop: like an unbridled horſe upon his ſpeed; or a ſhippe with a full wind; even when you ſtrike ſailes, yet it will goe ſome deale further by the force it had formerly wonne. He that layes the reines on the necke of his carnall appetite, cannot promiſe where he will reſt. To ſay, This ſinne and no more, is as if a man ſhould throw a ſtone into a pond, with a purpoſe to make one circle and no more: but that one will beget two, and thoſe two multiply to a hundred.

When a man hath erred from the *right way* of Charitie, into what a number of miſchievous courſes doth he run? Heere he takes up with injurie, there he layes out with uſurie; this man he ſcandalizeth with malice, with fraud he robbes another, a third he kils with oppreſſion: every unrighteous action that the devill puts in his way, he is ready to embrace, be it as foule as deformitie it ſelfe. Like that free citizen, that ſo doated on a female ſlave, that he would needs marry her, though by that match he were ſure (by the law) to become a ſlave with her. Honeſtie contents it ſelfe with one lawfull bed, luſt is infinite. Gods charge was ever againſt Bigamie: *Salomon* firſt takes two wives, then three, then hundreds: and having once gone beyond the ſtakes of the law, he is ready to loſe himſelfe amongſt a thouſand bedfellowes. [h] King *Salomon loved many ſtrange women*. Heere was enough to overthrow the wiſeſt King of the earth: *Women, many* women, *ſtrange* women, *Idolatrous* women. Firſt *women*; *unus unam uni*; He that made one woman for one man, ſaw that one woman was enough for that one man. [i] *Let every man have his own wife*; *Vxorem, non Concubinam: Suam, non alienam: uxorem, non uxores*: a *wife*, not a Concubine: *his owne*, not another mans: *his wiſe*, not wives. *One*; for the charge of our wife is like the charge of our words: *Whatſoever is more than yea and nay* in the one, or more than *Husband* and *wife* in the other, *comes of evill*, and evill will come of it. Secondly, *Many* women: two is more than God allowes; Bigamie is unlawfull: but Polygamie, *many* women, is onely fit for a Mahometane. No marvell if *many* women did ruine *Salomon*: *Adam* had but one, and that a good one, and yet ſhe loſt the game. If one woman was enough to undoe all men, there is no wonder that *many* women ſhould undoe one man. Thirdly, *Strange* women: Strange, becauſe not ſealed with the holy ſignet of matrimonie; for otherwiſe they are too familiar. Fourthly, *Idolatreus* women: others onely tempt to luſt, theſe to miſ-devotion: if they can joyne our heart to theirs, they will disjoyne it from God.

Hell is downe ſtaires; and if a man have deſcended a ſtep or two, it is a miracle if he ſtop before he comes to the bottome. He that hath *ſtrayed* into theſe thickets, will be ſo mazed with intricate circumvolutions, that he ſhall hardly unwind himſelfe. This bad deſire muſt be gratified with a lewd act, that act ſeconded with a lie, that lie credited with an oath. To doe evill is a ſinne; to hide it with a lie, doubles the ſinne; to bind that lie with an oath, trebbles it. So error begets error: as a man of ſunke eſtate, borrowes of one to pay another: till finding his credite paſt ſoldering up, he runs in every where as farre as he can, and then breakes. So the ſinner, whoſe conſcience lies *perdieu* refuſeth no action that may at once ſatisfie his deſire, and conſerve his reputation. At laſt he hath

[g] Gal. 2. 14.

[h] 1 King. 11. 1,2.

[i] 1 Cor. 7. 2.

gone ſo farre wrong, that he thinkes himſelfe in the right, and vice is counted vertue. In bodily diſeaſes, where the beginnings are doubtfull, and cannot denominate the ſickneſſe; yet the proceedings are evident, *& quò acrius ſentitur morbus, eò certius dignoſcitur*. In ſpirituall diſeaſes it is otherwiſe: for the firſt entrances are manifeſt; they trouble the conſcience, and the ſinner condemnes himſelfe: but the more he multiplies tranſgreſſion, the leſſe is he ſenſible of any compunction. No man is ſo mad as to call a fever health, or the gowt ſwift footemanſhip, or the greene ſickneſſe beautie, or the Conſumption a good ſtate of body. Yet theſe farre-*ſtrayed* ſinners miſ-call the *right way*; while they call luſt loue, rage fortitude, envie emulation, pride magnanimitie, ſloth warineſſe, Covetouſnes frugalitie, and ranke diſhoneſtie but meere Policie. Who ſhall rectifie that luxate member, which denyes it ſelfe to be out of joynt? [k] *Come caſt in thy lot among us, we ſhall find precious ſubſtance*, ſaith the ungodly. If he might appoint the way, this ſhould be the right: if he might determine the end, all ſhould be peace: but he is miſtaken in both. [l] *Woe to them that call evill good, and good evill, &c.* Woe in deed; *Woe* for refuſing the right, woe for approving the wrong, woe for that they have erred, and woe becauſe they will not be converted.

I conclude; It is ſaid of Iſrael, that [m] *they journeyed*, and *pitched, ſecundum os Iehovæ, at the commandement of the Lord*. O bleſſed obedience, that in all buſineſſe followes this direction! But alas, *Erravimus cum Patribus noſtris, we all like ſheepe have gone aſtray*. Like ſheepe? yea, like goates and dromedaries. The breſts of *Eve* gave no other milke to her children, *Adam* left no other Inheritance to his poſteritie, than diſobedience. Even in the Garden of *Eden*, this bitter roote grew too neere the goodlieſt trees of *life* and *knowledge*: whereof our parents taſting, not onely infected their owne bloud, but diffuſed their corruption into their whole ſucceeding linage. God forbad but one Tree, granting all the reſt: Satan ſlighting all the reſt, perſwaded to this one. Yet how did *Eve* beleeve a Murderer before her maker, the father of lies above the God of truth? [n] *Aarons rodde* was laid up in the Arke, as a token of Iſraels *rebellion*. The whole world is an Arke or Court of *Rolles*, to record the monuments of our diſobedience. [o] *Moſes* ſets downe a catalogue of their rebellions; but alas, ours be beyond all numeration. If the Lord forſooke them for forſaking his truth, can we looke to ſcape?

Chriſt ſent two Diſciples to bring him the [p] *Aſſe and her colt*. Some by the *Aſſe* underſtand the Iewes, by the *Colt* the Gentiles. Firſt, he choſe the *Aſſe*, he offered himſelfe to the Iewes: but they proving reſty, he takes up the *Colt*, the Gentiles. And now having been almoſt 1600. yeares a breaking, and backing us, and menaging us to his hand; even when he throught to have found us fit for the ſaddle, we are growne wilder and more untamed than we were before. We kicke, and winch, and fling, and will by no meanes endure the reines of his bleſſed government. Thus now God is wearied with us both: his old obſtinate Aſſe, the Iewes, tired him with continuall beating: his unbridled colt, the Gentiles, vexe him with their rambling. The former was a ſlow beaſt, and could not be gotten forward: this other runs faſt enough but will not keepe the way. But if the Colt will not be ruled, the Lord will take his Aſſe againe, as the fitter of the two to doe him ſervice. O let us confeſſe our errors, and returne to the right way. [q] *Returne*, for you have erred; *with weeping*, for you have ſinned, [r] *Lord, thou telleſt my wandrings*: he tels them one by one, knowes their juſt weight and number; for God is ſo wiſe that he can caſt a man up to *a haire*. Your *haires are numbred*, do not thinke that your ſinnes ſhall paſſe unnumbred. O let the Lord alſo number our penitent ſorrowes: for as he doth *booke* our *ſinnes*, ſo he doth *bottell* up our *teares*. Our iniquities are not written in ſo deepe characters, but our repentant teares ſhall be able to blot them out.

Let us therfore come home with ſorrow, that have wandred with ſhame; ſeeking our Fathers houſe, by doing one Fathers wil. Why ſhould we runne on this

ſenſeleſſe

[k] Prov. 1. 13.

[l] Eſa. 5. 20.

[m] Numb. 9. 18.

[n] Numb. 17. 10.

[o] Deut. 9.

[p] Mat. 21. 2

[q] Ioel 2. 12.

[r] Pſal. 56. 8.

ſenſeleſſe and endleſſe race of iniquitie, till the dayes of our gracious viſitation be out of date, when it will be hard to determine what the end will be? Let us follow the counſell of *S. Chryſoſtome*, alluding to the policie of the *Sages*, [f] *who returned into their owne country another way*. Have we erred by the way of adulterie? Let us goe backe by the way of chaſtitie. Have we erred by the way of covetouſnes? Let us goe backe by the way of mercie. If we returne the ſame way we went, we are ſtill under the kingdome of *Herod*. No leſſe in the ſickneſſe of the ſoule than of the body, there be criticall dayes; whereby God obſerves in what likelyhood we are to recover health. Smite thy breſt and ſay, where am I? Whither goe I? We are all *ſtray*-ſheepe; now the great Shepheard of our ſoules bring us home to himſelfe, and the fold of eternall peace. *Amen.*

[f] Mat. 2. 12.

Following the way of Balaam.] Cuſtome is the principall magiſtrate of mans life, the guide of his actions: and as we have inured our ſelves at the firſt ſetting out in this world, ſo commonly we goe on, unleſſe we be turned by miracle, and changed by that which is onely able to doe it, the grace of God. Our thoughts are according to our inclinations, our diſcourſe according to our acquired and infuſed opinions, our deeds be according to our cuſtomes, and our cuſtomes generally follow after our Precedents. So they that propound a *Balaam* for their maſter, are ſure of vice for their miſtreſſe, and deſtruction for their wages. The Apoſtle heere ſpeakes of Sorcerers, and whom ſhould ſorcerers imitate but that grand Magician, *Balaam*, the Prince of falſe Prophets, the eldeſt ſome of Satan? The generall points are two; *Quid*, and *In quo*. Firſt, what they doe, they *follow Balaam*. Secondly, wherein they follow him, *In his way*, with all the paſſages; and in his end, which is *the wages of unrighteouſneſſe*. In the former I have three circumſtances; A Deſcription, an Obſervation, and a Caution.

1 A deſcription of *Balaam*, who had taught evill, and done evill, and in doing evil, he taught it. He was two wayes a Maſter of wickedneſſe; Preceptory, and Exemplary: *Quæ docuit linguâ, facilitavit vitâ*. He had his damnable doctrine, whereof we read, Rev. 2. 14. A doctrine which will never die, ſo long as there is a Pope living. Let us obſerve the Paralell; the fitneſſe invites me to the compariſon. Firſt, *Balaam* was great with Kings, the Pope will be great over Kings. Secondly, *Balaam* would doe any thing for money, and what practiſe doth the Pope refuſe to fill his exchequer? Inceſt ſhall be diſpenſed, murder refuged, uncleanneſſe tolerated; all for gaine. You may buy heaven, buy out hell, for money. For this Indulgences be his wares, and Purgatory his market-towne. He will with *Balaam*, curſe the very Iſrael of God, for money. Thirdly, *Balaam* was a hidden hypocrite, a cloſe villaine, with a corrupt heart under a cleare skin. The Pope is ſuch a glorious Saint in ſhew; no matter what ſtuffe his conſcience be made of: all his doings muſt be juſtified: his murders are excuſed like *Samſons*, his thefts like the *Hebrewes*, his adulteries like *Iacobs*. Nothing doth he amiſſe, though the devill himſelfe would ſcarce wiſh him to doe worſe. Fourthly, *Balaam* had ſome true oracles, and by the colour of them, he vented his owne ſorceries. If the Pope ſhould not confeſſe ſome truths, the world would never admit his many falſhoods. He muſt have two or three pieces of right gold that would get off his bagge of counterfeits. Laſtly, *Balaam* perſwades the Moabites to tempt Iſrael; firſt, to fornication, and by that to miſſe-devotion. It is the Papall indulgence to a fleſhly life, that winnes ſo many to his ſuperſtition. They will worſhip the Popes God, upon condition he will let them alſo worſhip their owne: what is a whore, but a pleaſing Idol? What is an Idol, but a ſpirituall whore? If the Pope will allow them the one, they will not ſticke with him for the other. Idolatry was *Balaams* ſport; and who can but thinke that Antichriſt laughs in his ſleeve, to ſee ſuperſtitious fooles downe on their knees to beautified puppets? *Cornelius Agrippa*, a great learned Papiſt hath left it written, that certain of the Schoolemen, nameing *Aquinas* and *Aureolus*, defended, that the very ſtarres in the firmament might be worſhipped,

Rev. 2. 14.

worſhipped, but onely for doubt of giving occaſion to Idolatrie. Not that it were Idolatrie, but that it might give occaſion of Idolatry. Iuſt, as when a theefe cuts a paſſengers throate, he gives occaſion of murder. But as *Balaam* was crafty to doe miſchiefe under-hand: ſo the Pope doth: but plot, and contrive, and command in his Conſiſtory, what muſt be performed by his officious Emiſſaries. Treaſons and conſpiracies againſt annointed Soveraignes, blowing up of Parliaments, ruine of countreys by war and invaſions; all fetch their originall from his ſacred and unerring breſt: yet the Romiſh *Balaam* is innocent, he hath no hand in it. Let the actors on the ſtage anſwere it, the Poet is cloſe behind the curtaine.

But now ſhall not this *Balaam* anſwere for all thoſe conſpiratours whom he hath ſuborned? Suppoſe he did not give every one of them his particular errand; doth not his generall warrant bid them goe? while they teach men to earne the Kingdome of heaven, by ſhedding the bloud of an hereticall Prince; and promiſe the forgiveneſſe of many ſinnes for the committing of one; what is this but to hire inſtruments to their damnable deſignes? *Machiavels* doctrine is quite fooled and ſhamed by the Ieſuites: he taught that no man was fit for a deſperate conſpiracie, but one whoſe hands had beene formerly dipt in bloud. Alas, he knew not of a Fryar *Clement*, or a *Rovillac*: he knew not, that ſuperſtition hath ſo well advanced miſchiefe, that the firſt blood which a murderer ſheds ſhall be no worſe than a Kings: and that by votive reſolution, he ſhall be as mercileſſe as butchers by occupation.

Numb. 22. 6.

The Moabites were perſwaded that *Balaam* could not erre: and do the Romiſts thinke any leſſe of their Papal God? *He whom thou curſeſt, is curſed. and he whom thou bleſſeſt, is bleſſed* They thinke if the Pope put a Traitor into the Rubrick, he is preſently a Saint in heaven: if he curſe or excommunicate a Chriſtian, he muſt needs be enrolled in hell. This being ſized into their ſoules, no wonder if they become as dead engines, moved onely by the Spirit he puts into them. Thus *via Domini* is no more ſtood upon; but *via Thomæ*, as the Dominicans ſpeake: and *via Scoti*, as the Franciſcans: and *via Loyolæ*, as the Ieſuites; and indeed *via Diaboli*, for he comes in for his ſhare: while treaſons, perjuries, uncleanneſſes be the doctrines, what man of ſenſe will looke for any other but the devill in the Pulpit? At the beſt, we find not an Apoſtle to be the maſter of their ſentences, but *Peter Lombard* growes to be the Text, and the hierarchie of Rome the expoſitors: and what will become of the poore Lambs; when ſuch wolves be the Paſtors?

Numb. 16.

[t] 2 Sam. 15. 11.

For obſervation, *They follow Balaam*. There was never any man ſo deſperately wicked but he had ſome fellowes and followers. *Beelzebub* fell not alone from heaven; thouſands of Angels fell with him in that confederacie. We read of three conſpirators, *Corah, Dathan*, and *Abiram*, that prevailed with 250 rulers, men of renowne, and famous in the congregation. Thoſe ſeditious leaders could not erre without followers. Shall an *Abſalom* rebell without ſeconds? no, [t]*Two hundred men went out with him in their ſimplicitie and knew nothing*: even the innocent are wonne to waite upon a Conſpirator: It is no hard matter to beguile harmeleſſe intentions: yea, the true-hearted lie moſt open to credulitie; & while they meane nothing but faithfulneſſe, are brought into rebellion. The name of *Davids* ſonne carries them againſt *Abſaloms* father: and while they purpoſe onely attendance to the Prince, they become loyall Rebels to their King. But were there none that embraced this Innovation for their owne turnes? Yes, it grew a *ſtrong rebellion*. Can *Ieroboam* be an Idolater alone? no, he no ſooner ſets up his *Calves*, but Iſrael is downe on their knees. If he cauſe ſuch an impious erection, they preſently *follow* him with their ſuperſtitious devotion. One man may kindle ſuch a fire, as thouſands are not able to quench. One plague-ſore may infect a whole nation, and all the venime of ſinne is not ſpent in the act. The deed may be paſt and gone, but the pernicious example remaines, and ſpreads to a wofull contagion. Like *Goodwin* ſands, which not onely ſwallowed up his Patrimony, but ſtill continues a dangerous place, where too many have miſcarried. He is a very meane perſon, that drawes not ſome clients after him: even *Theudas* and *Iudas* had their foure hundreds to accompany them.

It hath ever been the dangerous policie of Satan to aſſault the beſt: he knowes, the multitude, as we ſay of Bees, will follow their maſter. The unſtable vulgar are ſoone carried with the religion of authoritie. What *Huſhai* ſaid in policie, they ſpeake in ſimplicitie; [u] *whom Iſrael chuſe for their King, his will I be.* Hypocrites will be of the Kings faith, as Papiſts are bound to be of the Popes. Let *Corah* kindle the fire, two hundred and fifty Captaines will bring ſtickes to it, and all Iſrael are ready to warme themſelves at it. The wethercocke will looke which way ſoever the wind blowes. *Ieroboam* ſhall be ſure of Brutiſh ſubjects, while he ſets up *Calviſh* deities. [x] *Simon* had ſo *bewitched the people, that they all tooke him for the great power of God.* A Sorcerer ſhall not be without clients.

It is an unhappy degree of wickedneſſe, to be the Ring-leader of ſinne: every acceſſary is faulty enough, but the firſt author is abominable. Therfore is *Ieroboam* ſo often branded in thoſe ſacred leaves; therfore do all ages ring of his fact, with the accent of diſhonour and indignation *Ieroboam the ſonne of Nebat that made Iſrael to ſinne.* It was a ſhame for Iſrael, that they could be made to ſinne by a *Ieroboam*: but oh curſed name of *Ieroboam* that drew Iſrael to ſinne. *Ieroboam* was a wicked king, and miſerably accurſed; they of his houſe [y] *that dye in the city, the dogs ſhall eate; they that dye in the field, the fowles of the aire ſhall eate.* Yet *Nadab* his ſonne, and *Baaſha* his ſucceſſor, *Zimri* and *Omri*, and *Ahab*, and *Ahaziah*, and *Iehoram*; they all *walked in the way of Ieroboam, which made Iſrael to ſinne.* So eaſie is it for a mans ſinne to live, when himſelfe is dead; and to lead that exemplary way to hell, which by the number of his followers, ſhall continually aggravate his torments. The Imitators of evill deſerve puniſhment, the abettors more; but there is no hell deepe enough for the leaders of publike wickedneſſe. He that invents a new way of ſerving the devill, hath purchaſed for himſelfe a large patrimony of unquenchable fire. Shall not the Pontificians anſwere for all that bloud, which miſcarried by their ſuperſtition? Suppoſe themſelves thinke beſt to die with Chriſt, and nothing but Chriſt in their mouthes; ſhall they not anſwere for teaching others to live and die otherwiſe; How fearfully do the Seducer and Seduced greete one another in hell! where the one ſaith, Thou haſt beene the occaſion of my ſinne; and the other, Thou art the occaſion of my more grievous torment. What infinite tortures doth *Mahomet* endure? When every Turke that periſheth by his Iuggling, doth daily adde to his unſpeakable horrors. The devill himſelfe by tempting and deceiving ſoules, doth advance his owne damnation. Nor was it any charitie, but meere feare of greater burden, that made the [z] *rich man* in hell ſo reſpective of his *Brethren.* Many a man ſinnes onely for himſelfe, he ſhall be plagued for the ſinnes of others.

3 The Caution: Let eminent perſons take heed of eminent ſinnes: they do with *Samſon*, pull downe thoſe pillars of goodneſſe, that ſhall not onely quaſh themſelves, but be the ruine of thouſands. Their facts become examples, thoſe examples lawes: and it is naturall to men, to follow the law of fact, before the law of faith; a viſible patterne, rather than a meere audible doctrine. We were wont to ſay, evill manners occaſion good lawes: but here it is true, *Corruptio morum* is become *generatio legum*; the leaders example is a law to the followers. Divers cuſtomes are no leſſe than ridiculous and peſtilent, that have had their birth from a great mans preſident. From this roote hath growen all our ſtrange diſguiſes, transformations of apparell, painted faces, apiſh brutiſh geſtures. Uſurie had ſtill lyen like neglected ware in the devils ſhop, if ſome great Rabbin had not brought it forth. The excuſe of ſuch pernicious cuſtomes to the followers of them, is as Pilate ſaid to Chriſt, *Thine owne nation hath delivered thee unto me*: and

ſin

[u] 2 Sam. 16. 18.

[x] Act. 8. 10.

[y] 1 King. 14. 11.

[z] Luk. 16. 28.

ſin will conclude againſt thoſe authors, *Therfore he that delivered me unto thee, hath the greater ſinne.*

[a] Rev. 22. 17.
[b] Matth. 22. 24.
[c] Gal. 4. 19.
Proſper.

Let this firſt warne us of the Miniſterie, that we teach you that way, whereof you ſhall never repent the travell: which is onely *Christ, the way, and the Truth, and the life.* [a] *Let him that heareth, ſay, Come.* Hee that inwardly heareth the voice of ſanctification, let him outwardly call men by the voice of exhortation. It was a Law among the Iewes; [b] *If a man dye without children, his brother ſhall marry his wife, and raiſe up ſeed to his brother.* Chriſt being dead, riſen, and gone up into heaven, we are bound to raiſe up ſeed to our elder Brother: [c] *begetting children in Ieſus.* No other way dare we teach, leſt wee periſh. For *quid proderit non puniri ſuo peccato, qui puniendus eſt alieno?* What comfort is it to ſcape with our owne ſinnes, if we muſt be puniſhed for the ſinnes of others?

For you; goe not into the wayes of ſinne, though you follow a *Balaam.* If we ſee a Great offender led to execution, we are not ſo forward as to ſay, *Moriamur cum illo,* let us dye with him: yet while hee goes on in Pride, wee follow him in a hurry, *Erremus cum illo,* let us ſinne with him. If he travels with vanity, we are for him: if he ſaile to Rome, we venture our ſelves in the ſame bottome with him; onely when he comes to hell, we would then leave him. But if men will be *followers* in ſinne, they muſt not looke to be ſeparated in puniſhment. They that purſue the way which *Balaam* went, ſhall arrive at the place where *Balaam* is. The Lord turne our ſteps from ſuch a *following,* that wee may have a more comfortable ending.

Following the way of Balaam.] They that propound examples, whether for imitation, or deteſtation; have reſpect both to the way, and the end. Let me preſent you with both theſe out of the Sacred Hiſtory. Here ſuppoſe, the Scene lyes in *Moab,* Time is the Stage, all that read or heare the ſtory, bee (as it were) the Spectators. *Balac* playes the King, *Balaam* the Conjurer, *Princes* the Ambaſſadors, *gold* and *honour* are the properties; yea, you have an *Aſſe* playing her part too; theſe bee the Actors: the Iſraelites are the Mutes; let mee ſtand for the *Chorus.* The concluſion will be the ruine of the ungodly, the reward of the righteous. Let no man thinke me prophane, in borrowing ſuch a compariſon: the Fathers have called the whole world but a Theater. Our Saviour borrowed a compariſon from pipers and dauncers; as I from players: players ſhall get no more by my compariſon, than pipers and dauncers did by his. Chriſt chargeth the ſlothfull ſervant for not putting his talent to *uſury:* yet he that puts his money to uſury by the warrant of that Text, is like to be ſhent at the day of reckoning; and ſhall wiſh that he had better underſtood his maſters meaning. The Paſſages are diverſe, and uſefull to our obſervation.

[a] Amos 6. 6.

1 The occaſion. *Moab* and *Midian* ſaw their neighbours fall under the victorious ſword of Iſrael; and expected with feare, when their owne turnes ſhould come to bleed. Could they have ſecured themſelves, thoſe bordering calamities had not moved them. Naturall men are not ſenſible of others woes, while ſafety fenceth in their owne eſtates. [a] They that *drinke wine in bowles,* minde not *the affliction of Ioſeph.* The burning of a neighbours houſe would not ſtartle them, but for the danger of their owne. But perill is come to the doores of *Moab,* and they begin to bee frighted: to overcome or repell this, *Moab* is not able alone, therefore requires the confederacie of *Midian.* Yea, both *Moab* and *Midian* finde themſelves too weake, without the aſſiſtance of *Balaam.* They put more confidence in his tongue than their owne ſwords, and will not fight, but conjure. What needs the levying of forces, muſtering of ſouldiers, emptying their treaſures, endangering their perſons, when all this trouble may bee ſaved with one *Curſe?* They had onely wit enough to feare, but knew not how to take the right courſe for ſafety. Otherwiſe they that ſaw the unreſiſtable power of Iſrael, why did they not treat, and intreat, yea, buy

the conditions of peace? They might eaſily thinke; either the God of Iſrael is ſtronger than wee, or he is weaker. If weaker, why are wee afraid of him? If ſtronger, why doe we not ſerve him? If he be greater, then downe with *Baal-peor*: if not, then *Baal-peor* is ſufficient without *Balaam*. But he that can make Iſrael victorious over others, is able to keepe us ſafe from Iſrael: let us make him our friend, whom we cannot eſcape as an enemie. But wicked men are not more jocund in proſperity, than in diſaſters they are amazed. As the voluptuous man that hath taken ſuch pleaſure in his owne houſe; when ſuddainely he findes it a-fire, knowes not which way to turne him, but runnes forth at the wrong doore.

2 The Invitation; *Come, curſe me this people.* A devilliſh errand for the elders of *Midian* to carry. *Sehon* with his Amorites, *Og* the gyant with his Baſhanites, were deſtroyed; there is no hope of reſiſtance left in man: therefore they will try what the *Magician* can doe. How deſperate is that wickedneſſe, when Satan muſt be implored to undertake, what God refuſeth! They are likely to have good counſell, that fee the devill. What can *Balaam* doe without him? What can he doe for *Balaam*? *Curſe*: alas, as if all the world were under the power of an Inchanters tongue: as if that little engine fired at the fornace of hell, had a kinde of omnipotencie in it. God indeed ſuffers many ſtrange things to bee performed by Magicke: for whatſoever the devill can doe, the Magician may doe: and he will not ſticke to doe reaſon for ſuch tributary ſoules. But doubtleſſe, Satan doth more through our credulity, than by his owne efficacie: that beggarly ſpirit is more beholding to our imagination, than to his owne riches. *Hee whom thou curſeſt, is curſed.* If *Balaam* were a famous Prophet, yet *Balac* was a very credulous king: hee beleeves that the Sorcerer could doe any thing beneath the Moone. Commodities farre fetch'd, and deare bought, are dyet for Ladies: and ſo this deſigne proved; for the Ladies of *Midian* muſt menage the plot of *Balaam*.

Superſtitious dotards thinke nature it ſelfe under the ſpell of their charmes: but they are deceived. For if either the curſes of men, or the malice of devils could take effect, how ſoone would all be hell! Could either Power or Policie prevaile, the Church of Chriſt ſhould not ſtand. But there is a ſtrength ſo farre above *Balaam*; that neither the Prophet nor the Potentate ſhall avoid that curſe on themſelves, which they wiſhed to others. From their evill let us learne this good, to beare as faire a reſpect to the true Prophets of God, as they had confidence in the falſe. Why ſhould they expect more comfort from Gods enemies, than we from his deputed ſervants? Why doe we not more ſeeke their bleſſings, and ſtand in feare of their curſes? Seeing they have [b] the ratification of God in heaven to their ſentences upon earth. If *Moab* have ſo bold aſſurance of a *Balaam*, how choice ſhould we be of a *Moſes*? *Balaams* tongue cannot hurt us, *Moſes's* lips can bleſſe us. It was not the hand of Iſrael, but the hand of *Moſes*, that got the day. *Non manus quæ pugnavit, ſed manus quæ non pugnavit, vicit.* Shall we give leſſe credit to Gods Inſtruments, than they doe to Satans? How miſerable is the darkeneſſe of ſome ſoules in this glorious day-light? To the chamber of a fortune-teller, a Iuggling mountebanke, or ſome ſuſpected Conjurer, flocke many clients; not onely of the vulgar, but even of thoſe that come in Coaches and the gayeſt capariſons. The doore of the devouteſt Preacher is empty enough; few viſitants trouble him either for direction of their lives, or comfort of their conſciences. Alas, for ſuch children of perdition; that they ſhould take the forbidden way of hell, and neglect the gracious invitations of God!

Curſe me this people.] Why did they not rather deſire *Balaam* to bleſſe themſelves, than to curſe Iſrael? that had beene the eaſier taske of the two, and more likely to prevaile. Defenſive warre is ſurer than invaſive: we may better fortifie our ſelves at home, than offend our enemies abroad. Iſrael did not trouble them,

why

[b] Ioh. 20.23.

why would they trouble Iſrael? who would wake a ſleeping Lion, that had not firſt fetterd his clawes? *Moab* might have reſted in peace, and *Iſrael* in peace: why then ſhould *Moab* curſe *Iſrael?* It is a moſt malicious pride, that cares not to fare well it ſelfe, unleſſe it goe ill with others: as *Moab* did not care for ſafety, unleſſe they might have victory. Yet it is worth a good mans thankes, to have his owne blood ſpared: though the ſame favour be allowed to others. Is my owne proſperity nothing, becauſe my neighbours alſo proſper about mee? Let ſuch a conceit be harboured in the breſts of Pagans, or thoſe Antichriſtian Chriſtians, that content not themſelves to extend their bloody dominion to the Indies, unleſſe they may alſo ruine their adjacent countries: whoſe envy is not ſatiſfied with eſcaping us, if we eſcape them. They eate their owne hearts in anger, that they cannot eate ours in revenge. We pray for the opening of their eyes, and they pray for the pulling out of ours. We deſire the turning of their hearts, and they wiſh the cutting of our throates. There is a great dearth of reaſon and charity in that man, who would be happy alone. Society is no ſmall part of the very joyes of heaven. They deſire the bleſſedneſſe of others, that are of the communion of Saints.

3 The Prohibition. *Balaam* hath a mind to goe, God hath no minde to ſuffer him. The Elders of *Moab* have not ſooner deliver'd their meſſage, than the fingers of that leaden Prophet itch for the golden wages; yet he appeares not raſh and peremptory, but pretends ſerious advice and deliberation. That night hee will give them hoſpitable entertainement, the next morning ſhall give them their anſwere. Lodging and good cheere they ſhall have, but their hoſt meanes to make them pay for it in the reckoning. Yea they deſerved to bee welcome, for they brought the *reward of divination.* An anſwer hee promiſeth them, but ſuch an one as God ſhall give him. Now the Lord prevents his enquiry, by enquiring firſt of *Balaam,* [c] *What men are theſe with thee?* Did not God know them? Yes, they that could not move but in him, could bee no ſtrangers to him. Hee knew them well enough, but hee would have *Balaam* know them better. Before his queſtion, *Vbi es?* God had found *Adam*, but he would have *Adam* finde himſelfe. When wee lay open our wants, and confeſſe our ſinnes, wee tell him no newes; alas, he knowes all better than our owne hearts. Yet he chuſeth to deale with us from our owne mouthes; *Ex ore tuo.* When wee harbour foule luſts, he ſeemes to aske us, what thoughts are theſe? Is it fit for you to give lodging or houſe-roome to ſuch meſſengers as *Moab*, of hell? Bee theſe gueſts fit for the men of God to entertaine?

[c] Numb.22.9.

Balaam hath admitted them, and now waites what God will doe for him, what hee will ſuffer him to doe for them. Hee receives a plaine oracle of inhibition; [d] *Thou ſhalt not curſe the people, for they are bleſſed.* *Balak* had a confident opinion of *Balaams* power. Either he thought him a notable Conjurer, that could doe much with the devill; or a true Prophet, that had intereſt in God. *Balaam* ſhall not bee ſuffered to gratifie him either wayes. Let him bee a Sorcerer, hee ſhall not give *Moab* the leaſt encouragement in the conceit of this helpe. Let him bee a Prophet, God will not have his name ſcandaliz'd, no not in the opinion of thoſe Pagans. Why ſhould his name bee uſurped to curſe, where his will hath intended to bleſſe? *Thou ſhalt not goe*,

[d] verſ.12.

Yet what if *Balaam* had been granted the liberty of his feet and tongue? Say, he had gone, and curſed: how forceleſſe had all his maledictions been? Could not the breath of God have diſperſed them all into aire, or beat them backe on the curſers owne head? *The cauſeleſſe curſe ſhall not come*; or at leaſt, it ſhall not come where the curſer meant it. Hee gives juſt cauſe to make himſelfe accurſed, that without juſt cauſe curſeth another. How often hath the *Balaam* of *Rome* curſed the Church of England? How often hath hee roared out the direſt execrations againſt us? How often have thoſe *Sauls*, with letters of commiſſion from the high Prieſt of that Synagogue, like Pyrats with letters of Mart from the great Turke, ***breathed out threatnings and ſlaughter***; uſing the ordinances of their church like the Ordnance of a man of warre, ſpitting fire and thunder againſt the Barke of Chriſt? What have they done, but ſunke themſelves in the skirmiſh? Let them looke backe upon their ***invincible Navy***, their ***inevitable Powder-plot***; and confeſſe with bluſhing cheekes, to the glory of God, that they would have more than curſed Iſrael, but they could not. How many Buls of theirs have bellowed out execrations againſt us, endeavouring to goare us, and let out our very bowels; yet God hath ſent thoſe curſt beaſts ſhort hornes: bleſſed be his Name, they did us no harme. How many bluſtering tempeſts have thoſe enraged Sorcerers raiſed, againſt our Prince and Country; yet all this winde hath ſhaken no corne. Were wee the worſe? Nay, I rather thinke wee had not ſped ſo well, had not theſe Balaamitiſh curſes beene ſpent upon us. For them; I read of certaine ***Affricans***, who being troubled with the North-winde, driving heapes of ſand upon their fields; muſtred an army of ſouldiers to fight againſt it: but with ſo ill ſucceſſe, that themſelves were buried under thoſe ſandy monuments. They that arme themſelves againſt the Church, ſhall fall by their owne weapons. Malice ſhall doe the nature of malice; drinke up the marrow and moiſture of them that foſter it, and bring their curſes upon their owne ſoules; as ***Nadab*** and ***Abihu*** were conſumed by as ſtrange a fire as they had in their Cenſors. As wee may ſay of that blinde man, whom Chriſt cured, and the Iewes excommunicated; that hee was never fully in, till hee was ***caſt out***. So if Antichriſt had not curſed us, wee had not been ſo throughly bleſſed. ***Though they curſe, O Lord, yet bleſſe thou***; and ſo thou haſt done with a mercifull advantage.

Ioh 9.34.

The Iſraelites ſate ſtill in their tents; they little knew what miſchiefe was brewing againſt them. The goodly plaines of ***Moab*** gave ſuch refreſhing to their mindes and bodies, that they ſecurely embraced this deare purchaſed reſt. They neither felt nor ſaw any oppoſition; yet even then the moſt dangerous plot was hammering againſt them. Our adverſaries never meane us more hurt, than when they cry Truce. Villanous policy then multiplies her pledges, when ſhe purpoſeth to cut our throates. What truſt ſhould bee given to them, even when they ſweare, whoſe religion allowes them to breake all othes for advantage? Onely that God, who (without making Iſrael of his counſell) croſſed the deſigne of the Moabites; ſtill ſees, and (we hope) will prevent all the ſtratagems of our enemies: or elſe, like another ***Pariſian vigils***, we ſhould feele their ſwords, before wee heard their alarmes. But the providence of our Maker reſtraines many evils, which we never dream'd to be neere us. ***He that keepes Iſrael, ſlumbers not***: hee is both a ſure and ſecret friend. Why are not our Sanctuaries turned into ſhambles, and our beds made to ſwimme with our bloods, long before this; but that the God of Iſrael had croſſed the conſpiracy of ***Balaam***? It is no thanke to wicked men, that their wickedneſſe doth not proſper. The world would ſoone be overrun with evils, if men might be ſo ill as they would.

4 We have their anſwer and dimiſſion. The reward was ſo ſweet a taſte of a rich banquet, that the teeth of ***Balaam*** began to water. Yet hee pretends that God muſt informe him, before he can tell what to ſay. Hee waits on the Lord, they wait on him. Yet he falters in the repetition of Gods anſwer; ***Hee refuſeth to let me goe***. Had hee ſpoke the downe-right truth, it may bee they had ſolicited him no farther. But hee higgles, and dodges, and conceales halfe of it, which was little leſſe faulty than the denying of all. From this niggardly relation of Gods meſſage Saint ***Paul*** moſt accurately cleares himſelfe. To the condemnation of thoſe liſping and curtaild doctrines of Rome; that ſhew no more truth than that which concernes their owne profit. Like a ſubtle Artiſt, that teacheth his ſcholers onely the rinde, concealing the ſap; that ſo at once hee may keepe them the longer, and himſelfe the better.

Numb.22. verſ.13.

Act.20.20,27.

Here was *Balaams* hypocriſie: to hold in with God, hee refuſeth to goe with *Moab*: to hold in with *Moab*, he layes the blame upon God. So did hee deny, as one that wiſh'd to bee ſent for againe: like the wanton damoſell in the *Poet*, that reſiſts as if ſhee would bee overcome: and her very *No*, is an Invitation. How often doe we looke on the temptation with one eye, with the other on the penalty? faine we would, but we dare not. So the unhappy childe would bee fingering the knife, but lookes on his father, and feares the laſh. And in ſtead of being angry with our ſelves and our looſe deſires, we grumble at the good Law of our Maker: as if he had done us an unkindneſſe, in that he will not ſuffer us to periſh. Yea, rather than abridge our owne pleaſures, wee will hazard the diſpleaſure of God: we will doe what he forbids, and yet hope to ſcape what hee threatens. But let us know that while we bluſter againſt his precepts, we doe but raiſe a tempeſt againſt our owne ſoules. It will never be right, till we can heartily ſay, *Lord thy will be done*, though ours be croſſed.

5 The Elders of *Moab* are returned with *Balaams* refuſall; and now the impotent king frets and rageth with a furious paſſion; that ſo potent a Monarch, the lord of ſo faire territories, of ſuch Viceroies and underling Princes, ſhould bee denied. Graceleſſe Soveraignty ſcornes a repulſe, in the moſt unreaſonable demand. Chafe he may, and vex himſelfe; but ſtill the Sorcerer is tyed at home, Iſrael lies ſafe in the plaine, no revenge is found out for *Moab* and *Midian*. O what a Scene was here? a malicious king rejected, a covetous Prophet hamper'd, an innocent people ſecured, and in all a bleſſed God honoured? Still there is no hope but in the Conjurer; againe hee ſends to *Balaam*. It may be the former were not worthy to waite on ſo famous a witch, therefore hee ſends more *noble Ambaſſadors*. No meſſenger is honourable enough to waite at the doore of a mountebanke; every Lacquay is good enough to fetch the Preacher. Like the firſt Indians, that hung bugles at their eares, while they left their gold on the dunghills.

Numb. 22.15.

Balak is not diſcouraged with one denyall: oh that wee could be ſo importunate for our good, and double our knockes at the gate of heaven, as hee did at the gates of hell! Let a *Ioſeph* deny his luxurious miſtreſſe, this enrageth her wicked flame. Denials doe but whet the deſires of vehement ſutors. The repercuſſive blaſt brings out the fire with more violence. Much time and wit is ſpent in compaſſing that, which after a ſhort fruition wearies the obtainer. So doe worldly objects enchant us, that the more they fly us, the more impatiently wee purſue them. But when it comes to ſpirituall things, which we cannot want and be bleſſed, wee begge them as gluttons doe their daily bread, whereof they are full even to ſurfet. *Balak* was denied, and became more eager: God doth not deny us, but delay us; and we give over at the firſt repulſe, yea even before wee have an anſwere. Spare to ſpeake, and deſpaire to ſpeed. It is true that God gives us more than we deſire, but without our deſiring, hee makes no promiſe to give. If many had all they deſired, it would be very little: if ſome good ones had no more than they deſired, it would not be very much: but if the beſt had no more than they deſerved, it would bee nothing at all. There is an Impoſt ſet upon the favours of men: *Balaam* will not gratifie the king of *Moab* without a reward.[t] God *gives liberally, and upbraids not*. The trees bow downe their heads, as if they would aske moiſture of the rivers: the thankfull flowers open their dumbe mouths to the Sunne: the Eagles and yong Lions ſeeke their prey at God; and hee *feeds not the yong ravens*, till in their language, *they call upon him*. And ſhall man bee ſilent at the bountifull gate of his maker, when it is no more but *Aske and have?* If we have not all that we aske, yet we muſt aske all that we would have. Why doe wee hold our peace, that have ſuch a command to pray, and ſuch a promiſe to ſpeed in Ieſus Chriſt?

[t] Iam. 1.5.

6 Next cometh to our obſervation, the Sorcerers lure; the proſtration of

weal

wealth and honour at his feet. [u] *I will promote thee, let nothing hinder thee.* O fooles, is there nothing to hinder a man in his way to promotion? Doth not the ſwifteſt Eagle ſtoope a hundred times to her prey, and riſe without it? [a] *The race is not to the ſwift, nor the battle to the ſtrong.* He that ſits in heaven, and diſpoſeth all things in the world, can diſappoint the huge hoſt of ***Midian*** by a [b] *Dreame*, of the [c] *Syrians* by a *noiſe*. What needes he imploy Angels or thunders, or awake the winds and tempeſts, when he can make a man hinder himſelfe? Or ſuppoſe they ſpake like a kings orators, not ſo much queſtioning the poſſibilitie of impediments, as perſwading an inclination to conſent, they ſhew their tempting baite; preſuming that if they could once faſten this hooke in his noſtrils, then nothing ſhould hinder them from drawing him all the world over. Once mentioning promotion, they hoped to have ſtrucke it dead. This vanity had tranſported themſelves: and they knew no man living that could hold out againſt thoſe aſſaults, wherewith their owne hearts had beene ſo eaſily conquered. Who would be poore, that might bee rich on ſuch tearmes? who would toile in common drudgeries, that might for one curſe bee ſet among Princes? what is a poore word to their paines, that have broke many ſleepes, flatt'red many fooles, ſwallowed many ſinnes, ſpent their time and meanes, to get one favaur, honour, or grace from him that ſits on the Throne? And yet after all this, might ſay of their Courtſhip, as that Captaine did of his Burgesſhip, [d] *With a great ſumme wee have obtained it.* ***Balaams*** honour comes at an eaſier rate; Do but curſe Iſrael, and be a Stateſ-man of ***Moab.***

Thus was their perſwaſion, that all the world would bee glad to runne a madding after their baite, or adoring their Idol. They that are all fleſh and blood, thinke it impoſſible to deſpiſe wealth and dignity: and becauſe innumerable ſoules are thus inveigled, they cannot beleeve that any would eſcape. The bewitched adulterer jealouſly locks up his whore, meaſuring all eyes by his owne; as if no man could ſee her, but hee muſt needs fall in love with her. The hogge thinkes no garden ſo pleaſant, as the dunghill wherein he wallowes. But they are deceived; that which ſeemes a heaven to one mind, to another is little better than a hell. Two men ſee a *Maſſe* together: one is tranſported with admiration and delight, the other lookes on it with indignation and ſcorne: one thinkes it heavenly, the other knowes it blaſphemie. Let covetous hearts confeſſe, there be thoſe that can ſpit the world in the face, and ſay, *Thy gold and ſilver periſh with thee:* that had rather be maſters of themſelves, than of the Indies: that tread under feet with diſdaine the beſt proffers of this world, in compariſon of a good conſcience. Fetch them from beneath the burden of their ſinnes, and let them feele the eaſe of an aſſured forgiveneſſe; and then tempt them to their former condition with the gaine of the whole world, and they will ſcorne it. What are Riches in themſelves but the meere baggage to goodneſſe? The baggage of an Army cannot well bee ſpared, yet doth it hinder the march, yea and not ſeldome the care of that loſeth the victory. So poore is the value of riches, when they come upon the beſt termes: but if they be gotten like *Balaams*, with a curſe, a curſe ſhall light on them. That God, who allowes men to be rich, doth not allow them all meanes to be ſo. They that are gotten up to the toppe, let them looke downe againe to the ſtaires by which they aſcended: if thoſe were crooked and rotten, their wealth at the height ſhall bee but a burden to breake their owne neckes. There is a golden prize ſet up for all runners; but they muſt keepe the right roade, of honeſty, charity, equity, truth: if with *Balaam*, they leave this regular path, and will be croſſing over through by-wayes, with a ſhorter cut of their owne; they may be rich with a vengeance.

7 The Sorcerer returnes his anſwers to this golden and honourable invitation. [e] ***If Balak would give me his houſe full of ſilver and gold, I cannot goe beyond the Word of the Lord.*** What Saint could ſpeake better? who would not thinke this

[u] Numb.22.17.

[a] Eccleſ.9.11. Iam.4.14.

[b] Iudg.7.13.

[c] 2 King.7.6.

[d] Act.22.28.

[e] Numb.22.18.

man mortified to the world? He talkes of a round quantity; no bagges, nor cheſts, but a whole houſe full, and that houſe no leſſe than a kings: now the more he mentioned, the leſſe corrupt he appeared. He was not yet of the minde of our ignorant votaries, that place holineſſe in want, and thinke to merit by having nothing. They would make good the old Rule in a wrong ſenſe; *It is better to give than to receive*, they give away to ſome Covent all they have at once, for but a licence to begge for ever. Croſſes they call holy, yet abandon money; as if the very croſſes could not ſanctifie the coine, and keepe it from ſinne. But for all their ridiculous paradox of money hating, a wiſe man would bee loth to truſt them with a houſefull of gold and ſilver. But did *Balaam* in very deed meane as he ſaid. Diſſimulation is able to deceive thouſands. Good words, Conjurer, no ſuch matter in earneſt. Such godlineſſe might come no further than his lips, and there the covetouſneſſe of his heart ſtop'd it out. *Balak* by this refuſall may thinke the worſe of his gold, *Balaam* doth not. A houſe full may not buy his tongue, a farre leſſe ſumme hath wonne his heart. A houſe full Sorcerer! alas, a cloſſet full, a coffer full, yea rather than faile, a purſefull ſhall doe it. Avarice will play at ſmall game, ere it quite ſit out. If *Balaam* were not covetous, why did he ſay nay with a deſire to take it? why did hee ſollicite God for that which was ſo peremptorily denyed him? why did hee hope that his Maſters minde would change, but that he longed for the reward? why did hee delay the meſſengers, and feed them with hope of ſucceſſe, that had fed him with hope of recompence, but that his heart was formerly bribed?

[f] 2 Cor. 12. 8.

Once forbidding is enough for an obedient childe. When wee petition God for ſome uſefull things, all the while he holds us in ſuſpence, and ſayes nothing to us, we may redouble our prayers. But when hee reſolutely denies us, and ſignifies plainely that we aske not according to his liking, therefore he will not give us according to our asking; it is time to hold our peace. [f] *Thrice* did *Paul* repeate his ſute; all this while God gave him no direct anſwere: but when hee heard, *My grace is ſufficient for thee*, hee gave over in that particular. Wee grow ſawcy with God, when we ſollicite him for that which he hath ſaid hee will not grant us. Let our requeſts be lawfull, and then the more earneſt, the better welcome: ſuch holy *violence* ſhall make the kingdome of heaven yeeld to our conqueſt. But when we begge prohibited favours, we are troubleſome. Should love-ſicke *Ammon* have prayed for the inceſtuous fruition of his ſiſter *Thamar?* Or a luxurient man for the ſatisfying of his luſt? or the malicious for a place of authority, to carve his owne revenge? Or ſhall another begge riches to accommodate his pride, that he may over-top his neighbours? It is wretched preſumption to aske that allowance, which Gods word hath expreſly forbidden. Shall *Balaam* begge leave to *curſe?* Shall he repeat that poſtulation? was not one anſwer ſufficient? No honeſt heart will endure to bee forbidden twice. But O the powerfull enchantment of money! this can charme the very charmer, and command him that thinkes he can command hell. When we are reſolved to ſinne for profit, we doe even then turne our backes upon heaven. Nor is it now enough, in cold blood, while we are reading this, to diſclaime this unrighteous *Mammon*: (and yet there be ſome ſtony hearts, that let God preach till Doomeſ-day, life and the world ſhall part from them both together; that thinke all this as needleſſe as a ſhowre of raine in harveſt:) but when the temptation comes, and the king of *Moab* or hell offers the golden baite; then to reſiſt, then to contemne his offers, this is the noble tryall of Chriſtians.

Numb. 22. 20.

8 *Balaam* longs, prayes, and obtaines: permitted he is to goe, but this permiſſion was worſe than a denyall. This is not the firſt thing that God hath granted in anger. He gave murmuring Iſrael dainty meate; *Quailes*: but they had little joy of it, when that they put in at their mouths, came lothſomely out at their noſthrills. They had better have had no meate, than ſuch ſawce. [b] *I gave them a*

king

[g] Hoſ. 13. 11.

king in my wrath; they had better have been without him. It is one thing to like, another to permit: God ſuffers a thouſand evils in the world, hee never tooke pleaſure in any. *Moſes* tolerated thoſe legall divorces, he never approved them. God liked not *Balaams* journey, yet in his judgement he gives way to it: as if he had ſaid, well, ſince thou art ſo hot upon gold, ſet on thy journey, bee gone. So he bids him goe, as [h] *Salomon* bids the *young man rejoice:* whereupon would follow a ſory reckoning. This *Balaam* could not deny: for when God croſſed him in his journey, hee did not ſay, Thou commandesſt me; which (had not his conſcience knowne the contrary) had beene a ready anſwer. The Lord rather deny us our requeſts in love, than grant them in anger.

The worſt beſtowed favour is Indulgence to our owne affections; to be wandring abroad without a licence. The pamperd ſaddle-horſe, in the fable, ſeeing other jades looſe, thought ſcorne to be tyed to the racke; and brake out. But being taken by the hinds, he was put into the plough and cart: under which burden groning, he complained to his fellowes, how ill he fared now, how well before: they anſwered, he was right ſerved that would needs breake his teddar. To fare well, and cry good cheare, invites the theefe or ſharer: but to fare well, and not be content with good cheare, deſerves to be puniſhed with famine. He does ill that removes anothers land marke, worſe that removes his owne. If we will needs be gadding like *Balaam*, without our paſport, we ſhall find in the concluſion, we had better have ſtaid at home. Be we content with what God ſends us: and let neither purſefulls, nor houſe-fuls of gold hire us to tranſgreſſe his lawes. If we keepe the bounds of obedience, he will both give us the bread of ſufficiencie on earth, and a whole citie of gold in the Kingdome of heaven.

We are got through the better halfe of *Balaams* way; there is but one mile further, of eight ſhort furlongs, and we have overcome it.

1 Such was his forwardneſſe, that no ſooner did God anſwere his importunitie with a *Goe*, but he takes the firſt hint, and longs to be gone. He was buſie with God before; but now he hath his *vade*, not a word more; there is no need to bid him haſten. [i] *He gets up betimes in the morning:* the night ſeemed tedious to him, and he taxeth it of lazy minutes; but the morning is welcome. Covetouſneſſe needs neither clocke nor bell to waken it: the owne deſires will not allow it to take reſt. Want does not breake ſo many ſleepes for proviſion the next day, as abundance doth for encreaſe. Where ſhall wee finde men thus eager after ſpirituall wealth, which alone can make them happy? Wee ſeeke for that, as the Iſraelites did for Canaan; when they made forty yeeres travell of a forty dayes journey: ſo ſoftly doe wee purſue the bleſſings of our eternall peace, that if we can reach home by that time we come to threeſcore, we thinke it time enough. But in the purſuit of profit and pleaſure, wee drive *Iehu's* pace, *as if wee were mad*. Under Religion men travell a pack-horſe motion; as if they were weary of their burden: but runne after vanity, like horſes with an empty coach. Wee would be ſtrong at twenty, rich at thirty, wee would be wiſe at forty, but to bee holy wee can tarry till fifty. When our owne buſineſſe wakens us, what common day in the weeke findes us tardy? But on the Sabbath, when Gods ſpeciall ſervice cals us up, wee take our eaſe, and make bold to lie in bed. Nature and our vaine miſconſtruction of God hath taught us, that if any worke bee left undone, it ſhall bee his.

2 *Balaam* is up and onwards his way, and now flatters himſelfe with aſſured ſucceſſe. His corrupt heart prompts him; why ſhould God let me goe, but that he meanes to let me doe the thing I goe about? God had firſt charged him neither to curſe nor to goe: now he hopes, hee that had given him licence to goe, would alſo give him leave to curſe. Hee that relented in the one, why may hee not as well relent in the other? Hee ſaw how this curſe might bleſſe himſelfe; and therefore chuſeth rather to undoe ſo many millions of ſoules, than to prejudice

[h] Eccleſ. 11.9.

[i] Numb. 22.21.

judice his owne fortune in ſo gallant a promotion. How divelliſh is that minde, which would make way to his owne particular benefit, with the ruine of ſo many thouſands? That would ſet a whole city on fire, and it were but for light to tell his money. How ſhould they eſcape the plague of *Balaam*, that have more than curſed, even depopulated whole townes, to build up their owne ſmokleſſe chimnies? Would God ſuch men had onely curſed the people, and not given the people ſo juſt cauſe to curſe them. They cannot ſcape woes, while there is an orphan left to cry, or a widdow to weepe.

k Numb. 22.22.

But now confident Sorcerer, is there no ſtop to be feared in the way? Yes, [k] *Gods anger was kindled againſt him becauſe hee went.* Firſt God ſaid, *neither goe, nor curſe:* next he ſaies, *Goe, but curſe not:* and now he is *angry* that hee did goe at all. Why did God ſuffer him to doe what hee prohibited, if hee be angry with him for doing that which he ſuffered? The Lord ſaw his covetous deſires grow hotter, his wicked hopes ſtronger, and his heart worſe with this laſt allowance: therefore it was high time to croſſe his wicked intendments. Men know us onely by our externall motions, God judgeth us according to our inward diſpoſitions. The life of all our workes lies in our heart: if the fountaine ſtinke, no matter how cleare the chanell lookes. The difference of all actions in Gods ſight, is fetch'd from the will. He bade *Moſes ſmite the rocke*; hee ſmote it twice, and is blamed for doing it ſo often. *Eliſha* bids the king of Iſrael ſmite the earth; hee doth it *thrice*, and is blamed for not doing it oftner: all the difference of the fault was in the different heart. *Moſes* numbers the people, and is praiſed: *David* numbers them, and is puniſhed. Not that one man may better play the theefe, than another looke on: as if God were indulgent to any ſinne: but he findes in ſome mens inwards that malice, whereof another is leſſe guilty. Corne that growes on a houſe-ſide, often ſhoots up higher, and lookes fairer, than that of the tilled field: yet this we gather, that we neglect, becauſe we know the root is naught. Though our perſons ſhall bee judged *Secundum opera, according to our workes:* yet our workes ſhall be judged *Secundum corda*, according to our hearts.

3 An Angell is diſpatched to reſiſt *Balaam:* this is one of the noble employments of thoſe glorious ſpirits, to give a ſtrong and inviſible oppoſition to lewd enterpriſes. Many a treacherous act have they hindred, without the knowledge of the Traitor. Among the divers conſpiracies againſt Queene *Elizabeth*, ſome by the adverſaries owne confeſſion, were prevented by miracle; they knew not how. It pleaſed their malice to give out, that they were croſſed by the divell: but we acknowled with thank ſ-giving, it was the hand of God; and ſay with *Daniel*; [l] *Our God hath ſent his Angell, and delivered us from* thoſe mercileſſe *Lions.* How often hath the murderer prepared his weapon, the theefe plotted his robbery, the enemy ſet his ambuſh, and beene diſappointed above their imagination? Sure there was a ſecret reſiſtance, God ſent his Angell to croſſe the deſignes of *Balaam.* It is our honour, that God hath ſet us on worke for this purpoſe; therefore alſo are Preachers called *Angels.* As God hath *made his Angels Miniſters*, ſo he hath made his Miniſters Angels: the whole ſcope of our labour is to ſtop ſinners in their way of diſobedience. To ſtay the courſe of evill, whether Miniſters doe it by the *Word*, or Magiſtrates by the *Sword*, is in both their hands *Angelicall* ſervice. Yea, and to proſper this worke, both the Tribunals of the one, and Pulpits of the other, are protected by Angels, or they could not ſtand.

l Dan. 6.22.

But now in what caſe are the wicked, that have Gods Angels for their oppoſites? How deplorable and deſperate is their eſtate? God they have made their enemy, Angels they cannot call their friends, divels labour to damne them, the world cannot ſave them; whither, oh whither ſhould they runne for refuge? *Balaam* goes away from God, (for he leaves him, that does not aske leave of him) the devill provokes him, a good Angell reſiſts him, what ſhall become of him? How ſhould thoſe heavenly Spirits beare that man in their armes, like nurſes, upon earth living; or beare up his ſoule to heaven, like winged Porters, when he dies; that refuſeth the right way? [m] *They ſhall keepe us in our wayes.* Out of the way it is their charge to oppoſe us, as to preſerve us *in the way*. Nor is this more a terrour to the ungodly, than to the righteous a comfort. For if an Angell would keepe even a *Balaam* from ſinning, how much more carefull are all thoſe glorious powers to prevent the miſcarriages of Gods children? From how many fals and bruiſes have they ſaved us? In how many inclinations to evill, have they turned us? Either by removing occaſions, or by caſting in ſecretly good motions. We ſinne too often, and ſhould catch many more fals, if thoſe holy Guardians did not uphold us. Satan is ready to divert us, when wee endevour to doe well: when to doe ill, Angels are as ready to prevent us. Wee are in *Ioſhua the high Prieſts* caſe; with [n] *Satan* on the one hand, on the other an *Angell:* without this, our danger were greater than our defence; and wee could neither ſtand nor riſe.

4 The Angell ſtops *Balaam*, not ſtrikes him. Why doth not God confound him, as well as withſtand him? Why did he withſtand him, yet ſo as to let him paſſe? God is pleaſed to warne the very wicked, before he deſtroy them: they ſhall ſee his diſlike, ere they feele his wrath: that ſo at once, hee may be glorified, and *the mouth of all wickedneſſe ſtopped.* If all Gods warnings were laid to heart, how few ſhould periſh? So he ſpares *Balaam*, becauſe hee had more to doe with him: that tongue ſhall get him honour in *Moab*, which meant there to diſhonour him. God ſees it more for his glory, to fetch good out of evill, than to ſuffer no evill at all. *Pharaoh* ſhall be ſoundly knock'd, before he be ſlaine. Why? *I will get mee honour upon Pharaoh*, ſaith the Lord. Hee could ſoone rid the world of bad members, but then hee ſhould loſe the praiſe of working good by evill inſtruments. The bad mans ſinne is the good mans ſorrow: he muſt grieve for it, he may not repine at it. The wicked doe not ſinne behinde Gods backe: hee ſees it, and ſuffers it; and though for a time hee [o] *hold his peace*, he will call them to a ſtrict account for it. It is no good ſigne for a man to proſper in his ungracious courſes: God owes him a payment; and it ſhall bee the greater, when hee comes to reckon with him for all his faults together. Doe you marke none worldly and wealthy; that are rich in goods, and penurious in good deeds? That man doth not more treaſure up gold, than wrath; and while hee grudgeth his ſuperfluity to the poore, he grudgeth mercy to his owne ſoule.

5 After all oppoſitions, the Conjurer is arrived in *Moab*. Hee had ſeene an Angell againſt him, heard a beaſt ſpeake under him: and if the former were familiar, yet this laſt was ſtrange and uncouth: yet hee is not afraid to ride on that Aſſe, whoſe voice was ſtill in his eares. Newes goes poſt to the Court; the long expected gueſt is come. Now as if hee had been ſome great Monarch, the the king ſets out to meet him: hee that to fetch him ſent Princes, goes himſelfe in perſon to welcome him. They both looke for promotion, either from the other: and hee that ſaid, *Am not I able to promote thee?* Inſinuates a confeſſion withall, Thou art able to promote mee. Two would bee raiſed, and both with the downefall of a third. Now the bargaine is ſure on both ſides: the very ſight of the Phyſician hath halfe cured the diſeaſe.

But who can wonder enough at this, that a king thus graceth a Prophet? Such reſpect have even Pagans borne to thoſe that were but reputed Prophets; their purſes, their palaces were not held too deare for them. How ſhould this caſt a bluſh upon the cheekes of Chriſtians? Thoſe ſhewed falſe gods, we teach the true: they brought poiſon, wee bring the food of life: they flatter'd men to deſtruction, ours is the tidings of ſalvation: yet they were honoured, wee are deſpiſed: wee are defrauded, they are rewarded. So that if *Barbary* wring her

[m] Pſal 91.11.

[n] Zech.3.1.

[o] Pſal 50 21.

hands for miſtaking, Chriſtendome ſhall rend her heart for abuſing the meſſengers of God. Our names come into few mouthes, out of which they returne but with reproaches. Among the reſt of our ſinnes, O God, be mercifull to the contempt of thy ſervants.

6 The ſuperſtitious king hugges *Balaam*, and his hopes in *Balaam*: and confident of the ſucceſſe, he feaſts his gods, his Princes, his prophet, and ſpares for no coſt. Next morning they all viſite the high places of *Baal*, altars are erected, ſacrifices prepared, the number deſigned: ſeven altars, ſeven oxen, ſeven rams. What a glorious buſineſſe was heere? Why ſeven? Would not one have ſerved the turne? The true God is but one, and he required but one Altar at once: did he now ſtand upon numbers? There is nothing more magnificent than falſe devotion. Idolaters in all ages have made more pompous ſhewes than the true worſhippers. Religion ſeldome hath ſo faire a flouriſh as ſuperſtition. The harlot affects gawdy dreſſings, the ſober matron does not. Truth had rather goe naked, than weare the capariſons of hypocriſie. Wee paint old rotten houſes: ſound and ſubſtantiall buildings honour themſelves with their owne bare worth. What a world of plauſible devices hath the Church of Rome invented to hold up her credit in the world? To ſay nothing of their proud vaunts of antiquity, univerſality, ſucceſſion, name of forefathers, which amaze and beſot an ignorant heart. The glorious ſhewes of their proceſſions, the gawdy ornaments of their Altars, the rich robes of their images, the pompe and magnificence of their places, the triumphs of their great Feaſtivals; theſe tranſport ſimple and ſhallow ſpectators. Nature is led by ſenſe: children and fooles cannot well bee of any other religion. Alas, they ſee not the inſide; the doctrine that maintaines Idolatry, juſtifies treaſon, commends lying, refugeth murder, diſgraceth the Word of God, diſhonours the Mediatorſhip of Chriſt. It is but the face they behold, not the heart; yea, it is the paint, not the face. I have heard of a Traveller, that could get no lodging in his Inne, unleſſe hee were bedfellow to a ſtranger, that ſeemed a goodly Perſon. They ſlept together all night. This paſſenger waking firſt in the morning, drawes the curtaine, and ſeeing a deformed, ſtigmaticall, and miſhapen creature in the bed, cryes out that he had lodged with the devill. Yet when this ougly Heteroclyte had put on an artificiall noſe, a glaſſen eye, covered his bald head with borrowed haires, and clapt a rich ſute on his backe to hide his other deformities, hee appeared a brave proper man againe. If you ſhould ſee the Church of Rome naked, without her diſguiſe, you would loath her: but ſtay till ſhe put on her dreſſing; her artificiall Head, the Pope; her artificiall hands, the Ieſuites; her gariſh apparell of pompe and ceremonies, ſhe will tempt you to love her. If a Pagan ſhould aske a Papiſt, what God doe you worſhip? and hee ſhould truly anſwere, a god that delights in blood, that rewards treaſon, that commands diſſembling, how horrible would his religion appeare? But clothe all theſe with arguments and neat diſtinctions, and pompous oſtentation; and then how many unbleſt underſtandings are bewitched with it? Error had need bee gorgeouſly ſet out, or elſe Truth would ſoone marre her market.

7 *Balaams* altars are ſmoking, the king expecting, the Prophet deſiring: but all will not doe; God will not give him leave to curſe Iſrael. Againe they renew the ſacrifice, and change the ſtation; like an unlucky gameſter that lookes for better ſucceſſe in another place. Yet if *Balaam* be conſtant in ſolliciting, God will be more conſtant in denying. How ſhameleſſe wás that forehead, which durſt importune God after ſo many denyals? Yet ſtill the love of earth overmaſters the feare of heaven; and as if the infinite Deitie were not every where; he chuſeth a new place for ſacrifice; and dares rather hope a change, than change his hope. In the mid'ſt of all this diſtraction, his tongue bleſſeth againſt his heart, and his heart curſeth againſt his tongue.

Balak hearing this unlook'd for newes; firſt expoſtulates; *I tooke thee to curſe* *mine enemies, and behold thou haſt bleſſed them altogether.* Next hee intreats, *Neither curſe them, nor bleſſe them at all.* Laſtly, he chides, *I thought to promote thee, but the Lord hath kept thee backe from honour:* as if he would make him curſe God, for not ſuffering him to curſe Iſrael. Doth God hinder *Balaams* promotion? no, he hinders *Balaams* deſtruction; in that he will not let him be ſo bad as he would. Many a man goes to hell for getting what hee ſhould not; *Balaam* muſt thither for deſiring to get what he could not. Unjuſt gaines may bee honey in the mouth, but they are gravell in the throat, poiſon in the ſoule. It is to be feared, that many tradeſ-men have not a little to anſwer for about this reckoning. Let them ſearch their cheſts, ſearch their hearts; and if they finde any of this adulterate gold among their heapes, away with it, as they love their ſoules away with it. For elſe they have lockt up a theefe in their coffers, which will carry away all, and at the laſt themſelves with it.

Numb. 23. 11.
Ver. 25.
Numb. 24. 11.
Prov. 21. 6.
Chryſ.
Prov. 21. 7.

8 The king may fret, but the Prophet goes on: and in ſtead of curſing Iſrael, he curſeth *Moab. A Scepter ſhall riſe out of Iſrael, that ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.* As if hee did proteſt, I may curſe, but I dare not: I would curſe, but I cannot. The king is angry with his ſorcerer, the ſorcerer is angry with God: *Balaam* hath his diſmiſſion, yea command to bee gone. Yet rather than loſe all his hopes, he will now ſpeake worſe than curſes. Hee falls in with the councell of *Moab,* and adviſeth them a way how to make God curſe them himſelfe. If the ſerpents teeth bee ſowen, armed men will come up worſe than they. It is not for lacke of deſire, that I doe not curſe Iſrael: thou doſt not more wiſh their ruine, than I wiſh thy recompence. Now ſo long as they keepe in with God, *there is no inchantment againſt Iacob, nor divination againſt Iſrael.* Get them but once into rebellion, and they ſhall curſe themſelves. There is no withdrawing God from them, but by withdrawing them from God: procure them to ſinne, they ſhall fall alone. They will admit no ſinne ſooner than wantonneſſe; this will be wrought upon them by faire faces: adultery will draw on idolatry, and both fetch downe Gods anger upon them. Beauty ſhall tempt them to gaze, their ſight ſhall draw them to luſt, their luſt to folly, folly to ſuperſtition, and ſo God ſhall curſe them for thee unasked. Heere was policy derived from the conclave of hell. *Vbi bene, nemo melius: ubi male, nemo pejus.* Where *Balaam* ſpake well, never any Prophet ſpake more divinely: where ill, never any devill ſpake more deſperately. This project tooke too well: ill counſell proſpers faſter than good. Kindly ſeed fals often out of the way, and roots not; but the tares never light amiſſe. They looke, and luſt, and ſinne, and periſh. The *Balaam* of Rome, the *Balak* of hell, ſit in councell againſt us: but if wee doe not yeeld to ſinne, they ſhall never hurt us.

Numb. 24. 17.
Numb. 23. 23.

Who loved the wages of unrighteouſneſſe. Where we have three things propounded to our inſtruction, Firſt, what this *wages* is, Riches. Secondly, how they become the *wages of unrighteouſneſſe.* Thirdly, the baſeneſſe of the covetous heart; that ſets his affection on this *wages,* that *loves* ſuch riches.

1 There have beene ſome buſy humours and ſtirring wits in the world, that with bitter declamations have inveighed againſt riches: like foxes, diſpraiſing the grapes which they could not reach; and becauſe they might not be rich themſelves, would needs perſwade the reſt to be poore with them for company. *Euſtathius, Pelagius,* the illuminate elders of *Munſter,* ſome ignorant votaries of Rome, have taught and practiſe theſe abſurdities; fit for none but rebels and bankrouts, or (if you will) idle and unuſefull beggars. But the crowne of the wiſe is their wealth, and the *Bleſsing of God maketh rich;* and *Pium pauperem ſuſcepit ſinus divitis.*[a] *The rich and the poore meete together, the Lord is the maker of them all.* I ſhould not feare, if the beſt of thoſe mendicants ſhould preach you a Sermon againſt riches, that you would preſently be out of love with them: I rather feare, you would be greedy of this unrighteous Mammon, whoſoever condemnes it.

Auguſt.
[a] Prov. 22. 2.

Therfore for your ſatisfaction; you may be rich and happy, if you will be rich
and godly. ***Cupiditatem, non facultatem reprehendimus:*** it is the bad affection, not
Eccl. 13. 24. the lawfull poſſeſſion of riches, that we blame. ***Bona eſt ſubſtantia, ſi non ſit peccatum
in conſcientia.*** God doth not charge us to renounce riches, but to avoid the dangers
incident to them. When they come in Gods name, in Gods name let them
b Gen. 14. 23. be accepted; otherwiſe the Saints would none of them. [b] ***Abraham*** refuſed the
King of Sodomes liberall offer, leſt he ſhould ſay, ***I have made Abraham rich.*** God
had promiſed to be his ***great reward***: the King of heaven ſhall make him rich, the
c Hebr. 11. 24. King of Sodome ſhall not. [c] ***Moſes refuſed to be called the ſonne of Pharaohs daughter***:
not that he thought it unlawfull: for when God called him to honour, he behaved
himſelfe as a worthy Prince. ***Daniel*** refuſing the Kings portion for pulſe, yet
thought it no ſinne to fare well: therfore being advanced to honour, he kept a
table befitting his eſtate.

But thoſe that are Gods ſworne Penſioners, will not live at mens finding. What he gives bountifully, they take thankfully. As *Achſah*, when her father had given her a portion deſired alſo a bleſſing: ſo where God gives a portion, there is alwayes a bleſſing with it. Otherwiſe, as at a Funerall dinner there are many gueſts, and great cheare, but no mirth, becauſe he is dead that ſhould make it. So in a full eſtate there is varietie and abundance, but no joy of conſcience, becauſe that is wanting which ſhould giue it, the love of God in Chriſt.

All things are not to be blended in a communitie: the Chriſtian hath a double
right to the things of this life. Firſt, a ſpirituall right: man came naked out of the
earth, his mothers wombe; yet was he then ſo rich as to be lord of all. Heaven
was his roofe, earth his floore, the ſea his pond, the Sunne and Moon his torches,
all creatures his vaſſals. This though Gods earthly ſonne loſt to his poſteritie,
d 1 Cor. 3. 22. yet his heavenly Sonne recovered for his choſen; [d] ***in whom all things are ours, and
we are his, and He is Gods.*** Secondly, a civill or humane right: for it is falſe to ſay,
there is no tenure but grace, no title but charitie. By the rule of Grace, the civill
owner may be a ſpirituall uſurper: and the ſpirituall owner may be a civill beggar.
But there is another law, ***Ius gentium***, whereby God divides to every man his
owne proprietie; otherwiſe that were a ſuperfluous Commandement, ***Thou
ſhalt not ſteale***; for no man can ſteale his owne. In a word, ***Paul*** chargeth ***Timothy*** to
e 1 Tim. 1. 17. [e] ***charge the rich in this world, that they be not high minded, &c.*** He ſayes not, Charge
men that they be not rich, but charge the rich that they be not proud. Your riches
ſhall doe you good, when you doe good with your riches. But many a man
may ſay of his wealth, as it was epitaph'd on that Pope, He got it like a fox, held
it like a lyon, and left it like a dog: as the boate drownes the paſſenger, yet afterward
comes it ſelfe ſafe to the ſhore. Riches too often do worldlings the kindneſſe
to helpe them unto hell, and that when they are

2 ***The wages of unrighteouſneſſe.***] The gaine that comes in by unwarrantable meanes, defineth this ***wages***. God hath ſet certaine bounds and limits, beyond which if men ſtep to get wealth, they may get it with a vengeance. Every man hath his orbe or compaſſe, Iuſtice, Integritie, Innocencie: if he can be rich within that allowed ſphere, much good do it him. ***Balaam*** would have built himſelfe a fortune upon the ruines of Iſrael, and got wealth by a curſe: the curſe indeed he got, but the wealth he miſſed. So it becomes the ***wages of unrighteouſneſſe.*** Not to mention thoſe two truſty ſervants of Mammon, Vſe and Brokage; which have been ſo anciently, ſo univerſally condemned: there be ſome trades that live altogether by this ***wages***: and ſo reconcile at once ***lucrum in arca***, and ***damnum in Conſcientia.*** They have two evaſions: Firſt, every thing is worth what it may be ſold for. But as a rigorous price is the breach of charity, ſo an exceſſive price is the violation of Iuſtice. It is no matter how they honeſt it with faire profit, when God ſhall judge it foule theft: or how they eſteeme that lawfull gaines, which they ſhall find ***unrighteous wages.*** Secondly, ***Caveat Emptor***, at the buyers perill:

though the meaſure be defective, the matter vicious, all inſufficient; yet ſtill let the buyer looke to it. ***Volenti non fit injuria***, no man can wrong himſelfe, none are bound to buy. But do they not both conceale the faults in their knowledge, and proteſt the goodneſſe againſt their knowledge Is not deficiencie of worth their chiefe Prentice, and exceſſe of price their beſt factor ? Whatſoever comes by force or by fraud, fals vnder this terme; the ***wages of unrighteouſneſſe***, and will fall heavy upon the gainers. It is an unhappy profit that ariſeth from anothers loſſe: he that cares not who doth loſe, ſo he may gaine; ſhall be ſure that whoſoever gaines heaven, he ſhall loſe it. The oppreſſor will hedge in his poore neighbours eſtate, though it be to his utter undoing; as the bloody theefe cuts off the travellers finger, and it be but to have his ring. [f] ***Let me have thy vineyard***, ſaith ***Ahab***, ***and I will give thee a better for it, or the price of it in money***. One would thinke heere was ſquare dealing; no extorting it by force, but requiring it by a faire compoſition either the value in money, or in exchange. Yet was there iniquitie under this pretence: for God had forbidden the Iſraelites to alienate their inheritances: this ***Ahab*** knew; and therefore what ***Naboth*** might not lawfully doe, he might not lawfully require. It was well that he did not wreſt it, it was not well that he did deſire it: yet now, againſt all Iuſtice he will have it. Being denyed, he fals ſicke of the ſullens, and is ready to breake his heart, becauſe Gods law might not be broken. In this fit the devill ſends him a phyſician; ***Iezabel*** caſts cold water on his face, and puts ſpirits into him of her owne extraction. ***Let thy heart be merry, I will give thee the vineyard of Naboth***. Sathan knew of old, when miſchiefe was to be done, where to find a helper. A faſt is warned, the citie aſſembled, ***Naboth*** convented, confronted, accuſed, ſentenced, ſtoned, and now his vineyard is eſcheated to the Crowne. The falſe witneſſes have their ***wages*** out of ***Iezabels*** purſe; the Iudges have their ***wages*** out of ***Ahabs*** favour, ***Ahab*** and ***Iezabel*** have their ***wages*** out of ***Naboth*** vineyard: but ***Naboth*** ſpeeds the beſt; for he changeth a vineyard on earth for a glorious inheritance in heaven. Here was the difference; ***Ahab*** ſhall loſe a kingdome for a vineyard, ***Naboth*** ſhall loſe a vineyard for a kingdome. Thus ***Gehezi*** runs after ***Naaman*** for this ***unrighteous wages***: his Maſter was carefull to winne honour to God, and credite to his profeſſion, by denying thoſe ***Syrian*** preſents: the man will marre all in requiring, in receiving them. He will enrich himſelfe by belying his Maſter, and diſparage that holy function in the eyes of a new convert; and all for a little of this curſed traſh. Yea ***Iudas*** will betray his maſter, his Saviour, himſelfe, for this ***unrighteous wages***. O how execrable is that gaine which doth loſe the ſoule ? How deſperate is that ſoule which will bee loſt for gaine ? Did not Satan firſt make ſots of worldlings, he could never perſwade them to venture their eternall bleſſedneſſe, for theſe tranſitory vanities: yet ſtill they ***love*** this wages; which is the next point.

3 The baſenes of the covetous heart, to ***love the wages of unrighteouſneſſe***. There is no man that loves evill for it ſelfe, but for ſome imaginary good he expects from it. Something is propoſed, either profit, or pleaſure, or ſome kinde of ***wages***, that tempt men to love ſinne; elſe they never would embrace it. ***Achan*** would not have ſacriledged, nor ***Gehezi*** have diſgrac'd the Prophet, but for the ***wages*** of gaine. The moſt wicked doe not love evill ſimply for it ſelfe, but for ſome other reſpects, which is their propounded ***wages***. To diſcover this folly, let mee deſcribe riches to you, by their three properties.

1 By their foundation, or the garden where they grow; ***this world***. All is but earth; they conſiſt in acres of earth, bowels of earth, beaſts of the earth; and all are valued, by peeces of earth. They all come from the earth, tend to the earth, and one mouth-full of earth makes an end of them all. The earth is the baſeſt part of the world: yet earth is the end of all this ***wages***; except (which is worſe) ſome of it be taken out in hell. They are like ***Nebuchadnezzars Image***, a compoſition of metals; but the ***foote is clay***. God hath laid heaven open to our

eyes,

[f] 1 King. 21. 2.

eyes, and placed our heads next heaven: but gold and ſilver he hath hid from our eyes, and placed them under our feete. Yet worldlings invert all; and like Tumblers, ſtand upon their heads, and kicke at heaven with their heeles. They ſubject their hearts to that, which God hath ſubjected to their feete. Covetouſneſſe is Idolatrie: *S. Paul* puts them both in a bagge: now how ſordid is that Idolatrie, which ſhall worſhip *deum lutulentum*, a dirty God?

As riches grow in the world, ſo they goe not out of the world. It is but a Pagan follie, to put mony in the dead mans hand at his buriall, to defray his charges in another world. Of all our hoords and heapes we ſhall not carry one ſingle peny with us. Among the Indians, belts, bracelets, and rattles were of high eſteeme; yet we deſpiſe them. Their gold and ſilver is precious in Europe, which was there contemptible. Things are, as they are uſed or valued: the moneys that paſſe in diverſe countreys, are not currant here; nor much of ours there! All our pieces of gold are but currant to the grave; none of them will paſſe in the future world. Therefore as merchants when they travell, make over their moneys heere, to receive them by bils of exchange in another country. Let us doe good with our goods while we live, that when we die, by a bleſſed bill of exchange, we may receive them againe in the kingdome of heaven. To part with that we cannot keepe, that we may get that we cannot loſe, is a good bargaine. Wealth can do us no good, unleſſe it helpe us toward heaven.

Luk. 16. 9.

2 By their uncertaintie. The forme of money agrees well with the condition of it: it is ſtamped round, becauſe it is ſo apt to runne away. Could we be rich ſo long as we live, yet that were uncertaine enough: for life it ſelfe is but a dreame, a ſhadow, but a dreame of a ſhadow. Rich men are but like hailestones; they make a noiſe in the world, as the other rattle on the tiles of a houſe; downe they fall, lie ſtill, and melt away. So that if riches could ſtay by a man, yet he cannot ſtay by them. Spite of his teeth, g *he ſhall carry away nothing when he dies.* Life and goods are both in a bottome, both caſt away at once. Yea of the two, life hath the more likelihood of continuance. Let it flie never ſo faſt away, Riches have *Eagles wings*, and will out-flie it. There be theeves in the high-wayes, that will take our moneys, and ſpare our lives. In our penall lawes, there be not ſo many wayes to forfeit our lives, as our goods. Rich *Iob* lived to ſee himſelfe poore to a proverbe. How many in this Citie reputed rich, yet have broken for thouſands. There are innumerable wayes to be poore; a fire, a theefe, a falſe ſervant, ſuretiſhip, truſting of bad cuſtomers, an unfaithfull factor, a Pyrate, an unskilfull Pilot hath brought rich men to povertie. One gale of wind is able to make merchants rich or beggars. Mans life is like the bankes of a river, his temporall eſtate is the ſtreame: time will moulder away the bankes, but the ſtreame ſtaies not for that: it glides away continually. Life is the tree, riches are the fruite, or rather the leaves: the leaves will fall, the fruite is plucked, and yet the tree ſtands. Some write of the Pine-tree; that if the Barke be pulled off, it laſts long: being on, it rots. If the worldlings barke were ſtripped off, he might perhaps live the longer; there is great hope he would live the better.

Aug.

g Pſal. 49. 17.

Why ſhould we dote upon this world, which hath ſo many doores to let out wealth? Why love wealth, that when the doores are ſhut, and all the windoores, can yet creepe out at a quarry, at a cranny? Who would ſtake or wager his manſion houſe, againſt a booth! Curious glaſſes are pleaſing veſſels; yet becauſe they are brittle, we doe not thinke them precious. *Salomons royalty* was not comparable to a *Lily*, nor the Crowne on his head to the Coronation-flower in the garden: yet becauſe they are flowers, whoſe time is but for a moneth, neceſſitated to fading, wee reſpect them thereafter: to day they are for the boſome, to morrow for the beeſome. There is nothing laudable, that is not durable: nor doth it afford us ſo much joy in the welcome, as ſorrow in the farewell. It is with the rich man at his death, as with a ſleeping man when hee wakes out of his dreame. In life the worldling hath much; all this while hee dreames: when he dies and wakes, hee is not worth one groate. Alas, that wee ſhould ſet our hearts, and hazard our ſoules on that, which is ſo certaine to vaniſh, and ſo uncertaine to ſtay! It was the ſpeech of a worthy Father; This is all I have got by my riches and honour; *Aliquid habui Chriſtum præferre potui*; I had ſomething to which I could preferre my Saviour. Happy are wee, when wee care not to call any thing our owne, but Ieſus Chriſt.

3 By their miſchiefe; many thinke themſelves undone by loſing them; but too many are undone by keeping them. Our Saviour cals them *Thornes*. Firſt, for their ſharpeneſſe; they pricke and [h] *pierce the heart through with many ſorrowes*. They expoſe men to dangers; the fat booty invites the theefe: they are but ſponges, that ſucke up much for one ſqueeſing. Children inquire into the age of their parents, executors long to cloze up their eies; ſometimes the pillow is pull'd from under their heads a day before their times. Weapons of iron hunt after wedges of gold. Still gold is the moſt perillous metall; *Ferróque nocentius aurum.* Secondly, *Thornes* are the ſhelter for ſerpents, and riches the denne of many ſinnes. They are haunted with [i] *temptations and ſnares, with fooliſh and hurtfull luſts, that drowne men in deſtruction.* The fouleſt fact that ever was done in the world, was done for money; even the betraying of Chriſt. Thirdly, they hinder the growth of corne, and the pathway of paſſengers: but not more than riches doe choake the ſeed of the Word, and of all grace; and barre up the way to the kingdome of heaven. But the greateſt miſchiefe of all is, they ſteale away our hearts from God. That joy and content which wee ſhould finde in our maker, we ſeeke in our drudge. Yea, even the faith of good men is invaded with the feare of want. Indeed the diſſolute make it none of their feare; and ſhall we? Will God be worſe to them that follow him, than he is to them that forſake him? yet alas, how doth wealth ingroſſe mens confidence?

What is there that the rich man hopes not to doe? He can buy honours and offices, he can buy out faults and offences; yea, fooliſh *Magus* thought, the holy Ghoſt himſelfe might be had for money: and the devill preſumed that this baite would even catch the Sonne of God. Yet what can riches doe? Can they put off the gowt, aſſwage griefe, thruſt out cares, ſuſpend death, prevent hell, or bribe the devill? A ſattin ſleeve can as well heale a broken arme. Indeed this they can doe: they can anger God, hurt men, barre the gates of heaven, open the gates of hell, and forward ſoules to confuſion. They are falſe friends, that will be ſure never to faile men, but when they have need of them. Sickneſſe will beſiege thee, death will ſummon thee, God will paſſe his doome on thee: in all this, what can riches availe thee? our manifold receits ſhall but greaten our accounts; and the moderate eſtate will have the eaſier reckoning. Riches are a pit, whereinto we ſoone ſlippe, but can hardly ſcramble out. *Æſop* hath a fable of the two frogs, that in the time of drought, when the plaſhes were dry, conſulted what was beſt to be done. One adviſed to goe downe into a deepe Well, becauſe it was likely the water would not faile there. The other anſwered; but if it doe faile, how ſhall we get up againe? Small puddles, light gaines will not ſerve ſome: they muſt plunge into deepe Wells, exceſſive profits; but they doe not conſider how they ſhould get out againe. So it comes to paſſe, that either they are famiſhed for want of grace, or drowned in a deluge of riches. If this world be a ſea, over which we muſt ſwimme to the Land of Promiſe, I doe not ſee what uſe there is of this abundant luggage, unleſſe it be to ſinke us in the waters.

To conclude, we are here like unexperienced yong travellers in an Inne; the Hoſt bids us chearefully welcome; we flow and frolicke, and ſpend with mirth while our ſtocke laſts: that once gone, the Hoſts changed countenance drives us out of doores with ſhame and nakedneſſe. We exhauſt the vertues and powers of our ſoules, in ſatisfying our covetous and carnall luſts: but then at laſt, we

[h] 1 Tim. 6. 10.

[i] 1 Tim. 6. 9.

wee muſt depart away ſad and melancholy, bankerout of all goodneſſe, clothed onely with ſcorne and ſinfulneſſe. Our joyes are like fire; either durable or tranſient, according to their ſubjects. Fire in ſtraw is a blaze, and away; in ſolid wood, laſting. Ioy in heavenly things is everlaſting; in the ſtubble of earth, but a flaſh. Wee finde keyes of iron and of gold; wee know not to what lockes they will guide us; therefore wee chuſe the golden ones. At laſt we ſee by experience, that the richer metall brings us to the poorer purchaſe; it opens only a cabinet of toyes and bracelets: but the iron keyes of labour, repentance, and mortification, which we ſlighted, doe open the doores of heaven, and let us into thoſe invaluable treaſures. The blood being poiſoned, hath recourſe to the heart, as the principall fort and refuge: but while it there ſeekes remedy, it thither brings inſtant death. Our deſires infected with the world, run to the heart; and while they call it to rejoyce with them, they bring it to deſtruction. Drowning men catch hold of any thing that comes next to hand, though it bee the root of a weed; yea, they will *tenere tenentes*; lay hold on them that lay hold on others. They that are plunged into the gulfe of avarice, for want of better ſtay, reſt upon the rotten ſtickes of wealth, and ſo periſh. Mans heart is ſo conſcious of the owne weakneſſe, that it muſt have ſomewhat to truſt upon; it cannot move without a prop: now a weake ſtay is held better than none at all. Politicians ſay, better a Tyrant than no king: but who would refuſe a good king for a tyrant? Who would [k] truſt in *riches*, that might *truſt in God?* Riches are but for this world: God is Lord of this world, and of that alſo to come. Where the glory of this world ends, the glory of heaven begins. Riches are heere to day and gone to morrow; but [l] Chriſt is *the ſame yeſterday, and to day, and for ever.* He is the *firſt*, and the *laſt*; bleſſing our beginning, crowning our end, and never forſaking us in the midſt. Riches are but liveleſſe and ſenſleſſe things; meerely paſſive in gift: they cannot ſo much as beſtow themſelves, much leſſe other things. The Lord is a living God, and a giving God; unchangeable in his goodneſſe, moſt bountifull in his beneficence. *Bonum eſt confidere in Domino:* ſome truſt in their horſes, and ſome in their ſwords: ſome truſt in their lands, and ſome in their wits: ſome truſt in their friends, and ſome in their monies: but let us truſt in the Lord: the reſt may have their uſes, onely God ſhall have the confidence of our hearts for ever.

Take the ſumme of all: the miſchiefe of this *wages of unrighteouſneſſe* is not confined to this life: the full payment of it is in hell. *Balaam* deſired one wages, but hee found another: gold he coveted, as the reward of ſinne; this hee required, and had not. Iudgement he found, the reward of ſinne indeed, this he had, though hee required it not. Hee went not away without *wages:* what the treaſure of *Moab* denyed him, the ſword of Iſraël paid him. Unjuſt gaines never eſcaped juſt vengeance. A man may come honeſtly by his wealth, and yet diſhoneſtly uſe it; by making his table a ſnare, or his coine a bawd to ſenſuality. So God ſends meate, but there is another that brings Cookes; a good eſtate is dreſſed to an ill purpoſe. But that which is *quæſitum injuſtè*, ſhall bee *juſtè requiſitum.* [m] *Hee that hath ſwallowed downe riches, ſhall vomite them up againe, God ſhall caſt them out of his belly.* He ſhall caſt it out of his bowels, or caſt out his bowels with it. God had reſerved to himſelfe the treaſure of *Iericho:* the blood of that wicked city ſhall be ſpilt to his honour, the riches kept for his uſe. Who but a miſcreant can grudge, that God ſhould ſerve himſelfe of his owne? *Achan* ſpies a booty, and filcheth it; Iſrael knowes not of it; they goe on in their warres, and are beaten by a little towne. *Ioſhua* expoſtulates, [n] *O Lord, what ſhall I ſay, when Iſrael turneth their backes upon their enemies?* God anſwers, *Iſrael hath ſinned:* that people which prevailed for their faith, are beaten for their ſinne. A fault is committed, but by whom? The crime is ſpoken of, not the man. What ſhall diſcover him? A *lot.* *Achan* thought he might have lien as cloſe in all the throng of Iſrael, as the wedge of gold lay in his tent. This hope of ſecrecy firſt moved him

[k] 1 Tim.6.17.

[l] Heb.13.8.

[m] Iob 20.15.

[n] Ioſh.7.8.

him to ſinne, and now armes him with confidence againſt feare of ſhame. But when he ſaw the *lot* fall on his Tribe, he began to ſtartle: when upon his family, hee changes countenance: when upon his houſhold, hee quakes with amazement: and is no leſſe than confounded, when himſelfe is deſigned the man. With what eyes did *Achan* looke on that ſpoile, which his fellowes ſaw and contemned? The over-prizing of riches will make men tranſgreſſe for a piece of bread. They that admire the glory of metals or brave clothes, ſhall not bee innocent. But what was the reward of all this? The lot diſcovers him, the ſtones kill him, his family and ſubſtance periſh with him. Loe, ye that feare not to rob God of his conſecrated things, what ſhall bee the *wages* of your *unrighteous* ſacriledge: you cannot goe to the grave in peace.

Gebezi derives from [o] *Naaman* a rich gift, layes it up, wipes his mouth, and ſtands before his maſter, whom hee had ſo fouly abuſed: as if hee thought to blinde the eyes of a *Seer*. All his attendance on that wonder-working Prophet had not wrought ſo much on his heart, as to know that the undeceivable eye of Providence Divine diſcerned his workes, his words, his thoughts. Hee runnes, fetches, diſburdens, conceales; but where did he thinke God was all this while? To convince his hypocriſie, his maſter askes him, *Whence commeſt thou Gebezi?* To let him know, that he knew hee had beene where hee ſhould not. *Thy ſervant went no whither.* He had got the booty with a lie, and with a lie he would keepe it. Whoſoever loves this *wages*, muſt not ſticke with the devill for ſuch a ſervice: if a man will ſteale, it is neceſſary he ſhould lie. In thoſe dayes, to lie unto the Prophets was as much as now to out-face our ſenſes: yea, our eyes ſee not halfe ſo cleerely, as did their mindes. This *Gebezi* might have conſidered afore; that Prophets have ſpirituall eyes, not confined to bodily objects; that their hearts went abroad, when themſelves ſate ſtill at home. [p] *Went not mine heart with thee?* Heare then, and bee convinced; *Is this a time to receive money and garments, olive-yards and vineyards, ſheepe and oxen, men-ſervants and maid-ſervants*; which in thy conceit thou haſt already purchaſed? Hither thou went'ſt, this thou ſaid'ſt, thus thou did'ſt, and thus thou ſped'ſt. How pale now did this guilty theefe ſtand before the Tribunall of his maſter? With what a trembling heart did hee expect ſome heavy judgement? Heare this yee *lovers* of wealth: all your wayes bee overlooked by inviſible witneſſes; and when you have gotten riches, and forgotten the *unrighteous* meanes, the divine Iuſtice ſhall call you to a reckoning, perhaps worſe than *Gebezi's*. Yet his talents could not buy off his ſores, nor his garments hide his ſhame: his teares might waſh off the guilt of his ſinne: not they and another *Iordan* ſhall clenſe his leproſie. That ſhall remaine as an hereditary monument of Gods wrath upon fraud, avarice, ſacriledge: and hee ſhall more lively proclaime to the world by his face, than others by their lippes, the curſed *wages of unrighteouſneſſe*.

Take one Inſtance more; [q] *Ahab* promiſeth *Naboth* very reaſonable compoſition for his vineyard. This ſeemed a faire motion, yet *Naboth* ſaw violence under this plauſibleneſſe, and refuſeth to bargaine. Hee did not ſo much ſticke at the land, as at the Law: one earth might bee as good as another, and money as good as either. *Naboth* did not feare loſſe, but ſinne: hee would gladly bee quit of his patrimony, if God would acquit him of iniquity. Yet *Ahab* fals ſicke, and takes a ſtrange ſurfet of thoſe grapes hee never taſted. Like ſome longing woman, all his appetite ſtands to thoſe ſallets; whereof if he cannot feed, hee will faſt. *Iezibel* undertakes to cure him; *I will give thee the vineyard of Naboth.* *Ahab* wanted neither wit nor wickedneſſe, yet he was a meere novice to *Iezabel*: there needed no other devill to plot and execute this miſchiefe. What, ſhall a ſubject deny his king? I will ſoone rid the king of ſuch a ſubject. She ſubornes falſe witneſſes, and corrupts the Senators: thoſe accuſe *Naboth* of blaſphemy, theſe judge him to die, the people ſtone him: heere was a quicke diſpatch, an

[o] 2 King. 5.25.

[p] Verſ. 26.

[q] 1 King. 21.2.

eaſie paiment for a rich vineyard. All this while God ſits ſtill, and ſaies nothing. Much good doe it thee, O king, with thy vineyard: many faire flowers and ſweet grapes may it yeeld thee: applaud thy ***Iezabel*** for her cunning, triumph over the blood of an harmeleſſe ſubject, pleaſe thy ſelfe with thy ***wages of unrighteouſneſſe***: yet let me rather die the death of ***Naboth***, than doe the deed of ***Ahab***. ***Naboths*** turne was over, when ***Ahabs*** was to come. ***Naboth*** and ***Ahab*** ſhall both bleed; the one by the ſtones of the ***Iezreelites***, the other by the ſhafts of the ***Aramites***. ***Ahab*** dealt cruelly with ***Naboth***, God ſhall deale ſeverely with ***Ahab***. The dogges ſhall licke his guilty blood, that to the dogges had given the blood of the innocent. Onely the cauſe and the end makes the difference; ***Naboth*** lives holy, and dies happy: ***Ahab*** lives in wickedneſſe, and dies in vengeance. ***Naboth*** bleeds as a Martyr, ***Ahab*** as a murderer. Conſider this juſt retaliation, yee whoſe covetouſneſſe hath made beggars, and then not releeved them: your children ſhall begge, and none give them. Read *Pſal.*109.10. Or perhaps God will take order for your wives and children, as hee did for ***Ahabs***. [r] ***Whether they die in the city or in the fields, the dogges or the fowles ſhall eat them.*** You ſhall not need to take thought for your poſterity, or ſtudy to traduce your ill got riches; God will eaſe you of that care, by depriving you of heires. You have made your children not more heires of your body, than of your curſe: the curſe ſhall remaine theirs, but God ſhall diſpoſe of the riches. ***Ahabs*** cruelty to ***Naboth*** hath made both the mother and the children ***Dogges meat***. God will recompence the ſlowneſſe, with the ſharpeneſſe of his revenges. A ***Syrian*** drawes a bow, wounds ***Ahab***, his blood flowes in the charriot, and paies ***Naboth*** his arrerages. The charriot is waſhed in the poole of ***Samaria***, the dogges come to claime their due. ***Iezabel*** is throwne out of a window, and brained: for their due, the dogges come againe. They licke the blood of ***Ahab***, they eat the fleſh of ***Iezabel***: the tongues of thoſe brute creatures make good the tongue of Gods Prophet. I hope you will now ſay, that ***Naboths*** vineyard is throughly paid for.

Pſal.109.10, 11, 12.

[r] 1 King. 21.24.

Verſ. 23.

Let mee conclude with ***Balaam***. The king diſmiſſed him, and hee pretended haſte homewards: but hee lingred ſo long, that hee left his bones in [f] ***Midian***. His tongue had inſenſibly ſlaine many thouſands of them, their ſword ſhall kill him for it. Nor is it mentioned for his honour, that hee fell among the kings: but for ſpeciall notice, that all his ſorcerie could not ſave his life. Hee ſuborned whores to their beds, now thoſe whores ſhall alſo fall upon their ſwords. *Moſes* ſeeing that they had ſlaine the men, and reſerved the women, grew angry. ***These cauſed Iſrael to ſinne, by the counſell of Balaam; therefore kill every woman that hath knowne man.*** They that had tempted the luſt of Iſrael with their faces, ſhall feele the revenge of Iſrael in their bloods. How happie was ſhe that had not plaid the harlot; her maiden-head was her ranſome: whereas ſhee that had loſt her virginitie, moſt loſe her life. ***Righteous are all thy judgements, O God.***

[f] Numb.31.8.

Verſ. 17.

Now as men ſeriouſly ***love this wages***, let them accept of ſuch a ſervice. What ſhall it doe you good, that you have ſcraped, and heaped, and hoorded, when God ſhall come to reckon with you for all theſe! I would not have one widow weepe, nor one orphan cry againſt me, for all the wealth of the Indies. Nor is it enough to cleare thee, that thou didſt not injuriouſly get, what thou haſt penuriouſly kept. The theefe is not worſe than the receiver; nor the hoorder any better than a purloiner. Some get their wealth with a falſe key, others keepe it with a ruſtie locke; both ſhall be convinced of uncharitableneſſe. The Foxe and Badger (in the fable) come to the Lions court, to preſent their new-yeeres gifts. The Foxe had nothing but from hand to mouth, yet he gave liberally: the Badger had ſtore lying by him, yet pleaded povertie, and gave ſparingly. But the Lion cenſured them both to death; becauſe the one did ſteale to pay tribute, the other would not pay tribute of what he had ſtollen. The politicke worldling deceives, gaines, and gives ſomewhat: the hoorder ſcratches, multiplies, and keepes all: God ſhuts them both out of heaven, by the warrant of two Texts. The one, *Epheſ.* 4. *Let him that hath ſtollen, ſteale no more: but labour in that which is good, to give to him that needeth.* The Lord will take no bribes; we muſt honeſtly get, what we charitably give. The other, *Luk.* 12. *So is hee that layes up treaſure for himſelſe:* even like that wretched Churle, who purpoſes to fill his barnes, and famiſh his ſoule; *So*, that is, as very a foole as he was. They may thinke themſelves the onely wiſe men, fit for honours and offices: but they are *fooles* on earth, and no fooles ſhall enter into heaven. This is indeed *the wages of unrighteouſneſſe*; now grace keepe us from ſuch a ſervice, and mercie deliver us from ſuch *wages*.

Epheſ. 4.28.

Luk. 12.21.

2 Pet. 2. 16.

But hee was rebuked for his iniquitie; the dumbe Aſſe ſpeaking with mans voice, forbade the madneſſe of the Prophet.

GOd in the Old Teſtament, Chriſt in the New, Angels, the Prophets, the Apoſtles, the Fathers, all Preachers, all Chriſtians that have hope of heaven, yea all reaſonable men that diſcerne the vanity of the earth, have ſpoken againſt Covetouſneſſe. Now we ſhall come a ſtep lower, and heare what an unreaſonable beaſt doth ſay againſt it. So we have it condemned *ex ore Domini, ex ore Chriſti, ex ore Angeli, ex ore Prophetarum, ex ore Apoſtolorum, ex ore Prædicantium, ex ore ſapientum*; and laſt and loweſt *ex ore Aſinæ*: and if all this prevaile not, we ſhall heare it *ex ore eorum quæ os non habent*; from the mouthes of them that have no mouthes at all; [t] *The ſtone ſhall cry out of the wall, and the beame out of the timber*; the ſilver and gold ſhall cry; even riches themſelves ſhall cry out againſt the love of riches. Beaſts have mouthes, but not to ſpeake: ſtones ſhall ſpeake, yet they have no mouthes. To prove it a worſe than beaſtly ſinne, God hath enabled a beaſt to condemne it. We have theſe particulars. Firſt, the Scholler, a *Prophet*. Secondly, the Schoolemaſter, or rather Schoole-dame; for it is *Aſina*; an *Aſſe*. Thirdly, the leſſon, which is reprehenſive; ſhe *Rebuked*, ſhee *Forbade*. Fourthly, the manner of her teaching; which is not emblematicall, nor enigmaticall, but plaine; *with mans voice*. Fifthly, the fault for which ſhee corrected him, was *Iniquity*, and *Madneſſe*.

[t] Hab. 2.11.

1 The Scholer was a *Prophet*, but what kinde of one? firſt, we finde him ſacrificing in the Mount of *Baal*: had he beene from the true God, he would rather have ſaid, Pull downe theſe altars, than built up new ones: the very place and number convince him of Idolatry. Seeing his ſeven bullocks, and ſeven rammes ſmoking on his ſeven altars; he goes up higher into the Mount to receive Gods anſwere. This happily he had learn'd of *Moſes*: ſo neerely a falſe Prophet can counterfeit a true one. An anſwer he hath, and that from God: but will God meet a ſorcerer? Will he put prophecies into the lips of a Magician? O man, who ſhall teach God the choice of his Inſtruments? Hee knowes how to imploy not onely Saints and Angels, but even wicked men, beaſts, and devils, to his glory. Why ſhould we wonder that *Balaam* receives viſions, when his very Aſſe

hath her eyes and mouth opened; thoſe to ſee the Angell, this to reaſon with her maſter. Thoſe words were but tranſient, gliding through him, and could not bee defiled becauſe they were none of his. His heart did not conceive them, though his tongue uttered them. The trunke through which a man ſpeakes, is not the more eloquent for that ſpeech. The looking glaſſe ſhewes us our faces, yet is it ſelfe blind. The bels that ring us to Church, heare not their owne noiſe. The wax that ſeales up the letter, knowes not the contents of it. A booke of moralitie may teach us good behaviour, while it ſelfe becomes mouldy or ragged. *Balaams* tongue ſhall convince *Moab*, and doe good to Iſrael, not better himſelfe. *Many ſhall ſay, we have prophecied in thy Name*; and ſpeake it for their [u] Matt.7.22,23. honour: to whom Chriſt replies, [u] *Depart from me ye wicked*; turning it to their ſhame. How divine were the Parables that God uttered by *Balaam?* Stay but a while and you ſhall finde the devill in the ſame mouth. That which came from God, was ſweet and heavenly; that meere villany, which came from Satan: the good was Gods, the evill was his owne. Nor was he ſaved for his excellent Prophecie, but loſt by his helliſh policie. There was no thanks to him for his good parable, but many plagues for his bad counſell. It is no wonder to heare God ſpeake with a falſe Prophet: *Pharaoh, Abimelech, Nebuchadnezzar* had viſions; *Caiaphas* had his inſpiration; none of them had his gracious benediction. Yea, God ſpake unto Satan; and that in a familiar queſtion; *Whence comeſt thou?* Men will beſtow words, where they will not beſtow favour: the argument of Gods love is not the ſound of his voice, but the matter of his ſpeech. [x] Pſal. 85.8. [x] *The Lord will ſpeake peace to his people.* Hee may ſpeake to his enemies, hee will ſpeake peace to none but his Saints. It is a poore bragge of the undeſerving ſubject; The king hath ſpoken to me: but what did hee ſay? The Iudge ſpeakes to the malefactor, when he gives him his ſentence. Hath God ſpoken to thee? ſo hee hath done to reprobates and devils: but what ſaid he? Did he ſay to thy ſoule, *I am thy ſalvation?* Did he ſay, *I am thy God*, thou art my ſonne? Thou canſt not heare this voice and periſh.

Vſe. *Balaam* was a bad man, ſhall we therfore reject his good Prophecie? God forbid. If men be mortally ſicke, will they refuſe to be cured by a ſicke Phyſician? A lame ſteward may give a good almes from the purſe of his rich maſter. Shall we thinke, the Spirit of God hath ſo tied himſelfe to the goodneſſe of the Speaker, that he will not open the heart of the hearer, unleſſe hee heare a holy Teacher? How doth this abſurditie meete with Poperie at the backe-doore! Why does the Noveliſt raile at the Papiſt, when they both ſhake hands in the ſame opinion? That the goodnes of the Prieſt bleſſeth the word or Sacraments. What, ſhall not I be ſaved by hearing, unleſſe the Preacher be ſaved whom I heare? Is the grace of God tyed to the Miniſtery of man? Shall the ſervant ſhare the honour [a] Matth.23.3. with his maſter? Chriſt charged the people to [a] *obſerve their doctrines, that ſate in Moſes ſeate:* yet were they ſuch as he termed *hypocrites*, and on whom he heaped [b] Phil.1.18. *woes.* [b] *Paul rejoyced that Chriſt was preached, whether in pretence or in truth:* Yet they that preached him in pretence, were not likely to be ſanctified. What Chriſt commanded, and *Paul* commended, theſe men cenſure. The picture may be excellent, and lively, repreſenting the Perſon whereof it is a counterfet; and yet the Painter be no handſome man. If the Limmer be unlike his piece, the beautie of that diſgraceth him, but it ſelfe is lovely. Thou art condemned, and the Prince ſends thee a pardon by another that is condemned; wilt thou none of it therfore? The religious eye lookes to the comfort of the meſſage, not to the miſerie of the meſſenger. A bad man may bring good newes, as God ſent bleſſings to Iſrael by the mouth of accurſed *Balaam. Samſon* did not diſdaine the ſweets becauſe he found them uncleanly laid, in the Lyons carcaſe. His dyet was ſtrict enough; he might not eate that which ſavoured of legall impuritie: yet he ventures on the honey-combe in the belly of a dead beaſt. Good ſhould not be refuſed becauſe the meanes are accidentally evill: honey is honey though in a dead Lyon. They are more ſcrupulous and leſſe wiſe than *Samſon*, that abhorre the graces of God, becauſe they find them in ill veſſels. One will not take a good receit from the hand of a Phyſitian, becauſe he is given to unlawfull ſtudies. Another will not receive a deſerved contribution from the hand of an Uſurer. A third will not heare the Sermon, becauſe he hath found ſome fault with the Preacher. How ſullen is this neglect; not to accept the honey, becauſe we hate the Lyon? As if *Elias* ſhould have ſcorned his breakfaſt, becauſe it was brought him by a Raven. Gods children have right to their Fathers bleſſings, whereſoever they find them. Let the doctrine be good, and the heart good; this ſhall ſave the hearer, whatſoever becomes of the Preacher.

2 The Schoole-dame is *Aſina*, an *Aſſe*. This is not the firſt time that God hath taught men by beaſts; though it may be the firſt beaſt that ever he taught to ſpeake unto man. And what if the maker of all will teach one creature by another, the better by the inferior? There is none ſo contemptible, which is not uſefull. Howſoever the Aſſe, among all beaſts, hath the moſt deſpiſed name; yet there be ſome things in him not unworthy of imitation. Some have made him an image of thriftineſſe, ſome an embleme of painefullneſſe, ſome a patterne of temperance, others a miracle of patience. And be not Frugalitie, Induſtrie, moderation, and long-ſufferance, leſſons worth our learning? For Innocencie, he is not harmefull as the horſe or oxe. For uſefulneſſe; ſome few particular labors are exacted of other beaſts; the Aſſe is good for all. For moderation, he will live upon thiſtles. For patience; he endures hunger, thirſt, and ſtripes without murmuring. Their milke is precious againſt conſumptions; and famine thought their fleſh ſweete, when [c] *an Aſſes head was ſold for fourescore pieces of ſilver. Caius Marius* a priſoner in *Flavia's* houſe, ſeeing an Aſſe run haſtily to the fountaine, collected as from an augurie, that he had no way to ſave his life but by taking water. It was with the new jaw-bone of an Aſſe, that *Samſon* revenged God on a thouſand Philiſtines: nor could all their forces withſtand that contemptible engine; till it had left ten hundred bodies as dead as that carcaſe whoſe bone it was. With that baſe inſtrument *Samſon* gave death to the Philiſtins, and from the ſame God gave *Samſon* refreſhing. One bone yeelds him both conqueſt and life; and was both a weapon of warre, and a well of water.

[c] 2 King. 6. 25.

Thus uſefull hath this poore beaſt beene; now indeed corruption hath made the name ignominious: and to all ridiculous purpoſes our common talke applies the *Aſſe*: As Ingenious as an *Aſſe*; as courteous as an *Aſſe*, as ſtupid as an *aſſe*, *&c.* Which the blind Pagan obſerving; being asked when he was ready to die, if *Iove* would grant him now to ſee onely one thing and no more, (that had never ſeene any thing) what it ſhould be; he anſwered, I deſire to ſee *an Aſſe*. Whereat they wondring, he replied; I have heard you a hundred times in a day mention the *Aſſe*, and apply it to every man, almoſt every thing you talke on: therefore me thinkes, if I muſt ſee but one thing, in that one thing I ſhall ſee all things.

But now the more deſpiſeable this beaſt is, the more ſhame is it for man to be ſet under ſuch a Tutor. As there be ſome good things in the *Aſſe* to be imitated; ſo ſhe is an embleme of ſome vices to be ſhunned. We do not approve the folly, the ſtupiditie, the miſery, the ſlavery of the *Aſſe*. Therfore was the Teacher fitted for the ſcholer: a fooliſh beaſt to teach a man that was ſelfe-conceited: a ſtupid beaſt to teach him that was too precipitated: a miſerable beaſt to teach him that placed happineſſe in riches: a ſlaviſh beaſt to teach him that was ſo baſely ſubjected to his owne affections.

1 For folly; when we ſpeake of a defective underſtanding, we ſay, as wiſe as an *Aſſe*. But no Aſſe can be ſo fooliſh as the covetous. He layes up for to morrow, and is not ſure to live out this night; is not this a foole? He provides for himſelfe, without any faith to depend upon Gods finding: ſurely, the foules of the

aire, and flowers of the field, are not ſuch fooles. To worke himſelfe into a rich fortune, he neglects to worke out his owne ſalvation; is not this a foole? He refuſeth Gods ſervice, which would ſave him; for Mammons ſervice, that will confound him; is not this a foole? O wealth, how many fooles doſt thou make in a yeare? The eagles are about carcaſſes, beares about honey, bees about oile, wolves about ſheepe, and fooles about riches. Many of them are worſe than *aſſes*: for the *aſſe* doth not uſe to bite, they pinch to death. The biting of a ſnake is cured by dittanny, of a mad dog by a crabfiſh; but an oppreſſors bite is mortall: he commits dry murder, and the laſt Iury ſhall find him a homicide. To end all controverſy, God himſelfe cals them [d] *fooles*: and what is it for men to deeme them wily foxes, when the Iudge hath pronounced them fooliſh *aſſes*?

2 For Stupiditie; the aſſe is a dull and blockiſh creature, and in one ſenſe, ſo are the covetous; fit for nothing but taxes and ſubſidies, to beare the commonwealths burdens. The ſtrength of the boare is in his tuske, of the elephant in his trunke, of the lyon in his pawes, of the *aſſe* in his backe, of the covetous in his backe-burden. *Where the treaſure is, there will the heart be alſo*: now the heart of an uſurer is to be found where his money lies: if that be in danger abroad, he is heavy and heart-leſſe at home. [e] He ſo *lodes himſelfe with thicke clay*, that he cannot ſtirre a foote toward heaven. He flies with no other wings, walkes with no other ſtaffe, fights with no other ſword, minds no other buſines, but his riches. Indeed, what hath he to doe? He needs not ſweat for his bread, others ſweate for him. He needs not goe to the market, the market will come to him. To viſite the poore, he hath little ſtomach; to ſpend his time in prayer, leſſe. He is both like the mill, and the mill-horſe; turning and toiling within his Compaſſe; grinding the bones of the poore; ſtill there at night, where he begun in the morning. If he be a lay man, his journey is alwayes for a purchaſe: if of the clergy, he will ſwitch and ſpurre for a Benefice. Bees make the honey, and drones ſucke the hive: oxen plow the ground, and *aſſes* reape the harveſt. It is ſaid in *Iob*, [f] *The oxen were plowing, and the aſſes feeding by them*. Laborious oxen, painfull preachers ſpend their time in plowing; and lazy *Aſſes* eate up their labours, being alwayes feeding. Great revenewes belong to the Contemplative Covent, while the devout and active Preacher is a mendicant. God appointed the *Arke* to be carried onely by Levites, yet was it once carried by [g] *oxen*, and then it was ready to fall: but when it is carried by ignorant *Aſſes*, how ſhould it ſtand?

3 For miſerie; the *aſſe* is the pooreſt beaſt: he carries his maſter, and meate for his maſter, but faſts himſelfe. He endures ſore labours, and ſharpe blowes all day; at night he is turned forth to ſeeke his ſupper on the bare commons. The worldling is vexed with many cares; yet after all, hath not the power to give himſelfe one comfortable meale. Hee abates from his guts, to adde unto his coffers: and juſt like the *aſſe*, having borne a burden of gold all day, all night he feeds upon thiſtles. He thinkes himſelfe admired for his wealth; and therein he is an *aſſe* too: for as the *Aſſe* that carried the goddeſſe, ſeeing the people bow in reverence as he paſſed by, did thinke that homage was done to him, which was meant to his burden. So the reſpect that is given, is not to the man, but to his riches. [h] *Wealth maketh many friends*; they are friends to the wealth, not to the man. Now can there be greater miſerie, than to ſtarve in the midſt of abundance? Alas, he is but the Iailor of his eſtate, to keepe the keyes; till at laſt, death opens the doores, diſchargeth the priſoner, and commits the keeper, and that to a ſtrong and woful dungeon. He is thirſty by the ſpring, and dares not drinke for feare the fountaine ſhould faile him; yea, he cannot drinke, that is Gods curſe upon him. He is not unlike an unhappy boy, that hath a great knot or truſſe of points to play withall; and but one at his clothes, to tie them together. No beaſt will ſtarve in a fat paſture: if a man pinch his guts, when God hath afforded him affluence, ſure the *Aſſe* himſelfe is not ſo very an *Aſſe* as hee.

4 For

[d] Luk.12.20.

[e] Hab.2.6.

[f] Iob 1.14.

[g] 2 Sam.6.6.

[h] Prov.19.4.

4 For ſlavery; the *Aſſe* is not onely a ſlave to man, but even to other beaſts: the lyon toiles him, the oxe goares him, the horſe beats him, the foxe cheats him; all are too hard for him: he dares deny none of them his ſervice. He is ***animal ſubjugale***, the word our Apoſtle here uſeth; ***ordained for the yoke***. The worldling is not onely a ſlave to his Mammon, but even to all the Brokers and Panders of filthy lucre. He rides his *Aſſe*, and Satan rides him: he ſpurs his Aſſe, and Satan ſpurs him: hee bridles his Aſſe, and Satan may poſt him to hell with a golden bit. There is no ſinne he will deny, no baſeneſſe he can refuſe, to bee rich. The *Aſſe* is ſervile againſt his will: the covetous gives his full conſent to this ſlavery. Iuſtly therefore is one *Aſſe* ſet to ſchoole another: and if this latter will not bee ſchooled, they ſhall change names and natures; the *Aſſe* ſhall be the man, and the man ſhall be the *Aſſe*. If there be a fountaine, ***the beaſts of the forreſt will drinke, and the wilde aſſes quench their thirſt***. But if a man will bee miſerable heere, to become everlaſtingly wretched hereafter, O what an *Aſſe* is hee? Now the grace of God direct us a better courſe, that we may find a better recompence: and by deſpiſing this world which ***Balaam*** ſought, we may have treaſure in that world which ***Balaam*** loſt.

The leſſon is Reprehenſive; *ſhe rebuked, ſhe forbad.* A Prophet, and come to bee 3
reprooved? this was prepoſterous. A Teacher taught, a Rebuker rebuked, is but
a harſh hearing. Yet hath it beene no ſtrange thing: the praiſe of the ***Centurion***,
was the ſhame of *Iſrael*: the mercie of the ***Samaritan***, the condemnation of the un-
charitable *Levite*: the thankfull returning of the *ſtrange Leper*, an exprobration
to all the nine; when God had his Tythe from a perſon where he leaſt expected
it. ***What meaneſt thou, O ſleeper? Ariſe, call upon thy God***; ſaith the ſhipmaſter to ***Ionas***. [a] Ion.1.6.
What an aſtoniſhment was this? An Infidel leades an Iſraelite to his prayers:
the Preacher is become an Auditor, the ſea-man a preacher: the patient heales
the phyſitian. Yet truth is truth, whereſoever we find it: *call upon thy God*, was
good counſell, though it came from a Gentile. Hee ſayes againe, [b] ***Why haſt thou*** [b] verſ.10.
done this? They worſhipped a falſe God, hee the true; yet was he colder in his
devotion to the true, than they were to the falſe. How pittifull is it, when a babe
muſt catechiſe a man, when a Turke ſhall finde a Chriſtian falſe, and ſay to him,
Why haſt thou done this? A childe may thinke, ſpeake, doe as a childe; but of a man
there is more required. If darkeneſſe be on the hill, what light is in the valley?
Errors of the eminent are eminent errors. If but one eye-brow be ſhaven, there
is little taken from the body, much from the beauty. The tatterd beggar can ſpie
a ſmall rent in a ſilken coate. It is ill to deſerve the cenſure of Inferiors; fearefull,
of beaſts: when Iſrael ſhall be taught thankfulneſſe by the *Oxe*; when the *Dogges*
ſhall be mentioned to the confutation of the rich churle; when the raſh Prophet
ſhall be diſputed with by his *Aſſe*. It was a ſhame for *Sara*, and no great praiſe for
Abraham, when an *Abimelech* ſhall ſay, [c] ***thy husband is to thee the covering of the eyes,***
&c. Let Prophets take heed how they give a theme to Atheiſts: they will quar- [c] Gen.20.16.
rell at our good actions, much more at our manifeſt criminations. Our faults bee
their ſport: if ***Samſon*** ſtumble, the Philiſtims houte and triumph. Indeede God
uſeth their declamations as a rod to whip his children with ſhame, to ſave their
ſoules by the bargaine. But yet ſtill it is prepoſterous to come behind them in
goodneſſe, whom we goe before in knowledge. ***Balaams*** booke cannot ſave him.
[d] They tell Chriſt of their ***prophecying, caſting out devils***, and ***doing wonderfull works,*** [d] Mat.7.22.
in his Name Yet are anſwered with a *Neſcio vos, depart from mee.* In vaine have
they ***propheccied*** to others, unleſſe they had alſo propheccied to themſelves, and li-
ved like Prophets. In vaine have they *caſt divels* out of others, retaining one in
their owne boſomes. In vaine have they [e] ***eaten in his preſence***, when neither the [e] Luk.13.26.
example of his life, nor the doctrine of his lips hath amended them. Indeed all
faults are not to be taxed, all be not faults that are taxed. God opened that *Aſſes*
mouth to reprove a manifeſt error; wee have *Aſſes* that open their mouthes to

cenſure they know not what. They will blame their Paſtor for no other fault, but becauſe he is ſo; or becauſe he doth not humour their fancies. It were better that ſuch beaſts would hold their peace.

Shee rebuked him.] Among all Gods preventions and ſtoppings of us in our wayes of ſinne, Reprehenſion hath a wholeſome and neceſſary place. Our iniquities would be like rottenneſſe in our bones, feſtering in our bowels to the day of judgement, but for this medicine. So [f] *Wiſedome* begins her lore, reproving *ſimple ones*, *ſcorners*, and *fooles*; giving us names according to our corrupt natures. God, like a moſt accurate Muſitian, hath variety of notes and tunes: hee hath ſpoken by a burning buſh, by a cloude of water, by a pillar of fire, by viſions, by dreames, by miracles, by Angels; and by ſome neerer to us, men; and by one neereſt to himſelfe, above all, Ieſus Chriſt. Sometimes hee ſpeakes by ſenſible judgements: *Miriams* foule leproſie was a faire warning: *Zacharies* dumbeneſſe was no dumbe teacher to him: *Pauls* blindneſſe tooke away his blindneſſe, and made him ſee more into the way of life, than could all his learning at the feete of *Gamaliel.* Why may not *Balaam* be reproved by his owne beaſt? The reprehenſion was not the beaſts, but the Lords. Hee is a wretched man whom God never chides: the firſt meſſenger to him is the firſt borne of death.

[f] Prov. 12. 22.

Heb. 1. 1.

This is our Miniſteriall buſineſſe; not onely to *teach*, but to *reprove.* Otherwiſe we offer red, not ſcarlet: the tincture and dye of our Preaching is not in graine, nor penetrating into the ſoule. Our fire gives light and ſhining, but kindles not in the conſcience. It is *oyle* without *wine*, to the wounded: a crutch to walke withall, when the legge is out of joynt, and ſhould bee ſet: holydayes without Eves: a Paſſeover without ſowre herbes: continuall feaſting without ſweeping the houſe. As there is a *Dicite* of joy, [g] *Tell the daughter of Sion, Behold, thy king commeth:* ſo there is a *Dicite* of ſorrow too, [h] *Tell my people their tranſgreſsions, and the houſe of Iacob their ſinnes.* But moſt of our hearers are like wanton children; that care not to be mended, but to be commended: he that praiſeth them, pleaſeth them. They are all apt to conceit well of themſelves: but this ſelfe-love is (in effect) ſelfe hatred. If we *reprove not our brother*, God ſaies, *wee hate him in our heart*: and if we ſuffer not our brother to reprove us, doe we not hate our owne hearts? How often hath a horſe in his full ſpeede miſcarried by a precipice; whereas one checke had ſaved him? Yes, I would be reprehended, ſaith one; but I would not have *an Aſſe* to doe it: *quis tulerit Gracchum de ſeditione loquentem?* But as when God ſpeakes, we regard *quis*, without examining the *quid*: we doe it, becauſe he commands it. So when man ſpeakes, we regard *quid* more than *quis*: What am I the worſe, if the admonition of a foole can make me wiſer? Our Maker, that ſees our proneneſſe to evill, thinkes it beſt to hedge up our ſinfull wayes with prohibitions. The firſt precept that ever was given to man, was a prohibition; [i] *Thou ſhalt not eate of the tree of the knowledge of Good and evill.* Among thoſe tenne Lawes, the ground of all other; there are but two affirmative; the laſt of the firſt Table, and the firſt of the laſt: the other eight are negative; leading us to good by the forbidding of evill. He that will not omit to judge us for omitting the good commanded; for the doing of forbidden evill, will not faile to puniſh us; if he have not puniſhed Chriſt for us.

[g] Mat. 21. 5.

[h] Eſa. 58. 1.

[i] Gen. 2. 17.

4. The fault corrected is twofold; *Iniquity*, and *madneſſe.* His *Iniquity* is diſcovered in three particulars.

1 He had a deſire to *Curſe*; and the brand of the deſperately wicked is to [k] *love curſing.* He loved to ſend it abroad, he ſhall feele it at home: he wore it about him, he ſhall have it within him. *Let it come into his bowels like water, and like oyle into his bones.* When *Davids* miſery deſerved compaſſion, *Shimeis* foule mouth loded him with maledicton. Hreof he complained; [l] *They perſecute him whom thou haſt ſmitten, and vex him whom thou haſt wounded.* The picking out of ſuch an opportunity doubled his malicious rancour. Such words would have galled

[k] Pſal. 109. 17. &c.

[l] Pſal 6 9. 26.

galled at another time, which now are ready to kill. Let an arrow flie againſt the wind, it will hardly ſticke upright; with the wind, it pierceth deepe. While thy enemie ſtands, he may ward thy blowes ; but once fallen on his backe, he is at thy mercie: and how baſe is that ſpirit, which will prey on proſtrate fortunes? Little children have ſo much valour and juſtice, as to call him a coward that ſtrikes his adverſarie when hee is downe. To inſult upon thoſe whom God hath humbled, and to draw blood of that backe, which is yet blew from the Makers ſtripes, is even the murder of a virulent tongue. Nor will it be any rare thing at the day of Iudgement, for *curſers* to be indicted of murder. They would kill, if they durſt: they doe kill ſo farre as they can. I would bee loth to truſt his hand, that bannes me with his lips. *Balaam* would ſoone have beene the death of all Iſrael, if either tongue or ſword could have effected his will.

Heare this, ye whoſe tongues run ſo faſt on the divels errand: you *love curſing*, you are *not heires of the bleſſing*. Chriſtians are charged to *bleſſe their enemies*, what are they that curſe their friends? If every curſe ſhould ſticke a viſible bliſter on the tongue, as it doth an inſenſible one on the ſoule; how many mens tongues would be too bigge for their mouthes? In the diſcharge of a Gunne, the fire is given at one end, the report is heard at the other. In the charging of the heart with malice, fire is taken at the eares or eyes, and preſently the noiſe of *curſing* and railing breakes out at the mouth. Therefore have wee beene curſed and plagued, becauſe *our mouthes were ſo full of curſing and bitterneſſe*. Why ſhould we not expect that on our bodies, which proceeds ſo continually forth of our lippes? Who can ſet his neighbours houſe on fire, and be ſecure of his owne? Yea, curſing mouthes be like ill made pieces; which while men diſcharge at others, they recoile in ſplinters on their owne fates.[m] *Curſe not the king in thy thought, nor the rich in thy bedchamber:* for theſe arrowes will returne on thy owne ſoule. Some mens maledictions are ſhot like fooles bolts, without regarding where they light. In this throng not ſeldome they hurt their friends, their children: as *Diogenes* warned the baſtard, when he ſaw him throwing ſtones at randome among the people; to take heed he did not hit his owne father. The wicked do not ſhoot directly at God; yet [n] *God ſhoots at them*, and ſendeth out his arrowes as *againſt perſecuters*. Bleſſing becomes Chriſtians: Chriſts heart was meeke, he *repined not*: his tongue meeke, he *reviled not:* his hand meeke, he *revenged not*: The good man wronged, ſhoots not againe: neither with the arrow of the head, nor head of the arrow; neither with the mouth of the ſword, nor ſword of the mouth. If this life prepares us for the next; then the mouth of bitterneſſe ſhall be plagued with bitterneſſe of mouth: but the lips accuſtomed to bleſſe, ſhall be bleſſed with ſongs of joy for ever.

2 He had *Linguam venalem*, a mercenary tongue. He that had morgaged his ſoule for gold, would not ſticke for his tongue into the bargaine. There be not many acts of ſinne, wherein the tongue hath not a part to play: that little engine is ſeldome ever left out. For uncleanneſſe, the tongue wooes: for diſſimulation, the tongue walkes: for ambition, the tongue flatters: to hide faults, the tongue lies: what buſineſſe hath ſinne, wherein the tongue finds no imployment? But a vendible tongue, that may be hired for a bribe to contradict the truth, is rooted in a moſt wicked heart. For the mouth is but the bell, and the tongue the clapper, the heart is the ſpring that ſets all a going. For a man to ſell his ſpeech, is bad enough, but worſe to ſell his ſilence. He that ſpeakes, does ſome thing for his reward; the other is fee'd for nothing. Chriſt ſaid, *He that is not with me, is againſt me:* but many a client ſayes of a famous Advocate, if he be not againſt me, he is with me. So the juſt cauſe may be loſt both wayes; by ſpeech, or ſilence. But he that farmes out his tongne, ſhall receive but a ſory rent at the laſt.

3 He did ſtrike his beaſt, for doing him good. She ſaw the Angell, and would

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[m] Eccl. 10. 20.

[n] Pſal. 7. 13.

not goe on; for this he beſtowed his fury and ſtripes upon her. If ſhe had gone on, he had periſhed, yet he ſtrikes her that kept him from being ſtricken. How often do men wiſh for thoſe things, which it is mercie to goe without? They find fault to be ſtayed in the wayes of death, and flie upon thoſe that oppoſe their perdition. It is our office and endevour to ſave you from deſtruction, to guide you along through this wilderneſſe unto Canaan, to diſcover your dangers, to cleare your eyes, and deliver your ſoules: do not you like *Balaam*, require us with blowes, and uſe us worſe than beaſts for our ſervice. An ape ſeeing himſelfe in a looking glaſſe, whether through wantonneſſe, or diſlike of his owne viſage; doth often breake the glaſſe apieces. Preachers are like Chryſtall glaſſes, declaring to ſinners their ſpots and deformities; and theſe like apes, require them with injuries and abuſes. We would faine ſave you, why ſhould you miſchieve us? Travellers make much of their guides; ſo let us have your loving company in the way of obedience, that we may all arrive at the land of Promiſe.

Balaams madneſſe will appeare in foure fits. A fooliſh fit, a franticke fit, a deſperate fit, a raving fit.

1. He knew the danger, yet incurres it; was not this *madneſſe?* Untill the will of God be knowne, we may diſſent from it without ſinne. Saint *Paul* by vertue of his Apoſtolicall commiſſion would have preached in *Bithynia*; but the Spirit hindred him: yet herein he ſinned not. *Samuel* prayed for *Sauls* good, otherwiſe than the ſecret counſell of God had determined; and this without ſinne: but when the decree was manifeſted, he ceaſed that dutie. One good thing may differ from another: and the creature may will a good, which God in his ſecret purpoſe willeth not: yet the will is good, if it leave not out *Fiat voluntas tua*, ſubmitting it ſelfe to a better: as the childe prayes for his fathers life, when God hath determined him to die of that ſickneſſe: yet without ſinne. But when *Balaam* is forbidden to goe, and oppoſed in going, ſtill to perſiſt; this was *madneſſe*. What Prophet ever ſpake better, what reprobate ever did worſe, than *Balaam?* It is no leſſe than *madneſſe*, for Prophets to give light to others, and walke themſelves in darkneſſe; to diſtribute portions of meate to the family, and ſtarve their owne ſoules: to reſcue others from the enemie, and ſuffer themſelves to bee taken: to forewarne others of that pit, whereinto themſelves runne headlong. If we heare a Mountebanke undertake to cure the diſtemper'd heate of the liver, while himſelfe hath a fiery face, will we beleeve him? It is fabled of a mad man, that talking with a leane meager Cooke, underſtood from him what daintie diſhes hee dreſſed for his gueſts; and hearing that they were all fat and faire liking, and thrived with it; hee asked him why hee did not feede on thoſe meates himſelfe, that he might be fat too: the cooke anſwered, that for himſelfe, he had no ſtomach: but the mad man replies; Take heed how you come neere Bedlam; if the corrector finde you, your puniſhment will bee very ſharpe; for certainely you are madder than ever I was. If Prophets dreſſe heavenly feaſts, made up of Gods gracious promiſes and infinite mercies: yet faſt themſelves, ſurely the very *Aſſe* may convince them of *madneſſe*.

Now as there be mad Prophets, ſo there are mad people too: ſuch as will not live as their Paſtor teacheth, but as their Paſtor liveth. Saint *Paul* tells us that *faith commeth by hearing*; he does not ſay, it comes by ſeeing. Wee live by precepts, not by examples. But theſe nice patients neglect the dyet which their phyſician preſcribeth, and follow the dyet which he uſeth. I deny not but good examples have their profit: and to ſee others feed heartily, betters our ſtomach. But it is not their example, but our owne meate that doth nouriſh us: no man is the fatter for anothers feeding. The common exprobation is, *Phyſician, heale thy ſelfe.* Yet ſuppoſe thoſe Prophets warne us of the tyde, and loſe it themſelves; that they are careleſſe of their owne ſores, ſo our wounds bee healed: that they become infatuate ſalt, ſo we be ſeaſoned: that they are caſt into darkeneſſe, ſo

wee

we be enlightened: we have no cauſe to complaine. Have they built us an Arke, though themſelves bee drowned? have they ſhone to us like tapers, though themſelves goe out in ſtench? Have they brought us to the Land of Promiſe, though themſelves die ſhort of it? Have they ſerved us in the Temple as veſſels of gold and ſilver, though themſelves be carried into *Babylon*? Have they ſowne our fields, and miſſe their owne harveſt? Have they planted us vineyards, and none for themſelves? Bee it unto them as they have deſerved: let us take our owne portions, and be thankfull. Indeed Prophets are in your mouthes, as you will be pleaſed to take them; and every one ſpeakes, not as he ſees, but as he ſuſpects. What are we more than you? ° *All are men of the like paſſions.* Do you look for no paſſion in us, and finde ſo much in your ſelves? Wee bring you heavenly treaſure, yet are ſtill earthen veſſels. Among the Apoſtles, one was a *devill*, and another was a *Satan* in his kind, none were Angels. We are the men of God, yet men: Prophets, but yet (as *Moſes* ſaid) ᵖ *like our brethren*: not in the *ſimilitude of ſinfull fleſh*, as Chriſt was: but ſinnefull fleſh indeed. We are *Starres*, yet ſaith *Iob*, the very *ſtarres are not pure in Gods ſight*. Wee are Angels, by a more honourable ſtile than our natures can beare; yet *God hath not found ſtedfaſtneſſe in the Angels*. Our profeſſion gives us no immunitie from ſinne. But if we know the right, and bend our whole courſe the wrong, we are then mad indeed: and if you neglect our doctrine, and follow altogether our example, certainly you are as mad as wee. This was his fooliſh fit.

° Act.14.15.

ᵖ Act.3.22.

2. He heares the Beaſt ſpeake under him, yet ſlights it: this was a franticke fit. Who would not looke that his haires ſhould ſtand upright, his blood forſake his cheekes, that he ſhould alight from that ſtrange kinde of Beaſt, and ſtand amazed at the miracle? But ſuch was his *madneſſe*; as the franticke hath ſenſe to heare a voice, but no uſe of reaſon to diſtinguiſh it; that as if no new thing had happened, hee talkes with his *Aſſe*, and gives her words againe, not more full of anger than void of diſcretion. Who does not wonder, that this Magician wondred not? Two reaſons may be alledged for it; though indeed there was no reaſon in it.

1. It might be, this was his trade; and that among other poſtures of his ſorcery, he uſed to receive voices from his familiars in the ſhape of Beaſts. So cuſtome might take away ſtrangeneſſe, if hee had been wonted to this before. But ſuppoſe the devill and he were ſo well acquainted at this deviſe: yet he knew his owne *Aſſe*: ſhe had long groned under ſo unworthy a burden: hee knew this voice came not from Satan; for then it ſhould have beene an encouragement to perſiſt; whereas this voice ſounded a retreat: yet ſtill hee puts her on, whoſe tongue had forbidden him to move further.

Numb.22.30.

2. It might be, his rage and covetouſneſſe had ſo tranſported him, that hee did not obſerve this unuſuall and unnaturall accident. If a man had as many eyes, as the Poets faine of *Argus*, the melodie of gaine would play them all aſleepe, or make them blind. He that lookes through a greene glaſſe, ſees no other colour. The worldling is like a man in a dreame; you may talke what you will to him, but his dreame goes on. *Balaams* minde did ſo runne on the gold of *Moab*, that he could heare a Beaſt ſpeake, and never regard it. One man paſſeth by that with contempt, which another receives with aſtoniſhment. In dreadfull thunders, when good men be at their prayers, ſome ſtill ply their ſports. They are as mad as *Balaam*, whom extraordinary Iudgements cannot move. God made all his workes to be obſerved: but they that doe not wonder at his miracles, are miracles to be wondred at. The Papiſts faine a world of miracles, and they have men mad enough to beleeve them. Daily we ſee Gods judgements; if we doe not lay them to heart, we are as mad as they.

3 After all this interruption, ſtill he drives on; and runs upon that ſword which was brandiſhed againſt him: this was a deſperate fit. The *Aſſe* ſaw the

Angel, and gave backe, common ſenſe had taught her to avoid that danger, which reaſon could not worke in her Maſter. The ſword was drawne againſt him, not her; yet ſhe would decline it, he ruſheth upon it. Evils were as good not ſeene, as not avoided: our happineſſe is in the prevention, not previſion of them. [q] *The wiſe man foreſeeth the plague, and hideth himſelfe; but fooles run on, and are puniſhed.* We pitie him that is hurt through want of circumſpection: but he that ſees the ſnare, and flies into it, ſcarce deſerves compaſſion. The revenging Angell ſtands before us in the wayes of diſobedience; and though we know we ſhall as ſurely die as ſinne, yet we have neither the wit nor the grace to give backe; though it were with the hurt of a foote to ſave the body, with the paine of the body to ſave the ſoule. Sinne is a labyrinth, whereinto the entrance is eaſy, the extrication difficult. The Turke making an expedition into *Perſia*, found the ſtraites of *Armenia* ſomewhat troubleſome for his paſſage; therfore they conſulted which way to get in. But one among the reſt, and he none of the wiſeſt, ſaid; Here is much adoe how you ſhould get in, but I heare no body take care how you ſhould get out. Suddenly doth a wicked *Balaam* ſet upon his miſchievous deſigne; but no perſwaſions can make him breake off. How often doth the adulters conſcience checke him with the law, and dread of plagues; yet ſtill he perſiſts, and reſolves deſperately, as *Eſther* did religiouſly, *If I periſh, I periſh.* O: as *Pompey* ſaid in another ſenſe, when he was to bring graine to *Rome* in a great dearth, and coming to the ſea, found it tempeſtuous and dangerous, in ſo much that he was diſſwaded to embarque; *Neceſſe eſt ut vadam, non eſt neceſſe ut vivam*; It is neceſſary that I goe, not that I live. So they make a neceſſitie of their ſinning, and put it to the venture for their ſalvation.

Do we reſolve ever to giveover the courſe of wickedneſſe? Yes, one day. If one day, why not this day, why not now? We are not ſure to live out this day. *Pyrrhus* opened himſelf to his friend *Cineas*, that he firſt intended a warre upon *Italie*: and what then? ſaith *Cineas*. Then we will attempt *Sicilie*: and what then? Then we may conquer *Carthage* and *Affricke*: and what then, Sir? Then we may reſt and feaſt, and ſacrifice, and make merry with our friends. *Cineas* replyed; And may we not enjoy this ſweetneſſe now, without all this adoe? Vaine man fancies divers projects; as firſt how to be rich: and what then? next to gild his gold with honour: and what then? Then to take his pleaſure according to his ſenſuall appetite: and what then? At laſt to repent, and prepare for heaven. O mad man, and why not ſo now? He that cals thee now, will not call ever. He that cals thee now, will now receive thee: will he receive thee, when he does not call thee? Caſt away thy luſts, that they may not caſt away thee. If the perverſeneſſe of our ſtomachs breake through all oppoſitions, *Balaam* himſelfe was not more mad than we.

4 His unmercifulneſſe to the poore beaſt is a remonſtrance of his raving fit. *Quid meruit Aſina?* All the hurt ſhe did him, was to turne him, to ſerve him, to ſave him: this he requites with blowes. This was her firſt fault all her time with him, if it had beene one; therfore ſhe deſerved not ſo cruell a revenge. We little thinke of it; but God will call us to account for all the unkind uſages of his mute creatures. Of this the Angell firſt takes notice; of this wrong he firſt expoſtulates; [r] *Wherſore haſt thou ſmitten thy Aſſe theſe three times?* One blow had bin unjuſt, three was *madneſſe*. God hath made us lords of them, not tyrants; owners, not tormentors: he hath given us leave to kill them for our uſe, not to torment them for our pleaſure. As they are our drudges by conſtitution, ſo they are our fellowes by creation. [s] *Vnleſſe ſhe had turned from me*, ſaith the Angell, *ſurely I had ſlaine thee*: that was ſomewhat; ſhe was a meanes of ſaving thy life. Yea, *I had ſlaine thee, and ſaved her alive*; that was more. To ſhew that I reſpect an innocent beaſt more than a perverſe man, her ſafetie ſhould have aggravated the woe of thy ruine. Canſt thou tell, ô man, whether thy very beaſt may not be a means of thy preſervation, that thou madly ſpendeſt thy fury, where thou findeſt matter of mercie?

[q] Prov. 22.3.

[r] Numb. 22.32.

[s] Ver. 33.

Beaſts have been a meanes of the deliverance of men: not ſeldome hath a dog prevented theeves, the ſwiftneſſe of a horſe ſaved the riders purſe or throate: many of them have done more than ordinary ſervice, all which pleads for them againſt our tyrannie. Yet ſo bloody was this magician, that he wiſheth for a ſword to ſlay his harmeleſſe beaſt. A wand had beene too much; yet he deſires a ſword. Whoſe beaſt would he have killed? was it not his owne? and if he had killed his owne beaſt, who ſhould have been the loſer by it? How impotent was this *Madneſſe*! *The good man is mercifull to his beaſt*. They cannot declare their wants, nor tell their grievances; otherwiſe than by moaning in their ſeverall kinds: to an honeſt heart their very dumbeneſſe is a lowd language. *David* wil venture on a beare, rather than loſe a lambe: *Iacob* will endure heat by day, and cold by night, rather than neglect his flockes: *Moſes* will fight with oddes, rather than the cattell ſhall periſh with thirſt: onely a *Balaam* wants this mercie. It was a ſigne that he would faine have ſmitten Iſrael with a curſe, that wiſhed a ſword in the ſides of his faultleſſe beaſt. It is ill falling into thoſe hands, which the very beaſts find unmercifull. While they live, it is mercie to ſubaine them: when they muſt die, it is mercie to diſpatch them: in all things mercie becomes the ſervants of God.

5 *With mans voice:*] this was the manner of her diſputing. *Balaams madneſſe* had turned him into a beaſt; and why might not one beaſt teach another? In ſome things the *Aſſe* excelled her maſter. Firſt, ſhe ſaw the judgement, he was blind: common ſenſe better inſtructed her, than reaſon and religion had inlightned him. Beaſts cannot examine the occaſion of their imployments, their maſters ſhould. Secondly, the *Aſſe* had a tongue of equity; the Prophet a tongue, hand, and heart of iniquity: we would doe ill, ſhe labours to prevent him: hee intends Iſraels deſtruction, ſhe meanes his preſervation. Not ſeldome have wee ſeene a drunken rider on the backe of a ſober beaſt: inſomuch that one ſaid wittily; the horſes ſtand at the Taverne-doore like men, while their maſters are playing the beaſts within. Thirdly, the *Aſſe* was not capable of ſinne; and did therefore juſtifie her ſelfe: the maſter was ſo mad upon ſinne, that hee would needs ruine himſelfe.

Obſervat. *Aug.* 1 The weaker veſſell may hold the better liquor. *Surgunt indocti*; the unlearned lay hold on heaven, whereas men of knowledge often wallow in the luſts of fleſh and blood. We are ordained to judge the Angels; but if we degenerate from our prerogative, Angels, men, infidels, harlots, yea even beaſts and ſtones ſhall be our Iudges. Becauſe when we aske in our daily prayers, that the *will of God may be done on earth as it is in heaven*; we are ſo farre from matching this proportion, that there is not the pooreſt creature in the aire, earth, or deepe, but in their kinds goe beyond us. But let us know, though we have the Beaſts our ſervants in the labours of this world, they ſhall not be our companions in ſuffering the torments of hell. Howſoever the prophane epicure in the pleaſures of life would rather be a man than beaſt: yet comming to his anſwere, hee would rather be a beaſt than a man. How willingly after death, would *Balaam* have changed conditions with his beaſt; vainely wiſhing that himſelfe had beene the *Aſſe*, and that *Aſſe* the Prophet. *Bern.*

2 As *Balaam* proceedes in frowardneſſe, ſo doth the *Aſſe* in reprehenſion. Firſt, he went aſide out of Gods way, and ſhee *went aſide out of his way*: ſo her error was a reproofe of his. When things goe croſſe with us, let us conſider our croſſeneſſe to the will of our Maker. Secondly, as he went forward with his wicked intendments, ſo ſhe *daſhed his foot againſt the wall*, to put him in minde of his malicious projects, and if it were poſſible, by the bruiſing of a limbe to ſave the whole body and ſoule. Thirdly, becauſe he was carried headlong with the hope of wages, ſhe *lay downe* to ſtay his courſe. Had there been the leaſt ſparke of grace in him, this falling downe of his beaſt might have taught him to fall downe on

his knees, and to deprecate that danger which an ordinary capacity would have ſuſpected. In ſinne there may be ſecurity, there can be no ſafety. Wickedneſſe makes guilty men feare where is no cauſe, ***Balaam*** had cauſe enough, but no grace to feare. Fourthly, becauſe in his anger he ſmote her for ſtopping his haſt, ſhee ***opened her mouth*** to reprove his unjuſtice. Thus at every turne ſhe anſwered him, in every paſſage ſhe was quit with him. We cannot runne ſo faſt, but God can overtake us; nor bee ſo cunning, but hee can teach, even a beaſt to over-reach us.

3 The ſenſuall creatures are ſet to condemne our ſinnes, and to reflect our evils upon us. ***Peter*** hath a Cocke to tell him his cowardice, and ***Balaam*** an *Aſſe* to reproove his avarice. There is no creature dumbe, when God bids it ſpeake: if there were no Preachers to declaime, no conſcience to accuſe, the very creatures themſelves would cry: the beds, boards, wals, windows, markets, cloſets ſhould have tongues to condemne us. Wee need not wiſh for Angels from heaven, or the dead from hell, to warne us: for beſides ***Moſes*** and the Prophets, beſides ***Chriſt*** and the Apoſtles, beſides the Goſpell and a multitude of Preachers; the ***very ſtones would ſpeake*** againſt us. Whither can we turne our eyes, and not ſee an object rebuking our iniquities? In their rebellion againſt us, they are dumbe interpreters of our rebellion againſt our Maker. In their mute unhability to declare their grievances, they tax our ſtubbornneſſe, that have tongues to ſpeake, and yet will not confeſſe our ſinnes. When they pine for want of meate, they ſhew us our demerits, that have brought a curſe upon them and our ſelves, and that we ſuffer in their ruines. When they are brutiſh, they doe but their kinds when we commit uncleanneſſe, we are worſe than beaſts. Wee can take ſignals by Ravens and Scriechowles, and preſently talke of graves and corpſes: ſuperſtition hath taught fooles to underſtand the language of birds: would devotion could teach us to underſtand the [t] ***groning of all creatures under the bondage of our corruption.***

There is ***vox Divina***, that cries againſt our ſinnes; ***The Lord gave his voice from heaven, and that a mighty voyce.*** There is ***vox Angelica***; [u] An ***Angell cryed with a loud voyce, Woe, Woe, Woe to the inhabiters of the earth.*** There is ***vox Humana***, the dictation of reaſon; every mans conſcience condemneth ſinne: ***vox intra te, quæ eſt contra te:*** a loud voice to every ones ſelfe, though not heard of others. And there is ***vox muta***; ſo ***Abels*** blood had a tongue to cry againſt murder: the ***Wals*** and ***Beames*** have a tongue againſt oppreſſion: the fields and vineyards have a tongue againſt drunkenneſſe and exceſſe. ***Tot ora quot vulnera***; ***Stephen*** had ſo many mouthes, as he had wounds, calling for juſtice: and there bee ***tot linguæ, quot creaturæ***, ſo many tongues as there are creatures. Yea, there is ***vox inferna***, the devils have thundring voices; they become (as it were) hoarſe with accuſing us: day and night they ceaſe not to put up bils and declarations againſt us. Yet there is ***vox penitentiaria***; how ought we to lift up our voices and weepe for our ſinnes, lift up our voices and cry for forgiveneſſe, when ſo many thouſand voices cry againſt us? All our comfort is, there is ***vox ſalvifica***, the voice of a ***Mediator*** that ſpeakes for us: and it is ***vox Sanguinus*** too, a ***voice of blood***; but ſuch a voice as ***Speakes better things than the blood of Abel.*** This voice God will heare, when hee ſtoppes his eares to all the reſt. It is a voice that cries for mercy, and may it obtaine mercy for us all.

4 There is no beaſt deſerves ſo much wonder as this of ***Balaam***; and that for three things: Firſt, her common ſenſe was advanced above the reaſon of her rider; ſo that for the time, the beaſt was the man, and the man was the beaſt: not by any tranſmigration or permutation of ſoules, after the fancy of the Pythagoreans: but by Satans hand over the one, and Gods power in the other, the Prophet became brutiſh, and the beaſt Propheticall. Secondly, her eye was inlighten'd to be capable of ſeeing an Angell. Among all the properties of this beaſt,

[t] Rom. 8. 22.

[u] Rev. 8. 13.

beaſt, I doe not read any commendation of his ſight: but rather finde it to bee dull and heavy, ſcarce apprehending a bodily object that is not too apparant. But to ſee a Spirit, and that Spirit which his rider could not diſcerne, was farre above nature. Thirdly, her mouth was opened to ſpeake: now to heare a word come from that tongue, which was onely uſed to bray, was ſtrange and uncouth. Who could but ſtand amazed at ſuch a ſight, at ſuch a voice, at ſuch a diſcourſe, from ſo ſilly a creature? That a beaſt, whoſe nature is noted for incapacity, ſhould out-reaſon a man, her maſter, a profeſſed Prophet, was in the height of miracles.

But what can hinder the will of the Almighty, that doth all things with the ſame facility? ***Non laborat in maximis Deus, non faſtidit in minimis.*** There is no impoſſibility, where he is pleaſed to give a diſpenſation. Yea, as all extraordinary things are onely done by him, ſo what ordinary thing can bee done without him? Our eye could no more ſee a beaſt, than a beaſt can ſee an Angell, had hee not thus enabled it. He that made all eyes, can eaſily make them dimme or cleare at his pleaſure. [x] The ***Syrians*** had eyes good enough, yet God ſo held them that they could not ſee the man that led them. The ***Aſſe*** had a dull eye, yet ſaw a Spirit: he that ſhut the one, opened the other. If his power can make ſtones to ſpeake, how much more creatures of ſenſe? That evill ſpirit ſpake in a ſerpent; why is it more that a good Spirit ſhould ſpeake in the mouth of a beaſt? The Heathens lye, if they did not receive their Oracles out of ſtones and trees. I could tell you wonders of that argument, if they were pertinent. We doe teach birds to ſpeake thoſe ſentences they underſtand not: if man can doe this, how farre can his Maker goe? He can as eaſily create a voice without a body, as a body without a voice. We may not diſtruſt, we may wonder: let us compare the Act with the Author, and all is eaſie.

Ambroſ.

[x] 2 King. 6. 18.

5 We read but of one beaſt in the Scripture, upon which God wrought ſuch a miracle. One to witneſſe his power, and but one to ſhew his wiſedome: for wonders ceaſe to bee wonders, when they are common. The Antichriſtian Church hath made them ſuperfluouſly frequent; and for this one, they have many beaſts that ſpeake and doe ſtrange things; if wee will beleeve them. As that of Saint ***Anthony*** of ***Padua***'s horſe, that kneeled downe to worſhip the holy Hoaſt: yet we had a man in England that taught his horſe neater trickes, & we had not the faith to thinke it a miracle. They tell us how Saint ***Francis*** commanded a Wolfe to hurt no more Lambes; and the Wolfe came to him, and put his paw into Saint ***Francis*** his hand, and thereby made him a promiſe: marry he ſaid nothing. Not to ſpeake of their Parrat, that being purſued by the Hawke, and flying over Saint ***Thomas*** of Canturburi's tomb, cryed to him for helpe; whereupon the Hawke fell downe dead, and the Bird eſcaped. Nor of Saint ***Francis*** his preaching to the Birds, and their attentive patience, yea thanks to him for his good Sermon: or the ſwallowes holding their peace at his rebuke. They tell us of Biſhop ***Trian***, who having killed his cow and calfe to entertaine Saint ***Patricke***, found them both feeding in his medow the next morning; onely wee doe not read of ought they ſaid to him. And of a Woman, that to make her Bees fruitfull, did put a conſecrated Hoaſt into the Hive: where the Bees built a chappell with an altar, doores and windoores, a ſteeple with bels, and ſung their canonicall houres, and kept watch like monkes in their cloiſters: and was not here a goodly covent made in a Bee-hive? It is no wonder that beaſts ſpeake words, when Bees can ſay their prayers, and receive the communion. Yea, they profeſſe more, even to give language to Images, blockes and ſtones. Beaſts have tongues, though no ſpeech; ſenſe, though they want reaſon: Images have neither reaſon, nor tongues, nor ſenſe. So the Image of the bleſſed Virgin is reported to bid Saint ***Bernard*** good morrow; and to charge ***Hiacinth***, when he fled from the Tartarians, to take her and her Son along with him: to bid the Sexton

open the Church-doore, and let in *Alexius:* and thus to encourage *Thomas Aquinas*, Thou haſt written well of mee, what reward wilt thou have? Were not theſe very proper miracles?

They refuſe Chriſt ſpeaking in his Word, and liſten to his ſpeaking in a Rood. But as when *Ageſilaus* was told of one that did excellently counterfet the Nightingale, and was intreated to heare him; he replyed, why I have heard the Nightingale her ſelfe. So what neede wee liſten to theſe counterfet voices of Chriſt, when we have heard *the Word* of God Himſelfe? Hee is too prodigall a ſpendthrift of the ſtocke of his faith, that ſhall give credit to their forgeries. I had rather be of his minde, who when his friend told him of a ſtrange matter, and added withall that he would not have beleeved it, had he not ſeene it; anſwered, And no more will I. This wee finde, that ſince the brightneſſe of the Goſpell, God doth rarely worke miracles, but Satan is often permitted to doe ſignes and wonders. We are not bid to expect miracles from heaven, wee are to ſuſpect the deluſions of hell.

There be yet remaining certaine metaphoricall alluſions, and morall obſervations; wherewith I conclude.

1. This Beaſt never ſpake before, never after; onely this once, and that was but an expoſtulation, and a reply. Some diſſolute ſinners are like this *Aſſe:* their eyes are never opened, nor their tongues unlooſed, but once: they ſee not the ſword of Gods vengeance, nor fall to their devout prayers, till they come to their death-beds. *Serò ſapiunt Phryges:* theſe fooles would buy knowledge, when Wiſedome hath ſhut up her ſhoppe. *Sera in fundo parſimonia*; never to ſpare till we come to the bottome of the purſe, is a frugality next to beggery. Men ſing and take their pleaſure in proſperity, and open not their mouthes to heaven, unleſſe in blaſphemie: in the day of trouble they cry for helpe: but if they will not ſpeake to God in their health, can they hope hee ſhould ſpeake to them in their ſickneſſe?

[a] Pſal.50.15.

But God hath ſaid,[a] *Call upon me in the day of trouble, and I will heare thee.* True, but this muſt be ſuch a voice as he is acquainted withall. Hath hee heard it daily in petitions and praiſes? then he will know it familiarly in diſtreſſe. Otherwiſe he will count it a ſtrange voice, and none of his families. *Strangers heare not the voice of Chriſt*, nor will Chriſt heare the voice of ſtrangers. He that never would learne to reade, and yet hopes at laſt puſh to be prompted with a Pſalme of mercy, ſhall be put away with a *non legit*. God is faine to deale with wicked men, as we doe with skittiſh Iades in a paſture, which we cannot take up till we get them at a gate; even to bring them to the gates of death before they will be tamed. *Pray continually*, ſaith the Apoſtle; mind that exerciſe that you may bee perfect in it? Other duties have their ſeverall ſeaſons:[b] *there is a time to weepe, and a time to reioyce; a time to love, and a time to hate; a time to ſpeake, and a time to hold our peace:* but *Semper orate*; Pray continually, Let us pray while we can ſpeake; that God like a kinde Father, may heare our grones and pittie us when we cannot ſpeake.

[b] Eccleſ.3.2.

2. The *Aſſe* ſpake to better her Maſter, not her ſelfe: and ſo doe many, that have heauen in their lips, and the image of hell in their lives; that are excellent at the Muſes, but have no acquaintance with the Graces. Wee may ſay of their learning, as it was of *Galba's* wit, *Male habitat.* They are like ſome unfortunate ſwimmers, that ſave their endangered fellowes, and drowne themſelves. Or Oculiſts, that make others ſee cleerely, while themſelves have ſore eyes. Or Phyſicians that preſcribe a good dyet, and keepe a bad. Or the Iſraelites in captivity, that made brickes to build the Egyptians houſes, and had none of their owne. Or the Indians that enrich the Spaniards out of their golden mines, and yet are themſelves the moſt beggarly people of the earth. They uſe their gifts, as if a man ſhould uſe monies, onely *Ad numerandum*. *Plutarch* writes of an old man that found reverence of children in *Lacedemon*, and contempt in all Greece beſides;

Omnes Græci norunt quid ſit honeſtum, ſed eo ſoli utuntur Lacedemonii. Seneca commends to us ſuch a Teacher, *Quem magis admiramur viſum, quàm auditum.* He is a monſter, that hath a tongue larger than his hand: many good words, and no good deeds. Thus the *ſalt of the earth*, after it hath ſeaſoned others, may loſe the owne ſavour. They that are *lux mundi*, may carry the light behind them, guiding others, not their owne feete. They miniſter occaſion of their owne ſentence, *Ex ore tuo ſerva nequam.* They make their learning *Artificium venale, qui alitur vivunt, quam vivendum eſſe præcipiunt.* The good Commander ſaies not to his ſouldiers, *Ite*, but *Eamus*; what you *ſee me doe, doe likewiſe*; as *Gideon.*

Yet might the *Aſſes* counſell have done *Balaam* good, though not her ſelfe. Let not the hearer become a Iudge, and turne his pew into a tribunall. What would ſuch men have ſaid, if they had heard *Salomon* preach after all his ſcandalous ſins? Say thou with *Samuel, Speake Lord, for thy ſervant heareth*; and not, Heare Lord, for thy ſervant ſpeaketh; and what ſpeakes he, but judgement on the Preacher? It is enough for me to eate my owne dinner, not to marke how much hee eates that dreſt it. Indeed I would have every Prophets life a martyrdome to his doctrine; for though his goodneſſe gives not the *eſſe* of ſalvation, yet it may give the *meliu eſſe*: this is to preach with a witneſſe. Where the Spirit ſpeaketh twice, by illumination and ſanctification, he is more heard than where he ſpeaketh but once; and gueſts miſtruſt that cheere, whereof the Hoſt refuſeth to taſt.

3 Let no man plead ſimplicity, when a Beaſt ſees an Angell; nor unhability to ſpeake, when an *Aſſe* opens her mouth. Who can complaine his owne rudenes and ſlowneſſe of ſpeech, when a beaſt is enabled to convince her maſter? Wee excuſe our owne coldneſſe, when we are occaſioned to reprove impietie, by the want of eloquence: yet an *Aſſe* could doe it. There is no mouth whereinto God cannot put words; yea ſo doth he glorifie the wiſedome of his owne election, [c] *in confounding the prudent of this world by the fooliſh. Ex ore lactantium* hee will derive praiſe to his Name. [d] He *bides* thoſe things from the *wiſe*, which he *reveales to babes.* He that can exalt the eyes of a beaſt to ſee a ſpirit, can advance the dulleſt apprehenſions, and make them capable of the myſteries of life. Hee choſe his Apoſtles among none of the great Rabbins, yet who ever ſaw further into the ſecrets of heavẽ? [e] *The word of the Lord is able to make wiſe the ſimple.* Some have capacitie without honeſty, and they have eies without hands: ſome have honeſty and ſmal capacitie, and they have better hands than eies: ſome have both, but miſerable are they that have neither. Say not, I heare and profit not, becauſe I underſtand not; for thou art promiſed to [f] *have Wiſedome for the asking.* He that will not pray to be wiſe, may ſit ſtill and be a foole.

4 When the *Aſſe* had done this miraculous ſervice, ſhe remained an *Aſſe* ſtill: her skinne was no better after it than the reſt of her kind. Many men have done God ſervice, without any bleſſed recompence. *Aſhur* was his *Rod* to ſcourge Iſrael: that done, they fell under a ſharper laſh themſelves. Wee uſe rubbiſh to ſcowre our veſſels; when thoſe veſſels are cleane, wee fling away the rubbiſh. *Achitophel* could adviſe *David* well; hee was the worſt counſellor to himſelfe that might be. His words were the oracles of God to the State, to his own heart meere paradoxes. So wee have heard ſome very judiciouſly diſcourſe of good husbandry meane while themſelves are the worſt husbands in a countrey. They are like Bridges that helpe men over the ſtreame, at laſt themſelves rotte and ſinke in. When this Beaſt had done ſpeaking *Humana voce*, ſhee lived an *Aſſe*, and dyed an *Aſſe*. So many an unholy *Machiavel*, that hath beene admired for policie, falls under *Iehoiakims* curſe, to bee buried [g] *with the buriall of an Aſſe*: hee lived a Foxe, but dies an *Aſſe*.

5 This *Aſſe* ſpake the trueth: no matter who ſpeakes, ſo he ſpeakes good matter. *Sæpe etiam eſt olitor verba opportuna locutus.* Sometimes a jewell is found in a dunghill; and wiſedome is moſt applauded, where it is leaſt expected. The Fathers

[c] 1 Cor.1.27.
[d] Mat.11.25.
[e] Pſal.19.7.
[f] Iam.1.5.
[g] Ier.22.19.

thers have compared *Humane learning* to *Balaams Aſſe*: it may ſometimes ſpeake to purpoſe; and bring men to Church, as the [h] *Aſſe* carried Chriſt to the Temple. Not *the Lord*, but we *have need of it*. Hath all Gentile knowledge a [i] *Noli me tangere* ſet upon it? Is there nothing but *Templum Domini* with the Iewes, but *verbum Domini* with us? Is there no water to be found in the Iaw-bone of a Philiſtian *Aſſe*? May not the [k] Crowne of the King of *Ammon* be ſet on the head of the King of Ieruſalem? Saint *Paul* ſayes, *Be not ſpoiled with philoſophy*: ſome are ſpoiled for want of philoſophy. Nor does he condemne all eloquence, but a ſophiſticate and meretricious eloquence. Would not the eloquence of *Tully* or *Seneca* have done good ſervice in the cauſe of *Sion*? Indeed, that which is againſt *Sion*, is *venenata facundia*. Nor doth he diſlike Philoſophers ſimply, but *the Philoſophers of this world*. *Hagar* may ſerve *Abraham* for procreation. The ſlavery of the *Gibeonites* is an eaſe to the free borne Iſraelites. Not Iewes onely, but Gentiles had a hand in the building of Gods Temple. Even Pagans have their arts from heaven, and therfore may juſtly be improved to the honour of the Giver. If there be a *Tyrian* that can worke more curiouſly in gold, ſilke, or purple, than an Iſraelite, why ſhould he not be employed about the Sanctuary? Their heatheniſme is their owne, their skill is their Makers. Many a one workes for the Church of God, which yet hath no part in it. *Veritas ubicunque eſt, mea eſt.* We may ſalute *Athens* in our way to Ieruſalem, as Saint *Paul* did. The veſſell of water, that is humane knowledge, may be turned into wine, that is divine knowledge. Indeed *Sic tranſiendum, non hic hærendum*: we paſſe by this knowledge, we dwell not on it. What *Ariſtippus* ſaid of other ſciences and Philoſophy, is more true of all other Arts and Divinity: they that ſtudy the other, and neglect this, are like *Penelope's*, wooers, that made loue to the waiting-women. Whatſoever we learne or know, we ſubmit and referre all to the knowledge of Ieſus Chriſt.

[h] Mark. 11. 3.

[i] Col. 2. 21.

[k] 2. Sam. 12. 30.

Aug.

6 But one *Aſſe* ſpake; this is no priviledge for others; the reſt can do no more than bray. One ſwallow makes no ſummer: nor do ſingular examples conſtitute generall rules. Preſumption encourageth it ſelfe by one of a thouſand: and Deſpaire will not take a thouſand for one. If a thouſand men be aſſured to paſſe over a foord ſafe, and but one to miſcarry; Deſperation ſayes, I am that one. If a thouſand veſſels muſt needs miſcarry in a gulfe, and but one eſcape; Preſumption ſayes, I ſhall be that one. We read but of one ſinner that was converted at his laſt houre of life: millions that had leſſe iniquitie, yet have found leſſe mercie. The diſſolute flatters himſelfe, If one, why not I? Other beaſts have not attempted to ſpeake, becauſe this one did. Yet brutiſh men looke for heaven dying, that never looked toward it living, becauſe one ſinner ſped ſo happily. Chriſt was then upon the Croſſe faſt by him; art thou ſure he will be ſo neare thy death-bed? *Lazarus* and ſome few others were raiſed from their graves; the whole world elſe muſt ſleepe till Doomeſday. *Enoch* and *Elias* were tranſlated, and did not ſee death; which of all the ſonnes of Adam had this priviledge beſides? *Paul* was rapp'd up to the third heaven before his diſſolution: none were ſo before him, none ſo after him. It is no truſting upon precedents, where we have manifeſt rules. The rule is, *Remember thy Creator in the dayes of thy youth*; leaſt he forget thee in thy age. *Seeke the Lord while he may be found*: this were but ſlender counſell, if he might be found at any time. We uſe to mend our ſhippes in the harbour; and not let their leakes alone till we come into the maine. We harneſſe our ſelves before we goe to warre; and not have it to provide in the battell. The wals of a citie that are not repaired in peace, will hardly be mended in a ſiege. Let us ſpeake when we ſhould, or not looke to be heard when we would.

One *Aſſe* ſpake in her life, one ſinner was ſaved in his death: there was one, why ſhould we deſpaire? there was but one, why ſhould we preſume? In the meane time, we can never make that too ſure, wherof while we live, we can never be ſure enough. Grace to repent, without ſpace, is uncomfortable to our friends. Space to repent, without grace, is unprofitable to our ſelves. Grace and ſpace, ſhall both comfort them, and ſave us.

2 Pet. 2. 17.

Theſe are wels without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſſe is reſerved for ever.

FRom many things doth the word of God draw compariſons, that it might ſpeake according to our capacities. Every creature hath this emergent uſe, to teach us. [l] *The heavens declare the glory of God*: how can we looke upon them, and forget their maker? The *ſtarres* not being *pure in his ſight*, may put us in mind of our uncleanneſſe, which reached ſo farre as even to blemiſh their glory. The Sunne gives us beames of obedience, while he keeps his courſe, knowes his riſing and going downe. [m] The wind breaths upon us a ſimilitude of the *Holy Ghoſt*; which comes and goes, and no man knowes whence, or whither. The dewes drop upon us the memory of that *dew of Hermon which fell upon the hill of Sion.* The henne gathering her chickens doth (as it were) clocke us under the wings of Chriſt. [n] The Crane chatters to us how poorely we ſhall ſpeake in death. The lilies and ravens forbid our ſollicitouſneſſe for apparell or food. The Camell at the needles eye, is an Image of the Covetous man at heaven-gates. In the laſt verſe, a Beaſt taught a Prophet to obey: a wondrous one; ſome have aſſigned her a place in the Zodiacke, in the Signe of *Cancer*. Whereat other aſtronomers ſtorming, they were asked, whether they would have *Noahs* Raven, or *Samſons* Foxes, or *Davids* Lion, or *Eliſha's* Beares, or *Babels* Dragon, placed there, rather than *Balaams* wonderfull *Aſſe?* Now we are come to certaine *Wels*: out of which, if they were full of water, we might draw to quench our thirſt: but they are empty, and without comfort: *Wells without water &c.*

Theſe ungodly deceivers are here deſcribed by

Their Vnprofitableneſſe; *Wells without water.*
Their Vnſtableneſſe; *Clouds carried with a tempeſt.*
Their Vnhappineſſe; *To whom the miſt of darkneſſe, &c.*

Their puniſhment is proportioned to their wickednes. A well, if it be empty of water, will be full of fogge: a tempeſtuous *Cloud* is but a bluſtring *miſt*: heere is all *miſt* and *darkneſſe*; therfore the Penaltie is the *miſt of darkneſſe*. They have ſhadowed the light in this world, therfore no light but an uncomfortable ſhadow belongs to them in the world to come.

Wells without water.] A fountaine to a thirſty traveller is *expectatum Spectaculum*, a welcome ſight; but if it be *without water*, 'tis *Infelix mendacium*, a grievous mokerie. Paſtors are like to *Wells* in diverſe regards.

1 *Fontes immobiles*, they are wells for conſtancie: they keepe their reſidence, men know where to find them. Paſſengers may abuſe the fountaines, they cannot remove them. You fetch water at theſe wells every Sabbath, yea even on common dayes when your thirſt cals for it: we teach you on the Lords day; there is no day wherein we are not ready to comfort you. Indeed you ſhould give us leave to fill our fountaines: if we do perpetually draw; and not ſuffer the ſprings to have their time of ſupplying; we muſt be empty. You ſometimes ſhut up your conduits on the weeke-dayes, or elſe they would lacke water: they are ſo full on Sundayes, that they runne over. Therfore we ſtudy all the weeke, and

[l] Pſal. 19. 1.

[m] Ioh. 3. 8.

[n] Eſa. 38. 14.

fill our Ciſternes, that on the Sabbath you may fill your pitchers. Fiſhers are allowed time to mend their nettes; mowers to whet their ſythes: bees to gather ſweetneſſe, before we eate their honey. Gods Temples be our Hives; there you are ſure of our honey; yet you muſt not deny us the flowers, the holy Scriptures, Fathers, and other good bookes, together with our owne meditations, out of which we ſucke it: and to doe all this, requires time. But ſtill we keepe our orbes, and therfore are called *Starres*: we have our ſtations, and therin are *Wels*. It is true, that our waters doe good as they runne in the chanels; but they are beſt drawne from the well-head; *Dulcius ex ipſo fonte bibuntur aquæ.* They that content themſelves with reading at home, and neglect the publicke miniſterie in the Church, omit the ſpring, to quench their thirſt at the chanell.

2 *Fontes ſacri*, they are *Wells* of piety; the water of life, the word of ſalvation is in them. We muſt diſtinguiſh[a] the *Waters that be above the heavens, from the waters that are below the heavens*: the well above is *Fons gloriæ*, the fountaine of glory; a ſpring that multiplies it ſelfe into a river; [b] *that pure river of the water of life, cleare as Chryſtall, proceeding out of the Throne of God.* The well below is *Fons gratiæ*, the fountaine of Grace; and this is *Fons ſaliens in æternam vitam*, [c] *a well of water ſpringing up into everlaſting life.* Either of them is *Fons vitæ*, a well of life; the one inchoate, the other conſummate: the one preparatory, the other ſatisfactory: the former a prelibation, the latter a fruition: that a *well* of comfort, this a [d] *river of pleaſure.* Indeed Chriſt is the *well of life*; without whom our thirſt can never be quenched: [e] *that fountaine opened to the houſe of David*, that [f] *well of Iacob*; *fons irrigans terram*, [g] *watering the whole face of the ground. A well* of infinite depth, without bottome: of everlaſting abundance, for it hath eternall ſprings: of ſatisfying vertue, for he that drinkes of it ſhall never thirſt more. This is that Fountaine which ſupplies all the *Wells*, which fils all our ciſternes: [h] *of whoſe fulneſſe we have all received.* It never failed the thirſty paſſenger, never offended an humble receiver, never was ſhut up or denyed to the faithfull ſeeker. We are His *Wells*; and the water he puts into us, is the word of the Goſpell. *With joy ſhall they draw water out of the wells of ſalvation.* We are earthen veſſels, yet do hold an heavenly treaſure; *Wells* of clay, yet full of the water of life. He that refuſeth the water for the wells ſake, ſhall periſh for that contempt ſake.

3 *Fontes puri, puti*; they are *wells* of Sanctity, and therefore muſt bee cleane. Indeed their uncleanneſſe cannot defile the water; it is of it owne nature ſo pure, that it will worke it ſelfe from all infection. Yet may the fouleneſſe of the glaſſe cauſe men to diſlike the good liquor. [i] *For the ſinne of Eli's ſonnes men abhorred the the offering of the Lord.* If they had not beene ſonnes of *Eli*, yet being Prieſts of God, their very calling (one would thinke) ſhould have infuſed ſome holineſſe into them. Yet may the white Ephod cover blacke ſinnes: and vices, like thoſe *Spyes*, may be hid in the *well*, while there is wheate ſpread over the mouth of it. Who are devils, but they that were once glorious Angels? If the lanthorne bee broken, an eaſie wind will blow out the light. There be commonly two buckets belonging to a *Well*: the one bucket drawes doctrine, the other example; and this latter is more imployed. *Dum negligunt quod dicimus, imitantur quod agimus.* I have heard of here and there a Paſtor, that hath out-lived all the people of his pariſh: I never heard of any that hath out-lived all the ſinnes of his pariſh. Yet muſt not the infirmities of the *Wells* bring the water into contempt: let none diſlike the ſervice of God for the ſinne of man. This were to make holy things guilty of our profaneneſſe; and to offend God becauſe hee hath beene offended.

4 *Fontes profundi*; they are *Wells* of knowledge; and of ſufficient depth; skilled in the Myſteries of ſalvation. Shallow pits are full of mudde and frogges: they may make a noiſe in the pulpit; but it is a harſh ſound, which rather offends the eare, than profits the ſoule: nothing but frothy ſtuffe comes from them.

Wells

[a] Gen. 1. 7.

[b] Rev. 22. 1.

[c] Ioh. 4. 14.

[d] Pſal. 36. 8. 9.

[e] Zech. 13. 1.

[f] Ioh. 4. 6.

[g] Gen. 2. 6.

[h] Ioh. 1. 16.

[i] 1 Sam. 2. 17.

Welles are deepe: *the Prieſts lips preſerve knowledge:* they can tell how to reſolve the doubtfull, to hearten the fearefull, to convince the wilfull, to comfort the ſorrowfull. They are good Phyſicians, and have medicines for all diſeaſes. They are able to cleare difficulties, to reconcile antilogies, to anſwere objections, to confute errors, to apply their diſcourſe to all occaſions. So Saint *Auguſtine* profeſſeth of Saint *Ambroſe*, who went from *Affricke* to *Milan* to heare him; that *Dum intravit quàm diſertè diceret, ſimul & intravit quàm verè diceret.* He is no babbler; neither *Spermologus, qui mera vox eſt*; nor *Mataologus, qui mera nox eſt.* But he hath a key to fit every locke, a gracious faculty to take every eare, to pierce every ſoule. [k] *Moſes* was a Prophet learned, and that with a *Non ſicut*; none like him in Iſrael. Indeed I doe not like the *welles* that are ſo deepe, that we can draw no water out of them: men that have excellent talents, but they lye buried; that know much themſelves, and impart little to others. A man of meaner gifts by his aſſiduity of preaching, ſhall doe more good, than he that breeds a Sermon, like *Elephanti partum*, a yeeres conception, which being borne, onely amazeth the hearers, and makes them at their wits end with admiration. Wee put downe the bucket into theſe *wels*, hoping to draw water, and bring up nothing but aire. Conceal'd learning is but like a candle in a darke lanthorne, or the fowlers light, to ſee which way his game lies. The good Paſtor is light in a Chryſtall glaſſe, that ſhines every way, to the good of men and glory of God.

[k] Deut. 34.10.

5 *Fontes miſericordes*; they are *wels* of pity, full of compaſſion; bowels that yearne for the danger of mens ſoules. *Ieremy* had ſuch a well in his *head*, or at leaſt he wiſh'd ſuch a well in his heart. [a] *Oh that my head were waters, and mine eyes a fountaine of teares.* The Prophet before him, is not in this behinde him; [b] *I will weepe bitterly, labour not to comfort mee.* *David* contends with them both, who ſhall weepe moſt; [c] *Rivers of waters runne downe mine eyes, becauſe they keepe not thy Law.* Among all, our Lord *Ieſus* is the chiefe mourner; who having no ſinne of his owne, wept and bled for the ſinnes of others. Obſtinate offenders are dry pits: nothing can pumpe the water of repentance out of their eyes. For their wickedneſſe GOD plagues the land; that thouſands cry in paine, our bowels, our heads, our hearts: thus they give others cauſe to mourne, while their owne mouthes are filled with laughter. All that tempeſt was for *Ionas*, yet *Ionas* alone is faſt aſleepe: that unſpeakeable agony of Chriſt was for the ſinnes of his Diſciples and choſen; yet even then the Diſciples were aſleepe. The deſtroying Angels ſword layes heapes upon heapes, and multiplieth his deadly wounds, and are we ſtill dry *welles*, that have no teares to ſpend for our ſinnes? The fire is kindled, and what ſhall quench it, if theſe fountaines bee without water? If there were not ſome *Ezra's*, and *Ioſhuah's*, *Eſay's*, *Ioel's*, and *Ieremie's* among us, powring out their ſoules before God in cries and lamentations for our iniquities, what ſhould become of us? The Lord hath *mark'd* the houſes where theſe mourning *welles* bee: and if wee would not onely ſcape the judgement our ſelves, but even turne away wrath from others; let our heads be fountaines, and our eyes conduits, ſending out flouds of teares, not ſo much for the puniſhments wee feele, as for the cauſe of thoſe puniſhments which too many feele not. The crowne of Preachers is the teares of their hearers: when we finde you with moiſt eyes, we then hope there is good wrought on your ſoules.

[a] Ier. 9.1.

[b] Eſai. 22.4.

[c] Pſal. 119.136.

Ezek. 9.

6 *Fontes pacifici*; they are *wels* of peace and amity, ſuch as reconcile feuds, and appeaſe diſcords; as the water of a *well* ſerves to quench flames. In ſuch a combuſtion, for want of rivers, wee runne to welles and conduits: yet alas, for the quieting of jarres and controverſies, you ſeldome appeale to your Paſtors. [d] A *fault* which St. *Paul* long agoe condemned in his *Corinthians*; that they were too apt to conſult Lawyers. And yet many of them, like *Lacheſis*, winde off more in one turne, than they ſpin in five. Were your welles full to the brimme, there

[d] Cor. 6.7.

there be buckets enough belonging to the law, to drench you. There is an holy water able to put out the fire of contention; the Goſpell of peace: or of the *Covenant:* ſo was the *Well of Berſheba* called, the *Well of an oath.* Indeede when this water is offered to a peeviſh and perverſe ſtomach, it turnes into *bitterneſſe*: and makes him ſwell yet more againſt his neighbour, yea againſt his Teacher. If the ſuſpected wife were guilty, ſhe would *ſwell* after a draught of thoſe *waters* of triall: ſo diſſolute ſoules ſwell againſt their reprehender. Our meſſage is the meſſage of peace, our Doctrine is the Goſpell of peace, our office is to make peace; wee are all for reconciliation; [c] *Reconciling God to you, you to God,* one with another, all with every one, every one with all. We ſpeake peace, we ſpeak for peace, we wiſh you peace; peace with your neighbours, peace in your houſes, peace in your hearts, peace in your conſciences, and above all, that peace which paſſeth all underſtanding.

Numb.5.

[c] 2 Cor. 5.19.

7. *Fontes Benefici*; they are *Wells* of charitie; that do not only give good counſell with their lippes, but good reliefe with their hands. The *Loines of the poore bleſſe them:* they are fountaines where the *beaſts of the forreſt drinke, and the wilde Aſſes quench their thirſt.* Charitie becomes all men, but above all, the men of God. Yet alas, in theſe times, *non habemus unde*, we want wherewithall. What quantitie of ſpiritual water ſoever be in us, there is little enough of temporall. Our ſprings be cut off: Sacriledge hath beſieged us, as *Holofernes* did *Betulia*, and taken away our ſprings. While you had *Wells* that yeelded you nothing but foule puddle-waters ſuperſtitious ceremonies in ſtead of pure doctrines, al your channels ran into thoſe pooles, and ſwelled them to the brinkes. Now you confeſſe in your conſciences that you draw from us the water of life, yet you deny us the water of livelyhood, whereby we may ſubſiſt. Wee ſit like diſconſolate [f] *Elias*, by the *Brooke Cherith*; and if we have ſuſtenance, it muſt be by miracle, and for want of your juſt ſupply the *brooke is dryed up.* [g] If we have ſowne unto you ſpirituall things, *is it any great matter to reape your carnall things?* Will you not give the water of your Wells, for the water of Life? The tenth of your encreaſe is Gods portion; doe you looke he ſhold give you the cup of ſalvation, that deny him the cup of retribution? Doe you live in him, and yet feare not to defraud him? The Prieſt was wont to give almes, now he muſt be glad to receive it. If all his meanes can reach above neceſſity, to buy but one booke to his ſtudy, one ſpring to his Well; when that failes, hee muſt ſell it to buy another: his cloth is ever too ſhort for two coates, the world will not allow him two ſprings. If the poore doe not finde our charity, it is becauſe we are ſicke of their owne diſeaſe, Poverty. *Quomodo ſint benefici qui coguntur eſſe egeni?* Yet howſoever our temporall waters faile, God grant our ſprings of grace to hold, that you may be ſaved.

[f] 1 King. 17.7.

[g] 1 Cor. 9.11.

Sine aqua. Thus Paſtors ſhould be like *Wels*, but theſe falſe teachers are *wells without water*. A blinde guide, an ignorant Phyſician, a candleſticke without light a penuary without proviſion, a *well without water*, is a miſerable privation. When the thirſty traveller, after much labour and griefe, ſpies a fountaine, he rejoyceth but comming to it, and finding it dry, his joy is turned into ſorrow, and he is ready to curſe it for ſuch a mockery; as our Saviour did the *fruitleſſe fig-tree*, when he was hungry. Suppoſe, we are thirſty and would drinke, foule and would waſh, hot and would bee cooled, our houſes are on fire, and wee would have them quenched; if we come to the *well* with our buckets, and finde it empty, we know not whither our griefe or indignation be greater. When we are to build a houſe, we firſt looke to the conveniencie of water, and refuſe to dwell in a dry land. Yet whether the Paſtor that ſhould moiſten our ſoules, be a *wel without water*, a formal fountaine with never a ſpring to feede it, we examine not. Wee love a Phyſician with abundance of medicines, a Lawyer with variety of trickes, a Merchant with choice of wares, a rich man full of moneys: we affect abundance in all periſhable things. But for the water of life, ſo little ſerves us, that we do not minde whether the *Well* be full or empty. But indeed, while the clouds above are reſtrained, the *Wells* below will be ſoone dryed. Vnleſſe the Spirit of grace diſtill downe his holy dewes into the hearts of his miniſters, all will turne to barrenneſſe, and the viſible Church appeare like a wilderneſſe.

1. Let all this teach us to thirſt for the water of theſe *Wells*, as the Hart pants for the river when he is emboſt: Or as *David* longed [h], *O that one would give mee drinke of the water of the Well of Bethlehem*: or as the woman of *Samaria* did, for the water not of *Iacobs Well*, but of *Ieſus* Well, [i] *Lord give me this water, that I thirſt not*, There is no corporall appetite ſo violent as thirſt; when the extremity of heate hath wrought upon the radicall moiſture. Victorious *Samſon* complaines of it; yea even that almighty *Samſon*, Chriſt himſelfe on the croſſe cryes, *Sitio, I thirſt*. How ſenſible are we of this want in our bodies: yet our ſoules are dry, and wee neither moiſten them, nor pittie their thirſt. He is a rare man that never drinkes till he be thirſty: nay, it is too common a fault, not to ſtay for any ſuch occaſion. Men drinke before they are dry, they drinke untill they become dry: and thirſt overtakes drunkenneſſe; as fooles runne into the river to avoid a ſhowre of raine. But for this living water, a little draught on the Sabbath is enough for all the weeke. *My ſoule longeth for thee*, ſaith *David*, *as the thirſty land*; that opens it ſelfe in rifts and crannies, as if it would devoure the clouds. *Tot linguæ, quot fiſſuræ* ſo many chops, ſo many mouthes, as it were crying to heaven for moiſture. *Bleſſed are they that thirſt after righteouſneſſe, for they ſhall be ſatisfied.*

2. Let us duely prize and eſteeme the water of theſe *Wels*: It is an unhappy way of learning, when we will not know the worth of a benefit, but onely by the want of it. [k] Three kings were confederated to make warre upon *Moab*; and they were not ſooner come into the parching wildes of *Edom*, than they are ready to die for thirſt. If there were channels, yet no waters: the ſcorching beames of the Sunne had dryed them up, and left them rather ditches than rivers. How precious now had a cup of cold water been? There is a ſeaſon, when ſo poore a benefit will not bee poorely valued. Even with this may a ſoule be comforted, even for this ſhall a ſoule be *rewarded*. We read of a king, that ſold himſelfe and his City for a draught of water. This cauſed three kings to walke downe and viſit one poore Prophet. Religion and neceſſity are (either of them) able to humble the ſtouteſt heart: either zeale or need will make a Prophet honoured. O what are the greateſt monarchs of the world, if they want but water to their mouthes? What can their crownes, and plumes, and rich armes availe them, when they are abridged of that which is but the drinke of beaſts? Therefore with dry tongues and lips doe theſe three Princes conferre of their common miſerie. So highly is water eſteemed, that ſome Philoſophers have thought it a kind of *Seminale Principium*: *Aqua, quaſi, A qua omnia.*

Now what is elementall water to the water of life? What is a corporall thirſt to the ſoules neceſſity? The Iewes ſmarted for vilepending it, when they were driven to wander from ſea to ſea, and from north to eaſt, to ſeeke it; [m] *their young men and faireſt virgins fainting for thirſt*. Our forefathers would have beene glad of a concealed fountaine, ſome few drops of this water; we have full *Wells*, yea, rivers and ſtreames, yet let it runne at waſt. We come to [n] *Iacobs* well, but bring no pitchers with us: our eares are at Church, our hearts are at home. [o] The waters of the Sanctuary grow and flow, from the ankles to the knees, from the knees to the loynes, from the loynes up to the necke: but we have not veſſels to receive it. Either to this *Well* you come not, or come and drink not, or drinke and digeſt not: but ἢ πῖθι, ἢ ἄπιθι, *aut bibendum, aut abeundum*. This fountaine is the word of comfort; but many can finde no ſweetneſſe in it, becauſe their palates bee made ſo out of taſt by the world. Chriſt refuſed the vinegar, becauſe it was vinegar: theſe men *taſt the powers of the world to come*, and will none of it, though it bee the water of life. As *Hannibal* leading his army through the deſarts of *Affrica*, came

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[h] 2 Sam.23.15.

[i] Ioh.4.15.

Ioel 1.20.

[k] 2 King.3.9.

[l] Mat.10.42.

[m] Am 8. 12.13.

[n] Ioh 4.11.

[o] Ezek.47.

Cic. Tuſc.

to a fountaine; *Exercetque ſitim, & ſpectato fonte recedit.* Or as *David* would not drinke the water of *Bethlehem*, becauſe it was the price of blood: and yet this did coſt no blood, but the blood of Ieſus Chriſt.

3. Do not abuſe theſe *Wells*, nor defile the waters: a troubled fountaine cannot looke cleare. Of all men, the Miniſter ſhould be ſuffered to lead a quiet life, undiſturbed, free from vexations. *Væ illi qui minxerit in fontem*: there is a woe due to him that polluteth the fountaine, that ſhall caſt aſperſions on his Paſtor, to diſable him in the hearts of his hearers. When *Homer* had ſpent many lines in diſpraiſing the body of *Thirſytes*, he briefely deſcribes his ſoule thus, that he was an enemie to *Vlyſſes*. We need ſay no more of a bad man; He is an enemie to his Paſtor; that is enough to brand him. While thy Preacher is ſtudying to apply the warme blood of Chriſt to thy heart, thou art ſtudying to vexe the beſt blood in his heart. We take care to ſave your ſoules, and many of you take care to moleſt our ſoules. While you deny us due maintenance, reſpect, and peace, you put us to ſpend that time in temporall proviſion for our bodies, which we ſhould and would ſpend in ſpirituall comfort for your conſciences. Supply us with ſprings, hearten us with encouragements, trouble not our waters, and we ſhall be to you the *wells of ſalvation*.

Clouds that are carried with a tempeſt.] In this compariſon is ſhadowed out their variableneſſe; where we have three conſiderations. Firſt, the fitneſſe of the metaphore or ſimilitude. Secondly, the levitie of theſe hypocrites, that are carried with a puffe. Thirdly, the event of their dealing, which is to promiſe a ſhowre, and yeeld nothing but a *Tempeſt*.

For the metaphore, it is frequent in holy Scripture. [p] *Drop thy word toward the South.* [q] *My doctrine ſhall drop as the raine upon the tender herbe, my ſpeech diſtill as the deaw and ſhowres upon the graſſe.* Firſt, *Clouds* are made to containe water, and Preachers ſhould be fitted and filled with wholeſome doctrine. Secondly, *Clouds* are drawen up by the Sunne, and Teachers called to that holy profeſſion by the *Sunne of righteouſneſſe*. Thirdly, *Clouds* are nearer to heaven than common waters, and Miniſters are advanced neerer to the ſecrets of God than other men. Fourthly, *Clouds* hang in the aire after a ſtrange maner, and Preachers live in the world, in a wondrous ſort: all the winds of the earth, and furies of hell, band againſt them, yet ſtill they are ſupported by their ordainer. Fifthly, *Clouds* are ſet to diſtill raine upon the dry places of earth, and Preachers to ſatisfie the thirſty ſoule. To give drinke to the thirſty, is in other men *Debitum Charitatis*, in us *Debitum juſtitiæ*. A *neceſſitie is laid upon us, and woe unto us*, if we yeeld not the former and the latter raine; that Gods ground may fructifie. [r] *The raine comming downe, returneth not againe, but watereth the earth, that it may give ſeed to the ſower, and bread to the eater.* So the word of God ſhall never returne void, but accompliſh the thing whereto it is ſent: not a drop from theſe *Clouds* ſhall be loſt: but will either worke to the confuſion of them that reſiſt it, or to the converſion of them that imbrace it. The ground where theſe ſhowres fall, muſt yeeld either flowers, or weeds; and ſo be either [ſ] *bleſſed*, or *nigh unto curſing*. If they fall upon a proud heart, like ſome great mountaine, off they glide, and leave it barren: if in the valley, an humble heart, they dwell there, and make it fruitfull. As that royall Prophet ſings; *Thy waters ſtand in the valleys, and they grow thicke with corne.*

But how can it be conceived, that the *clouds* above, being heavy with water ſhould not fall to the earth ſuddenly, ſeeing every heavy thing deſcendeth? It cannot be denyed, [t] but the clouds are heavy: yea the very [u] *windes*, which are lighter than clouds, have *their weight*. Philoſophy is heere too defective; all the humane learning in the world cannot give a ſufficient reaſon for this. Onely the word of God decides it: [x] *Let there be a firmament in the midſt of the waters; and let it divide the waters from the waters.* This was Gods ordinance in the creation; and ſuch is his providence in the diſpoſition of the clouds. *He bindeth up the waters in his*

[p] Ezek. 20.46.

[q] Deut. 32.2.

[r] Eſa. 55.10.

[ſ] Heb. 6.8.

[t] Iob 26.8.

[u] Iob. 28.25.

[x] Gen. 1.6.

his thicke clouds, and the cloud is not rent under them. There he bad them hang, till he that called them up, ſent them downe. There are thoſe bottels of raine, as it were *in orbe non ſuo*, thinne as the liquor they containe: there they move up and downe; and when his finger cruſheth them, they drop againe to their owne place. By vertue of this command, the waters hang in the clouds, and the clouds in the airo, and need no ſupporters. He can as eaſily hang water in the aire, as he can hang the earth upon nothing. Some by that firmamentary diviſion of the waters, have dreamt of a watry heaven above the ſtarres, for the better mitigation of their heat. But the celeſtiall bodyes are of no firy or elementall nature: nor have they ſuch heate in them, as needs to be refrigerated. By the firmament is meant the Aire: the waters below it are ſeas and floods: the waters above it are the *Clouds.* Which helpes us to underſtand that of the *Pſalme*; [a] *Praiſe the Lord, ye waters that be above the heavens:* that is, above the lower region of the aire. So, [b] *the Lord thundered in the heavens, with haileſtones and coales of fire.* Now thunder, lightning, and haile, come not properly from heaven, but from the aire..

[a] Pſal.148.4.
[b] Pſal.18.13.

In ſumme; Prieſts are *Clouds*; this is no ignoble Title. How often did the Lord appeare to *Moſes* in a *Cloud?* How long did he walke with Iſrael in the pillar of a *Cloud? I will* [c] *appeare in the cloud before the mercie-ſeat.* The *Cloud* was a figure of Chriſt; without whom we ſhould never have ſeene God appeare in the mercie ſeat. [d] *When the glory of the Lord filled the Tabernacle, the Tent was covered with a Cloud.* [e] Our glorious Saviour ſits upon a *white cloud:* Saint *Paul* ſpeakes of a *Cloud of witneſſes.* It is a happy Church that is encompaſſed with a cloud of Preachers. Mans heart is a plot of ground; which before it be fruitfull, muſt ſuffer a ſpirituall husbandry. Firſt, It muſt bee plowed, and broken up: it is ſo cold and ſtiffe a clay, that it needs undergoe the coulter. God was faine to ſhake the earth before he could move the Iailors heart. When the terror of ſinne and Iudgment workes upon the naturall conſcience, then the plow-ſhare reacheth the quicke. Secondly, once plowing is not ſufficient; for it will quickely harden againe of it ſelfe; there muſt be a ſecond ſtirring. In proſperitie it will never tell truth; but rather flatter that it may be flattered. But when the ground is ſoftened, then put in the plough: the heart broken by affliction is fit to be tilled with the word. Thirdly, caſt in the ſeed with joy and hope of a bleſſed harveſt: ſow it with the precious promiſes of Ieſus Chriſt. Fourthly, then come the *clouds* and they doe their ſeaſonable office, in powring downe kindly ſhowres, both to raiſe and ripen the fruits of grace. Fifthly, after all this, weeds will grow: therfore we muſt fall to weeding, and hooke out our luſts with the ſickle of repentance. [f] Thus the *valleys ſhall ſtand thicke with corne, till we rejoyce and ſing.*

[c] Levit.16.2.
[d] Exod.40.34.
[e] Rev.14.14.
[f] Pſal.65.13.

The next point is their levitie; *Carried with a wind.* Some are not ſtable in the truth, but it is not poſſible for any man to be conſtant in errors; for the next fancie will take him off from the former. As wanton children are wonne to be quiet with change of toyes; ſo the devill is faine to pleaſe ſuch men with varietie of crotchets. He forgets what he hath been, underſtands not what he is, and knowes not what he will be. But like a baniſhed man, when his backe is upon his owne covntrey, all the world is his way. He is fled, with *Ionas*, from the word of God, and now it matters not whither he makes his voyage. From a Browniſt to Anabaptiſme, from an Anabaptiſt to Arrianiſme, from an Arrian to the Familie of love: ſtill he is *carried with a tempeſt*; and does not more eagerly embrace the aire where he is firſt a *Cloud* gendred, than he railes on it when he is removed. He is water, and water hath ever beene an embleme of Inconſtancie. So *Iacob* called his ſonne *Reuben*, [g] *unſtable as water.* Whether it be a *cloud* above, or a billow below, it is carried with the wind. There is a racke-wind, and that drives the clouds: there is a ground-wind, and that toſſeth the waves. So Saint *Iames* compares the inconſtant to a [h] *wave driven and toſſed with the wind.*

[g] Gen.49.4.
[h] Iam.1.6.

To exemplifie this unſtableneſſe. First, Water is continually running from coaſt to coaſt,and as it changeth currents,it changeth names and colours. Names according to the countreys it saluteth. Colours; for in puddles it is blacke, againſt rockes foamy, in the ſea greene, in ſweet rivers cleare. Such a *cloud* as here is meant, is at *Rome* a Papiſt, at *Munſter* an Anabaptiſt, in England a Proteſtant. Indeed he tarries no where; for his heart is but an Inne, and all his thoughts travellers: if they lodge for a night, they are gone in the morning, and leave him without taking leave of him. Secondly, water runs to the loweſt parts, ſeeking out holes and receptacles where to hide it ſelfe. So theſe wavering *clouds* love corners and private conventicles, and leave the beaten way, though it lead directly to heaven. They ſcorne with every common underſtanding to goe through the gate, and therfore will climbe over the wall. Thirdly, water powred out leaves nothing behind in the veſſell: oile and wine will leave their ſavour, and milke the colour: but there is no remaining ſigne of water that it was there. So their ſteps be fluide, and no more ſtable is their memory;[i] either buried in oblivion, or famous for infamie. A cloud both alters the ſhape with the wind, now appearing like a houſe, then like a camell: and the ſeate with the wind, now hovering over this climate, then over that. They are waxe ready temperd, that ſoone taketh a new impreſſion.[k] Or chaffe, which when the good graine ſinkes downe and is ſaved, becomes the ſport of the wind. Their plague is anſwerable,[l] *They ſhall be chaſed as chaffe of the mountaines before the wind, or the thiſtle-downe before the whirlwind.* The tempeſt hath driven them to and fro upon earth, at laſt it ſhall blow them to hell. They are like looſe teeth in the mandible, of more trouble than uſe. They ſet themſelves for ſo many things, that they are good for nothing. A Pluraliſt in religion is indeed a neutraliſt; and ſeekes the truth by all wayes but that where he is ſure to find it. The moone ſpake to her mother to get her a coate made; but no tayler could fit her: for if he made it fit for her in the change, it would be too little in the full: if it were fit for the full, it would be too large for the wane: ſo we muſt have for every day a new coate, or none. The inconſtant ſoule is as hard to ſute: onely, after the change of many places, there is one that will hold, the place of darkneſſe: after the change of many faſhions, there is one that will laſt, a coate of torment. But for us, let us *ſtand faſt in the faith,* and *hold that we have,* that we may never loſe our Crowne.

Carried with a Tempeſt.] They promiſe a ſhowre, and bring a ſtorme. This is their mockery: they have foure inconveniences of the *Clouds.*

1 They hinder the Sunne from ſo clearely extending his beames to comfort the earth. An Antichriſtian Prieſt is a *cloud* gotten before the Sunne; whoſe very doctrine tends to darken the light. That *Ignorance makes Saints*; how much is hell beholding to them for ſuch an opinion? They call that the *mother* of devotion, which was indeed the daughter of tranſgreſſion. Wee uſe to ſay for the body; If nature loſe ſome vigour or vertue in one ſenſe, ſhee recompenceth and mends it in another: they that ſee ill, heare the better: and he that wants his ſmelling, hath the better taſt. But if the ſoule loſe her eyes, ſhe will hardly finde the way to heaven: nor can we ſay, any faculty is improved, any grace advanced in her, for being blind. There is a woe to them that [m] *withhold the truth in unrighteouſneſſe.* Not ſanctitie, but Iniquity is the childe of darkeneſſe. Sinne was begot in ſecret, betwixt Satan and *Eve:* and Vice is the brood of *Nox* and *Acheron,* ſay the Poets.

2 *Clouds* are unthankefull: for they are drawne up by the Sunne, and ſet in the lower region of the aire: there being placed, they not ſeldome diſhonour that Sunne which exhaled them, by darkening his refulgent beames. I doe not ſay that falſe Teachers are called by Chriſt: they rather preferre themſelves without invitation; making the Church a market, and buying their places; and thoſe too often, of eminencie: which they fill, like clouds, with a bluſtring and ſtormy preſence. But in the meane time they obſcure that light, which the *Sunne*

[k] *Pſal.* 1. 4.

[l] Eſai.17.13.

[m] Rom.1.18.

of righteouſneſſe would give to his Church by better inſtruments. Thus they have *Loca Chriſti*, and *Arma Antichriſti*: and moſt ingratefully diſhonour that Name by which they would be called.

3 *Clouds* doe harme when they vent themſelves in a *Tempeſt*: their moiſture is not ſo profitable, as their violence is hurtfull. They that never preach but in thunder, whoſe words be flaſhes of lightning; hell and damnation being almoſt the period of every ſentence, are *lurida, turbida, horrifica nubila*, blacke, pitchy, and pernicious clouds; preſenting the face of God tempeſtuous, and the brow of heaven cloudy: for ſo wee call the frowning, a cloudy forehead. Theſe are *Nubigenæ*, engendred of clouds, as Poets write of the Centaures. They that hang their faith on ſuch mens lippes, doe but like *Ixion*, imbrace a cloud in ſtead of *Iuno*. *Fabius Maximus* reſolving to prolong the warre, waited on *Hannibals* progreſſe, and encamped himſelfe on the high grounds. *Terentius* gave *Hannibal* battle, and was put to the worſt: but then *Fabius* came downe the high grounds, and got the day. Whereupon *Hannibal* ſaid, he ever thought, that ſame *cloud* which hanged on the hils, would at one time or other give a Tempeſt. So theſe *Clouds* never ſpend themſelves, but with a *ſtorme* to the Church of God.

4 They are unprofitable clouds; [n] *Nubes ſine aqua*, as *Iude* cals them; empty bottles, which promiſe the thirſty earth reliefe, and have never a drop in them. Or if they have any water, they let it fall where it can doe no good. As ſometimes wee have ſeene dry paſtures and chopped grounds, as it were with open mouths calling upon the clouds for raine: anon a cloud gathers, and comes downe; but where? It miſſeth the needy fields, and fals in a dirty lane: balking the place where it is expected, and fouling the way where it might bee ſpared. This the naturall clouds doe by Gods diſpoſing: but I ſpeake of rationall, wilfull, ſpightful *clouds*: Many rich men are ſuch condition'd clouds: they have ſtore of wealth, and ſome they will part with: but it ſhall bee to ſuch as have no need of it; and that either for feare, or favour, or in hope of honour: which is in the proverbe, *powring water into the ſea*. But to the poore, diſtreſſed, and thirſty ſoules, they will not afford a droppe. While they live, they will empty a bagge to the Lawyer; which is to fall in a dirty lane. When they dye, they make rich men their heires and executors; not in imitation of God, *To him that hath ſhall be given*: but to witneſſe their deare regard of money; which when they can keepe no longer, they bequeath to them that will keepe it: as if they durſt truſt any thing ſooner than their Maker. So doe they love the world, that they love all them that love it: and when the hand of death cruſheth theſe *Clouds*, they fall into a quagmire.

You ſee by this time what *clouds* they are, againſt which our Apoſtle inveighs. *Nubila procelloſa, tempeſtuous* clouds; that raiſe ſtormes and factions, and trouble the peace of the aire. *Nubila picea*, blacke clouds; that turne day into night by their errors. *Nubila cælivaga*, wandring clouds; that never keepe any ſtation. *Nubila fictitia*, diſſembling clouds; that promiſe moiſture, and have none. *Nubila liventia*, malicious clouds; that intend nothing but miſchiefe. *Nubila fatua*, fooliſh clouds; that make mire, rather than cauſe fertility.

But withall, there bee commendable clouds: there is difference betweene *Nubes umbrifera*, a ſhadowing cloud; and *Nubes Imbrifera*, a ſhowring cloud. There is *Nubes cærulea*, a bright, azure, skie-coloured cloud; like that heaven to which it is neere; whoſe [o] *life is in heaven*. *Nubes frugifera*, a fruitfull cloud, [p] that cauſeth the earth to fructifie. The Lord fils theſe clouds with his holy deawes, which they let fall in due time and place. [q] *They water the earth, and come downe like ſhowres upon the mowne graſſe. In their daies ſhall the righteous flouriſh, and abundance of peace ſo long as the Moone endureth.*

Beſides the former reſemblances; Preachers are *Clouds* in ſpending themſelves upon the dry earth. When a cloud hath emptied it ſelfe of water, it cea-

[n] Iud. 12.

[o] Phil. 3. 20.

[p] Hoſ. 2. 20.

[q] Pſal. 72. 6, 7.

ſeth to be: ſo we conſume our ſelves to doe you good. Love turnes us into lampes, that we waſt our ſelves to give light unto others: into ſilkewormes, that we ſpinne out our owne bowels, to make you garments. The *Olive* would not *leave her fatneſſe*, nor the *Figtree her ſweetneſſe*, nor the *Vine her cheerefull liquour:* we refuſe not to part with our fatneſſe and ſweetneſſe, our bloud and marrow, our reſt and quiet for your ſakes. Yea, like clouds, wee willingly conſume our ſelves in ſhowers, that you may bring forth fruit unto Ieſus Chriſt. This riſeth to the conviction of them that will not be bettered by the good clouds.

1 Some refuſe to come under the clouds, and of all places love not the Orbe of the Church. The fruitfull grounds are covered with clouds; they that ſhunne this raine for feare of being wet, ſhall have barren ſoules. There is *Duplex Cœlum; Gloria & Eccleſiæ:* the Church is a heaven upon earth; her Prieſts be the clouds of heaven: ſhe denies not her ſhowers to them that ſeeke it; the reſt muſt remaine a wilderneſſe. The Iewes, while the Church of God was nationall, were commanded in their devotions to looke toward the Temple, when they could not come to it. We have thoſe that may come to it, but will not looke toward it. [r] *In this place wil I give peace, ſaith the Lord.* Not any where, not every where, but in his own houſe: as if this bleſſing were confined to his holy wals, *In this place will I give peace.* I know not whether the bleſſing doth more honour the place, or the place the bleſſing: both grace each other, and make Gods people happy. *In this place I will give peace.* This flower growes not in every garden, but onely in that which theſe *clouds* have watered. If ever wee would have peace; outward, inward, private, publicke, ſecular, ſpirituall; peace in our Land, peace in our Church, peace in our State, peace in our owne Soules; we muſt pray for it: and if ever we will pray for it, wee muſt pray here; for *In this place will I give peace*, ſaith the Lord. It is true indeed, that wee are bidden every where to *lift up pure hands unto God:* but thoſe hands cannot bee pure that are profane; and they cannot be other than profane, that contemne the Church, the clouds, and ſhowers, and ordinances of God. If ever men would have their prayers heard at home, let them pray at Church: elſe their devotion is but the ſacrifice of fooles. For hee hath ſaid it, who hath good reaſon to appoint the circumſtances of his owne beneficence; *In this place*, where thoſe holy clouds are, *I will give peace.*

Gerſon.

[r] Hag. 2.9.

2 Some bring forth no fruite at all, though they dwell under the *clouds*. They are barren and beaten grounds, like the ſtreets or high wayes: over which ſuch a throng of luſts fetch their continuall walke, that nothing can riſe or proſper. The more raine fals, the more dirt. Or if they produce any fruit, it is weeds in ſtead of herbes; ſtinking weeds; yea even bryers and thornes, to ſcratch and wound the husbandman that tils them. If a diſpleaſing drop fals from the clouds, they rage and ſwel; as *Pharaoh* did when he received a command of Iſraels diſmiſſion. The ſhowres and monitions of God make ill men worſe. Corruption, when it is checked, growes franticke: as the waves do not beat or roare any where ſo much, as at the banke that reſtraines them. Or as the vapour in a cloud would not make that fearfull report, if it met not with oppoſition. A good heart yeelds at the ſtilleſt voice of God; but his moſt gracious motions harden the wicked. Some wold not have been ſo deſperatly ſettled in their ſins, if the word had not controlled them. But that ground is reſerved for the fire, which would not be bettered with the water. What the element of mercie could not mollifie, the element of wrath ſhall cruciate. For the earths ſake which we beare, the earth that beares us, is often curſed: therfore our works are weeds, becauſe we concoct the moiſture of the clouds into venime. So [f] *Spinas & tribulos, velut ignis eſcam, ferimus:* bryers and thornes are fit fewell for the fire: *Secundum ea quæ mali proferunt, ipſi efficientur.* If the luſtfull limbs burne in flames, it was luſt that made them fit matter for thoſe flames.

[f] Mat.3.10.

3 Others looke after the infirmities of the *clouds*, and never mind their vertue or benefits. They will follow their Teachers owne way, not that which

God teacheth by him. Iſrael indeed did follow the cloud in the wilderneſſe: when it ſtood ſtill two yeares together, they moved not: onely then they went on, when that went before them. And we doe well to follow the patterne of thoſe holy *clouds*, that direct us the way to Canaan. Yet this, not abſolutely, but with limitation. The Cloud that guided them had two parts; a light part, and a darke one. The Egyptians who were Gods enemies, had onely the darke part; which following, they ruſhed into the red Sea, and were drowned. The Iſraelites had the light part, the direction whereof ſafely delivered them. Wicked eyes ſee onely the darke part, the infirmities of theſe *clouds*; that example they follow, and periſh. Faithfull ſoules looke upon the light part, the graces of God in them; this doctrine they follow, and are ſaved.

To conclude. Be thankfull to theſe *clouds*, in returning anſwerable fruits. If ſhowres fall on a dunghill, they make but dirt: if in a kennell, they make but ſtinke: if in deſolate places, they ſpring up weeds: but in the garden, they raiſe up herbes and flowers: in the tilled field, corne: in the medowes, graſſe: in the groves and orchyards, plants and fruites. If the ground of your hearts be foule with uncleanneſſe, ranke with covetouſneſſe, or ſowen with luſts, our raine will cauſe the appearance of weeds. But the mind that comes hither like a well tilled field, receives theſe ſhowres with comfort, and recompenceth them with encreaſe. [t] *Then ſhall the earth bring forth her encreaſe, and God, even our owne God ſhall give us his bleſſing.*

[t] Pſal. 57. 6.

This Heart of ours is the beſt or the worſt ground that lies betweene heaven and earth. The worſt, if it be thorny, weedy, mirie: but if faire, pleaſant, fruitfull, it is the beſt. There be two that lay claime to it: and howſoever the proprietie be Gods, for he made it; yet Satan will trie his title, and ſues to have it. Firſt, let us weed this ground, and that betimes, for old weeds will hardly be deſtroyed. Sinnes are weeds, the weeding-hooke is Repentance: let not a weed appeare, but preſently by contrition cut it downe. God indeed ſaid of another field, and in another ſenſe; [u] *Let them both grow together untill the harveſt*: but it muſt not be ſo here, for then the weeds will eate out the corne. Secondly, keepe it in heart; for if the ſoule have not her chearings, ſhe will grow faint and barren. The way to keepe thy heart in heart, is by devout prayers, meditation, hearing the word, and receiving that which is *Pabulum animæ*, the bleſſed Sacrament. Thirdly, looke to the expiration of thy farme, and be ſure to leave it in good caſe: that when the great Landlord ſhall call the Tenant out of the Tenement, the ſoule from the body, it may be entertained into his owne houſe, the glorious Court of heaven. Fourthly and laſtly be, ſure to pay thy rent alwayes, and that is Thankfulneſſe. For temporall farmes we pay our rents by quarters and halfe yeares: but this rent is due every moneth, weeke, day, houre. *Seven times a day*, yea ſeven times an houre, *will I praiſe thee*. We forfeit many of Gods favours, for not paying the rent of Thankfulneſſe. It is an eaſy rent, it coſts us no labour. It is a cheape rent, we are not out of purſe for it. It is a ready rent, never to ſeeke. If it be eaſy, ready, cheape, why do we grudge it? We can doe little, if we cannot thanke God for his goodneſſe. Yet for the ground it ſelfe, for the ſeeds that ſow the ground, for the clouds that water the ſeeds, for the Sun that drawes up the clouds, for the influences of heavenly grace that bleſſe all, God requires no rent but our thankes. *Hoc nil dici brevius, nec audiri lætius, nec gratius intelligi, nec agi fructuoſius poteſt.* Nothing is more eaſy to be ſpoken, or more comfortable to be heard, or more acceptable to be underſtood, or more fruitful to be done, than thankfulneſſe. If we cannot requite gifts, yet let us returne thankes. *Debitam Deo nunquam referre gratiam potero: tamen hoc non deſinam, ubique confiteri me referre non poſſe:* I can never give unto God ſufficient thankes; yet I will ever acknowledge that I cannot give him thankes ſufficient. He that returnes this to man, makes halfe the amends: to God, it is all the amends we can make.

[u] Mat. 13. 30.

Aug. ep. ad Marcellinū

Sen. 2. de Beneſ.

But the leaſt gratitude lies in the tongue; when the hart, when the life is thankfull, this is better than the ſacrifice that hath hornes and hoofes. Then is the earth thankfull to the clouds, when it returnes anſwerable fruits; when it does confeſſe and recompence the good it hath received, when the valleys ſtand thicke with corne, the medowes yeeld fat paſture, the trees flouriſh with fruits, that the birds ſit and ſing in the branches. We call a barren earth, an unthankfull earth. What is the worſt fruit that the earth beares? I finde a great complaint of [a] *Tares*, of [b] *Thornes*, of [c] *Weeds*, of venemous creatures, noxious, and banefull plants: yet all theſe are good in their kinds, and uſefull to the wiſe. But the worſt things that the groning earth beares, be our ſelves, our ſinfull and unprofitable ſelves: *Telluris inutile pondus.* Therfore God more than threatned, [d] *to deſtroy both man and beaſt from the face of the earth.* The earth as a good mother, rejoyceth in good children: but ſhe mourneth for them that diſhonour their Father, and are a ſhame to their mother. *Non lætatur ſuper beſtiis & rapidis feris:* but in men, tame and gentle creatures. So long as there is pride in us, contention among us: while covetouſneſſe and crueltie in our hands: unmercifulneſſe in our hearts, and luſt in our loines remaines unweeded out; we are thoſe wild beaſts. Is this our thankfulneſſe to the *clouds?* Is this our requitall for all their ſhowres? Do we raine downe holy deawes, and find you ſpringing up profane weeds? Alas, for the ſinnes of the Land! for this cauſe the clouds melt themſelves into teares. As all our Sermons be publike ſhowres, to refreſh your thirſty ſoules: ſo we have alſo our private ſhowres, diſſolving our ſelves into teares for the obſtinacie of your hearts. [e] *We weepe in ſecret for your pride,* and are ſtill dropping [f] this raine from our eyes, together with the exhortation of our lippes. Remember that God who gives you the former and the latter raine: ſhowres to ſoften the earth before the ſeed be caſt in; ſhowres when it is caſt in, to bring it forth: ſhowres to eare it, and ſhowres to ripen it. If all this will not make you fructifie, the clouds weepe againe, becauſe [g] *they have laboured in vaine, and ſpent their ſtrength for nought. Mortales quoniam nolunt ſua crimina flere, Cœlum pro nobis ſolvitur in lacrymas.* O that it would fall out by you, as the Biſhop comforted *Monica* concerning her ſonne *Auguſtine*; *Fieri non poteſt ut populus iſtorum nimborum pereat:* the children of ſo many ſhowres and teares ſhall never periſh.

Open therfore your breſts to receive theſe holy deawes: leſt with that rich Churle, you cry hereafter for ſome of [h] this water, when you cannot have it. How many ſhowres and buckets of grace had he deſpiſed in his jollitie? now he cals out pitifully, for one *drop to coole his tongue.* Doe not neglect the leaſt drop of grace when it fals, leſt you be driven to beg one drop of mercie when it muſt not fall for ever. Now God drawes neare unto you, draw you neare unto God, and be enlighten'd: ſo ſhall you no more bee *tellus arida,* but *terra florida,* bearing fruit for the Lords harveſt. Thus you ſhall reſtore the golden age, and make the place you live in, were it worſe than it is, a very earthly paradiſe. Earth ſhall returne to earth; but ſuch fruitfull earth ſhall poſſeſſe the earth, and be poſſeſſed of heaven. Now the grace of God make us the one, and the glory of God crowne us with the other.

To whom the miſt of darkneſſe is reſerved for ever.] Private offenders are not ſo much plagued, as publike. *Bis peccat, qui exemplo peccat:* for he teacheth evill by doing it, and ſo againe does evill by teaching it. *Exemplare malum, capitale malum:* the exemplary ſin is a miſchievous ſinne: he that gives bad example, ſhall be made an example himſelfe. A ſinner, by his true contrition and hearty repentance, may get pardon for his owne ſinne; but how ſhall he procure it for them whom he hath taught to ſinne? Nothing more troubles the mind of a good man, than his tempting of others to offend God. Thou haſt been a blaſphemer, and art converted: but how ſhall this medicine cure the infection which thy foule breath hath conveyed to others? Thy exceſſes may be forgiven thee, but how

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[a] Mat. 13. 27.
[b] Hebr. 6. 8.
[c] Gen. 3. 18.
[d] Gen. 6. 7.
[e] Ier. 13. 17.
[f] Act. 20. 31.
[g] Eſa. 49. 4.
[h] Luke 16. 24.

art thou ſure of thoſe *Vriahs*, whom thou haſt inebriated? The adulterer, after the fact may repent of his owne wickedneſſe, yet it cannot but trouble him to thinke what may become of his harlot. So grievous and dangerous it is to be guilty of others ſinnes. An eminent offender drawes many with him into evill. When *David* fell in with *Bathſheba*, many of her ſervants and his courtiers muſt needs be conſcious of that adulterie. When *Vriah* muſt die, *Ioab* muſt bee fetch'd in as acceſſary to the murder: how did that example harden his heart againſt the conſcience of *Abners* blood? He might well thinke, how can my maſter revenge that on me, which he acts himſelfe? Great mens ſinnes are ſeldome ſecret, and no leſſe ſecret ſhall be their ſhame. Theſe hereticall Teachers have brought on mens ſoules a miſt of darknes, and done what in them lies, to ſend them blindfold to hell: now therfore ſuch a lot abides them, even *a miſt of darknes for ever.* In which puniſhment obſerve three things.

The
1. Qualitie of it; *Caligo tenebrarum, the miſt of darkneſſe.*
2. Congruitie of it; It is prepared or *Reſerved* for them; and they were ſuch as loved darknes more than light.
3. Eternitie or duration of it, For ever.

Firſt, the nature or qualitie of it; *a miſt of darkneſſe.* If hell had no other anguiſh in it but the very darkneſſe, it were a formidable place. How uncomfortable would that night be, which had no hope or poſſibilitie of day? But as it is ſaid of heaven, [i] *the gates of it are not ſhut by day, and there ſhall be no night there:* ſo it is contrary of hell the gates of it are not open by night, and there ſhall be no day there. Night is fained to be *Terræ filia*, the daughter of the Earth; and that is darke enough: ſo *Iob* cals the Grave, [k] *a Land of darkneſſe, and the ſhadow of death.* If our bodies had any ſenſe when they lie in that darke bed, how tedious, how odious would it bee unto them? But there is that which Chriſt cals σκότος ἐξώτερον, [l] *utter darkneſſe*; uncomfortable, unlightable: The Hebrewes by *Light*, underſtand joy and felicitie: *by darkneſſe*, ſorow, and confuſion. [m] *To give light to them that ſit in darkneſſe.* Such a *miſt* ſhall be on their ſoules, as comes upon a ſwouning man: who cannot ſee though his eyes be open: the organs being (for the time) uncapable of illumination. So lie the damned, as dying men in the very pangs of death, with a *miſt of darkneſſe* over their underſtandings, yet cannot die.

But there is fire in hell; ſhall not this give light? No, it differs from elementall fire; Firſt, for violence, it is more ſubtile and ſearching. Secondly, for durance, it is a wildfire that cannot be quenched. Thirdly, for operation, it conſumes not what it burnes. Fourthly, for obſcuritie, though it flame terribly to the vexation of the wicked, yet it ſhines not to their comfort. [n] *Cremationem habet, lumen non habet.* [o] *Iohn was a burning and a ſhining light.* There is a fire that ſhines without burning, and a fire that burnes without ſhining. It is as eaſy for God to make fire without light, as light without fire. All the priſons and dungeons deviſed by man are palaces in reſpect of hell: as all paines mortall are [p] *Vmbra ad hæc tormenta*, a meere ſhadow to theſe torments. The *darkneſſe* of Egypt was wonderfull, and fearefull: wonderfull, in that it was ſo thicke that it might be felt: fearefull, therfore reſerved for the ninth of the ten plagues. But this farre exceeds; ζόφος τοῦ σκότους, [q] *the blackneſſe of darkneſſe*: ſo doth the Hebrew Idiotiſme expreſſe it in the uttermoſt extract of *darkneſſe*. If thou couldſt ſee in a dark priſon ſome looking pale and ghaſtly, others bound in chaines and fetters, others tormented with famine, all ſhut up in a lothſome dungeon, howling with lamentation how would it fright thee from ſuch a courſe, as might endanger thee to ſuch a place? Thus let us meditate of this *darkneſſe* heere, that we may never feele it hereafter. The body that is ſurfeted with repletion of pleaſant meates, muſt be purged with bitter pils. Let the due conſideration of thoſe inſufferable horrors cleanſe our hearts from all filthy luſt: and let us follow the way which the light of grace leades us, that the light of glory may crowne us.

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[i] Rev. 21. 25.

[k] Iob. 10. 22.

[l] Mat. 8. 12.

[m] Luk. 1. 79.

[n] Greg. mor. 9. cap. 45.

[o] Ioh. 5. 35.

[p] Chryſ. ad Pop. Antioch. Hom. 47.

[q] Iud. ver. 13.

Reſerved for them: this is the proportionableneſſe of it. The puniſhments which Gods juſtice inflicts upon ſinners, have alwayes a reſpect of condignitie, not ſeldome of congruitie: ſo that we may read the matter of the offence in the characters of the penalty. Theſe blacke *clouds* did wholly endeavour to ſuperinduce *darkneſſe* on the Church, therefore the *miſt of darkenes is reſerved for them for ever.* Some read, *Paratur*, is *Prepared:* and this referres us to Gods decree, who had preordained the darkneſſe of hell for ſuch cloudy ſoules. Not *Paranda*, nor in *Parando*, but *Parata.* As a king prepares a priſon for ſuch of his ſubjects, as ſhall prove rebellious. But God made not darkneſſe; and whereas in the beginning of the creation it is ſaid.[r] *Darkeneſſe was on the deepe*; this was not a thing created, but a meere privation or abſence, or not being of that light which was made afterward. Nor doe we thinke this *miſt of darkeneſſe* a poſitive thing; but as when the Sunne is hidden, darkeneſſe neceſſarily followes. Not a beame of Gods countenance, not a ſparke of his light comes into hell, and thereupon followes this intolerable darkeneſſe.

[s] *Tophet is ordained of old: non caſu, non ſubito, ſed deliberante judicio.* For the antiquitie of hell, I referre you to the fourth verſe of this chapter; where the loſt Angels are ſaid to bee *caſt downe into hell:* now they could not bee caſt into that which was not. God hath ordained but two places to receive all, whether Angels or men. For thoſe Fuſtian-weavers of Rome with their *intermedia loca*, they make but *Chimæra's*, and imagine places without a foundation. As *Limbus Patrum* where (they tell us) there is *Pœna damni, non ſenſus*; and *Limbus Infantum*, for children dying without Baptiſme; where they likewiſe ſay is, *Pœna, non ſenſus, ſed damni.* The former whereof they would have diſſolved by Chriſts deſcenſion into hell; the other to laſt for ever. And their Purgatory, where is both *Pœna damni*, and *Senſus*; which ſhall ceaſe at Chriſts comming to Iudgement; unleſſe ſome better informed and more mercifull Pope unlocke the doores, and let them out for money beforehand. Theſe be pretty tales for a winters night, and not unlike their legends. The holy Scripture hath this plaine truth: There is but election and reprobation, grace and ſinne, the narrow gate and the broad way: but two places, Light and darkneſſe, Ioy and paine: but two ends, heaven and hell, to one of theſe muſt all fleſh come. They that tell you otherwiſe, flatter you with error: we tell you the truth, though it be with terror; and *teſtifie to you our brethren,* (albeit with another mind)[t] *that you come not into that place of torment.* And howſoever you may ſtorme againſt us, for diſquieting your ſecurity with ſuch menaces; yet we had rather you ſhould be offended with us for preaching hell to you heere, than that for not preaching it, you ſhould curſe us in hell heereafter.

But I rather reade it, *Is Reſerved*; and then it denotes the fitneſſe of the plague to their ſinne: *darkeneſſe* to *darkeneſſe,* inward to outward, temporall to eternall darkeneſſe. The Egyptians drowned the males of Iſrael, themſelves were drowned for it. They had bloudied the waters from thoſe innocent veines, their waters are turned into blood. That law of Retaliation which God will not allow us, becauſe we are fellow-creatures, he juſtly practiſeth on us. Hee would have us read our ſinnes in our Iudgements, that we might both repent of our ſins and give glory to his Iuſtice. *Cham* ſinned againſt his father, and therefore is puniſhed in his children: whereas *Iaphet* was dutifull to his father, and findes it in his poſterity. Becauſe *Cham* was an ill ſonne to his father, therefore his children ſhall be ſervants to his brethren. But becauſe *Iaphet* joyned himſelfe with *Sem* in bearing the cloake of ſhame, therfore he ſhall *dwell in the tents of Sem,* and partake of the bleſſing. *Samſon* abuſeth his ſtrength among women, therefore he loſt his ſtrength by a woman. *Saul* divides himſelfe from God, God divides the kingdom from *Saul. David* committed three ſinnes in the buſineſſe of *Vriah*, adultery, murder, and diſſimulation; for all theſe he receives juſt payment: for adultery, in the deflou-

[r] Gen.1.2.

[s] Eſa.30.33.

[t] Luk.16.28.

deflouring of his daughter *Thamar* : for murder, in the ſtabbing of his ſon *Amnon*: for diſſimulation, in the contriving of both, [u] *Did you not hate mee, and expell me out of my Fathers houſe? and why are you come to mee now when you are in diſtreſſe?* ſaith *Iepthah* to the elders of *Gilead.* The ſutes of neceſſity are juſtly upbraided with the errors of proſperitie. The ſame expoſtulation that *Iephtah* makes with *Gilead*, God at the ſame time makes with Iſrael; [x] *You have forſaken me, and ſerved other gods, wherefore ſhould I deliver you? Goe and cry unto the gods, yee have choſen.* God tells his children of their faults, while he is whipping them. It is a wiſe and ſafe courſe, to make much of thoſe in our peace, whom wee muſt make uſe of in our extremity: otherwiſe it is but juſt, that we ſhould be rejected of thoſe whom we have rejected. Wee call upon God in our trouble, and are not heard: Why? becauſe he was not heard, when he called to us in our jollitie. He wil ſay, Did you not drive me out of your houſes, out of your hearts, in time of health? Did ye not plead the ſtrictneſſe of my charge, the weight of my yoke? Did not your willfull ſinnes expell me from your ſoules? what doe you now crouching and creeping to me in the evil day? It is but juſtice, if God be not found of thoſe that were content to loſe him.

[u] Iudg.11.7.

[x] Iudg.10.13.

Thus he once plagued the inundation of ſinnes with an inundation of waters: Sodomes unnaturall luſt with unnaturall fire. He proceeds ſtil in the ſame courſe; the dearth of charitie he puniſheth with the dearth of plenty: the ſurfets of peace, with the ſharpe phyſicke of warre: malice and wrath, thoſe burning ſins, with burning fevers: the languiſhing of piety, with conſumptions of body: whoredome and uncleanneſſe, with lothſome diſeaſes: ryot and profuſeneſſe, with fluxes: drunkenneſſe and exceſſe, with dropſies: pride and ſwelling, with tumours: curſes and blaſphemies with the plague and peſtilence. That which men have ſo many yeares toſs'd in their mouthes, is now falne upon their loynes the plague hath been their imprecation, the plague is become their common deſtruction. What is it that infects the aire, but the contagious breath of oathes and curſes, vented every moment from the lips of men and children? Every ſinner teacheth God how to puniſh him, *ex ore ſuo*, out of his owne mouth. And there is no particular wickedneſſe, but God hath a particular rod to ſcourge it on earth, and a particular torment to vexe it in hell. Onely they eſcape, that have anſwered all the variety of their ſinnes, in the variety of the ſufferings of Ieſus Chriſt.

Ioh.3.19.

For ever. Such is the perpetuitie of this darkeneſſe. And this is alſo a juſt recompence, that they which might have found life, and would not ſeeke it, ſhould at laſt ſeeke for death, and not finde it. There is a ſhame never covered, a worme never dying, a cry never ceaſing, a fire never waſting, an intolerable paine, an interminable time. [a] *They ſhall deſire to die, and death ſhall flee from them.* A good day makes amends for a bad night; but to this night belongs no day; it is *everlaſting darkeneſſe.* The rougheſt tempeſt, the weerieſt journey is not without comfort, becauſe there is hope of an end: but theſe paines be as endleſſe in quantity, as they are eaſeleſſe in quality. [b] *Ioſhua* had a long day, when the Sunne ſtood ſtill; yet that day had an end; the Sunne did goe on his courſe againe, and ſet: but heere the Sunne and Moone ſhal utterly ceaſe to meaſure time by their motion. That is a long ſentence that hath no period, a dolefull night which ſhall have no morning; a wofull darkeneſſe, where no ſtarre ſhall give a glimpſe, no taper burne for the damps and foggy miſts. Thus they lie like a malefactour preſſing to death, calling for more weight to diſpatch them, even [c] *rockes and mountaines,* and cannot get it. They are thoſe [d] *ſerpents that will not be charmed,* thoſe tormentors that wil never be entreated. It is to no end, to compare them with piles of graſſe, ſands or ſtarres: if a million of yeares ſhould ſtand for every duſt of the earth, there might be an end: but this is *mors ſine morte, finis ſine fine:* time ſhall bee no more; and after time, it is as poſſible for that damnation to be temporall, as it is for God not to be eternall.

[a] Rev.9.6.

[b] Ioſh.10.13.

[c] Rev.6.16.

[d] Ier.8.17.

Greg.

Sinners

Sinnes greedily heare that the ***mercie of God endures for ever:*** but they ſhall as ſenſibly feele, that the wrath of God alſo endure for ever. It was a pitifull complaint, [e] ***Will the Lord caſt off for ever, is his mercy cleane gone for evermore?*** God did not deale ſo with ***David***, he will deale ſo with the damned. Let this meditation touch thee now, that the matter it ſelfe may never hurt thee hereafter. That heart is hard frozen, which nothing can thaw but hell-fire. If a rebellious city were threatned by the king to bee tythed for their conſpiracie; that one of tenne ſhould dye in juſtice, though nine were ſpared in mercy; would not every one tremble, leſt the lot ſhould fall upon himſelfe? If among tenne paſſing over a bridge, one were aſſured to fall in, would not every one looke to his feet? The Supreme Iudge in his laſt great Aſſiſes, will execute his wrath upon many; not one of tenne, but rather nine of tenne are in danger; [f] ***for all have ſinned, and come ſhort of the glory of God***, deſerving ever-burning fire in everlaſting darkeneſſe; ſhall wee not make ſure our Advocate to plead for us; even Him alone, whoſe plea is unanſwerable, becauſe he dyed for us? He that is ***For ever***, ſuffered that we might not ſuffer ***for ever***. But will he plead for thoſe above, that care not to bee his below? Shall they challenge his covenant then, and trample on it now? Doe they not abuſe that Covenant, while they breake the conditions, Faith and Obedience? Let not men flatter themſelves, that they may ſinne ***in æterno ſuo***, ſo long as they can: and yet that God will not puniſh them ***æterno ſuo***, ſo long as he can: Hell was not made for nothing: there be two fatall engins, the devill and ſinne, that will ſupply and furniſh it, and keepe it from being empty.

Thou art ſicke, thinke how uncomfortable it would bee, to be confined to that bed and that paine: if no worſe, for a thouſand yeeres: where thy friends are fiends, and thy Phyſicians tormentors. Conſider them that are ſhut up for the plague, how irkeſome it is to want helpe and ſociety, to lye fearefully expecting death every houre; when as yet there is a ***Lord have mercy on us*** upon the doore, and the prayers of thouſands ſent up to heaven for their comfort. Who would for the pleaſure of an houre, bee rack'd a whole yeare? Or for a maſſe of gold, lye burning in the fire one day? Yet how many for the ſatisfaction of a luſt, hazard themſelves, ſoules and bodies, to more exquiſite tortures, and endleſſe flames? Let us not paſſe over this meditation ſuperficially, but in time make an end of ſinning; otherwiſe beyond all time there will be no end of our ſuffering. For our Creators ſake that made us, for our Redeemers ſake that with his owne bloud bought us, for that Comforters ſake who would heale us, for the Angels ſake that guard us, for the Churches ſake, our mother that mournes for us, for our owne Soules ſake, that ſhould be deare unto us; let us breake off our ſinnes by repentance, and live the life of grace and obedience, that we periſh not in this ***miſt of darkeneſſe for ever***.

[e] Pſal. 77.7.

[f] Rom. 3.23.

2 PET. 2. 18.

For when they ſpeake great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſſe, thoſe that were cleane eſcaped from them who live in error.

FLeſh and blood is pleaſed either with no religion, or with a carnall one; yea with a carnall religion rather than none at all. For without ſome boundaries to the unlimited rage of ſenſuality, they could neither enjoy their goods, nor their ſinnes in peace. Therefore among the Heathen politickes, that State where nothing was lawfull, was preferred to the State where all things were lawfull. The adulterer, that cares not whoſe bed he diſhonours, yet would thinke himſelfe wronged, if hee might not keepe his whore to himſelfe. Hee would be loth to have his owne goods ſtollen, that makes no conſcience of robbing others. The wicked are neither ſenſible of doing injury, nor patient of ſuffering it. Unjuſt tradeſmen will have the Law open to fetch in their debts, and that with rigour: but for payment of their creditors, they would have the Law ſhut, and noſe them under a protection. Thus if they can ſhuffle out for this world, they never dreame of any reckoning in the world to come. That religion therefore, which can humour fleſh and blood, and give corrupt nature leave to be her ſelfe, proud or wanton, is the onely plauſible doctrine, and ſure of entertainement. Every bad man would have all others bound, and himſelfe free: and he eaſily connives at that in himſelfe, which he ſeverely cenſures under another skinne. Silly underſtandings adhere to that rule, which is indulgent to their carnall affections; as fiſhes are taken with the baite that is agreeable to their natures. Wanton ſoules are caught with wanton allurements. *When they ſpeake, &c.*

This verſe is ſpent upon two ſorts of men; the Seducers, and the Seduced: the ſubtle and the ſimple; the theeves and their bootie. In the Deceivers wee have

Their { Poſture, *they ſpeake great ſwelling words of vanity.*
Impoſture; *they allure* or beguile ſoules.

For the Deceived, we have three circumſtances;

1. What they were for their former condition, *eſcaped, &c.*
2. What they are for their preſent eſtate, *wrapped in error.*
3. How they become ſo; which is their owne weakeneſſe, or proneſſe to ſinne, whereby the Temptation workes upon them, here called *wantonneſſe.*

The Poſture of the Seducers appeare in three paſſages;

In { *Multiloquio*, many *words.*
Stultiloquio, *vaine* words.
Grandiloquio, *great ſwelling* words.

For the firſt, they thinke to carry it away with *words.* That is a very ill cauſe, which wants colourable reaſon for it; that is a very ill reaſon which wants a *Tertullus* to plead it: and he is an ill *Tertullus* that wants *words* to defend it. Yea, error hath alwayes moſt words; like a rotten houſe, that needs moſt props and crutches to uphold it. Simple Truth evermore requires leaſt coſt; like a beautifull face that needs no painting; or a comely body, which any decent apparell becomes. We plaiſter over rotten poſts and ragged wals: ſubſtantiall buildings are able to grace themſelves. Wee cannot but ſuſpect that cauſe, whereon the Lawyer waſts ſo much of his time and tongue. Multitude of words is not unlike the thicke painting in ſome Popiſh Church-windowes; a meere deviſe to keepe out the light. Why doth the Hare uſe ſo many doublings, but to fruſtrate the ſent of the hounds? A great deale of oratory beſtowed on a vaine ſubject, is but like an onion; when you have taken off all the pils, there is nothing left. Falſehood is a gawdy harlot; ſtrippe her of her borrowed garments, ſhee will appeare, wee know not whether more hatefull or ridiculous. Loquacity hath ever beene a note of folly; *In multiloquio ſtultiloquium*: it is very difficult to ſpeake much and well. The ſhip that hath more rigging and ſaile than ballaſt, will never make a good voyage. The tree that wanted fruit, might have abundance of leaves; and commonly they have the worſt courſe of life, that have the volubleſt diſcourſe of tongue. [g] *They thinke to be heard for their much ſpeaking*: as if God could not heare them at firſt; as if hee could not underſtand them at once; as if the bleſſing of heaven depended on the labour of the tongue: whereas indeed, it is not many words, but hearty deſires, that can fetch downe heavenly bleſſings. No Prince will grant a ſute ever the ſooner for a long petition. Certainly, if twenty Ave-maries and five Paternoſters were all that God required, many a Papiſt hath done his duty. But alas, how can they hope to merit by that, for which God hath ſaid, they ſhall not bee heard, *much babbling*. [h] The Publican uſed not ſo many words as the Phariſie, the Phariſie had not ſuch commendation as the Publican. *Fruſtrà fit per plura, quod fieri poteſt per pauciora.* There is little of a long-winded exerciſe, except to bring men aſleepe. Many words muſt not carry it; for then the brawling woman would have the better, who will not give over without the laſt word. But not to catch th ediſeaſe, which I declaime againſt, prolixity of ſpeech, I paſſe to the next, which is

Their full-mouth'd ſpeeches, *Great ſwelling words*. Nothing is more loud than error: the more falſe the matter, the greater noiſe to uphold it. *Paul* can have no audience, the truth muſt not be heard: but they all [i] cry out for *Diana*. In that bloudieſt and moſt unnaturall cuſtome of Idolatry that ever the Sunne beheld: the ſacrificing of their children in burning fire to *Moloch*, it was the noiſe of the Inſtruments that drowned all ſenſe of the madneſſe. [k] Thus *Ahab* ſhall be deluded with great words and numbers: the clergy of foure hundred Prophets conſpire to his deſtruction one: ſingle *Michaiah* can doe no good, they beare him downe with multitudes. Foure hundred to one, is oddes: every one will have as much talke as he. Yet indeed, one Prophet ſpeaking from the Oracle of God, is more worth than foure hundred Baalites. Truth is not ever to bee meaſured by the Poll: it is not number, but weight that ſhould carry it. Solid verity in one mouth is worthy to preponderate light falſhood in a thouſand. But falſhood hath the more *ſwelling* words, the lowder noiſe: as *Cyprian* mentions one that chalenged him to diſpute; who though hee wanted learning to urge any argument, yet he amazed the people by ingroſſing all the talke, and holding the concluſion.

Falſe *Zedekiah* not onely ſpeakes, but acts his prediction, with ſwelling words, yea preſumptuous ſignes; [l] *Hornes of iron*, and *Thus ſhalt thou puſh the Syrians.* The horne is forcible, the iron irreſiſtible: by an unreſiſtible force ſhal *Ahab* doe this: as if the certentie of his tongue were not enough without his hands. He had a forehead of braſſe, a heart of Lead: the one for impudence, the other for flexibleneſſe to humours and times: therfore he deviſed *hornes* to gore his King unto death. One ſilly Prophet affronts the 400; wherupon *Zedekiah*, having ſwolne

firſt

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[g] Matth.6,7.

[h] Luk.18.14.

[i] Act.19.34.

[k] 1 King.22.

[l] 1 King.22.11.

Verſ. 24.

firſt into words, now ſwells into blowes, and ſmites Gods Prophet on the face. *Micaiah* gave him the lie, and he gives *Micaiah* the fiſt; and with the blow expoſtulates. Before two Kings, the Guardians of Peace and Iuſtice, ſwaggering *Zedekiah* fals to blowes. For a Prophet to ſtrike a Prophet, in the face of two Princes, was intolerably inſolent: the act was much unbeſeeming the Perſon, more the Preſence. Prophets may reprove, they may not ſtrike. It was enough for *Ahab* to puniſh with the hand; no weapon was for *Zedekiah* but his tongue. And if *Ahab* had not beene well content to ſee that hated mouth beaten by any hand; if malice had not made authoritie inſenſible of ſuch an uſurpation, this rude preſumption had not paſt unrevenged. Falſhood doth not more bewray it ſelfe in any thing, than in *ſwelling words*, in unjuſt blowes. Nor is it any new condition of Gods ſervants to ſmart for ſpeaking true. Truth ſuffers, whiles error perſecutes. None are more ready to boaſt of Gods Spirit, than they that have it not. The full veſſels are evermore ſilent. Braſſe makes a great ſound when it is beaten: the gold is more malleable with leſſe noiſe. A fooles voice is heard in the ſtreets, but wiſedome ſpeakes low. Therefore hath luxurious behaviour beene called Roaring, for the diſſolute cannot rule their tongues. As *Bias* was ſailing, there fell out a great tempeſt, and the mariners (who were lewd perſons) cryed to their gods: but *Bias* ſaid, Peace, make not ſuch a noiſe: for if the gods know ye are here, we are all like to periſh. Peacocks have a lowder voice than Nightingales, no man thinkes a ſweeter. Empty caskes in the cellar returne the greater ſound; the good liquour lies in them that are dull. The light huſwife is the ſcold, and can put downe the grave matron in words, no leſſe than the other excels her in honeſtie. The frogs of Egypt were no ſmall plague: who beſides the annoyance to their noſtrils, and trouble to their boſomes, with a diſmall dinne filled their eares. *Swelling words* are like the reports of Ordnance: they blaze, and cracke, and ſmoke, and ſtinke, and vaniſh. They proceed from diverſe cauſes; there be in the ſoule ſix *ſwelling* diſeaſes.

1 Pride, which is an unnaturall tumour, and puffes a man up, as if he had eaten a ſpider. And indeed, Pride is a poiſon, and the nature of poiſon is to cauſe a *ſwelling*. He ſwells for place, not onely above his fellowes; [m] *The man with the gold-ring lookes to ſit uppermoſt*: but even above the Angels; and [n] *Similis ero Altiſſimo, I will be like the moſt High*. He that rides on his foote-cloth, or in his caroch, how bigge does he looke on the inferior paſſengers? We wonder; it was not ſo with him the other day. Alas, ſince that time, he hath ſwallowed the venime of pride in a pill of wealth, and now you may ſee it by his *ſwelling*. He feares an affront, more than he feares hell: if by his equall, he puffes like one out of breath: if by his inferiour, he ſwells like the ſea in a ſtorme. The proud man is a kind of mad man; he thinkes himſelfe brave in anothers clothes, and glories in that which is none of his. He is ſicke of a *ſwelling* in the braine.

2 Malice, which is a higher degree of poiſon, *ſwelling* inwardly; and when it cannot vent it ſelfe in revenge, burſts the entrals. How did *Ioab* ſwell againſt *Amaſa? Iezabel* againſt *Eliah?* Nothing but a poultiſſe of their warme innocent blood can abate the tumour. After the defeat of that great Armado, the Duke of *Oſſuna* preſented himſelfe to the King of Spaine, with a diſtaffe at his ſide, and a ſpindle at his backe in ſtead of ſword and dagger: the King hereby underſtanding that a woman had foiled them, haſtily ſtepp'd to the Altar, and taking a ſilver candleſticke in his hand, ſwore a monſtrous oath, that he would waſt all Spaine, yea his whole Indies to that candleſticke, but he would be revenged on England. But God be praiſed, thoſe *ſwelling* words were but the effect of his owne malice, without our ruine; *Rumpantur & illa Codri*. The malicious is troubled with a *ſwelling* of the ſplene or bowels.

3 Vainglory, which is a kind of wood-ſere or venemous froth, that ſwels men with a ranke opinion of their owne worths. So the Flie that ſate on the

[m] Iam. 2. 2.

[n] Eſay 14. 13.

axletree of the Charriot wheele, gave out that ſhe made that glorious duſt. Things that move upon greater meanes, they aſcribe to themſelves; and ſtrut like Coloſſes, that the world may not ſcape their notice. Mighty are their words, as if they would ſhake mountains, and ſpeake thunder-claps. [o] *Come,* ſaith the Philiſtine to *David, and I will give thy fleſh to the fowles of the aire, and to the beaſts of the field.* What big words were heere? But how ſeldome ever was there a good end of oſtentation? Preſumption at once is the preſage, and the cauſe of ruine. He is a weake adverſary that will be killed with *words.* Swell on proud Gyant; a ſmall pebble from the brooke ſhall confute thee. [p] *Hath any of the gods of the nations delivered his land from the King of Aſſyria?* Swell on *Sennacherib:* an Angell ſhall confute a 185 thouſand of thy ſouldiers with the argument of death in one night. Many a foe hath ſpoke bravely, who in the puſh hath made more uſe of his heeles, than of his hands. When one vaunted of hurts received on his face, *Iulius Caſar* knowing him to be a coward, bad him take heed the next time he ran away, how he did looke backe. This is a *ſwelling* in the Throate.

4 Hypocriſie, which is a malignant humour, *ſwelling* the parts affected or corrupted with it, as ſome kind of graſſe doth the kine, or ſweet worte hogges. Methinkes the hypocrite ſhould ſmile at himſelfe, being ſo conſcious, how he railes at the world which he worſhips; how he condemnes the belly which he ſerves; how he perſwades men to contemne the gold, which is deare to him as his life: how he commends the croſſe to others, which himſelfe abhorres. How like the kite, he flies aloft, but is ever looking downe to the earth for his prey. He hath an ill-affected ſplene, that growes bigge while the other members waſt: or an obſtructed liver, which blowes up the cheekes and legs, while the vitall parts want blood and livelyhood. [q] *God I thanke thee, that I am not as other men.* Hypocrite, ſo thou ſayeſt, ſo thou *ſwelleſt:* but what a tabe or famine of goodneſſe there is within, thou doſt not, thou dar'ſt not aske thy conſcience. Like a decayed Merchant, that ſtudies trickes to uphold the credit of his wealth; and ſtill the neerer he comes to povertie, the more ſhew he makes of ſufficiencie; till at laſt the bladder is pricked, and the wind flies out, and there is rather a merchants caſe than a merchant. Still the more a man ſwells in pretence, the leſſe he is to be truſted in deed. This *Swelling* is a Tympanie.

5 Blaſphemie, which is the higheſt exceſſe of words, when they ſwell againſt God himſelfe. [r] *Am I a dog, that thou commeſt againſt me with ſtaves and ſtones?* The laſt words that ever the Philiſtine ſhall ſpeake, are brags and curſes. How truely he ſpoke himſelfe? Had he beene any other than a dog, he would not have opened his foule mouth againſt the hoſte of God, and the God of hoſtes. And as he calls himſelfe a dog, ſo it ſeemes *David* thought him, elſe he had never come to him onely with a ſtaffe and a ſtone. [ſ] *Iezabel* hath loſt her prophets; and ſhe ſweares and ſtamps at that, whereat ſhe ſhould have trembled. She ſweares by thoſe gods of hers, which were not able to ſave their prophets, that ſhe would kill that Prophet of God which had ſlaine her prophets, and ſcorned her gods. O fooliſh duſt, wilt thou *ſwell* againſt thy Maker? When the Spaniſh fleet was fired and diſperſed on the narrow ſeas, the young Prince of *Aſcoli* at his fugitive arrivall to Dunkerke, with his cap off, and grinning towards heaven, he ſwore to the Duke of *Parma* on the Strond, That not onely all the foure elements were Lutherans, but even that day God himſelfe.

6 Succeſſe in wickedneſſe, which is like *Aconitum* taken for dyet-drinke. To proſper in ill deſignes, is the greateſt unhappineſſe, the heavieſt curſe: for hee that uſeth to doe evill, and ſpeeds well, never reſts till hee come to that evill from which there is no redemption. *Ioab* kils *Abner,* and ſcapes; againe hee embrues his hands in the blood of *Amaſa,* and is not indicted for it: now *David* is old, and *Adoniah* towardly; he furthers him in the uſurpation: and big with prefidence of his owne command, he thinkes to carry it; but this carried him to his

[o] 1 Sam. 17.44.

[p] Eſay 36.18.

[q] Luk. 18.12.

[r] 1 Sam. 17.43.

[ſ] 1 King. 19.2.

grave.Faire *Abſalom* was proud and ambitious, yet hee flouriſheth : hee kills his owne brother,yet eſcapes, he inſinuates himſelfe into the affections of the people,and bold of their fidelity to him, he *ſwells* even againſt his own royal Father, and becomes a diſloyal traytor.God owes that man a grievous payment, whom he ſuffers to run on ſo long unqueſtioned.Proſperous wickedneſſe is one of the devils ſtrongeſt chains. A man feeles a little ſweetneſſe of wealth, this ſets him a gogge, he *ſwels* for more : when his ſtalke is ſo ſtiffe that it beares up above the reſt of his ridge,preſently he *ſwels* for honour : the firſt draught doth not quench his thirſt,he *ſwels* for a higher degree : thus honoured,he *ſwels* into ſome place of authority, and ſtill his inſatiate dropſie cals for larger draughts, till at laſt hee is inebriated : like the Toade in *Eſop*, that would needs ſwell in Ambition to be as bigge as the Oxe ; and then hee burſts. Such tongues ſhall bee ſwolne with the infernall fire, till they bee not able to call for a droppe of water to coole them.

The laſt attribute of their ſpeech is vaine, *words of vanity*. If the matter were good, yet many words were vaine, great words were vaine : but here both the matter and words and all are not onely vaine, but *vanity* it ſelfe. [c] *The kingdome of God is not in word, but in power.* How juſtly doth the Lord infatuate theſe magnificent talkers,in fruſtrating their boaſts ? *Magno conatu nugas*, they have a ſhew of wiſedome,but that ſhew ends in folly. What hath been ſaid of two nations, is true betweene two ſorts of men : the French are wiſer than they ſeeme,the Spaniards ſeeme wiſer than they are.He that ſayes little, is thought by ſome to underſtand leſſe ; and thoſe great ſcholers,that are confident talkers. But to make ſuperficies ſeeme body,with depth and bulke,the plentiſulleſt ſpeaker will ſcarce deviſe ſufficient ſhifts.It is according to the French proverbe ; much bruit, little fruit : or as we ſay in Engliſh,a great deale of cry,but no wooll.*Demades* the Oratour in his age was talkative,and would feed much:therefore *Antipater* would ſay of him,that he was like a ſacrifice,whereof nothing was left but the tongue and the paunch.*Alexander* in his Perſian expedition,cauſed his ſouldiers to leave ſcatteringly behind them,as forgotten, larger and heavier pieces of armour than they were uſed to weare ; the Macedonians being not ſuch portly men : it was his policie to ſcare and fright the Perſian.So mighty words terrifie weak hearts : but wiſe Judgements make ſmall account of their *vaine* words, whereof one day they muſt make a ſtrict account themſelves. [x] *Iezabel* ſweares by her gods to bee revenged on *Elias* : it was well that tyranneſſe could not keepe her owne counſell.She meant to kill him,and the diſcloſing of that purpoſe was a means to preſerve him.The wiſedome and power of God could have found evaſions enough for his Prophet in her greateſt ſecrecy : but now he needs no other than the warning-piece from her owne lips.Here were *ſwelling* words, but the *words of vanity* : ſhe is no leſſe vaine than the gods ſhe ſweares by. In ſpight of her fury, and her oath,and her gods,*Elias* ſhall live : at once ſhee ſhall finde her ſelfe fruſtrate and forſworne.And now ſhe is ready to bite her tongue,and to eate her heart for anger at the diſappointment of her cruell vow.It were no living for godly men, if the hands of tyrants were allowed to be as bloody as their hearts. Men and divels are under the reſtraint of the Almighty ;neither are their words more ſwelling,or their deſignes more laviſh,than their atchievements bee vaine, and their executions ſhort.*Benhadad* ſends great words to the King of Iſrael ; as if it were nothing to conquer him : ſtay the proofe ; [a] *Benhadad* flees, and Iſrael purſues. [b] *The heathen rage,the kings* combine,and the *people imagine a vaine thing*. Though for power they be kings ; though for policie,counſellers ;though for fury they be Gentiles ; though for number,all the people,multitudes ; yet they ſtudy but *vanity* : they imagine a thing vaine impoſſibly,vaine unprofitably.

[c] 1 Cor.4.20.

[x] 1 King.19.2.

[a] 1 King.20.10.

[b] Pſal.2.1.2.

No wraſtling of man can evacuate the purpoſe of God.While he ſtruggles,he is caught : and by reſiſting the Will of God,he doth fulfill it. *Divinum conſilium*

Greg.

dum devitatur, impletur : humana ſapientia dum reluctatur, comprehenditur. Second cauſes are ſuſceptible of impediments ; as the burning of fire, by the action of water : but there is no evaſion to ſhunne the decree of heaven. Theſe ſwelling intendments are like ***Caligula's*** enterpriſes ; who never tooke any thing in hand if there was hope to effect it : 'tis vaine impoſſibly. Neither doth any profit ariſe from it. To count evill for gaine, is unjuſt, but humane : but miſchiefe intended for miſchiefes ſake is divelliſh. The old way of wickedneſſe began at *quid proderit nobis ?* But that is a new way of malicious ſinne, when men cannot be pleaſed to live in quiet themſelves, unleſſe they diſturbe the tranquility of others. As Vipers and the venemous ***Cantharides*** and ſtinging ſpiders are more deteſtable than Beares and Wolves, becauſe they ſting folke to death without any benefit. That is an odious miſchiefe, which is ***vaine*** unprofitably.

The Apoſtate Church *ſwells* in words ; both in reſpect of her promiſes, and of her menaces ; but *Quid feret hic dignum tanto promiſſor hiatu ?* meere words of *vanity*. That when the ſinne is forgiven, the penalty remaines : the Poet could ſay, *Pœna poteſt tolli, culpa perennis erit:* they ſay, *Culpa poteſt tolli, pœna perennis erit*; at leaſt during their Purgatory. Kings are the annointed of God, to whom onely they are inferiour : *Inde illis poteſtas, unde Spiritus.* And *cujus iuſſu naſcuntur homines, ejus conſtituuntur Principes:* by whoſe wil they are borne men, they are made Princes. Yet how big is the noiſe, that the Pope is above them, may dethrone them, that his Aſſaſſins may kill them : theſe be *ſwelling* words, not onely of ***vanity***, but of trecherie. That we may merit heaven by our good works, or at leaſt beare halfe the charges of our owne ſalvation ; theſe be mighty words, but they are vaine men that truſt them. I know not what trick they have to pay God, but I am ſure, I am infinitely in his debt, and no waies can pay him but by his owne coine, the bloud of his own Son. So innumerable are their ſwelling Tenents, that their very mention would ſwell to a volume; but I leave them to their concluſion, meere *vanity*.

Tertull.

Irenæ.

Let me conclude with this ſummary obſervation. Harmony is the ſound of the Goſpell, unity the band of the Church : her true members know no diſcords, with one mouth, with one heart, they praiſe God, and love one another. All the noiſe and jarres come in by broken inſtruments, ſuch as the ſower of contention hath put out of tune. He fills the lips of his engines with repining, cavils, querules and wranglings, which are the right ſounds of hell. [c] *If any ſeeme to bee contentious we have no ſuch cuſtome, nor the Churches of God :* there is no ſuch voice in the quire of the holy Ghoſt. Indeed Chriſt came to [d] *ſend fire on the earth :* but hee never meant ſuch a fire as comes out of two flints by repercuſſion, or out of ſteele by hard-edge. But rather ſuch a fire as he ſent downe in diſparted tongues upon the Apoſtolicall aſſembly at Pentecoſt; a fire that ſhall enlighten the underſtanding, warme the heart with grace, and conſume the ſtubble of iniquity ; this is the fire that burnes in *Ieſus* his name. They groſſely miſtake, that thinke Chriſt is come to his Spouſe ***in turbine & tonitru***, (ſuch is the comming of Antichriſt) for Chriſt comes ***in levi aura quaſi ſuſurrans*** ; in ſilence as the [e] ***deaw upon the tender graſſe***, and the fruit of his comming is ***Peace***. There came a ſtrong [f] ***wind, that rent the mountaines, and brake the rockes***, but ***the Lord was not in the wind***. That tearing blaſt was from God, God was not in it. So in it, as in his other extraordinary workes, not ſo in it as to impart himſelfe to *Eliah* by it. It was ***anteambulo, non vehiculum***, the Vſhier, not the carriage of God. Then came an ***earthquake***, more fearefull than the wind. That did but move the aire, this the earth : that beat upon ſome prominences of the earth, this ſhooke it from the Center, but ***God was not in the earthquake***. Then a *fire*, more fearefull than either. The firſt affected the eare, the next the feeling, this laſt lets in horror to the ſoule by the eye, the quickeſt and moſt apprehenſive of the ſenſes : but ***the Lord was not in the fire***. The Prophet ſhall ſee Gods mighty power in the earth, aire, fire, before hee heare him in the ſoft voice ; all theſe are but boiſterous harbingers of a meeke and ſtill word. In that God was ;

c 1 Cor 11.16.

d Luk.12.49.

e Pſal 72.6.7.

f 1 King.19.11.

hee

he came in the gentle voice of mercy; how are they his meſſengers, that came in the *great words of vanity?*

Obſerve this, ye thunderers of Rome, who come with roaring Buls, and teach the ordinances of your Church, to ſpeake lowder than the Ordnance of warre; there is not the greateſt efficacie, where is the greateſt noiſe. God ſhewed but his powerfulneſſe in thoſe fierce repreſentations, he loves to make way for himſelfe in terror, but he conveyes himſelf to us in ſweetneſſe, in that mild breath of mercie. Thoſe *Boanerges*, the ſonnes of thunder, firſt tame our proud natures with the guſts and flaſhes of the Law; but then the ſoft voice of Evangelicall grace doth comfort and confirme us. But for thoſe Ieſuites, that preach unto us with the word in one hand, and the ſword in the other, threatning blood and ruine, let them read *Eſay* 53.7. and ſee whether they be like that *Ieſus*, whoſe name they uſurpe. Examine their books, and you ſhall find many of them ſo fraught with boiſterous invectives, and deſperate untruths, that it is a queſtion whether the Father of lies could out-do them: as if they meant plainely to write; not in the defence, but in the defiance of truth, of modeſty, honeſty, God and all goodneſſe. The ſcope of their pretumide diſputations, is rather to vent their own paſſions and uphold a ſide, than in zeale to holineſſe and to maintaine the truth. *Quibus potior eſt victoria, quàm veritas.* Themſelves would have the conqueſt, without reſpect of the truth. *Nec veritati, nec paci cedere norunt*; as *Auguſtine* ſaid of the Rogatians. But where there is no mind of yeelding, there is no end of diſputing.

To conclude againſt theſe high ſwelling tearmes; wee have reaſon, as to ſuſpect the cauſe that needs them, ſo the men that uſe them. Even in morall or civill demeanor, a lowd tongue is commonly a lewd tongue. [g] *We are in danger to be called in queſtion for this dayes uprore, there being no cauſe*, ſayes the Towne-clarke of *Epheſus*. If no cauſe, why all this noiſe? Why be many of our Courts of Iuſtice turned into a Babel, if there were not more confidence in a Lawyers tongue, than deſire of truth? Why are thoſe railings and invectives among men? Why in ſtead of the voice of the Turtle, is the voice of the Scriechowle heard in our land? O there is a ſwelling heart in unmortified breaſts, which cannot bee ſuppreſſed, but would like new wine burſt the veſſels, if it were not broached & vented by foule language. What ſwelling words did [h] *Rabſhakeh* utter againſt the living God, and his Iſrael: yet *Hezekiah held his peace*. [i] How contumelious & falſe were the accuſations of Chriſt, yet even [k] his ſilence was their conviction. The beſt confutation of their ſlanders, is not by our great words; but by our good workes. *Sophocles* being accuſed by his owne children, that he grew dotard, and ſpent their patrimonies idly; when he was ſummoned did not perſonally appeare before the magiſtrates, but ſent one of his new tragedies to their peruſall; which being read, made them confeſſe, *Hoc non eſt opus delirantis*; this is not the worke of a man that doats. Againſt all clamors and *ſwelling* opprobries, ſet thy innocencie and good life: *Sic verboſa tacet clamoſi turba ſophiſtæ:* they ſhall be driven to acknowledge that theſe be not the courſes of a diſſolute ſinner. Thus patience ſhall overcome clamour, and thy quiet heart ſhall be accepted of God.

[g] Act. 19. 40.

[h] 2 King. 18. 36.

[i] Matth. 26. 63. 27. 14.

[k] 1 Pet. 2. 12.

In a word, the Church of God is not built up with noiſe. There was no axe nor hammer heard in the building of the Temple: the frame was made in *Lebanon*, and ſet up in *Sion*: there was no noiſe in the rearing, whatſoever was in the preparing. *Lebanon* might be lowd, al is quiet in *Sion*. So doth the Church love peace, ſo doe all ſeeke peace that love the Church. Quarrells and contentions are for the world: let thoſe Dogs ſnarle and fight, whoſe portion lies *without*. Peace and concord becommeth the houſe of God. Schiſmes and wranglings, like axes and hammers, are the weapons of pride; cudgels throwne in by the devill, and taken up by malcontents, who baſt one another while hee ſtands by, and laughs. All Chriſtians, eſpecially Paſtors ſhould be men of meekeneſſe: otherwiſe while they pretend to take birds with their nets, they drive them away with their noiſe. The houſe of God is not built up with blowes, with blowes it is beaten downe. God loves to ſee Holineſſe and Peace, and [l] *without Peace and Holineſſe no man ſhall ſee God.* It followes,

They beguile:] This is their impoſture. The metaphor is taken from fiſhing or fowling. Thoſe fiſhes that were taken out of the feculent pond of this world, and put into the Chryſtall ſtreames of the Church, are by theſe ſeducers againe drawne out of the Streames of the Church into the poole of the world. The hooke whereby they performe this, is fraud: the ſame devill teacheth his trade to all his followers: by fraud he overthrew our parents, and the ſame traine he layes for their children: the Lyon is ſtrong enough, but the Serpent doth the miſchiefe. While Satan appeares like a roaring Lyon, wee are ready to runne from him: but when hee tranſ-ſhapes himſelfe into a familiar forme, wee admit him too often, and ſuſpect not the danger. They bee the Foxes that ſpoile our grapes, that worry our Lambes. Firſt, Foxes prey farre from home, and doe not miſchiefe too neare their owne dennes: ſo theſe compaſſe Sea and Land, and will ſaile to the Indies to *beguile* ſoules. Secondly, Foxes range in the night, and keepe their holes in the day: ſo theſe ſeducers abide not the day-light, but wander in ſhades, masked with viſors, to effect their purpoſes. Thirdly, theſe Foxes faſten upon young Lambes, ſuch as are poore in knowledge, and weake in faith; enticing ſimple women, that they may intice their husbands; after the practiſe of that old Raynard, who wrought *Eve* to worke *Adam*. Thus the wife is *ex profeſſo* a Recuſant, while the lunaticke husband is allowed once a Moone to ſleepe at Church, to ſave his fine. Fourthly, hungry Foxes will prey upon ſlight purchaſe, rather than faſt: ſo they will ſtoope to coozen the meaneſt, where the great ones are too wiſe for them. Yea deſperate fortunes have beene the Popes ſpeciall engines: the Ivy creeping along the ground, begins at firſt to compaſſe the loweſt part of the Oake; but workes it ſelfe upwards by degrees, till it over-top the higheſt branch, ſuckes the ſappe, pierceth the pith, and ruines the whole Trunke. Fifthly, theſe Foxes will tell ſome truths, where it may winne credit and advantage to their lying. If they ſpake nothing but true, they could not deceive us: if nothing but falſe, wee would not beleeve them. Therefore they have ſome few truths at firſt, like three or foure good Strawberries at the top, to helpe away the reſt, even their ſophiſticate traſh. A theefe lighting into true-meaning companie by the way, can talke of ſincere dealing and uprightneſſe, againſt robberie and oppreſſion, to take off ſuſpition, till hee ſpies his opportunitie. The Dequoy will ſuffer the ſimple man to winne for a while, till he hath whetted him on, then he leaves him in the lurch. If fraudulent Merchants had not ſome good wares, their baſe ones would not be ſaleable. [m] But *Paul* caſt out the foule ſpirit, that confeſſed him to be the *ſervant of the moſt high God, and to teach the way of ſalvation*, though hee ſpake true; for hee knew to what helliſh purpoſe he ſpake it. [n] The devill acknowledged *Ieſus*, yet he commanded him to come out, though his teſtimonie were true: whereby he taught us, not to give eare to Satan, though hee tell the truth. Thus they caſt duſt in our eyes, that wee might not ſee our way, and ſtrike a hooke in our noſthrils, to lead us their owne way: but it is no hard matter to ſpie out their juggling: though the Aſſe have put on the Lyons skin, he may be diſcerned by the length of his eares. But in meane time, if they be conſcious of their owne frauds, (and I am ſo perſwaded of many of them) and ſtill perſiſt; what Hell is deepe enough for them, that ſeeke and ſtudie to fill Hell with ſoules? You will ſay, that is but my perſwaſion; and ſo well I wiſh them, that I would for their owne eternall states ſake it were not true.

That they may not too unperceivedly catch us, let me a little bare their hooke, and diſcover ſome of their wiles.

Firſt, they tell us, the Church agrees, the Church cannot erre: all which in

their

[l] Heb.12.14.

[m] Act.16.18.

[n] Mark.5.8.

their language is the Church of Rome. Take it ſo, and wee may as ſoone finde Paradiſe in Hell, as any Text in Scripture for it. The Seat of Abomination, the Citie of the Beaſt it calls her, not the Chaire of the Church of God. That the Apoſtate Rome is the Catholike Church, the wit of Earth and Hell ſhall never be able to prove.

Secondly, that the Pope ſits ſucceſſively in *Peters* Chaire: if wee ſhould grant it, for they cannot prove it; ſo did the Phariſes in *Moſes* his Seat, yet neither the better, nor the holyer for all that. A *Seriphian* told *Themiſtocles*, that his glory aroſe rather from the renowne of his countrey, than from the merit of his vertue. Not ſo, ſayes *Themiſtocles*; for if I were a *Seriphian*, I would not live without honour; and if thou wert an *Athenian*, thou couldeſt not live without ſhame. For *qua non ſecimus ipſi, vix ea noſtra voco.* If Saint *Peter* were at Rome, he neither taught nor lived like the Pope: if the Pope ſit in the ſame Chaire, he neither lives nor teaches like Saint *Peter*. *Neanthus* a bungler, having got *Orpheus* his Harpe, ſo jangled and jarred with it, that whiles hee looked for liſtening Beaſts, and dancing Trees, he brought the Dogges about his eares. The Pope hath ſo long boaſted the name of *Peter*, that the world ſees he hath nothing left but the bare name to boaſt of.

Thirdly, the Conſent of Councels; a glorious gull and guile: as if no Councell had ever condemned both their Popes and Opinions. As if the Councell of *Baſil* had not decreed, That one ſimple man alledging plaine Scripture, was more to be beleeved, than a whole Councell to the contrarie. As if the laſt *Trident* Councell were any other than the Popes Notarie or Secretarie, to ingroſſe that in faire Characters, which hee had before written in a foule Copie. One ſaith truly of them; whereas they ſhould have brought their Doctrine to the Rule, they forced the Rule to their Doctrine; and did not meane to ſay as Chriſt taught them, but to expound Chriſts words as they would have them.

Fourthly, the harmonie and conſent of the Fathers. Indeed they were holy men, but men, not priviledged from errors. Beſides, *Audiendi Patres, ut teſtes, non ut Iudices.* Yet were they heard ſpeake their owne meaning, none of them would ever have beene a Papiſt, ſure not a Ieſuite. I hope they doe not meane thoſe holy Ancients; as Father *Moſes*, Father *David*, Father *Eſay*; no, nor Father *Paul*, Father *Peter*: for impudence it ſelfe cannot denie that our Faith is built upon thoſe Fathers, the foundation of the Prophets and Apoſtles; which they, for theirs, are ſcarce able to pretend, never to prove. What Fathers then? Father *Lombard*, Father *Thomas*, Father *Scotus*, Father *Cajetan*, Father *Bellarmine*; all the Popes true-borne Children: Who, though in many things they agree no better than *Herod* and *Pilate*, yet they all conſpire to degrade Chriſt from his Office, as the other conſented to bereave him of his life. *Abraham* is our Father, is a vaine brag for the Gentiles.

Fifthly, the Scriptures, ſay they, are deepe Myſteries, dangerous for common eyes: it is ſufficient to credit their Teachers. Peſtilent ſubtletie; ſo men ſhall never underſtand what the Lord ſayes, but as they are pleaſed to report it. This is called *Fides carbonaria*, the Colliers Faith; and it ſhall leave *animas carbonarias*, ſoules as blacke as ever fire left coales. *Search the Scriptures*, ſaith Chriſt: you ſhall not, ſaith Antichriſt: He ſaith, There is lively food; this ſaith, there is deadly poyſon. Whether of theſe ſhall we beleeve?

Sixthly, Vniverſalitie; all Ages ſpeake as we doe: a gallant flouriſh, not unlike to Varniſh; which makes Seelings not onely ſhine, but laſt. To diſcerne the true Church (whereof we muſt be, if we will be ſaved) from the falſe, (from which we muſt ſeparate, unleſſe we will be damned) they wholly ſtand upon multitudes. But if in ſecular affaires there be more fooles than wiſe men, what is there in ſpirituall? As if it were not the broad Way which leades to deſtruction, through which many paſſe; and the narrow Way that leades to life, which few doe finde. When the Deluge came upon the World, whether was multitude or paucitie a marke of the Church? What was *Abrahams* family in compariſon of the Canaanites? What was Iſrael, and take in all her hypocrites, to the whole World? How was the Church diſcerned by multitudes, when the Rulers and multitude rejected Chriſts owne Perſon; *Away with him, Crucifie him?* What be the largeſt dimenſions of Poperie to the extent of Paganiſme! either for multitude they are not better than we, or for multitude the Pagans are better than they.

Seventhly, Antiquitie of Religion; a fraudulent oſtentation. He is a ſhallow Herald, who when he muſt give honour of the firſt head, cannot faſhion a ſound of Anceſtors. [o] The Iewes taxed Chriſt of noveltie, I hope no Papiſt will taxe him of falſitie. We derive our Doctrine from the bleſſed Apoſtles; one would thinke that were ancient enough: will they goe further? We have better proved our ſelves the true Church before *Luther*, than they can ever vindicate themſelves from being a falſe Church ſince *Luther*. Let them looke to their Invocation of Saints, Purgatorie, prayer for the dead; I hope they will pretend no antiquitie for theſe. Their Maſſe, like a monſter, was not begot all at once; but here a limbe, there a member. God hath not built us a new Church, but reformed the old, by taking away their corruptions: whereas they will rather be confounded, than reformed.

Eighthly, Unitie is a good argument, if it were true. But where is that Church which knowes no diviſion? [p] *There muſt be Sects, that the approved may be knowne.* What Unitie can Rome brag of, when *Canus* is againſt *Cajetan*, and *Bellarmine* againſt them both? To ſay nothing of Thomiſts againſt Scotiſts, the Blacke Fryars againſt the Gray, the Dominicans againſt the Franciſcans, and the Ieſuites againſt them both. We have ſome pettie jarres about the Lace of Chriſts Coat, they rent the Coat it ſelfe. When was the whole Church of God ſo happie, as to know no contention? Yea, rather ſuch miſerable diſtraction doth it ſuffer, that not onely Chriſts Garment is divided, as it was by the Souldiers; but his owne bleſſed Body is torne, as if it were no better than the body of that Harlot, the Levites Concubine, [q] which was chop'd in pieces, fleſh and bones, and the twelve pieces ſent into the twelve Tribes of Iſrael. Such is the faction and fraction, ſchiſme and ſeparation in the body of Chriſt; Church againſt Church, Altar againſt Altar, Prieſt againſt Prieſt, Religion againſt Religion, Chriſtian againſt Chriſtian: yea, Satan ſends his Inſtruments with Chriſt againſt Chriſt, and oppoſeth the truth of Divinitie, under the colour of divine authoritie. So that Religion is in a manner loſt in the Queſtions of Religion; and ſpeedes in the world, as Shee did in *Plutarch*, who had many Sutors; when every one could not have her to himſelfe, they pull'd her in pieces, that ſo none might have her. *Malunt nullam habere, quàm non ſuam.* Becauſe all men doe not like their Religion, they will refuſe all. So diſtraction in Religion is the deſtruction of Religion: for while they ſay, I am of *Paul*, I am of *Apollo*, I am of *Cephas*, I am of *Calvin*, I am of *Luther*, I am of *Arminius*, I am of *Dominicke*, I am of *Francis*, I am of *Ieſus*; *Nemo ferè Chriſti eſt*, almoſt none are of Chriſt. Thus the Conſcience of Religion is loſt in the Controverſies of Religion, and men rather ſtrive to have a ſubtle head, than a ſanctified heart; *Mallent diſputare quàm vivere*: ſo little is the hope of Unitie.

Wee partly ſee their Nets to enſnare us; which allurements if wee have light to diſcerne, they doe not ſo give us over. Yea, they will rather mood all their Syllogiſmes in *Ferio*, and turne their arguments into Armado's: and whom they cannot ſubdue *Gladio oris*, with the Sword of the Mouth, they aſſault *Ore gladii*, with the Mouth of the Sword: their fraud ſhall betray it ſelfe into force, the Devill puts off the Fox, and puts on the Lyon. Antichriſt thunders out his Excommunications, commends our throats to any knife, eſteemes our bloud more

[o] Mark.1.27.

[p] 1.Cor.11.19.

[q] Iudg.19.29.

more vile than Beaſts, and accounts us as Dogs; but it is onely for bayting his Bulls. ***Swelling words*** declare themſelves in wounding blowes, ſo their Villanie comes out; and that Religion which pretended nothing but holineſſe, diſcovers it ſelfe in the higheſt degree of wickedneſſe. True Religion is defended with prayers, not with violence; ***Ferunt, non feriunt Chriſtiani.*** So Chriſt ***moriendo, non occidendo vicit.***

But o, to what execrable impietie will not miſ-Religion drive? [r] The King of *Moab* will ſacrifice his eldeſt Sonne: as if hee would winne his cruell gods with ſo deare an Oblation, he ſends up the bloud of his Heire apparant in ſmoake to thoſe helliſh Deities. Such was the act of ***Agamemnon***, aſſiſting at the immolation of his owne daughter. ***Tantum Relligio poterat ſuadere malorum.*** That Maſſacres, Homicides, Parricides, Powder-treaſons, ſhould be a proofe of Religion, is an argument fetch'd ***à Barathro***, whereof the Devill himſelfe, if he could bluſh, would be aſhamed. It was a great blaſphemie when the Devill ſaid, ***Aſcendam, & ero ſimilis altiſſimo, I will be like the moſt High:*** But a greater blaſphemie, when God is fained to ſay, ***Deſcendam & ero ſimilis Infimo,*** I will be like the Prince of darkeneſſe. To make Religion ſtoope to ſuch abominable actions, as the murdering of Princes, firing of States, butchering of Innocents, is ſuch a Doctrine, as is not to be found in ***Lucian, Machiavel,*** or the moſt deſperate Patrons of Atheiſme. Certainely, it is the neereſt ſinne to that againſt the Perſon of the holy Ghoſt, in ſtead of the likeneſſe of a Dove, to bring him downe in the likeneſſe of a Vulture, or a Raven: nor can there be a greater ſcandall to their uſurped Apoſtolicall See, than out of the Barke of Saint ***Peter*** to ſet forth the flagge of a Barke of Pyrates and Aſſaſſins. Wiſe men obſerve, That there is no knot of theeves ſo dangerous, as when there is a whore in the companie: That robberie is ſeldome without bloudſhed: ***Naboth*** cannot loſe his Vineyard without his life, if ***Iezabel*** have a hand in it. Now there is not ſo miſchievous a ſtrumpet in the world as the ***Whore of Babylon:*** to what crueltie cannot ſhee exaſperate her beſotted amoriſts? Whither ſhe can ſtretch her arme, ſhe fills the Churches back with furrowes, and her heart with ſorrowes. But force never got ground of Truth: all attempters of that kind ſhall be driven to confeſſe with that cruell Queene, ***Ego proſum ſolæ nocendo.***

I conclude; the law of nature, and the conſcience of every man muſt needes ſecretly condemne Fraud; how much more doth it miſ-become Chriſtians? Let us looke to that abſolute Patterne, [s] ***in whoſe mouth was found no guile***; and to that [t] true Iſraelite, whom he commended. The wit of man findes out many trickes and ſhifts in the world, either to doe miſchiefe, or to avoid it: there is one worth them all, ſimplicitie of heart, and plaine-dealing. ***Themiſtocles*** being entreated to play on an Inſtrument, anſwered, That he could not fiddle: but asked againe, what he could doe then? anſwered, That he could make a great Citie of a little one. Saint ***Auguſtine*** applyes it to points of ſubtletie and perplexitie; anſwere, that thou knoweſt not what to anſwere, thy learning lyes not that way. If further vrged wherein thy learning lyes, anſwere, ***Noſſe te quomodo ſine iſtis homo poſſit eſſe beatus***; how without all theſe thou mayeſt be ſaved. Let others be full of the Politickes, it is good for us to be well habited in the Morals. ***Martha, Martha, attendis ad plurima, One thing is neceſſarie***; integritie of heart. When the Fox bragg'd what a number of ſhifts and devices hee had to get from the hound; the Cat ſaid, ſhee had but one; which was, to climbe a tree. But when it came to the proofe, this one was better worth than all the reſt. ***Multa novit Vulpes, ſed Felix unum magnum,*** in the proverbe. Many a mans braine-piece is ***officina dolorum***, a forge of frauds, wherein there are more engines of craft than cords in a Barke. But there is one worth a thouſand of them, ſinceritie of dealing, and the integritie of a good conſcience. [u] ***Lord, remember how I have walked before thee with a perfect heart.*** I have not deceived for any reward on earth, and the

[r] 2 King. 3. 27.

Lucret.

[s] 1 Pet. 2. 22.

[t] Ioh. 1. 47.

Aug. Ep. 56.

[u] Eſa. 38. 3.

the Lord will not deceive me of my reward in heaven. A plaine heart through a plaine converſation, finds a plaine way to everlaſting benediction.

Through the luſts of the fleſh.] Nothing ſooner winnes fleſh and blood than a doctrine that tends to licentiouſneſſe. This is one eſpeciall cauſe of the encreaſe of Popery, the plauſibleneſſe of it to carnall diſpoſitions. Every Religion beares in her lineaments the image of her Parent. True religion is ſpirituall, and lookes like God in her puritie. Falſe religion is carnall, and carries the face of nature, her mother; and of him whoſe illuſion begot it, Satan. The former would kill the luſts of the fleſh, the other would feed the luſts of the fleſh; and make both a wanton minde, and a wanton body.

1. It advanceth the pride of nature, by telling her, that ſhe can merit her own glory, without being much beholding to Gods mercie: that ſhee can fulfill the royall law, and ſo brave God in his Iudgment, as if ſhe needed no pardon. Yea, that ſhe hath more workes than ſhe needes, and can (for money) helpe her neighbours: that ſome of her ſinnes be veniall in their nature, and not worthy of death. O how ſweet a leſſon this is to fleſh and bloud, even enough to make her runne mad of ſelfe-conceite! Now heare the voice of truth: wee ſay, that wee have no good of our owne, nor can doe good of our ſelves: that wee are not ſicke, but dead in ſinnes, and move not more than we are moved: that our beſt workes are faulty, all our ſinnes deadly, all our natures corrupted originally: that wee have no merit but the mercie that ſaves us: that nothing but the blood of Chriſt can cleanſe us, that his mediation is more than ſufficient to ſave us, his ſufferings to redeeme us, his obedience to enrich us. Now come to the triall: which of theſe gives the glory to God, and which the reines to concupiſcence? If Nature bee honoured, is not God diſhonoured? Is not all that bravery ſtolne from grace, which is put upon the backe of nature? Will *Sara* take it well, that *Hagar* ſhould uſurpe her freedome? No, God teacheth us to abaſe nature, to tread her in the duſt, to ſpoile her of her proud rags, to load her with reproaches; and to give that glory to Him, who ſayes he will not give it to another. This is to give nature what is natures, and to God what is Gods.

2. It tends to diſſoluteneſſe, while they teach that it is both eaſie and ſafe, to beleeve with the catholike Collier, as the Church beleeves, at a venture: that they may ſpare the labour of ſearching, and need not much knowledge to ſalvation: that the meere ſigne of the croſſe can drive away devils: that a litle almes can make amends for a great deale of injuſtice: that they may have an indulgence to diſpenſe with a ſinne before they doe it: that a mans ſelfe may buy out hell while he lives, and his executors or friends may buy him out of Purgatory when he is dead. O doctrine delectable to fleſh and blood! What mattert is how unſound his devotions be, how lewd his life, how hainous his ſinnes, that knowes theſe refuges? Heare the truth, that teacheth us (againſt nature) to ſtrive unto ſincere faith, without which we have no part in Chriſt, no benefit by his ſufferings, no comfort in our owne good workes: that our heart muſt be zealouſly active in all our devotions, and without it, the hand and tongue are but hypocrites: that the hand muſt doe good deeds, or elſe the preſuming heart is but an hypocrite: that we muſt expect no pardon for ſinne before we commit it, and from Chriſt alone when we have committed it, and to repent before we expect it; that life is the time of mercie, death of retribution. I hope, fleſh and blood takes no pleaſure in ſuch a meſſage. So cleerely manifeſt is it, which of theſe two religions is framed to the humour of nature, and is indulgent to the *luſts of the fleſh*. From all which, let me deduce theſe two concluſions:

1. It is a very eaſie thing to be a Papiſt: for what injunction hath it, which a Libertine will not admit? To ſinne and confeſſe, to confeſſe and ſin; to be drunk and vomit, to vomit and againe be drunke, what true Trojan diſlikes? But they have ſtrait rules, as faſtings, ſcourgings, haire-cloths, weary pilgrimages, bluſhing con-

onfeſſions, wilfull beggarie, and perpetuall continencie by ſolemne Vow: what faire pretence is here of mortification, by them that love it as dearely as a Dog doth a cudgell? But is all this true? To ride up and downe in their Coaches with their Concubines, is this mortification? To be lodged like Princes, and clothed like *Dives,* in fine Linnen, is this haire-cloth? To abſtaine from courſe fleſh, and feede on choiſe dainties, is this faſting? Or to drinke the ſtrongeſt Wines, till their faces diſcover their hypocriſies? When the world is together by the eares, who ſhall beſtow moſt upon them, is this their wilfull povertie? Surely they take great paines, to tell over ſo many thouſand crownes, as come yearely tumbling into their coffers. For the Pope to ride on mens ſhoulders, is this humilitie? Or to thinke hee does the man a grace, whom hee admits to kiſſe his Pantofle? To abjure a marriage-bed of their owne, and to diſhonour the marriage-bed of others; to forbeare allowed matrimonie, and admit forbidden adulterie, or the deflouring of virginitie; is this their Vow of continence? O that theſe criminall doings were not more true than their penall ſufferings! And what if they ſhould performe all that they pretend, and in the auſteritie of their will-worſhip goe beyond us; yet let them not inſult in the victorie, for the Prieſts of *Baal* went beyond them. I heare much of the Romaniſts whips, I heare nothing of their knives; they may ſcourge, they will not lance and carve their fleſh in their devotions. The Baalites did it, yet were never the wiſer, never the better, never the nearer. What then doe they get by this ſelfe-deviſed rigor? Either it makes them not better than us, or it makes the Prieſts of *Baal* better than them; let them take their choiſe. In all theſe, the fleſh is ſerved, the ſoule is ſtarved: a ſmall difficultie is admitted, that a greater might be avoided: they leave that which God commands them, to doe that for which he will never thanke them.

2. To be a good Chriſtian, is a farre harder taske, and lyes in another kind of combat; not in macerating the fleſh, but in mortifying the *luſts of the fleſh.* I doe not find that God ever required or accepted the ſelfe-tortures of his ſervants; he takes no pleaſure in our bloud, in our carkaſſes: they miſtake him, that thinke to pleaſe him by deſtroying that nature which he hath made, and meaſure truth by the rigor of outward extremities. *Elias* drew no bloud of himſelfe, the Prieſts of *Baal* did. It is true, inward crucifying of our corruptions, the ſubduing our ſpirituall inſurrections, by the noble exerciſes of ſevere reſtraint, that hee commands and accepts. To worke our ſtubborne wills to an awfull ſubjection, to draw this untoward fleſh to a ſincere chearefulneſſe in Gods ſervice, to reach unto a ſound beleefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, to keepe our ſelves in the continuall feare of God; theſe be the taskes of a Chriſtian, worthy of our paines, worthy of our comfort. The reſt is but a careleſſe faſhionableneſſe, as if it had nothing to doe with the ſoule. Give us obedience, let them take ſacrifice. For men to walke with God, ſo long as plenty doth walke with them, and while they may ſtretch their limbes on a peaceable couch, eating the fruits of their owne vineyards, is not worth either reward or thankes. The valour of ſuch men will faint when it comes to the puſh; and with *Archilochus,* they will rather *Clypeum abjicere, quàm perire.* But to love that God who croſſeth us, to kiſſe that hand which ſtrikes us, to truſt in that power which kils us; this is the honorable proofe of a Chriſtian. It is a vaine conſideration; will Ieruſalem yeeld mee the ſame delights that I enjoy in Ægypt? Is there ſuch ſtore of fleſh-pots in that country, as wee have in ours? Will Religion allow me this wild liberty of my actions, this looſe mirth, theſe carnall pleaſures? Can I be a Chriſtian, and not live ſullenly? None but a regenerate heart can chuſe rather to ſuffer affliction with Gods people, than to enjoy the pleaſures of ſinne for a ſeaſon. An eaſie importunitie will perſwade • *Orpah* to returne, from a mother in Law to a mo-

• Ruth 1.14.

ther in Nature, from a toileſome journey to reſt, from ſtrangers to her kindred, from a hopeleſſe condition to likelyhoods of contentment. A little entreaty will ſerve to move nature to be good to it ſelfe. But to hamper our extravagant luſts, to ſubdue our rebellious deſires, to croſſe nature in her affected delights, this is the buſineſſe of a Chriſtian. To perſiſt in the actions of goodneſſe, though tyranny, torment, death, and hell ſtood in our way, this is that conqueſt which ſhall be crowned with glory.

Thoſe that were cleane eſcaped.] Some read, *For a little*, or *For a little while:* the one tranſlation having reſpect to the degree of their eſcaping, the other to the time; *Quantum*, and *Quamdiù*; for a ſmall meaſure, or for a ſhort ſpace. Wee read it, *Cleane eſcaped:* they were not quite delivered from ſinne, but from the externall profeſſion of ſinne, and from the doctrine that maintaines ſinne. [b] The people that eſcaped from periſhing in the conſpiracy *Corah*, were not all holy: for the next day fourteene thouſand and ſeven hundred dyed in the plague for murmuring againſt their Governour. [c] *They went out from us, but they were not of us.* The children of the world may outwardly be gathered to the congregation of Iſrael, yet not be of Iſrael. When it was repreſented to *Alexander*, to the advantage of *Antipater*, who was a ſterne and imperious man, that he onely of all his Lieutenants wore no Purple, but kept the Macedonian habit of Blacke; *Alexander* replyed, Yes, but *Antipater* is all purple within. Divers good men doe not pretend ſo much ſtrictneſſe outwardly, but they are pure within; *Omnis decor ab intus*, [d] The Kings daughter is *all glorious within*. Whereas hypocrites weare not the colour of miſchiefe in their externall habits, but they are all purple within. [e] *Inwardly they are ravening Wolves:* their inwards are ſpak'd and rotten: *their inward parts is very wickedneſſe*. They are *eſcaped*, as a man from ſome dangerous ſickneſſe, but not fortified againſt death. [f] *As a man flyes from a Lyon, and a Beare meetes him, or leanes his hand on the wall, and a Serpent bites him.* They are *eſcaped* from the Lyon and the Beare, groſſe and raging impietie and Idolatrie: but in the houſe of God they are bitten by a Serpent, ſlye hypocriſie. *Eſcaped*, as a vagabond from a ſhole of beggars, reformed to ſome civilitie; yet tempted againe to wander with a new Doxy. O how farre may a man goe in the outward profeſſion of Truth, and yet be an Hypocrite, be an Apoſtate, be a reprobate! This is diſcerned by their next eſtate;

[b] Numb.16 49.

[c] 1 Ioh.2.19.

[d] Pſal.45.13.

[e] Matth.7.15.

[f] Amos 5.19.

They are againe returned to error.] What a poore way went they toward Heaven, ſo ſoone to turne backe? Even ſo farre as *Orpah* with her mother *Naomi* toward Canaan, a mile or two, and then backe againe to *Moab*. The devotion of worldlings is all for a gird; they will runne apace for a ſpurt, and then afterward ſtand ſtill and breathe them. They were but equivocall members of the viſible incorporation: and when their conſciences ſhall be wounded with Gods judgements, they ſhall crie as he did in *Homer*; This is the bloud of a man, not ſuch as iſſueth from the gods: this was at the firſt and beſt, but fleſh and bloud; not the unloſeable grace of ſanctification. It is but *Ephraims* morning deaw; let the Sunne of proſperitie riſe but two houres high, the deaw is gone. A *Galatian* humour; to begin in the ſpirit, and to end in the fleſh: like a Meteor or gliding ſtarre, that ſeemed in heaven, ſhot through the ayre, and lighted on a dunghill. Or like a Bowle throwne up a hill, which climbes according to the ſtrength that forc'd it; and when it is come to the furtheſt, returnes downe to the owne place. Theſe violent motions have ever the leſſe perpetuitie. Their Cloth hath a faire gloſſe, but when the iron of tryall is put to it, preſently it ſhrinkes. As the Samaritans ſought bread for their life, not the Bread of life; and when that bread failed, Chriſt might ſit long enough ere they ſought him. But good Chriſtians ſeeke not *Panem multitudinis*, but *multitudinem Panis*; Chriſt himſelfe. They that adhere to God for any ſecond cauſe out of himſelfe, ſhall ſoone loſe him, and all good things with him. Beaſts will ſuſpect the traine, and birds the ſnare, out of which

Muſcul.

which they are eſcaped; have rationall creatures leſſe wit than beaſts or fowles? *Lucullus* having entertained *Pompey* in one of his magnificent houſes, *Pompey* commended it for a ſtately houſe in the Summer, but he thought it would be too cold for the Winter. Whereto *Lucullus*; Doe you not thinke me as wiſe as divers fowles are, to remove with the ſeaſon? Have wee leſſe providence than birds, to fall into that trap out of which wee have beene delivered? Alas, that there ſhould be any among us, who from the midſt of our ſalt waves ſhould come out freſh and unſeaſon'd! That all theſe heavenly ſhowers ſhall fall beſides them, while they like *Gideons* Fleece want moiſture! That being by a mightie hand delivered out of Egypt, they ſhould againe fall downe before that Calfe, whoſe power they ſo confounded! That being haled out of the Lake of Iniquitie, they ſhould againe plunge themſelves into it, to their owne everlaſting ruine! Now the Lord lay hold upon us, that we may lay hold upon him, and never let goe that hold till we come to Heaven.

1. *Wrapped in error:*] Some notice is to be taken of the phraſe, ἀναστρεφομένους, *involuti, intricati*, entangled. All ſinne is a Labyrinth; the entrance is eaſie, all the difficultie is to get out againe. *Iael* invites *Siſera* to her Tent, and *wraps* him warme, but hee ſhall never returne through thoſe doores alive. A Bird is ſo *wrapped* in the Net, that the more ſhe ſtrives, the faſter ſhe ſtickes. The Fly entangled in the webbe, ſoone becomes the Spiders breakfaſt. Sinne hath ſuch a clinging qualitie, that if it once embrace and take hold of the ſoule, it bindes it up in pleaſing fetters, as *Samſon* was tyed with *Delila's* treſſes, more than with the cords of the Philiſtines. Therefore they be called [g] *Funes peccatorum, retia inferni*, and *vincula animæ*; the worſt Obligation, where-out the bounden ſhall never get, till Chriſt have diſcharged the debt. The Anchorite is not ſo mur'd up in a wall, and confined to his owne ordure, as the ſinner to his luſt and filthineſſe. Suppoſe he walkes abroad, yet he is not at libertie, becauſe he carries his Iayle about with him. Other malefactors are within their priſon, hee hath his priſon within himſelfe: and whitherſoever hee runnes, like the ſtricken Deere, *heret lateri lethalis arundo.* All his honours and pleaſures cannot free him from his bonds, onely he is in the number of thoſe Iayle-birds, that have the favour to beg in their chaines. Why cannot we perſwade rich men to be charitable? Alas, they are ſo *wrapped* up in their covetous deſires and inſatiate luſts, that you may with as good ſucceſſe ſtand in the ſtreet, and bid a priſoner come out of his dungeon. As *Lazarus* in his grave was *wrapped* up with his towell and winding-ſheet, ſo are dead ſinners folden up in their ſenſualitie; and nothing can looſe them, but that ſame *Exi Lazare*, from the mouth of Ieſus Chriſt.

2. The practiſe of theſe deceivers is upon them that are *eſcaped from their errors.* As the good Shepheard leaves the ninetie nine that are ſafe, and ſeekes that which is loſt; ſo the malignant Iaylor, without any ſtrict watch upon the malefactors in ſafe cuſtodie, purſues after him that hath broke priſon. Senſuall men have the leaſt trouble; they are as ſure as temptation can make them: they are rebels, not paraſites, againſt whom the tyrant bends his forces. They that are wedded to the world as to a Wife, and count pleaſure their Strumpet, doe ſeldome heare the roaring noyſe of the enemie. It is the Fort of Holineſſe that is moſt beſieged with aſſaults and ſtratagems. There is ſome ſatisfaction and comfort in this, that Satan will not let us alone: it is a ſigne we are not his, when he is ſo buſie about us. Even this juſt warre is a thouſand times better than an unjuſt peace. It was the *Spouſes* charge concerning her *Beloved*, [h] *Waken him not till he pleaſe.* No other is Satans command to his officious ſpirits, concerning his ſleepie followers; Doe not waken them, let them ſleepe their laſt. But for thoſe that have renounced his ſoveraigntie, and denyed him allegiance, let them ſit faſt; if all the windes from the ſmoakie corners of hell, or all the gentle ayres of the pleaſures on earth; if either the blandiment of faire words, or the brandiſh-

[g] Prov. 5. 22.

[h] Cant. 8. 4.

ment of keene ſwords, can prevaile againſt them, they ſhall fall. But as a gallant ſouldier ſaid, Let me be a Carthaginian, though I have Rome mine enemie: ſo let me be a Chriſtian, an *eſcaped* ſoule, reformed from error and ſinne, though Rome and Hell, Man and Devill conſpire againſt me. There is one able enough to ſave me, in whom I truſt.

Through much wantonneſſe.] This is that little poſterne ſet open, to which Satan is ſo much beholding for his re-admittance. Wantonneſſe, whether of ſoule or body, makes way for the devill. There bee ſuch as love crotchets and diviſions, not caring for the plaine ſong: ſtomacks that within one month are weary of Manna; that ſet more by ſallets and ſauces & kickſhawes, flaſhes of wit, than ſubſtantiall food, the Word of God. Theſe indeed *turne grace into wantonneſſe,* while they turne the Word of grace into curiouſneſſe, verity into vanity. How eaſily are theſe *wanton* mindes wrought upon? What winde is ſo weake, as not to move the fane? What toy will not win a child? A minde foreſtalled with levity, is like a veſſell without ballace, ſoone overſet. The light-headed are light-heeled; ſuch *Dinahs* will not ſcape deflouring. Here is the advantage of the ſeducers, *Levitas fallendorum.* At this hint *Mahumet* begun his religion, compounding it of all opinions, to allure and gratifie all nations. If the Sabellians had loſt the diſtinction of Perſons, or the Arrians Chriſts Divinity, or the Marcionites his humanity, or the followers of *Macedonius* the Deity of the holy Ghoſt, or the Iewes their Circumciſion, or the Rabbins their Talmud, they are ſure to finde it all in Turciſme. Becauſe the Arabians were theeves, hee allowed theft: becauſe his ſouldiers eſpecially thoſe of *Heraclius*, were malicious, he allowed revenge: hurt him that hurts you: hee that killeth his enemy, or is killed by his enemy, ſhall not faile of entring into Paradiſe. To ſatisfie luſt, he permits the multitude of wives, and divorcement for trifling cauſes. Now what a potent king, and of what large command, is he growne by this indulgence to mens *Wantonneſſe?*

I would wee had no paralell for him in Chriſtendome. But alas, what is Papiſme, but a truſſe of Schiſmes, a bundle of Hereſies, a Religion many wayes compounded, that all might be pleaſed? If old men be covetous, young men voluptuous, Nobles ambitious, common perſons ceremonious; whoſoever is led with any kind of *wantonneſſe*, they have allurements for all. For the avarous, that follow riches with craft and crueltie, they have deviſed a Purgatorie: by which tricke, they will get one halfe, the offender ſhall keepe the other halfe, and the poore ſhall have never a Doit. For the voluptuous, their Doctrine admits ſimple fornication, and their practiſe erecteth Stewes; out of which they raiſe large ſummes, nor doe his holy fingers ſcorne to touch the moneys. *Veſpaſian* did ſet a Tribute upon Vrine, his ſonne *Titus* ſtormed at it, as a matter indigne and ſordid. Some time after, *Veſpaſian* ſent for a piece of Silver out of the Tribute-money, and bidding his ſonne ſmell to it, asked him, whether he found any offence? *Titus* anſwered, No: Why loe, ſaith *Veſpaſian*, and yet this comes out of Vrine. But one would thinke, that the High Prieſt of Rome ſhould diſdaine that Silver or Gold, that is derived from the allowance of ſuch naſtie turpitudes. But *avaritia, magis quàm neceſsitas, cogit ad turpia.* To draw on the diſſolute, they have ordained many odde holydayes, and halfe-holydayes, wherein they may ring, ſing, and dance. To winne ambitious ſpirits, they teach, That the Pope can give Kingdomes, (to ſuch as can get them) they diſpenſe with loyaltie, and beſtow a Crowne in Heaven on thoſe that can plucke a Crowne from any excommunicate Kings head on Earth. Leſt men ſhould be diſ-heartened with the greatneſſe of their ſinnes, they have abundance of Venials, to be waſhed off with an *aſpergis* of holy-water; a connivence for the leaſt, a Pardon for the greateſt, to all them that will pay for it. Becauſe knowledge is a trouble in the getting, and men naturally love to be lazie, they fit their humours, with Devotion as the ſeed of Ignorance, Images are Laymens Bookes, reading the Scriptures makes Heretikes, and that faith is ſufficient which is folded up in the common fardle. Laſtly, that poverty of Truth may not breed contempt, they have mimike and comicall actions in thoſe myſteries which ſhould be ſacred, clericall ſhavings, uncleanly Unctions, croſſings, creepings, cenſings, ſprinklings, coozening Miracles, gariſh Proceſſions, toſſing of Beades, christening of Bells, hallowing of Candles, Waxe, Chriſine, Aſhes, Palmes, Garments, Swords, Water, Salt, and what not? So eaſily doe theſe Pontificall ſolemnities allure to *Wantonneſſe*, and worke upon petulant affections.

I conclude, we ſee here the danger of *wantonneſſe*, of dallying with our conſcience, and yeelding the reines to our inordinate affections. There be three goodly ſights, a Penitent ſinner, a Patient ſufferer, and a Thankefull receiver. And there be three other as illfavoured and ſcandalous; a Proud beggar, a Rich robber, and a *Wanton* profeſſour. Of all conditions there is none more culpable than a ***wanton*** Chriſtian. That heavenly patterne of ours, in the dayes of his humiliation, is never read to laugh. I doe not bid you follow him in that altogether; for there is a ſeaſon for us to be merry in him, who could never have beene happily merry without him. But when our laughter ſhall turne into prophanneſſe, our mirth into laſciviouſneſſe, this is a demeanour unbeſeeming Chriſtians. But ***wanton*** children play with their meate: we come with feare and reverence to deliver to you theſe holy myſteries; as it was told the Veſtall, that holy things were to be handled *magis ſanctè, quàm ſcitè*: O let the fruits anſwer the ſeed: *Serve the Lord with feare, and rejoyce with trembling.* Otherwiſe, they that drowne all their devotion in wantonneſſe, ſhall at laſt loſe all their jovialty in wretchedneſſe. Death will ſet a period to al joy, if ſorrow have not prepared an antidote for death. Let us mourn here; this is the way to be merry hereafter. Our teares are but temporall, when God hath viped them off, our joyes ſhall be eternall. Now the Spirit of God keepe us in the ſobrietie of grace, that the Sonne of God may admit us into the Court of glory.

i Pſal.2.11.

2 Pet. 2. 19.

While they promiſe them libertie, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

THe common pretence for the moſt unbounded licentiouſneſſe, hath been liberty. In that nefarious and diſloyall conſpiracy and murder of *Iulius Cæſar*, the generall diſpenſation of their conſcience was liberty. *Catilines* foule trechery was ſet off with the colours of liberty. When *Sheba* would invite Iſrael from a juſt and lawfull ſubjection, to the bondage of an uſurper, hee proclaimes a liberty; *Every man to his Tents*, he meant every man to his owne Tent. And that people, which had but as yeſterday fallen in the deſigne of *Abſalom*, a ſon of their King; are now againe up in armes under *Sheba*, a ſubiect of their King, a rebell againſt their King. As Bees when they are up in a ſwarme, are ready to light on every bough; ſo the Iſraelites being ſtirred by the late commotion, are

[k] Pſal. 2.3.

apt to follow the head of any faction. When the rulers conſpire againſt Chriſt, they project liberty; [k] ***Let us breake their bands.*** Lawes are bands; for the wild, to cicure and humble them; for the weake to ſecure and keepe them: they that would oppreſſe their inferiors, and never be called in queſtion for it by their betters, would breake the bands. Pride, idleneſſe, drunkenneſſe, and all manner of diſſoluteneſſe, cannot range their voluptuous chaſes, till the boundaries bee removed: let them diſſolve the coards of moralitie, and then they proclaime libertie. So doth corrupt nature abhorre reſtraint, that it embraceth any doctrine which ſhall but promiſe liberty. ***While they promiſe them liberty, &c.***

The parts of this Text have a chaine of dependance. Firſt, the maine ſcope is the ***allurement*** of the weake, in generall. Secondly, the way of this allurement is by ***Promiſe.*** Thirdly, the force of that Promiſe is ***Liberty.*** Fourthly, the conviction of that force, The promiſers are bound, ***Themſelves are the ſervants of corruptions.*** Fifthly, the proofe of that conviction; ***For of whom a man is overcome, of the ſame he is brought in bondage.***

[l] Luk. 22.32.

Firſt, for the maine ſcope, the ſeducement of the weake. It was Chriſts charge to ***Peter,*** [l] ***When thou art converted, convert thy brethren.*** It is Satans charge to his agents, now you are confounded, confound your brethren. He that is not croſſe to Chriſt, cannot be Antichriſt. ***There be many Antichriſts,*** ſaith Saint *Iohn*: there is a meane Antichriſt, and a maine Antichriſt: every falſe teacher is a meane one, but there is another that is the maine Antichriſt. The old foxe hath abundance of cubbes: and as Chriſt ſaid to ***Peter*** and the Apoſtles, ***Feede my lambs***; ſo hee to theſe inſtruments, Fleece, flay, worrey the Lambes. Chriſt came to heale the wounded, to bring deliverance to captives: they come to wound the whole, to bring the delivered into captivity. He to call ſinners to repentance, they to call the righteous into wickedneſſe. Hee, to ſave that which was loſt: they, to ſpill that which might be ſaved. Such is the implacable enmitie of the Prince of darkneſſe againſt the children of light, that he will rather make his owne fire hotter, than not labour to bring them to the participation of his torments.

[m] Pſal 32.10.
[n] Iam. 5.20.
[o] Dan. 12.3.
[p] Mat 5.19.
Aul. Gell. lib. 15.17.
Plutarch.

But O what ſhall wee ſay to the ring-leaders of this infernall conſpiracy? [m] ***Many ſorrowes ſhall be to the wicked***; but how infinite is their portion that make men wicked? [n] ***Let him know, that converteth a ſinner from the error of his way, that he ſaveth a ſoule from death, and hides a multitude of ſinnes.*** So let him know, that perverteth the righteous from the truth of his way, that he doth bring a ſoule unto death, and occaſion a multitude of ſins. If they that turne men to righteouſneſſe, ſhall [o] ***ſhine as the ſtarres*** in heaven: then they that turne the juſt to error, ſhall burne as everlaſting coales in the fornace of hell. He that doth ill, and teacheth ſo, ſhall [p] be ***minimus in cœlo,*** but ***maximus in inferno.*** Even to pejorate men by bad example, is a miſchiefe intolerable: and corrupt patternes ſhall find an unanſwerable indictment for the filthy copies that have been taken from them; though they neither forced, nor tempted, nor perſwaded to them. That which cuſtome hath made honourable, will by great mens refuſall grow contemptible. Young Gentlemen in ***Athens*** uſed to play on the Recorder: but when ***Alcibiades,*** viewing his face in a glaſſe, as his cheeks were puff'd up with blowing the Inſtrument threw away the pipe with indignation, all the Gallants preſently caſhierd that kind of muſicke. And when eminent perſons take up things contemptible, their followers thinke them honourable. What was more vile than the office of Scavengers, the charge of ſcowring the ſinkes and gutters? Yet when worthy ***Epaminondas*** had once borne the office it was ſought for among other preferments. Exemplary evils be bad enough, but how deepe a place is prepared for them in Tophet, that wilfully ſeduce others to diſhonour their Maker? It is dreadfull to thinke, horrible to feele, the bitterneſſe of their damnation.

Secondly, the way of this allurement is by ***Promiſe:*** where wee have diverſe conſiderations:

1. *Promiſes* are the cheapeſt things men can part withall, and yet the ſtrongeſt enchantments. The cheapeſt; therefore hee that is poore in every other thing, can be rich in *promiſes*. Of all members, the tongue decayes leaſt and laſt: there is no feare of wearing out that. The legges decay with travell, the armes with labour, all with age; but the tongue holds out, unleſſe the Palſey or ſuch accident ſeazeth on it. It is commonly two yeeres after we are borne, ere wee can ſpeake with it; but it is ſcarce two houres before we die, that we loſe it. Still that little filme or fleſh retaines the vigour, when the reſt languiſh into impotencie, as one clapper will weare out divers Bells. [q] *Nepthali giveth goodly words*: this is every mans bounty, what a [r] *Nabal* is that, which will neither heare good words, nor give them? Hee did not onely give *Davids* ſervants nothing, but that which was worſe than nothing, bad language. All Iſrael knew and honored their deliverer; yet this clowne to ſave his victuals, will needs either make him a man of no merits, or of ill; either an obſcure one, or a fugitive. Suppoſe hee feared *Sauls* revenge, and therefore reſolved to ſhut his hands; yet hee might have ſo temperd his deniall, that the repulſe might have beene free from offence: but now his foule mouth doth not onely deny, but revile. It ſhould have beene *Nabals* glory, that his Tribe yeelded ſuch a Succeſſour to the Throne of Iſrael: now his envy ſtirres him up to diſgrace that man who ſurpaſſed him in honour and vertue, more than he was ſurpaſſed by him in wealth and eaſe.

[q] Gen 49.21.
[r] 1 Sam.25.10, 17.

Faire words, we ſay, never hurt the tongue: they doe leſſe hurt the purſe. Never man was the worſe, or the poorer for good language. [s] Saint *Iames* ſpeakes of ſome verball benefactors: now to ſay, *Be warmed*, doth not coſt them one ſticke from their wood-piles. *Be clothed*, fetches not one caſt garment from their wardrobes: *Be filled*, derives not a cruſt from their cupbords: yet ſuch hypocrites are condemned of uncharitableneſſe. How fearefull then ſhall bee the account of ſavage crueltie; that doth *gravatis addere gravamina*, trampling upon them with ſcorne, whom God hath humbled with miſery; and in ſtead of healing their wounds, ſet them afreſh bleeding by their reproches? With the ſame eaſe men may ſpeake well, that they doe ſpeake ill; yea of the two, bad words are commonly the lowdeſt, and put the Organs of ſpeech to more ſtreſſe: therefore *Paul* cals *maledicentia*, a *crying*. It is a queſtion, whether the flatterer or blaſphemer ſhal have the upper hand in the Kingdome of hell: unleſſe we moderate it thus; that the hypocrites tongue ſhal be everlaſtingly bitten with ſcorpions; and the blaſphemers burne in unquenchable flames. By how much eaſier the Law, by ſo much ſorer the puniſhment for breaking that law. Now there is nothing eaſier than to ſpeake faire: as the Beggar told the Biſhop, when in ſtead of an almes he gave him his bleſſing; that if that bleſſing had beene worth a penny, hee would not have been ſo bountifull. [t] They be uncharitable paſſengers, that will not bleſſe the reapers: like our hide-bound, heart-bound, tongue-bound peeviſh ſectaries; that will not vouchſafe a Good day, or a Good ſpeed to their neighbours. [u] *As they delight not in bleſſing, ſo it will be farre from them.*

[s] Iam.2.16.
[t] Pſal.129.
[u] Pſal.109.17.

2 Faire *promiſes* are ſtrong ſnares to entangle fooles. Every one is not a *Ioab* to be fetch'd home to us with firing his fields; as they ſay, witches are brought to the houſe where they have done miſchiefe, by caſting ſome relicts into the fire. The devill did not appeare to Chriſt in a terrible forme, threatning the calamities of earth, or torments of hell; but by faire *promiſes*, of many kingdomes. How impudent was that preſumption; even ſuch as hell it ſelfe might well have beene aſhamed of. A beggarly ſpirit that hath not an inch of earth, offers the world to the Maker of it, to the Owner of it: Gods ſlave would be adored of his Creator. But let this teach us, that hee will not bee ſparing of falſe boaſts, and unreaſonable *promiſes* to us, that dares offer him kingdomes, by whom alone are made all Kings. *Promiſes*; this was his way at the beginning; *Yee ſhall bee as gods*, to our firſt parents: this is the proceeding with all their children; honour,

and wealth, and eaſe, are the propoſed rewards of unrighteouſneſſe. If the king of *Moab* promiſe gold and promotion, the covetous Prophet cannot hold off. [a] *Shall not their ſubſtance be ours?* That *promiſe* won the Shechemits to ſo painfull a condition, to ſo bloody a concluſion. Temptations on the right hand are moſt dangerous: how many that were hardned with feare, yet have melted with honour? There is no doubt of that ſoule, that will not bite at the golden hooke. Some indeed are ſo cunning, that they will doe more for a ſmall preſent benefit, than for the promiſe of a tenfold value. Satan is faine to ſtoppe their mouths with ready money: *Gebezi* ſhall have the talents, *Achan* the golden wedge. O that man were but ſo wary as to ſay, *Timeo Danaos & dona ferentes.* Theſe bee the ſtrong lines of Rome, whereby ſhe catcheth ſo many Trouts and Gudgens, *Promiſes:* whereof ſhe is as liberall, as ever was *Antigonus*, who was called *Antigonus daturus. Similes habeant labia lectucas:* let ſuch aſſes have no other provender but *promiſes.*

3 It is ill to *promiſe*, and to deceive: but it is worſe to promiſe with a purpoſe to deceive. Even to renew or delay juſt *promiſes*, is faulty: *Terminum termino addere*, is not onely *negandi calliditas*, but *negando pejus.* Wee may ſafely doubt *an ſit beneficium, cujus dilatio cruciat expectantem.* Such be the proverbiall ſpeeches; *Creſcente herbâ, moritur equus:* and *Dum Canis mingit, fugiens Lupus evadit.* The God of truth dwels in heaven, he hath made no roome there for the children of falſhood. Truth is the columne of commerce, the bond of ſocietie, the ſeale of equity; and where that failes, the very foundation is caſt downe. Yea, it is the obligation of conſcience, to which we ſet our tongues as hands, and our fidelity as ſeales: if not an act and deed, yet the firſt act of a ſeaſonable deed: which he that wilfully breakes, ſhall bee in the end as bankerout of credit, as hee is already of grace. I know there be ſome faulty *promiſes*, better broken than kept: *In malis promiſſis reſcinde fidem.* Concerning which a man is *in vovendo ſtultus, in reddendo impius.* But the good man breakes not his *promiſe*, though hee be damaged by the performance. *Vdiſlaus* King of Hungary falſifying his *promiſe* and oath, at the earneſt inſtance of two Cardinals, ſet upon *Amurath* the Turke unawares: who perceiving his ſouldiers falling, and victory flying from his ſide, pull'd a copy of the truce out of his boſome, and lifting up his eyes toward heaven, uttered words to this purpoſe. O Ieſus Chriſt, loe theſe are the Leagues which thy ſervants have broken, after confirmation of them by thy Name: if thou be a God, as they ſay thou art, revenge this injury done to thee and me, by plaguing theſe perjured miſcreants. Scarce had hee ended this ſtrange petition, but the ſucceſſe of the battell turned, the King was ſlaine, his army diſcomfited, and his people pitifully butchered.

This hath been one of Romes old trickes. *Iohn Huſſe* had a *promiſe*, and (more) a ſafe-conduct to the Councell of *Conſtance:* yet thoſe forſworne perſecutors put him to death. A foule fact, not onely againſt the Law of Chriſtians, but of nations: yet how have they blanched it? Firſt, that the ſafe conduct was not granted by the Concell, but by *Sigiſmund*; as if theſe could be diſtinguiſhed; in which the fault is not diſcharged, but tranſlated. Secondly, That it was a protection againſt unlawfull violence, not againſt lawfull execution. How abſurd? When he ſuffered in that very cauſe, for which he received warrant of ſecuritie. Thirdly, hee had it to come, but not to returne: but this is an evaſion that may wreſt laughter from the ſpleene of gravitie it ſelfe: as if where acceſſe is promiſed, receſſe were not alwayes included: as if an underſtanding man would move one foote out of doores upon ſuch weake tearmes of aſſurance. Such hath beene the conſcience of Romiſh *promiſes:* wee expect fidelitie from Papiſtrie, *Sicut Britannia ſuum Arthurum, ſicut Iudæi novum Meſſiam.* Onely wee are ſure of one thing; if wee never truſt them, they ſhall never deceive us. Therefore when the Deputies of the reformed Religion in

[a] Gen. 14. 23.

France, after the Maſſacre that was on Saint *Bartholomewes* day, treated with the King and Queene mother, and ſome other of the Councell, for Peace, and both ſides were agreed upon the Articles; the ſole queſtion was, the ſecuritie of performance. After ſome particulars propounded and rejected, the Queene mother ſaid, Why is not the word of a King ſufficient ſecuritie? One of the Deputies anſwered; No, by Saint *Bartholomew*, Madame. They that encourage their Proſelytes to *promiſe* great matters to us, whom they account heretikes, and by their Doctrine abſolve them from all performance, deſerve no better truſt or credit than very devils. How like are they to thoſe two ſonnes of *Iacob*[a], bloudily breaking their promiſe to the *Shechemites*, whoſe act their owne father[b] curſed? To execute rigour upon a ſubmiſſe offender, was more mercileſſe than juſt: to inflict a puniſhment ſo farre exceeding the fault, was cruell. If they had beene fit Iudges, who were bloudie executioners; or if the penaltie had beene proportionable from another; yet in them that had vowed peace, and *promiſed* affinitie, it was ſhamefully injurious. To diſappoint the truſt of another, to neglect our owne word and fidelitie for private purpoſes, addes faithleſneſſe to crueltie. They never meane us ſo deadly a ſtorme, as when they make faire weather, and beare us in hand, all is peace. The Spaniſh proverbe is true in them, *C'ome Santo, y caga Diabolo*; They have eaten downe Saints, and void forth Devils. Alas, how wofull a complaint have I here juſt cauſe to take up!

[c] Truth faints and ſwoones in the ſtreet, and no body will ſo much as give it a little *Aquavita*, to recover it. There is a decay and declination, as of the ſtrength of the world, ſo of all goodneſſe. Wee are the droſſe, the refuſe, the fag-end of mankind; *upon whom*, not the end, but *the ends*, not of the *world*, but of worlds and ages fore-paſſed, are not come, but *met together*, in an unhappie conjunction. The alacritie and vigour of the whole creature is worne away: Iuſtice drawes her breath faint and ſhort; Equitie is knock'd downe with the beames of the Ballance; Charitie hath caught an everlaſting cold; Conſcience is taken with a Lethargie; and Fidelitie, like a little Gold, is ſo loſt in the ſophiſticate maſſe of ſelfe-love and policie, that when the great Iudge comes, he will ſcarce find it upon earth. This daily defection growes ſtill upon us, which was prophecied above fifteene hundred yeares agoe, That in[d] *the laſt dayes* there ſhould be *Promiſe-breakers*. All ſinne ſpreads, and like the Plague diſperſeth it ſelfe: thus Pride is gone from the Court to the Countrey, and Covetouſneſſe from the Countrey to the Court; Swearing from the Gentleman to the Beggar, and Drunkenneſſe from the Beggar to the Gentleman. If ſome ſinne be more predominant in ſome places; as high-mindedneſſe is buſie about riches, malice, or private revenge about authoritie; unfaithfulneſſe fills all places. Rich mizers hoord it up with their Gold, and Povertie makes it her ſtaffe to walke withall: the Sycophant lives by it, as his daily bread; and great men doe not ſcorne it, for an advantage: the young learne it for their firſt Leſſon, and the old keepe it to the laſt. This faiſe coare rots us at the heart, while our skins be faire and unblemiſhed. Now *quo fonte derivata clades?* wee have broken our *promiſe* with God, and how ſhould men truſt us?

There is a [e] *Booke* written againſt them, a flying, a burning *Roll*, that ſhall *deſtroy their houſes*, and themſelves. God will one day *bring it forth*: it may be while the words are in their memorie, the Viſion may croſſe their braines, and the wings of this Booke flutter over their drowſie conſciences; till out of a furious paroxiſme, they vent this hideous exclamation, *The Booke, the Booke*, amongſt the reſt of their franticke imaginations. A terrible ſuppoſition, may ſome ſay: but terrors are no wonders, when God comes to Iudgement. Certainely, the guiltineſſe of this infidelitie and wilfull coozenage, is like a Match layd to fire a trayne of Powder; it burnes dimly on, to the appointed time;

[a] Gen.34.25.

[b] Gen.49.7.

[c] Eſa.59.14.

[d] 2 Tim.3.3.

[e] Zech.5.4.

and then at one fearefull Blow it blowes up all. A deteſtable ſinne, a deprecable puniſhment!

4. Seducers refuſe no way, ſo they may deceive: *Iurant, perjurant*; they will ſay and ſweare, *promiſe* and lye, propoſe and interpoſe, to make ſtrong their partie. *Abſalom* ſtood at the Court gates, and having firſt taken the eyes and tongues of the people with his expenſive braverie, layes alſo ſnares for their [f] hearts, by liberall *promiſes*, and courtly policie; what he would doe for them, were he a Iudge. His eare is open to all Plaintiffes, all Petitioners: there is no Cauſe which hee flatters not; his hand welcomes every man with a ſalutation, his lippes with a kiſſe. O courteous, beautious, bountious *Abſalom*: this was the common acclamation. *Sed promiſſa tyrannorum finiuntur in ruina credentium.* Indeed they have arguments in all moods and figures, but their laſt is *à faſciculis*. It is recorded of *Cacus*, a notorious thiefe, that when hee had ſtolne beaſts, hee would drag them into his Cave backward, by their tayles; that by the contrarie tracke of their feet he might be freed from the ſuſpition of theeverie. So to their holes of rapine and miſchiefe they dragge backwards, that the Innocents may rather ſeeme to have freely paſſed from them, than to be ſurpriſed by them. Our Engliſh Papiſts, ſmarting under the hand of Iuſtice, which they call Perſecution, ſome of them ſeeing both the *promiſes* of Rome, and their preſent fortunes at home failing together, began to totter, and make ſhew of turning to the Goſpel. Whereupon the Pope hath beene faine more than once to ſend them a Token, wherein were printed the five wounds of Chriſt, with this Motto or Poeſie, *Fili da mihi cor tuum, My ſonne give me thy heart.* Thus by maintaining their diſſimulation to us, he maintained his owne diſſimulation to them: or elſe they were in a wrong Boxe, for they came to Church by warrant of that Embleme. Ever ſince they have learned to temporize, having one heart for God, and another for *Baal*; one for the Prince, and another for the Pope; one for the Communion, and another for the Maſſe. So that neither Proteſtants nor Papiſts can tell whoſe they be, nor themſelves whoſe they ſhall be.

f 2 Sam. 15. 4.

O this heart of man, how deceitfull it is upon the weights! How like a cloſe darke Vault, without any creviſe to looke into it! The Poets faine, that when *Iupiter* had made man, and was delighted with his owne beautious fabricke, hee asked *Momus*, what fault he could eſpie in that curious Piece, what out of ſquare, or worthy blame. *Momus* commended the proportion, the complexion, the diſpoſition of the lineaments, the correſpondence and dependance of the parts; and in a word, the harmonie of the whole. Hee would ſee him goe, and liked the motion; he would heare him ſpeake, and praiſed his voice and expreſſion. But at laſt hee found a fault, and asked *Iupiter*, whereabouts his Heart lay? Hee told him, within a ſecret chamber, like a Queene in her privie Lodging; whither they that come, muſt firſt paſſe the Great Chamber, and the Preſence. There is the Court of Guard, forces and fortifications to ſave it, ſhadowes to hide it, that it might not be viſible. There then is the fault, ſaith *Momus*: thou haſt forgotten to make a window into this chamber, that men might looke in, and ſee what the heart is doing; and whether her Recorder, the Tongue, doe agree with her meaning. If a window were framed into the breſts of theſe deceivers, how would the blacke devices which they contrive *in tenebris*, be palpably odious; how would the coales of feſtering malice bliſter their tongues, and ſcald their lippes! Then we ſhould ſee how they Packe and Shuffle, and meane in their time to Cut alſo, or to Deale a poore Game to the Innocent. But that privie chamber hath a window onely to Gods, not mans or Angels inſpection.

I conclude: It is the ſweeteſt thing in the world to be innocent, to be freed from the checke of an impartiall conſcience; which will as ſurely tell us our unfaithfulneſſe, as ever wee durſt be unfaithfull. There is not the leaſt *promiſ* made, but there it is entred: if it be performed, the Booke is croſſed; if not, it remaines upon record, an evidence againſt us. A man paſſeth by the poore; *promiſeth* to give them ſomething as he comes backe: this *promiſe* is written in heaven, and it is not ſafe to mocke God, who in all lawfull things bindes us to our word. If the good man [g] *promiſe to his owne hurt*, yet *he changeth not*. If hee be ſpare in promiſing, yet he will be ſure in performing. *Poſt pactum mala conſultatio.* How welcome is ſleepe, when we lay downe our heads upon the pillow that beares not the burden of unfaithfulneſſe! Let the cunning men of the world triumph in their riches, overlooke all their injuries, make themſelves merry with their witty deceivings; this and that we have gotten by cleanly trickes. When they come to die, and their awaked conſcience repreſents all theſe impoſtures in their true faces, they would give a thouſand worlds for this one teſtimony, [h] *We have wronged no man, we have defrauded no man.* I have kept my *promiſe* with men, God will keepe his *promiſe* with me, for ſalvation in Ieſus Chriſt.

While they promiſe them liberty] this is the force of their promiſe. Now liberty is fourefold; *Corporall, Conſcientiall, Spirituall, and Senſuall.*

1. Corporall, which conſiſts in a freedome of action: when men are not ſlaves bound to the mines or galleyes to row (their Lords in eaſe) with ſtrokes and ſtripes: or to dig gold from that earth which ſcarce yeelds them ſallets. When the feete of *Ioſeph* are not *hurt in the ſtockes*, neither do his children ſweat in the Bricke-fornaces. When the mur'd up debtor ſits not in a melancholy conſideration of his unmercifull creditour. To move onely the length of his teddar, or but by the allowance of his keeper, is a mans captivity. Yea, even to bee confined to a ſicke bed, is a miſerable thraldome. Thoſe Anchorites that have bark'd up themſelves in hollow trees, or wals, had yet ſome roome. That perverſe Cynicke, who barreld himſelfe up in a Tub, could ſtand or ſit, or enjoy ſome kind of poſture. Scarce any Iayle is ſo cloſe, that it affords not the priſoner two or three ſteppes. [i] But the Bed of languiſhing ſickneſſe is of a narrow compaſſe. *David* ſware that [k] *he would not goe up unto his Bed*, &c. To *goe up unto the Bed*, denotes ſtrength, promiſeth eaſe. But when God ſaith of *Iezabel*, [l] *I will caſt her into a Bed*, he makes his owne comment upon that, calling it the *Bed of tribulation*. Their thraldome is grievous, whom God hath nailed to their bed: they are not hindred from the Church by a Recuſancie, as if they would not come: but as it were by an Excommunication, they cannot come. The ſicke bed is a ſolitude: when the Centurions ſervant lay ſicke at home, his maſter was faine to come to Chriſt, the ſicke man could not. Their friend lay ſicke of the palſie, and the foure charitable men brought him to Chriſt; he could not come. *Peters* wives mother lay ſicke of a fever, and Chriſt came to her, ſhe could not come to him. The bonds of mortalitie are ſo much the ſtronger, by being weaker: the ligaments of the armes are the looſer *in articulo mortis*, yet then they bind the arme from motion, & abridge it of freedome. There was a [m] *woman bowed downe with a ſpirit of infirmitie*: her body was not more a jayle to her ſoule, than her diſeaſe was a Iailor to her body, and Satan to her diſeaſe: who had thereby inverted the poſture of her creation, and turned that countenance to the earth, which was made to looke up toward heaven.

This then is a liberty of the body: when neither debts, the diſeaſes of eſtate; nor diſeaſes, the debts of nature doe hinder the freedome of action. Even a civill freedome hath beene held honourable: how ambitious were the tributaries of Rome to become her deniſons? The Burgeſſe confeſſed that he [n] *obtained it with a great ſumme.* The honour of Ieruſalem was farre greater, therefore ſo much the grievouſer the expulſion. Their baniſhment & loſſe of their ſweet countrey, their ſervitude and loſſe of their ſweet *liberty*; and the loſſe of the ſweetneſſe of all ſweetneſſes among them that had any ſparke of religion, the ſervice of God might teach them to hang up their Harpes and weepe, [o] *remembring Sion.* Had a Gentile been baniſhd thither, he had not been an exile, but a proſelyte; *Felix exilium*

[g] Pſal. 15.4.
[h] 2 Cor. 7. 2.
[i] Iob 7.4.
[k] Pſa. 132.3.
[l] Revel. 2. 22.
[m] Luk. 13. 11.
[n] Act. 22. 18.
[o] Pſal. 137.3.

lium cui locus ille fuit: but for a Iew to bee baniſhed from thence, it was lamentable captivity.

2 Conſcientiall, when nothing is impoſed on us, but that may ſtand with the perſwaſion of our rectified minde. That religion which would binde the conſcience, where God hath not bound it, *retia & laqueos injicit*, brings ſnares and fetters, and takes away due *liberty*. Indeed thoſe civill lawes doe binde, that tend to good: as forbidding to frequent tippling houſes, for the avoiding of drunkenneſſe; or to weare dangerous weapons, for the preventing of homicides. But thoſe which are for civill orders, whoſe intention is not *obligare ad culpam, ſed ad pœnam*; the breach whereof is ſufficiently ſatisfied with the mulct, doe not binde the conſcience; nor is the omiſſion of them a morall or mortall ſinne. [p] But to entangle the ſoule with a multitude of traditions, ceremonies, and unconcerning rites, is condemned, as taking away the *liberty* of conſcience. Such is celibate to the pamperd fleſh, or abſtinence to the raging appetite. They may as well put a match to dry powder, and forbid it to take fire.

[p] Matth.23.4.

There is indeed a ſcrupulous conſcience, like a little ſtone got into the ſhooe, that gals the foot. This ariſeth firſt from ignorance: the purblinde cannot diſcerne of colours, though they be dyed in graine. Secondly, from that wee call *Morbum maniacum*, the effect of melancholy, or of ſome tedious ſickeneſſe; or from melancholy it ſelfe, for the minde followes the temperature of the body: and ſcruples are moſt incident to crazed braines. Thirdly, from factious teachers, which leave the harmony of the truth, and broach vaine janglings; which is indeed to turne the grace of God into wantonneſſe. And it is ſtrange to ſee, how madly they are affected to ſuch crotchets: like peeviſh ſtomacks, which cannot away with ſolid meat, but love to bee picking of bones, or feeding on kickeſhawes. Fourthly, from a wrangling diſpoſition, which makes the buſineſſe of the hand to become onely the buſineſſe of the tongue. Hence it comes, that ſo many rheumaticke pens blot innocent papers, and trouble the world, not for *Quid faciendum*, what is to be done; but *Quid ſentiendum*, what is to be thought. They come like petulant children into the vineyard to gather grapes; and ſpying the gawdy butterflies, only runne up and downe to catch them. Theſe men take away their owne *liberty*, freely give away their freedome, and betray their conſciences. But if water had beene good to drinke with wine, quoth a good fellow, God himſelfe would have put it into the grape: but every ſimple is beſt. So if ſuch ordinances of men had been good to joyne with the Word of God, that great Law-giver would not have left them out. But let mee obey all Gods commandements, and beleeve all his *promiſes:* and for other things, my conſcience hath a ſweet liberty granted to it by IESUS CHRIST.

Col.2.21.

3 Spirituall, which frees us from the bondage of the Law, and the everlaſting curſe of Gods wrath. [q] *If the Sonne make you free, you ſhall be free indeed.*

[q] Ioh.8.36.

1 Free from the ceremoniall Law, which tooke the mortall wound by the death of Chriſt: for that death was to the morall Law *finis conſummans*, to the ceremoniall *finis conſumens:* to the later, *diſſolvens:* to the former, *abſolvens*. Indeed this dead Law was not preſently throwne into the grave: but according to the ſeemely buriall of humane bodies, which are not inſtantly after the ſoules departure caſt forth as ſtinking carrions; but have their decent funerals, and are brought with ſolennity to their ſepulchers. So to put ſome difference betwixt Gods Inſtitutions, and humane inventions, thoſe ceremonies which dyed with Chriſt, were honourably brought to the grave. Now he that revives them, ſhall not be [r] *Pius funeris deductor*, but *Impius ſepulturæ violator*; not a devout ſolemniſer of the funerall, but a profane raker in the grave, and violator of the quiet ſepulture.

[r] *Aug. Epiſt. 19 ad Hier.*

2 Free from the morall Law; and that both *Quoad damnandi vim*; for there is [s] *no damnation to them that are in Chriſt:* and *Quoad dominandi vim*, that ſinne

[s] Rom.8.1.

ſhould [t]*not raigne in our mortall bodies.* Our ſinnes are remitted, our imperfect obedience is accepted. They that looke to bee juſtified by the workes of the Law, are not under grace. Such peremptory travellers, mounted on the backe of their owne conceited righteouſneſſe, will needs poſt to heaven, and not take Chriſt along with them. Whereas indeed they are but like oxen, that a great while draw in the yoke for paſture, and are at laſt for ſlaughter. Truth is, wee are not freed from obedience to the Law: Chriſt met with none on the Mount in his glory, but *Moſes* and *Elias*; the Law-giver, and the Law-reſtorer: to ſhew, that hee did not onely come to fulfill the Law, and inſtitute the Goſpell; but even to reconcile the Law and the Goſpell. We muſt obey what God commanded by *Moſes*, and what we cannot performe, is ſupplyed to us by our beleefe in Ieſus. Saint *Auguſtine* makes foure ſtates of men; firſt, *ante Legem*, before the Law, when *non pugnamus*, wee doe not ſo much as fight or ſtrive againſt ſinne at all. Secondly, under the Law, *Pugnamus, ſed vincimur*; wee fight, but are overcome. Thirdly, under grace, *Pugnamus & vincimus*; wee fight and conquer. Fourthly, *in pace*, in the kingdome of heaven, where is no occaſion to fight, there being no enemies. Wee have now two good encouragements to fight: Firſt, *Abonitate cauſa*, wee take Gods part. Secondly, *A facilitate victoria*, God takes our part.

3 Free from the ſlavery of ſinne: before it raigned over us as a tyrant, now it can but dwell in us a Tenant. It never gives us a foile by any act of diſobedience, but we give it a mortall wound by the ſword of repentance. How ſweet is that liberty which avoids the ſhackles of ſinne! It is the moſt common and troubleſome gueſt that belongs to man: it troubles us both in the ſollicitation of it, and remorſe for it. Before the act, it wearies us with importunate violence: after the act, it torments us with feare and the painefull gnawings of an accuſing conſcience. And if it be thus irkeſome to men, how odious is it to God? He indeed never hated any thing but it, and for it any thing. It is the happineſſe of heaven, an immunity from ſinne: but wee muſt content our ſelves with the happineſſe of grace, a liberty not to bee captivated by ſinne. The body of ſinne and death goes about with us; but it ſhall not carry us, though wee carry it. It muſt dwell with us, but with no command, yea with no peace. Wee grudge to give it houſe-roome, we hate to give it ſervice.

4 Free from all the miſerable effects of ſinne; as the horror of a troubled conſcience; which makes a man *Cordis ſui fugitivum*; like one ſea-ſicke, that runnes from decke to decke, from the ſterne to the foreſhip, from hold to hatches, from the ſhip to the boat, and laſt from the boat to the maine. Or like thoſe fondly impatient fiſhes, that leape out of the boiling caldron into the burning flame. *Neſcis temeraria, neſcis quem fugias, ideoque fugis:* all theſe ſtormes are allayed by Chriſt. Or from the dread of temporall judgements; the ſword that deſtroyeth without, the famine within, or the plague that ſpareth not, either without or within. [u] Either the Sunne of mercy ſhall ſhine upon us, and diſperſe theſe tempeſts, or God ſhall ſhelter us under the ſhaddow of his wings. Death it ſelfe is but a bottome to tranſport us to the Land of promiſe: and Satan, our old ſworne enemy ſhall be trampled under our victorious feet; and we ſhall ſing to him that hath given us this liberty, *Glory and praiſe be to the Lambe for ever and ever.*

4. Senſuall, when the boundaries of God, and lawes of man are broken through; and exceſſe knowes no limits but the want of power. This indeed is not properly liberty, but licentiouſneſſe: an exorbitant, luxurious violence, the greateſt ſlavery of the world: but this diſcourſe I reſerve to the due place. Here onely note this ſumme of the Text.

Senſuality and a carnall freedome is the ſpell that conjures theſe wild ſpirits, and brings them in ſubjection to their hereticall Teachers. They may promiſe

them

[t] Rom.6,14.

[u] Pſal.91.1.

them Civill libertie; this they are not ſure to performe: or Conſcientiall; this they will not performe: or Spirituall; this they cannot performe: but prophane exceſſe, riotous intemperance, the uncontroulable ſwinge of their luſts, this they will endevour to performe. This is the Lure of wanton ſoules: Who can wonder, that ſo many turne to Papiſtrie, when men may be at once Romane Catholikes, and humane devils? They ſay, their Religion daily winneth; yet let them not brag of their gaine: they neither need, nor can, if they conſider how it gets, and whom. How, but by baſe forgeries, frontleſſe untruths, plauſible perſwaſions, and flattering promiſes; which eaſily prevaile with a pleaſure-diſpoſed ſoule. Whom, but ſuch as are either moſt unable to reſiſt, or moſt like to beſtead them. Vnſettled heads, in their unſeaſonable travels, like fond and idle *Dinahs*, have come raviſhed home. Theſe Impoſtors beſiege the firie wits, or the great Heire of ſome noble Family; whoſe greatneſſe of example may be perſwaſorie, and commanding. Malcontents, whom envie makes deſirous of a change; looſe livers, men neceſſitous, whoſe penurie of eſtate and judgement *cogit ad turpia*: voluptuous Epicures, who for all their filthie uncleanneſſe have a Shift, that is, a Shrift; that having firſt by their adulteries made worke for Confeſſion, now againe by Confeſſion prepare for more adulteries. Theſe uncleane Birds be layd for by the Nets and Calls of ſuch Fowlers.

But alas for that other Sexe: ſtill the Devill begins with *Eve*: ſtill his aſſaults are ſtrongeſt, where is weakeſt reſiſtance. How few grand Heretikes doe wee read of, without their Miſtreſſes? *Magus* had his *Helena*, *Donatus* his *Lucilla*, *Apelles* his *Philumena*, *Montanus* his *Priſca*, *Priſcillian* his *Galla*; every one his Factoreſſe: as the Ieſuites are not without their collapſed Ladies; not onely dead Images to worſhip, but even living Inſtruments to court and imploy. [x] *Silly women, laden with ſinnes, and led away with diverſe luſts*: theſe muſt be the Stalls of their ſpirituall, if not corporall fornication. More politicke than *Balaam*; when they could not blow up Religion with Powder into Heaven, they trie the old Moabitiſh Plot, to ſinke it downe to Hell. Such is the publike libertie of their diſpenſations, whether for diſſembled Religion, or not unprofitable filthineſſe.

[x] 2 Tim. 3. 6.

Here is even a ſpoyle fit for ſuch a conqueſt, for ſuch Victors: this fetches them in ſo many whores, ſo many notoriouſly diſſolute perſons. Malefactors, that for horrible miſdemeanors are committed to priſon, be there wrought upon by theſe Inſtruments: and ſo they that were convicted theeves, robbers, ſtrumpets, homicides, are turned off from the gallowes, Romane Catholikes. Who can marvell, to ſee them that lived like Atheiſts, to die Papiſts? Drowning men catch hold on a Weed, rather than nothing; dying Patients embrace an Empyricke, a Leech, rather than no Phyſician. They can teach them to be ſaved in a moment, if they will but hang as faſt upon their foundation, as they muſt on Tyburne; that is, on the holy Mother, the Church of Rome: which can no more ſtumble, than a man when both his eyes are out. Who would envie them this purchaſe? We are the fewer, not the worſe. If all our harlots, and theeves, and murderers, and roarers, and hypocrites were theirs, wee ſhould not complaine: they might be the prouder, not the better. Let them triumph in their conqueſt, ſo long as we know we have loſt none worth our credit, and they have got none worth their honour. They daily forgoe more in a better exchange: the Sea never encroacheth upon our ſhore, but it loſeth elſewhere. Many have we fetched out of their Waſts into the Fold of the Church: and thoſe not Catholike Colliers, and Cobblers; but ſuch as were able to render a reaſon, both of the juſt diſlike of their Idolatries, and the ſinceritie of our Doctrine.

I conclude this point. Moſt men take that *libertie* which Iuſtice never granted; but Iuſtice did never grant a *libertie* which men doe not greedily take. Nature affects that which is pleaſing to Nature; nothing better pleaſeth it, than the freedome of the owne will. *Pauci quærunt intelligere quid ſit licitum, plurimi quid ſit placitum.* The Poets fable, that *Pallas*, their goddeſſe of Wiſedome, iſſued out of *Ioves* braine; and *Bacchus*, their god of Wine and diſſolute pleaſure, was borne out of his thigh: which was thus wittily moralized, *He then muſt breake his braines, that knowledge winnes; And he that will be drunke, ſhall breake his ſhinnes.* Lord, keepe us from ſuch a *libertie*, as is the running of our owne wayes, after our tranſportive fancies, and the banefull allurements of *wantonneſſe*.

They themſelves are the ſervants of corruption.] All ſinne is a ſervitude; and that which flatters men with the greateſt opinion of Libertie, makes them the moſt miſerable vaſſals. They may thinke, that they have the world at command, and not the world them: as Witches and Conjurers, after their contract made with Hell, thinke they have power over Satan; whereas indeed Satan hath power over them. They have a ſecret and inſenſible Teddar, which that enemie ties to their heeles, and holds in his hand: while they runne whither he allowes them, they ſhall have ſcope enough; but if they offer towards goodneſſe, hee inſtantly ſnatches them up. They thinke themſelves the freeſt men in the world; and let them be their owne Iudges, as they will be their owne carvers, they are ſo. No Coards, whether of Law or Conſcience, can hold them: *Sampſon* did not more eaſily breake the bonds of the Philiſtines, than they diſſolve the [a] ties of Government. The Common-wealth is a Tabernacle or Tent, pitch'd up to ſhelter men from wrong, and that they may live happily together. Lawes are the Coards of it; breake the Coards, the Tent falls. [b] *My Tabernacle is ſpoyled, my Coards are broken.* Vines are underpropped and bound up, to make them fruitfull; Veſſels are hooped, to containe the liquor: ſo Lawes are bonds, to keepe the evill in awe, the good in ſafetie. But theſe Flyes will not be caught in ſuch Cobwebs: unruly and headſtrong beaſts, no Mounds can keepe them out, or hold them in. Lawes bind all, without exception: I ſpeake not of Princes; *Leges Principi nemo ſcripſit.* They doe not, like death, *Sceptra ligonibus æquare.* Yet, as it was ſaid of the bleſſed Virgin, offering her Legall ſacrifice for her Purification, *Supra legem fecerat gratia, ſub lege humilitas:* ſo of good Princes, their high calling makes them above the Law, their humilitie reſpects it.

2 Tim.2.26.

[a] Pſal.2.3.

[b] Ier.10.20.

Plin.

But they that dare force and raviſh the Law, and make it both the inſtrument of their revenge, and patronage of their miſchiefes, thinke they may well plead their libertie. O what a poore ſlave doe they hold the man of a tender conſcience? They dare ſweare and blaſpheme; we feare an Oath. They dare ſpend their dayes in dalliance, among the Brothels; we dare not make the members of Chriſt the limbes of a harlot. They dare pollute the marriage-bed by adulterie, and make it the mirth of the companie; we dare not, fearing leſt Heaven ſhould be ſhut againſt us for the ſinne, and Hell ſwallow us for boaſting of the ſinne. They dare wager for lying, with that grand-father of lyes and lyars; why, [c] *their tongues are their owne:* wee dare not, though it were to ſave our ſelves, to relieve the poore, to honour God. They dare kill a man in their anger, yea for their pleaſure; wee dare not deface the Image of our Maker, knowing that no River can waſh off that bloud. They dare drinke themſelves into beaſts; we dare not, leſt wee ſhould never be recovered againe unto men. They dare oppreſſe the poore; we dare not, knowing that thereby we reproach their Maker. They dare revenge all wrongs done them, and carve it with a large meaſure; we dare not wring Gods weapon out of his hand, but remit all vengeance to him. The Devill cannot hurt a good man, without Letters Patent; yet the wicked would harme him, againſt all Lawes and Prohibitions. They dare ſinne God in the face, and preſume upon his patience; we feare him, as *a conſuming fire.* It is all; they dare hazard the breaking of their neckes, we would not willingly breake our ſhinnes.

[c] Pſal.12.4.

Now, doe not theſe appeare the more free and magnanimous? Alas, we are curbed and hamper'd: ſo many interdictions lye in our way, *Thou ſhalt not doe this*: ſo many impoſitions lye on our backes, *Thou ſhalt doe this*; that wee ſeeme the moſt miſerable ſervants upon earth. Whereas they know no Law, but the latitude of their will: no limits, but the extremitie of their power. Yet for all this, they are no better than ſlaves, yea the very vaſſals of the moſt contemptible maſters. He that ſerves a Papiſt, yet ſerves a Chriſtian: he that ſerves a Turke, yet ſerves a man. But hee that ſerves the world, ſerves Natures ſlave; hee that ſerves the Devill, ſerves Gods ſlave; he that ſerves Luſt, ſerves his owne ſlave. Some have ſerved one another by turnes, in mutuall and reciprocall offices; and that might be a ſervice of love. Some have yeelded ſervice to men of meaner degree and qualitie than themſelves: but that might be a ſervice for gaine, which were baſe enough; or for feare, which is baſer; or for flatterie, which is the baſeſt of all. Some husbands have beene too uxorious and ſerviceable to their wives; and that is a ſervice of dotage. Some maſters have come to ſerve their owne apprentices; but that was a wofull Turne of Fortunes Wheele; a neceſſitous, piteous ſervice. But for a man to ſerve his Dog, this is wonderous low: his Luſts are his Dogs; as *Acteon*, given over to his pleaſures, was devoured of his owne Hounds. Such may be well called here, *The ſervants of corruption.*

Is this their libertie? This their magnanimous fortitude? To obey every pettie ſlave, every common ſouldier in that Campe, whereof themſelves are the Generall? The Dog runs at the maſters whiſtling: but for the maſter to goe at the Dogs commanding, is a prepoſterous ſervilitie. If Luſt but ſay, Get me ſuch a Beautie for my delight, the man hath no power to denie it; no meanes is refuſed, that makes to this brutiſh fruition: Is not this to be the *ſervant of corruption?* If Covetouſneſſe ſay, Get me ſuch a Commoditie; the man inſtantly obeyes, plots, ſtudies, contrives, breakes his peace, his ſleepes, his braines, to compaſſe it: though he plough furrowes on the backes of the poore, and runne through the bloud of Orphans; though he ventures his eares, his necke, his ſoule, he dares not denie his ſlave, his dog, his devill, Avarice. Call you this *freedome*, when a man cannot chuſe but ſinne? When I may drinke Wine, or refuſe it, this is my freedome: but to be compelled to drinke it, by a drie ſpirit within; if this be *libertie*, there is no bondage. Therefore is God Almightie, becauſe he cannot erre, nor lye, nor doe evill; for theſe are the workes of Impotencie. The Saints in Heaven cannot ſinne, yet ſure they enjoy the fulleſt libertie. *Liberi, quia liberati*, delivered from the neceſſitie of ſinning, therefore free. If to ſinne be the onely libertie, they have no libertie in Heaven. No: this is the *ſervice of corruption*; a thraldome, not a freedome; the Tyrannie of ſinne, not the Kingdome of righteouſneſſe.

Every man is the ſervant, *quot vitiorum, tot tyrannorum.* When *Alexander* found *Diogenes* in his Tub, and diſputed with him, whether was the freer eſtate; with *Alexander* to command the World, or with *Diogenes* to be confined to a Barrell? the Cynicke anſwered; *Latior tua poteſtas, non felicior*: Thou commandeſt others, I command my ſelfe: I am a ſervant to the King, the King is a ſervant to his ſlave; yea, even to my ſlave: *Tu ſervus ſervorum meorum. Illis cupiditatibus, quibus ego impero, tu mancipium es*: I am Emperour over thoſe affections, that exerciſe a dominion over thee. But as *Nabals* ſervant was wearie of ſo unaffable, uncharitable, unreaſonable a Maſter, the very ſonne of *Belial*: So wee have juſt cauſe to abandon that ſervice, which muſt be obſequious to the vileſt, proudeſt, baſeſt groomes in our family, our owne carnall luſts; which are no better (though they dwell with us) than the limbes of *Belial.* The Acolaſt loathes the ſervice of that Carle, that allowed him no better dyet than huskes, and thereof not enough to fill his belly: ſuch is the wages of corruption. Therefore let us returne with humbled and penitent ſoules to our *Fathers houſe*, where

Gal 6.8.

all the *ſervants* have ***Bread***, good for the qualitie: ***Bread enough***, ſufficient for the quantitie: ***and to ſpare***, abundant, even to ſatietie: where the ***fatted Calfe*** ſhall feaſt us; royall apparell, the ***beſt Robe*** of glory ſhall adorne us; heavenly ***Muſicke*** ſhall cheare us, and eternall peace and mercie ſhall receive us.

Luk.15.

For of whom a man is overcome, of the ſame is he brought in bondage.] The metaphor ſeemes to be taken from Warre; where the conqueror brings the vanquiſhed into captivitie, making them ſlaves and drudges, impoſing on them vile and ſervile offices. And this miſerie of the Captive differs, according to the diſpoſition of the Victor: if he be imperious, and given to crueltie, he doth ſo much the more embitter the ſlaverie. ***Pharaoh*** is not content to ſet Iſrael poſſible taskes: ſo long there was comfort; their diligence might ſave their backes from ſtripes. What with conceit of benefit to the commander, and hope of impunitie to the labourer, they might take heart to venture on great difficulties. But thoſe tyrants did meaſure their commands by their owne wils, not by the ſtrength of their inferiors. To require more of a beaſt than hee can doe, is inhumane: yet ***Pharaoh*** exacteth Brickes, where hee hath allowed no Straw. This was cruell enough: But what is the ſwarthy King of Egypt to the blacke Prince of darkeneſſe? his commands are leſſe reaſonable, his ſtripes more unmercifull: The former are not more plauſible to the fleſh on earth, than the other are terrible to the ſoule in hell. This is Saint ***Peters*** infallible Doctrine; *Of whom a man is overcome, &c.* Saint ***Pauls*** everlaſting Seale; [d] *Ye are his ſervants, to whom you obey.* Yea, hee that was before them, above them, and from whom they ſpake, pronounced it a firme Leſſon out of the Schoole of Heaven; [e] *Whoſoever committeth ſinne, is the ſervant of ſinne.* For method; firſt, let us view Satans victorie over the wicked, and their ſlaverie under Satan: then, how Chriſt overcomes the elect, and the freedome of their ſervice under him.

[d] Rom.6.16.

[e] Ioh.8.34.

I. Thrice did the Devill ſet upon the Sonne of God, and faſhioned his temptations to this method; *the* [f] *luſt of the fleſh, the luſt of the eyes, and the pride of life.* To all theſe the firſt ***Adam*** was tempted, and in all miſcarried: the ſecond ***Adam*** is tempted to them all, and overcommeth. The former ***Adam*** was tempted; firſt, to a carnall appetite, by the forbidden fruit; ſecondly, to pride, by the ſuggeſtion of being as God; thirdly, to covetouſneſſe, in the ambitious deſire of knowing good and evill. Satan having found all theſe motions ſo ſucceſſefull with the firſt ***Adam***, in his innocent eſtate, treads the ſame ſteps in his temptations of the ſecond: firſt, the ſtones muſt be made Bread; there is the motion to a carnall appetite: ſecondly, the guard and attendance of Angels muſt be preſumed on; there is the motion to pride: thirdly, the Kingdomes of the earth muſt be offered, and their glory; there he is moved to covetouſneſſe and ambition. In every one there is an appearance of good, whether of body, mind, or eſtate. Once and a ſecond time he is repelled, yet againe he aſſaults: Satan is not ſoiled, when he is reſiſted. If neither the luſt of the fleſh, nor luſt of the eyes can overcome us, he will trie us with the pride of life: as when neither diffidence nor preſumption could faſten on Chriſt, he tempts him with [g] honour. He is a cunning Fencer, expert at all weapons: in vaine ſhall we be skilfull in ſome, if we faile in any. When he makes the Challenge, it is not left to us (as in termes of Duell) to appoint the ground, or the weapon; we muſt be prepared for all aſſaults, for all places. They that hold Towers and Forts of Garriſon, doe not only defend themſelves from incurſions, but from the Cannon and the Pioner. Still doth this ſubtle enemie traverſe his ground, for an advantage. When the Wilderneſſe ſpeeds not, he hopes for ſome better lucke in the Temple: there failing, he climbes higher, to the top of a Mountaine. As foes in pitched fields, ſtrive for the benefit of the Hill, or River, or Wind, or Sunne. He doth himſelfe, as he taught his ſervant ***Balaam***, change places, in hope of prevailing. If the obſcure Countrey cannot move us, he tries what the Court can doe; if not our Home, the Taverne; if not the Field, our Cloſet.

[f] 1 Ioh.2.16.

[g] Mat.4.8.

How many hath he wounded in one place, that were fenced in another? Hee would not onely put ſome evill into all, nor all into ſome, but all into all. *Nec tam vincit potentiâ ſuâ, quàm negligentiâ noſtrâ*: therefore as no place is left free from his malice, ſo no place ſhould be made prejudiciall by our careleſneſſe. Some he *overcomes* with ſuperſtition; and they die the death of *Galileans*: for he like [h] *Pilate*, will mingle their blood with their owne Sacrifices. Some he *overcomes* with vaine-glory; and they die the death of *Philiſtines*; killed with the Iaw-bone of an Aſſe. Some with drunkenneſſe, and they dye the death of *Nabal*; yeſterday as beaſts, to day as ſtones: then overmerry and light as feathers, in death dull and lumpiſh. Others with the world; and they fall under their owne burden: the world like the Tower in *Siloe*, fals on them, and quaſheth them to pieces. How great is his conqueſt, when he can ſet reaſonable men to worſhip a little coloured dirt? Some with filthy luſt; and they die the death of *Sodomites*; if not with fire from heaven, yet with fire from hell. Still this Conquerour proceedes; and ſome he *overcomes* with a multitude of ſmall ſinnes: one haire will not hang a man, many will, as *Abſalom* was ſerved. Or with ſome ſpeciall deare ſinne, which is like a conſpiratour within, that will betray him the Towne. Either he diſarmes men of their Sword, the Word of God; and then who can fight without a weapon? Or gets away their Buckler; the ſhield of Faith, and who can defend himſelfe without a Target? Faith is the foundation of a Chriſtian: that once loſt, all is deſperate. An enemy after long ſiege of a city, upon intreaty made, condiſcended to termes of peace; and this was his condition, that in ſigne of homage, they ſhould quietly ſuffer him to take from their Citie-wals one row of ſtones round about: to this they yeelded; and he laid hands on the loweſt row, the foundation, and ſo left them no walls at all. It is a weake City without walls, there can be no wals without a foundation, City and Walls are feeble without munition: where men have neither the grace, nor the wit, nor the will to reſiſt, it is eaſie for Satan to *overcome*.

2. But now what is the event of this conqueſt? *Bondage*; *To him they are brought in bondage.*] The unhappineſſe of which eſtate appeares in theſe conditions.

1. It is *Infamis*, an ignominious ſtate; the hang-mans ſervant is an honour to it. Such was *Matthews* firſt condition; a farmer of the miſeries of his owne nation. Informers, that like Crowes, live upon carrion; and dorres, that paſſe the medow or garden to light on a dunghill: or thoſe wing-leſſe flies, that ſucke a living out of the corrupt blood of uncleanneſſe; all heare ill enough, and are odious in their offices. But to weare the livery of Satan, to bee the Penſioner of hell, at the command of that malignant and degenerous Spirit, is the moſt diſhonourable name and ſhame. Let them bee Lords of the earth, yet their report is fouler than clods of the earth: by the baſe indulgence to their owne luſts, their names ſtinke above ground. Their memorie ſhall rot; yea, it is well, if their memories doe rot with their carcaſes, and their vices be buried with them in their graves. So baſely ignoble, ſo inhumane is it for a man to be the ſlave of his owne affections.

2. *Immanis*, a hard and troubleſome condition. Both for the multitude of buſineſſe, and not ſeldome, contrariety of commands: as pride askes coſt, whereas covetouſneſſe denies neceſſaries: envie makes a ſullen face, whereas ambition ſets it in the ſmiling poſture of flatterie: ſo the mind is diſtracted with croſſe addreſſes. And for the hardneſſe of their labour; like beaſts, they are ſet to draw in the devils teame; [i] *ſinne with cart-ropes, and iniquity with coards of vanitie.* Coards are at firſt twiſted of ſmall threds; but once combined, they can bind heavy burdens, and hold great ſhippes. *Peccata facile veniunt, ſed fortiter ligant.* They are deceived that thinke the heſts of Satan eaſie. Sinne is no niggard of her paines: ſeldome ever doe we finde goodneſſe ſo induſtrious. It is not *Abſaloms* beautie and royall attendance that can make ſtrong his party; but hee muſt neglect himſelfe

[h] Luk.13.1.

[i] Eſa.5.18.

ſelfe, ſit continually at the gate, giving his hand to kiſſe, and kiſſing their lips that did it; he muſt take paines to further his treaſon.

Unruly affections are like wild horſes, that carry us over hils and rockes, till they be breathleſſe. Yea they ſoone recover breath and ſpeed; and if they bee reſtrained by a ſudden violence, they plunge and careere, and ceaſe not till the ſaddle be empty, and then ſtrike at the proſtrate rider. Where ſinne hath once gotten a dominion, it ſcornes to be repelled, but hath recourſe to the haunt, as humors fall toward their old iſſue. Iniquity is laborious; the Poet was deceived when he ſaid, *Facilis deſcenſus averni.* The covetous make their paſſage through ſtony rockes of hardſhip and penurie: [k] to *riſe early, and reſt late, and eate the bread of ſorrowes:* I hope this is not eaſie. The ambitious clambers up ſteepe hills and and craggie mountaines, to get a place as tickle and ſlippery, as the ſtoole of *Eli*. Shall we ſay, it ſleepes in them? Nay it will not let them ſleepe.[l] The voluptuous tramples in dirt and mire, beſmearing himſelfe with infamie and turpitudes, is not this a moleſtation? The revengefull breakes through hedges ſtucke with thornes, which makes him all gore and bloudy. The envious walkes in dark and ſhady places, that he may not ſee anothers happineſſe, *Quot bona fælicium, tot tormenta invidorum.* He waſts his owne marrow, and with ſullen malice gnawes the fleſh from his own bones: is not this *agrum & acre ſervitium?* The drunkard paines his ſtomacke in the devouring, his head in the digeſting, his throat and heart in the returning of his over-laden cups. But eſpecially the ſinne of miſchiefe is a vigilant, painefull, indefatigable ſinne. *Iudas* will be awake, when *Peter* is aſleepe: the Tare-ſower in the field, when the husbandman is in his bed. In all [illegible]: *they that worſhip the Beaſt, never reſt, day nor night.*

[k] Pſal.127.2.

Cypr.

[l] Eſa.57.20.

Sen.

3. It is *Intolerabilis*: we have heard of many poore ſoules condemned to the gallies, under the mercileſſe tyranny of Turks and Infidels. But what is the Turk to the devill? What a Gally to hell? What the labour of oares to the toile of an afflicting conſcience? Of all ſervants, they are in the worſt caſe that are ſold: of thoſe that be ſold, they are the worſt that muſt doe ſervice in priſon: of them in priſon, their ſtate is moſt lamentable that are bound with fetters. Such is the condition of the ungodly: they are the ſervants of ſinne, and *ſold under ſinne*, and chained in priſon. The Iayle is infidelity, *they are ſhut up under unbeleefe:* the Iaylor Satan, ſo ſtrait and tyrannous, that they cannot ſo much as lift up their head, or looke to heaven for any deliverance. Pride is one chaine: though they weare it for [m] an ornament of bravery, they ſhall finde it the ligament of infelicitie. Concupiſcence is another chaine, that binds them faſter to the ſervice of Satan, than ever the Virgin was to the rocke, to bee devoured by the monſter. Every ſinne ſtrives for the regencie: *ſic certant in me de meipſo, cujus potiſſimam videar:* within me they ſtrive about me, whoſe I ſhould bee. Other tyrants have ſome intermiſſion in their commands; Pharaoh denies not Iſrael a ſeaſon to eate, drinke, and ſleepe: but theſe miſerable captives are alwayes in an habituall ſervice, ſeldome out of actuall. They muſt neither doe, nor ſpeake, nor thinke, but according to their maſters injunctions. He labours to ſnare the children of God in their ſleeps; *Facit aliquando dormientibus, quod non poteſt vigilantibus:* ſuggeſting uncleane thoughts when their wills cannot reſiſt them: how much more doth he turmoile his ſlaves? If *Iudas's* heart be wrought to the treaſon, he ſhal not reſt till his hand have done it, and undone himſelfe by it. He would not ſo much as ſuffer him to eate his ſupper, but haſtened him from that Sacramentall bread to his bloody deſigne. *Amnon* enamoured on that inceſtuous act, melts away till hee have committed it. *Libido eſt furioſa domina*; luſt is not a faire, but a furious miſtreſſe, impatient of delay in her ſervice.

[m] Pſal.73.6.

Bern.hom.4

Aug.

Ambr.de fuga Sæculi. cap.4.

O that men would free themſelves from this intolerable burden; where *alius ſervus eſt libidini, alius ambitioni, alius timori.* Sinne is a cowardly thing; *Eve* had no ſooner offended, but ſhe ſought out a fellow and companion. When *Cain* was

Sen.ep.47.

ſtained with his brothers blood, how he trembled and quaked, there being none in the world to ſee him but his parents and ſiſters; yet in every buſh he ſuſpects an ambuſh. Satan is ſo cruell a maſter, and ſo niggardly a rewarder, that all his ſervants bee timorous. Men of honeſt conſcience, obſervers of order, as they are fearefull to offend, ſo moſt couragious in a juſt cauſe: the ſervants of God are bold as Lions. But guitineſſe and conſpiracy is of ſo ugly a ſhape, and horrid a repreſentation, that the offender never dares look upon himſelfe ſingle, and alone, but ſtill runs as a Deere to the heard.

4. It is *inutilis*, no good comes of it. It is both *coactus*, a ſervile compulſory labour; and *improbus*, a diſhoneſt unjuſtifiable labour: and *ſtultus*, idle, fruitleſſe, a meere labour in vaine. [n] *What fruit had yee then of thoſe things whereof yee are now aſhamed?* The root is ſinne, the ſtocke blame, the fruit ſhame, the end death, to bee cut up and caſt into the fire. There bee ſome that ſinne and ſhame not; [o] *Were they aſhamed when they committed abomination?* No, they had gotten a meretricious front; the looke of an impudent and putrefied [p] *ſtrumpet*; for even a freſh harlot will bee put to the bluſh. There bee ſome that ſhame, and amend not; [q] *As the theefe is aſhamed when hee is found*. Being taken in the manner, hee is more aſhamed of his apprehenſion, than of his tranſgreſſion: hee loſeth all that modeſty when hee gaines ſecrecy; and ceaſeth not to bee a theefe. [r] It is good when ſhame for ſinne is joyned with ſorrow, and ſorrow with amendment of life.

[n] Rom. 6.21.

[o] Ier. 6.15.

[p] Ier. 3.3.

[q] Ier. 2.26.

[r] Ier. 31.19.

This is one diſcommodity of ſuch ſervice; a ſhame before men; but there is a worſe behinde, even a ſhame before all the Angels of God. But is there no benefit by it? Doth not the covetous ſtore up gold? The voluptuous pleaſe his wanton fleſh? The ambitious mount to honour? As Satan ſaid, *Doth Iob ſerve God for nought?* So doe theſe ſerve Satan for nought? They doe; and as witches take apparitions for ſubſtances; are promiſed golden mountaines, yet remaine beggarly wretches: ſo theſe embrace a cloud in ſtead of *Iuno*, a dreame for reality, a childes baby made of clouts, and are in all their glory like a foole in a comedy, crowned with a coronet of painted paper, a bable for a ſcepter, a table ſpread with counterfeit cheare, and when the play is done, hee may goe ſeeke his ſupper. It was never in any condition ſo true, as here; a yong ſerving-man, an old beggar.

5. It is *inextricabilis*, ſold to ſinne with ſmall hope of recovery. That powerfull tyrant will keepe his captives, till a ſtronger than hee comes to ranſome them. Some may haply have their faint reluctations againſt this *bondage*; and Satans commands are ſo foule, that it grudgeth their conſcience to fulfill them: as the ſervant wearied with juſtifying his maſters untruths, told him that if he did not couch his lies cloſer together, and make them more cleanely, he would no longer undertake to avouch them. To pollute the marriage-bed of their friend, is a morſell that grumbles in their ſtomach before it can be digeſted. To doe injury, where they have received courteſie, to fight in an unconcerning quarrell, to ſhed blood where they may have money to ſpare it; doth a little ſtumble them: and they have ſome languide wiſhes, O that we were free! But while they ſeeke not conſtantly the meanes of their releaſe, their captivity is the ſorer, as the Iailor laies more irons upon him that hath attempted to breake priſon. *Lycurgus* could ſay, that often aſſaulting the enemy without conqueſt, would at laſt encourage them to ſet upon us. They are preſumptuous fooles that thinke they can repent at pleaſure; as if the weathercocke could turne the winde, and not the winde the weathercock: as if becauſe man can tame birds and beaſts, therefore hee could alſo tame himſelfe. Yea, as if a piece of clay faſhioned to the picture of a man, could make it ſelfe living, and inanimate that lumpe with a reaſonable ſoule. They are deceived; ſinne never made ſuch a bargaine with them, as to be turned off at an houres warning, or to bee diſchar-

ged with a ***miſerere mei.*** No, that Landlord will hold his owne, except hee comes that hath a ſtronger power, and a better title: and when it muſt out, it will rend the heart, as Satan tore the child, and doe what hee can to make the houſe untenantable. ***Facilius excludere, quàm expellere.*** They will ſay with ***Pharaoh,*** [s] ***Why have we done thus, to let Iſrael goe from ſerving us?***

6. It is ***miſerabilus,*** the griefe of every Chriſtian. Even ſuch a temporary condition may well move compaſſion. Stood wee upon an high mountaine, and had as cleare eyes to behold this large valley of teares and miſeries, as our Saviour had to ſee the glory of kingdomes. Did wee perceive the lamentable cryes of the famiſhed for want of bread, the diſtreſſed ſhifts of the poore for want of harbour, the tortures and rackings of ſenſible limbes, both by the hand of Iuſtice and of Injuſtice; the diſconſolate ſorrowes of parents for their children, widowes for their husbands, friends for all relations: or the exigents of beſieged cities, the ſound of trumpets, noiſe of drummes, roaring of cannons, the pitifull groanes of the dying and wallowing in their bloods, or ſwooning in the ſtreets of famine, women re-inwombing their owne children; fathers and husbands mourning for the barbarous raviſhment of their wives and daughters. Or their anguiſh that are condemned to row in gallies, turne in mills, worke in minerals; how they eat nothing but the bread of ſorrow by weight, and drinke nothing but the water of affliction by meaſure; their unpitied cries at the ſmart of their unmercifull laſhings. Surely teares were the pooreſt obſequies wee could ſpend at theſe wofull funerals. The cheekes that are now dimpled with laughter, would change their poſition; the reſty ſoules that ſing now nothing but peace, would change their diſpoſition, at theſe ſad ſpectacles.

But now, by how much the ſoule is more deare than the body, more precious, more eternall; let our bowels yearne for theſe ſpirituall calamities. All outward ſufferings are determined by death; as when it was told ***Anaxagoras,*** the Athenians have condemned you to dye; ſaid againe, And nature them. But the intolerable ſervice of ſin, the works of darkneſſe, commanded by the Prince of darkneſſe, in the place of darkneſſe; the gaſhes of a wounded conſcience, freſh bleeding hurts plaiſterd with corroſives, overburdened ſoules, neither able nor willing to eaſe themſelves; if wee have not ſucked the breaſts of Tygers, theſe things wil make us mourne and pray, Lord have mercy on ſuch miſerable ſinners.

O that men would conſider, what they have beene, what they are, what they hope to be. Firſt, what they were; the Images of God; that is their originall glory. [t] ***Princeps creaturarum conſtitutus es, & dignitatem naturæ tuæ projicis.*** Thou that ſhouldeſt rule over all beaſts about thee, art overruled by thoſe beaſts that are within thee. Secondly, what they are, at leaſt in invitation: the Sonne of God offers to make us free, and to reſtore all our forfeited priviledges; and ſhall we neglect ſo faire an occaſion? Shew this favour to the captives at ***Argier,*** and ſee if they will refuſe it. When ***Cyrus*** king of Perſia proclaimed liberty to the Iewes, onely thoſe went from ***Babel,*** the place of their captivity, to Ieruſalem the city of their ancient liberty, [u] ***whoſe ſpirits God had raiſed up.*** Chriſt came to proclaime [x] ***freedome to captives,*** yet none follow this gracious call, but onely they whoſe ſpirits the Spirit of God raiſeth up. Thirdly, what they hope to be, even kings in heaven; and will they be ſlaves on earth? Is not the kingdome above, begun below? Is not the ſuburbs of grace, the way to the city of glory? Doth the kingdome of ſinne raigne in our mortall bodies, and ſhall the kingdome of reſt be given to our immortall ſoules? Have we the promiſe of Canaan, and of Gods arme to conquer it, and doe wee ſticke at the ſonnes of ***Anak.*** [y] ***Sperare non poteſt regnum cælorum, qui non dominabitur viribus membrorum.*** Certainely, if through grace wee doe not prepare our ſelves for that heavenly kingdome, wee can never ſay with a warrant that God hath prepared that heavenly kingdome for us.

7. It

[s] Exod.14.5.

[t] *Baſil. Hex. Homil.* 10.

[u] Ezra 1.5.

[x] Luk.4.18.

[y] *Bern. de perſecut. ſuſtinenda. cap.*11.

7. It is *Exitialis*; the end of every ſervice is wages, and this is a wages without end, even everlaſting paine. O horrible reward, to ſow trouble, and reape vexation; ſtill to bring fewell unto that fire, which muſt burne themſelves; to plow with rods, and eat with Scorpions; to bee wearied in the wayes of ſinne, and then to be worried with plagues of ſinne. [a] *The wages of ſinne is death*: a toileſome ſervice, an irkeſome wages. [b] *Sinne when it is finiſhed brings forth death.* He that was the tempter, becomes the tormentor: then he promiſed pleaſures, now he inflicts tortures. Firſt, he enticeth men to ſinne, and then accuſeth them to God for the ſinnes they have done by his enticement. Bee aſſured of this, hee that without ceſſation doth tempt thee to ſinne, will without intermiſſion torment thee becauſe thou haſt ſinned. Still the reprobates ſhall ſerve under their old maſter, but their worke ſhall bee changed, and the place: heere they worke actively, there paſſively: heere Satan workes by them, there hee workes upon them: here they are in a free aire, with light and delight; there in a dungeon with ſores and ſorrowes. As *Charles* king of Swede, a great enemy of the Ieſuits, when hee tooke any of their colledges, would firſt hang up the old Ieſuits, and then put the reſt into his mines; ſaying, that ſince they had wrought ſo hard above ground, hee would try how they could worke under ground. So when the wicked have done the devill what ſervice they could on earth, he will confine them to his darke vaults in hell. O Lord come downe, caſt out this Tyrant and Vſurper, repoſſeſſe thine owne kingdome, erect a Throne to thy ſelfe in all our hearts, that thou maieſt here raigne in us as our King, and we may at laſt raigne with thee in thy Kingdome, Amen.

[a] Rom.6.23.
[b] Iam.1.13.

Of whom a man is overcome, of the ſame is be brought in bondage.] The ſervice of Satan is ſo full of troubles and perplexities, ſo deſtitute of comforts and relaxations, that there is no wonder if it bee tedious to the ſufferer, when it diſpleaſeth the hearer or looker on. Therefore as they that have viſited Spittles and Hoſpitalis, and ſmelt the offenſive ulcers of Lazars and Leapers, are glad of a ſweet aire and healthfull ſociety. So after the view of that incurable ſlavery, the bondage of ſinne and Satan, now let us refreſh our ſelves with the liberty of the ſervants of God. For we cannot deny God, (in ſo generall a propoſition) to have his victory alſo. Let not Satan beare away the glory as if there was no King, no Conqueror but he: for this Maſter of ſlaves is but a ſlave to a higher Maſter: and as hee can exerciſe no dominion over his ſervants but by Gods permiſſion, ſo God holds him in the ſtrongeſt ſubjection, ſo hamper'd with invincible chaines of ſervitude that he cannot touch one of his ſervants, not one limbe of their bodies, not one haire of their heads, not one beaſt of their heards, till God hath given him leave, and he will never give him leaue to hurt their ſoules. You haue ſeene the carriage of an inhumane Tyran over his ſlaves; come now to the Court of a King, and ſee the uſage of his free ſervants: yea, ſee a court of [c] *Kings*, for all Gods ſervants be no leſſe than Princes. Where we have two generall occurrences. Firſt, The conqueſt of ſome that ſtand out. Secondly, The happineſſe of them that are *overcome*.

[c] Rev.1.6.

1. God is ſure to be Victor, for what force can withſtand him? But hee frames the manner of his victories to the nature of his enemies: them that reſiſt, hee *overcomes* by ſubverſion: them that yeeld, by converſion. His conqueſt here is not by fury, but by mercy. [d] *Furie is not in me, the bryers and thornes* ſhall be conſumed in his flame: but they *that lay hold on his arme*, ſhall hold backe his arme: humble and faithfull proſtration ſhall *make their peace*. This war on his part, is all of love: the intention is *Studium pacis*. *Gratia præveniens*, ſo the warre is undertaken; *Gratia operans*, ſo the battell is begun: *Gratia perficiens*, ſo the victory is gotten. When God gives us repentance, he hath then *overcome* us. Wee were rebels by nature, and enemies to the grace of God, we muſt be vanquiſhed, or we cannot be ſaved. [e] *They are led by the Spirit of God.* So gentle is this conquering, that it is called a

[d] Eſa.27.4. ver.5.
[e] Rom.8.14.

leading; ducendo vincimur, vincendo ducimur. Led by a ſuperiour inſtinct, not furiouſly but familiarly; *non ut rei ad ſupplicium, ſed ut amici ad palatium.* Nor is this conqueſt a neceſſitating of our ſalvation; as *Qui agitur, agere quid ipſe minus intelligitur: Imo & ageris, & agis: a Deo aguntur, ut agant.* God gives the firſt motion or inclination, and ſo we begin: and by his continuall helpe we follow on. We are not willing before we be *overcome,* but in the very conqueſt we are made willing to be *overcome. Acta fit activa voluntas.*

Aug.

1. This conqueſt is not *Subita,* ſuddaine: mans heart is naturally ſtubborne; this Iericho will not be wonne under ſeven dayes ſiege, and then the walls muſt downe too, worldly forces muſt faile us. Not ſeldome it holds out longer than Oſtend or Troy; God is many yeares aſſaulting it with his ſpirituall weapons, his Word, Ordinances, Favours, Frownes, Stripes before it yeelds. Few are converted in an houre, or can tell that houre wherein they were converted. It is not here, *venire & vincere,* to come and *overcome.* God doth weaken us before hee vanquiſh us, taking from corruption here a fort, and there a bulwarke, now a trench, then a mine, together with the victuals and proviſion, even the magaſine whereon ſinne feeds and lives. When the unthrift had no provant left, he muſt yeeld and humble himſelfe to his Father.

2. It is not *Hoſtilis,* as nation againſt nation with a deadly feud, but with termes of love. There is a dry wounding, a conqueſt without blowes. [f] *Thou haſt wounded me with one of thine eyes.* And [g] *Turne away thine eyes, for they overcome me.* Of all victories, love is the greateſt, to [h] *overcome evill with good.* This is to be like God, whoſe image we beare in our creation, and to whoſe Image we are reſtored in our redemption. *Chriſtus nihil præcepit, quod non facit.* If he had not *overcome* al our malice with kindnes, he would never have charged us with ſuch a practiſe. *Saul* hunts for the life of *David, David* hath a way to the life of *Saul,* and ſpares it. Such a feeling oratory did *Saul* find in the lips of *David,* and lap of his garment; that it lies not in the power of his envy, ill nature, and curſt hart, [i] to hold out from teares. He whoſe harpe had wont to quiet *Sauls* frenzie, now by his kindneſſe doth calme his fury: ſo that now he ſheds teares in ſtead of blood. Here was a victory gotten, and no blow ſtricken. *Phocion* that noble Athenian, being condemned to die, and lifting the deadly cup to his lips, was asked by his friends, what meſſage hee would ſend to his Sonne; he anſwerd, *Mando ei hoc, ut obliviſcatur potus hujus,* I charge him never to revenge this draught upon the Athenians. *Baldwin* King of Ieruſalem, having ſpoiled the Arabian Saracens, and put them to flight, found in his returne homewards a woman ready to travell, wife unto a chiefe Prince of the Arabians, left behind in the purſute: whom he covered with his owne mantle, appointing both attendance and ſuſtenance. This kindneſſe was not loſt; for afterward being beſieged by the ſame Arabians, and put to great diſtreſſe, hee was delivered by that Captaine, whoſe wife he had preſerved. Yea, take an example neerer home: A malefactor, in birth and perſon a comely Gentleman, was ſentenced by a Iudge deformed in body. Hereupon hee turned all his praiers to Heaven, into curſes and revilings of the Iudge, calling him a ſtigmaticall and bloody man. The patient Iudge for that time reprieved him: ſtill hee continued in the ſame language of invectives and blaſphemies againſt him. The next Seſſion being produced, the Iudge asked him if his choler were any thing boild away and ſpent: but then he redoubled his railings: yet he reprieved him againe, as loth to let him die in ſo uncharitable and deſperate a condition of ſoule. Before the third Aſſiſes, hee ſent for him to his chamber in London, and asked him if hee were yet more pacified: ſtill nothing came from him but words of inveterate rancour. Whereupon ſaid the Iudge, God forgive thee, I doe; and withall threw him his pardon. Whereat he was ſo aſtonied, that being but hardly recovered from his ſwoone; he refuſed the Queenes pardon for his life, unleſſe the Iudge would both pardon his malice, and admit him into his ſervice. He did ſo,

[f] Cant. 4. 9.
[g] Chap. 6. 5.
[h] Rom. 12. 21.
[i] 1 Sam. 24. 18.

Ælian. lib. 12.

and found him ſo faithfull, that dying he gave him the greateſt part of his eſtate. Here was extreme evill *overcome* with extraordinarie goodneſſe. The Iudge of all the world deales yet more mercifully with us: the Law hath condemned us to die, we daily provoke him: he could preſently ſentence us, but he ſpares us: ſtill we anger him: hee feeds, findes us, gives us all we have; yet ſtill wee rebell againſt him. At laſt, to *overcome* us by the gentleſt warre that ever was heard of, he ſeales us our pardon in Ieſus Chriſt, through whom he accepts us into his ſervice, and makes us his owne heires. Loe, then he *overcomes* us.

3. It is not *violenta*, he uſeth no boiſtrous forces againſt us. Indeed his Ordnance be his Ordinances, his Cannons be his Canons and Lawes: But againſt what does he plant them? Not againſt our ſelves, but againſt our ſinnes: As if he would not fight with us, but fight with our enemies for us. We have no foes, but our faults: upon theſe he playes with his Shot, and batters them downe before us. He knowes, that unleſſe theſe die, we cannot live. He hath his Sword, a two-edged one, keene on both ſides: with this he wounds, not our ſpirit, but our fleſh; not our fleſh, but the luſts of our fleſh: yea, not ſo much our luſts, as the corruption of our luſts; launcing the Vlcer that would kill us. He hath his Mines; but to blow up our pride, vaine-glorie, ambition, and ſuch piles of vanities. Hee hath his fire-workes; but to burne up our rotten affections, of covetouſneſſe and uncleanneſſe. This ſtrict ſiege, is but to famiſh our riot, intemperance, drunkenneſſe, and all thoſe Perdues, ſouldiers that deſerve no pay, the forlorne Tatterdemallion of our ſinnes. His Ambuſcado's ſerve but to reſiſt our excurſions, flyings out, ramblings, and ſuch extravagances of diſobedience. Here is no boiſtrous turbulencie in this Warre; all the violence is on our ſide: *the Kingdome of Heaven ſuffers violence*, not offers it. No man is ſaved againſt his will: but even in the act of our *overcomming*, wee are willing to be *overcome*. Wee feele paine in the reſiſtance, nothing but peace and ſweetneſſe in the conqueſt. I had rather thus be conquered of the Lord, than be conqueror of all the world. O poore *Cæſars*, poore *Alexanders*, poore *Tamerlaines*, that wonne ſo many victories, and loſt the beſt, in not being *overcome* by Gods mercies. Thus God *overcomes* us, by overcomming them that captived us.

4. It is not *crudelis*, not bloudie; like *Sauls* charge for *Amalek*, or Iſraels execution upon *Benjamin:* there none were left alive, here all are preſerved from ſlaughter. As he ſaid, *Perieram niſi periiſſem:* ſo we had beene butchered, if we had not beene conquered. If we had eſcaped from the Captaine of Mercie, we had fallen upon the Captaine of Crueltie. For they that will not be *overcome* of God, ſhall be *overcome* of Satan. The Lord goes through every ſtreet, [k] here he ſets his marke upon a houſe, there upon a perſon: theſe be his, he hath fairely wonne them, and they conſent to be his ſubjects: the reſt he leaves to the deſtroyer. Thoſe hee hath conquered, hee hath ſaved: and they that yeeld not to ſo gracious a ſubduer, periſh by a pittileſſe deſtroyer. As a man ſeeing a tumult or quarrell, where enraged ſwords make gaſhing wounds, and through thoſe breaches let out ſoules; ſpies one in this hurlyburly whom he loves, layes hold on him, and being ſtronger than he, beares him to his houſe, and lockes him up faſt as in ward, till all be quiet. So doth God ſnatch his choſen out of the broiles of ſinne, binds them with the cords of obedience; and though they ſtruggle for libertie, keepes them ſure till this mutinie be over-paſt. Or as the Shepheard in a tempeſt, finds a Lambe, catcheth it in his armes, and ſhelters it, till the ſtorme be blowne over. The Lambe ſtrives, and thinkes it ſelfe going to death, while indeed from death it is preſerved.

[k] Ezek.9.4,5.

So graciouſly doth this Conqueror deale with us: wee kicke at his precepts, fret at our reſtraint, and are impatient of our ſufferings; whereas [l] *we are chaſtened of the Lord, that we might not be condemned with the world.* Two had appointed to meet in the field of bloud; the quarrell was bad, the proſecution worſe: the friend

[l] 1 Cor.11.32.

friend of one of them not being able to perſwade him by reaſon, cauſed him to be arreſted into priſon: better a ſhort bondage, than unredeemable death. This was a mercifull crueltie, the other had beene a cruell mercie. It is happie if a ſickneſſe can keepe us from ſinne. When a wild Horſe hath got the head of his rider, and runnes him with furie into deadly dangers; hee does him no wrong, that kills the Horſe, to ſave the man. They are the beaſts, our luſts, that draw us in the Coach of licentiouſneſſe, headlong to Hell, as *Pharaohs* Chariot drew him into the red Sea, againſt which God is ſevere and cruell; and when there is no other remedie, he will ſpill thoſe beaſts to ſave our ſoules. Here be then no lamentable cryes, no mercileſſe blowes, no gaping wounds, no chanels ſtreaming with bloud, in this conqueſt. No bloud is ſhed here, but the bloud of *Ieſus Chriſt*. All the bloud and life this victorie coſt, was ſpilt on the Victors part, not on the conquered. If God were cruell to any, it was to himſelfe. To ſpare our bloud, he did ſhed the bloud of his owne deare Sonne.

Their happineſſe that be thus *overcome*, is ſeene in theſe two priviledges: 2.

1. They are the onely free-men in the world: this *Bondage* is the moſt royall libertie. This ſtands both, firſt, in the deliverance from evill; that neither the bond of the Law to bring perfect obedience in our owne perſon, obligeth us; nor the breach of that Law, for want of that righteouſneſſe, [m] *condemneth* us. When the King hath ſigned a tranſgreſſor his pardon, all his malicious enemies and accuſers may goe whiſtle. Secondly, and in the abilitie to good, even to [n] *ſerve the Lord without feare.* It is true indeed, ſtill wee ſinne, and alas, that wee muſt! We are made [o] *free from the Law of ſinne and death:* not ſimply from ſinne and death, but from the Law of ſinne and death. Not ſo deliver'd, that we can neither ſinne nor die: but that neither ſinne ſhall captive us, nor death confound us. Indeed we ſigh, and fight, and faine would be delivered from all aſſaults of ſinne: but beggars muſt not chuſe their almes; we muſt be contented with our meaſure: we have this to humble us, not to condemne us. It is comfort ſufficient, though ſinne diſturbe us, it ſhall never deſtroy us. Wee abhorre a Snake, for the nature of it; to touch it, is our feare: and it is but our feare, when all the malignitie and venime is gone. Sinne doth hiſſe at us, but cannot harme us: bleſſed be God, the feare is more than the hurt. Our life lyes in our Head: if this Serpent with all his ſting could not hurt the Head, it ſhall never kill any member.

Indeed where it domineeres, it damnes. If a man ſicke on his bed, burning of a Fever, fetching his breath with ſtraitneſſe and ſhortneſſe, looking like earth; ſay he is well in health, we doe not beleeve him: So if we ſee men ſwelling with pride, flaming with luſt, looking earthie with covetouſneſſe, and yet flattering themſelves with hope of ſalvation; we cannot credit them, all the world cannot ſave them. Here the Condition is not kept, therefore the Obligation is in force; they doe not *ſerve* God, they are not *free*. But where is an endeavour to obey him, and a faith in Chriſt to ſupply the defects of that obedience; there the Covenant is kept, the Bond is void. Sinne offers many aſſaults; but ſtill wee [p] *ſtand faſt in the libertie wherewith Chriſt hath made us free.* Death ſhall wholly quit us from theſe ſollicitations; [q] *Mors eſt ſepultura vitiorum.* It is not ſo much the death of the man, as the death of ſinne in the man. As the worme bred in the tree, at laſt conſumes the tree: ſo death is bred by ſinne, and ſinne ſhall be deſtroyed by death. This is the full accompliſhment of our *freedome*, when that filthie fluxe of ſinne is dryed up in an inſtant. Whatſoever depraved nature ſuggeſts, *it is not in vaine to ſerve the Lord*, for wee are [r] *made Kings* by this ſervice. Wee may better ſay of Heaven, than of that Citie, *all her Merchants are Princes*; all Gods ſubjects be Kings: not *reges nati*, but *renati*; not of a piece of Earth, but of Heaven; not of a mortall Principalitie, but of an immortall Kingdome. Courtiers may faile of preferment; they may be neere high places, and Offices, and miſſe them: one

compared

[m] Rom 8.1.

[n] Luk.1.74.

[o] Rom.8.2.

[p] Gal.5.1.

[q] *Ambr. de bono Mort. cap.*4.

[r] Rev.1.6.

compared them to faſting-dayes; they were next the holydayes, but in themſelves the moſt meager and leaneſt dayes of the weeke: but Gods ſervants are ſure. Below men riſe to honours and places by the death of others; theſe by their owne deaths aſcend to the glory of Heaven.

But Chriſtianitie ſeemes to afford very ſmall libertie: Is it not a yoke, and a burden? [f] *Take my yoke upon you. Tollite jugum*, there's the condition of humanitie; labour. *Tollite jugum meum*, there's the condition of Chriſtianitie; an eſpeciall labour. And *Super vos*, which implyes both patience, willingly; and obedience, ſervingly: not to touch it with one finger, but to beare it on our ſhoulders; ſubmit all our actions and affections to it. Pride and ambition are *Super jugum*, and tread that under their heeles, which they ſhould beare upon their neckes. Indeed this is true: but ſtill it is *onus leve*, and *jugum ſuave*; an eaſie yoke, a light burden. Firſt, this yoke is not made of greene wood, then it would be heavie; but of drie, therefore it is portable and eaſie. Secondly, it is not a new yoke, but hath beene borne and worne before by Chriſt himſelfe, to make it eaſie for us. Thirdly, it is oyled and lined with ſweet comforts; *Vnguntur cruces, à quo inferuntur*: God hath ſo ſoftened it with pillowes of mercie, that it cannot offend us. Fourthly, we draw in it with patience: Oxen that ſtruggle and be unruly with their yokes, put themſelves to paine: God hath given us the ſhoulders of patience, before he puts on the yoke of obedience. Fifthly, we doe not draw alone, nor does the weight of the load lye upon our backes; we ſhould then ſinke and ſhrinke under it. But a yoke is made for two, and Chriſt is one of the two; his omnipotence aſſiſts our weakeneſſe; the greateſt burden lyes upon him. Sixthly, and laſtly, it is not perpetuall; we draw it but during a ſhort life. And if it be painefull for the day, we are unyoked at night, when we goe to bed, in death. But the wicked have a ſorer yoke for the preſent, whereof the wood is greene and ponderous; all ſinne is heavie. And though it ſeeme qualified with pleaſure and content, and is commonly drawne with a companion; as the Broker and Vſurer both in a yoke, drunkard and drunkard both in a yoke, adulterer and ſtrumpet both in a yoke: and where a yoke-fellow failes, as the proud man loves no partner, no partner loves him; here the Devill puts in a ſhoulder, to eaſe him and helpe it on. Yet ſtill they draw with tyrannie, paine, impatience, and feele many a pricke of Satans Goad, that *Auriga* of Hell, to ſet them forward. And laſt of all, at night, when they ſhould put off one yoke, another, a heavier, a ſorer is put on them, which they muſt beare for ever. But when the faithfull ſhall be uncoupled from the yoke, there is eaſe and eternall reſt. The mouth of the Oxe that drawes in the yoke, is not muzzled on earth, and the ſoule ſhall find everlaſting reward in Heaven.

I doe not exempt Chriſtianitie from all difficultie; it is no eaſie labour to ſerve God: yea, they that doe it beſt, feele it hardeſt, and complaine that they can doe it no better. There be hot encounters, potent adverſaries, and many adverſities, againſt them that would goe to Heaven. Malicious and ſubtle ſpirits, an alluring world, a vicious and ſtubborne nature: ſometimes wee ſee them not, and complaine of feeling them too late: ſometimes we ſee them with amazement, feare them, and are readie to flie from them with an Iſraelitiſh cowardiſe: *Who is able to ſtand before the ſonnes of Anak?* Another time we ſtand, and reſiſt as well as we can, but are foiled with indignation and ſhame. Vp wee get againe, take heart, and renew the combate; yea, even prevaile, and triumph. O how glad wee are, if either wee have not beene throwne downe by the temptation, or recover'd our ſelves from the fall, by compunction. In the height of this joy, we are againe ſurprized with a ſudden aſſault; whereof as wee had no warning, wee have no power of reſiſting. Thus are wee hurried into ſinne, over-ruled to diſpleaſe our Maker: yea, ſometimes wee can hardly ſtruggle out of the ſnare for ſome houres or dayes; and when wee eſcape, not without many wounds and bruiſes: ſo that

[f] Mat.11.29.

Bern.

Mat.25.21.

comming to the Chirurgery of Repentance, wee finde a bleeding conſcience. We looke not that God ſhould ſtrew carpets for our nice feete to walke into our heaven; or make that way ſmooth for us, which all Patriarchs, Prophets, Apoſtles, Confeſſors, Chriſt himſelfe, have found rugged and bloudy; or to fare better than all the Saints. Yet ſtill wee will not change conditions with the worldly: *Paul* was happier in his chaine of iron, than *Agrippa* in his chaine of gold. One rag of a Saint is worth the whole wardrobe of a ſinner: and that for the next priviledge.

2. Their reward is infinite. We may well contemne the difficulty, when wee reſpect the advantage. We ſerve a good Maſter, who not onely payes, but gives; not after the proportion of our earnings, but of his owne mercies. Hell cannot touch us, death cannot hurt us; if any evill doe aſſault us, it preſently brings us more good. Beſides this freedome, how large is our poſſeſſion? all good things are ours, to chalenge, to enjoy: we cannot looke beyond our owne, nor beſide it: we have right to the things wee ſee, and no leſſe to the things we ſee not. The heaven that roles ſo glorioſly over our heads, is ours: thoſe celeſtiall ſpirits, the better part of that high creation, are ours; they watch us in our beds, guard us in our wayes, ſhelter us from dangers, comfort us in troubles; and as living they have kept, ſo dying, they gladly receive our ſoules. Yea above all, the God of Spirits is ours, and by a ſweet and ſecret union, wee are become heires of his glory, and as it were Limbes of himſelfe. How incomprehenſible is this bleſſedneſſe? when we looke to the reward, we could not wiſh the worke eaſier. If every paine we ſuffer were a death, and every croſſe an hell, wee have amends enough. It were injurious to complaine of the ſervice, when we acknowledge the recompence. What thou wilt, O Lord, ſo I may be thine, what thou wilt: though I ſhould buy it dearer, I would be thy ſervant, a Chriſtian.

[u] ***Our light affliction which is but for a moment, worketh for us a farre more exceeding and eternal weight of glory.*** Where we have a threefold oppoſition: ***Light*** and ***weighty***, ***momentany*** and ***eternall***, ***affliction*** and ***glory***. What compariſon, what proportion of the recompenſe to the ſervice? I may juſtly be out of love with myſelf, nothing ſhal make me out of love with my profeſſion; herein alone are we ſafe, herein bleſſed. [x] *God forbid that I ſhould glory, ſave in the croſſe of Ieſus Chriſt*: if we ſhould prefer any worldly joyes before it, we were unworthy of it. Gold may make a man the richer, not the better: honour may make him the higher, not the happier: and all temporall pleaſures are but flowers, they have but their moneth, and are gone: this morning in the boſome, the next to the beeſome: [a] *All fleſh is graſſe, and the glory of man as the flower.* Grace is like the Sun, which ſhines comfortably in this world, ſhall ſhine ſevenfold more glorioſly in the world to come; an honour not clouded, not envied, not exceeded, and [b] ***Such honour have all the Saints?***

[u] 2 Cor.4.17.

[x] Gal.6.14.

[a] 1 Pet.1.20.

[b] Prov.4.18.

To conclude with the ſumme of the verſe. Deceitfull *promiſes* are the bane; both of the forger and of the beleever. *They promiſe others liberty, while themſelves are the ſervants, &c.* As if a malefactour, that is himſelfe chained in the dungeon, ſhould promiſe his fellow to open him the priſon-doore, and let him out. Faire promiſes are the devils baite, and it muſt be our wiſedome to diſcerne betwixt the deceit of ſinne preſent, and the fruit of ſinne to come. What a liberty did Satan promiſe our firſt parents that they ſhould have; and ſo indeed ſtole from them the libertie that they had. As *Laban* promiſed *Iacob* beautifull *Rachel*, but in the darke gave him bleare-ey'd *Leah*. Or as *Hamor* promiſed the Shechemites, that by their circumciſion all the goods of the houſe of Iſrael ſhould be theirs, whereas indeed the goods of the Shechemites fell to the houſe of Iſrael. [c] ***Diabolus mentitur ut fallat; vitam pollicetur ut perimat.*** The wages that Satan promiſeth, and the ſinner would have, he ſhall not get: but the wages that God threatneth, and man would not have, this ſhall be aſſuredly payed him. [d] ***Illud propter quod peccant, hic dimittunt; & ipſa peccata ſecum portant.*** The gaine they ſinne

[c] *Cypr lib.*1. *ep.*8.

[d] *Aug.hom.* 42.

for,they ſhall leave behind them ; but their ſinnes they ſhall carry with them. [e] *What fruit had ye then in thoſe things whereof you are now aſhamed? for the end of thoſe things is death.* Surely there is no fruit but ſhame and death to be gathered from the forbidden tree. Falſe promiſers and vaineglorious boaſters are the children of Satan,this is the top of their pedigree : yea the devill doth borrow the uſe of their tongues for a time. *But faithfull is He that hath promiſed,who will alſo doe it.* Fidelity and truth is the iſſue of heaven.

[e] Rom.6.21.

2 PET. 2. 20.

For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt,they are againe intangled therein,and overcome,the later end is worſe with them than the beginning.

IT is not the leaſt happines in this world,not to be taken with the happineſſe of this world. *Plinie* the younger could ſay, *Capio hinc aliquam voluptatem,quod voluptate hac non capior.* To walke daily through this garden of temptations, and plucke none of the forbidden fruits or flowers, is a temperance ſo farre above nature,that no man, but He that was more than man, ever attained it. If a meere ſtranger paſſeth alone through the ſtreets of a populous City,and follows his affaires cloſe ; he may returne uninfected,becauſe unſaluted. But for a knowne Citizen to doe ſo,to blanch all his acquaintance with prejudice,to deny all thoſe friends that offer their cruell courteſies at the next Taverne,to refuſe all the invitations of profit or pleaſure, requires a well reſolved abſtinence. Chriſt was a ſtranger upon earth,ſo ſhould every Chriſtian be : but this is the country wherin we are borne,(though it be not the country wherto we are borne)and it is hard for a man to denie his country. *Mundus allicit, afficit, inficit :* and though wee pretend for heaven, yet ſtill we beare about us a tang of our native countrey. Even they that would faine get out of the world,yet cannot get the world quite out of them. They purpoſe well ; and if thoſe thoughts (not theirs) begin to lift them up from their earth ; preſently he that rules in the aire,ſtoopes upon them with his powerfull temptations, or the world puls them downe againe with a ſweet violence : ſo as they know not whether they be compelled or perſwaded to yeeld. There is in the beſt ſuch a deale of infirmitie, but a great deale more of treacherie. How willing are we to be deceived, how loth to be altered? *Si tantum valet mundus in extraneos,quale imperium exercet in ſuos?* But now when a man is pull'd out of theſe bryars and thornes with a bleeding skinne, and made ſenſible of thoſe wounds which he hath received in this forreſt,and is in time healed of thoſe hurts ; if he ruſh againe into that dangerous wilderneſſe,and hazard new miſchiefes ; he falls (almoſt unpitied) into the hands of robbers and murderers, deſtitute of both reſcue and reſiſtance. To be recovered from the waies of death, to walke awhile in the waies of life ; and after all this, to turne from the land of the living to the Golgotha of the dead,from the forſaking of ſinne,to the ſinne of forſaking religion and goodneſſe ; this is the fearefull condition of the Apoſtates in my Text,whoſe *latter end is worſe than their beginning.*

We have three generall parts:

A { Propoſition, *They have eſcaped, &c.*
Suppoſition, *If againe they be intangled.*
Concluſion, *Their latter end is worſe.*

In the propoſition are three particulars; Firſt, *Quid, they have eſcaped.* Secondly, *Vnde*, or *a quo, from the pollutions of the world.* Thirdly, *Quomodo, by the knowledge of Chriſt* In the Suppoſition obſerve two particulars; Firſt, *Facilitatem intricandi,* the eaſineſſe of falling backe; *If againe*; it may bee ſo, it is no waies impoſſible. Secondly, *Difficultatem extricandi,* the hardneſſe of recovering them, which appeares by the two phraſes: *Intangled*; it will coſt labour to unſnare them: *overcome*; it will coſt a price to redeeme them; neither of both which is afforded them. But laſtly, the Concluſion followes, *The latter end with them is worſe than the beginning*. The Text begins with hope; *They have eſcaped*: goes on with ſeare *They are againe intangled*: and concludes in deſpaire, *Their latter end is worſe than their beginning.*

They have eſcaped.] Next to the finding an unexpected benefit, it is a great happineſſe to ſcape an unſuſpected danger: yea the ſcaping of a great danger, is more joy, than the receiving of an ordinary benefit. *David* did not ſo much bleſſe *Abigail* for relieving the hunger of his body, as for preventing the ſinne of his ſoule. She ſaved him from ſpilling the blood of another, he thankes her as much as if ſhee had hindred another from ſpilling his blood. *Nabal* did not more rejoyce in eſcaping death, than *David* in that hee was kept from being the author of it. Never was good man delivered from a knowne perill, but hee bleſſed his deliverer.[g] *Our ſoule is eſcaped as a bird out of the ſnare; the ſnare is broken, and we are eſcaped*: the Church doubles the memory of that mercie: there it was but twice. *Pſal.* 118. He ſpeakes thrice of *compaſſing*, of dangers, of enemies, of multitudes, like ſwarmes of Bees: ſtill he bleſſed God for eſcaping, even with the deſtruction of his foes: there it is thrice. How worthy is he to periſh in the next danger, that is not thankefull for eſcaping the former? [h] *They that are delivered from the noiſe of the Archers in the places of drawing water, there ſhall they rehearſe the the righteous acts of the Lord.* They had ſet a ſong of thankſgiving for that deliverance. *My ſoule is eſcaped from the Lyons*, ſaith *David, therefore will I praiſe thee.* In that bloudy peragration of Egypt, when every houſe had a carcaſe in it, and that of the firſt borne, Iſrael eſcaped: and ſhall the remembrance of this mercie vaniſh? No, every yeere they ſhall keepe that day holy to the Lord, with the great feaſt of their Paſſeover. That treaſon which ſhould have beene done with a match: that matchleſſe conſpiracie; whereof the ſcene was laid at Weſtminſter, the ſtage was the Parliament houſe, the plot contrived at Rome, the intention was the confuſion of a whole State; *Aras & focos, regalia, ſacra, vetuſta*: yet betwixt the fire and the powder, that ſhort *intervallum*, we eſcaped. Shall that deliverance eſcape without our thankes? No, unbleſt ſhall be that yeare, where the fift of November is not rubrick'd in the Kalendar, where our eſcaping is not acknowledged with thankefull hearts. Our late King of happy memory, eſcaping the danger of a conſpiracy in Scotland, contented not himſelfe with a commemoration of it once a yeare: his ſubjects had the fift of Auguſt; himſelfe kept one day every weeke. He that eſcapeth a perill, without thankefull acknowledgment, is indebted for his deliverance. Now there is no danger like ſinne; for there could have been no danger but for ſinne: and the greater the danger the greater praiſe belongs to the deliverance. *Daniel* was among the Lyons; they could but have torne his fleſh, and ſent his ſoule to heaven through thoſe painefull breaches. But to eſcape from that roaring Lion, whoſe teeth water at mens ſoules, as being too dainty to feed on fleſh; how great is this happineſſe! Three ſervants of God were caſt into that ſeven times heated fornace: all thoſe flames could not ſcorch their ſoules, whatſoever they had done to their bodies. But the

[f] 1 Sam. 25. 33.

[g] Pſal. 124. 7.

Pſal. 118. 10, 11, 12.

[h] Iudg. 5. 11.

fire of hell hath a ſecret and ſupernaturall property to torment the ſoule: [l] *I am tormented in this flame*, ſaith the rich Churle; that [I] muſt be his ſoule, his body was in the grave: and that with a fervour not leſſe violent than everlaſting. To eſcape that, may well chalenge thankes from either men or Angels.

If we eſcape a dangerous ſickeneſſe, and doe not bleſſe God with heart, voice, and life for our recovery; we riſe from our beds, and owe for our phyſicke. Hath Gods Angell forbore to ſheath his ſword in our bowels, when thouſands have fallen under his impartiall hand? Let us be humbly thankfull; otherwiſe there is a worſe plague left behind for us, yea in us. Argue with all the world, they will conclude; there is no vice like to ingratitude. [m] *Thou art made whole, ſinne no more, leſt a worſe thing happen unto thee.* We commit new ſinnes, while we are thankleſſe for eſcaping the puniſhment of our old ones. God juſtly for the firſt ſinne, had concluded all the world under ſinne: ſome through his grace in Chriſt are eſcaped from this condemnation: ſhall they teare the inſtrument of their pardon? No, wee ſee it done, let us kiſſe the ſeale, and confeſſe his mercy. Wee were overwhelmed with ſinne and ignorance: God hath called us out of darkneſſe into his marvelous light: ſhall wee put out the lampe whereby wee are *eſcaped*? No, we muſt be thankfull.

Wee make vowes to God in our dangers; ſhall wee not pay them after our dangers? Our obedience is a debt, though we had never vowed it: ſhall we forfeit all theſe bonds? Thou oweſt thy ſervice to God for *eſcaping* ſinne and hell; pay, pay. [n] Thou haſt received all, thou oweſt all; thinke of payment. They are infamous that get the goods of others into their hands, and then breake. The ſubject that is intruſted by his Prince with keeping of a fort, and ſhall give it up to the enemy, is a deſperate traitor. Our tongues, eyes, hands, bodies and ſoules, are delivered from the Prince of darkneſſe, by the Sonne of righteouſneſſe, and depoſited to our keeping: if wee yeeld them backe to their old uſurper, by blaſphemy, pride, uncleaneneſſe, wee ſhall die the death of traitors. Thou ſlighteſt an offended neighbour; I care not for him, I owe him nothing: ſure wee owe the devill nothing, but our deteſtation; why then ſhould wee doe him any ſervice? Wee owe all to God, both for *eſcaping* hell, and for our hope of heaven: [o] *What ſhall we render to him for all?* Thankfulneſſe and obedience are our *vowes*, and *we will pay our vowes unto him.*

But wee ſay, alas, *non habemus undè*; wee have not [p] wherewithall. Men that are runne farre in debt, and pay, and pay, yet ſee ſmall hope of comming out, often grow deſperate. Not ſo: we owe an infinite ſumme; and wee have an infinite ſumme to pay it withall; the infinite obedience and merit of Ieſus Chriſt: this is able to diſcharge all, were the debt greater. For our owne actuall obedience, let us pay ſo farre as wee can. This is the difference betweene debts owing to God, and to men. The more of our debts wee pay unto men, the leſſe wee have remaining of our owne: but the more wee pay to God, the more wee have, and are the better able to pay. God hath delivered us from the bondage of Satan, to whom (by reaſon of ſinne) wee ow'd our ſoules: Chriſt hath diſcharged that debt, and wee are eſcaped: yet ſtill *we are* [q] *debtours*: this debt is not cancelled, but tranſlated: every benefit is a new obligation. Onely wee are delivered from thoſe ſcattering debts to that mercileſſe creditor, Satan: and God hath taken it into his owne hand: now all that we owe, is to him. The principall we pay him in his owne coine, the blood of his Sonne: the intereſt is our thankfull ſervice and obedieuce. Wee are *eſcaped* from the captivity of that Tyrant; Chriſt hath paid our ranſome: onely we will pay him our praiſes, our ſervice, our ſelves.

2. *The pollutions of the world.*] Delivered from the world? Perhaps this was none of their hearts deſire. They found no danger in it: and hee that ſhould promiſe them eternall riches, taking away the preſent poſſeſſion of theſe temporals

[l] Luk.16.24.

[m] Ioh 5.14.

[n] Prov.22.7.

[o] Pſal.116.14.

[p] Matth. 18.25.

[q] Rom.8.12.

Matth 19.21.

rals, they would thinke did them to loſſe. They are ſo farre from contending to *ſcape* the world, that the world ſhall not ſcape them. They court it as their chiefe Paragon, the miſtreſſe of their affections. Tell them of any blemiſhes or defects in it; as the cares, thornes, ſtings, trechery, and a thouſand ſuch inconveniences, which are nouriſhed in the heart of this ſtrumpet; no matter, they will take her with all faults. *Sampſon* will have his Philiſtian cockatrice, though he loſe both his eyes.

It is true indeed, the world it ſelfe doth no harme: for hee made it, and all things in it, that could make nothing amiſſe. And that the *valdè bona* there, is turned into *inquinamenta* heere, it may blame ſinne, and ſinne may blame man, and man may blame woman, and woman may blame the devill. Nor yet does it defile us *materialiter*, as pitch defiles the handler: but *occaſionaliter*, as an unskilfull Mechannicke cuts his fingers with good and uſefull tooles. The *pollutions of the world* bee even a world of pollutions: they contend for number with the very creatures. There is ſcarce any thing made for man, whereby man doth not marre himſelfe. Who would thinke that a ſpider ſhould fetch venime out of a roſe? Woman was made an helper for man, what a multitude of men have fallen by woman? Bread and ſuſtenance is neceſſary for the preſervation of life; yet how many have made their table a ſnare? Here is field-roome enough, and it were hard not to expatiate: for it may be ſaid of this Land, as it was of Carthage; It is as full of *pollutions*, as of people: or as *Auguſtine* of *Lazarus*; *Tot ora, quot ulcera*: ſo many ſores, ſo many mouths, crying out for redreſſe. But I reduce all unto three.

1. The *pollutions* which wee contract from the riches of the world: not that riches are noxious in themſelves, for then no good man would not have renounced them. [r] *Charge them that be rich in this world.* As Saint *Iohn* diſtinguiſheth of being in the Church, and being of the Church: ſo men may bee rich in the world, yet innocent and happy: for while their eſtates are below, their hearts are above. But thoſe are rich of the world, that are worldlings in heart, as well as in eſtate. Whoſe affections have devoured ſo much of the world as they can, and are ſorry that they cannot ſwallow it all. The rich of the world are in it, but the rich in the world are not of it. The world is in mens eares, the world is in their hearts; and they are not in it onely, but of it. And there can bee nothing in them that are of the world, but enmity to God, and that which God repayes with enmity: ſo as there is no way for them but periſhing with the world. It is not for nothing, that the ſame word in the Hebrew ſignifies both riches and unrighteouſneſſe. *Pſalm.52. The man that ſtrengthened himſelfe in his wickedneſſe,* or *in his ſubſtance*: ſo cloſely doth wickedneſſe cleave to many mens ſubſtance.

There be too many that ſell the poore to ſlaughter, and yet thanke God for the price; but God will never thanke them for it. Thoſe butchers ſay, [s] *Bleſſed bee God, for I am rich.* This is a *pollution* that will hardly ever bee waſhed off: no not expiated with building of an almes-houſe; for God will not bee bribed with an Hoſpitall. There is not a penny got by ſuch unjuſt courſes, but it ſtickes a foule ſpot on the ſoule: therefore the Apoſtle cals it *filthy lucre*; and *Zephanie* for this cryed out againſt Ieruſalem; *Woe to the filthy and polluted citie.* Many Prophets have denounced the ſame woe to this City: they meant the men more than the wals, though peradventure the wals did as much obſerve them. Were your Thames ten Iordans, it could not waſh off this Leproſie. The covetous ride through plaſhes and puddles, through bogs and ſloughs, and quagmires: it is impoſſible they ſhould ſcape the badges of their travell, the aſperſions of mire. With what delight ſoever they hunt after riches, I am ſure they have but a dirtie way of it. At laſt they fall into the quicke-ſand of all ſwallowing death; and then they vainely wiſh, that they were to begin a new

[r] 1.Tim.6.17.

Pſal.52.7.

[s] Zach.11.5.

Pilgrimage; on condition, they had loſt all the pleaſure of their former journey.

[t] *Is not the life better than meat? Nonnè anima præſtantior eſca?* Yea, is not the ſoule better than dirt, that for dirt they *pollute* the ſoule? But alas, they are ſo rooted in the earth, that they are quite turned into the nature of the ſoile. Others may have a tang, a daſh of the foule earth, by travelling through it to their home: but worldlings are rooted in the earth, and therefore not to bee plucked up without violence. The devill ſhewed Chriſt the Crownes of the earth, but not the thornes of thoſe Crownes: ſo the covetous ſhew their *cumulos, and tumulos pecuniæ*, but not their *ſtimulos conſcientiæ*. It is the honour of the holy, *Omnis decor ab intùs*, they are all glorious within, what outward wants ſoever would diſgrace them. It is the diſgrace of the worldly, *Omnis fætor ab intùs*, they are all filthy within, what outward abundance ſoever doth honour them. [u] *God requires truth in the inward parts:* but alas, wee may ſay too truely of theſe, that *Their inward parts are very wickedneſſe*. The rheumaticke and ſpawling Cynicke, when hee was intreated by the dainty miſtreſſe of the houſe, where hee was entertained, that he would ſpit in the fouleſt part of the houſe; did hereupon unmannerly chuſe to ſpit in the miſtreſſes owne face, becauſe that in his opinion was the fouleſt. So when God ſees the rich mans houſe kept neat and cleane, the floores ſwept, the wals hung, the veſſels ſcowred, his apparell bruſh'd, his body adorned, all curiouſly highted; onely his heart filthy and polluted: certainely hee will ſpit his contempt upon that heart. [x] *Therefore waſh thy heart from iniquity, O Ieruſalem, that thou maieſt be ſaved.*

[t] Matth.6.25.

[u] Pſal.51.6.

[x] Ier.4.14.

2. The *pollutions* wee derive from the honours and dignities of the world. Pride heere chalengeth the firſt place; and let her have it: even to bee the Queene of all ſordid filthineſſe. This not onely lifts men up above others, but above themſelves. Nor is it any wonder, that they ſhould not know their neighbours, that have forgotten themſelves. This is a coagulated ulcer, ſpreading over the whole ſoule; like a cloth that is taken from a Leper; ſtiffe indeed, but onely ſtiffe with corruption. The buſh that hangs out, ſhewes what wee may looke for within; a plaiſter'd face argues a defiled heart. Every colour that art laies on the cheekes, ſizeth into the ſoule, and dyes that in graine; quite of another hew than God ever made, or will owne. For ſurely hee will never acknowledge that face hee never made, nor that haire hee never made theirs, nor that body that is aſhamed of the maker, nor that ſoule that diſguiſes the body. Let mee tell them one thing which perhaps they never noted before. The firſt painted woman we read of in the Scriptures, was a witch and a whore. [y] So *Iehu* told *Ioram* of the *whoredomes and the witchcrafts of his mother Iezabel.* And the firſt painted woman wee read of in prophane ſtories, was a whore and a witch too; *Medea:* the end of them both was deſtruction, and a deſtruction without end; for the terror of all their proud followers. From hence ariſeth the boile of burning malice, the carbuncle of envy, the plague-tokens of raging madneſſe; yea even the horrid and frightfull aſperſions of blood-guiltineſſe; a ſinne that thunders in the eares of juſtice. The homicide, through a killing favour, is pardoned, and granted his life: God drawes his ſword, and by his plague ſpils a thouſand lives for it. Water comes downe to moiſten the earth, but blood flies upward to bedeaw heaven.

[y] 2 King.9.22.

It is the miſery of greatneſſe, to bee lawleſſe: how many had beene good, if they never had beene great? All the ſoot in the houſe, is to bee found in the chimnies. It was a grave and ſmart anſwer of a great Stateſman in the Land, when hee was conſulted by the Queene about the lawfulneſſe of monopoly licences; *Licentiâ omnes deteriores ſumus*; wee are all the worſe for a Licence. Place gives a licence to doe ill: and in evill, the beſt condition is *Non velle*, no will to it: the next, *Non poſſe*, no ability to doe it. Nor doe they admit of reproofe:

proofe: when that wind riſeth, we may well looke for a tempeſt. *Touch the mountaines, and they will ſmoake*, ſaith the Pſalmiſt. Great men are like mountaines; when the Word of God touches them, they preſently ſmoake with paſſion. Alas, who ſhall ſhew them their *pollutions?* Their owne eyes cannot tell them, and the eyes of their Paraſites will not tell them. They have Glaſſes to ſee all the diſorders of their externall habits; even to the ruffling of a Purle, or the miſplacing of a haire. But there is another Glaſſe which they ſeldome uſe, *the Word of God*, that alone ſhewes the ſpots of conſcience. Therefore as it was ſaid of *Naaman*; that he was [a] *Captaine of the King of Syria's Hoſt, a great man with his Maſter, honourable* for his many atchievements, *and a mightie man in valour: but he was a Leper.* Here were divers noble priviledges, but one thing diſhonoured all the reſt: *But* he was a Leper. There may be great dignities, powerfull offices, high commands, popularitie, and applauſe; yea, even policie, and ſome good acts to the countrey. But if there be a ſtench of inward *pollutions*, a falſe heart to Religion and innocencie; this is a *But*, a barre in their Armes, a blemiſh in their noble Scutchions, an indeleble Motto, *Sed erat leproſus, But* he was a Leper.

3. The *pollutions* wee deduce from the pleaſures of the world. O what a torrent of turpitudes here ſtreame in upon us! Immoderate dyet, or rather ſurfet: all the varieties and delicacies of nature, cook'd with the moſt ſtudious art, ſtand on our Tables, like the goodly buildings of a fortified Citie. To this wee lay firie ſiege: where our ſenſuall appetite is the great Generall, and our teeth the common ſouldiers: here wee skale the walls, there wee raſe the foundations: our knives are the weapons, and the Inſtruments of Warre are [b] the Inſtruments of Muſicke; Boules of Wine the Colours, innocent creatures the ſpoyle, and Songs of wantonneſſe crowne the triumphant victorie. All which concludes in ſleepe, if that be not prevented by uncleanneſſe. The people of Iſrael required meat for their luſt, and the people of England nouriſh luſt for their meat. Ebrietie is a fellow-devill to the former; both are ſinnes ambitious to prevent the day of Iudgement; for then God *will deſtroy both meat and the belly:* theſe will not ſtay ſo long, but before-hand deſtroy both the belly and meat. The honour of man is the Image of God; but this vice flies at the very face of this Image, and ſcratcheth it out of the ſoule. The drunkard is a certaine thing that hath beene a man; but now moſt prodigiouſly hee hath ſwallowed downe himſelfe through his throat. So he lyes intombed, with the drinke in his owne bowels; and that doth burie him, which is buried in him.

Both theſe *pollutions* prepare for a third: the bloud that is fired with *Bacchus*, muſt be cooled with *Venus*. The Devill ſhould forget both his office and malice, if he did not play the Pandar to Concupiſcence. Idleneſſe makes way for looſe companie, looſe companie makes way for Wine, Wine makes worke for Luſt, and Luſt makes worke for the Devill. No marvell if the Poets called it a *Pegaſus*; for it is a winged Horſe, whereon many ride poſt to Hell. Our Climate, and therefore our naturall conſtitution, is not ſo hot, that it needs the Popiſh Indulgence to the fleſh, the erection of Stewes; unleſſe this artificiall heat were unnaturally added to it. It is intemperance that prepares fewell for the fire of vengeance. O that our luxurious Strumpetiers could reade in their diſeaſed bodies the eſtate of their leprous ſoules.

But the tongue of the ſoule is Conſcience, the voice with which ſhee is beſt acquainted: this (when all the doores are ſhut to the voices of men) ſpeakes within; and that with a language lowd enough to be heard, eaſie enough to be underſtood. But the common courſe of ſuch diſſolute ſinners, is to drowne her voice with a lowder: as hee that was troubled with a ſcolding Wife, made way to his quiet, by out-ſcolding her. Who ſhall tell the family of their faults, when the Monitor is dumbe? They have ſtopp'd the mouth, and taken away the voice of their conſcience, by lowd and roaring exceſſe: and who is left to reprove?

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[a] 2 King 5.1.

[b] Amos 6.5.

Iohn Baptiſt was called the voice of Chriſt ; *Vox clamantis, The voice of him that cryes in the Wilderneſſe. Herod* did cut off his head. Now Chriſt ſpake not many words to his apprehenders, and accuſers ; not many to the High Prieſt, nor to the Iudge, *Pilate :* but when hee came before *Herod*, hee ſpake never a word at all. Among other reaſons, this is wittily given ; hee ſpake not a word to *Herod*, becauſe *Herod* had taken away *his Voice*, in beheading *Iohn :* and how ſhould hee ſpeake without a voice ? There may be a voice without ſpeech, there cannot be ſpeech without a voice. So they have tongue-tyed their conſcience, taken away her voice ; and who ſhall controule them ? But when God ſhall untie thoſe ſtrings, and unmuzzle their conſcience, ſhee will be heard ; and ten Conſorts of Muſicke ſhall not drowne her clamorous cryes. Now their conſcience is bound, and they are looſe : but in the day of trouble, themſelves ſhall be bound, and God ſhall let looſe their conſcience. It ſhall be hard for them, with that franticke Muſician, to fall a tuning their Vials, when their houſe is on fire about their eares : ô then rather, one drop of mercie, yea flouds of pittie, to coole the flame, and mitigate their ſorrowes.

All wiſe men affect the concluſion to be beſt : to ride two or three miles of faire way, and to have a hundred deepe and foule ones to paſſe afterward, is uncomfortable ; eſpecially when the end is worſe than the way. But let the beginning be troubleſome, the progreſſe ſomewhat more eaſie, and the journeyes end happie, and there is faire amends. [c] *Marke the upright man, and behold the just ; for the end of that man is peace.* Marke him in the ſetting out, hee hath many oppoſitions ; marke him in the journey, hee is full of tribulations : but marke him in the concluſion, and *the end of that man is peace.*

[c] Pſal.37.37.

By the knowledge of the Lord and Saviour Ieſus Chriſt.] Wherein I deſire to touch upon theſe foure obſervations or concluſions. Firſt, that there is no knowledge to doe good in corrupted nature and filthineſſe of the fleſh. Secondly, there is no eſcaping out of this filthineſſe and corruption, but by knowledge. Thirdly, no knowledge can deliver us, but that of our Saviour Chriſt. Fourthly, no knowledge of our Saviour can effect this, but that which is ſanctified with faith and repentance.

Firſt, miſerable is the eſtate of man, before hee hath *eſcaped* from the world. As *Adams* body was caſt out of Paradiſe, to ſeeke his fortune in the wide and wild earth ; or as *Nebuchadnezzar* was turned off, from being a King among men, to become a companion of beaſts : ſo by the corruption of nature, man is debarred the ſocietie of God, and put out of the ſeverall into the Commons, to ſhift for himſelfe in the broad world, where ſinnes and ſorrowes ſtrive for number. This was the Poets meaning by their *Pandora* ; a beautifull woman, framed by *Vulcan :* to whoſe making up, every god and goddeſſe gave a contribution. They put into the hand of this faire Inchantreſſe a goodly Boxe, fraught and ſtuffed with all woes and miſeries ; onely in the bottome of it they placed *Hope*. It was preſented to *Prometheus*, but *Providence* refuſed it ; then to *Epimetheus*, and *Afterwits* accepted it. Which hee no ſooner raſhly opened, but there came out a ſwarme of calamities, fluttering about his eares. This he perceiving, clapp'd on the Cover with all poſſible ſpeed ; and ſo with much adoe ſaved *Hope*, ſitting alone in the bottome. Such an armie of miſeries, like the troupe iſſuing from the Wombe of the *Troian* Horſe, invaded the world, by opening the Boxe of *Pandora*, by taſting the Apple of *Evah* ; that if the mercie of God had not left us *Hope, Solam ſolantem Spem*, in the bottome, wee had all periſhed. [d] *The precious ſonnes of Sion, comparable to fine Gold, whoſe Nazarites were purer than Snow, whiter than Milke, and more ruddie than Rubies, and their poliſhing of Saphyre* ; now have viſages *blacker than Coales*. The Body, that is made of Earth, can ſtand upright, and looke toward Heaven ; the Soule, that came from Heaven, is become crooked, and lookes toward Earth.

[d] Lam.4.

All are miſerable,onely ſome know it,and others know it not. As *Socrates* put from himſelfe the repute of wiſdome which the Delphicke Oracle had aſcribed to him; ſaying that here was all the difference betwixt him and others; He was not wiſe,and knew it: others were not wiſe,and knew it not. He that is *eſcaped from the world*,knowes their unhappineſſe that be entangled with it, becauſe hee was ſo.But they that are intangled with it, know not the happineſſe of him that hath eſcaped it, becauſe they never were ſo. [e] *Such were ye, but ye are ſanctified.*

[e] 1 Cor.6.11.

2. The way to eſcape the worlds filthineſſe,is *through knowledge.* There is nothing in the world both more eſteemed,and diſeſteemed, than knowledge: valued by them that have ſome,vilipended by them that have none. When the Cynicke Philoſopher was asked in a kind of ſcorne, what was the reaſon that Philoſophers haunted rich men,and not rich men Philoſophers: hee anſwered, becauſe the one knew what they wanted, the other did not. Wiſe men want wealth, and feele it: rich men want wiſedome, and are not ſenſible of it. Yet knowledge hath their well wiſhes,and faint deſires, though not their endevors. [f] *Wiſedome is juſtified of her children*; yea even of the children of follie.So a *Pharaoh* could ſay, *Come let us worke wiſely.* Even fooles would pretend wiſdome,and have their cunning abſurdities paſſe for mature prudence, and the ſucceſſe for happineſſe. Herein Satan is ſubtler than they,who layes the plot to make them fooles,by miſtaking villanie for vertue. There is no povertie of eſtate, or conſumption of body, to a leane ſtarved ſoule; which neither *knowes,* nor cares to *know.*

[f] Mat.11.19.

The ſmall love which the world beares to wiſedome,appeares by their uſage of the children of wiſedome. *Vt diligunt artifices,ita intelligunt artes.* They will give more to a Rider for breaking their horſes,or to a Dancer for teaching them the meaſures; than to any profeſſor of learning for informing their ſoules.So *Ariſtippus* anſwered him,that wondred why men ſhould rather give to the poore, than to ſcholars; becauſe they thinke themſelves may come to be poore, never to bee ſcholars. Of all the wants in the world, feweſt complaine the want of *knowledge.* The opinion of having enough,is one of the greateſt cauſes of having ſo little.Yet the very Philoſophers,by that knowledge of the world which they got from the light of nature,learned to contemne it: yea they deſpiſed him that did not deſpiſe it. They did not *videre & invidere,* envie the rich and potent, nor covet abundance. But rather *Cernunt & ſpernunt,* they ſaw enough to hate this world though they ſaw not where to find a better.

3. Indeed no knowledge can doe this,but onely that of our *Lord Ieſus Chriſt.* [g] *I determined not to know any thing among you,ſave Ieſus Chriſt,and him crucified. Paul* was enriched with all manner of knowledge; he knew as much as the moſt learned Iew or Pagan; nothing could deliver him from the *pollutions of the world,* till he became a Chriſtian. Alas, the reaſon of man doth but flowt the wiſedome of God. Mocking the Apoſtles,they ſaid, [h] *Theſe men are full of new wine:* which *Peter* confutes by affirming it to be but the *third houre of the day*; It was too early to be drunke. Yet that's not all: for fulneſſe of wine doth take away ſpeech and diſable the tongue: wee have knowne it ſpoile men of the uſe of their mother tongue,we never knew it teach men to ſpeake languages which they never learned. *Pythagoras, Plato, Ariſtotle* travelled and ſought into every corner of the world,to conferre with learned men: we never read that they went into Iury; yet there the beſt knowledge was to be had. They knew not that, how could they? The wandring ſheepe doe not ſeeke the ſhepheard, but the ſhepheard them. The loſt goat did not ſeeke the woman, but the woman it. *Paul* indeed was ſeeking for Chriſt; but how? to perſecute him, not to beleeve on him. Chriſt muſt reveale himſelfe to us, before wee can ſet our ſelves to ſeeke him. And till that High Sheriffe of the King of heaven comes with a writ of Ejection [i] the world will hold his poſſeſſion. The hands defiled with raking in the kennell

of

[g] 1 Cor.2.2.

[h] Act.2.13.

[i] Luk.11.22.

of this world,cannot be clenſed but by waſhing them in the laver of regeneration. Nor can we waſh in Chriſts fountaine till we *know* where hee dwells,where that fountaine runnes.This is the onely means of *eſcaping the pollutions of the world, through the knowledge of Chriſt*: he muſt waſh us. [k] *If I waſh thee not, thou haſt no part with me.* God hath ever ſhewed himſelfe a lover of cleanlineſſe,as it appeares by all thoſe legall ablutions. He never ſhewed it ſo much as when hee vouchſafed to waſh us himſelfe,with his owne royall hands; [l] the bath being his owne royall Bloud. This, and nothing but this could get out the long contracted ſtaines of our ſoules. Corruption had ſo ſized into the very graine of our natures and whole compoſitions; that it muſt bee bloud, and warme bloud, and the warme bloud not of a meere man,but of him that is alſo God, that could fetch it out. None would waſh us, we were ſo lothſome: none could purge us, wee were ſo leprous; but onely Chriſt. *Eliſha* bad *Naaman*, Goe and waſh: Chriſt came himſelfe to waſh us.

[k] Ioh.13.8.

[l] Rev.1.5.

Here then we learne that onely meanes, whereby we can *eſcape inquinamenta mundi*, the filthineſſe of ſinne; the ſole fountaine of the Lambe of God. Not all the myſteries of nature, not all the ſecretaries, the philoſophers of the world, with their beſt Principles of Moralitie,could doe this cure. No knowledge can purge the ſoule,but the *knowledge of the Lord Ieſus*. [m] *Goe waſh in Iordan ſeven times, and thou ſhalt be cleane.* How did this appeare to that naturall Syrian as a meere ſcorne and mockerie? *Goe waſh?* alas,what can water doe? It can clenſe from fouleneſſe,not from leproſie. And why in *Iordan?* what differs that from other ſtreames? And why juſt *ſeven* times? What vertue is either in that chanell,or in that number? In what a chafe did hee fling from the Prophets doore? Am I come thus farre to fetch a flowt? Could the Prophet finde no man to play upon but mee? Thus doth the reaſon of man fight againſt the ordinances of God. What is Baptiſme to purge the conſcience? What is the ſprinkling of a few drops on the face,to waſh away corruption from the ſoule? One hath ſhed guiltleſſe bloud with his hands,let him waſh thoſe hands ten times a day in freſh waters,will it get out that murderous tincture from his conſcience? Thus carnall minds deſpiſe the fooliſhneſſe of preaching, the ſimplicitie of the Sacraments, the homelineſſe of ceremonies, the ſeeming inefficacie of cenſures: they looke upon Iordan with Syrian eyes. So *Naaman* goes on; If water would doe it, what needed I to come ſo farre for this remedie? Have I not often done this in vaine? Have we not better ſtreames at home,than any can be afforded in Iſrael? *Are not Abana and Pharphar, rivers of Damaſcus,better than all the waters of waters of Iſrael? Abana* and *Pharphar*; two for one: *Rivers*,not waters: *Of Damaſcus*, a ſtately and incomparable City: they are, who dares deny it? *Better*, not as good: *than the waters*, not the rivers: *All* the waters, Iordan and all the reſt: *Of Iſrael*, a beggarly region to Damaſcus. Alas, how wretched be the devices of men to the Inſtitutions of God? How odious and damnable is it to make any compariſon betweene them? One drop of Iordan,ſet apart by divine ordination, hath more vertue than all the ſtreames of the world. Indeed *Naaman* might have waſhed there long enough in vaine,if the Prophet had not ſent him. Many a leper had bathed in that ſtreame,and come forth no leſſe uncleane than he went in. It is the Word, the Ordinance of God that puts efficacie into thoſe meanes, which of themſelves could doe nothing. *Iſta non tribuunt, quod per iſta tribuitur.* His inſtitution hath put that vertue into the Sacramentall Font; that it ſhall not more waſh the face,than purge the ſoule.

[m] 2 King.5.10.

Let us therefore get the *knowledge of Chriſt*, if we would bee happy; and waſh off our ſinnes in his blood,that we may be holy. He that *knowes* Chriſt, *knowes* that the pardon of ſins,the ablution of uncleanneſſe,the perfection of righteouſneſſe, the peace of conſcience, and the heavenly Inheritance come along with him: hee cannot doate on the world, that knowes Chriſt. Can wee unfainedly ſay with *Peter*, [n] *Lord Ieſus, wee have forſaken all and followed thee?* Wee need not aske, *what ſhall we have therefore?* For God tels us, that hee [o] *hath given us his Sonne, and with him all things.* How ſweetly doe thoſe Scriptures anſwer and ſatisfie one another, and both ſatisfie the heart of a Chriſtian? Chriſt never comes alone, never empty, but his reward is with him. The ſhaddow doth not more inſeparably follow the body, than all bleſſings follow Chriſt. [p] *Firſt, ſeeke the kingdome of God, and theſe things ſhall bee added to you:* like an *& cætera* in the end of a ſentence. Yet alas, though we know this, we doe not ſeeke Chriſt in the firſt and chiefeſt place. In this drought, one ſeekes raine in the new Moone, another in the turning of the wind, a third in this or that ſigne; none almoſt ſeeke it in Chriſt; therefore God hath confounded all our ſignes and obſervations. Men may have temporall good things without Chriſt; but as the thiefe hath the true mans purſe, or dogs the bread of the children. But we can want nothing, if we want not Chriſt: the prodigall doubteth not of *Bread enough*, if he can regaine his father. *Iohn* of *Alexandria*, ſirnamed the Almoner, did uſe yeerely to make even with his revenues, and when he had diſtributed all to the poore, he thanked God that he had now nothing left him but his Lord and maſter Ieſus Chriſt; to whom hee longed to flie with unlimed and unentangled wings. When *Alexander* the great paſſed into Aſia, he gave large donatives to his Captaines and men of merit; inſomuch that *Parmenio* asked him; Sir, what doe you keepe for your ſelfe? Hee anſwered; *Hope.* Croſſes, calamities, povertie may take from us all the goods of this world; or our charity may give them away: the worldlings aske us what wee have left for our ſelves; we anſwer, onely Ieſus Chriſt.

4. That *knowledge of Chriſt* which is not joyned with faith and obedience, repentance and amendment of life, cannot deliver us from periſhing with the world. If it were enough to *know*, the devill would loſe abundance of clients and cuſtomers. There is a floating *knowledge* ſwimming in the braine, like a piece of corke on the top of the water. Wicked men underſtand good things *per alienam ſpeciem*, not in their true formes: *Scientiâ diſciplinariâ*, not *intuitivâ*. They are ſent them as *Pharaohs* dreame, which they ſhall never bee able to underſtand. The myſteries of Religion appeare to them like a dimme taper, whereof they are ſtill diſputing, picking out problems and paradoxes and ſubtleties: and ſo darken the Truth by diſcourſing of it, like a man that puts out the candle with ſnuffing it. They read and minde not, or minde and underſtand not, or underſtand and remember not, or remember and practiſe not. There bee ſome whoſe ſpeeches be witty, while their carriage is weake: whoſe deeds are incongruities, while their words are apothegmes. It is not worth the name of *knowledge*, that may bee heard onely, and not ſeene. Good diſcourſe is but the froth of wiſdome: the pure and ſolid ſubſtance of it is in well framed actions. [q] *Theſe things if yee know, happy are yee if yee doe them.* Knowledge is but a pre-requiſite to the maine of obedience, a ſtaire to the turret of happineſſe. That was Chriſts farewell-cloſe, with a deepe impreſſion driving home his former counſels: like the laſt ſtrong and loud knole of a bell, that puts an end to all the foregoing peales: a Sermon that did put life into all his other Sermons; urging the life and practice of them: like that [r] *Bleſſed are they that heare the Word of God, and keepe it*; with which we commonly conclude our Sermons. We ſay of Statutes and Proclamations, there is a multitude of them: but there ſhould be one Statute, one Proclamation made, to enforce the keeping of all the reſt: ſo that one Text bindes us to the obſervation of all others. Therefore hee [s] *waſhed the Diſciples feete*, and ſhewed them an example of doing: as if there was not ſo much need of teaching them what they knew not, as of preſſing them to doe what they knew. Becauſe *knowledge* would not ſerve the turne, hee firſt does the things, and then expreſſeth his intent. *Theſe things* it is not enough *to know*, but *to doe*.

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[n] Matth. 19.27.

[o] Rom. 8.32.

[p] Matth. 6.33.

[q] Ioh. 13.17.

[r] Luk. 11.28.

[s] Ioh. 13.9

Knowledge and practice together bleſſe a Chriſtian, both in his cardinall vertues, and arch-myſteries of faith; farre more than the knowing and doing of all the naturall, morall, or manuall ſciences in the world. Knowledge ſeparated from obedience, doth but enflame a mans reckoning, and helpe him to a greater meaſure of condemnation. [t] *If I had not come and ſpoken to them, they had not had ſinne: but now they have no cloke for their ſinne.* Ignorance may ſeeme to bee a cloke for errours: but knowledge takes away that cloke, and leaves them naked of all excuſes. Not that ignorance can acquit men; *Excuſat à tanto, non à toto.* It will not juſtifie me, to ſay I did not know that I did ſinne; when I ſinned in neglecting to know. *Ignorantia mollit, non tollit rationem peccati.* Antecedent ignorance will not ſave a man; much more will conſequent ignorance condemne him. God will not favour a man, becauſe hee hath ſtudied hard, and knowne much: but rather the more puniſh him, becauſe hee hath knowne good, and done evill.

[t] Ioh.15.22.

I deny not that many ſinnes are committed after knowledge: the luſts of the fleſh, like the vapours of a replete ſtomach riſing up and damping the braine, often obſcure the beames of knowledge: during which violence and diſtemper, *David* and *Peter* fall into fearefull ſinnes. But the willing practice of knowne ſinnes, and repentance, can never ſtand together; no more than fire and water can agree in the ſame ſubject. As a hot liver commonly makes a cold ſtomach: ſo the unnaturall heate of continued ſinnes, makes but a cold repentance. There is a deepe well in the yard: ſhall a man therefore wilfully ſet his houſe on fire, becauſe he knowes where to fetch water to quench it? Alas, the fire ſuddainly takes, and ragingly goes on: but [u] *the Well is deepe*, or the bucket is ſmall, and can bring up a little at once. The well of thy heart is deepe, it is a great way to fetch it: the ſkrew or pully is unwieldy, there is much labour to draw it. Yea, God muſt both put water into the well, ſorrow into the heart; and helpe thee to pumpe it out, extract teares from thine eyes; as hee did ſupply *David* and *Peter* from his infinite ſprings of grace; or this burning will not be quenched.

[u] Ioh.4.11.

Rather let us labour to avoide ſinne by our knowledge, than venture to ſinne upon the conceit of repentance. No wiſe man will make himſelfe ſicke, though he knowes he hath a very good medicine. They bee deſperate Mountebankes that wound their owne fleſh, to advance the ſale of their balſames. Alas, that men ſhould be skillfull in the hiſtory of Chriſt, and wilfull in their rebellions againſt Chriſt: that they ſhould have the Bible in their braines, and blaſphemie in their lippes. Like Poſts, that bring truth in their letters, and lies in their mouthes. Alas, that men ſhould frequent the Temples, and flocke to ſermons, and yet bee never the better in their lives: as boyes goe into the water, to play and paddle there onely, not to waſh and be cleane. But let all them that have the knowledge of Chriſt, give obedience to him, that they may be ſaved by him.

If they are againe intangled.] This is the Suppoſition; where I conſidered, *Facilitatem relabendi: If*; it is no impoſſible thing. Yea, the commonneſſe proves it too eaſie. How many have given up their names to Chriſt, and ſlunke away from his ſervice? How many be Satans ſubjects, and yet Gods penſioners? How many have taken his preſſe-money, and revolted to the enemie? *Demas* had been with *Paul*, profeſſed with *Paul*, laboured with *Paul*, yet [x] *for this preſent world* hee forſooke *Paul*, and Goſpell, and Chriſt himſelfe. Indeed hee that loves God for himſelfe, and goodneſſe becauſe it is goodneſſe: can never turne from that goodneſſe, from that fountaine of goodneſſe, God. Turne him looſe into the world, truſt him in the throng of temptations; his heart is ſo filled with Chriſt, that there is no roome for a ſtrange love to enter. But they that loved God onely for his temporall bleſſings, faile him, when thoſe bleſſings faile them. Mutinous ſouldiers; no longer pay, no longer fight; as that deſperate mercenary ſaid, he came not to fight for his countrey, he came to fight for his money. Like the

[x] 2 Tim.4.10.

Law, Logicke, and the Switzers; they are for his ſervice, that gives them the beſt readie wages. Here Satan takes his hint, to uſurpe upon the children of perdition. Religion brings croſſes; *Eccleſia eſt hares Crucis:* they find their devotion anſwered with tribulation; and cannot be quiet, becauſe they ſeeme to be good. Now ſteps in the Devill: Why ſhould you buy miſerie with want, when as you may want miſerie? Why will you embrace certaine cares, in hope of uncertaine comforts? Why doe you take paines to be poore, when you may be rich with eaſe? Here they that have not the grace, nor the face, to give the Devill the Lye, throw the Plough into the hedge, and will not wait till Harveſt; but lay hold on theſe new offers of the world, and for a Meſſe of Pottage ſell their Patrimonie.

There be ſome to whom God doth not ſo much as give an Evangelicall Call, and they never looke toward Heaven. For where he takes away the Key, it is a ſigne that he never meanes to open the doore. There be ſome that have beene called, and anſwered that Call, and made a ſhew of following it, bearing up towards the celeſtiall Kingdome; when on a ſudden the world whiſtles, ſhewes them their old Love, newly dreſſed and painted and trick'd up with freſh colours. Backe the foole runnes, flings by Counſaile, treads upon Conſcience, trips up the feet of Reaſon, and ſhewes Religion his heeles, if he does not kicke at it with contempt. [a] *Whereſore let him that thinkes he ſtandeth, take heed leſt he fall.* Some thinke they ſtand, but doe not; they looke to be ſaved, and ſcarce can tell who ſhould ſave them. They examine their conſcience, as a favourable Iudge doth the malefactor whom hee meanes to acquit; his very queſtions are ſo indulgent, that they teach him an anſwere: and then he concludes; I find no fault in this man, let him pay his Fees, and be gone. Thus they are like a man in a dreame, that thinkes hee is travelling abroad, doing this or that buſineſſe; but waking, he finds himſelfe faſt in his bed.. We all dwell in a houſe readie to fall, ſayle in a ſhip full of leakes.. Perhaps we doe not ſtand; or have ſtood, and are fallen; are fallen, and know not how to riſe; riſe, and are readie to fall againe. [b] *Am I a Dog, that I ſhould doe thus,* ſaith *Hazael* to the Prophet? As if he would never doe it while he continued man; count him a Dog, when it comes to that. Yet by his leave, whether man or Dog, he did it. None know what they ſhall be, few know what they are. There is no Salt, but may loſe his ſavour; no Flower, but may loſe his ſent; no Beautie, but may be defaced; no Fruit, but may be blaſted; no Light, but may be eclipſed; no State, but may be changed; no Soule, but may be corrupted.

Man goes forth in the morning weake and unarmed, to encounter with Powers and Principalities. To fight this combate, hee takes a Second with him, and that's his Fleſh; a familiar enemie, a friendly traytor: the Devill comes againſt him with his Second too, and that's the World. Soone doth the fleſh revolt to the world, and both ſticke to Satan: ſo here is terrible oddes; Three to One. Beſides all this, the enemie hath gotten all the advantages; as the Hill, the Sunne, the Wind. The Hill; for man is climbing upwards to Heaven, and Satan comes downe upon him with the ſtronger violence. The Sunne; for all the glorious beames of honour, pleaſure, wealth, are on his ſide, dazling the eyes of man. The Wind; ſtormes and blaſts of raging Perſecution march under his Banner; all againſt poore man. Now if he have no other ſuccour but himſelfe, he is ſurprized in an inſtant, and the adverſarie gets the day. But he that truly knoweth Chriſt, comes not into the field without this Captaine: and then, *If God be with us, who can be againſt us?* Beſides, he hath a *Shield* that is, armour of proofe, *darts of fire* cannot pierce it; an invincible Faith: if he doe but lye under this Target, he is ſafe. Divers cannot cunningly handle the Sword, yet they can hold up the Buckler. If thou be not able to give Satan blow for blow, yet hold up thy Shield; that ſhall ward all his blowes. But when a man is beſieged in an im-

Greg.

[a] 1 Cor.10.12.

[b] 2 King.8.13.

pregnable Fort, where he hath enough both of proviſion to ſubſiſt, and munition and furniture to defend: yet if through a coward puſillanimitie, he ſhall leave his Hold, and thinke to ſave himſelfe by flight; hee worthily falls into their hands, who otherwiſe had fallen under his. [c] *Hee ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth ſhall be thy ſhield and buckler.* That is a Fort ſure enough: he that forſakes it, deſerves to be forſaken of it.

[c] Pſal.91.1.

I conclude: If we forſake not Chriſt, he will never forſake us: it can never be ſhewed by any obſervation, that hee fell off firſt. *Prior in amore, poſterior in odio.* But that it is eaſie to forſake him, for the preſent ſweetneſſe of gaine and pleaſure in this world, too lamentable experience proves it. Thouſands for ſcores follow after temporals, with neglect of eternall things: and ſoules that came from heaven, that ſhould returne to heaven, are incurvate to the earth. As if Nature were become prepoſterous, the world turned upſide downe, and Satan had got the day of Chriſt. This *Diogenes* unhappily expreſs'd, when hee was asked how he would be buried: he anſwer'd, with his face downeward: for within a while, he ſaid, the world would be turned upſide downe, and then he ſhould lye right. Let it be our endevour to turne the right ſide upward againe, to ſet our ſoules in the due poſition, trampling the world under the feet of diſdaine, and lifting up our ſpirits to heaven, which was made to receive all thoſe that ſeeke and love the Lord Ieſus.

The difficultie of recovering them, after their relapſe, followes; and is expreſſed by two Metaphors, *Implicantur, Superantur: They are intangled, and overcome.*

1. *They are intangled:*] As Birds are caught in an evill Net; where the more they ſtruggle to get out, the faſter they ſticke. Or be taken with Lime-buſhes; where thoſe feathers enſnare their bodies, which before did carrie their bodies: nor can they ſave their lives, but by loſing their feathers. The world ſtickes faſt to mens hearts, and by embracing, impriſons them: the Lime that holds them, is Satans temptation; the feathers by which it holds them, are their owne covetous affections. Theſe looſe wings betray their ſoules: and if ever they ſave their ſoules, it muſt be by parting with their feathers, by being ſtripped of their riches. [d] *Give all thou haſt to the poore, and thou ſhalt have treaſure in Heaven.* Alas, his feathers were limed, his ſoule ſo *intangled with the world,* that hee could not poſſibly mount up ſo high. [e] *I have married a Wife, and I cannot come:* No wonder; hee was wedded to the world, tyed in the conjugall bonds of affection to ſinne, the ſtrongeſt contract on earth; hee cannot come. You may as well call a Deere out of his Toyle, a priſoner out of his Iayle, yea, a dead man out of his Grave; he cannot come.

[d] Mat.19.21.

[e] Luk.14.20.

Satan hath ſeverall tyes for ſeverall ſinners. The adulterer is tyed by the eye, his miſtreſſes lookes enchant him. The drunkard is tyed by the throat, he cannot come till he have his load; and then he is ſo loaden, that he cannot come. The ſwearer is tyed by the tongue: it were well if hee were tongue-tyed. The Epicure is tyed by the teeth: a diſeaſe hee had from his grandmother. The ſlothfull is tyed by the foot: the lazie Gowt hath bound him to the Chayre of wickedneſſe. The covetous is tyed by the Purſe-ſtrings: and hee would ſtarve even Pleaſure it ſelfe, if he ſhould find it a Cut-purſe. The ſuperſtitious Image-worſhipper is tyed by the knees, and hee cannot riſe from his Puppet-Deities. The trecherous Ieſuite is tyed by the necke with a Romiſh chayne: it were well if his necke were tyed to the due place. The voluptuous is tyed with a twine-thred of vanitie, as a Naturall is tyed with a Ruſh, and thinkes himſelfe in durance. Satan hath intangled theſe with the world, that you may as well bid mountaines remove, or bid them remove mountaines, as forſake worldlineſſe: they cannot come. The Devill tyes worldly things to the affections, which are the feet of the ſoule: as the Faulconer, when he hath mann'd his Hawke to his ſervice.

ſervice, hangs Bells at her legges, that whitherſoever they flye out, he may know where to find them againe: it is but caſting up his Lure, and they ſtoope to his fiſt, he preſently hath them. [f] *I have bought five yoke of Oxen, and I goe to prove them:* as if himſelfe had beene one of the Teame, tyed up in the Geeres of his Oxen; *he muſt be excuſed.* It is Saint *Gregories* counſaile; *Sic teneas quæ mundi ſunt, ut per ea quæ mundi ſunt non tenearis.* Good men will not bind the world to themſelves, and bad men bind themſelves to the world. *Terrena res poſſideatur, non poſſideat: ſint temporalia in uſu, æterna in deſiderio: illa in itinere, hæc ut in termino.* *Gehezi's* ſoule is bound up in the bagges of *Naamans* money: But what followed? *Gehezi's* fleſh ſhall be bound up in the ſcurfe of *Naamans* Leproſie. The [g] *ſinner hath travell*, labour, ſorrow, and care; theſe be the ſtrings of his Purſe, and he keepes them: but for the Purſe it ſelfe, the *Riches he hath gather'd*, theſe God will give to another; even the Purſe it ſelfe.

Bonaventure compares him to the Mole, in foure reſpects. Firſt, hee is blacke, as a Mole: White is the colour of Innocence; the faithfull have *white garments*: Blacke is the contrarie, even the colour of iniquitie. Secondly, hee is blind, as a Mole; Ignorance hath deprived him of his ſight. In a contrarietie to God, who ſees clearely in all places: [h] *The darkeneſſe and the light are both alike to him:* night and day are all one, for he ſees in neither. Thirdly, hee is buried, as a Mole: all his hoords and heapes of wealth are ſo many ſepulchers to his ſoule, wherein he digs his owne grave. Fourthly, he is prepoſterous, as a Mole: which is ſtill caſting up the earth, that it may fall on her backe, and cover her from the Sunne. So he layes himſelfe under his riches, and interpoſeth the earth betwixt his ſoule and heaven: all his goods are ſo many ſtrong Tarryers to him. When the Serpent catcheth his prey, he ſo claſpes and winds about it with his flexile and folding body, that hee holds it ſure. Satan, that old Serpent, ſo twines himſelfe about the world-addicted ſoule, and his ſpirits like a Bed of Snakes ſo intangle it, that nothing but Thunder can diſſolve them. There is no evaſion out of this Labyrinth, except the Spirit of God give us the Clew of grace. With pleaſure and eaſe ſinners come in; but no paines, no induſtrie, no wiſedome of man can find the way out.

The poore ſheepe followes her paſture, and ſuſpects no danger: but on the ſudden ſhe is ſo intangled with the bryers and brambles, that ſhee is glad with ſome loſſe of her wooll, yea ſcratches of her skin, to be gone; and not ſeldome cannot doe ſo, without the helpe of the ſhepheard. It is happie for us, if with loſſe of our fleece, of our fleſh, we can be extricated from theſe [i] *temptations, and fooliſh Luſts, which drowne ſo many in perdition.* The Iſraelites were ſet by *Pharaoh* to gather Straw for themſelves, but not to make Brickes for themſelves: and when they had done their beſt, were beaten for not doing better. So Satan, that mercileſſe Tyran, and ſwarthy Egyptian, imployes his ſlaves to gather Straw and Thatch, the Traſh of this world; with all which they ſhall never build a houſe of reſt or harbour for themſelves, and at laſt be ſcourged with impartiall torments. A great fiſh devoures a leſſe; a greater, him; and he againe becomes food for the greateſt: yet at laſt this greateſt is caught, with Hooke or Net. They be fooles, that [k] *ſacrifice to their owne Nets*, with which they have caught others: but they are mad men, that ſacrifice to the Nets of others, with which they are caught themſelves. Yet theſe deſperate priſoners love their bondage, and find ſuch ſweetneſſe in their intangling, that they deſire not to be delivered. Onely when ought of their ſenſuall delights is taken from them, they mourne and blubber; and beſtow that ſorrow upon their ſhame, which they ſhould have ſpent on their ſinne. I have heard, that when a man is wounded with a Sword, looke what medicine is proper to the Patient, if it be applyed to the Sword, it ſhall cure him: annoint the weapon, and heale the wound. (I will not racke my Faith, to beleeve it.) The weapon that hath wounded us, is the world; the medicine

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[f] Luk.14.19.

Hom.36. in Evang.

[g] Eccl.2.26.

Diæta ſalut. cap.6.

[h] Pſal.139.12.

[i] 1 Tim.6.9.

[k] Hab.1.16.

dicine that can only cure it,is heartie ſorrow. Shall we grieve for worldly loſſes? This were to apply the medicine to the wrong place; barely to annoint the weapon,whiles the wound rankles to death: for *worldly ſorrow cauſeth death.* No: let us apply it to our heart,mourne for our ſinne,deteſt and abandon the world,and fixe our confidence in God; then ſhall we be healed through Ieſus Chriſt.

2. *And overcome.*] Some may ſay,this Theme of *Intangling* hath almoſt intangled me, as if I could not tell how to get you out of this argument: loe, now we are deliver'd. And yet me thinkes I am not ſooner got out of this Forreſt, but preſently I ſee a Lion, even that roaring Lion, with extended jawes, readie to devoure; a malicious and mercileſſe enemie marching forward,to the conqueſt of ſoules: and my very next ſtep falls upon that conqueſt, *Arma virumque cano*: with the ſubverſion of worldlings, *They are overcome.*

That which puts a man from the uſe of his Reaſon, or a Chriſtian from his exerciſe of Religion, *overcomes* him. So we ſay of the Drunkard, he is *overcome* with Wine, when it ſhall get the better and upper hand of his wit. The doting Lover is *overcome* with fancie,when it hath blinded his Reaſon. The ambitious are *overcome* with the deſire of honour; ſo that they are not their owne men. Of all, the worldlings are baſely *overcome*: for they thinke they have the world in a ſtring, when the world hath them in a ſtrong chaine. This worſe than beaſtly appetite (for not many beaſts deſire more than will ſerve their turnes) is like a violent ſtreame,which beginning from a ſmall current, *vires acquirit eundo*, takes in many emergent waters by the way, till it become a mightie torrent, bearing downe all before it; yet at laſt it ſelfe is ſwallowed up into the Sea.
[l] 2 Tim.2.4. [l] *No man that warreth, intangleth himſelfe with the affaires of this life.* For *implicando ſe involvitur, involvendo detinetur, & detinendo ſuperatur.* No wonder, if he that is *intangled*, be ſoone *overcome*. *David* being to encounter with *Goliah*, in that unequall combate, is arraied with the warlike habite of a King: thus furniſhed, he might looke upon himſelfe, and thinke his out-ſide glorious. But when hee offered to walke and move, hee found theſe Armes not ſo ſtrong as unweildie, more for ſhew than uſe, that they rather hindred than advantaged him. Off hee puts thoſe accoutrements of honour, and craves pardon to goe in no clothes but his owne: hee had rather be a homely Conqueror, than a glorious Spoile. Hee takes his Staffe in ſtead of the Speare, his Shepheards Scrip for a Brigandine; in ſtead of the Sword,he takes his Sling; and for Darts and Iavelines,five ſmooth
[m] 2 Cor.10.4. ſtones out of the Brooke: thus got he the victorie. [m] *So the weapons of our warfare are not carnall, but mightie, through God.* Not the policie, the ſuccours, the abundance of earthly things; theſe doe but intangle us, and rather diſable our reſiſtance, than helpe us to the conqueſt. But the wiſedome, the comfort, the powerfull grace of the holy Spirit, theſe be our Armes; with theſe we ſhall beat downe our enemies.

Cyrus ſaid, that his poore ſouldiers were his beſt ſouldiers; for they had nothing to loſe, but there was ſomething they hoped to gaine. Wealth is the rich mans ſtrong Caſtle, yet that Caſtle will not hold out a long ſiege; death will demoliſh it, if it be not done to his hands before hee comes. *Hezekiah* ſhewed the
[n] Eſa.39.6. Embaſſadors of Babylon his treaſure: what came of it? [n] *Behold, all ſhall be carried away.* It was the incredible wealth which *Cleopatra* ſhewed *Caſar*, whereby ſhee thought to *overcome* him, that brought *Caſar* into Egypt, to make himſelfe maſter of it. As when *Cræſus*, for his glory, ſhewed *Solon* his huge maſſe of Gold; *Solon* told him, If another come that hath better iron than you, he will be maſter of all
[o] Luk.10.30. this Gold. Any man that travailes toward *Iericho*, [o] *may fall among theeves*: yea how ſhould he avoid them? Povertie is a theefe, to ſteale away wealth; ſickneſſe is a theefe, to ſteale away health; death is a theefe, to ſteale away life; the world it ſelfe is a theefe, to ſteale away the world. But wee muſt thanke God for that which ſo *overcomes* us, that it overcomes the love of the world in us.

There bee ſome that profeſſe an utter abdication of the world, as if it and they were not cater-coſins; ignorant Votaries, and patch'd Ciſtertians; who doe ſo want holineſſe, that they place holineſſe in want. Yet the receivers of their rents, revenues, and in-comes, know full well they are no beggars. Ieſuites indeed profeſſe no wilfull poverty; yea their maine end is, next being miſchievous, to bee rich. Inſomuch that one of their owne Church adviſeth the good Capuchine, whenſoever he is to carry a Ieſuite over a brooke, to examine his pockets before hee take him on his backe, leſt hee breake his rule in carrying coine about him; and bee forced againſt the charity that was in Saint *Francis*; for ſaving his vow, to ſlip him downe into the water. It is their indignation, that they cannot perſwade all men to abjure all earthly felicity, that they might engroſſe it to themſelves. They have gulled many rich men out of their eſtates, many Nobles out of their honours, many wiſe men out of their wits; yea they have attempted to perſwade Princes out of their royalties; they would bee kings themſelves: but they have not yet prevailed with them. Greatly may Religion ſway a Prince, yet not ſo as to leave a Crowne. Wee read of divers that have tranſgreſs'd, yea left all Religion for a Crowne; but of very few that have left a Crowne for Religion. Yea moſt Princes hold it a point of Religion, never to leave a Crowne, till a Crowne leaves them. Such devout beggars bee theſe mortified Papiſts, that they would beggar all the world.

Intangled and overcome,] put them both together. It is the depth of miſery to fall under the curſe of *Cham*, a ſervant of ſervants. *Divitis ſervi, maximè ſervi.* Wee remember how Iſrael bleſſed *Iſſachar*; comparing him to a [p] ſtrong Aſſe. When one wiſhed the child like the father; *Cato* replied, is this a bleſſing, or a curſe? So was this of *Iacob*, a bleſſing or a curſe? Some Hebrewes underſtand it of their great [q] labour and ſtudy in the Law: but we finde few ſuch aſſes among our Lawyers. Others thus, they ſaw they dwelt in a fat ſoile, without lack of pleaſures, and therefore like Aſſes onely plyed with provender, without minding their burdens. Such Aſſes bee they that are *overcome* with the world; they tefuſe no burden that Satan can lay on their backes, not the moſt unreaſonable ſinnes, ſo hee doe not abridge them of their provender, the unbounded ſwinge of their ſenſuall appetites. It is true indeed, that Satan doth too often even winne the godly to commit ſinne, but never to love ſinne: and when hee hath done but that, hee may put all his gaines in his eye. For their very fals make them afterward ſtand the ſurer: and their yeelding to one aſſault, for ſcorne and indignation of the foile, redoubles their valour to the reſiſting of a thouſand: ſo that at once, he is growne weaker, and they ſtronger. That which was ſent and ſuborned by our ſpirituall adverſaries to betray us, in an happy change fights for us; and is driven rather to rebell, than wrong us. [r] *All things worke for our good*; and through our Makers grace, wee come to gaine by our ſinnes. That which while wee were a repenting, wee would have expiated with our blood, now after our repentance wee finde matter of comfort; the fruit of unhappy ſinne, happy repentance. [s] *This is the victory that overcommeth the world, even our faith.* There is no overcomming but this way, and this is a way that ſhall never faile. Faith is our buckler: Satan, the world, ſinne, death are in the field; their ſhafts are fire; yet this ſhield ſhall quench them. Let mee conclude this argument, with ſome motives to reſiſt the world, and meanes to overcome it.

1. When a man is bidden to ſome excellent cheare, hee were an uncivill and ingratefull gueſt, if hee ſhould fill his ſtomach before-hand with offenſive garlicke; *Concilians & ſibi faſtidium, & aliis nauſeam.* Wee are invited to the heavenly banquet, the *Manna* of bleſſedneſſe: ſhall wee firſt gorge our ſelves with the garlicke and onions of Ægypt, the unwholeſome luſts of this world? Neither can theſe things ſatisfie us: if a man eat and drinke, and thrive not with it, hee muſt confeſſe ſome errour and defect in nature, and ſhould conſult

[p] Gen. 49. 15.

[q] 1 Chron. 12. 32.

[r] Rom. 8. 28.

[s] 1 Ioh. 5. 4.

the Phyſitian for remedy. Let the covetous feed, devoure, ſwallow, and ravine all; this neither improves his content, nor ſatisfies his appetite: yet this man doth not feele himſelfe ſicke of a fooliſh dropſie, or canine ſtomach, or to ſtand in any need of phyſicke. But reaſon ſaith, hee that labours of ſuch an unnaturall griefe, ***non repletione, ſed purgatione opus habet:*** there is no way to cure him, but by letting him blood of his ranke and ſuperfluous veines. ***Plato*** could adviſe ſuch an one to take care, ***non augere poſſeſſionem, ſed minuere cupiditatem.***

Chryſoſt.

2. If a man ſhould dreame of flying with waxen wings, would hee attempt this project waking? Would he not rather bee aſhamed of ſo fond an impoſſibility? It is eaſier for the body of a man to fly over the ſeas with artificiall wings, than for his ſoule to mount up to heaven by the ſtrength of temporall riches. Trees, beaſts, men grow up to their full ſtature and meaſure, and then ſticke till they decline: onely worldlineſſe growes alwayes, and moſt at laſt. Therefore is covetouſneſſe called the root of all evill: becauſe when the branches grow old and ſeare for want of moiſture, and there is nothing but drineſſe in the armes, yet there is ſap in the root: that lives, till they both die together: one grave muſt hold them: there onely they ſhall be ſure to finde enough.

[t] Dan.3.5.
[u] Gen.14.22.

3. In vaine doe they flatter themſelves with the name of Gods ſervants. When we ſee two men walking in the way, and one Dog following them, wee cannot tell which is his maſter while they keepe together: but when they part, then the Dog diſcovers his maſter, by forſaking the ſtranger. Piety and proſperity ſometimes walke together like friendly neighbours, and then you cannot tell to whether the follower of them both belongs. But when theſe two fall out; when perſecution ſeparates them, then farewell piety, the worldling will after proſperity. The good man ſcornes ſuch baſeneſſe: though [t] ***Nebuchadnezzars*** Image bee made of gold; though it bee attended with Inſtruments of muſicke, a conſort of wealth, honour, pleaſure and proſperity, which bewitch the ſoule; all this cannot move the ſervants of God. They have vowed in an heroicall diſpoſition with ***Abraham***, [u] that the ***king of Sodome ſhall not make them rich***; no crooked or indirect meanes ſhall bring them in profit: they will not bee beholding to the king of hell for a ſhooe-tie. ***Stilicus*** the tyrant was ſlaine by the ſouldiers for his avarice; and when they had faſtened his head and right hand to the point of a ſpeare, they cauſed a cryer to proclaime in the Army, ***Date eleemoſynam homini inſatiabilis avaritiæ***, Give this poore man a peny.

[x] Zech.5.4.
[y] Ioh.16.33.

4. Love not the world; *Nolite diligere*, ſaith Saint *Iohn*, not *Nolite habere.* Wealth may bee a palace of pleaſure for our offspring, a fortreſſe of defence for our poſterity: and it may be a tower for the records of vengeance, a library for that [x] ***flying booke***, which is threatned to deſtroy men and houſes. I ſhould thinke my ſelfe bleſt in this dayes errand, if every man would vouchſafe by the tryall of his heart, to try the foundations of his houſe, whether they totter upon ſand neere unto deſtruction; or reſt upon the Rocke, able to withſtand the tempeſt of Gods indignation. The danger of my profeſſion, a burden under which the ſhoulders of Angels may juſtly ſhrinke, cals upon mee to call upon you for this examination; whether the world hath ***overcome*** you, or you can ſay with Chriſt, [y] ***I have overcome the world.***

5. Hee that directs an awfull eye toward his laſt account, will by many degrees bee more carefull of the manner, than of the matter of his gaines; how he gets, than what it is hee gets. The matter of his unjuſt profit hee ſhall leave behinde, perhaps to thoſe that will never thanke him for it; an inſtrument of their ſinne, and an occaſion of their ruine. But the unlawfull manner will either bring a judgement home to his doores here, or at leaſt follow him to judgement hereafter. Moſt men are too forward admirers of them that ſwell with riches, and ſwimme in pleaſures; as if they were the onely darlings of heaven: who are the happy men but they? But as ***Paul*** ſaith of his ſhipwracke,

[a] *We ſhould not have gained this loſſe:* ſo wee loſe by our gaines, when thoſe gaines come from wickedneſſe, wherein a good conſcience ſuffers ſhipwracke.

6. Yea worſe: for a temporall loſſe a man grieves but once: but for his unlawfull gaines he muſt grieve for ever. It ſeemed to be a leſſe matter for which that worldling forfeited [b] his *ſoule*. Therefore as you tender your barnes and deareſt dwelling places; as you would not have the ſtones and timber deſtroyed: alas, what hath timber and ſtones deſerved? yet becauſe the vulture hath caried al to her neſt, neſt and al muſt be ſet on fire? As you tender the fruit of your loines, and would not conſult ſhame to your owne houſe, nor wrappe up your poſteritie in the ſame deſtruction with your ſelves; be not *entangled*, be not *overcome* with this world. We abhorre the beaſt that kills her young ones with too much indulgence: let not us then deſtroy a child in the gaine of a childs portion, as if a man ſhould ſell his horſe to buy him provender.

7. Alas, they know not the price of a ſoule, that chaffer it away in the market of this world; they beare that rich treaſure in their bodies, as a toad doth a precious ſtone in his head, and knowes it not. O then lay not up your hearts there, where riches abound and multiply: lay not up riches there, where theeves breake through and ſteale: lay not up theeves there, where vengeance may breake in and conſume: lay not up vengeance there, where is no hope of redemption for ever.

8. There be other riches, if our hearts could light on them: as *Auguſtine* diſtinguiſheth of *Pauper in animo*, and *Pauper in ſacculo*; poore in mind and in purſe. So may wee of the rich; there is a ſpirituall wealth as well as a ſecular: and ſo true and precious is the ſpirituall, that the ſecular wealth is but ſtarke beggary to it. The Cabinet of it is the Soule, and the treaſure in it God himſelfe. O happy reſolution of that bleſſed Father; *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt:* all my wealth, beſides my God, is penury. Let them ſeeke after the earth, that have no right to heaven: let them deſire the preſent, which beleeve not the future. The Chriſtians wealth is his Saviour: can he complaine the lacke of any thing, that hath the Author of all? [c] *The Lord is my Shepheard, I ſhall not want.* Hee is rich in God, and may well ſing that contented ditty, *Fines ceciderunt mihi in præclaris*; [d] *The lines are fallen unto me in pleaſant places, I have a goodly heritage.* God gave the water to fiſhes, the aire to fowles, to beaſts the earth, the heaven to Angels; but he gave Himſelfe to man: *Whom have I in heaven but thee? and I deſire none on earth beſides thee.* Let us give our ſelves to God, and God will give himſelf to us, and nothing ſhall be wanting to our bleſſedneſſe.

The latter end is worſe with them than the beginning. Where two ſtates are compared, and one of them preferred, they both muſt bee conſidered. Wee muſt ſee how bad the *beginning* is, before wee can perceive *the latter end* to be worſe than it.

The beginning is a ſtate of ſin, and that's bad enough: let us a litle perpend the infelicitie of it. *Rectum eſt index ſui & obliqui:* the warpes and crookedneſſe of a table are diſcerned by the Rule: ſin is *carentia rectitudinis*, and muſt be brought to the rule for demonſtration. Good is honeſt, profitable, pleaſant. Some things are honeſt, not profitable, nor pleaſant: as to be ſimple as a Dove, and not wiſe as a Serpent, is honeſt; but there is both loſſe and diſpleaſure in it. Some things are profitable, not honeſt, nor pleaſant; as the gaines of unrighteouſneſſe; which both make a diſhoneſt ſoule and a melancholy conſcience. Other things are pleaſant, not profitable, nor honeſt: as wanton and luxurious mirth; which neither becomes the perſon, nor is commodious to the eſtate. A bitter medicinall potion though it be not pleaſant, puts on the name of goodneſſe, becauſe it benefits the health. Good is all theſe, and ſinne is contrary to all theſe; which diſcovers the unhappy condition of it.

1. It is vile and diſhonorable, therefore *quærit angulos & latebras*: it is ſo con-

ſcious

[a] Act.27.21.

[b] Luk.12.20.

Aug.

[c] Pſal.23.1.

[d] Pſal.16.6.

ſcious of the owne deformitie, that it is loth to be ſeene; as the woman that hath a blemiſh on her face, would ſtill be hiding it. *Adam* was aſhamed as ſoone as he had ſinned; when there was yet none to looke upon him, but onely ſhee that was in the ſame predicament. How did *David* ſeeke to palliate his ſinne: firſt with a tawny cloke; the husband muſt ſhelter his diſhoneſty with the wife: when that would not ſerve, then with a ſcarlet cloke; through the bloud of the husband making way to the bed of his wife. Why did he put himſelf to theſe ſhifts? was he not a King? who durſt accuſe him? who durſt whiſper againſt him? O but the ſinne of greatneſſe is the greatneſſe of ſinne, and hath evermore a proportionable ſhame.

2. Sinne is grievous and irkeſome, [c] *an evill thing and bitter:* like ſome wine that pleaſeth the palate, but hath a harſh farewell. That which taſted pleaſant to concupiſcence, lies bitter on the ſtomach of conſcience. For this monitor is left behind when all the reſt miſcarry. As the devill ſpared one of *Iob's* ſervants on purpoſe to affright him with the newes, and torment him with the relation; [f] *Ego ſolus aufugi:* ſo conſcience is reſerved to afflict the heart of a ſinner, when the other faculties are ſuſpended from executing their functions; *I alone am eſcaped to tell thee.* There is alſo in it a guilty feare; *Peccatum carnifex peccatoris:* as a malefactor changeth countenance before the Iudge. *Fugit impius, & nemo perſequitur.* The Seminary ſuſpects every traveller for a Purſuivant; the theefe, every man for an officer. Adde to all this the ſervilitie of a ſinner, that dares not diſpleaſe his ſlave. For *quem admiſit famulum, invenit tyrannum*; thoſe rude and barbarous retainers whom hee hath fed with indulgence, are ready to cut his throat. Poyſon hath beene put in a cup of gold; yet you may waſh it ſo cleane, that you ſhall drinke out of it without danger. But ſinne ſo infects the veſſell, body and ſoule, that nothing but the blood of Chriſt can clenſe it. The Viper, the Baſiliske, or whatſoever ſerpent, is not killed with the own proper venime: but ſinne deſtroyes the ſubject wherein it is bred. This is bad enough, but not the worſt of it.

3. Beſides all this, it is deadly and damnable. It repells God himſelfe; *non ut fortior debilem, vel excellentior minorem; ſed ut fœditas domus habitatorem:* it does not bid him goe, but ſo offends him that he will not ſtay. When the wife that hath a noble and kind husband, ſhall admit a baſe miſhapen groome to her bed, and give him thoſe conjugall rights which ſhe owes to the other; yea doth her endevour to make her Lord wait upon his ſlave: this cannot command his ſeparation, but gives juſt cauſe of a divorce. If a man ſojournes with his tenant, and findes by his wilfull neglect of him; the unwholeſomeneſſe of his dyet, unhandſomeneſſe of his lodging, and ſluttiſh careleſneſſe of all ſervice to him, that hee would be glad to be rid of him; it is time to be gone. *Iacob* left *Laban* when hee ſaw his [g] *countenance change upon him.* How grievous is it upon ſuch termes to loſe our makers ſociety? Every ſinnefull hand is ready to wrong the widow, becauſe ſhe wants a friend to defend and plead her cauſe: her husband is gone. All our malicious enemies let drive at us with deadly violence, when God (our Husband and head) hath forſaken us: They preſently conclude, [h] *God hath forſaken him perſecute him and take him, for there is none to deliver him.* The haires of a mans face or head doe grace him; for *etiam hæc excrementa, ornamenta:* but when they are clip'd off, they are troden under feete. Hee that is joyned to God, is ſo long honoured; but when a ſeparation is made, there is nothing more contemptible than that man.

Now lay all this together, and we ſhall find the former condition wofull enough: can there be a worſe? Yes, there is a worſe. [i] *If I had not ſpoken to them,* ſaith our Saviour, *they had had no ſinne.* That is, *No ſinne* reſpectively, or in compariſon of that ſinne whereof they are now guilty. God made us able to continue holy and happie, but wee ſoone forfeited all: hee did put us in a faire way by

nature.

[c] Ier.2.19.

[f] Iob 1.15.

[g] Gen.31.5.

[h] Pſal.71.11.

[i] Ioh.15.22.

nature; but wee went out of it, at the Townes end. Againe, hee calls us in Chriſt; (for wee were anothers, and are Gods but at the ſecond hand) if after this wee fall away, ***our latter end is worſe than our beginning.*** Worſe in divers reſpects.

1. Their ſinnes are worſe now than they were at firſt, therefore their eſtates muſt needes be ſo. As nothing can make a man bad, but ſinne: ſo nothing can make him worſe, but the greater meaſure of ſinne. When is a reprobate at the beſt? onely when hee is borne: then as his ſinnes be feweſt, ſo his Iudgement were eaſieſt. [k] ***They proceed from evill to evill,*** ſaith the Prophet: yea, [l] ***they waxe worſe and worſe,*** ſaith the Apoſtle: as a River is ſmall and fordable at the head, but greatens as it runnes on, by the acceſſion of new waters. It had beene beſt for them not to have beene at all: or if they muſt have a being, to be abortive: or if they muſt be borne, not to live to know that they are borne; but to bate of thoſe moneths in the world, which they had in the wombe: or if they muſt live, never to die: for death, that ends others miſeries, begins theirs. ***Auguſtus*** and ***Severus*** did much miſchiefe in their beginnings of raigne, much good towards their ends: therefore it was ſaid of them; That it was pittie, ***quod eis vel naſci, vel mori contigerit:*** And it had beene good for the Commonwealth, that either they had never beene borne, or never died. So it had beene leſſe unhappie for theſe Apoſtates, if either they had had no beginning, or no end, whoſe ***end is worſe than their beginning.*** Nor be their ſinnes onely worſe, becauſe of their number, as two evils are worſe than one: but worſe for the nature; more malicious, and full of venime, than the other were. An old Serpent caſts forth the more deadly poiſon; an old Dog bites ſore, and rankles the fleſh; an old Foxe hath the more odious ſtinke; a bloudied robber is more mercileſſe; a long feſtered Vlcer is almoſt uncapable of cure; an inveterate ſinner commits the more execrable villanie.

Paritie of ſinnes is an idle dreame, fit for thoſe old Stoikes and Iovinian heretikes. It were ſuperfluous to ſay, That ***God will reward ſinners according to their workes,*** if all their workes were equall: as if ***Iudas*** had not done a fouler act than ***Pilate.*** There be two-fold worſe; as the Phariſe made his Proſelyte [m] ***two-fold more the child of Hell*** than himſelfe. There be three-fold, foure-fold worſe; [n] ***For three tranſgreſſions, and for foure.*** There be ſeven-fold worſe: ſuch was ***Mary Magdalen,*** before the ***ſeven*** devils came out of her: and ſuch was that other ſinner, when the [o] ***ſeven*** freſh devils entred into him. There be ten-fold worſe; ***They have provoked me ten times:*** every provocation made them worſe than they were, becauſe it was a worſe ſinne than the former. Yea, reprobates aged in ſinne, die a thouſand-fold worſe than they were borne. Saint ***Iude*** ſpeakes of ſome that are ***Twice dead:*** and we ſay of the cheating Bankerout, that dies without repentance, or any conſcience of ſatisfaction, that he is five times dead. Firſt, dead in honeſtie and conſcience; that was long before putrified fleſh. Secondly, dead in eſtate; which is either drowned in riot, or ſmothered in coozenage. Thirdly, dead in credit; his name ſtinkes worſe than a new-opened Grave. Fourthly, dead in body, the common debt of nature. Fifthly, and laſtly, dead in ſoule, and that for ever; the worſt death of all. Thus their ſtate, like their ſinne, is ***worſe in the end than the beginning.***

2. Beſides all their other ſinnes, they have the ſinne of unthankfulneſſe to anſwere for. While they were bond-men, God contented himſelfe with ſuch workes from them, as became bond-men: if they neglected their ſervice, it was but according to the nature of ſlaves, who will doe nothing without blowes. But when they are emancipated, and by Gods grace taken into the number of his free ſervants, from the bondage of Satan; now their rebellion becomes treaſon. Before, their oppoſition to God was but hoſtilitie, now it is treacherie. And their end is accordingly, ***worſe;*** becauſe the Lord fights againſt them, not as againſt

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[k] Ier. 9. 3.

[l] 2 Tim. 3. 13.

[m] Mat. 23. 15.

[n] Am. 1. & 2.

[o] Mat. 12. 45.

enemies, but againſt rebels. One enemie may find mercie of another, but deſtruction is the due meed of a traitor. A man is poore, and cannot ſubſiſt: a rich friend lends him money to ſtocke himſelfe, and drive a Trade: hee miſ-ſpends this Portion in riot: ſo loſeth both his fortune, and his friend; and becomes of a poore beginner, a wretched beggar. Wee had nothing to ſet up withall, were not worth the ground wee trod on; our whole eſtate being forfeited in *Adam*: God, who is rich in mercie, tooke pittie on us, forgave that infinite debt wee ought him, ſouldered up our broken ſubſiſtence, truſted us with a new Talent of grace, trying whether wee would thrive better with that. And when we could put him in no Securitie for it, hee tooke Bond of his owne Sonne for us; who ſealed the Covenant with his owne precious bloud. If after all this favour, we ſhall either burie our Talent in the darke earth of ſupine careleſneſſe, or waſt it in overchargeable licentiouſneſſe; we worthily againe become Bankerouts, and loſe all hope of reparation. Then will our Almighty Creditor begin to call in our Debts, both Principall and Intereſt, together with the former Arrerages: and when it is found, that we have neither wherewith to pay, nor whereof to live; what will follow but miſerable impriſonment, *till wee have payed the uttermoſt farthing*, that have not one farthing towards it?

Here is indeed a *latter end worſe than the beginning*: for then we had ſome credit, now God will truſt us no farther. [p] *To him that hath, ſhall be given: but from him that hath not, ſhall be taken away, even that he hath.* Then we had a Suretie, now we have no body to undertake for us: [q] *There remaines no more ſacrifice for their ſinnes.* Before there was poſſibilitie of recovering our ſelves, by repentance; [r] now we *cannot be renewed by repentance.* Now come thoſe old ſinnes to be required, which before wee thought pardoned; and that God had as fully buried them in remiſſion, as we had in oblivion. But remember that unmercifull [ſ] *ſervant*, who had his pardon cancell'd, becauſe hee would not forgive his fellow. This new ſinne calls all the reſt to remembrance, and the Booke is found uncroſſed: ſo he that yeſterday thought his eſtate good, ſufficient to pay every man his owne, and to live on beſides; is to day worſe than naught. So ſeverely doth God plague ingratitude; yea, in effect he plagues men for nothing elſe. He doth not condemne Chriſtians for ſinne, but for the habite and obdurateneſſe in ſinne: not for impuritie, but for impenitencie: not ſo much becauſe they have ſinned, but becauſe they have not repented. [t] *I gave her ſpace to repent, and ſhe repented not*: This is the Indictment that ſhall Caſt her at the great Aſſiſes. A man may be pardoned, that wants innocence; but he can never be pardoned, that wants penitence. Not the weakeneſſe of faith, (for *Chriſt will not quench the ſmoaking Flax*) but the want of faith, excludes from Heaven. The world ſhall be convinced of ſinne, [u] *becauſe they beleeve not on me*; ſaith our Redeemer. The ſoule is not without ſinne, that beleeves on Chriſt; but the ſoule ſhall not periſh for ſinne, that beleeves on Chriſt. Not becauſe they have done *opera tenebrarum*, ſome workes of darkeneſſe, are they *condemned*; *ſed quia dilexerunt tenebras*, and *potius quam lucem*: but becauſe they [x] *have loved darkeneſſe more than the light*; *this is the condemnation.* The Tenants are put out of the Vineyard, not ſo much for non-payment of their Rent, as for abuſing their Landlords [y] ſervants, and killing his Sonne; for their unthankfulneſſe they are diſplaced. It is not one breach of charitie that ſends men to Hell; but it is uncharitableneſſe, that is turned away with that malediction, [a] *Goe ye curſed.* The wiſe Iudge at once pardons him that hath done a great Robberie, and condemnes another for cutting a Purſe of ſmall value; and both with equitie. The former is ſpared, becauſe it was his firſt offence, and there is hope of amendment: the other hath made it his Trade and deſperate diſeaſe; not to be cured, but by the Halter. Seeing therefore that the mercie of God doth not condemne us for our faults, but for our impenitencie in thoſe faults: not for contracting ſpots, but becauſe being ſpotted, wee will not make our

[p] Mat.13.12.
[q] Heb.10.26.
[r] Heb.6.6.
[ſ] Mat.18.32.
[t] Rev.2.21.
[u] Ioh.16.9.
[x] Ioh 3.19.
[y] Mat.21.34.
[a] Mat.25.41.

our ſelves cleane: not for caſuall wandrings, but wilfull declining the way: not for ſometimes leaving off our innocencie, but for never wearing it, yea wearing nocence in ſtead of it: therefore let us ſay with that good old Hermite, Though I cannot hinder birds from flying over my head, yet I will keepe them from making their neſts in my haire: though we cannot avoid all ſinnes, we will be truely ſorrowfull for the ſinnes wee have not avoided, and hereafter ſtrive againſt the ſinnes for which we have ſorrowed.

An ungracious ſoule may bee burdened with many ſinnes; but ſhee never makes up her full load, till ſhee hath added the ſinne of unthankfulneſſe. Hee leaves out no evill in a man, *Qui ingratum dixerit,* that cals him unthankfull. Ingratitude *totius orbis compagem ſolvit,* diſſolves the joints of the whole world. A barren ground is leſſe blamed, becauſe it hath not been dreſſed. But till it with the plough, truſt it with ſeed; let the clouds bleſſe it with their raine, the Sunne with his heat, the heavens with their influence: and then if it bee infertile, the condition is worſe: before it was contemned, [b] now it is *curſed.* Take an offending ſervant, chide him, chaſtiſe him: then ſecond this with encouragements to goodneſſe, the promiſe of favour, honour, reward: if after all this he mend not, turne him out of doores, let his *end be worſe than his beginning.* No wonder, if God that is not praiſed for ſo much, hold his hand from giving more: if when his good is requited with evill, hee proportion his reward to that evill. The dunghill will ſtinke worſe after it is heated with the beames of the Sunne: the wicked are the *worſe* for all Gods favours: and the worſe they grow toward the end, the *worſe* it ſhall be for them in the end.

[b] Heb. 6. 8.

Chryſoſt. Hom. 5. *in* 2 *Tim.*

3 Becauſe cuſtome in ſinne hath deaded all remorſe for ſinne. Man firſt goes into ſinne, as a young ſwimmer into the water; not plunging himſelfe over head and eares at the firſt daſh; but by degrees: till he come *in profundum,* and then *contemnit.* *Samſon* is bound with greene withs, they will not hold him: with new ropes, they will not hold him: with the woofe of his owne haires, none of theſe can hold him. But he was fetter'd with the inviſible chaines of an harlots love; and theſe hold him. She cuts off his lockes, deprives him of God, enervates his ſtrength, pluckes out his eyes, makes him a ſcorne to boyes, caſts him into priſon, and damnes him to a perpetuall mill. Thus doth ſinne (inſenſibly) weaken grace, darken knowledge, diſhonour abilites, caſt into the dungeon of hell, and binde to the mill of everlaſting paines. When a man comes firſt to dwell by a Pewterer or hammer-Smith, the beating mallet upon the brawling metall ſo diſquiets him, that hee can neither take his reſt by night, nor enjoy his thoughts by day. After a while hee is ſo uſed to it, that he findes no trouble in it; but can ſnort ſupinely in the midſt of thoſe thundring peales: yea even that harſh muſicke of *Tubal-cain* rockes him aſleepe. As wee ſay when his maſter knockes loudeſt, the Smiths Dog ſleepes ſoundeſt. This pejorates his laſt condition: before hee committed foule acts but ſometimes; and had his *lucida intervalla,* ſober thoughts and modeſt recollections. That hammerer within him, who is alwayes knowne by her tongue, Conſcience, was like the Prophet to *David,* or the Cocke to *Peter*; diſturbing his unjuſt peace. But now either ſhe ſpeakes not, or ſhe ſpeakes and he heares not, or he heares and cares not. So his end is *worſe,* God giving him over, as the Phyſician does a deſperate patient. Before his wounds were greene and ſmarted: now they are all dead fleſh; inſenſible therefore incurable.

Aug.

4. Becauſe their hypocriſie prevents all waies of remedy. For knowne diſeaſes there be knowne medicines: hee that tels his griefe, is not alwaies cured; but he can never be cured that tels it not. When Winter comes, the Viper vomites out her poiſon, and hides it in the earth: but in the Spring, there is bred in her a new and more pernicious venime than the former. In ſome foule weather or ſharpe ſtorme of affliction, hypocrites ſeeme to lay aſide their rancour:

Plin. nat. Hiſt. lib. 8. *cap.* 39.

but the Summer of proſperity breeds a *worſe* in them. Now God abhorres all ſinne as we doe venime; and where he findes it worſe than it ſeemes, hee leaves it *worſe* than it is. They are like men that walking the ſtreets of a city in the night, and hearing the Bell that warnes all to lay by their weapons; leave their ſwords with ſome friend for a time, as if they (of all men) meant no harme: but they know when to fetch them againe. They can make a ſhift to faſt, and pray, and weepe for the ſeaſon, or at leaſt diſſemble theſe, that they may aſſume the more unſuſpected liberty to their ſinnes. As you have ſeene a company of children dividing themſelves (as it were) into two armies, whereof one is held the others enemie: they make a ſhew of fighting, and running, and wraſtling, and contending for the victory: but when the play is done, they goe home hand in hand, and laugh at their bickerments. Or as Advocates, that wrangle bitterly in the Courts, and embrace one another friendly in their chambers; all their quarrell was but to get their Clients purſes. So theſe hypocrites loudly conteſt againſt thoſe ſinnes, which they ſecretly imbrace with all their hearts. Their *beginning* was onely ſinne, which is a ſingle iniquity: their *end* is hypocriſie, which is a double iniquity. *Simulata ſanctitas, duplex iniquitas.* Therefore *their latter end is worſe.*

5. Becauſe they wilfully deſtroy themſelves, by forſaking and renouncing all gracious remedies. They are ſo much the *worſe*, as they might have been better. Relapſes are held by Phyſicians to be our owne faults; imputed to our ſelves, as occaſioned by ſome diſorder in us: and ſo we are not onely paſſive, but active in our owne ruine. For their bad *beginning* they may thanke their parents; for their *worſe ending* they muſt blame themſelves. They were borne ſinners, they have made themſelves rebels. They doe not onely ſtand under a falling houſe, but pull it downe on their owne heads. They are not onely executed, that implies guiltineſſe: but executioners, and that implies diſhonour: and executioners of themſelves, and that implies impiety. To be borne in ſinne, is bad; but there were ſome noble faculties of the ſoule left: to deface theſe, is worſe; yet Chriſt is offered to recover all; to reject him, this is worſt of all. In their firſt eſtate there was ſome comfort derived from the univerſality; All men are ſinners: and it is ſome degree of comfort to be but in the ſtate common to all. But by this recidivation they fall from that comfort into ſelfe-condemning deſpaire; charging themſelves with unprovident careleſneſſe, and unthankfull wickedneſſe, in deſtroying that with their owne hands, which the hand of God offered to preſerve. Many a one loſeth his life, but theſe caſt it away: and who can helpe him that will needs periſh?

e Ioh.5.14. [e] *Thou art made whole: ſin no more, leſt a worſe thing come unto thee.* There is then a *worſe* thing behind; and yet the former evill was ſore enough, even a ſickneſſe of thirty eight yeeres long. *Ne pecces ulterius, ne ſentias deterius.* But what is a diſeaſed body to a damned ſoule? What is the lying in rags, to being wrapped in torments? There was a Poole or Bath of healing; ſome hope of recovery; with an Angell to move the water. But in hell there is no Angell, no Poole, not a drop of water: *nec ingreſſus medici, nec ſpes remedii.* Therefore *Serva præſcriptum, ne ruas in poſtſcriptum:* if thou ſinne againe, there is a *worſe* evill to come. Ier.51.9. *Languor prolixus gravat medicum:* a tedious ſickneſſe tires the phyſician; eſpecially when the patient will not obſerve his preſcribed dyet. It hath beene ſaid, that in ſickneſſe there be three things materiall: the Phyſician, the Patient, the Diſeaſe. When any two of theſe joyne, they have the victory; the third cannot prevaile. If the phyſician and the diſeaſe joyne, downe then goes the patient: if the cure be miſtaken, the very medicine advanceth the maladie. If the patient and the diſeaſe joyne, then downe goes the phyſician; for he is diſcredited, though hee could not helpe it. But if the phyſician and the patient joyne, then downe goes the diſeaſe; for the ſicke perſon recovers. Sinne is the ſoules ſickneſſe, whereof every man is a Patient and God the Phyſician. Now if the Phyſician for the Patients frowardneſſe, joyne with the diſeaſe ; juſtly puniſhing ſinne with ſinne ; the ſoule is loſt. If the patient joyne with the diſeaſe ; if the ſinner make much of his ſinne, and will by no meanes forgoe it ; here the Phyſician is diſhonoured ſo farre as in man lies : not becauſe God is not skilfull, but the patient is wilfull : *non deficit medicus, ſed faſtidit ægrotus.* [d] *Lord, if thou wilt, thou canſt make me cleane :* he can, but the other will not. But if the Phyſician and the patient joyne ; if Chriſt preaches, and *Mary Magdalen* repents : if Chriſt promiſes, and the ſinner beleeves : here out goes the diſeaſe though it were as ſtrong as ſeven divels ; and the Patient is reſtored. Some thing lies in the Patient : if we take our ſinnes part againſt Chriſt, we periſh : but if we take Chriſts part againſt our ſinnes, we ſhall be ſaved.

6. Becauſe a relapſe is ever more dangerous than the firſt ſickneſſe : more ſoone incurr'd, more hardly cured.

1. Sooner incurred, and that for divers reaſons: Firſt, As when the body is recovered of a diſeaſe, there ſtill remaine ſome embers, and coales, and ſewell of that diſeaſe : the branches are cut downe by proper phyſicke, the root and occaſion is left behinde. So ruinous a farme did man take, when hee tooke himſelfe ; all the ground being overſpread with weeds : every turſe, every ſtone, every muſcle of the fleſh, and bone of the body, hath ſome infirmity belonging to it : not a tooth in the head is priviledged : ſo that the houſe is ſtill ready to fall down. Yet the ſoule is in worſe caſe ; not a facultie, not an affection without diſtemper. To undertake the cure of it, man being the Phyſician, were but to perfume dung ; to draine, not a mariſh where earth is mingled with water, but a mote where all is water : where ſinne hath not invaded a part, but poſſeſſed the whole ſubſtance : yea even to raiſe the dead, for we are naturally dead in ſinnes. To cure the accidents, even actuall ſinnes is a great worke ; yet civill education and goodneſſe of diſpoſition may doe ſomething to that. To cure the ſtrength of ſinne is greater, yet the grace of Chriſt doth that. But to cure the roote of ſinne, is the greateſt worke, reſerved only for that great phyſitian ; and hee doth it by a ſtrange medicine, even by death. By death he gives this perfect life ; ſo that the body of death is onely helped by the death of the body. Till then, the action of ſinne may be reſtrained, and the Body of it mortified, but the roote remaines. Wee are laid as it were upon a pile of faggots, and our ſelves (if there were no other) are the bellowes. Ignorance blowes this coale : for even for ſinnes of ignorance was a [e] *ſacrifice* required, therefore a ſinne imputed. Knowledge much more blowes this fire. [f] *They know the Iudgement of God awarding death to ſuch things, yet they doe them.* Nature blowes this coale ; that diſpoſeth us to ſinne : and the Law blowes it. [g] *Sinne tooke occaſion by the commandement* ; as if wee did ſome things becauſe they are forbidden. Originall ſinne is another bellowes, whereby that firſt imprinted ſeed infuſeth a ſpring of ſinne into us : and wee have done worſe than [h] *our fathers.* Temptation is another bellowes ; that continually blowes this ſparke : and as though we yet wanted wind, wee tempt our ſelves, and blow it with our [i] *own luſts.* Not yet ſatisfied, as if wee were not cunning and able enough to undermine and demoliſh our ſelves, we ſuffer others to bee our bellowes, and even ſinne for their ſakes. So *Adam* ſinned for *Eves* ſake, and *Salomon* to gratifie his wives ; which was an uxorious ſinne. The Iudges ſinned for *Iezabels* ſake, and *Ioab* to pleaſe *David* in the loſſe of *Vriah*, which was a ſlaviſh and bloody ſinne. *Pilate* ſinned to humour the people, and [k] *Herod* to give further contentment to the Iewes ; which was a popular ſinne. So eaſie it it to ſinne upon ſinne, to ſinne upon the recovery of a ſinne.

2. When a man is a little reſtored from a grievous fit, he thinkes the danger paſt ; that he is able to eate and walke ; and therefore will bee going abroad into the aire, whiles his weakneſſe is to penetrable ; and chuſeth repaſt not eaſily digeſti-

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[d] Mat.8.2.

[e] Numb.15.24.

[f] Rom.1.32.

[g] Rom.7.11.

[h] Ier.7.26.

[i] Iam.1.14.

[k] Act.12.3.

ble: hereupon hee relapſeth. Thus the ſoule riſing from a ſinne, preſumes too much of the owne ſtrength; and does not feed upon thoſe delicate cordialls whereby the heart may be fortified: but falls to groſſe meates, unexamined actions; dangerous courſes. The Iſraelites were ſo fleſh'd with two or three victories, that they let flie upon [l] *Ai*; as confident of the victory, and contemning the enemy; but they were beaten for their labour. It was a good preparation of mind; *Si modo victus eras, ad craſtina bella parato. Si modo victor eras, ad craſtina bella paveto.* The counſell is good; [m] *De propitiato peccato noli eſſe ſine metu*: After propitiation, yet bee not without feare of ſinne.

3. If the recovered patient, beſides the choice of his dyet, doe not alſo addict himſelfe to moderate exerciſe, a *worſe* diſeaſe may breed on him; as the Iaundiſe follow an Ague, and the Gowt becomes the effect of a Surfet. So ſpeeds the ſoule, that doth not exerciſe it ſelfe in good workes and religious duties. So the uncleane ſpirit returning found his houſe. *Scopis mundatam, ſed fide & operibus vacuam*; [n] *ſwept* indeed, but *empty* of faith and good workes. Alas, what is ſweeping only? The beeſome cannot get up the dirt that is baked on the floore; it cannot reach the cobwebs in the roofe: here is worke for the paring ſhovell; Repentance muſt clenſe the bottome, humility muſt rectifie the foundation: and prayer, that is of an aſcending quality, muſt purge the roofe, the higher faculties of the ſoule. And when all this is done, if the roomes be left empty of poſitive goodneſſe; there is entertainement for *ſeven worſe ſpirits*. Thus is a Relapſe ſooner procured.

2. It is more hardly cured. Among the many weights that aggravate a relapſe, this is one; that it proceeds with a more violent diſpatch, and gives an irremediable wound, becauſe it meets with no defence nor prevention. When a diſeaſe firſt invades a ſtrong conſtitution, it finds ſomething to wraſtle withall; and as it weakens the body, ſo the body weakens it: both their forces ſpend together, one upon another: and here is a battell fought hand to hand, upon ſome termes of equalitie. Suppoſe the body gets the victory, and the diſeaſe yeelds and departs; yet being as it were left breathleſſe, if a new adverſary, a new ſickeneſſe ſets upon it; here is great ods: for the one is freſh, the other quite out of heart. Before it could endure the opening of a veine, the correction of proud humours, and expulſion of ſuperfluous matter. Now it is ſo weake, that it lies at the diſeaſes mercie, and hath changed all reſiſtance into patience. In the former eſtate, the ſoule did grapple with ſinne: and if it were foiled, yet not without reluctation: ſometimes it got the better, never willingly the worſe. It could then beare the correction of pride by diſcipline: the evacuation of tough humours, ſtubborne affections: all which might bring it low, but not take away the life of it; yea indeed rather quicken life in it. But being thus farre hopefully reſtored, if it againe willfully admit a habite of ſinne; this will ſo enervate all the ſtrength and vertue, that it reſiſts no more, but yeelds patiently to ſo pleaſing a captivity. The enemie comes upon it, and is not withſtood; as upon a Countrey that was weakned and depopulated before. Now it quite diſarmes the ſoule of all weapons, and munition, and poſſibilitie of reſiſtance. As *Iphicrates* the Athenian, when hee treated with the Lacedemonians for peace, ſtood ſo hard upon ſecuritie of performing the articles agreed, that hee refuſed any but this: that the Lacedemonians ſhould yeeld up to them all thoſe things whereby it might bee manifeſt, not that they would not hurt them though they could, but that they could not hurt them though they would. Thus the Relapſe is more dangerous, *Non ſolum propter morbi potentiam, ſed propter ſubiecti impotentiam*; becauſe ſinne is ſtronger, and man is weaker.

Laſtly, *the latter end is worſe with them than the beginning*; *ex parte Eccleſiæ, ex parte ſua, ex parte Dei, ex parte Diaboli.*

1. In

[l] Ioſh.7.3.

[m] Eccl.5.5.

[n] Mat.12.44.

1. In reſpect of the Church. While they carried a face of reſpect to the Church, they were wrapped up in the generall prayers of the Church; and ſeemed to be of that number, for whom, as the friends of God, there was a continuall remembrance in good mens interceſſions. [o] ***There is a ſinne unto death: I doe not ſay that thou ſhalt pray for it. Samuel*** will pray for ***Saul***, till he perceive that he hath given over the Lord, and the Lord him. [p] ***How long wilt thou mourne for Saul, ſeeing I have rejected him?*** If ***Samuel*** mourne, becauſe ***Saul*** hath caſt away God by his ſinne; yet ***Samuel*** muſt ceaſe mourning, becauſe God hath caſt away ***Saul*** by his juſt puniſhment. To be deprived of the benefit of good mens prayers, is a heavie loſſe. Such a one is ſingled out for one of Gods enemies, and his judgement haſtened, by the entreatie of Gods ſervants. [q] ***So let all thine enemies periſh, O Lord:*** this is the prayer for him. They that deſpiſe the chaſt love of their Saviours Spouſe, and are bewitch'd with the painted, but ill-favoured Strumpet of Rome, are no longer reputed friends, but adverſaries, and Apoſtates. The Church may lament for them, not becauſe ſhe feares ſhe ſhall miſſe them, but for that ſhee knowes they ſhall want her. They have her compaſſion, they have loſt her benediction. And if any ſparkes of goodneſſe lye covered under their cold aſhes, it ſhall but ſhew them a glimmering, of how happie they might have beene, how wretched they are. But as thoſe that are ſuddenly come from a bright Candle into a darke Roome, are ſo much the more blind as their Light was clearer; or as the pureſt Ivorie turnes with fire into the deepeſt black: ſo at once their eyes are taken away, with their hearts; and thoſe ſoules that ſeemed white, as rinſed in the bloud of the Lambe, become as blacke as Hell, or the blacke Prince that rules it. Before they ſate in the congregation of Saints; now neither Sermons, Sacraments, nor prayers ſhall do them more good, than a meale of meat put into a dead mans mouth.

[o] 1 Ioh.5.16.

[p] 1 Sam.16.1.

[q] Iudg.5.31.

2. In reſpect of themſelves. They were at firſt ſtated in ſinne, then put into a faire way of deliverance: if after this, they goe backe to their firſt durance, ***Seipſos peſſundederunt.*** This is done three wayes: Firſt, they have ſteeled their forheads. When a man for his firſt Theft is caſt into priſon, he becomes diſconſolate and melancholy; he lookes upon his friends with ſhame, upon his accuſers with feare, upon the Iudge with awe and trembling: but through frequent impriſoning, ***pudorem carceris deponit***, he bluſheth not for his ſoule facts, nor is ſenſible of his bondage; but drinkes, riots, blaſphemes, as if his Iayle were a Taverne; and that without thought of calling, or being called to the Barre for a reckoning. [r] ***Thou haſt a Whores forhead, refuſing to be aſhamed; Renuiſti pudore ſuffundi.*** Secondly, they have putrified their hearts, that ordinarie ſtripes will not reach to the quicke. [s] ***Why ſhould ye be ſtricken any more? ye will revolt more and more.*** Their long tugging at Satans Oares, and wearing his ſhackles, hath ſo brawned their fleſh, that they are not ſenſible of the ſervitude. [t] ***A ſtubborne heart ſhall fare evill at laſt; and he that loveth danger, ſhall periſh therein:*** not he that runnes into danger, that's every mans caſe; but if men ***love dangers***, it is fit they ſhould periſh. A garment may be ſo old and neere worne, that being rent, it cannot againe be ſowed together; it is not capable of the needle and thred. No compunction can enter into ſuch a heart, nor make way for the thred of comfort, to heale the breaches. They have need to beg for, not with ***David, Cor mundum***, but ***Cor novum***, a new heart; for the old one is quite paſt mending. [u] Wee did caſt three men bound into the fire, ſaid that Tyrant; and loe, ***I ſee foure men looſe, walking without hurt, and the forme of the fourth is like the Sonne of God.*** Other ſinners have but three enemies to deale withall, the Devill, the world, and the fleſh; but theſe have a fourth foe, ***idque infeſtiſſimum***, a hard heart: and the forme of the fourth is like the Sonne of perdition. Thirdly, they have ſtupified their conſcience, diſgraced it as a Scold, and condemned it for a common Barretor. Before they carried their Clocke about with them; now they have left it off, that they

[r] Ier.3.3.

[s] Eſa.1.5.

[t] Eccl.3.26.

[u] Dan.3.25.

might not know how their time paſſeth. But at laſt God ſhall ſet it a going, and to their horror on their death-bed, they ſhall heare it ſtrike their laſt houre, with a diſmall ſound and heavie knell: When Satan, that long held them in the pleaſant Gallerie of hope, ſhall take them aſide, and ſhew them the darke dungeon of deſpaire. If their old feſter'd Vlcers come but to a new inciſion, they ſhall confeſſe their *end worſe than their beginning.*

3. In reſpect of God: who will no longer acknowledge them for his people, that have rejected him for their God. [x] *I will provoke you to jealouſie by them that are no people, and by a fooliſh Nation I will anger you.* The Iewes counted the Gentiles Dogs; ſuch as would be glad of their crums: now, for the others Apoſtacie, the Gentiles are come to their full Tables, and the Iewes are turned out of doores. As a Mother ſometimes, for a fault done by her little one, thruſts it from her, and ſaith it ſhall be her child no longer; withall taking up a ſtrangers child into her boſome. This ſhe does not ſeriouſly; but God did ſo indeed, rejecting the Iewes, and embracing the Gentiles. Or as a man divorceth his Wife for adultery, and before her face marries her handmaid, clothing her with the rich robes and jewels of his forſaken Spouſe; ſaying to her, You have choſen another Lover, I will chuſe me another Wiſe. So the Lord to Iſrael: You have taken another god, even your Idols; I, another people, even the Gentiles. You have angred me, by giving my honour to Idols: I will anger you, by giving your prerogatives to ſtrangers.

The bondage of this Land was lamentable, under the tyrannie of Antichriſt; when we were driven to eate the Bread of Superſtition, and to drinke the Wine of Fornication, or faſt. God hath delivered and confirmed us under the hands of three gracious Princes; if wee ſhall now apoſtate and revolt from the integritie of his ſervice, *our latter end will be worſe than our beginning.* In ſtead of Poperie, we ſhall find Turciſme, yea Atheiſme, and infidelitie; till wee can onely ſay, Here was the Church of God. Why ſhould we wonder, that God forgets *Shiloh*, when *Shiloh* hath forgotten God? Indeed, *hic locus eſt lacrymis:* to ſee the Turke caſting out, not onely Chriſtians, but Chriſt; and placing his *Mahomet* in the roome: proudly blaſpheming, That his Law is above either *Moſes*, or Chriſts; as being after them both, and none (ſay they) to come after it. Not unlike the Ieſuites, who interpret the Puneiſme of their Societie to be an honour above the Ancientie of all other Orders. To ſee the prevailing Papiſts not onely caſting out the true profeſſors of the Goſpel, but even the Goſpel it ſelfe; and ſetting up their Idoll, the Maſſe, in Gods Temple! Remember old *Eli* ſitting by the way ſide, and ſeeing a meſſenger comming with his clothes rent, aſhes on his head, all his face blubber'd with teares; ſo that he might read the heavie newes in his countenance: yet hee had ſtrength to aske him, [a] *What is there done, my ſonne?* He anſweres; *Iſrael is fled before the Philiſtines:* that troubled him; yet he ſate ſtill: what more? *There hath beene a great ſlaughter among the people:* that came neerer him; yet he ſate ſtill: what more? *Thy two ſonnes, Hophni and Phinehas are ſlaine:* that made a deepe gaſh in the heart of (ſo kind) a father; yet he ſate ſtill: what more? Can there be any worſe than this? Yes, ſaith the meſſenger, the worſt of all is behind; *The Arke of God is taken:* that word ſtrucke him dead. He that had power to heare all the reſt; Iſrael turning their backes before their enemies, the people maſſacred, his owne ſonnes ſlaine: yet no ſooner heard this, but his ſtrength forſooke him, hee expires with a groane, *he fell downe and died.* The report comes to his daughter in law, being great with child, and neere her travaile: ſhee heares the newes of ſo many deaths; of the people, of her brother in law, of her father in law, of her owne husband, with the ſurpriſall of the Arke of God: theſe griefes were above the griefes of child-birth; ſhe preſently falls in labour, and yeelds out a ſonne. The women about her, cheare her with this comfort; *Feare not, thou haſt borne a ſonne:* [b] which digeſts the ſorrowes of the former paines. But ſhe anſwered not, nor regarded it,

[x] Rom.10.19.

[a] 1 Sam.4.17.

[b] Ioh.16.21.

it, but cryed out; *The glory is departed from Iſrael, becauſe the Arke of God is taken, and becauſe of her father in law and her husband.* And leſt the ſtanders by ſhould think, that her griefe for al theſe loſſes was alike; ſhe as it were corrected her ſelf, and inſiſted onely in lamenting the loſſe of the Arke, and dyed with that in her mouth: theſe were her laſt words, [c] *The glory is departed from Iſrael, for the Arke of God is taken:* and ſo ſhe dyed. In the cauſe of Chriſt we have loſt much people; perhaps ſome of us our fathers, ſome our brothers, ſome our ſonnes, other their husbands and friends; many worthy ſouldiers, whoſe funeralls wee bedeaw with our juſt teares. But if the Arke of God ſhould be taken, our Candleſticke removed, the Goſpell darkened, wee have too wofull cauſe of weeping out our very eyes, and crying, *Our latter end is worſe than our firſt.*

4. In reſpect of the Devill, who loſing a ſoule which hee deemed his owne, rageth, [d] and *walkes throngh dry places, ſeeking reſt but findeth none. Non quia nuſquam alibi conſiſtere poteſt, ſed quia nuſquam alibi conſiſtere cupit.* But when hee recovers it, *tanquam prædam è manibus, vel bonum è faucibus ereptum,* he hampers it with greater cruelty. A priſoner for his faire and noble carriage, and round paiment, hath the favour to bee allowed the liberty of the priſon; to have thoſe chaines and fetters forborne him, wherewith other malefactors are bound. But through their negligence or indulgence, hee breakes priſon: now let him looke well to himſelfe; if ever the Iaylor catch him againe, he will make him faſt enough. Taken he is, and now what can he looke for but cruell uſage? Before hee had no ſhackle, now he is bound with two chaines for failing. Before he had the freedome of the priſon, now he is caſt into the dungeon. Before hee might ſleepe in the night, and not be diſturbed; now day and night he is watched. Before one locke was thought enough to hold him, now many doores, and locks and barres are ſhut upon him. Before he had but one keeper, now he hath *ſeven worſe* to inthrall and vexe him: ſo farre is this laſt durance *worſe* than the former. They that have eſcaped the ſervitude of Satan, by the revelation of the Goſpell of Chriſt, and adhere to a new Maſter, their Maker; are ſafe under his almighty protection. But if they ſhall againe revolt, and forgoe the bounds of obedience, till they be re-apprehended by their old Iaylor, how grievous is their miſery? Now will he blind the eyes of their ſoules, ſtop their eares from hearing Sermons, feed them with nothing but temptations, harden their hearts, ſeare up their conſciences, and at laſt hale their ſoules to everlaſting torments. For where the ſorrowes of this world end, the paines of hell begin, and (which is moſt fearefull) ſhall never end. O then *the latter end with them is worſe than the beginning.*

If this be their end, that relapſe from God to the world: then the contrary holds in them that are wholly recovered from the world to God; *The latter end with them ſhall be better than the beginning.* Better in regard of holineſſe; good ever, and beſt at laſt. [e] *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* Better in regard of happineſſe, [f] *Marke the upright man, and behold the juſt, for the end of that man is peace.* The wicked begin pleaſantly, and goe on without interruption; but the end payes for all. [g] *Reioyce in thy youth, follow thy delights*; ſpare for no coſt, want no jovialtie; but when the Hoſt comes in with the reckoning, all is daſh'd; *For all theſe God will bring thee to Iudgement.* So *Abner* to *Ioab* concerning that unkindly warre; [h] *knoweſt thou not that it will be bitterneſſe in the latter end?* Yea, ſuch a warre had bitterneſſe enough in the beginning. *Lazarus* began with paines, and the rich man went on with pleaſures; but now [i] *the one is comforted, and the other tormented.* Sinne and puniſhment are like *Hippocrates* twins they are borne together, they go together, and they grow together: but they neither laugh together, nor cry together: for ſinne rejoyceth while miſery weepes to ſee it, and miſery will [k] laugh at ſinne whiles it weeps to feele it. As *Naomi* ſaid to her two young daughters; [l] *leave mee, my daughters, leave me:* whereupon *Orpah* kiſſes and parts, but *Ruth* clave to her. So

[c] 1 Sam.4.22.

[d] Mat.12.43.

[e] Prov.4.18.

[f] Pſal.37.37.

[g] Eccl.11.9.

[h] 2 Sam.2.26.

[i] Luk.16.25.

[k] Pro.1.26.

[l] Ruth.1.12.

the ſoule in diſtreſſe, diſmiſſeth her two children, Pleaſure and Paine; let me
alone, forſake me: Pleaſure will be gone; yea, even leave her, without taking
Bern. leave of her: but Paine ſtickes by her: for where ſinne is let in, puniſhment will
not be kept out. Sinne hath a fore-noones face, and an after-noones face. It
lookes lovely to ill-affected eyes, painted with glorious colours, decked with
Roſes and Lilies, all the day. But it changeth countenance in the evening: like
a plaiſter'd Strumpet, that when ſhe waſheth off her Complexion, lookes full of
[m] Amos 6.4. horror. [m] *To lye upon Beds of Ivorie*, and to tumble upon ſoft *Couches, to eate the*
Lambes out of the flocke, and Calves out of the Stall, to ſing and dance *to the Viols*, and
[n] Matth.25.30. *drinke Wine in Boules*; this is the fore-noones countenance of ſinne. [n] *Caſt the unprofitable*
ſervant into outer darkeneſſe, where is weeping and gnaſhing of teeth; that's the
evening face.

But to the children of God there is firſt ſorrow, then joy: *ultimum, optimum.*
[o] Ruth 3.10. There is [o] *more kindeneſſe in the latter end, than at the beginning.* The Chriſtian beginnes
in crying, and goes on in mourning, but this ſhall bring him peace at the
[p] Pſal.126.5. laſt. [p] *They that ſow in teares, ſhall reape in joy.* The Iſraelites were firſt brought to
the bitter waters of *Marah*, before they might taſte the pleaſant fountaines, the
milke and hony of *Canaan.* In vaine doe we expect the river of Gods pleaſures,
[q] 1 King.19.11. before wee have pledged Chriſt in the cup of bitterneſſe. There muſt goe [q] a
winde before us, bluſtering perſecutions; and an *earthquake*, ſtrong temptations:
and a *fire*, even a fiery triall; before wee heare that *ſtill voice* of comfort. *Ioſeph*
dealt roughly with his brethren at the firſt; he bound one, hee ſent for another,
hee troubled them all: but at laſt hee breakes forth in compaſſion, *I am Ioſeph*,
feare not, *I am Ioſeph your brother.* So Chriſt firſt layes his croſſe on our ſhoulders,
to ſee how we will move under it with patience; he chaſtiſeth us with ſcourges,
to prove our obedience: and when wee begin to thinke him angry with us, hee
appeares to our ſoules in another face, in another voice; *I am Ieſus*, feare not, I
am *Ieſus* your brother. When wee have pledged him in his gall and vineger,
then he will drinke to us in the new wine of his kingdome. He that is the *Doore*
and the *Way*; hath taught us that there is but one way, but one doore, but one
paſſage to heaven; and that a ſtraight one: though with much preſſure and
tugging wee get through, leaving our ſuperfluous ragges behinde, as torne from
us in the crowd, wee are happy. Hee that made heaven, did on purpoſe make it
thus; narrow and hard in the entrance; when wee are entred, wide and glorious;
that after our paine, our joy might bee the ſweeter. *Through many tribulations*
wee enter into heaven, but wee ſhall enter, and into no worſe a place than heaven.
Not unlike the way by which *Ionathan* and his armour-bearer aſcended to
the garriſon of the Philiſtines; betweene two rockes, *Bozez* and *Seneh*, Folue
and Thorny: but when they were got up, they obtained victory. By what
hard ſhifts ſoever we climbe up to heaven, we have abundant recompence in the
triumph and glory. After the roaring of waters, flaſhes of lightening, and noiſe
[r] Rev.14.2. of thunder, comes the delightfull muſicke of [r] *Harpies* and ſongs.

The devill ſerves men, as *Iael* did *Siſera*: ſhee ſpeakes peaceably to him,
[s] Iudg.4.18. [s] *Turne in my Lord, turne in*: he askes her water, ſhee gives him milk: ſhe covers
him with a mantle, keepes him cloſe and warme; gets him aſleepe, and then ſhee
kils him. So Satan gives ſinners the kiſſes and language of peace; Turne into
[t] Pſal.73.10. vers.7. me, I will ſecure you: [t] *Therefore his people turne in thither, and waters of a full cup*
are wrung out to them. He ſurpaſſeth their deſires in kindneſſe; *They have more than*
heart could wiſh. Hee wraps them up in riches and ſinnes together; that they
know not whether they are more ſafe or ſecret: luls them aſleepe with mirth
and proſperity: but when all is done, hee cuts their throats. But Chriſt chuſeth
us, as the Iſraelite was to chuſe a captive woman: firſt hee ſets her a mourning
forty daies, cuts her haires and nailes, prepares her with humiliation, then takes
her home, and makes her his wife. Chriſt firſt taxeth us with ſevere repentance,

exerciſeth our patience, and ſhaves off our ſuperfluous luſts; which though they were but the excretions of the ſoule, wee held deare as the vitall parts: but when this is done, he takes our ſoules home to his owne kingdome, and marries us to himſelfe in eternall bleſſedneſſe. At the marriage in *Cana* of Galile, he turned their water into wine: much more at his owne royall wedding will hee turne all the water of our teares, into the wine of endleſſe comforts. The weeping ſoule ſhall never goe to the place of weeping: but what then ſhall become [a]of the laughing? There is provided for them a diſmall place of weeping, howling, and gnaſhing of teeth. Weepe heere, and weepe never: mourne not here, and mourne for ever. Thus while the *Beginning* of the uugodly doth ſeeme a Paradiſe, and their *End* is Hell: our *Beginning* might be a kinde of Purgatory, but our *latter end* is Heaven.

2 PET. 2. 21.

For it had been better for them not to have knowne the way of righteouſneſſe, than after they have knowne it, to turne from the holy Commandement delivered unto them.

BAckſliding hath ever beene a ſinne moſt odious to God: yea it is a packe or bundle of ſinnes truſs'd up together; all derogatory to his honour, and contrary to his Nature. For there is in it, firſt, Hypocriſie; which is adverſe to Him, as he is the God of Truth. Secondly, Inconſtancy; which is oppoſite to him whoſe Motto is, [a] *Ego Iehovah non mutor*; [b] *in whom is no variableneſſe or ſhadow of turning*. Thirdly, Infidelity; which is held the higheſt diſparagement to his goodneſſe. Diſobedience breakes his word, Infidelity will not take his word. Fourthly, Ingratitude; to which all ſinnes give way, and make roome for in the higheſt place of damnation. Fifthly, Impenitency; which ſeales up the impoſſibility of forgiveneſſe. [c] *Faciliùs inveni qui innocentiam ſervarent, quàm qui congruè pœnitentiam agerent*. It is better ſleeping in a whole skinne, than hazarding wounds to try the vertue of an approved medicine. All hurts are not recovered: but where no hurt is done, there needs no remedy. Well therefore may our Apoſtle further aggravate this impiety; *It had been better for them if they had not knowne, &c.*

GOD did eaſily paſſe over many ſinnes in his Iſrael; yet hee vehemently inſiſts in thoſe, into which they ſo often relapſed. Such were their murmurings againſt him in his Miniſters and Inſtruments: their turning upon other gods, and embracing the idolatry of their neighbours. Murmuring is a ſlippery way to an irrecoverable bottome; and hee comes neere to God himſelfe, that murmurs againſt him that comes from God. The Magiſtrate is the garment, in which God apparels himſelfe: and he that ſhoots at the clothes, cannot ſay, hee meant no ill to the man. Idolatry is the next ſlip to this fearefull precipice and downefall. Their murmuring againſt Gods Miniſters did too often end in a departing from God himſelfe: when they would have other Officers, they would have other gods: and ſtill to-daies murmuring, was to-morrowes Idolatry. Their murmuring induced their Idolatry, and they often relapſed into them both. Not

ſo

[a] Luk.6.25.

[a] Mal.3.6.
[b] Iam.1.17.

[c] Ambroſ. de Pœn l.2. cap.10.

ſo much their murmuring and their Idolatry, as their relapſing into thoſe ſinnes, did ſeeme to affect the Lord. [d] *They turned backe and tempted God; and limited the holy One of Iſrael.* That was their ſinne: but before hee chargeth them with the ſinne it ſelfe, in the ſame place hee chargeth them with reiterating, with redoubling of the ſinne: [e] *How often did they provoke him in the wilderneſſe?* How often? This was that ſinne which ſo exaſperates the Lord againſt them. [f] Their driving out of God whom they promiſed to ſerve, did cauſe him to bring in the nations whom he promiſed to drive out. [g] *They have ſeene my wounders, and yet provoked mee theſe ten times; therefore they ſhall not ſee the Land which I ſware unto their fathers.* Though God had ſworne it, hee will rather breake his Oath, than leave them unpuniſhed. Why? becauſe they had ſo often grieved him; *tenne times.* No tongue but Gods owne can expreſſe his indignation againſt a relapſing people. Every generall diſobedience in a Nation is deadly: but when the diſeaſe is complicated with a relapſe, after knowledge and profeſſion of a former recoverie, it is deſperate. [h] Nor is Gods anger onely incenſed, where the evidence is pregnant, and without exception; but where there is but a rumor, a ſuſpition of ſuch a relapſe to Idolatry. Hereupon that meſſage was ſent by Iſrael to the Reubenites: [i] *Is the iniquitie of Peor too little for us, from which we are not cleanſed to this day?* Wherein they object to them, not ſo much their preſent declination to Idolatry, as their relapſe into a ſinne formerly committed, and puniſhed with the ſlaughter of foure and twentie thouſand delinquents. At laſt they are ſatisfied; That Altar was not built for Idolatrie, but for a Teſtimonie; a Monument, whereby they profeſſed themſelves the ſervants of the ſame God: and the armie returned without bloud. It came not neere a relapſe: but becauſe there was a ſuſpition, and feare of it, they were jealous. So odious to God, and ſo aggravating a weight of ſinne lyes upon a relapſe. Admit therefore our Apoſtles further declaiming againſt it: *Satius, &c.*

The Text is comparative, or an argument *à malo ad pejus, à periculoſo ad periculoſius; inter damnoſum ſimpliciter, & damnoſum magis:* wherein we have two ſtates ſpecified, and the worſe of them remonſtrated. Firſt, the ſtate of Iniquitie, before illumination. Secondly, the ſtate of Apoſtacie, after illumination. Thirdly, the worſe of theſe decided by the compariſon. Firſt, the condition of nature and ſinne, *They knew not the way of righteouſneſſe.* Secondly, the tergiverſation after knowledge, *They turne from the holy Commandement.* Thirdly, there is a weighing of both theſe in the Ballance, to trie which is the heavier: and certainely, the former condition is found to be the lighter burden: ſinne in ignorance hath not ſo much to anſwere for, as impietie after knowledge; *It had beene better for them.* Firſt, conſider wee wherein the former ſtate is defective: *Non cognoverunt viam Iuſtitiæ*; a blindneſſe of heart, an averſeneſſe from the truth. Next, wherein the pravitie of the latter ſtate conſiſts: and this is diſcerned in two things. Firſt, the excellencie of the Direction; *a holy Commandement given them.* Secondly, the obſtinacie of their recidivation; *They* wilfully *turne from it.* The Rule or Direction hath three conveniencies: Firſt, it is *Præceptum*, a *Commandement*: therefore they are bound to obey it. But a Command may be defective or redundant, and ſo faile of integritie. Therefore ſecondly, this is a *holy Commandement*: perfect, without weakeneſſe; ſafe, without danger. But a Command may be holy and good, and yet not knowne: and who can fulfill an unrevealed Law? Therefore thirdly, *Traditum illis*, it was *delivered unto them.* Though they were bound to take notice of it, and *ignorantia juris* will not excuſe: yet this is *delivered to them*, and they have knowne it; that the mouth of all wickedneſſe might be ſtopped. The laſt point, is the trutination of both theſe eſtates, and a verdict given, which is the better, which the worſe. The laſt is found the heavier: and if they had periſhed in the former, without being guiltie of the latter, this for them had beene the better. *The better*, that is, the eaſier: or

[d] Pſal.78.41.

[e] Ver.40.

[f] Ioſh.23.12.

[g] Numb.14.22.

[h] Deut.13.12. &c.

[i] Ioſh.22.17.

or the better, the leſſe evill: both conditions are bad enough; one is the worſe.

They have not knowne the way of righteouſneſſe.] Wherein we have two things. Firſt, the happineſſe of the Object, *The way of righteouſneſſe.* Secondly, their unhappineſſe, in being ignorant of it, *They have not knowne it.* [k] *The way of peace they have not knowne.*

The way of righteouſneſſe is ſo called, becauſe both *Formaliter*, it is a righteous way; and *Effective*, it makes the walkers in it righteous. Certainely, there is but one way to Heaven, and this is it. There be many wayes to ſome famous Citie upon Earth, many Gates into it; the Eaſt-Gate, and the North-Gate, &c. But to the Citie of ſalvation and glory, there is but one Way, but one Gate, and that is a narrow one too, *Via Iuſtitia.* There was a Way at the firſt; the Way of the Law, or rather of Nature: *Adam* was put into it, but he quickly went out of it. Of all his nine hundred and thirtie yeares, he kept not this path one whole day. Since that, no man ever kept it one houre; but onely hee that knew the Way, that made the Way, that is the Way, even the new Way of righteouſneſſe, *Ieſus Chriſt.* Now this Way is not demoliſhed, or made up; but we are all weake, and not able to travaile it: except it be ſome Romiſh Phariſe that undertakes it. And yet Saint *Paul* will lay no leſſe a Wager than the credit of his Doctrine upon it, that he never goes through with it: [l] *Being ignorant of the righteouſneſſe of God, they goe about to eſtabliſh their owne righteouſneſſe.* Silly men; they blow at a Gloworme, in ſtead of a coale of fire: and when all is done, they find a cold ſqualid matter, farre unable to heat them. The Metaphor is there taken from ſhoring up an old rotten houſe, which no proppes can uphold; or ſetting a dead man upon his feet, to make him ſtand. *They goe about it,* as the Nimrodians went about their Tower, emulating Heaven: but left it a rude heape of confuſion, and a monument of their impious preſumption. And *their owne righteouſneſſe,* as if they would not be beholding to God for a righteouſneſſe of his appointing.

What then is the *Way of righteouſneſſe? So* [m] *God loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth on him, ſhould not periſh:* this is the Way, walke in it. If the righteouſneſſe of the Law, that is, our righteouſneſſe in obſerving the Law, could have juſtified us; God had beene too prodigall of a needleſſe bloud: all thoſe unconceivable agonies and ſufferings of Chriſt had beene ſuperfluous: he needed no *Peter* to ſay to him, [n] *Maſter, favour thy ſelfe;* for he would have ſpared thoſe paines. But if our infinite Creditor tooke no other way to ſatisfie and pay himſelfe, than in that precious Coine, the deare bloud of his onely Beloved Sonne; ſure wee ſhall finde no way to get our owne diſcharge, but by reſting on the bloud of that Sonne. Now in all this, God did not ordaine *Novam Iuſtitiam,* a new righteouſneſſe; but *Novam Iuſtitia viam,* a new way of righteouſneſſe. The Law is too weake to juſtifie us, indeed it is ſtrong enough to condemne us: let us not ſeeke that which the Law cannot doe, but feare that which the Law can doe. It can never make us righteous before God, through our beſt obedience; let us never hope for that: it can pronounce us unrighteous before God, and without faith and repentance condemne us; let us feare that.

[o] *Chriſt is the end of the Law for righteouſneſſe to every one that beleeveth.*] The end of a thing is either Mathematicall, or Morall. The Mathematicall end is the utmoſt part of a thing, in which the length or continuance is determined: as a point is the end of a Line, death is the end of life, the day of Iudgement is the end of the world. The Morall end, is the ſcope and perfection of it. Chriſt is the end of the Law both wayes. Firſt, he is the Mathematicall end, and that both of the Ceremoniall and Morall Law: of the Ceremoniall, by a direct ſignification; of the Morall, by an accidentall direction. The Ceremonies ſignified

Chriſt,

[k] Rom. 3. 17.

[l] Rom. 10. 3.

Aret.
Pareus.

[m] Ioh. 3. 16.

[n] Mat. 16. 22.

[o] Rom. 10. 4.

Chriſt, and ended at him; yea, ended in him. *Mortales ante Chriſtum, cum Chriſto mortua, poſt Chriſtum mortifera.* The Law of Manners did alſo (upon the reckoning) lead to Chriſt: for it led them to the Curſe; and then reaſon would teach them to enquire for the remedie: as the ſenſe of the diſeaſe guides a man to the medicine or Phyſician. Secondly, he is the Morall end of them: for both he is the Body of thoſe ſhadowes, and the perfect fulfiller of the Decalogue. So that whatſoever the Law required, that we ſhould Be, Suffer, or Doe, he hath performed for us. *Aret.* He is τέλος, the End, or Tribute; and we, by his payment, are ἀτελεῖς, Tribute-free, diſcharged by him before God. Here is then ſtill *eadem Iuſtitia*, the ſame righteouſneſſe which the Law requires; but *non eadem via*, not the ſame way of performing it. The former way required it in our owne perſons, the new way accepts it done for us in Ieſus Chriſt: the Law would have it inherent, the Goſpel admits it imputed. He that beleeveth in Chriſt, hath the *way of righteouſneſſe. Hieron. Talis eſt ille qui in Chriſtum credit, die qua credidit, qualis ille qui univerſam legem implevit.* We have a Liverie and Seiſin of all the precious promiſes both in Law and Goſpel, in the firſt moment of our Faith; yea, even an Earneſt, and partly a poſſeſſion of Heaven. [p] *Hee hath made us ſit together in heavenly places in Chriſt Ieſus.* It is as poſſible to plucke Chriſt from thence, as to hinder beleevers from arriving thither. Whoſoever denyes, that we doe even now poſſeſſe Heaven in Chriſt, denyes Chriſt to be in Heaven. Even when our Veſſell ſplits, and the floods of temptation aſſault us, wee ſhall by faith eſcape the ſhipwracke, and ſwimme to ſhore.

[p] Eph. 2. 6.

This is the *way of righteouſneſſe*, which can onely make us *Iuſtos in via*, and *beatos in patria.* Indeed this way hath two boundaries; Repentance, and Obedience.

1. Repentance on the one ſide; a mourning for ſinnes paſt: which is as ſure an effect or demonſtration of faith, as faith is a cauſe of the peace of conſcience. [q] *Being juſtified by faith, wee have peace with God.* Conſcience cannot be good, without faith; nor faith lively, without a good conſcience: as the Lampe yeelds no light, without Oyle. Sinnes will be contracted; wee cannot keepe the way, without ſome wanderings: therefore had need to be often rectified. This is the office of Repentance; to ſet all ſtrait againe. Yea, faith it ſelfe may ſuffer ſhipwracke, though it cannot be caſt away. A Horſe of the beſt mettle, when he falls into the hands of a Carrier, and is made a Pack-horſe, becomes dull and jadiſh. Let us not overload our faith with the unneceſſarie burden of wilfull ſinnes: letting bloud often, will loſe much ſpirits. A Cordiall is ever precious; but the force is abated, when it is turned into a Dyet. The frequencie of diſtempers will weaken the vertue of the Receit.

[q] Rom 5.1.

2. Obedience on the other ſide: for though wee live by faith, yet our faith doth not live, if it produce not good workes. We ſuſpect the want of ſappe in the root of a Tree, if wee find barrenneſſe in the branches. If either it have bad fruit, or no fruit, it is but a dead faith. This new *way of righteouſneſſe* doth not exclude obedience to the old; the Goſpel does not aboliſh the Law: yea, without our endevour to keepe the Law, we have no comfort in the Goſpel: The one is the Rule of beleeving, the other is the Rule of living. [r] *Shall we ſinne, becauſe we are not under the Law, but under grace? God forbid:* [s] *Wee have not ſo learned Chriſt.* Of all the markes ſet up in *the way of righteouſneſſe*, this is a principall one, Good workes, and Obedience. Chriſt is the end of the Law; *Aug. Finis, non interficiens, ſed perficiens: Abſolvens, non Diſſolvens:* not the deſtructive, but impletive end: *non conſumendo, ſed conſummando finis eſt:* not the killing, but the fulfilling end. The noble Heire, when hee is come to his Lands, neglects not his Schoole-maſter: nay, if he be of an heroicall diſpoſition, he rather preferres him. Though the Law were ſharpe to thee in the infancie of a Chriſtian, yet (conſider) it hath brought thee to Chriſt; and for this office thou wilt love it. The matured

[r] Rom.6.15.

[s] Eph.4.20.

Scholar is farre paſt the firſt rudiments of learning, yet he doth not ſcorne his Grammar: nay hee will hardly make congruous ſpeech, if hee directly croſſe thoſe firſt rules. [t] *Now wee beleeve not for thy ſaying,* (it was the Samaritans ſpeech to the woman) *for we have heard him our ſelves, and know that this is indeed the Chriſt:* yet ſtill there is ſome reſpect due to the firſt meſſenger. When the Merchant is come aboard his ſhip by the helpe of his boate, he does not preſently ſinke his boate; but faſtens it to his ſhip, becauſe he may have uſe of it another time. The Law hath beene a meanes to bring us to this *way of righteouſneſſe*; but it is not it ſelfe out of the way. [u] *Wee are Gods workemanſhip, created in Ieſus Chriſt unto good workes, which he hath before ordained, that we ſhould walke in them.* This walke was ordained for us, before Chriſt was actually given unto us. Yea, it will bee the delight of a Chriſtian, then to be doing, when Chriſt is with him: *Peter* is ready to caſt out the net at his Maſters bidding, in hope of a happy ſucceſſe. When ſo good a Lord ſtands by him, that at once puts ſtrength in his hand, and courage in his ſtrength, with [x] *Well done good Servant*; this will make him worke out his heart; if he be faithfull.

The way.] A way is ordained for going; they that goe in it, be called Travellers; and thoſe muſt have many requiſites.

1. They inquire the neereſt, faireſt, and beſt way: in our journey to heaven we ſhall often be out of the way, if wee doe not aske direction. [a] *The Prieſts lips preſerve knowledge.*

2. In dangerous and unknowne pathes they ſeeke for a ſure guide. We have two that offer their aſſiſtance; the Spirit a gracious guide; the fleſh, a giddy hairebraind guide. Let us take the Spirit, and take heed of the fleſh.

3. Travellers are loth to goe alone; yet rather alone, than with bad company. Let us ſeeke out the [b] *Saints, and ſuch as excell in vertue.* Good ſociety takes away all tediousneſſe from a journey.

4. They doe not clog themſelves with ſuperfluous luggage. Long garments and heavy burdens take away both eaſe and ſpeed: impertinent and unneceſſary cares will make us lagge behind. Herein the poore Chriſtian hath advantage of the rich: this is before him for this world, the other gets the ſtart of him for the Kingdome of heaven. He hath no barnes to build, nor farmes to let, nor moneys to diſpoſe; no ſuch trouble in his way.

5. Travellers goe not without weapons, for feare of robbers. Our way is dangerous; a great number of theeves lie in ambuſh for us. Satan is the grand theefe; all temptations be his prolers. Let us hold faſt our faith; this ſhall ſerve us both for a weapon to fight with, when wee are beſet: and for a ſtaffe to reſt upon, when we are weary. A ſhield of proofe to ward all blowes; a piſtoll ready to diſpatch all enemies. This ſhall uphold us, if we hold up it. While *Peter* kept this ſtaffe in his hand, he could walke upon the ſea; but when hee let it fall, he preſently began to ſinke; [c] *Lord ſave me.*

6. They are well ſhod that know they have a long rough iourney; leſt they be laid up by the way. Our paſſage to heaven is full of tribulations, thornes, and ſtones: wee had need of greaves: and [d] *our feete ſhod with the preparation of the Goſpell.*

7. Travellers carry with them ſome cordialls and comfortable waters, to cheare up their ſpirits when they faint with wearineſſe. Wee have a Cellar of the waters of life ever ready, the Goſpell of ſalvation: every promiſe is a Cordiall, able to fetch backe the ſwooning ſoule. [e] *There is no condemnation to them that are in Ieſus Chriſt*, a bleſſed Cordiall!

8. They meddle not with unconcerning quarrels; but mind their way and buſineſſe. Wee cannot heare our God contemned with patience: nor with impatience, our ſelves. For the brawles of the wicked, though we wiſh peace, wee dare not thruſt in (without a calling) to make it. Much leſſe doe their tumults

[t] Ioh.4.42.

[u] Eph.2.10.

[x] Mat.25.21.

[a] Mal.2.7.

[b] Pſal.16.3.

[c] Mat.14.30.

[d] Eph.6.15.

[e] Rom.8.1.

breed a warre in our boſomes: we doe not beate our ſelves, becauſe they beat one another. Some indeed, becauſe they ſee contentions about religion, give over all religion. As if a man ſeeing a fray, wherein he needs not to have a hand because they will not put up their ſwords, muſt therefore goe hang himſelfe. What a deſperate puſillanimity is this? Shall wee goe out of the way, becauſe others quarrell about the way? Or bee of the Colliars mind; who ſeeing ſome ſuffering as Proteſtants for denying the Supremacie of the Pope, others as Papiſts for denying the Supremacie of the King, at one time: ſpake in his ruſticall language, that he would be nere nother? God forbid.

9. Travellers linger not at every buſh; nor tarry longer at their Inne, than for neceſſary refreſhing; and renew their walke the next morning. Thus muſt wee uſe the world, as though wee uſed it not: requiring onely our needfull repaſt. So farre it may have our cuſtome, as to bee buyers of requiſite proviſion, a moderate *viaticum* for the ſuſtentation of life; but not to be purchaſers: we ſettle our inheritance in no land but the land of Promiſe. As for carnall pleaſures, wee balke them unſaluted: wee dare not drinke of that cup for feare of Inchauntment. Hee that lookes for worldly joyes in the *way of righteouſneſſe*, thinkes to finde Canaan in the wilderneſſe.

10 They goe on to the end: walking is a perpetuall motion: not *in circuitu*, ſo the ungodly move like an Horſe in a mill: but *in progreſſu*, going forward. Howſoever their naturall corruptions doe ſometimes beare them aſide, or into ſome croſſe way; yet they looke to the maine journey. A ſnaile creeping on a grindſtone may keepe on her pace though the grindſtone be whirled the contrary way. The inferior orbes, though they be violently moved by the upper, yet have a particular contrary motion of their owne. A traveller is ſtayed againſt his will, by a ſtronger force; from which he no ſooner gets looſe, but he runnes his owne way the faſter. As in walking there ſeemes to be a kind of emulation betweene the feet; as if the one did ſtrive to bee before the other, and the body would be afore them both, and the minde afore the body: ſo muſt our deſires labour toward the improvement of goodneſſe; and to be better to morrow than wee are to day. Thus let us goe on in love and peace; and as *Ioſeph* charged his brethren, *let us not fall out by the way*, leſt we fall out of the way. But with humility and charity let us follow *the way of righteouſneſſe*, and our end ſhall bee everlaſting peace.

They have not knowne the way.] I will not charge their ignorance ſo farre, as to ſay they knew no God, or beleeved none. Atheiſme deſtroyes the nobility of man: for man is a-kinne to the beaſts by his body; and if hee bee not of kinne to God by his ſoule, he is a baſe and ignoble creature. Yea, it confounds all magnanimity, and the advancement of humane nature. Take a Dog, and marke what a generoſity and courage he will put on, when he is maintained by a man: who is to him in ſtead of a god, or at leaſt *melior natura*, wherby it is manifeſt, that that creature, without the confidence of a better nature than his owne, could never be ſo couragious. So man, when hee reſteth himſelfe upon the Divine protection and favour, gathers a force and abilitie, which humane nature it ſelfe could never attaine. Therefore that ignorance (if at leaſt there can be any ſuch ignorance) is in all reſpects hatefull, that deprives humane nature of the meanes to exalt it ſelfe above humane frailty. But whatſoever *the foole ſayes in his heart*, every man knowes in his heart, that there is a God. None will deny there is a God, but thoſe for whom it maketh that there were no God. Never any nation fell wholly to Atheiſme: they acknowledged ſome God, though they miſſed of the right.

Nor will I charge their ignorance with a falſe god: It were better to have no opinion of God at all, than ſuch an opinion as is unworthy of him. The one is unbeleefe, the other contumelie; and certainly ſuperſtition is the reproach of

Deitie. Yeeld them to know God, and the true God: were they yet ignorant of his worſhip? Did they not know the Law? Then their puniſhment were leſſe heavie, unleſſe their ignorance were voluntarie. Or rather ſay, they knew the Law, but with a Phariſaicall knowledge; as if they could be juſtified by the Law. Herein, as wide as the whole Heaven, they erred from the way to Heaven. Not that there is any imperfection in the Law, as if it were not able to juſtifie us: but the imperfection and fault is in our ſelves, that are not capable to be juſtified by it. A cunning Carver can cut the ſimilitude of any creature; but not on a rotten ſticke: yet is it no imputation to the skill of the Carver. The Law hath abilitie enough to juſtifie, but cannot performe this worke on our rotten nature. The Law, thus, is weake even to ſave one, but it is ſtrong enough to damne thouſands. What then?

Rom.8.12.

They know not the way of righteouſneſſe:] That is, the ſalvation which comes by Ieſus. All ignorance is a Curſe; but that which knowes not Chriſt, is the moſt miſerable. *Homo cùm ſis, id fac, ſemper intelligas.* If a man be ignorant of that which concernes him not, he is excuſable. As for a Preacher to be ignorant of the Art of Phyſicke, or a Phyſician of the Art of Navigation. But if the Phyſician be ignorant of Medicines, or the Divine of the Scriptures; this ignorance is unpardonable. Ignorance is the mother of error: and as well may we expect a voice from fiſhes, as vertue from the want of knowledge. The Philoſopher being asked, Why men ſought more to the rich, than to the wiſe? anſwered, Becauſe it was poſſible for them to be rich, never to be wiſe. Why do men blanch the religious companie, to frequent the wanton? Becauſe they have more mind to be wanton, than to be religious. [f] *To be carnally minded, is death.* They ſay of a wild graceleſſe man, he hath a good wit: but it is indeed a naughtie wit, that ends in death. Of the covetous worldling, He is a wiſe fellow; God ſayes, he is a very [g] *foole.* Come, *let us deale wiſely,* ſaith *Pharaoh*: but indeed he play'd the foole. *Gehezi* thought himſelfe wiſer than his Maſter, *Naaman* ſhall not carrie away all his money: this wiſdome got him the Leproſie. *Peter* would be counted a wiſe fellow, [h] *Maſter, favour thy ſelfe*: but Chriſt puts upon him a worſe name than Foole, even Satan. *Achitophel* lived a deepe Polititian; but he died a naturall, an unnaturall foole. There is wiſdome in the worldling, but it is as life in one that hath the falling ſickneſſe, or ſenſe in a mad man, farre from the life and ſenſe of ſound men.

[f] Rom.8.6.

[g] Luk.12.20.

[h] Mat.16.23.

They turne from the holy Commandement given unto them.] The ſecond eſtate is deſcribed by the cleareneſſe of the Direction, and by the fouleneſſe of their recidivation. The Direction is ſet forth by three juſt Prerogatives; *Mandatum, Sanctum, Traditum*: Firſt, it is a *Commandement*; they have no exemption from it: Secondly, it is *Holy*; they can find no fault with it: Thirdly, it is *Delivered unto them*; they cannot plead ignorance of it.

1. *The Commandement.*] Some have thought, all the dutie of a Chriſtian to be contained in the Decalogue, and that there are but ten Commandements. As if the Goſpel were but a thing upon the By; *Conſilium, potius quàm Præceptum*: a remedie, propoſed to us, not impoſed on us. But does not Chriſt call *Love, a New Commandement?* You will ſay; This, and divers other, had their inſtitution in Nature, their re-ordination in the Law; onely they were loſt, in the corruption of manners. So that now, *Non nova, ſed novata*; they are new, not in themſelves, but to us. Nor was Chriſts, *Ego autem dico*, a contradiction of the Law, but a cleare explanation. *Non vellicavit, ſed vindicavit Legem: nec ſepoſuit*, as a Garment no more to be worne; *ſed expoſuit*, as a Light, that was clouded by their falſe Gloſſes. This is true: But is there no more in the New Teſtament, but that which expoundeth the Old? Why is it called *Nova Lex*, a new Law? Can there be a Law, without Commandements? Moſt plainely; [i] *This is Gods Commandement, that wee ſhould beleeve on the Name of his Sonne Ieſus Chriſt.* Indeed this does not bind thoſe Pagans, that know not Chriſt; for this

Mat.5.

[i] 1 Ioh.3.23.

Commandement is not *delivered* unto them: but every ſoule within the Pale of the Church. The Spirit of God ſhall [k] *convince the world of ſinne, becauſe they beleeve not in Christ.* Now there can be no ſinne, in not doing that which is not *commanded* to be done. [l] *Vengeance ſhall be taken on them that know not God, and obey not the Goſpel of Chriſt.* The Goſpel therefore is a Law, which they ſhall periſh, that obey not.

[k] Ioh. 16.9.

[l] 2 Theſ. 1.8.

Indeed it is *jugum facile*, and *onus leve*, an eaſie yoke, a light burden: *His Commandements are not grievous*, ſaith the Apoſtle. I know, that of our ſelves it is as poſſible to keepe the whole Law, as to beleeve. But *Lex imperat, fides impetrat*: the Goſpel does not onely *jubere quod placet*, but *dare quod jubet*. A King, when he commands a Caſtle to be built, may allow the materials: but he cannot give armes, or veines, or braines; neither ſtrength, nor will, nor skill. But God, together with his Precept, gives the power of performance. Beleeve the grace of the Goſpel, the Goſpel ſhall give thee grace to beleeve. Now the obedience to this *Commandement*, is Faith; as the obedience to the former, was Love. This is the *fulfilling of the Law*; that other, the fulfilling of the Goſpel: [m] *Thy faith hath ſaved thee, goe in peace.* But, [n] *They have not obeyed the Goſpel: for, Lord, who hath beleeved our report?* The obedience to the Goſpel, is called the beleeving our report. There are two things required to Faith: firſt, the determination of that which is to be beleeved: ſecondly, the inclination and perſwaſion of the heart, to beleeve it. Preaching determines this *Commandement*; but it is God that perſwades, by Preaching. God can doe this, without Preaching; but Preaching cannot doe it, without God. Our voice can ſay, Repent: but repentance is the gift of Heaven. *Paul* preaches to *Lydia's* eare, but God onely hath the Key of her heart. *Rebecca* cook'd the Veniſon, but *Iſaac* gave the Bleſſing. *Paul* may plant, and *Apollos* may water; but without Chriſt, nothing ſhall proſper. Faith cannot well be, without Preaching going before it; but Preaching may be, without Faith following after it. But if the hearer doe not obey this *Commandement*, yet the Preacher ſhall not loſe his Fee. The Advocate is rewarded, how-ever the Cauſe goes. Though wee preach, and you repent not, yet wee ſhall never repent of our paines: if wee may not be a ſweet ſavour to you, yet wee are a ſweet ſavour to God, in you. And well may wee be content to loſe our labour, when God loſeth the Seed, whoſe the Ground is. Give wee then our hearts to Chriſt, like the two Tables, to write his whole Law upon them. Vpon the firſt Tablet let him write Faith; upon the ſecond, Love: ſo ſhall wee have both *Legem in corde*, and *cor in Lege*, and give obedience to the *Commandement* of God, which is

[m] Luk. 7. 50.

[n] Rom. 10. 16.

Aquin.

Holy.] The Father is holy: [o] *Be ye holy, for I the Lord your God am holy.* The Sonne is holy: [p] *Ye denied the holy One.* The bleſſed Spirit is holy; therefore called the *Holy Ghoſt*. Thus wee treble the word, in our prayſes of God; *Holy, Holy, Holy, Lord God of Sabbath.* Yea, God is Holineſſe it ſelfe: therefore from him can come no Commandement, but that which is moſt *holy*. *Holy*, for the Author, the holy God: *Holy*, for the Matter, a holy Truth: *Holy*, for the effect, it makes us holy creatures: *Holy*, for the end; it unites us to the moſt Holy, both in preſent grace, and future glory. A good ayre may make a man healthie, meat and digeſtion may make him ſtrong and luſtie, great atchievements may make him famous and worthie, the Prince may make him noble and mightie, induſtrie and thrift may make him rich and wealthie, companie may make him pleaſant and merrie: nothing in the world, but the grace of the Goſpel, can make him holy; and nothing but that holineſſe, can make him truly happie.

[o] Levit. 19.2.

[p] Act. 3.14.

The Law is indeed [q] *Holy, and the Commandement holy, and juſt, and good*: but the holineſſe of it did not comfort us, becauſe it could not make us holy: *Non debilitate ſuâ, ſed incapacitate noſtrâ.* The Law ſpeakes ſtones: it is unpoſſible to make Bread of ſtones. It came in Lightening and Thunder: Thunder and

[q] Rom. 7. 12.

Lightning are no medicines to cure a broken heart. The Goſpel is not onely *holy*, but comforts us in the remedie of our unholineſſe. To this purpoſe was it given us before the Law: for before Iſrael received the Law from Mount Sinai, they had both Manna and the Water from the Rocke; which *Paul* plainely ſayes, was Chriſt in the Goſpel. The Sacraments of Grace were before the Legall Covenant; ſo did the goodneſſe of God prevent our obedience: therefore ſhould we keepe the Law, becauſe we have a Saviour. O the mercie of our God, which before we ſee what we are bound to doe, ſhewes us our remedie, if we doe it not. We all faile in our dutie; Chriſt ſupplyes all, and makes us holy.

Thus is this Doctrine *holy*, not onely *Subjectivè*, in it ſelfe; but *Effectivè*, to us: as when we call meates wholeſome, we meane not ſo much in themſelves, as of the actions they tranſmit to us. So they be not onely *Mandata ſana*, but in reference to us, *Sanantia*. This is that which turnes all thoſe Legall terrors into comfortable effects: for God is gracious and holy, both in the Oyle of his promiſes, and Wine of his menaces, and through both, he makes us holy. Therefore *Paul* calls it [r] *ſound Doctrine*; making us of a ſound conſtitution, if we follow that Dyet. For the Word of God is a Dyet, to keepe us in health: if wee ſinne, and be ſicke, we muſt confeſſe that we have not kept the Dyet. This attribute, *Holy*, doth illuſtrate in the Goſpel two excellencies:

1. The perfection of it: for if the [f] *Law* were *perfect*, that doth condemne us; how perfect is the Goſpel, which doth ſave us? [t] *As many as walke after this Rule, peace be on them and mercie.* The profeſſor of any Art, or Qualitie, muſt have a certaine Rule, or Principle, whereby to order it: and that muſt be a true Rule, or elſe he is ſubject to error and obliquitie. Here is a Rule, and a perfect Rule; a *Commandement*, therefore a Rule; a *Holy* commandement, therefore a perfect Rule. A *Commandement*, that we might not walke without a Rule: a *Holy* one, that we might not walke by a falſe Rule. He that hath no Rule, goes whither he knowes not: he that hath a falſe Rule, goes whither he ſhould not. To preclude the pretence of Ignorance, here is a Rule, a *Commandement*. To prevent the danger of error, here is a perfect Rule, a *Holy* commandement. *Bellarmine* ſayes, there be two things requirable in a perfect Rule; Certainetie, and Evidence: if it be not certaine, it is no Rule: if not evident, no Rule to us. Traditions betray their owne credit in both theſe regards: but this *holy Commandement* is no leſſe conſpicuous, than infallible. This was Chriſts Sword againſt all the powers of darkeneſſe, *Scriptum eſt*. Fabulous Legends are a woodden Dagger, and Traditions a ruſtie Scabbard: but this is, in truth and manifeſtation, a perfect Rule. A *holy Commandement*, the true Canon: other Writings may have Canonicall veritie, this onely hath Canonicall authoritie.

This is the Iudge of all differences and doubts. As an earthly father, fearing that his children will fall out after his deceaſe, and wrangle for Legacies, or about the diviſion of his goods; ſets downe his Will in writing, under his hand, not without witneſſes. If there ariſe any debate among the brethren, preſently they have recourſe to the Will, and that ends the Controverſie. If there fall out any diſſention about our Fathers Inheritance, whither ſhould we runne, but to our Fathers Will? [u] *To the Law, to the Teſtimonie.* But as we have ſome evill expounders of the Law, that interpret the Will againſt the Teſtators meaning; and ſo make it their owne Will, rather than his: not that there be Knots in good mens Teſtaments; no, the Knots be in the Lawyers braines. So by thoſe Popiſh ſpirits of contradiction, the Will of Chriſt, this *holy Commandement*, that ſhould decide all queſtions, muſt come it ſelfe to be queſtioned. Blaſphemous preſumption; where God himſelfe muſt be brought to the Barre, the Pope ſitting as Iudge, with a Parliament of Tridentine Fathers, and a Iurie of Ieſuites, to paſſe upon the Lord Ieſus. How can he not take this dealing worſe, than that he had under *Pontius Pilate*?

[r] 1 Tim.1.10.

[f] Pſal.19.7.

[t] Gal.6.16.

*Aug. in Pſal.*22.

[u] Eſa.8.20.

2. The Honour of it: *Holineſſe* is right nobilitie, without goodneſſe there can be no true glory. Therefore is it called a [x] *Glorious Goſpell.* [y] *If the miniſtration of death were glorious, how much more doth the miniſtration of righteouſneſſe exceed in glory?* The Law was a glorious feare, the Goſpell is a glorious joy. Old *Simeon* calls it [a] *The glory of Iſrael.* Firſt, glorious for the Teſtimony; glorious Angels brought the newes, and their ſong to it was *Gloria Deo in excelſis, Glory to God on high.* Secondly, glorious for the matter propounded, which is our Reconciliation to God. Honour forſakes the man, whom the King disfavours: wee were in diſgrace with God by our ſinnefull nature: the Goſpell reſtores us to honour, clothes us like *Mordecai*, with royall robes, our Saviours righteouſneſſe; gives us Princes for our attendants, the bleſſed Angels; and proclaimes before heaven and earth, [b] *Thus ſhall it be done to the men whom the* Almighty *King will honour:* [c] And *ſuch honour have all his Saints.* Thirdly, glorious for the object, which is Chriſt, God and Man: that ſits in the glory of his Father; [d] *even the brightneſſe of his glory:* and ſhall come *in his glory* to judge the world. Fourthly, glorious for the power; it vanquiſheth all enemies, ſubdues the fleſh, overcomes the world, foiles and confounds the devill, even while it ſeemes to bee conquered, it gets the victory. When the Martyrs of it lie bleeding at the feete of perſecution, who would not thinke the honour of it ecclipſed? No, even then it is glorious; every drop of blood that comes from a Chriſtian, breeding a new Chriſtian; that which intended to kill us with infamie, crownes us with glory. Fifthly, glorious for the end: through glorious grace it brings to gratious glory: for the ſeed of Grace is the roote of glory; as ſeed is *in potentia* of corne. [e] *I commend you to the Word of his grace, that builds you up to eternall glory.*

[x] 1 Tim. 1. 11.
[y] 2 Cor. 3. 9.
[a] Luk. 2. 32.
[b] Eſth. 6. 11.
[c] Pſal. 149. 9.
[d] Heb. 1. 3.
[e] Act. 20. 32.

It is *holy*, honourable, glorious; what confuſion then belongs to that face which deſpiſeth it? He that cauſed the Goſpell to be brought with the bloud of his ſervants, will require the bloud of the contemners of it. It hath made many forſake their families, their goods, their blouds, and deareſt lives; and can it not make us leave our bad and baſe courſes? You wil ſay, It is ful of ſcorne and pain. But it is no Goſpell of paine and ſcorne, except onely by accident: it is the Goſpell of glory. It teacheth us patience: and it is the nobility of vertue, to ſuffer: a mans patience is his honour; there is glory enough even in that, to ſwallow up the worlds ſhame.

Let us maintaine this glory, not onely with our lippes, but in our lives. Then doe wee glorifie it, then ſhall it glorifie us; when it ſubdues our rebellious and vile affections. Let us beware of a relapſe, for this croſſeth Chriſts Reſurrection: let us not ſtoope downe to the world, for this croſſeth Chriſts Aſcenſion. Then do we honour it, when we honour them that bring it. [f] *Quam ſpecioſi pedes, How beautifull bee the feete* of ſuch men? Then doe wee honour them, when wee give them due maintenance; [g] when they that *preach the Goſpell, live of the Goſpell.* They that will not allow us to live of the Goſpell for the welfare of our bodies, ſhall never live by the Goſpell for the comfort of their ſoules. It ſhould be the ſhame of Chriſtians, to rob their Teachers. But when a Spaniard was ſo pitileſſe to his Moore-ſlave, as to let him goe extreme bare and naked in the dead of Winter, and was reprehended by his kinſman for his hard-heart; adding (beſides his want of mercy) that it was a ſhame for him: anſwered, let him make what ſhift he can with the cold; and as for me, I ſhall ſhift well enough with the ſhame. So let us take care how otherwiſe wee may live: and for the ſhame of defrauding us they will abide that. But they that diſhonour the Goſpell, ſhall have no honour of Him whoſe it is.

[f] Rom. 10. 15.
[g] 1 Cor. 9. 14.

Delivered unto them. What was it onely by tradition? for this *Traditum illis* is a golden word with the Church of Rome, the very ſound of it makes them crow like Cockes of the game, *Victoria.* But God did not leave his Church without a ſtronger Teſtimony, than that which paſſeth from mouth to mouth:

though it be alſo true, *Audivimus a Patribus*, and *Tradidimus Filiis*. But [h] *I have written to them the great things of my Law*: this was Gods courſe. Shall we interpret this of an inviſible manuſcript; [i] *I will write my Law in their hearts*; Indeed this is a bleſſed writing; and bee all our hearts like *Ezekiels Rowle*, thus written upon *within and without*. But the Lord did not ſo truſt his ſacred Truth onely, that no viſible characters of it ſhould be upon record, to convert, or convince the world. But the ſame Spirit which did perſwade *Ieremie* to receive that God had commanded, moved alſo *Baruch* to write that *Ieremie* had dictated. Therefore both for ſuggeſtion of the matter, and direction of the manner, [k] *All Scripture is given by inſpiration of God*. The Word of God is called *The Scripture*: that great Teſtator left his will in writing; and left it with his wife, the Church, to teach her children; as to the Iewes were committed the oracles of God.

God thought letters the chiefeſt meanes, both for preſervation, and propagation of religion. Experience teacheth us that the words of the beſt Preachers, are but fleeting ſounds, moving for the preſent, but ſoone removing away, unleſſe they be taken alive, as it were while they are upon the wing, in the ſnare of this profitable invention. So is the loſſe of the eare reſtored to the eie, and Truth ſecured in the memory. *Ælian* writes of the Egyptian frogs, that taking a kind of reed in their mouthes, they ſave themſelves from being devoured by the water-ſerpents. The weakeſt conceits taking hold of writing, cannot be conſumed by the revolution of yeares, whoſe Hieroglyphicke was a Serpent; a fit embleme! Thus the tyrannie of time, which like *Saturne*, would devoure his owne children, is beguiled. *Non ferrum poterit, nec edax abolere vetuſtas*. [l] *This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the Lord*. It is but a tricke that Rome puts upon the Church, the needleſſe overplus of their unwritten ſupplies: by which coozenage, themſelves that are the parties, be conveyed into the roome of Iudges. But theſe written evidences (wee are ſure) bee Gods owne deeds and ſpecialties: [m] and they are curſed and abominable, that ſhall offer to piece his word, to mend his workemanſhip, to mingle and ſophiſticate his precious gold of the Temple, with the baſe droſſe and unſanctified refuſe of their owne inventions. Yet this hath beene the ſilly ſhift of Romane brokerie, to diſcredit the Scriptures, for the better vent of their owne traditions. Yea, when they were oppoſed in the ſetting up of their unwritten fancies, they fell in the end to open railing at the Scriptures: calling it a mute, a brute, a dumbe, or dead letter, a blacke Goſpell, or a piece of inky Divinity. So did the luxuriant wits of Rome end in barrenneſſe and beggary; when they had ſpent all their colours, and could find no more cavills, turning the edge of their malice from our cauſe, againſt Gods ordinance: and at their loweſt ebbe, in the ruines of their ſtrength, they bid battell to the Lord of Hoſts, their ſtrongeſt and mightieſt adverſary. God *delivered* his holy Commandement to the people; they ſacrilegiouſly take that away, and deliver their owne. Thus they deale with them, as the ſouldiers did with Chriſt: firſt blind them, then ſtrike them, and laſt aske them, *Quis eſt qui te percuſſit?* Doe but open their eyes, and ſhew them this *holy word*, and they will ſoone perceive who hath ſo long abuſed them.

Well, *Traditum eſt*: there is no denyall of the *Deliverie* of it. Our eyes ſee it written and publiſhed, our eares heare it preached: ô that we could prove it practiſed. Many make it the argument of their diſcourſe, as if they would be Critickes in Divinitie; but you ſee not a ſyllable of it in their lives. *Plutarch* laughed at thoſe that would be counted wiſe as *Plato*, yet would be drunke with *Alexander*. The Church doth bring up divers, and nurſe them with Indulgence, which prove like Water-fowles, hatched under a Henne: they remaine with their Damme for a while; but according to their kind, they will to the Water. They learne this holy Commandement of the Church: but they leave both Church and Commandement, and all, for the World. A Hare, when ſhee is

[h] Hoſ.8.12.

[i] Ier.31.33.

[k] 2 Tim.3.16. 1 Cor.10.11. Rom.15.4. Iohn 20.31.

[l] Pſal.102.18.

[m] Rev.22.18.

hotly purſued and downe-hunted, plyes her to ſome beaten path; not for any love ſhe hath to it, but that there, by the feet of the paſſengers ſhe may loſe her Sent, and deceive the Dogges. Many will be in the Church-way, the Road of Profeſſion; not for any love they beare to devotion, but that the filthie Sent of their turpitudes might not be diſcerned. As this Law is given to us, ſo we muſt be given to it, that we may be ſaved.

They turne from the holy Commandement.] This is the fouleneſſe of their Backſliding; juſtly aggravated from the three excellencies of their Charge. Firſt, they are *commanded*, and that by the Higheſt, no leſſe than their Maker. Secondly, that command is *Holy*; to be honoured, for the matter. Thirdly, it is not wrapped up in obſcuritie, but *publiſhed* to them in ſuch a manner: yea, they receive it, and covenant with God to keepe it, in their Baptiſme. Yet they turne: firſt, from a *Commandement*; which manifeſts their diſobedience: ſecondly, from a *Holy* commandement; which argues their prophaneſſe: thirdly, from this *Delivered*, and accepted; which ſhewes their revolting, and rebelling wickedneſſe.

1. They *turne* from the Commandement. *Humidum malè terminatur termino proprio*, becauſe it is by nature fluid: but *benè terminatur alieno*, becauſe it hath a matter in which to ſubſiſt. Our nature is moiſt, ayrie, wateriſh, apt to flow into the aſpectable things of this world: if it be terminated onely by our owne wills, and have no other bankes or boundaries, it will runne out into infinite luſts. Therefore it muſt be hedged in by a more conſtant and perfect will, as the Sea is ſhoar'd in with limits: and this is the *Commandement* of God: to tranſgreſſe that terme and fence, is diſobedience. Corrupt nature and carnall reaſon will plead for more ſcope, as if the Commandement were not broad enough. (Contradicting that of the Pſalme; [n] *I have ſeene an end of all perfection: but thy Commandement is exceeding broad.*) But it does not make the Teddar ſo long, as to fetch in all their owne Commons into Gods ſeverall; his Lawes into ſo large a compaſſe, as their deſires. Therefore firſt they will not obey, and then ſtudie evaſions why they ſhould not: as *Saul* firſt tooke the bootie, and then thought on an excuſe. The Gate is too narrow: What, not thinke a looſe thought? not ſpeake a falſe word, for an advantage? Who can keepe himſelfe within ſo ſtrict confines? But if a man were impriſoned for ſome foule fact, condemned, and ſure to dye the next morrow; and his friends in meane time tell him a meanes of eſcape, There is a Window or Grate in the Iayle, through which hee may creepe: would he not ſtrip off his clothes, yea, be content to raſe his [o] *skin*, to ſave his life? Wee are by nature Satans ſlaves, ſhut up in his priſon, the bondage of ſinne: there is but one way to eſcape into the glorious libertie of Gods children; this is a narrow Gate, a narrow Grate, our new obedience: Shall we not put off our luſts, our riches, our pleaſures, our deare wills and deſires, to ſave our ſoules?

2. They *turne* from the *holy* Commandement: this is their Prophaneſſe. *Fanum à fando*; the Temple was ſo called, becauſe it was the ſpeaking place, where God did ſpeake to man, and man to God: They that contemne holy things, have no part in the holy place. The Church cannot hallow them, that diſ-hallow the Church. *Procul hinc, procul eſte profani.* I know there be ſome that put on holineſſe as a looſe garment, to cover their pollutions; and ſeeme to pray devoutly in thoſe Temples, which they have ſpoyled by their ſacriledge: and theſe doe more hurt, than they that profeſſe no holineſſe at all. It was ſaid, There were many oppreſſors in Rome, but they were all drunke, except *Cæſar*, and hee was a ſober one. Licentious Libertines, the Idolaters of *Bacchus*, and Votaries of *Venus*, are all prophaners of the holy Goſpel; but they be drunken ones. But demure hypocrites, blacke Saints, that worſhip God in their Pewes, and Mammon in their Cloſets, theſe be the ſecret underminers of the Goſpel,

[n] Pſal.119.96.

[o] Iob 2.4.

though they be ſober ones. For howſoever they call for Sermons with their voices, they deſtroy the livelyhood of Preachers, by their deeds; and root up the holy ground, while they call for holy fruits.

Let them talke what they will, they love the Lawyer better than the Preacher: for they give their money to the Lawyer, that he may defend them from paying their dues to the Preacher. No charitie to the poore, no equitie to the Church, no love of neighbourhood is in them. For the firſt Table: they will be no Idolaters, no ſwearers, no Sabbath-contemners, no friends of Papiſts; and all this is well: you would thinke theſe men very *holy*. But come to the ſecond Table: trie them with obedience to Magiſtrates, with all thoſe holy duties to their brethren; here they bewray themſelves. Sure if they had beene in *Moſes* his time, they would never have grudged at the miſ-carriage of the ſecond Table: but were well content it ſhould be broke then, for they have broke it ever ſince. Thus, as if they could part the *Commandement*, and *Holy*; they would faine be holy, without the Commandement. But all their holy ſhewes of obſerving the former Table, when they perpetually violate the ſecond, in their pride, and malice, and covetouſneſſe, are but greene hearbes in the window, to hide the duſt and ſluttiſh cobwebs. As if he that forbad us to ſweare, did not alſo forbid us to lye: as if he that commanded us to ſacrifice, did not alſo charge us to preferre mercie. Goe thou foole, that thinkeſt *holineſſe* to conſiſt in hearing Sermons, and not in a conſcionable obedience of the Text. Two walking together, found a young Tree laden with fruit: both did gather, and ſatisfie themſelves for the preſent. One of them tooke all the remaining fruit, and carried it with him: the other ſeeing him gone with the fruit, tooke up the Tree it ſelfe, and planted it in his owne ground; where it proſpered, and bore plentifully every yeare. The firſt had more fruit for the preſent; but the other ſped beſt, for he had fruit when the other had none. At Sermons, ſome have large memories, and can gather many obſervations; which they keepe a while, to rehearſe, not to practiſe. Another hath a weaker capacitie, but he gets the Tree it ſelfe, the root and ſubſtance of the Text, plants it in his heart, feedes on the fruits of comfort; and his ſoule is nouriſhed to eternall life.

3. This is a Commandement *delivered unto them*; which they have received, yea covenanted and ſworne to keepe: yet as if they had onely taken it upon liking, they *turne from it*: this is their Apoſtacy. It was not *delivered* with ſuch terror as the Law, but with ſweet mildneſſe. Then, the very hill where God appeared, might not be touched of the pureſt Iſraelite: Here, the very hemme of his garment was touched by the woman that had the fluxe of blood; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them where he deſcended: Here, his very body and bloud is profered to our touch and taſt. So gracious was God in this *delivery* of the Goſpell: how unthankefull are we, if wee doe not acknowledge this mercy to us, above his ancient people! They were his owne, yet muſt ſtand off, like ſtrangers: wee were ſtrangers, and hee hath made us his owne. It is our ſinne and ſhame, if in theſe meanes of intireneſſe, we be no better acquainted with God, than they which in their greateſt familiaritie were commanded aloofe. Yet we have *counted* this favour [p] *a ſtrange thing*; not onely through ſimple ignorance, but want of reverence and reſpectfulneſſe. A man may be ſtrange, either when hee is not perceived, or not received. Not underſtood: that God calls a [q] *ſtrange Nation, whoſe language they know not. Barbarus hic ego ſum, quia non intelligor.* Not accepted: [r] *They that dwell in my houſe, count me for a ſtranger.* This holy Commandement may be ſaid *ſtrange*, when it is unknowne; and ſo the hearers are fooles privative: or when it is neglected, and not cared for; and ſo they proceed higher, and are fooles poſitive. They *turne* from it: firſt, becauſe there is a negative indiſpoſition in them to receive it; through ignorance, wanting faith; or through unbeleefe,

[p] Hoſ.8.12.

[q] 1 Cor.14.11.

[r] Iob 19.15.

wanting knowledge; as the Septuagint render that, *Eſa.11. If you will not beleeve, you ſhall not underſtand:* which is a ſound poſition, though I dare not call it a ſound tranſlation. Secondly, becauſe there is a poſitive diſpoſition of reſiſtance againſt it, in their owne wiſedome: for the *wiſedome of the fleſh is enmitie againſt God.* The more a man adheres to the judgement of ſenſe, reaſon, and experience; the further off he is (without ſpeciall grace) from the Kingdome of Heaven. *Nicodemus* was a great Doctor in Iſrael, yet he wonders at the Regeneration: the Doctrine of the Goſpel begets in ſuch men a queſtion, *How can theſe things be?* [t] *What will this babbler ſay?* Yet theſe were not the vulgar, but Philoſophers: of no vile Citie, but of Athens; the Greece of that Greece, which counted all the world, but themſelves, Barbarians.

Hence ariſeth that contempt, both of the Goſpel, and of them that bring it. [u] *How beautifull are the feet of them that preach the Goſpel of peace?* The feete: not becauſe they wore Slippers embroidered with Gold and Pearle; as that Scripture is abuſed, to the conſecrating and kiſſing of the Popes toe. But becauſe the feet are the inſtruments of going: as wee familiarly ſay of poore men, They get their living by their fingers ends, becauſe they are the inſtruments of working. This Commandement is holy: holineſſe and beautie goe together; as the Pſalmiſt ſpeakes, *The beautie of holineſſe,* which makes the holineſſe of beautie. Like Youth, which we call the pride and flower of Life; wherein is that mixture of White and Red, which is called Beautie. Like the Spring, when the fields begin to be adorned with buds, bloſſomes, graſſe, and flowers, in which all creatures rejoyce. The Goſpel turnes the ſqualid Winter of barren ſinnes, into the flouriſhing Spring of heavenly graces. Yea, and like Autumne too, for the ripeneſſe of fruits: unripe fruit is dangerous; ripe, is both well-coloured, and well-taſted; wholeſome. The beautie of the Saints doth not decay, but encreaſe, with their yeares. Wee may more truly ſay of ſoules, than *Euripides* could of bodies, that retained beautie in their age; Not onely the Spring is pleaſant, but even the Autumne. Yea, this Tree [w] *yeelds fruit every moneth;* ever ſeaſonable. Many of our daintieſt meats are not, but the Goſpel is alwayes in ſeaſon. In the Winter of trouble, in the Summer of eaſe, in the Spring of youth, and Fall of age; never out of ſeaſon. The glory of it perhaps is not illuſtrious to carnall eyes: alas, *Id minus conſpicuum, quod magis præclarum; excellentiſſima, occultiſſima.* Wee ſee the leaves, the flowers, and fruits of a Tree; but the precious ſappe is hidden. In man, the body onely is viſible, not the ſoule; we ſee the accidents of things, not the forme and ſubſtance. Men may love others, for ſenſible reſpects; God loves his children, for their ſecret and inviſible graces. *Omnis decor ab intus,* [x] *The Kings daughter is all glorious within.* The glory of this Evangelicall Law is onely ſeene of ſpirituall eyes; and of them, with deſire and raviſhment. Theſe love it, and all the ſervants God imployes in it. Some love their Miniſters, becauſe they keepe good hoſpitalitie, which is commendable: ſome, becauſe they gaine by them in their Altarages, which is carnall: ſome for looſe reſpects, which is ſenſuall: ſome, becauſe they ſeldome preach, which is abominable: ſome, becauſe they would be held religious, which is hypocriticall: but to love them *for their workes ſake,* this is conſcionable: and thoſe men ſhall find peace to their hearts, and ſalvation to their ſoules, which is comfortable.

The Summe of the Verſe.

The Text riſeth in full ſtrength againſt Apoſtaticall back-ſliding: which is two-fold; of Faith, of Manners. The laſt is dangerous, the former is deadly: together with truth, it loſeth ſhame: and not ſeldome ſwells up to the ſinne againſt the Holy Ghoſt; for which, becauſe there can be no remorſe on earth, there is no forgiveneſſe in heaven. O how happie were it for ſuch ſtragglers, to be driven home to the Fold, though with ſhame, though by death! For theſe doth our common Mother mourne, both pittying their loſſe, and diſdaining

[t] Act.17.18.

[u] Rom.10.15.

[w] Rev.22.2.

[x] Pſal.45.13.

dus to bee robbed of her children: not that ſhee needes them, but they her. Troopes of ſoules in their ſtead daily creepe into her boſome, and humbly embrace her knees on their owne. She hath had ſonnes, which ſeeking idolatrous Rome as reſolved Papiſts, left the world as holy Martyrs; dying for the deteſtation of that they came to adore. How many wilfully loſe their ſoules, where theſe went to loſe, and found them? Their zeale dies, where the others began to live: and they like to live, where the other would but die.

But alas, what ſhall wee ſay to the apoſtacie in manners, that epidemicall relapſe of the world, to the world? It is not in man, as in the Citie: when the Curfeu-bell hath rung, wee cover our fire, rake up our embers, and then lie downe and ſleepe without feare. Hee that hath repented and eſcaped from a ſinne, hath not yet eradicated, and eſcaped from the roote of that ſinne: the ſeed of the ſame tranſgreſſion is ſtill within him. No ſanctification is ſo perfect on earth, as to expell all corruption. If after many ſighes and teares wee have attained to doe well, and reſolve better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. God is the God of Security, and the enemy of Security too: hee would have us alwayes bee ſure of his love, and yet alwaies bee doing ſomething that wee may bee ſure of it: ſo to apprehend him, as ever preſent with us; yet ſtill to follow him, as fearing leſt he ſhould goe from us. Hee did enlarge *Hezekiah's* leaſe for fifteene yeeres, he renewed *Lazarus* his leaſe for a time we know not: but hee did never ſo put out the fire, that he left no embers, no ſparkes. Hee did ever wrappe up a future mortality in that body, which hee had ſo reprieved. So for the ſoule; hee doth not ſo pardon ſinne, that the ſinner can ſinne no more; hee makes no man ſo acceptable, that hee makes him impeccable. As therefore on the one ſide, wee doe not looke on thoſe ſinnes with a deſpairing eye, which wee have heartily repented, and transferred upon our Saviour; as though they were not ſufficiently dead in him, but muſt bee againe raiſed to life, to condemne us to death: for this were to diminiſh the largeneſſe of his bountie, and to derogate from the fulneſſe of his mercie. So on the other ſide, to thinke that Gods preſent mercy extends to all our future ſinnes, and that hee had already forgiven whatſoever wee durſt venture to doe amiſſe hereafter; were an unwarrantable anticipation, an inſolent preſumption. Gods favour muſt not bee made an antidote againſt all willfully received poiſons, nor a licence to expoſe our ſelves to temptations. That mercie which hath holpen us from the falls of our infirmities, may bee to ſeeke when wee have caſt our ſelves into new offences through too raſh confidence of it.

If our ſoule were as ſenſible of ſinne, as our body is of paine, wee would bee fearefull of a Relapſe. Suppoſe a man hath been ſicke of ſome dangerous diſeaſe, whiled out many weary dayes, and not more eaſie nights, in languiſhing fits, been the exerciſe of Phyſicians; yet after all is recovered and well. But now when the ſame diſeaſe comes againe, how terrible? To think of panting through all thoſe fiery heates, and ſailing through all thoſe overflowing ſweats, of watching all thoſe long nights, and mourning all thoſe long dayes: for ſicke men thinke that perverted nature hath put the longeſt day, and longeſt night together, which ſhould be ſixe moneths aſunder: every day of their patience appearing to them a Saint *Barnabe's* day, and every night a Saint *Lucies* night: to thinke of ſtanding at the ſame Barre, expecting the returne of Phyſicians from their conſultations, and not be ſure of the ſame verdict in any good indications: that he muſt goe the ſame way over againe, and not be certaine of the ſame iſſue: this is ſo wofull a condition, that the former ſickneſſe ſeemed a kind of convaleſcence to it. We have heretofore runne into a foule ſin, did it coſt us no labour to worke our ſelves out? How many weeping prayers, and groning teares, and trembling feares, and bleeding ſorrowes, have wee gone through; before wee could get aſſurance of Gods reconciliation to us? It may be, we have beene driven to roare *de profundis*, yea, even to deſpaire *in profundis*, before we could obtaine the teſtimonie of forgiveneſſe. Gods favour is no triviall thing, to be regained as eaſily as it is loſt. *Mary* loſt Chriſt ſuddenly; it coſt her many a wearie ſtep, and pearlie drop from her eyes, in thoſe three dayes, ere ſhee found him.

The priviledge of not ſinning, is too high a favour for this militant eſtate: it could not be militant, if it had no enemies; it had no enemies, if it were free from ſinnes. There is a tranſmigration of ſinne; and when the ſoule of it is dead in one ſinne, it paſſeth to another. Our youth dies, and the ſinnes of our youth with it: ſome ſinnes die a violent death, and ſome a naturall. Penurie and miſerie kill ſome ſinnes in us, and ſome die of age. The change of our condition makes us unable to doe ſome ſinnes; as the beggar can be no Vſurer, the ſlave no Tyrant. Yet the ſoule of ſinne lives, and paſſeth into another: and that which was wantonneſſe, becomes ambition; and that which was riot, becomes covetouſneſſe. Wee have three lives in our ſtate of ſinne: where the ſinnes of youth expire, thoſe of middle yeares enter; and thoſe of age, after them. So ſtill God finds in us, and his finding ſhewes us, that there is left the matter of ſinne in us, which proclives us to a relapſe. Yea, which of us hath not multiplied relapſes alreadie? Which caſe is fitly and fearefully expreſſed, in a ſtorme at Sea; [a] *They mount up to the Heaven, they goe downe againe to the Depths.* Repentance lifts us up to Heaven, and Relapſe brings us downe againe to Hell. [b] *Sinne no more, leſt a worſe thing come unto thee.* Not onely death, which is an end worſe than that long ſickneſſe, that was the beginning: but Hell, which is a beginning worſe than that end.

[a] Pſal.107.26.

[b] Ioh.5.14.

The deareſt children of God have fallen foulely, fearefully, but never finally. How dreadfull was the miſ-carriage of the man after Gods owne heart, in the buſineſſe of *Vriah*? With what a trembling ſoule muſt we looke upon it? Who can promiſe himſelfe to ſtand, when he ſees *David* fallen, and in the fall maimed? Who can aſſure himſelfe of an immunitie from the fouleſt ſinnes, that ſees him offending ſo hainouſly, ſo bloudily? Who ever noted ſo foule a Blot in his rejected Predeceſſor? Hee ſinnes in luſt, drunkenneſſe, diſſimulation, homicide; and yet was recovered. *Saul* did but goe about to colour his ſinne, and was curſed. The Veſſels of Mercie and Wrath are not diſtinguiſhable by their actions: he makes the difference, that *will have mercie on whom he will; and whom he will, he hardeneth.* But the juſt and holy God will not ſo put it up at *Davids* hands: hee that hates ſinne ſo much the more, as the offender is dearer to him, will let him feele the bruiſe of his fall. If Gods beſt children have beene ſometimes ſuffered to ſleepe in a ſinne, at laſt hee hath awakened them in a fright. Since the firſt man *Adam*, the World never yeelded ſo great an example of Wiſedome, or ſo fearefull an example of Apoſtacie, as *Salomon*. The knowledge which *Adam* had by creation, *Salomon* had by infuſion; both fully, both from one Fountaine. *Adam* called all creatures by their names; and *Salomon* ſpake, from the Cedars of Lebanon, to the moſſe that ſprings on the wall. Beſides vegetables, there was no Fiſh, Fowle, Beaſt, that eſcaped his diſcourſe. Yet both fell, and fell by one meanes; and *Salomon* might ſay as well as *Adam*, *The woman deceived me.* It is true indeed, that *Adam* fell, as all; *Salomon*, as one: yet ſo, that this one is a patterne of the frailetie of all. If knowledge had beene a priviledge from ſinne, both had ſtood: yet both fell; this laſt, frequently, neither finally.

I might abound in this exemplification: all have their back-ſlidings. The wicked fall like Elephants, yea, like rotten houſes, without riſing againe. *The juſt fall ſeven times a day*, but then they riſe as often: their ſinnes teach them repentance; that repentance, carefulneſſe: as *Peter* was better, after his denyall, than he was before. The righteous fall on their faces, they ſee where they fall: the wicked fall on their backes, as the apprehenders of Chriſt did; they ſee not where, nor when they fall. The children of God have ſinned, as it were, to teach us repentance: their falls are recorded, not to diſgrace them, but to admoniſh us; not for our imitation, but inſtruction: they repented what they did ill, and ſhall we doe what they repented? They were taken as ſinners, and delivered as penitents: *Their ſoule eſcaped as a Bird out of the ſnare.* It is good for us, that they were both taken, and delivered: Taken, that wee might not preſume; and that wee might not deſpaire, delivered. They ſinned, that wee might not ſinne: they were reſtored, that wee might not ſinke under the burden of our ſinne. Let us ſhut up this point with two uſefull applications.

1. As we muſt be jealous of all ſinnes, ſo exceeding fearefull of a relapſe into our former ſinnes. Wee are like little children that overthrow themſelves with their clothes; now up, and downe againe at a ſtraw.[c] *Be not high minded, but feare.* The Vine, Olive, Figtree, will not leave their chearefulneſſe, fatneſſe, ſweetneſſe, to get a kingdome; the Bramble did: if wee bee Brambles, what ſhall wee doe when the fire comes? Though the children of election cannot be damned, yet they may bee damnified, dangerouſly wounded by their ſinnes, loſe the ſenſe of former peace in their ſoules, be brought to the pits brinke of horrible deſperation, and thinke that the very torments of hell are not more grievous than that they feele in their owne conſciences. If one act of filthineſſe hath thus diſtreſſed us, that wee would give all the world for a pardon: if it hath made us grone, and bleed, and roare for the very diſquietneſſe of our hearts; what tortures will the ſame ſinne bring, when it is againe repeated? There is a propriety, a *Meum* and *Tuum*, both in paines and pleaſures: and as wee are moſt affected with that pleaſure, the ſweetneſſe whereof we have taſted in former experience: ſo wee are moſt intimidated with thoſe paines, whereof wee have had a bitter ſenſe. A covetous perſon, that hath preoccupated all his ſenſes, filled all his capacities, with the delight of riches; wonders how any man can have any taſt of any pleaſure in openneſſe or liberalitie. The drunkard feares to tell the place where he hath found the beſt wine; for he thinks all the world muſt needs come trolling to his pot. So in ſickneſſe, he that is tormented with the Stone, wonders why any man ſhould call the Gowt a paine. And hee that hath felt neither, but onely the Tooth-ach, is as much afraid of that, as either the other of theirs. When wee have felt torments in their exaltation, wee tremble at a relapſe.

Certainely, our former tranſgreſſions did not put us to the true paine of repentance, if we doe not quake to repeat them in our practiſe. Had we apprehended the wrath of God for thoſe ſinnes, and complained (with *David*) of our broken bones, of our broken hearts; wee would ſhudder at our new provocations. Why is a Relapſe ſo odious to God? Becauſe hee that hath ſinned, and repented, hath (as it were) weighed God and the Devill in a balance: hee hath heard them both plead; and when he hath heard them, gives judgement on that ſide to which hee adheres, by his ſubſequent practice. If hee returne to his former diſobedience, hee decrees for Satan, preferres ſinne before grace: and in contempt of God, declares the precedencie for his adverſary. Now looke how farre a contempt wounds deeper than an injury, ſo farre a relapſe is more haynous than the firſt iniquity. And that which is more odious to God, muſt needs bee more dangerous and pernicious to us. For there is no other meaſure of the greatneſſe of our danger, but the greatneſſe of his diſpleaſure. Wee delight to weare flowers while they are freſh and ſweete: but when they fade and wither, wee throw them away. If ever *Adam* had beene againe received into Paradiſe, how abſtinently would hee have walked by the forbidden tree. Scarce ſhould his eie have look'd toward it, but (ſure) his hand would never have touched it. If the loſt

[c] Rom. 11. 20.

loſt Angels had been re-admitted to their heaven, how would they have fixed themſelves upon God, and preſerved the integrity and honour of their creation: If *Gehezi* could have (like *Naaman*) waſhed off his leproſie in Iordan, hee would never have runne after that rich Syrian for gold, yea he would have refuſed it, though brought home to his doore. O that we could be ſo wiſe, never to hazard thoſe favours, which after our firſt forfeiture we have recovered.

2. Let us not deſpaire of Gods mercies, though wee have relapſed into our former diſobedience. Wee have been wounded, and that wound is almoſt healed, ſo that nothing appeares but the ſcarre: againe, we expoſe that tender place to the enemies weapon, and receive there a new hurt: though the danger bee grievous the remedie is more gracious, there is vertue enough in Chriſt to heale us. That great Servant of his denied him againe and againe, but all before repentance: here was no relapſe. If there had beene, hee that with a looke recovered the former, could with a touch have healed the latter: Gods Iuſtice hath taken ſome at their firſt fall: the reprobate Angels ſinned, they never relapſed. Hee hath not made our caſe ſo deſperate: [d] *As the Lords maieſty is, ſo is his mercie:* both infinite. He hath pardoned many relapſes in his ſervants; and his arme is not ſhortened. If death were ill in it ſelfe, God would never have raiſed up any dead man to life againe, becauſe that man muſt neceſſarily die againe. If his mercie in forgiving fore-paſt ſinne, did ſo farre aggravate a relapſe into the ſame ſinne, that there were no more mercie after it, our caſe were the worſe for that former mercie. For wee are all under a neceſſity of ſinning while wee live here: provided that we place this neceſſitie in our owne infirmitie, and not in his decree. Not that we ſhould hence take encouragement to relapſe out of preſumption; but when we have relapſed through weakneſſe, to preclude all acceſſes of deſperation.

That God of patience and compaſſion, who hath commanded us to pardon our offending brother ſeventy times ſeven times, hath limited himſelfe to no number. It is true indeed, God is jealous of his honour, and there is nothing that comes nearer to the violating of that honour, nearer to the nature of a ſcorne to him, than to ſue out his pardon, and make it a licence to ſinne: to obtaine the ſeale of his reconciliation and forgiveneſſe, and then to turne upon that ſinne for which we needed that forgiveneſſe. This comes too neere a contempt, when we ſhall make his holy Ordinances, his Word, his Sacraments, the Seales and Inſtruments of his Grace, to become the inſtruments of our licentiouſneſſe. Yet there may come a victorious Repentance, to ſcowre the coaſt of all theſe rebels; a potent grace, to ſtrengthen all theſe weakeneſſes: and the ſtocke of Gods mercie cannot be made poore by the payment of all theſe our debts. Wherefore did the Lord Ieſus runne through ſuch a variety of ſufferings, but to anſwere for the variety of our ſinnes? Hee did not ſhed his bloud for this ſinne, and not for that: for the ſinnes of our morning and not for the ſinnes of our evening. Hee was not ſo often buffeted and wounded, but to ſatisfie for us that have ſo often treſpaſſed. Sixe times was his bloud ſhed, that though our ſinnes bee iterated ſixe thouſand times, wee might finde ſufficient expiation for them all. He is the God of conſtancie and perſeverance, and [e] *Whom hee loveth, to the end hee loveth:* we may loſe our ſelves, we cannot loſe him, becauſe he will not loſe us.

It had beene better for them.] This is the laſt point, the balancing of both theſe conditions; a triall whether of them is the more unbleſt and dangerous, and it falls upon the knowing part: if a man will be ungracious, it had beene better for him to bee ſo in the darke. Ignorance is unhappy enough: indeed *Peter* lent his Buckler to the Iewes, therewith in part to defend themſelves againſt the weapons of Gods wrath, in the bloudieſt fact that ever the Sunne ſaw attempted, and to keepe them from deſperation; [f] *I wote that through ignorance ye did it:* but withall he calls them to future knowledge. The dayes are evill, whether wee

[d] Ecclus 2.18.

[e] Ioh. 13. 1.

reſpect their troubles, or that which troubles them, our ſinnes; and not likely in either of them both to mend: [g] *The former times of ignorance God winked at:* but now, ignorance ſhall no longer hope for ſuch a connivence. If ignorance had a ſufficient tongue to plead her owne innocencie, why did the bloud of Chriſt crie from the Croſſe, *Forgive them Father, they know not what they doe?* There is an invincible ignorance, like *Seneca's* blind *Harpaſtes*, an old Beldame, ſo inſenſible of her owne blindneſſe, that ſhee would often entreat her Guide to goe forth of doores, becauſe the houſe was darke. And there is a wilſull ignorance, that refuſeth the Light, for feare of ſeeing the owne wretchedneſſe. But the Cockatrice that lyes cloſe in her hole, will ſometimes come forth, to warme her ſelfe at the Sunne: and it is more for the proſperitie that waites upon the Light of the Goſpel, than for the Light it ſelfe, that theſe craftie Serpents come out of their dennes. There be ſimple ſoules that cannot, and ſubtill ſpirits that will not know the truth: the former ſhall not eſcape from Rods, the other ſhall be ſcourged with Scorpions.

But their plagues ſhall farre exceed, that know their Maſters will, and will not doe it. If Tyre and Sidon burne in Hell, and the ſmoake of their torment aſcend for ever, wherein never was Miracle wrought, nor Oracle taught, to reclaime them: what ſhall become of *Chorazin* and *Bethſaida*; whoſe ſtreets were honoured with the gracious words and glorious wonders of Ieſus Chriſt? [h] *Many ſhall ſay in that day, Lord we have propheſied in thy Name, &c. Many*; for this ſhall be the caſe of multitudes: yet their knowledge of Chriſt ſhall not gaine his knowledge or approbation of them; *Neſcio vos.* Our knowledge ſhall then be weighed to the ſmalleſt graine; and if our holineſſe, being put into the other Ballance, be found too light, our ſorrowes ſhall make it up. How curious Critickes would many be in the Arts, ignorant of no congruities, no proprieties? But not to know Chriſt, is no falſe Latine with them: to wound him through with deſperate oathes, is no breach of good manners. But where was *Salomons* wiſedome, while his affections ran away with him into a wild voluptuouſneſſe? What boots it to know all things, while we know not our ſelves? The perfections of ſpeculation doe not argue the inward powers of ſelfe-government: the eye may be cleare, and yet the hand palſey'd. It is not ſo much to be heeded, how the ſoule is informed, as how it is diſciplined. The light of knowledge doth well, but the good ordering of affections doth better. Never any meere man, ſince the firſt, knew ſo much as *Salomon*: many that have knowne leſſe, have had more command of themſelves. A competent eſtate well husbanded, is better than a vaſt patrimonie neglected. [i] *Theſe things if ye know, happie are ye if ye doe them.* Here is the labour and difficultie, here is the comfort and felicitie, the conjunction of practiſe with knowledge. The end of ſpeculation, is operation: [k] *Wee are created* not to know, but *to doe good workes.* Who prayſeth a Horſe that feedes well, and is good for nothing elſe; neither for ſpeed, nor length; Race, nor travaile?

Obedience joyned with knowledge, ſhall have double honour, becauſe God is doubly honoured in them. *Cornelius*, a man *fearing God*, and *giving Almes*; the *Centurion*, that hath *built a Synagogue*; *Dorcas*, that made *garments for the poore*; *Gaius*, the *Hoſte of the Church*: theſe were rich ſtiles of commendation, and ſhall have farre richer favours of retribution. [l] *Come ye bleſſed*, for you have done me good: for ſuch deeds, God is bleſſed of men; and in their deeds, ſuch men ſhall be bleſſed of God. But where is plentie of knowledge, and penurie of good workes, God is blaſphemed; as if he had wanted fore-ſight in the beſtowing of his gifts. *Theſe things if ye know*, curſed are ye if ye doe them not. [m] *God ſhall reward every man according to his workes*, not according to his knowledge. The diſcourſe of faith and godlineſſe, are but drie things, to the practiſe. Search all over the Scripture, and ſee if any Covenants or Grants were made to *Knowing*, and

[g] Act.17. 30.

[h] Mat.7.22;

[i] Ioh.13.17.

[k] Eph.2.10.

[l] Mat.25.35.

[m] Rev.22.12,

not all to Doing. It was the ancient tenour of the Law, *Doe this, and live.* The Goſpel ſayes, *Beleeve, and live*; which implies an act to be done: and that act drawes on many conſequent fruits. [n] *Not he that ſaith, Lord, Lord, but he that doth the will of my Father, ſhall enter into Heaven.* If a man had all the *Vatican* in his head, and could repeat every ſyllable of the Bible; without living after it, he had better have never heard of it.

[n] Mat.7.21.

They put a ſtumbling-blocke before others, both the weake within, and the wicked without: they buy by one Ballance, and ſell by another; preſcribe a good Rule, and live by a bad: uncleane beaſts, for all their chewing of the cudde, their repeating of Sermons; becauſe they divide not the hoofe, walke without all difference. As if men had eyes for no other purpoſe, but to be raking in gutters, and puddles, and kennels: their knowledge ſerves them, to chuſe out the moſt ſordid pollutions. Men loath the good Light of ſuch Candles, for the ſtinke which the Tallow yeelds: as the poore Indians reſolved, What Religion ſoever the Spaniards were of, they would be of the contrarie: thinking it not poſſible, that ſuch cruell and bloudie deeds could proceed from any true Religion. The Infidell diſputes againſt the Faith, the impious lives againſt it: both denie it; the one in tearmes, the other in deeds: both are enemies to the Goſpel. But of the two, it is worſe to kicke againſt the Thornes we ſee, than to ſtumble in the darke at a Blocke which we ſee not. It ſhall goe ill with ſinfull Pagans, but worſe with wicked Chriſtians. How will they in Hell curſe their knowledge; and unprofitably wiſh, that they had beene borne Ideots, and never ſo much as heard of Chriſt? For the honour of God, for the peace of conſcience, and for the ſalvation of our owne deare ſoules; let not this glorious Light be a meanes to caſt us, [o] like *unprofitable ſervants, into outer darkeneſſe*: and drive us to ſay with the Poet; *Cur aliquid vidi?* or with *Iob*, [p] *Quare miſero data eſt lux! Why was the Light given unto me?* Thrice bleſſed ſoules, wherein the Tree of ſincere knowledge is rooted, and the Worme of ſecuritie and contempt hath not eaten up the fruit of it. The Lord ſhall in this life water it with the deaw of Heaven, and at laſt plant it in his moſt glorious Paradiſe of joy.

[o] Mat.25.30.

[p] Iob 3.20.

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2 PET. 2. 22.

But it is happened unto them according to the true Proverbe; The Dogge is turned to his owne vomite againe, and the Sow that was waſhed, to her wallowing in the mire.

STill doth the Apoſtle proceed in a further conviction of Apoſtacie: ſo odious is it to revolt from that Truth, to which men have bound themſelves by holy Covenant. This is a *Returning* indeed: firſt, they were all turned from God and their creative goodneſſe in *Adam*: then, their Maker called them by his grace in Chriſt, and they turned againe to him: now laſtly, from this grace, they are *returned* to the ſtate of ſinne; a *Returning* in the worſt ſenſe: God ſend them yet another Turne, That they may returne from this wretched condition, to repentance. Young Plants bend their bodies with the winde, and grow that way which thoſe violent blaſts incline them: a Northerne winde inclines them to the South, a Southerne winde bends them Northward: but when they are become ſturdie Trees, they grow according to their former poſition: a new winde may ſtirre their boughes and leaves, it cannot alter their bulkes and bodies; unleſſe it be ſuch an one as came to *Elias*, that rends up their very rootes. So deſperate is it to be rooted in ſinne, and to grow on ſtubbornely warped to diſobedience. Let a Mountaine be covered with Snow all Winter-long; yet when the Sunne in the Spring doth caſt his beames upon it, the Snow melts, and of the water diſtilling from the Snow, ariſe great flouds. The Ice and Snow which a cold heart contracts in the Winter of ſtupifying ſinne, are diſſolved by the bright rayes which the Eye of Heaven, the Sunne of Righteouſneſſe, reflects upon it; and fall into penitent teares. But the heart that was frozen in the Winter, and begins to thaw in the Spring; if by a new unſeaſonable Cold it gathers a ſecond hardneſſe, and becomes congealed in Summer; like Snow or Ice in a Vault or deepe Pit, which antiperiſtically waxeth colde, for the neighbouring heat: here is no meanes left for repentance; for the very moiſture that ſhould make teares, is turned into obdurateneſſe. It muſt be a miraculous and extraordinarie heat of grace, that thawes ſuch an heart.

A Sheepe is untoward enough to drive in the way; but when it is once ſtrayed out of the way, and re-intangled, this requires more paines in the Shepheard, to reduce it: yea, ſo it troubles him, that ſometimes in anger hee lets it euen alone. Sinners may ſo wearie the invincible patience of God, that hee will ſay of them, as hee did of *Ephraim*: [q] *Ephraim is joyned to Idols, let him alone.* But when they that were Sheepe, become Beaſts of a worſe nature, and degenerate into *Dogges* and *Hogges*; this more incenſeth him. When that great Shepheard of Iſrael comes to looke for the Sheepe hee made, and findes them transformed into Curres and Swine; how can he owne them? Not, but that he made ſuch creatures; but he never made them ſuch creatures. The Spirit of God ſo deteſts groſſe turpitudes, that hee ſtickes not to ſhadow them out by the moſt homely compariſons. Hee does not onely call them the worſt of men, but Beaſts; and the worſt kind of Beaſts, *Hogges* and *Dogges*: and theſe in their worſt actions, their naturall, unnaturall filthineſſe; the *Dogge* licking up his owne *vomite*, the *Hogge* wallowing in the *dunghill*: and that in the worſt manner and ſeaſon of theſe actions; *Poſt potionem canis, poſt lotionem porcus*: the one, after his *digeſtion*; the other, after her *waſhing*. The *Dogge* reſumes that with greedineſſe, which he diſgorged with ſickneſſe: the *Sow* is but lately made cleane, and preſently returnes to the *mire*. Nor is this ſtrange and rare, though it be loathſome; but familiar and cuſtomarie with them, and noted by a *Proverbe*.

The generall parts appeare to be two; a Concluſion, and a Compariſon. In the Concluſion are two particulars: firſt, the veritie of the Proverbe; *A true Proverbe*: ſecondly, the verification of it, in them; *It is happened unto them according*. In the Compariſon there be two creatures, two actions, two objects. The creatures are both *Beaſts*, their actions or motions are both *returnings*, their objects are both filthie; *vomite*, and *mire*.

To begin with the *veritie* of the *Proverbe*. The firſt and ſecond King of Peace taught much by Parables and Proverbes. Parables are darke ſpeeches, till they be expounded: like ſtarres, the thickeſt and darkeſt part of their Orbes, till they be enlightened. Proverbes are plaine and pithie expreſſions of evident truths. [r] *Salomon* wrote three thouſand Proverbes; the choiſe Rules of his divine Arts, Ethickes, Politickes, Oeconomickes; for the government of Behaviour, Common-wealth, Family. No doubt, he had alſo his Phyſickes and Metaphyſickes, and Herbals: for of meere man, ſince *Adam*, there never was ſo great an Herbaliſt; who wrote, from the Cedars of Lebanon, to the moſſe on the wall: neither did the vegetables, nor irrationall creatures, eſcape his diſcourſe. Onely it pleaſed the wiſedome of God to bereave mankind of his profound Commentaries of Nature; but to reſerve his Divine Morals, to out-live the world: as know-

[q] Hoſ.4.17.

[r] 1 King.4.32.

ing, that thoſe would but feed mens curioſitie; theſe would both direct his life, and judge it. The Lord hath done this, in expectation of our good, and his owne glory: which if we anſwere, the benefite is ours. He was the royalleſt Philoſopher, the wiſeſt King; and hath given us thoſe Precepts, which the Spirit of God gave him. From him is this [r] *Proverbe* derived; who ſo well underſtood the nature of theſe Beaſts, that hee could draw experimentall obſervations from them, and make them uſefull to the beſt reaſon of man. Good *Proverbes* are commended to us for five ſpeciall excellencies, wherein they tranſcend other diſcourſes:

1. For their Antiquitie. The ſayings of our Fathers and Anceſtors have a reverend eſtimation among us: nor doe wee wrap them up in the Bundle of our ordinarie Leſſons, but preſerve them as deare Reliques of their happie memories. As Motto's in the Heraldrie of Armes deſcend to their Heires, together with their Honours, and brooke not alteration. This was the ſaying of my Father, or Grandfather: how awfull an impreſſion doth it make in the heart of the poſteritie? *Antiquiora, nobiliora.* An Egyptian Prieſt thus twitted *Solon*: You Grecians are ever children; you have no knowledge of antiquitie, nor antiquitie of knowledge. Certainely, there be many precious Iewels lock'd up in the Casket of antiquitie. It hath beene ſaid, that Age appeareth beſt in foure things; old Wood beſt to burne, old Wine beſt to drinke, old Friends beſt to truſt, and old Authors beſt to read: and of thoſe old Authors (let me adde the piece of a fifth) old Proverbes beſt to be obſerved. Wee call them Old-ſaid Sawes; matters ſeene by the wiſedome of the Ancients.

2. For their brevitie: They are conciſe and compendious, and ſo more portable for the memorie. Tedious diſcourſes induce a laſſitude on the memorative facultie, and fall like violent ſhowers upon a ſteepe hill, which as ſuddenly fall off: whereas fine deawes abide, and cauſe fertilitie. Many a one ſayes, when he heares a pithie Apothegme, or materiall Proverbe; I ſhall remember this as long as I live. Not that I would have diſcourſes of the Lacedemonian Laſt, who uſed to ſpeake all *Laconicâ brevitate*; which being in Empire, they might doe by authoritie. But *Epaminondas* anſwered them home: when after a defeat, they made an invective ſpeech againſt him of ſome length; he ſtood up and ſaid no more, But I am glad wee have taught you to ſpeake long. *Proverbes* are for ornament, not for the whole ſtuffe: Pearles grace a garment; but it were a ſtrange garment made of nothing but Pearles. [t] *We will make thee Borders of Gold, with Studdes of Silver:* Studdes and Borders; the Veſture it ſelfe is made of another piece. [u] *The words of the wiſe are as Nayles:* Nayles finiſh the Building; other materials went before. Otherwiſe wee may ſay of a Speech, as *Nero* did of his Maſter *Seneca's* ſtile; It is like Mortar of Sand, without Lime; or a Body made all of bones, without nerves, ſinewes, ligaments, and a skin; moſt ugly to behold. But when *Proverbes* are uſed as Ornaments, Summes, and Corollaries, briefe and happie concluſions; they both leave a deeper impreſſion in the heart, and take a ſtronger hold of the head.

3. For their Significancie; comprehending much matter in few words. They are called *Mucrones verborum*, pointed ſpeeches: yet not Riddles and Paradoxes, hard to be underſtood: but no leſſe familiar, than profound: as intelligible, as ſuccinct. If they were enigmaticall, their ſhortneſſe could not make amends for their darkeneſſe: they would be more troubleſome for the capacitie, than eaſie for the memorie. But theſe be plaine and briefe expreſſions of our meanings. Otherwiſe, as Arras that is ſpread abroad, ſhewes us faire Images and Portraitures: but being contracted and wrapped up together, it is like Packes. All Countreyes have Proverbes familiar to themſelves; whoſe uſes are ſometimes confined to their owne Orbes. Yea, there be ſome, which wee wiſh determined with their owne coaſts, or rather extermined out of all coaſts;

prophane,

[r] Prov.26.11.

[t] Cant.1.11.

[u] Eccl.12.11.

prophane, ſenſeleſſe, ſuperſtitious *Proverbes*. Live an honeſt man, and die a Beggar: prophane! for to live otherwiſe, is the way to die an infamous Caitiffe. Every man for himſelfe, and God for us all: ſenſeleſſe! it overthrowes all charitie and common ſocietie on earth. Indeed, if we be not one for another, God will be againſt us all. The neerer the Church, the further from God: Atheiſticall! it would cut the throat of all holy Profeſſion. But wee cannot come into a Perfumers ſhoppe, and not carrie away ſome of the ſweetneſſe. Ignorance is the mother of devotion: a Proverbe digged out of the darke Cavernes of Hell; intended to ſtupifie the Conſcience, by putting out the Eye of Knowledge. A young Saint, an old Devill: a devilliſh Proverbe! it would rob God of the prime of our youth, under colour leſt we ſhould not yeeld him our rotten age: It forbids us to be good at firſt, for feare of not being good at laſt. But the Spirit of Wiſedome hath other manner of Proverbes: [a] *Teach a child in his youth, &c.* [b] *Remember thy Creator in the dayes of thy youth.* [c] *Wherewithall ſhall a young man cleanſe his way?* Theſe be the *Proverbes* of grace, the other are the ſages of Hell.

[a] Prov.22.6.
[b] Eccl.12.1.
[c] Pſal.119.9.

4. For experience: the Sages have tryed that doctrine themſelves, which they commend to others. [d] *I gave my heart to know wiſedome:* upon all *Salomons* rules and medicines of the ſoule, he did ſet a *Probatum eſt*. *Proverbes* are the extracts of experience, wrought out by practiſe: *Credimus expertis.* They payed for their experience, wee have them without expence; as if wee did feed at anothers coſt. [e] *One ſoweth, and another reapeth.* Our progenitors purchaſed lands with their moneys, and left them to us for inheritances: and they purchaſed rules by deare experience, and left them to us for holy legacies. *Salomon* receives from *David, Conſilium ſimul; & coronam:* [f] *Keepe the charge of the Lord thy God that thou mayeſt proſper.* Himſelfe had found the ſweetneſſe of a good conſcience, and now hee commends it to his Succeſſor. If *Salomon* were wiſe, *David* was good: and if old *Salomon* had well remembred the counſell of old *David*, hee had not ſo foully miſcarried. We are miſerably unthankfull, if we ſcorne to be wiſe good cheape. Thou thinkeſt to gaine by lying; but remember the proverbe; [g] *A poore man is better than a liar.* Or to grow rich with falſhood; but remember the Proverbe; [h] *The bread of deceit is ſweet, but it fills the mouth with gravell.* Or to inſinuate by flattery; but this [i] *ſhall be a curſe unto thee.* Or to thrive by covetouſneſſe; but the *Proverbe* ſaies no to it, [k] *This ſhall tend unto povertie.* [l] There is a *Proverbe* for the lazy, and here is a proverbe for the filthy; *The Dog turneth to his vomite againe.* For the direction of our manners, I would wee were better acquainted with theſe holy *Proverbes:* ſo vice could not aſſault us, but wee were able proverbially to repell it; as Chriſt flung a *Scriptum eſt* in the face of the Tempter.

[d] Eccl.1.17.
[e] Ioh.4.37.
[f] 1 King.2.3.
[g] Prov.19.22.
[h] Prov.20.17.
[i] Prov.27.14.
[k] Prov.11.24.
[l] Prov.20.4.

5. Laſtly, for their Truth: falſe *proverbs* are Satans Logicke; which he hopes, will be received for their wit, though they ſavour not of honeſtie or veritie. It is no ſhame to ſteale, but to bring it home againe: falſe! for it is better to abide ſhame in this world, than be condemned to everlaſting ſhame and ſorrow in the world to come. Wealth is the beſt wiſedome; falſe! for God calls the rich man [m] a *Foole.* Hee that knowes not to diſſemble, knowes not to live: falſe! a coozening proverbe that teacheth coozenage: for God takes none up into his Mountaine, but ſuch in whoſe lips is found no guile. Doe as the moſt doe, and the feweſt will finde fault: but God chargeth us not to *follow a multitude in evill*; and the broad way hath moſt paſſengers, yet it leades to hell. Serve the times; wicked counſell! wee are made to ſerve God. It is ſafe being of the Kings Religion: impiouſly falſe! *Ieroboam* by this made Iſrael to ſinne. There can be no ſafety without faith, there is no faith without a promiſe, and no promiſe is made to diſobedience. If thou offend becauſe thou art commanded, thou ſhalt goe to hell becauſe thou haſt offended.

[m] Luk.12.20.

Ezek.18.2,3.

There is a number of theſe falſe proverbes: but that which is dictated by the Holy Ghoſt, hath both Divine verity and authoritie: wee need not racke our faith to beleeve it, nor put our ſelves to the coſt and paine to try it. *When pride comes, ſhame comes: Idleneſſe ſhall bring poverty: envy ſhall waſt the marrow of the bones: drunkenneſſe ſhall ſting like a Serpent:* theſe be true *proverbs:* let them inſtruct us, leſt they be fulfilled upon us.

To conclude this point: *Proverbes* are not onely ornaments, but eſpeciall arguments of a diſcourſe: whereof wiſedome is neither ſo niggardly as that any gueſt ſhould complaine, nor yet ſo prodigall as to cloy their ſtomachs. Dainty diſhes are wont to be ſparingly ſerved out: homely ones ſupply in their bigneſſe what they want in their worth. Brevitie, where it is neither obſcure nor defective, is very pleaſing even to the quainteſt eares. As ſome affect to have great perſonages drawne in little Tablets, or as wee ſee the countreyes of the world, worlds of countries, deſcribed in the compaſſe of ſmall mappes: or Iliades in a nut-ſhell: ſo moſt men deſire much good counſell in a narrow roome. *Fruſtra fit per plura, quod fieri poteſt per pauciora.* The powers of good advice being thus united, are the ſtronger; and brevity makes counſell more portable for memory, and readier for uſe. Let us obſerve the *Proverbes* of God, leſt God make us a proverbe to the world: *Iob* became poore to a proverbe, yet hee was reſtored. But the Lord threatens Iſrael, that for their diſobedience and revolting, hee would make them a *proverbe* and a *by-word* to the nations. Happy are wee, if *proverbes*, parables, or any way of Doctrine can bring us to holineſſe and ſalvation.

It is happened unto them:] This is the verification of the *proverbe:* there hath beene, and will bee found ſtill ſome ſuch uncleane beaſts to juſtifie it. But woe unto them the whiles; [n] *The Sonne of man goeth as it was determined, but woe unto that man by whom he is betrayed.* [o] Offences will come, but *woe to him through whom they come.* Hogs and Dogs will returne to their old filthineſſe; but woe unto thoſe men that ſhall degenerate into ſuch brutiſh qualities. It becomes them worſe than thoſe beaſts, and a farre worſe end ſhall come unto them than unto beaſts. The beaſts periſh that they may vaniſh; but theſe periſh to periſh. There is not an example of Gods fearefull judgement upon apoſtacy and unrepented wickedneſſe in all his holy Booke, but the like or worſe ſhall betide them. [p] *Except ye repent, ye ſhall all likewiſe periſh:* There is not a curſe on all mount *Ebal*, nor a plague threatned in any of thoſe ſacred leaves, whereof they may not *likewiſe* periſh. There is no judgement on earth, no torment in hell, from which they can plead a priviledge. If theſe things be dreadfull to heare, how horrible will they be to feele? They begin with mirth, and proceed in jollitie, and never thinke of ſorrow: but their end ſhall bee in ſuch deſperate [q] ſorrow, that they ſhall never thinke of comfort. Their weeping ſhall much exceed their laughing: all their joyes are momentany, but there ſhal be no end of their woes; teares ſhall not faile continually to guſh from their eyes, nor ſhall they ever bee wiped off. If they were put to ſhed but one teare for every yeere they remaine in that bottomleſſe dungeon, yet thoſe teares would ſwell to a greater number and meaſure than there be drops of water in the Ocean. Though we cannot number the droppes of water in the ſea, yet God can tell preciſely how many they bee to a droppe. But the teares and ſorrowes in hell are paſt all numeration, for they are infinite. And who would buy a ſpurt of ſenſuall pleaſures with the ſenſe of everlaſting torments? Let them wallow in their ſinnes like beaſts; but let us mourne for our ſinnes like Turtles, and chatter like Cranes; not *myring* our ſoules after they are *waſhed* with teares. And then the ſtreames of *Iordan* ſhall bee divided before us, and we ſhall paſſe with comfort and thankſgiving to our Canaan of bleſſedneſſe. [s] *They that ſow in teares, ſhall reape in joy.*

The Dogge is turned to his owne vomite againe; and the Sow that was waſhed, to her wallowing in the mire.] Firſt, I am to ſpeake of the two creatures; and

[n] Luk.22.22.

[o] Luk.17.1.

[p] Luk.13.3.

[q] Luk.6.25.

[s] Pſal.126.5.

of them *Conjunctim* and *Diviſim.* Together conſidered, wee have two obſervations:

1. Sinne doth liken men to beaſts, to ſordid beaſts, and that in their baſeſt filthineſſe. If men doe ſenſuall acts, let them not thinke ſcorne to be called beaſts; for beaſts would ſcorne ſuch ſenſuall deeds if they were turned to men. Beaſts cannot ſinne, for they had no Law; and where is no commandement, there can be no tranſgreſſion. Man hath a Law, reaſon to obey that Law, knowledge of grace to guide his reaſon; yet hee often does things whereof the very beaſts would bee aſhamed: and if they had the priviledge of *Balaams* Aſſe, they would open their mouths to reprove their impotent governours. The [ſ] Oxe knowes no owner but man, and him hee doth acknowledge: had hee the like knowledge with us of his Maker, he would worſhip him better than doth his Maſter. Wee find the beaſts praiſed for thankfulneſſe and obedience; we read them not charged with wickedneſſe: they grone under our corruptions, ours cauſally, their owne onely paſſively. *Quid meruiſtis oves?* [t] *Man that is in honour, and underſtandeth not, is like unto the beaſts that periſh:* he is like them in death, not like them after death. For they at once ceaſe to be miſerable, and to be at all: which is a farre better condition, than to end a ſhort beginning of pleaſure, and to begin an endleſſe end of ſorrow. And if thoſe creatures that ſurvive at the finall and univerſall diſſolution of the world, be reſtored to that primordiall ſtate and dignitie which they had in the Creation; as ſome have probably conjectured: then how happie ſhall it be with them, in compariſon of damned reprobates? They have a renewed and beautified Earth, whereas the other are jayled up in the darke and ſtinking Dungeon of Hell. How muſt it vexe the wicked, to thinke, that a Stone or Tree ſhall be preferred before them? How will they vainely wiſh to change conditions with thoſe creatures, which in the pride of their life they have contemned and abuſed? It is high time for us to convert and amend our lives, or we are in worſe caſe than the very *Dogge* that lyes under our Tables.

[ſ] Eſa.1.3.

[t] Pſal.49.20.

Rom.8.21.

The rich Churle denyed *Lazarus* crummes, the *Dogges* licked his ſores: when thoſe *Dogges* are extinct and gone, their Maſter is begging a drop of water, to eaſe his torments. Who ſees this, and would not refuſe to be that rich man; yea, not rather chuſe (of the twaine) to be that rich mans Dogge? Let us not be like the Apoſtate Iewes, that offer up their beaſts to God in the way of ſacrifice, and themſelves to Satan in the way of ſervice. Sure thoſe beaſts were in better caſe than their maſters, and had a fairer honour. But now, how odious are thoſe ſinnes, which can thus transforme men into beaſts? The Poets laboured of their fabulous Metamorphoſes, and monſtrous mutations, turning men into brutiſh ſubſtances. We will not ſo farre diſcredite their judgements, as to thinke, that thoſe miſ-ſhapen Dreames had no further ſcope: their Morall intended to ſhew, how farre vice is able to beſtialize men. When *Circes* had turned *Vlyſſes* his followers into beaſts, and *Vlyſſes* had againe obtained of her, that they might come backe to men, if they would; cuſtome had ſo farre corrupted nature, that they refuſed to returne to that prerogative and excellencie of kind by choiſe, from which they were eſtranged by neceſſitie. They preferred the Simples of the field before the Drugges of the Apothecarie. Yea, they alledged reaſons againſt ſuch a regreſſion: as that now they were not diſtracted with cares, but content with preſent ſupplyes: they know their friends from their foes, by nature: they could skill their owne dyet, their owne Phyſicke, and neither trouble Cooke, nor truſt Phyſician. Therefore they utterly renounced the benefit of *Circes* grant, and deſired *Vlyſſes* that he would not preſſe them with the re-accepting of reaſon. How many are called by the Word of Grace from their bruitiſh ſenſualitie, and deny it? What, make them men? No, they thanke you as much as if you did, they had rather be beaſts ſtill. Wee would not have our

Horſe turned into a Toad; becauſe wee thinke that a worſe creature; nor our Dogge into a Serpent: but our bodies be better than our beaſts, our ſoules than our bodies; and yet filthie ſinne is able to turne them into Leproſies, into carcaſſes. Corrupt nature ſits upon the ſoule, like a Tubbe whelmed on a graſſe-plot: whereby not onely the graſſe or remnants of originall goodneſſe wither away; but many an ougly Toad, Evet, Sow-worme, and ſuch venimous vermine continually breed. Inſomuch that the dampiſh and ſowre vapours of a new opened vault are not more offenſive to us, than ſuch polluted ſoules be to God. And his grace onely can overturne the Tubbe, make the vermine flye from us, or dye in us, that freſh flowers may ſpring up in the plot.

2. God made us little inferior to Angels, and we make our ſelves little ſuperior to beaſts. Who would have thought that had ſeene *Adam* ſitting like an univerſall monarch, and ſummoning all creatures before him, to receive from him their names, as they did from God their natures; that any ſon of *Adam* ſhould become baſer than all thoſe creatures? That man, taming and ſubduing the *Dog* and *Swine* to his uſe and ſervice, ſhould through his owne folly become worſe than they? Was this our eagerneſſe to perke above our creative condition? *Ye ſhall be as Gods*: Thou lyeſt Satan, they ſhall rather bee as beaſts. The marke whereat our firſt parents roved, was equality with God: the bow wherewith they ſhot, was vaine-glory: the ſhafts, aſpiring thoughts, fethered with misbeleefe, and drawne out of the quiver of inconſtancy: the wind that carryed them beyond the marke, was miſprizing of God: Satan himſelfe gave the aime: the woman undertooke to make the wager: *Adam* was perſwaded to ſhoote the match: then came diſobedience and ſtrucke up the game. Thus they loſt the ſtake, eternall life: yea more, for their arrow rebounded from the marke (which was too impenetrable) and recoiled upon themſelves with ſhame, remorſe, horror, and baniſhment from bliſſe. Thus were they wounded with their owne arrowes ſhot upward; and could not be cured till Chriſt was wounded for them; and that by the arrowes of Gods wrath, when he hung on the croſſe as a mark in the But. Saint *Aug.* ſayes that *Eve* took up ſin from Satan, by loane, at firſt upon her owne bare word: *Adam* by his unadviſed conſent ſubſcribed to the Bond: *Vſura crevit poſteritati*, the burthen of the intereſt lies upon their poſteritie: they that inherit their parents goods, muſt pay their parents debts. [u] *Adam ſinned, but he fell not alone*: the fault was his, the fine is ours: and ſo we have the ſucceſſe of that unhappy match, wherein man would ſhoote with his Maker.

In Prognoſt.

[u] 2 Eſdr. 7.48.

What gained *Pan* by comparing with *Apollo*? or *Arachne* with *Minerva*? *Silenus* with *Mercury*? or *Phaeton* by menaging the teame of *Phœbus*, though he were his father? Or *Icarus* by mounting up with his waxen wings, though directed by *Dædalus*? or *Farfalla*, the poore flye, who for love of the light, would be ſporting with the flame? or the Satyrs that preſumed but to kiſſe the coales in token of humility, which were kindled by *Prometheus*? or the bird, that for more ſecurity would needs build her neſt within the circle of the Sunne? All which fictions were but reſemblances of mans ambition, who contended to be like his Maker. Still doth mankind labour of this diſeaſe: and while they would be wiſer than the Angels, they become more fooliſh than the beaſts. Thus wee rely upon our owne crazy hopes, which the Prophet compares to the ſhelter of a naked hedge in a froſty night: or depend upon the title of a Tenant, which holds neither by ſoccage, nor Knights ſervice; but by ſufferance and courteſie at will: when as we might have a ſtate from the Lord of Lords, paying but the fine and rent, faith and obedience; not for three lives, or one and twenty yeers, but for our ſelves and our heires for ever. Who craves favour of the Iaylor, that may ſurely receive it at the hand of the Prince? Who would be at the trouble to digge a deepe pit, that hath ready prepared a cleare fountaine?

Nah. 3.

These be our *two evils*, (for miſchiefes at leaſt come by couples) to [x] *forſake the fountaine*

[x] Ier. 2.13.

fountaine of living waters, for *waterleſſe Ciſternes*, drie Pits: Pits indeed; and ſuch, wherein wee may ſooner famiſh a *Ioſeph*, than take up a *Ieremie*. Thus is man a *Beaſt, by his knowledge*: yea, I would that onely Ignorance had thus tranſformed us, and not flagitious filthineſſe. Our brutiſhneſſe conſiſts in our wickedneſſe: wee were borne ſinners, but wee have made our ſelves *Dogges* and *Swine*. O that this could worke in us a juſt eſtimation of ſinne! How then would our ſoules abhorre that, for which God doth abhorre our ſoules! Shee that hath any tolerable opinion of her owne faireneſſe, ſeekes not to corrupt her face with foule aſperſions: yea, ſhee will rather helpe it with art, than ſpoyle it with neglect. We are unreaſonable ſoules, if wee make no more account of the beautie of our conſcience, than ſo to pollute it with ſordid luſts, that the great Prince, our Suitor, muſt needes in ſcorne and deteſtation turne from us. It was a reſolute anſwere of a Lover, when the Virgin whom he had long (unprevailingly) affected, had now proſtituted her ſelfe to another; and after that yeelding to him, but perceiving his coldneſſe, challenged him of inconſtancie; *Idem ego, non eadem tu*: I loved a Virgin, I never promiſed to marrie a Strumpet. Decked bodies are for Kings Courts: and not ſluttiſh, but faire, pure, holy ſoules, are for the Bride-chamber of Chriſt.

The Dogge.

Thus of them together; now ſeverally. Firſt, the *Dogge* hath many good qualities, and is divers wayes uſefull and ſerviceable to man: either for our pleaſure, in hunting other beaſts; or profit, in defending our houſes and goods: yet ſtill he is a *Dogge*. A wicked man loſeth not his ſubſtance, or faculties, ſo that he ceaſeth to be ſpecifically a man: but he ceaſeth to be a good man. There is ſuch a corruption diffuſed through all thoſe powers and faculties, that he is a wicked one. Gods common gifts are not denyed to the very reprobates: the Tyrians may be curious Embroiderers, *Tertullus* famous for eloquence, the children of this world *wiſe in their generations*; *Achitophel* may give ſhrewd counſaile, and policie be found in a *Machiavel*. Theſe naturall endowments, improved by art, are truly the gifts of God; and ſuch he gives even to them that be his enemies. Yea, divers morall vertues may appeare, where ſaving grace is not. So wee may find in them that magnanimitie, which is *magna potius quàm bona*: that juſtice, which will give every man his owne, but cares not to give God his owne. Reſpect of their credit teaches them to pay their debts, while they thinke it no diſcredit to rob Chriſt. Divers civill men will not be drunke: they abjure intemperance for feare of ſickneſſe, not out of conſcience. The foundation of all this vertue is weake; a meere ſelfe-reſpect, not in relation to God. The *Dogge* loves his maſter, but it is becauſe hee feedes him: ſo ſinners flatter their Patrons, but it is a collaterall love; their maine ſcope, is themſelves. They refraine the doing of ſome evils, not becauſe they would not, but becauſe they dare not.

To render good for good, is *humane*; evill for evill, is *belluine*; evill for good, is *devilliſh*. If they doe not the laſt, which is the worke of Devils; yet they allow the next, which is the mind of Beaſts. And for the firſt; not to returne evill, they thinke requitall ſufficient for any good received. The Foxe got the Crane to plucke a bone out of his throat, wherewith hee was almoſt choaked; the Crane did it, and then required a reward: but the Foxe replyed, That he had ſufficiently rewarded her, in that he did not bite off her head when he had it in his mouth. But now to render good for evill, which is *Chriſtian*; this is a Leſſon which they omit to learne, or learne to omit. Thus though *Dogges* fawne, and licke, and ſent, and hunt, and give warning; yet ſtill they are *Dogges*: unregenerate men may have excellent knowledge, and arts, and faculties; yet ſtill they are ſinners.

Our Apoſtle here compares them to *Dogges*, for one ſpeciall act of filthineſſe: let me borrow by the way ſo much libertie, as to tell you, that in ſome other reſpects there is a likeneſſe:

1. For barking; men that delight in ſnarling at others, are therefore called Cynicks. *Hypſiphiles* Dogges will barke at the Moone: and bunglers will queſt when there is no game. *Dogges* doe not alwaies barke *pra feritate*, for curſtneſſe; but ſometimes *pra conſuetudine*, for cuſtome. And ſome men ſweare, detract, raile, becauſe they know no other language. A dumbe *Dogge* is uſeleſſe, but a biting curre is miſchievous. Such a *Dogge* was *Shimei*: how well was that curre worthy of ſtones, who both did caſt ſtones, and ſpeake ſtones againſt *David* and his army? The husbandmen (in the Apologue) were commanded to tie up all their Dogges, that their Lords game might not be marred, by their diſquieting of thoſe wilder beaſts. But in the meane time, thoſe Farmers fruits were ſpoiled and deſtroyed; while the Hart of ambition, the Boare of voluptuouſneſſe, the Foxe of impoſture, the Wolfe of oppreſſion, and the little Coney of adulation, might range undiſturbed. Some Satyrs and Cynickes are not unneceſſary; for they teach Authoritie to apprehend thoſe theeves whereat they are ſtill barking. The Paſquin on Tyber tells Rome of her faults: Pope *Adrian* the ſixt was angry at it, and threatned to have that bawling curre throwne into the river. But one wittily anſwered, that that was no good courſe: for then the Dogge would turne frog; and whereas now he barked onely by day, then he would never linne croaking both day and night. But thoſe *Dogges*, whereof *David* complained, that are alwaies grinning at the corners of the ſtreets, ſnarling at all paſſengers, and vellicating all actions with their venime-mouth'd murmurs; that no great man, no good man can eſcape their ſlanders; deſerve like Shepheards curres, to have their teeth beaten out, to prevent their biting: yea, and their chops muzzled for feare of opening. [a] *Beware of theſe Dogs.*

[a] Phil.3.2.

2. For flattering: the Dog is a fawning creature: but ſycophants are worſe Dogs; whoſe tongues doe more hurt than their teeth; and make deeper feſtering wounds with their lickings, than with their bitings. Theſe bee called the Court-dogs, that wait upon great Perſons. Flatterie and Treachery are but two names of one vice, attired in two ſundry ſutes of miſchiefe. For flattery is but gilded treaſon; poiſon in an ennameld cup. It is an evill more tame, not leſſe dangerous. It had better for many Princes not to have been, than to have been in their conceits more than men. For this unnaturall tumour they may thanke thoſe meale-mouth'd *Dogges*. Trechery ſpills the blood, flatterie ſpills the vertues of the rich and noble, yea even of Kings. That takes them from others, this bereaves them of themſelves. That, in ſpight of the actors, doth but change their crowne, this ſteales it from them for ever. How many have beene ſo bewitched with the inchantments of their paraſites; as to allow Temples, Statues, Altars, and Sacrifices, dedicated to the greatneſſe of their glories? Now all their actions muſt bee good, comely and with a grace. Nothing can come from them that is worthy of blame, unworthy of admiration. Their very blemiſhes are beauty, their errors witty, their paradoxes divine, their humours juſtice, their exceſſes heroicall. Such is the houndiſh ſervilitie of baſe minds, that will perſwade others of that, which themſelves laugh to ſee beleeved; But vertue ever ſcornes to borrow the falſe colours of adulation; and will breake thoſe glaſſes which ſhall preſent her a face not her owne. If we were not all ſelfe-love, wee would baniſh theſe as the moſt miſchievous Curs.

3. There bee more reſemblances of theſe canine properties; which I will but touch, becauſe they are out of the Center of the argument. Firſt, There is *Caninus appetitus*, a greedy and inſatiate covetouſneſſe, which devoures a man and his heritage. *Tantum in terris ingurgitant, quod non niſi apud inferos digerunt.* What they ſwallow on earth, they digeſt in hell. [b] Theſe bee *greedy Dogges, that can never have enough*. The overcharged Dog muſt needs vomit; and [c] *Though they have ſwallowed downe riches, they ſhall vomite them up againe, God ſhall fetch it out of their bellies*. That is a ravenous *Dog*, which devoures more than hee can put

over;

[b] Eſa.56.11.

[c] Iob.20.15.

over: but worldlings have ſuch a greedy worme, that they labour of a *Nunquam ſatis.* Secondly, there is *caninus ſomnus:* the diſſembling hypocrite ſleepes dog-ſleepe. You will truſt him with the fold, as confident that he will do no harme: turne but your backe, and have at a Lambe: the ſheepe-keeper becomes a ſheep-biter. Thirdly, there is *Canina ſervilitas:* hold up a cruſt, the *Dogge* comes fawning: hold up a cudgell, he runnes away leering. Let God multiply his bleſſings on the wicked, that they may be rich with eaſe, and merry with riches; and ſo long he is their good Maſter. But if hee comes with affliction, poverty, and trouble, to correct them for their faults; they are gone to ſeeke a new maſter. Yea, ſome kind of *Dogges,* as they report of Spaniels, are the better for beating, and will love the hand that ſtrucke them. But ungodly men are the worſe for all Gods chaſtiſements; and the anvile is the harder for all the blowes.

There is alſo a baſe cruelty among *Dogs;* they will take the ſtrongeſt part againſt the weakeſt: that if two ſet upon a third, and wrong him, all the Curres in the Towne will do the like. To tread downe the poore, to perſecute the ſmitten, *gravatis addere gravamina,* is a mercileſſe Dog-tricke. A fault wherewith the land is juſtly charged, and whereof I would it were diſcharged; when the weakeſt are put to the walls; as if there be a contuſion in one of the members, all the ill humours in the body runne thither to make it worſe. Thus as if the Ile of *Dogges* were broke looſe, as if the bandogs of Satan and Antichriſt were no more reſtrained, as if the moſt were borne under the Dogge-ſtarre, wee may call theſe (too truely) Dogge-dayes; full of barking clamours, and biting furies; *Canicula perſecutionis,* as *Tertullian* called it: and thoſe *Dogges* that ſhould be glad of the ſcrappes which fall from the ſervants boord, now ſnatch away the bread of the children. [d] *They have me in deriſion, whoſe fathers I would have diſdained to ſet with the Dogges of my flocke:* they deride, and lode him with contumelies, whom in his proſperitie he would have ſcorned to make his Dogge-keepers. But [e] *without ſhall be Dogges,* they muſt lie without doores, and ſcarce bee favoured with kennels. Let us pray with *David;* [f] *Deliver my darling from the power of the Dog;* that wee neither ſuffer under his malice, nor partake of his bad qualities.

The *Hogge* is not without ſome good properties: there is no creature not in- 2.
dued with ſome goodneſſe in the kind: though nature bee corrupted, it is not a-
boliſhed. Hee that made all things *valdè bona,* exceeding good, kept them by his
providence from being *prorſus mala,* altogether evill. First, *Hogges* will be kept
in order by the Heardſman, and fall under a kind of diſcipline: to the conviction
of thoſe men, who will not be bounded by the lawfull authority of their ſuperi-
ors. A King that hath a great multitude to governe, *Tutior eſſee Paſtor urſorum et* *Petarch.*
Tigridum, might as ſafely bee a keeper of Beares and Tigers. The Lion will
kiſſe his keeper, the Elephant will bee ruled and led about by a little Dwarfe;
ſwine will obey the whiſtle; but man is an indomable creature. Secondly, *Swine*
are naturally apprehenſive of wind and weather, by an engrafted knowledge:
and runne crying home before the ſtorme, ſeeking ſhelter in their coates and
ſties. Sinnefull men doe not foreſee the judgements of God, but runne on their
ungratious courſes, till they be overtaken with the tempeſt of vengeance. But
my argument is their filthineſſe: and here (not to prevent the principall quality
touched by the Apoſtle, their *wallowing in the mire*) obſerve, firſt, that the *hogge* is
a churliſh creature, grudging any part of his meate to his fellowes. And have 1.
we no ſuch hoyniſh men, whoſe inſatiate eye envies every morſell that enters in-
to their neighbours mouth? Secondly, the *Swine* is ravenous, and devouring all
within his reach: a fit embleme of worldly men, who becauſe they have no 2.
inheritance above, engroſſe all below: nor is there any meanes to keepe them
quiet, till they ſee no more to covet. The ſtill *Sow* eates up all the draffe, but if
you vexe theſe hoggiſh men, they will leave there owne food to take away
yours.

[d] Iob.30.1.

[e] Reu.22.15.

[f] Pſal.22.29.

3. *Swine* are ever rooting in the ground, and deſtroying the very meanes of
encreaſe. If the covetous could have their wills, the whole Earth ſhould not yeeld
a handfull of Corne, but that which growes on their owne Lands, or lyes moul-
ding in their Garners. Their affections, the lookes of their ſoules, are ſtill grove-
ling, and digging in the Earth, their proper Element; as if they would make a
4. way to the Antipodes, for the finding out of golden Mines. Fourthly, if the
Hogge be troubled, he ſets up his briſtles, and foames with anger. Such a ſavage
impatience poſſeſſeth many hearts, that with fierce wrath they foame at their
mouthes, and ſtrike with their tuſhes, and ſupply the defect of their words, with
5. wounds. Fifthly, the *Hogge* cannot endure to be handled: offer but to touch
him, he grunts and cryes, because hee thinkes it can be with no good meaning
towards him. The Sheepe being taken with mans hand, is patient; becauſe ſhe
knowes that ſhe ſhall but loſe a little Wooll, and ſo be let goe againe: the Cow
ſtands till the hand hath ſtroaked her, knowing that Milke is to be taken from
her, which was her burden: the Horſe yeelds to the Bridle, and the Dogge to
the Couple, miſtruſting no harme, but onely the preſent uſe of their ſervice.
But the *Hogge* is guiltie of his owne barrenneſſe, that he hath neither Milke, nor
Wooll, nor any other commoditie acceptable to the Taker, but his life; and
therefore ſuſpects every touch for death. The covetous man, while hee lives, is
nec Deo gratus, nec homini utilis, and hee knowes it; being conſcious of his many
iniquities and injuries, but of no good qualitie, for which he ſhould be deſired.
Therefore he trembles at every approch of death; becauſe then there will be a
diſſipation of his hoords, a Gaole-deliverie of his impriſoned riches: the poore
will rejoyce, his executors fill their Purſes, the world is glad of his riddance;
onely his body muſt be tumbled into the earth, and his ſoule hurried by fiends
into torments. This is the miſerable condition of theſe reaſonable *Hogges*: they
are ringed and yoked for the preſent; reſtrained by Divine Providence from
doing all their intended miſchiefes: any excellent Art or ſingular qualitie in
them, is but like a Ring of Gold in the ſnowt of a Swine. At laſt, when they are
ſaginated and franked, their turne comes to bleed, and that by the knife of an
unmercifull murderer.

Saint *Ierome* tells us, that the *Hogge* hath three properties which no other living creature hath beſides. Firſt, he eates of more diverſitie of meats than any other. Kine feed on graſſe, not on fleſh: Dogges feed on fleſh, not on graſſe: but no food comes amiſſe to the Swine; hee feedes on all. The ambitious is all for honour, the voluptuous for pleaſure, the malicious for revenge, the proud for praiſe: the covetous is for all; all is fiſh that comes to his Net. Secondly, the more a *Hogge* is adorned, ſtill the more unhandſome: put a garland about the necke of a Sow, decke her with flowers, and the pride of May, hang her with jewels and ornaments; ſhee appeares ſo much more ugly. The more coſt that God is at with worldlings, the leſſe worſhip: the more they have to feed on, the leaner and more ill-favour'd they looke. Such an one cares more to fill his eye, than his belly. All his honours ſit on his backe as the Capariſons of a Horſe upon an Aſſe; and hee appeares like an Ape clad in Scarlet. *Midas* his Gold cannot hide his large eares. *Nabals* feaſt, like a King, at the ſheering of his three thouſand Sheepe in *Carmel*, cannot keepe him from being a man of *Belial*. Thirdly, the *Hogge* never lookes up to Heaven, but hee cryes: lay him on his backe, and hee cryes continually. So the worldling hath all his delight downeward; his thoughts are downeward, his deſires downeward. From the earth ariſeth all his felicitie; and to the earth hee repayes all his devotion, thankes, and dutie. Hee cannot looke up to heaven with any comfort; hee knowes he hath no patrimonie there: hee hath layd up no treaſure within thoſe glorious doores; no prayers, no almes, to entertaine him in that Court: yea, from thence hee expects judgements, and wrath, death and vengeance; and therefore whines forth deſperate cryes, when he is but ſhewed thoſe celeſtiall and immortall riches.

I conclude: Theſe are both ſordid and uncleanely beaſts, yet there be worſe. Firſt, ſome beaſts are profitable alive, not dead: as the Dogge or Horſe, ſerviceable while they live; once dead, they are throwne out for carrion. Secondly, ſome are profitable dead, not alive: as the Hogge, that does miſchiefe while he lives; is wholeſome food, dead. Thirdly, ſome are profitable both alive and dead: as the Oxe that drawes the Plow, the Cow that gives Milke, while they live; and when they are killed, nouriſh us with their fleſh. Fourthly, ſome are good neither dead nor alive; as the Wolfe, noxious in life, and ſtinking in death. Firſt, men that are profitable living, not dead, are the Polititians, that have ſubtill heads, without religious hearts: *Achitophel* did much good to Iſrael by his counſell; but dying, he left an odious report behind him. Secondly, they that are commodious dead, not living, are the covetous worldlings, that oppreſſe and wrong the poore all their life: onely by their death, ſome good comes of their goods. Thirdly, they that be neither good living nor dead, are the prophane and luxurious Epicures; who ſwallow the fat of the earth into their living bowels, drinke the ſweat of poore labourers, without returning them ſo much as crummes: and by that time they come to die, their eſtates are quite ſpent, they have not a Legacie left to give, but their bodies to the wormes, and their ſoules they know not whither. Fourthly, they that be good living and dead, are the charitable: who doe not onely feed the hungry, and cloath the naked, while they live; but alſo leave them ſomewhat to live on, when they are dead. That not only adorne the Goſpel with holy lives, but are readie to witneſſe it with their owne blouds, and ſo convert ſoules by their very deaths. That have ſhined like Lights in the world, winning others by their good converſations; and taught the way to Heaven by their bleſſed examples, drawing men to Chriſt by their ſweet encouragements. Happie are we, if we be of this number: ſo the mercie of God ſhall ſhadow us while we live, and the glory of God ſhall crowne us when we die. I come to their actions, which are *Returnings*; where we have two conſiderable obſervations:

Is turned, &c.

1. The force of nature: One would thinke, that the ſicke *Dogge* ſhould loath that hee hath diſgorged; that the waſhed *Sow* ſhould abhorre the mire wherein ſhe wallowed. But the medicining of the one, and cleanſing of the other, did not take away their nature; ſtill the one remained a *Dogge*, the other a *Hogge*. If there could have beene an alteration of their natures, there would have followed a ceſſation of theſe odious qualities. Turne them into Sheepe, they will deteſt both mire and vomite. You may bend a Tree by violence; but when your hand and hold is off, it will returne to the former poſition of crookedneſſe. Want of ſtomach, or want of drinke, may keepe the drunkard ſober: but let him come to abilitie of body, and conveniencie of being intemperate, and he *returnes to his old vomite:* nothing can cure him, till his nature be changed. *Paul* was a ravening Wolfe in the evening, the Lord made him a peaceable Lambe in the morning: but as his Name was changed, ſo was his Nature; otherwiſe hee would have returned to his former diſpoſition. Locke up the Wolfe, and your flockes be ſafe: but if he get looſe, ware the Lambes, for he is a Wolfe ſtill. [g] *The carnall mind is enmitie againſt God:* not an enemie, as the vulgar reades it, in the Adjective, or Concrete; for that will neither agree with the Gender of the Subſtantive, nor with the accenting of it. But *Enmitie*, in the abſtract; noting the exceſſe: as wee ſay of the proud man, There goes Pride. An enemie may be reconciled, enmitie cannot: a vicious perſon may be made vertuous; but vice can never be made vertue. Enmitie is a mutuall malevolence: ſo God hates the fleſh, and the fleſh hates God: though man by this hatred hurts not God, but himſelfe; for hee is Gods enemie, *non nocendo, ſed reſiſtendo*. The cauſe is in us; for *Adam* was the friend of God, and God was the friend of *Adam*:

Anſel.

[g] Rom. 8. 7.

This enmitie came from ſinne, which wee have cauſe to bewaile with teares of bloud. For a creature to hate the Maker, what can be more monſtrous? For the Creator to hate the creature, what can be more grievous? *The carnall minde is not ſubject to the Law of God, neither indeed can be.*

It is uſuall for enemies to croſſe one another. *It is not ſubject*, there is contumacie: *It cannot be*, there is impotencie. If the Sunne, created to give light, ſhould caſt abroad darkeneſſe: if the fire, made to give heat, ſhould coole us; wee would thinke it prepoſterous. All the queſtion betwixt God and man, is but this; whoſe will ſhould be done. But *de his qui faciunt quæ non vult, facit ipſe quæ vult.* God chargeth them to doe his will, and they will not: they would have their owne will ſtand, but they ſhall not. *Quid tam pœnale, quam ſemper velle quod nunquam erit, & ſemper nolle quod nunquam non erit?* They ſhall never obtaine what they deſire, and they ſhall ever ſuſtaine what they diſlike. [h] *So then, they that are in the fleſh, cannot pleaſe God.* In the fleſh, not that have the fleſh in them. We ſay of a man overcome with anger, he is *in* heat; of one overcome with Wine, he is *in* drinke: as *Simon Peter* told *Simon Magus*; [i] *Thou art in the gall of bitterneſſe, and in the bond of iniquitie.* Not onely theſe were *in* him, but he *in* them. Theſe cannot pleaſe God: as Snow can never be made hot, while it is Snow; for fire will diſſolve it into water, and then it may be heated, but it ceaſeth to be Snow. Carnall men, in that ſtate, cannot pleaſe God: change them into a ſanctified condition, then they can. Change the nature of theſe beaſts, and then they will put off theſe filthy habites. But otherwiſe, the Stone doth not more naturally incline to the Center, than they are proclive to ſinne: if either of them be ſtayed, it is by violence.

Eſa.45.9.
Aug.
[h] Rom,8.8.
[i] Act.8,23.

Thus eaſie is it to diſcerne Sheepe from Hogges and Dogges, as betweene Muske and a Muck-hill, by the ſent; or betweene Gall and Honey, by the taſte. The Bee delights to be among flowers: but no Garden can ſtay a Dorre; hee paſſeth by all, till he comes to a dunghill. The worldling is Dogge-wearie of all religious exerciſes: (Let Chriſt [k] goe *into his Garden, to gather Lilies*) this is none of his felicitie: nothing pleaſeth him, till hee returne to his ſenſuall courſes: nor can this be helped, till his dunghill-diſpoſition be altered. Every thing lives according to the kind; the Horſe in the paſture, the Fiſh in the water: preſent holy things to a carnall heart, either hee ſleepes, or diſlikes; for hee is quite out of his element. In dyet, that which is one mans meat, is anothers poiſon; becauſe of their different tempers and conſtitutions. It is impoſſible for the ſame creature, to be both a Lion in the forreſt, and a little Dogge in a Ladies lappe. Repentance is a change of the minde, and Regeneration is a change of the man: till the firſt *Adam* be changed into the ſecond, there is no hope of entring into Heaven. [l] *Fleſh and bloud cannot inherite the Kingdome of God.* All are fleſh and bloud, but ſome are not all fleſh and bloud: there is corruption in the beſt, but there is ſomething in them beſide corruption. The better part, if not the greater part, is the ſeed of grace; and this ſhall fructifie to life eternall. But they that are all fleſh and bloud, will returne to the workes of fleſh and bloud.

[k] Cant.6,2.
[l] 1 Cor.15.50.

Hee is an unhappie man, that adviſeth with his fleſh, for the rule of his life: it is as if a King ſhould call a Traitor to his Councell-Table; or as if a man ſhould commit his body and goods to a Bottome, that is ſteered by ſuch a Pilot, as ever drownes all the paſſengers. *Paul* being ſent to preach, [m] *conferred not with fleſh and bloud.* It was Chriſts rule in our almes; *Let not the left hand know what the right hand doth*: let not the fleſh know what the ſpirit doth: as *Abraham* would not tell *Sara*, when hee went to offer up *Iſaac*, leſt ſhee ſhould diſſwade him. The beſt policie of State, is to diſ-arme the Rebell: ſo let us diſ-furniſh the fleſh of idleneſſe, intemperance, high feeding, pompous clothing; taking away the armes, munition, and artillerie; that though it would,

[m] Gal.1.16.

it cannot doe miſchiefe. The Iewes offered up *Victimiam pro peccato*, let us offer up *Peccatum pro victima*; not a ſacrifice for our ſinnes, but our ſinnes for a ſacrifice: this is moſt acceptable. A Citie being hard beſieged, and not able to hold out, did light upon this policie: in the night-time they tooke all their dead men, which were many, what with warre, and what with famine, and ſet them upright in their armours on the out-ſide of their walls. The enemie ſeeing this bold ſpectacle in the morning, and not ſuſpecting the Stratageme, thought them alive, reſolute, and ſupplyed with freſh forces, and ſo raiſed the ſiege. Let us mortifie our carnall affections, and ſet them up in Satans view, with a reſolved defyance; this will diſmay his courage: dead luſts diſ-appoint the Devill. [n] The King of *Edom* removed the ſiege, by ſacrificing his ſonne, his eldeſt ſonne, that ſhould have reigned in his ſtead, and that for a burnt-offering to the Devill. The God of Heaven abominates all ſuch unnaturall facts: not our ſonnes, but our ſinnes, are the burnt-offerings he requires: ſuch Holocauſts ſhall both remove his judgements, and diſ-hearten all the aſſaults of our ſpirituall enemies. But alas, can the Leopard change his ſpots, or the Black-moore whiten his skinne? both, as eaſily as wee can alter our owne natures. Onely Hee, that can turne the higheſt mountaines into humble valleyes, can take away the corruption of our natures; and of uncleane beaſts, make us holy Lambes unto Ieſus Chriſt.

2. The danger of *returning* to old ſinnes. Wee are all conceived on the Sea, and borne upon a ſhelfe, in manifeſt danger of drowning in the maine: there our parents left us, as their parents left them, and our firſt parents left us all. The undeſerved, unexpected Grace of God did lay hold on us in Ieſus Chriſt, and put us off from theſe quick-ſands, in a veſſell of Hope, ſteered by his Miniſters, the Compaſſe being his holy Word, and the promiſe of heaven that ſhore where wee all are to land. Now if wee, thus mercifully delivered, ſhall willfully *returne* to the firſt danger, and bee led by the falſe markes of gaine or pleaſure, to thoſe deſperate ſands, how worthy are wee to miſcarry? It is true indeed, that the elect cannot turne from God with all their heart; or if they could faile totally, yet not finally. But when wee read, [o] *Becauſe of unbeleefe they were broken off, and thou ſtandeſt by faith: Bee not high minded, but feare.* And, [p] *Hold that faſt which thou haſt, that no man take thy Crowne:* it may provoke us carefully to looke over our evidence, that wee may be ſure. I know there bee ſome that would ſhake the foundation of a Chriſtian, urging that of *Paul*; [q] *If thou continueſt in Gods goodneſſe, otherwiſe thou ſhalt be cut off*; and inferring an abſolute propoſition from a conditionall. As if one ſhould collect thus; If the Sunne riſe not to morrow, it will bee darke, therefore it will bee darke to morrow. But the Sunne holding his courſe, it will be light: and Gods promiſe holding, which cannot faile, and grace continuing, beleevers ſhall not fall from ſalvation. They as weakely conclude from that of Chriſt; [r] *If thoſe mightie workes had beene done in Tyre and Sidon, they would have repented in ſack-cloth and aſhes:* that a little knowledge had ſaved them. Wee might as well preſuppoſe a power of ſpeaking in ſtones, because our Saviour ſayes; [ſ] *If theſe ſhould hold their peace, the ſtones would crie out.*

Yet let none preſume: [t] *For if God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee. Behold* (not thine, but) *the goodneſſe of God:* if thou bee ſaved, the praiſe is his: if loſt, the fault is thine owne. There be two things that carrie men away from God; Deſpaire, and Preſumption. As the act of ſeeing is hindered two wayes, either by ſeeing too much light, or no light at all: ſo the comfort of conſcience is prejudiced, either by ſeeing no mercie, or by ſeeing nothing elſe but mercie. To keepe us from the one, Deſpaire, let us meditate of that infinite mercie, which never failed the moſt odious ſinners, when they became humble converts. To prevent the other, Preſumption, let us re-

[n] 2 King. 3. 27.

[o] Rom. 11. 20.

[p] Rev. 3. 11.

[q] Rom. 11. 22.

[r] Mat. 11. 21.

[ſ] Luk. 19. 40.

[t] Rom. 11. 21.

member how God puniſhed relapſing ***David***, the man after his owne heart: and ***Moſes***, whom hee called friend; and that for one fault; and that ſo ſecret, that by reading the ſtorie wee can ſcarce find it out. This way a thouſand periſh, for one the other way: Deſperation is a courſe that Satan takes but with few; becauſe it is tedious to fleſh and bloud, and (not ſeldome) the occaſion of true repentance: and ſo the Devill is over-ſhot in his owne Bow. But Preſumption is pleaſing: To flye out when wee liſt, to enjoy our pleaſures, to returne from our devotions to ſenſuall luſts, and then to be ſure of Heaven when wee have done; what can ſooner winne us? *Sic redit ad tumidas naufraga puppis aquas.* Though wee have committed ſinnes, and beene bitten by them, and ſmitten for them: yet forgetting all that anguiſh, thoſe feares and teares, and ſorrowes; wee ***returne*** to the cauſe of all thoſe miſchiefes. The Merchant, after a three yeares voyage to the Indies, hath with many doubtfull hazards of Rockes, and Pyrates, brought home ſtore of Gold; and is no ſooner come aſhore, but in one night playes it all away. You will ſay, Hee may fetch more; hee is not ſure of that: but the man is farre leſſe ſure of regaining Gods favour, that hath ſo prodigally ſpent it in wantonneſſe.

The Almightie Father hath beene our Phyſician, the glorious Sonne hath beene our Phyſicke, the bleſſed Spirit hath prepared and applyed all to us: ſhall wee now, our wilfull ſelves, overthrow the worke of all them three, by relapſing into thoſe ſickneſſes, from which their infinite goodneſſe hath delivered us? Shall the bountie of our Maker fill our Meaſure with mercie, and ſhall wee ſtill emptie it as faſt? Hath God nothing elſe to doe with his riches, but to wait upon our ryot with ſupplyes? He hath corrected us, and then we came home: againe he received us: ſhall we, after all this, ***returne*** to our old aberrations, and re-imbrace thoſe ſinnes, which did induce upon us his former judgements? Yet alas, ſo ſlipperie the cuſtome of ſinne hath made the wayes of ſinne; that if the God of conſtancie and perſeverance ſhould not hold us up, we could not ſtand one moment. [u] Saint ***Paul*** was ſhipwrack'd thrice, and yet eſcaped. So doe the rockes and ſands, the heights and the ſhallowes, the proſperous and adverſe fortunes of the world, diverſly threaten us; ſo doe our owne Leakes endanger us; ſo doe temptations, like Pyrates, aſſault us; ſo doe the Mariners, our owne thoughts, mutine within us; that nothing but the everlaſting mercie of our God can preſerve us. But let us be carefull, never to put our ſelves aboard with [x] ***Himeneus***, nor to ***make ſhipwracke of faith and a good conſcience.*** Though infirmities overtake us, and God hath graciouſly warned, [y] ***My ſonne, thou haſt ſinned, doe ſo no more:*** though that which we moſt earneſtly pray againſt, ſhould fall upon us; a relapſe into thoſe ſinnes which wee have truly repented, and God hath fully pardoned: yet let us beſeech him that is IEHOVAH, and ***changeth not***, that the Spirit of remorſe and compunction may never depart from us; yea, that the Spirit of conſolation may never forſake us. A Garden once digged, and then let alone, becomes more weedie: a back-ſliding Chriſtian proves moſt ungodly. [a] ***The juſt ſhall live by faith: but if any man draw backe, my ſoule ſhall have no pleaſure in him.***

Vomite.

The objects to which they returne, follow; the firſt whereof is ***vomiting.*** This proceeds from an ill-affected ſtomach, and a ſicke ſtomach from a bad repletion. This may be an argument offenſive to the weake, nauſeating their ſtomachs: but to ſhew the odiouſneſſe of ſinne, the Scripture often uſeth it. And that both literally, when the Prophet applies it to the Drunkards, ***ſhamefull ſpewing ſhall bee for their glory:*** and figuratively, as ***Zophar*** awards it to the oppreſſor, [b] ***Hee hath ſwallowed downe riches, and he ſhall vomite them up againe: God ſhall caſt them out of his bellie.*** Yea, God himſelfe is ſaid to vomite out ſome kinde of ſinners, [c] ***Becauſe thou art luke-warme, I will ſpue thee out of my mouth.*** Though hee ſeemed to have received them into his inward parts, becauſe of their formall profeſſion; yet

[u] 2 Cor.11.25.

[x] 1 Tim.1.19.

[y] Eccl.21.1.

[a] Heb.10.38.

[b] Iob 20.15.

[c] Rev.3.16.

yet being offenſive to his ſtomach, he ſpues them out: and certainely God will *never returne to his owne vomite*. The conſcience is to the ſoule, as the ſtomach is to the body: ſinne doth diſtemper the one, as unwholſome meat or ſurfets doe the other. Both are ſicke alike, both complaine of their burdens. *Vomite* is a forcible clearing of the ſtomach, confeſſion is a voluntary unloding of the conſcience. The Phyſician preſcribes a medicine, the Patient takes it, and is eaſed. The Miniſter chargeth the ſurcharged ſoule to confeſſe and acknowledge his iniquities, hee doth ſo, and is comforted. That man worthily periſheth of his diſeaſe, that lets it rankle without revealing it. If wee know a burdened conſcience, wee give it a vomite; [d] *Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them, ſhall have mercie.* No wiſe man will fall upon that diſh againe, which hath made him dangerouſly ſicke: and he is a mad man, that after ſuch diſgorging his offence, will returne and licke up his owne *vomit*. No leſſe fooliſh and deſperate is that ſinner, who having emptied his heart of all his troubleſome and indigeſtible faults, by a liberall and franke acknowledgement, ſhall againe wilfully relapſe into them: what is this, but with the *Dog, to returne to his owne vomite?*

Saul, as if hee were againe new entred into the bounds of *Naioth* in *Ramah*, prayes and prophecies good to him, whom for good he maliced. [e] *The Lord reward thee good, for that thou haſt done unto me this day*: and he lift up his voice and wept. There is no heart made of fleſh, which at ſome time or other relents not: even flint and marble will in ſome weather ſtand on droppes. Nor can wee thinke thoſe teares and proteſtations fained: doubtleſſe, *Saul* meant as he ſaid; and paſſed through ſenſible fits of good and evill. Let no man like himſelfe the better for ſome good motions; the praiſe and benefit of theſe gueſts is not in the receit, but in the retention. Who, that had ſeene this meeting, could but have thought all had been ſure on *Davids* ſide? What can ſecure us, if not prayers, and teares, and oathes? Yet behold in the looſe, [f] *Saul* goes home, but *David and his men goe up to the hold*. One would thinke, *Saul* had emptied his ſtomach of all thoſe crudities, rage, envie, malice: yet ſtay awhile, and you ſee him returne to his owne *vomit*, [g] hunting after the blood of the innocent; and gives not over *David*. The adulterer comes to ſhrift, powres out all his uncleanneſſe in the eares of his confeſſor; and now having cleared his minde, returnes with the fiercer appetite to his former *vomite*. The friend of riot and diſordered company viſites the Church in the forenoone, proſtrates his body, and opens his mouth with the congregation, in a generall acknowledgement of his (inordinate) ſins: and now, as if he were exonerated of all his corruption, and had onely made roome for more exceſſe by his confeſſion, he re-greets that ſinne for which he regretted, and falls afreſh to his luxurious cups.

I know there be ſome conſtitutions ſo ſtrongly retentive, that ſcarce phyſicke can procure a *vomite*: there be ſtupified conſciences, that will not confeſſe. Let the covetous man heare his unjuſt practiſes aggravated to his face; yet cuſtome hath ſo preoccupated his heart, that he never growes ſicke upon it; as poiſon by familiar uſe, becomes naturall food. Wee cannot ſay this man returnes to his *vomite*, for that unrighteous Mammon never troubled his dead conſcience. But he ſhall ſpew once for all; the earth ſhall ſpue out his body, his body ſhall ſpue out his ſoule, his ſoule ſhall ſpue out his riches; nothing ſhall ſpue out his ſinnes; they ſhall make him ſicke for ever in a bed of quenchleſſe flames. The Law of God, repeated by Chriſt himſelfe to a rich young man, was but anſwered, [h] *With all theſe have I kept*; it could not bring him to a ſenſe of his ſinnes. *All theſe have I kept?* Miſerable and falſe man, he had kept never a one of them; yet hee would not be brought to a *Vomite*. That other Churle talked of [i] *filling his barnes*, not emptying his ſinnes. But for men to diſburden their troubleſome iniquities, by humble confeſſions, and then to reſume them; as the Viper ſpues out her

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[d] Prov.28.13.

[e] 1 Sam.24.19.

[f] ver 22.

[g] 1 Sam.26.2.

[h] Mat.19.20.

[i] Luk.12.18.

Plin.

poiſon in Winter, and takes it againe in the Spring; this is moſt dog-like. Wee may not take the childrens bread and throw it to *Dogges*: ſuch dainties are not for reprobate ſtomacks: the whippe and cudgell are for Dogges. The Iewes counted the Gentiles Dogges, and grudged them any of their owne meat, as if they ſhould not have ſufficient for themſelves. But *Paul* rather compares the Iewes to Dogges, and ſuch as lie in the manger, to keepe the Gentiles from their food; Repiners, that lie like ſome churliſh curres at the doore, to keepe away beggars, and hinder them from their Maſters almes, ſhould bee driven away, that humble ſuppliants might have acceſſe to heaven-gates.

But *Quis medebitur cani reſorbenti vomitum?* There is no vomiting without paine: a mans ſtomach regeſts that made him ſicke, and he feeles the head-ach: his conſcience is troubled with the ſenſe of his errors, and hee muſt needs feele heart-ach. Why doe wee not conſider how deare ſuch a morſell of ſinne hath coſt us, before wee ſuffer it againe to paſſe downe our throates? Was not our conſcience loden with agonies, and labouring with pangs, more than a travelling woman with throwes? Did we not feele a thorne in our moſt tender, ſenſible, and vitall parts; ſtinging us at the very heart? Did it not appeare like a blacke bill againſt us, written with our unanſwerable debt to an infinite juſtice? Did it not make us pant and roare for the very diſquietneſſe of our hearts? Did not ſleepe forſake our eyes; and after many tumblings and toſſings, did wee not ſtill complaine the want of eaſe? Did not Satan ſet us hard with deſperation, for a monſtrous and (under the name of an) unpardonable ſinne? Did not our ſoules weepe bloud, and our eyes runne downe with teares? Were wee not brought to the pits brinke of forlorne unhappineſſe, before wee could feele any comfort of forgiveneſſe? Have wee now forgotten all that ſmart, woe, griefe, and horror? Can the ſhort and ſcarce ſenſible pleaſure of any ſinne make amends for ſuch torments? Or if we could ſlight our owne ſorrowes, and let the memory of them die with the feeling; yet let us conſider what thoſe ſinnes coſt the Lord *Ieſus*. Was hee reviled with taunts, beaten with buffets, macerated with ſcourges, harrowed with thornes, crucified with theeves, and ſlaine with unſpeakable ſufferings, to expiate them, and ſhall we embrace them, and ſo re-crucifie the Lord of life? Have we received a medicine of ſo deare ingredients, Chriſts meritorious paſſion, and our owne compunction, to diſburden our ſoules of that which offended both God and them; and ſhall wee drowne the remembrance of all in a deluge of vanities, recoiling to our former *vomites*? God forbid it, and the thankefull reſpect of his honour and our owne ſoules heartily forbid it.

Ad ſuum ipſius vomitum.

The Dog returnes *to his owne vomite*; there be ſome that ſeeke up *alterius vomitum*, anothers vomite: that will ſinne by preſident. They will adulterize, becauſe *David* did: they will drinke to ſleepe, becauſe *Noah* did. Indeed thoſe holy men committed ſuch unholy facts, but they humbly repented, and beg'd pardon for them, in the anguiſh of their hearts. They confeſſed them to bee evill, theſe men take them up for lawfull, or at leaſt tolerable: what is this but to licke up their vomite? But whether it be their ſinnes, for which they have repented; or our owne ſinnes, under which wee have groned; let us never returne to ſo lothſome a *vomite*. Sinne, like *Stibium*, will tarry with no body: up it muſt, either here by an humble confeſſion, or hereafter by a wretched confuſion. Let us diſburden our conſciences of thoſe ſinnes wherewith they are ſurcharged, but never turne againe to them whereof they are diſburdened.

Obſerv. In the mire.

1. Both the Sexes are mentioned: the Dogge in the maſculine, *Canis regreſſus*: in the feminine, the Hogge, *Sus lota*. In Chriſt there is neither male nor female, men have no more priviledge of ſalvation than women. Nor is there any difference out of Chriſt, women have no more immunitie from damnation than men. Indeed, bad men are more apt to nimble ſinnes, as the Dogge ranges

abroad: and bad women are more prone to lazie ſinnes, as the *Sow wallowes in the mire.*

2. There is more wayes to Hell than one, as wee ſay there is to the Wood. Whether men goe by the Dogge-like rapacitie, or Swiniſh turpitude, it matters not; either will ſerve turne, to bring them to deſtruction. Heaven is a glorious Citie, yet hath it but one Gate, and that a narrow one: Hell hath a thouſand, and they are alwayes both eaſie, and open. They that refuſe the way of pragmaticall miſchiefe, with the *Dogge*; may take the path of ſordid uncleaneneſſe, with the *Sow*: yea, which is ſtrange, men may even ſit ſtill, and yet get thither too ſoone: for idleneſſe is able to bring them unto Hell.

3. The very *waſhing* of the wicked, is a preparation to their worſe fouleneſſe. Hogges will wade through the Foord for no other purpoſe, but to come to the mire on the other ſide. Some are ſo graceleſſe, that they come to the Temple, mingle themſelves with the Saints, and partake the holy myſteries, to this end, that they may with leſſe ſuſpition follow their filthineſſe. Doe you ſee that Hogge, and in what a pickle he is now? hee was in the River this morning. Doe you ſee that man, and how debauched hee is now? hee was yeſterday at the Communion. A woſull hearing, that a man ſhould be the fouler after waſhing!

4. Of all ſinnes, Satan hath moſt power over uncleaneneſſe. Since the firſt poſſeſſion of the Serpent, wee doe not reade that Satan entred into any beaſts, but *Hogges*. Hee ſet the Sabeans, Chaldeans, and fire, to deſtroy *Iobs* Oxen, Sheepe, Camels; himſelfe did not enter into them. But when the Devils were caſt out of the men, they petitioned Chriſt, that they might enter into the *Heard of Swine*: and the whole Heard ranne violently downe a ſteepe place, and periſhed in the waters. Mat. 8. 31. The impetuouſneſſe was no leſſe than the ſpeed: it was no ſmall force that could doe this. But if the Swine had beene ſo many mountaines, thoſe ſpirits, by Gods permiſſion, had thus tranſported them. How eaſily then can they carrie thoſe ſoules that are under their power, to deſtruction? *Swine love the mire*, therefore the Devill loves Swine: uncleane beaſts that wallow in the mire of ſenſualitie, bruitiſh Drunkards transforming themſelves by exceſſe; even they are the Swine, whom the Legion carries headlong to the Pit of perdition.

5. All ſinnes are foule, ſome be more dirtie; and the practiſers of them may be ſaid to *wallow in the mire*. Firſt, the bruitiſh luſts of the fleſh, whoredome and uncleaneneſſe, a mirie and ſordid wickedneſſe; which makes the bodie not more leprous than the ſoule, and turnes the Temple of the Holy-Ghoſt into a Hogge-ſtie. Will any man in his wits prepare to entertaine his King, yea, his ordinarie friend, in a Hogge-ſtie? Shall that Almightie King, our Maker and comforter, have no roome allowed him, but that heart which filthie luſt hath made a Pad of dirt, or a Hogges-coat? Thou receiveſt the Sacrament, and hopeſt to feed upon thy Saviour, that hee may enter into the very bowels of thy ſoule: but bethinke thy ſelfe; Will the God of all majeſtie come into that houſe in the morning, where the Swine have layne all night? How noyſome is that dwelling, where the beſt roomes, the Parlour, is but a Stable; and the Lodging-chamber, the heart, but a Hogge-ſtie? Weigh it rightly; Thou lyeſt in thy Bed of uncleaneneſſe, as a Hogge in a puddle of mire. Thy luxurient thoughts, thy laſcivious dalliances, ſhew more odious to God, than can to thee any Swine tumbling in the mire. Secondly, intemperance; ingurgitating more meat and drinke than a well-order'd appetite deſires, is not onely a Swiniſh, but a muddie ſinne: not ſo much by that effect, becauſe it makes men muddie-headed; but by a worſe, it makes them muddie-hearted. Their body is become a dunghill to their ſoule; their ſoule a dunghill, in reſpect of all

goodneſſe: nothing breeds in it but Weeds, nothing moves in it but Wormes, nothing wallowes in it but Hogges. The Drunkard is but a moving muck-pit, a ſpeaking dunghill. *The uncleane ſpirit could find no reſt in drie places*, but he finds reſt in drunken gurgites. Thirdly, worldly covetouſneſſe is a dirtie ſinne: and howſoever men thinke, that they ſwimme in pleaſures, while they wallow in riches, yet they are deceived, they doe but rowle in mirie puddles. It may bee a diſcredit, it is no ſlander to Riches, to call them Dung; for to the moſt they are no better. Mucke when it lyes upon heapes, gives but an ill odour, a very ſtench; but when it is ſpread abroad upon the ground, it is a cauſe of much fruit. All our hoords of coyne and wealth are but heapes of mucke; which thus abuſed, doe not onely ſtinke of themſelves, but make a ſtench in our hearts.

Mat. 12.43.

Let us ſpread them abroad by our charitie, in uſefull, mercifull, and pious deedes; then will they helpe the barren ground of our ſoules to bring forth fruit unto everlaſting life. Lord, lift us up out of the mire and deepe Pit, wherein we ſticke faſt by nature, waſh us by thy grace, and preſent us undefiled in the Day of Iesvs Christ.

Amen.

AN
EXPOSITION
VPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER.

CHAP. III. VER. I.

This ſecond Epiſtle (Beloved) I now write unto you, in both which I ſtirre up your pure mindes, by way of remembrance.

THE whole Scripture, ſaith Saint *Ambroſe*, is ***convivium Sapientiæ***, the Banket of Wiſedome; and ***ſinguli libri ſingula ſunt fercula***, the ſeverall Bookes are ſeverall Diſhes. Or an Apothecaries ſhoppe, wherein is found ſufficiencie of holy Drugges, to cure all our ſpirituall diſeaſes. Or a bleſſed Treaſurie of heavenly Riches, to ſupply any indigence of our ſoules. An infallible Rule, to keepe us within compaſſe, both for civill and religious allegiance. There bee two ſorts of men that flye out, and ramble from the right way of godlineſſe: the miſ-beleevers, and miſ-livers. To informe the one, and reforme the other, is the great undertaking of the Holy-Ghoſt in this place, and the maine ſcope of his Secretarie, the bleſſed Apoſtle Saint *Peter*.

Offic. lib. 1. cap. 32.

Baſil.

Reading this firſt Verſe, wee may well thinke of a Father ſending a Token of love to his children. The Father, is an *Apoſtle*: the Token, an *Epiſtle*: the deare children, thoſe elected and diſperſed Iewes; to whom hee wrote both theſe Letters.

1. To joyne the ſpirituall Father and his children together in our meditation, as nature hath knit them in relation, Saint *Peter* commends his love to the Church of the Iewes: for the Church of the Iewes was never caſt away, onely the [a] ***unbeleevers were broken off. Putata eſt oliva, non amputata***: the Body, and ſome of the branches remaine; and wee are graffed into them, not they into us. Wee bring nothing to the Iewes, but wee receive all from them: not

onely

[a] Rom. 11.17.

b Rom. 3. 2.
c Ioh. 4. 22.
d Ioh. 10. 16.

onely [b] *the oracles of God,* but even the Goſpell; [c] *for ſalvation is of the Iewes.* The Gentiles doe not make a ſeverall Church by themſelves, for there is but one Church: but they are called to be members of the Church of the Iewes. [d] *Other ſheepe I have,* that is, the elect Gentiles: *Them I muſt bring to this fold,* that is the Church of the Iewes: I doe not make another fold, nor carry this fold to them: but bring the Gentiles to the Iewes, *that there may be one fold, and one ſhepheard.* Not then the Church of Rome, but the Church of the Iewes, is properly the Mother Church: and we are not children of the Pope, we find no ſuch adoption; but the ſeed of *Abraham*, not naturall, but by inſition. The ſame Roote beares us both, the ſame fatneſſe nouriſheth us both: there is no difference betweene the way of ſalvation in the Od Teſtament, and the New, but this: they were the naturall branches, wee are ingraffed. In graffing, there is clay uſed, and binding about the Iew is bound about with a red ligament in regard of circumciſion: wee with a white, in reſpect of Baptiſme; at which the Primitive times did put on white garments.

e Rom. 11. 9. 10.
f 1 Theſſ. 2. 16.
g Rom. 11. 18.
h Rom. 9. 2.

The unbeleeving Iewes indeed are fearefully curſed. [e] *Let their Table bee made a ſnare, &c.* This was their juſt recompence: they were ſtill like ſnares and traps to ſtumble Chriſt; therefore *let their Table be made a ſnare, and a trappe, and a ſtumbling blocke unto them.* They blinded his eyes, and then ſmote him; *theirs are ſmitten with blindneſſe* for it. They called him downe from the Croſſe, in mockery: in earneſt the greateſt croſſe is come downe upon them for it. They accuſed him that he would deſtroy the Temple, therefore was their Temple deſtroyed. They charged him to be an enemy to *Ceſar* their King, now therefore they have neither King nor *Ceſar.* They bowed his backe with the Croſſe, now their owne *backes are alwayes bowed downe*: not onely like ſlaves, their bodies are ſubjected to burdens, but like beaſts, they have groveling minds, alwaies on their moneys; as they are indeed the greateſt Vſurers. *O curva in terris anima, & cæleſtium inanis!* Thus is [f] *the wrath come upon them to the uttermoſt.* Yet God had his choſen among them in their greateſt apoſtacie: and it is probable, that the blood of Chriſt did clenſe ſome of thoſe ſoules, that had the aſperſion of his blood on their guilty hands. Still Saint *Peter* calls them his *Beloved*; and there is no name of any nation under heaven ſo honourable as the name of a Iew. [g] *Boaſt not againſt the branches: for if thou boaſt, thou beareſt not the root, but the root thee.* Let us not reproach them, but bleſſe that God who hath now honored us above them. [h] Saint *Paul* is not more moved with indignation againſt them, as malefactors; than with compaſſion of them, as miſerable wretches.

3.
Cypr. Ser. de lapſis.
i Luk. 15. 22.

Beloved.] The thriving of the ſheepe is the glory of the ſhepheard; and *Plus Paſtor in vulnere gregis ſui vulneratur.* The loſſe of a graceleſſe child cannot but grieve the father, though the father, himſelfe were in danger of miſchiefe by that childe: as *David* mourned for *Abſalom*, that would have cut his throate. We would have you alſo proſper in this world; but our ſpeciall care and prayer is, that you may thrive in ſpirituall graces, and grow rich in the favour of God. [i] As that father rejoyned when his ſonne came home a convert, though he had not a ragge to hang on his backe. To delight in mens ſinnes, is the ſport of devills: recovery from thoſe ſinnes, is the joy of good men and Angels. If wee ſee a man deadly wounded, fetching deepe grones and drawing his laſt breath, wee are moved with pitie. How then ſhould rebellious ſinners, procuring the deſtruction of their own ſoules, wring from us teares of bloud? Wee lament the death of thoſe bodies that ſhall be raiſed in glory: how much more the ruine of thoſe ſoules that ſinke downe to infelicitie? It is poſſible that our griefe for mens offences, may worke a griefe in the offenders: as the ſight of others falling heartily to their meate, brings on our ſtomachs. In ſtead of a ſmile, let us afford all ſinne a teare: our teares may move them to repentance, whom our ſmiles encourage in lewdneſſe.

Beloved.] Love is the ornament of the Church, the ciment of Christianitie. [k] *How good and pleasant a thing it is, for brethren to dwell together in unity?* But *quam malum & miserandum, Patrem & filios non habitare in unum?* When there is either a defect of paternall office in providing spirituall food for the family; or of filiall duty in granting temporall food to the Father: how miserable are the whole houshold? Love descends, it is not possible the Pastors love should faile to his people: but it does not ascend so certainely; for wee see universally, that the peoples love doth faile to their Pastor. It is a question, whether naturall Parents are to be loved above the spirituall: we know that Christ preferred his spirituall kinred to that of the flesh: and *major est connexio cordium, quam sanguinum.* Why should wee love them more that brought us into this sinnefull and miserable world, than those that bring us into a better world, where is neither sinne nor misery? Why them, that live with us on earth but a while, equall to them that shall live with us in heaven for ever? Wee must cleare this by a distinction: Our spirituall parents are more to be loved *Æstimative*: our naturall, more *intensive*: those *amore Benevolentiæ*, these *amore Beneficentiæ*. A man may not give all his goods to a fraternitie, and leave his parents destitute of reliefe, as the Capuchines doe: for God esteemes mercie above sacrifice. We are to love our naturall; but the most bonds of nature require a greater degree of love. Nature teacheth this, and Grace perfecteth Nature. Christ first preached at Nazareth, to requite the place of his education. Still the nearer in blood, the dearer in good. But they that will not allow their spirituall Fathers so much, as they doe their carnall flatterers; that spend more upon their Lawyer, than upon their Preacher; they are bastards, none of his children; Impostumes, rather than members of the Church.

From what roote growes all this Sacriledge, this robbing of the Church under the name of custome, but from this, the want of *Love*? The love of custome hath quite eaten out the custome of love. It will bee found in a higher Court, where not a Lawyer shall be heard, that it was a damnable custome for children to robbe their parents. The world is full of clamour, the Law is full of favour, for customes: all cry out for their *Diana*, but especially *Demetrius*; it toucheth his copy-hold: men thinke they are undone, if they give God his right. Not onely [l] *our craft shall be despised*, but even *the Temple of Diana, whom all Asia and the world worshippeth.* How cunningly this Orator pleades; more for his goddesse, than for his gaine: but if it had not beene for his gaine, his goddesse might goe whistle. Thus lowd Orators will *Demetrius* and *Tertullus* bee, pleading against *Paul*, before Iudges like themselves: but when Christ shall bee the Iudge, they will have nothing to say; like the poore intruder, that *was* [m] *even speechlesse*. Some have haply ghessed this man to be a Lawyer, whose tongue had beene nimble enough; but this awfull presence daunted him; hee had spoken so much before that now he was speechlesse. 5.

To conclude; If we doe not feed you with the Word, you are not our *Beloved*: if you doe not render us our dues, wee are not your *Beloved*. So here is no love lost, but Gods; who hath loved us (as it were) on this condition, that wee should love one another. Wee have heard much of the *Pylades* and *Pythians*, and such inviolable friends; but it would bee miraculous now if any should die for love. I dare say, there was never more love in the world, never lesse: never more in protestation, never lesse in demonstration. Christ will come when faith shall bee scarce found upon earth; but if hee had threatned to come when charity is scarce to bee found, wee might looke for him to day. Except you be our *Beloved*, wee are sure of hell: and except wee bee your *Beloved*, you are not sure of heaven. Heartily therefore doe we love you, doe you as sincerely love us, that Iesus Christ may everlastingly love us all. 6.

[k] Psal. 133.1.

Beza.

[l] Act. 19.27.

[m] Mat. 22.12.

I come now to the Token of his love, which is ſet forth by

The
- Nature of it, a *Letter written*;
- Number of it, a *ſecond* after the former.
- Tenour of it, or contents; *to ſtirre up their minds*;
- Order of it, or manner of this excitation, *By way of Remembrance.*

For the former; It pleaſed God to reveale his will to us by *writing*; and that both the Law and the Goſpell. The Law was written with his owne hand: Prophecies and Evangelicall diſcourſes he hath written by others. Never did he write any thing himſelfe, but the Tables of the Law: the hand, the ſtone, the Law were all His. That which he dictated to his ſervants, the Prophets, doth chalenge juſt honour from us: how much more doth that deſerve veneration, which he wrote immediately with his owne hand? The more precious the Record was, the greater was the fault of defacing it: no king holds it leſſe than rebellion, to blemiſh his ſeale, and teare his writing. Yet *Moſes* did it, and God forgave it. Hee that was the meekeſt man upon earth, abandons that in a ſudden indignation, which in cold blood hee would have hold faſter than his life. Iſrael had fallen into idolatry; and *Moſes* forgets the Law written, when hee ſaw it broken. Not onely the Decalogue was written, but the Propheticall Teſtimonies, and all called the Law. So God thought meet to conſecrate and hallow for ever this outward forme of revelation. Some conjecture, that the Prophets did write the ſumme and abridgement of their errands, and faſten them to the Temple-doores: which after ſome daies view, were taken downe, and hidden in the Treaſurie for a ſecond monument. The Poet ſaid, but hee appealed to fame for the Author of the device; *Phœnices primi (famæ ſi creditur) auſi, Manſuram rudibus vocem ſignare figuris.* But certainly writing began with *Moſes*.

Calv. Præfa in Iſai.

2. It was the diſcipline of Gods owne houſe, for two thouſand yeeres, to feed his eldeſt ſonnes onely with tradition. This is a great argument with the Pontificians. But by their leaves, the diverſe reſtitutions and reformations of Gods true worſhip, argue that thoſe times were not ſo generally fortunate for religion. And ſuppoſe that in one or two families, when men were at the feweſt, their hearts at the pureſt, and their lives at the longeſt, Religion were ſo retained: yet was it not onely by Tradition, but by Viſions, Oracles, and other Rudiments, which might be to them in ſtead of writing. But when the number of men was encreaſed, and their yeares ſhortned, and their hearts more corrupted; the conveniencie of writing was taken up, both for the ſpreading abroad, and better learning at home, the will of God. Thus *Moſes, Samuel, Eſdras,* were not onely for their owne times, Gods holy Orators, but for the perpetuall benefit of after-ages, his full Secretaries. We are told of the *Druides*, certaine Pagan Prieſts of France, that in their Rules abhorred writing: But now where are thoſe Rules? What Print remaines of their Precepts? Their very names had been unknowne, but for writing.

3. The Goſpel alſo is written: Whatſoever may cauſe our joy to be full, whatſoever may perfect us for every good worke, whatſoever may make us wiſe to ſalvation, all this is written. *Let no man preſume to be wiſe, above that which is written*; eſpecially, not to be wiſe againſt that which is written. Theſe holy Manuſcripts were highly prized by our fore-fathers: as the old woman that ſold Bookes to *Tarquin*, did ſet ſuch a price on them, as might have made a *Tarquins* ranſome. Printing hath yet more advanced this benefit; that it is a queſtion, whether ever Learning ſo farre excelled ignorance, as Scholers have by this helpe exceeded Scholers. [a] *Their ſound went into all the earth, and their words unto the ends of the world.* Their ſound, yea now, if we will, their *Line*: and for their words, their *Writings*. *His arcana notis terrâ pelagoque feruntur.* That Gods Will is neere as well knowne as his Workes; and the Booke of Grace is now become like

[a] Rom. 10. 18.

like the Booke of Heaven. There was nothing wherein Iſrael out-ſtripped all the world, more than in this priviledge; the Pledge of Gods holy Covenant, the Law written with his owne finger: o *He hath not dealt ſo with other Nations.* o Pſal.147.20.

4. But how great a favour is done to that Nation, where he beſtowes his Goſpel? That was but a killing Letter, this is the power of God to ſalvation. Never is God throughly diſpleaſed with any people, where that continues. Suitors that have intended love to Virgins, when upon juſt cauſe they fall off, call for their Tokens home againe. So when God begins once perfectly to diſlike, the firſt thing hee withdrawes, is his Goſpel. If our fore-fathers had but told us ſome part of our duties concerning the worſhip of God, many whole countries (that are to this day without God in the world) might well have envied our happineſſe. But we take not what we take, upon truſt of mens report: for wee have a ſure and written Word, and may ſurvey at the full that great myſterie of godlineſſe, which not onely Kings and Princes, but even Saints and Angels have deſired to behold. If this meditation did throughly ſinke into our affections, if our affections were truly moved, they would call upon us for thankefulneſſe, and this thankefulneſſe would appeare in our carefull obedience: yea, this motive would ſet all able Pennes on worke, to write the praiſes of God. Not that I deſire, that thoſe who travaile onely with the winde, ſhould be delivered of their emptineſſe: there be too many foaming Braines in the world, that ſoile white Virgin-Paper with their unchaſt ſcurriſities: ſuch weedes, being dunged with carnall humours, grow too faſt of themſelves. So the Farme of Antichriſt commands many Ploughes in Europe, Seminaries of hereticall Seedes, to make a Harveſt for the Devill. They violate the workes of all writers with the clipping-ſheeres of their Expurgations: which dealing is as cruell to the dead, as their Spaniſh Inquiſition is to the living. As that Gyant did proportion the bodies of all his gueſts to the Bed of his Harlot: ſo doth the Pope cut and faſhion all writers to the Bed of the Whore of Babylon. Againſt him, if wee imploy not our tongues and Pennes, according to our ſeverall abilities, they are both worthy to loſe their cunning. Here both let our tongues be like the Pennes of readie writers, and our Pennes like the tongues of readie ſpeakers.

5. To conclude: What ſhall wee render to the Lord for his mercie, in writing theſe bleſſed Covenants? Wee can give nothing but the Tables, it is Hee that muſt write on them. Our hearts are but a bare Board, till God by his finger ingrave his Law in them. Yea more; wee are a rough Quarrey, and it is Hee that muſt hew us out, and ſquare us fit for himſelfe to write upon. God committed the Law to *Moſes* his hands; his hands were whole, but the Tables were broken. God hath intruſted his Goſpel to our hearts; if wee abuſe it, the Goſpel ſhall remaine whole, but our hearts ſhall be broken. Hee is more reſolute than *Pilate*; *What I have written, I have written.* It is our woe, if wee breake that bleſſed Writing, which is a Covenant of mercie for us: for then that other hand-writing, the Law of Wrath, ſhall ſtand in force againſt us. Let us beſeech him, that hath written theſe things to be read with our eyes, alſo to write them in our hearts; that ſo wee may finde our names written in the Booke of Life.

1. The Number followes: it is a *ſecond Epiſtle. Abundans cautela non nocet*; eſpecially where the matter is of conſequence, and the danger of ſuch deſperateneſſe, as concernes the ſaving or loſing of the ſoule: which if a man have once loſt, he hath nothing elſe to loſe. *This ſecond*; not ſo much fearing the miſcarriage of the firſt, as hoping to worke better confirmation by the next. Some will come at the firſt call, as *Matthew* did: ſome tarrie to the third, as *Samuel* did: ſome ſtay it out to the laſt houre of the day but one, as thoſe p *labourers* did. p Mat.20.6.

God calls at any time, Preachers muſt call at all times: the ſecond exhortation may ſpeed better than the firſt: one Sermon may have happier ſucceſſe than all the reſt. [q] *The faithfull ſervant, whom his Lord hath made ruler over his houſhold, gives them their meate in due ſeaſon.* Firſt, it muſt be good *meate*, for wholeſomeneſſe: fancies of their owne braines, will but fill them full of winde. Secondly, it muſt be *ſeaſonable*: comforts to the obſtinate, and thunders to the deſperate, are Diſhes quite out of *ſeaſon*. Thirdly, it muſt be *given* them: wee may not tarrie till they call for it; their ſoules commonly are not ſo apt to be hungry. Fourthly, it is not enough to purvey well, and ſtocke our owne heads, but wee muſt diſpenſe it to their hearts. There may be a whole Magazin of knowledge, and the people never the fatter for it, unleſſe it bee imparted. Fifthly, it muſt bee given by way of *diſtribution*: it is not ſufficient to ſet it before them in groſſe, but in the retaile of particular application: as the Chirurgian not onely makes the Plaiſter, but layes it on too. In vaine doth the rich man diſcourſe of Bread to the emptie; or the Phyſician reade a Lecture on the Patients diſeaſe, and ſo leave him. Sixthly, all this muſt be frequent: we muſt doe as we pray, Give them their daily Bread. [e] *God hath ſpoken once, twice have I heard it*: yea, [f] *twice and thrice, oftentimes*, ſaith *Elihu*. Sinne is not ſo eaſily killed, that we ſhould ſay of it as *Abiſhai* ſaid of [t] *Saul: Let me ſmite him to the earth at once, and I will not ſmite him a ſecond time.* It were a happie riddance of ſo miſchievous an enemie, if wee could hit him as cunningly, as [u] *Ioab* did *Amaſa* trecherouſly; who *ſmote him in the fifth ribbe, and ſtrucke him not againe.* But this *Hagar* will abide many blowes, before ſhe be turned quite out of doores.

2. The building of the Church goes ſlowly forward: it were an injurious cenſure, to taxe *Salomon* of ſlackneſſe in founding the Houſe of God. Great Bodies muſt have but ſlow motions. Much time is required to the preparing of the Materials: albeit *David* had layd a great part of the Timber and Metals; yet many a Tree muſt be felled and ſquared, many a Stone hewen and poliſhed, ere this foundation be layed. Neither could thoſe large Cedars be cut, ſawen, ſeaſoned in one yeare. Though hee had an hundred and fiftie thouſand Labourers imployed in bearing burdens, and hewing Stones; beſides their three thouſand and three hundred Overſeers: ſo did the maine ſtreſſe of the Worke lye upon Proſelytes. Though hee raiſed a Tribute for the Worke, of the Nations; not of money, but of men: though thirtie thouſand Iſraelites were levied for this ſervice; yet foure whole yeares are ſpent in ſo vaſt a preparation. Chriſt hath many Builders, for the perfecting of his Church: thouſands of Preachers have ſpent their dayes and labours upon it; yet ſtill it needes more: Still let us pray him for more Labourers, and for the redoubling of their paines. Our ſoules be ſuch knottie Trees, and our hearts ſuch rough and hard Quarries; that without the mightie paines of many hands, wee will hardly lye right and fit in our deſigned places. Line muſt be added to Line, and Letter to Letter; a ſecond Epiſtle to the former. It may be, we anſwere at firſt with *Peter*; [x] *Not ſo, Lord*: yet after a ſecond or third motion, we grow better adviſed. It may be, we paſſe the *firſt and ſecond yeare* without a ſpirituall tillage: we have heard this holy Doctrine once and againe, but it bred no cogitations in us, except ſuch as [a] *grow of themſelves*; naturall, worldly, corrupt: yet the third time we may be wonne with theſe heavenly comforts, and bring forth the fruits of obedience.

3. Yet let us beware of protracting our converſion: when wee repell or neglect one good motion, we are not ſure of a ſecond: yea, he is juſtly hardned againſt the ſecond, that hath reſiſted the firſt. Sinne hath a ſhrewd Title, when it can plead preſcription: and Satan thinkes his evidence as good as eleven points at Law, when he hath once got poſſeſſion. Let him be ſure of thy youth, and he will

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[q] Matth.24.45.

[e] Pſal.62.11.

[f] Iob 33.29.

[t] 1 Sam.26.8.

[u] 2 Sam.20.10.

[x] Act.10.14. ver.15.

[a] Eſa.37.30.

be confident of thy age. There was an Abbot of this Land, that deſired a piece of ground which lay conveniently for him: the owner refuſed to ſell it: yet with much perſwaſion, was contented to let it. The Abbot hired it for his Rent, and covenanted to farme it onely for one Croppe. Hee had it, and ſew it with Acornes; a Croppe that laſted three hundred yeares. Satan begges but the firſt Croppe: let him ſowe thy youth with Acornes, they will grow up with thy yeares to ſturdie Okes; ſo bigge-bulked, and deepe-rooted, that they ſhall laſt all thy life. Let us take the firſt opportunitie of Gods gracious motions and monitions; or if we have omitted the firſt, let us apprehend the ſecond: or if (as it is too true) many have paſs'd unanſwer'd by us, let us embrace the preſent invitation; and even now with faith and repentance turne to our Saviour, that he may never loſe a *ſecond* labour.

1. The Tenour followes; which is, to *ſtirre up our mindes.* Wee uſe not to ſtirre up cold aſhes, but embers that be warme, to re-kindle the live coales that are hid under them. The Apoſtle does not profeſſe to teach them new Leſſons, but to heare them ſay over their Parts: not to catechiſe them in the foundation and Principles; but rather to rub up their memories, with a recollection of their former Notes, as it were a repetition of his Sermons. It argues ſome miſtruſt in the Maſter, of non-proficiencie in the Scholer, when he turnes him backe to the beginning of his Booke, and apposeth him in his firſt Leſſon. Saint *Peter* will not ſo diſcourage his Diſciples, but rather takes it as granted, that they knew; and more needed excitation, than information: as if he meant not to preſſe the Doctrine, but the Vſe. When we lay on greene wood, we blow the fire, not ſtirre it: when drie, we ſtirre the fire, and need not blow it. Proſelytes ſtand in need of kindling: well improved Chriſtians require but *ſtirring.* There is mettle in many a good Horſe, which he will not ſhew, till you give him the Spurre: put him to it, and he anſweres your deſire. *Samſon* ſleepes, till he heares, *The Philiſtines be upon thee:* then he rowſeth up himſelfe, to their bane. How many a good deed had beene loſt, if the doer had not beene ſeaſonably *ſtirred up.*

2. Why are the [b] *words of the wiſe* compared to *Goades*; but to ſhew, that the beſt in Gods Teame need pricking forward? An eaſie rhetoricke drawes us to evill: yea, it is hard not to runne downe the hill. The proneſſe to ſinne is ſo much ſtronger in our nature, than to good; that every leaſt motion prevailes for the one, ſcarce any inſtigation for the other. Our warre againſt ſinne and Satan is perpetuall: other hoſtilities admit ſome truce, ours is not determined but with our lives. Leſt therefore wee ſhould take a dangerous and unkindly reſt, God hath ſet his Miniſters, like Trumpets and Drummes, to call us to our Armes, to ſtirre up our ſtrengths, that we be not ſurprized unawares. Let our weapons be alwayes in readineſſe: as *Seneca* ſaid of *Caſar*; That he did quickly ſheathe the ſword, but he never layd it off. The ſight of a weapon diſcourageth a theefe: while wee keepe our javelins in our hands, wee ſcape many aſſaults. It is our Office to give you the Alarme, and to *ſtirre* you up: be it your care to maintaine the battaile. And as the end of all warre is peace, ſo your militant conflicts ſhall be crowned with victorie, and your ſoules received into the everlaſting peace of Ieſus Chriſt.

The Order is laſt, *By way of remembrance.* This is a juſt order and method, firſt to teach the way of the Lord, then to remember men of walking in it. We are not onely called Teachers, but [c] *Remembrancers:* And as this Epiſtle ſeemes to be called after a ſort by the Author, a rehearſall-Epiſtle: ſo all our Sermons are but rehearſall-Sermons; preſſing the Doctrine you have alreadie learned, *by way of remembrance.* There is reaſonable good ſtrength in our judgements, but a great decay in our memories. [d] *If ye know theſe things, happie are ye if ye doe them.* Becauſe you heare theſe things, you have happie eares: becauſe you ſee theſe ſacred myſteries, you have happie eyes: becauſe you tread in Gods Courts, you

[b] Eccl. 12. 11.

[c] Eſa. 62. 6.

[d] Ioh. 13. 17.

have happie feet: if you remember theſe things, you have happie memories: theſe things if you purpoſe to doe, you have happie reſolutions: but theſe things if you practiſe, if you doe indeed, you have happie ſoules: and the Lord make us all thus happie.

1. *Your pure minds.*] This is the object of his excitation. There is *Puritas vana*, an outward profeſſion of puritie, an inward corruption of hypocriſie. All the care of hypocrites, is to ſeeme pure; a ſtrange kind of Atheiſme: as if they thought, that their thought was not knowne to God. Not an oath comes from them in a moneth; that's well: but ſcarce a true word in a twelve-moneth, and that's very ill. [e] *Saphira* will not ſticke to lye unto *Peter*, that durſt lye to the holy Ghoſt. Hypocriſie is a lye unto God, as diſſimulation is to man. Such mens actions are but reall equivocations. They are not onely *Lupi in ovili*, but *Lupi in ovillâ*; Wolves in a Sheepe-Cote, yea Wolves in a Sheepes Coat. Like the fruit that undid us all, which was *Pulcher in viſu, in tactu mollis, dulcis in guſtu, mortifer in effectu.* There be many that have pure-ſhining skins, glorious ſhewes, but blacke inſides. [f] *Moſes* perceiving that the people durſt not looke upon the Sunne of his face, clouds it with a veile; and would rather chuſe to hide the worke of God in himſelfe, than want opportunitie of revealing Gods will to the people. He does not ſtand upon tearmes of reputation: If there be glorie in my skinne, God did put it there; he would not have ſet it in my face, if hee had meant it ſhould be hid: rather doe you hide your faces, that are blemiſhed with your ſinnes; and doe not looke, that in favour of your weakeneſſe, I ſhould wrong God and my ſelfe, in ſeeming leſſe happie than hee hath made me. But without all ſelfe-reſpects, hee rather modeſtly hides his glorified countenance from them, that by this meanes he might deliver Gods meſſage to them. Hidden puritie is more gracious and acceptable to God, than that which is openly boaſted. Such a happie Talent is beſt improved, by being layd up: as *Moſes* had more glorie by his vaile, than by his face.

2. Chriſtian modeſtie teacheth a wiſe man, not to expoſe himſelfe to the faireſt ſhew, and to live at the utmoſt pitch of his ſtrength. There is many a rich Stone layd up in the bowels of the earth; many a faire Pearle layd up in the boſome of the Sea; that never was ſeene, nor ever ſhall be. The Stones which were layd in the foundation of the Temple, were not rude and rugged, but hewne and poliſhed. Albeit they lay buried in the earth, from the eyes of men, they were of equall value with the reſt: though leſſe conſpicuous, no leſſe precious. No ſmall number of the noble graces of Gods ſervants lye hidden and undiſcerned; which are not leſſe acceptable to him, becauſe leſſe notable to others. Hypocrites are all for ſhew, God is all for truth: even the grace concealed, ſhall be crowned. There is many a goodly ſtarre, which becauſe of the height, comes not within our account. The Lord *Ieſus* himſelfe did hide the glory of his Deitie under the veile of his fleſh, Majeſtie under vileneſſe; and did ſhut up his great and divine Miracles with, *See you tell no man.* Not that I would have graces unprofitably buried, but I would not have them proudly boaſted. Let us be *Puri*, not *Puritani.* Thoſe hearts be fouleſt, that care onely to ſeeme the pureſt. The world makes no account of unknowne riches; whereas *malo me divitem eſſe, quàm haberi.* To what end ſhould we dazle mens eyes with admiration, when God and our ſelves are conſcious of our ſecret corruption? Why ſhould wee ſeeke to be above thoſe in ſhew, to whom we are inferior in worth? *Moſes* his face was fairer than his veile, his heart fairer than his face: too many have their veile fairer than their face, their face fairer than their heart. Modeſt vertues ſhall ſhine through their veiles, when the vain-glorious ſhall bewray their ſhame through their coverings. How contrary are hypocrites to that faithfull ſervant of God, *Moſes*? He ſpake to God bare-faced, to the people veiled: he ſhewed his worſt to men, his beſt to God: but they ſhew their beſt to men, to God their worſt. But God ſees

both

[e] Act. 5. 8.

[f] Exod. 34. 30.

both their skinne and their heart: and I know not whether he more hates, their ſkinne of diſſimulation, or their heart of corruption.

3. There is *Puritas mentis*, a pure mind, without which all other puritie is but uncleaneneſſe. There is *Puritas legalis*, that is, of nature; irrecoverably loſt in *Adam*. [g] *Who can bring a cleane thing out of an uncleane?* Blacke Moores will ſooner breed white children. There is *Puritas Evangelica*, that is, of Grace; which all muſt have that ſhall be ſaved. Who ſhall aſcend into the Hill of the Lord? [h] *He that hath cleane hands, and a pure heart.* This *Pureneſſe* is either *Imputativa*, whereby the pureneſſe of that immaculate Lambe is made ours: [i] *They have waſhed their garments, and made them white in the bloud of the Lambe.* Or *Inchoativa*, inherent pureneſſe: [k] *Every man that hath hope in Chriſt, purifieth himſelfe, as he is pure.* For there muſt be *aliquid noſtrum, in nobis*, though not *à nobis*. After that the Sunne hath given his light to the ſtarres, they ſhine: principally, by that borrowed light; acceſſorily, by a light of their owne. *Quicquid Chriſtus operatur pro nobis, hoc operatur in nobis.* Whatſoever Chriſt hath wrought for us, that hee hath wrought in us. Or it is *Comparativa*, in regard of others: ſo the godly are Myrtles, but in a field of Nettles; Lilies, but in a forreſt of Thornes; Wheat, becauſe there is much Chaffe by them. Wooll may be pure white in reſpect of Pitch, but compare it with the Lilie: the Lilie is pure white in reſpect of Wooll, but compare it with the driven Snow: there is no pureneſſe of man that dare ſtand the judgement of God. [l] *The ſtarres are not pure in his ſight*, nor *the heavens*, nor *the Angels*. The right Puritan, that ſaith [m] *he hath no ſinne*, is convinced *ex ore proprio*, out of his owne mouth: even therefore hee hath ſinne, becauſe hee ſayes that he hath no ſinne: that very ſpeech is a ſinne. *In non peccando puritas Dei, in peccata non imputando puritas hominis.* The Scripture propounds many examples of puritie; yet they all had their blemiſhes: the brighteſt day was not without ſome cloud. [n] *Howle ye Firre-trees, for the Cedar is fallen:* if the gallants be foiled, what ſhall the underlings doe? That is a wofull puritie, which does not onely chuſe to ſtand in the ſight of mercie. For perfect puritie; *Optandum eſt, conandum eſt, petendum eſt, confidendum non eſt.*

4. Wherein then conſiſts this *pureneſſe of mind?* Not in any perfection, as if it could be ſo in the ſight of Gods juſtice: what is he living on earth that muſt not confeſſe, [o] *Againſt thee O Lord have I ſinned?* But hee is ſaid to have a *pure mind*, that lives *ſine ſcandalo*, though not *ſine peccato*: or that takes no liberty to doe the leaſt evill: though he doth often admit ſinne, he does never intend ſinne. *Pura mens nequit conſiſtere cum propoſito peccandi.* Hee that hath reſolved to bee nocent, though he doe not the purpoſed act, before God is not innocent. The undertaking of treaſon, though the fact be hindred, is treaſon. Or he that is *pure* in the inner man; [p] *He that is borne of God ſinneth not*; *In quantum ex Deo natus non peccat.* If with any fighting, hee could get the victorie over fleſh and blood, hee would never ſinne. Or hee that indevours to bee *pure*; as having alwayes a reſpect to that eye, which hath alwaies an eye of reſpect to him: [q] *Walke before me, and be thou perfect.* The *mind* may be ſaid to bee *pure* in three reſpects:

1. *Puritate fidei:* faith apprehends the blood of Chriſt, and this purifies it. So it is rather paſſive, than active: not ſo much *Pura*, as *Purificata*. The aire no ſooner receives the cleare aſpect of the Sunne, but it preſently becomes light. If Chriſt ſend forth the beams of his righteouſneſſe into the heart, it is made pure. [r] *Bleſſed is he whoſe ſinne is not imputed.* That which makes us bleſſed, makes us pure, for none but [s] *the pure in heart are bleſſed.* This is the ſole perfection of a Chriſtian, the imputation of Chriſts pureneſſe, and the not imputation of his owne impureneſſe. It is in a manner all one, not to have committed ſinne *in actu*, and not to bee held culpable of that ſinne *in reatu*. A garment that is throughly waſhed, may be as cleane as though it never had beene ſtained. [t] *Such were ye*, ſaith *Paul*: which implies, that *ſuch* they *are not*. If the Lord waſh us, ſhall we not be

[g] Iob 14.4.
[h] Pſal. 24.4.
[i] Rev. 7.14.
[k] 1 Ioh. 3.3.
[l] Iob 25.5. & 15.15. & 4.18.
[m] 1 Ioh. 1.8.
[n] Zech. 11.2.
[o] Pſal. 51.4.
[p] 1 Ioh. 3.9.
[q] Gen. 17.1.
[r] Pſal. 32.2.
[s] Mat. 5.8.
[t] 1 Cor. 6.11.

[u] Pſal.51.7. cleane : [u] *Purge me with hiſſope, and I ſhall be cleane: waſh me, and I ſhall be whiter than*
ſnow. It was a coſtly Bath, wherein we were waſhed before we could bee cleane:
[x] 1 Ioh.1.7. but if any thing could doe it, this muſt. [x] *The blood of Ieſus Chriſt clenſeth us from*
all ſinne. He prayed till he groned, he groned till he wept, he wept till he ſwet,
he ſwet till he bled, hee bled till hee died; and all to make us a warme Bath,
wherin our cold and foule ſoules might be waſhed pure and cleane. Never was anything
waſhed at ſo high a rate as the Chriſtian ſoule. *Naaman* had an eaſie cure;
[y] Ioh.5.7. *Waſh in Iordan,* a common and unforbidden river. The diſeaſed in *Betheſda* found
ſome more difficultie; they muſt waite the moving of the water by an Angel, and
bee waited on by an officious friend, or they were never the better. Some have
waſhed their rotten carcaſes in the faireſt flowers of the garden, the choiſe delicacies
of nature, the cleareſt fountaines. Hiſtories tell us, that the blood of
Infants and Innocents hath been preſcribed for a Bath to Tyrants. But the Chriſtians
Bath is the Bath royall, the precious blood of the King of all the world.
This onely can make us pure: It was the Iewes imprecation, and it proves their
vengeance; *His bloud be upon us, and upon our children.* It may, in a good ſenſe, be
our apprecation, and ſhall be our bleſſedneſſe, *His bloud bee upon us, and upon our*
children after us.

2. *Puritate pœnitentiæ:* ſo the conſcience knowes no fouleneſſe by it ſelfe,
which true repentance hath not ſorrowed, and which the mercie of God hath
not pardoned. For God eſteemes ſinne indeed repented, as if it had never been
indeed committed. This, though it finds not the heart *Purum,* yet leaves it *Purificatum.*
The garment of our life gathers many ſpots, which God ſuffers us to
waſh out with our penitent teares. This was *Davids* phyſicke and bath, whenſoever
[b] Pſal.6.6. he had beene ſicke or fouled with ſinne. [b] *I make my bed to ſwimme, and I water*
my couch with my teares. Yea it ſeemes, they were his food alſo, even his meate
and drinke: for meate, *My teares were my meate day and night.* And for drinke,
[c] Iob 13.26. *I mingled my drinke with weeping:* that was the ſpice of his cup. [c] *Thou writeſt bitter*
things againſt me; when thou makeſt me to remember the iniquities of my youth. Moſes
his tenne fingers write bitter things againſt us, till the finger of Chriſt wipe
[d] Col.2.14. them out. Saint *Paul* cals it a [d] *Handwriting againſt us:* not that Gods Lawes,
[e] Rom.7.12. like *Draco's,* were writ in blood; [e] *For the Law is holy, and the Commandement is*
holy, and juſt, and good. They were holy characters; but our ſinnes made them
letters of blood againſt us. When wee commit a ſinne, wee write a bill of our
hand againſt ourſelves; whereby we acknowledge our ſoules to ſtand indebted
to Gods juſtice. Now unleſſe this debt be diſcharged, and the bond cancelled,
to priſon wee muſt; and there lie till wee have ſatisfied the uttermoſt farthing:
and that (God knowes) will bee long enough; for a farthing is more than wee
are, or can bee worth. This blacke bill is cancelled by Chriſt onely; whoſe
blood hath ſo defaced and obliterated the reckoning of beleevers, that God doth
not read our receits, nor call us to accounts. Unbeleevers onely ſuffer the whole
forfeiture to fall upon their neckes.

Now what Chriſt did with the blood of his body, that in ſome ſort wee muſt
doe with the blood of our ſoules, our penitentiall teares; that we may bee diſcharged
of our ſinnes for ever. One colour laid upon another, doth away the
former, and remaines it ſelfe: as the cunning paintreſſe deales with her face;
ſometimes ſhee blots out pale, and writes red. Our ſinnes are red as ſcarlet, our
teares white as ſnow: let theſe latter fall upon the former, they ſhall not onely
blot them out, but ſtand in their roome: ſo wee beautifie our conſcience, by
blotting out red, and writing white, pure innocence. Our ſinnes ſtand in Gods
[f] Pſal.56.8. regiſter, till our ſorrowes come. [f] *Thou telleſt my wandrings; put my teares into thy*
bottle: are they not in thy booke? The firſt give place to the laſt: our wandrings
were written in that booke; but when our teares come, God blots out wickedneſſe,
and writes repentance. And ſo wee have our acquittance, even a generall
one,

one, from the beginning of the world; *Adams* ſin and all, to the day of the date thereof; a full *quietus eſt*. *Pharaoh* and his hoſt were not ſurer drowned in the red ſea, than Satan and all our ſinnes are drowned in our teares. Theſe the Fathers call our ſecond Baptiſme: *ſecunda Tabula poſt naufragium*. No ſoule ſo polluted, but repentance can waſh it cleane and *pure*, and preſent it blameleſſe to God through the faith of IESVS CHRIST.

3. *Puritas gratia*; ſanctified to a holy life, and devout obedience. Not that ſinne does not *ſupereſſe*, remaine; but it ſhall not *ſuperare*, reigne in us. It will be a Tenant, it may be a Tyrant; it ſhall have no dominion, or at leaſt no peaceable one. This Vſurper would faine be King of man, as the Devill writes himſelfe Prince of the world: but the *pure minde* will never acknowledge fealtie or allegiance to him. *Sentit, non conſentit*: ſhee feeles his aſſaults with griefe, but ſhee knowes it would be a worſe griefe to yeeld unto them. Shee will not buy her peace with her loſſe; being aſſured, that this trouble will not laſt ever: reſiſtance ſhall be crowned with victorie. From ſuddaine thoughts of ill, no man is free: but here is no deliberation, no conſent, no delight. There is *Nativitas uteri*, the conception of ſinne; and *Nativitas ex utero*, the birth or action of ſinne. None are pure from the former: the Sunne cannot be rid of clouds, but he labours to diſperſe them. *Melius eſt nubere, quam urere*: hee does not ſay, *quàm calefieri*. There is great difference betweene paſſive Fittes and Heats, and voluntarie Inflamings. The will of this *purified mind* in ſinning, is not properly *voluntas, ſed velleitas*; as it were a will againſt a mans will. As the Mariner in a tempeſt doth caſt his goods into the water, his rich fraught over-board. Or the true man aſſaulted on the way, gives his Purſe to the theefe: yet neither of theſe with full conſent of will. If the regenerate bee over-borne to doe amiſſe, it is with reluctance before, and with repentance after: *nec invadit ſine pugna, nec evadit ſine pœnitentia*: it got in with blowes, it is throwne out with teares.

Aquin.

We are not Sinnes voluntaries: at the moſt, but preſſed ſouldiers againſt our wills. As in a rebellion or tumult, a Drumme is beaten up, a Trumpet ſounded, to call a faction together. Some are glad of the occaſion, quickly up in armes, apt for mutiny, ready to doe miſchiefe: a loyall ſubject oppoſeth the conſpiracy, ſtrives againſt it, but cannot prevaile with the unruly multitude: yea hee is taken by force, compelled to joyne with them, and to draw his ſword againſt his awfull and lawfull Soveraigne. The ſubject thus drawne in, is in as much danger as the reſt: but a wiſe and gracious Prince doth here diſtinguiſh; and while he executeth due vengeance upon the mutiners, he gives this man his free pardon. In an ungracious ſoule, one paſſion is enraged, and preſently all the affections muſter up their forces, and joyne in the confederacy of ſinne. But in the faithfull there is a reſiſtance; the feare and love of God withſtands the hurly-burly: and though the throng of naturall luſts prevaile againſt grace, and overcome man to ſinne; yet the God of wiſdome and mercy will forgive him; when the other receives the reward of a rebell.

The *pure minde* abhorres diſſimulation: that man neither wrongs others with the ſinne of deceitfulneſſe, nor wrongs himſelfe with the deceitfulneſſe of ſin. In the one hee is *Rectus corde*, in the other *mundus corde*. His ſoule is like *Canaan*, a [g] *land of brookes and fountaines, that ſpring out of vallies and hils*: there bee the ſprings of knowledge to guide his waies; and brookes of teares to mourne for his errours. His charity ſtands like thoſe *fields of wheat and barley: vines, figtrees, and pomegranates*, are his fruitfull meditations and contentfull thoughts: *oile and honey* are the grace of his lips. [h] His underſtanding is full of good things; his whole life, *welles and vineyards*, to relieve and comfort himſelfe and others. His very *rockes* are [i] *iron*, and his *hils yield braſſe*: his moſt barren workes have ſome profit. His whole ſelfe is like the Garden of *Eden*, wherein ſtands the Tree of life,

Aug.

[g] Deut.8.7.

verſ. 8.

[h] Deut.6.11.

[i] Deut.8 9.

life, Ieſus Chriſt. When hee dies, *Tanquam Paradiſus ingreditur Paradiſum*, one Paradiſe enters into another.

This is the bleſſedneſſe of a pure heaat: but in the world there is *Heart* enough, and good ſtore of *pureneſſe*; yet they have ill lucke, they cannot meet: it is rare to finde *Puram mentem, a pure minde*. It comes to my memory, what I have found obſerved of the word *Conſcientia*; that it ever had ill lucke in the Church, and could never bee found at once in full ſyllables. *Conſcientia*, altogether, hee cals Devotion: take away the firſt ſyllable, it is *Scientia*, Knowledge: cut off the next, it is *Entia*, Meanes or worldly maintenance. Firſt, in the times of profaneſſe, there was *Sci*, and *Entia*, learning and living, knowledge and maintenance: but *Con* was left out, Devotion was wanting; they were ungodly men. In the next age, there was *Con*, and *Entia*, Devotion and Exhibition; a rich and religious, yea a ſuperſtitious number: but *Sci*, Knowledge was failing; they were not the learned'ſt Clerkes. In the third age, *Con*, and *Sci*, Learning and Devotion were both loſt, and onely *Entia* was left: they had the honours and mannors, the fat of the land. But now in this laſt age, it is come round: wee have *Con* and *Sci*, (let our thankfulneſſe bleſſe God for it) a learned and religious Clergy; onely our *Entia* is taken from us: our livelyhood and ſubſiſtence is exhauſted by Sacriledge. The like fortune hath a *pure heart* in the world: *pureneſſe* goes one way, and the *heart* another way, and theſe two have much adoe to meet. There is no lacke of *hearts*, every man hath one, ſome have more than one: and for *pureneſſe*, it abounds: proud dames will have *pure* houſes, *pure* tables, *pure* floores: their ruffes of the *pureſt* linnen, their garments of the *pureſt* ſtuffe, their dyet of the *pureſt* meat, their chaines of the *pureſt* Gold: hypocrites will have *pure* eyes, *pure* tongues, *pure* habites, *pure* garbes and geſtures. The profane ſort are all for a brave *heart*, they make a piſh at *pureneſſe*: the diſſembling ſort are all for a ſhew of *pureneſſe*, no matter for the *heart*. This is the devils plot, to keepe *pureneſſe* and the *heart* aſunder. *Purity* will doe well in nothing without the *heart*: the *heart* can be happy in nothing without *purity*. It is great pity, two ſuch ſweet compaions ſhould bee kept aſunder, the God of all grace and mercy bring them both together.

Travellers, when the wayes bee faire and pleaſant, make the longer journeys: a *pure minde* and an holy conſcience are ſuch ſweet and delightfull things, that I take leave to proſecute this argument a little farther, by way of application. We all deſire a cleane ſoule; where ſhall we have it? [k] *Create in me a cleane heart, O God*; ſaith *David*. Neither Saint nor Angell ſtands in his way; hee troubles not them with his prayers. *Abraham knowes us not, Iſrael cannot heare us*: *David* loved and honoured the memory of *Abraham* and *Iacob*, his Fathers: yet hee does not preſent them his petitions. I touch it, with indignation at that ſuperſtitious prayer of the Romaniſts; *Sancta Virgo Dorothea, tua nos virtute bea, cor in nobis novum crea*. But let us know, none can create a cleane heart, but hee that made all hearts: he onely that [l] *formed the ſpirit of man*, can reforme the ſpirit in man. And to ſhew that a *pure minde* is ſo farre from being a common bleſſing, or eaſie attainment, it is called a point of *Creation*.

1. GOD made the world by his Word, and by his Word hee makes a *pure* heart within us. If hee give but his *fiat*, or his *volo, mundare*, [m] *Bee thou cleane*: our Leproſie is gone. Yea, this ſeemes to bee more difficult: for the world was created *ex ſpiritu oris*, by the word of his mouth; but the *minde* is *purified ex ſanguine cordis*, by the blood of his heart.

2. GOD made the world of no preexiſtent matter; for before it, there was nothing but Himſelfe, and Himſelfe cannot be parted. This was wonderfull, yet the creating of a pure heart is a greater wonder. For then, as there was nothing to exiſt, ſo nothing to reſiſt: hee made the Maſſe, and that was a paſſive matter, to be formed at his pleaſure. But here is a rebellious oppoſition, a ſtubborne will

[k] Pſal.51.10.

[l] Zech.12.1.

[m] Math.8.3.

will to be ſubdued. There God ſaid, *Let it be ſo*, and it was ſo: here he hath ſpoken an hundred times by his Word, Thus I would have it: and we retort, Thus wee will not have it. [n] *I would have gathered thee, at noluiſti, but thou wouldeſt not.* Thus he is more troubled to make a *pure minde*, than he was to create a world. How do they abuſe the opportunity of grace, and coozen their owne ſoules, that promiſe themſelves an eaſy converſion at their own pleaſure? God made the world in ſix daies; how many yeares hath he been in *purifying* our hearts, and yet it is not done.

3. God tooke ſixe diſtinct dayes in creating the world, and hee ſeemes to have ſixe diſtinct workes in the clenſing of our mindes. Firſt, in the firſt day he made the light, when darkneſſe was upon the face of the deepe: light and darkneſſe were not *duo poſitiva*: but [o] hee *divided the light from the darkneſſe: and he called the light, Day: and the darkneſſe, Night.* Darkneſſe overwhelmes us by Nature, and Gods firſt worke is to enlighten our underſtandings by the knowledge of his will: [p] *Hee that commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the glory of God in the face of Ieſus Chriſt.* Yet ſome darkneſſe ſtill remaines; and wee may call the light, knowledge; and the darkneſſe, ignorance. Secondly, in the ſecond day he made the Heavens, and ſet them a moving in their right courſes. His ſecond worke here, is to frame in us an heavenly will, to rectifie our obedience; that wee might doe his will on earth, as it is done in Heaven. *Hee divided the waters which were under the firmament, from the waters that were above the firmament.* Our firmament is *Terminus cognoſcibilium*; ſchoole-trickes are waters above the firmament. Thirdly, in the third day hee ſeparated the ſea from the dry land: and *Hee called the dry land, Earth; and the gathering together of the waters, Seas.* So here, hee cauſeth the deluge of naturall corruption to ſinke downe, that the firmeneſſe and beauty of this new heart might appeare: and hee calleth the dry land, *Grace*; and the confined waters, *Nature*. Fourthly, in the fourth day hee made the Sunne, Moone, and Starres, all thoſe refulgent lights of heaven. So here hee createth in us faith, charity, joy, patience, and peace; thoſe lampes and ornaments, that give luſtre to a renewed ſoule. *Hee made two great lights: the greater to rule the day, and the leſſe to rule the night.* Our two great lights are Faith and Charity: one rules the day, keepes our minde in a perpetuall light: the other governs the night, doth good in the darkeſt ſhadowes of neceſſity, of diſcomfort. The Sunne ſhines ſmilingly on thee in thy proſperity; the Moone, that is thy comfort in adverſity: but take heed of abuſing either; for ſo thy Sunne may bee darkned, and God will turne thy Moone into blood. Fifthly, in the fifth day hee repleniſhed the aire with fowles, the ſea with fiſhes, the earth with beaſts. So here, he fils every corner of the heart with ſanctified affections. Wee are full, as the world then, *reptilium, volatilium*: let us mount up to heaven by grace, though wee creepe upon the earth by nature. Now came that *Creſcite & multiplicamini*, the ſeeds were ſowne that ſhould ſoone multiply. The Lord ſowes in our hearts his holy Word, the ſeed of eternall life; let us bee fruitfull of good workes. Indeed bad doctrine is a ſeed too; but *non vidit quòd bonum*; God did not ſee it was good.

Laſtly, in the ſixth day, he made man: and here he re-makes him, creates him a new man in Chriſt Ieſus. You will ſay, hee is able to doe this in a moment, as hee wrought upon the malefactor on the croſſe at his laſt houre. So hee could have made the world in a day, in an houre, in a minute: but it pleaſeth his wiſedome to take longer time, both in that worke, and in this: that wee might take heed of fouling that heart, which he hath taken ſo much paines to make cleane. As exquiſitely and deliberately as the great world was made, as perfectly good as all things were; the ſinne of man ſoone corrupted all. After all Gods coſt and labour upon us, our mindes may bee quickly defiled. Now when God had diſpatched all his workes in ſixe dayes, he reſted the ſeventh: ſo if wee labour, with him, in the clenſing of our ſoules, all this weeke of working-dayes; wee

ſhall

[n] Matth. 23.37.

[o] Gen. 1.5.

[p] 2 Cor. 4. 6.

Gen. 1.7.

verſ. 10.

verſ. 14.

verſ. 16.

verſ. 22.

verſ. 24.

ſhall then reſt with him in the Seventh, the heavenly and eternall Sabbath of the Saints.

To conclude; wee ſee how ſweet the condition of this *pure minde* is. *Hugo* ſaith of that man, *Vtitur amico ad gratiam, inimico ad patientiam, ad benevolentiam cunctis, quibus poteſt ad beneficentiam.* God doth not charge him with his owne ſinnes, as if hee had never done them; nor with the ſinnes of others, becauſe he did not approve them. Hee is compoſed in proſperous fortunes, with adverſe not dejected. Set *Belſhazzar* in the midſt of his Princes; his cupbord of plate furniſhed with the ſacred bowles of Ieruſalem, the ſpoile of Gods holy Temple: and in contempt of their owner, carouſing healths in them to his Miſtreſſes, and ſinging carols in the praiſe of his carved gods: yet becauſe there is a foule heart within him, this ſumptuous, this preſumptuous feaſt ſhall end in horror; and that ſuch an horror, as ſhall put the blood out of his face, the muſicke out of his head, the joy out of his heart for ever. But lay *Lazarus* at the gate of unmercifulneſſe, lay *Iob* on the very dunghill of miſerableneſſe, and give them *mentem ſyncer am*, an honeſt and quiet heart: and *Adam* could not have been ſo happy in Paradiſe without it, as they were out of Paradiſe with it.

Dan.5.6.

The man of a *pure minde* is alwayes of a cheerefull looke, becauſe there are no ſecret ſnibbings within him; he is not troubled with that they call *Singultum cordis*: the good man may bee evermore the merrieſt man. The holy ſoule is the love of God, the joy of Angels: her eyes dare looke upon the glorious Iudge, whom ſhe knowes to be her Saviour. Her heart is couragious, ſhe dares ſtand the thunder; and when guilty mindes creepe into corners, ſhee is confident in him that will defend her. Shee challengeth the whole world to accuſe her of injuſtice, and feares not the ſubornation of falſe witneſſes, becauſe ſhee knowes the teſtimony of her owne conſcience. Her language is free and bold, without the guiltineſſe of broken ſtoppes. Her forehead is cleare and ſmooth, as the brow of heaven. Her knees are ever bent to the Throne of grace, her feet travelling toward Ieruſalem, her hands weaving the web of righteouſneſſe. Good men bleſſe her, good Angels guard her, the Son of God doth kiſſe her: and when all the world ſhall bee turned to a burning pile, ſhee ſhall bee brought ſafe to the mountaine of joy, and ſet in a Throne of bleſſedneſſe for ever.

* * *

2 PET. 3. 2.

That ye may be mindefull of the words which were ſpoken before by the holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour.

THE pretended title of that great uſurper over the conſciences of the Chriſtian world, is fetch'd from the Succeſſion of Saint *Peter*. How doe his ſycophants magnifie Saint *Peter*? But it is their cunning, to reflect all that honour upon their Maſter. Otherwiſe, they would ſhuffle him up in the crowd of the Saints, and make no more reckoning of him than they doe of Saint *Paul*; and that is little enough. But now they call him the Coryphe of the Apoſtles, the Prince of their ſoules, the Porter of Paradiſe, and ſupreme Lievetenant of the Crowne of heaven: as wee finde it in a booke of theirs, which they call, *the Occupation of the ſoule*: certainely, the vaineſt occupation that ever ſoule was bound prentice to. They tell us, that hee was ever placed firſt, firſt mentioned, that he wrought the firſt miracle upon *Ananias*, that he made the firſt Sermon to the Gentiles after the comming downe of the holy Ghoſt; that he did firſt viſite ſuch as were newly baptiſed, that hee called and held the firſt Councell: that the Church prayed ſollicitouſly for him, as for her Head, when hee was in priſon: that Saint *Paul* did not hold his Revelations for aſſured and authenticall, till they had paſſed under the approbation of Saint *Peter*: that the Churches where hee was reſident as Biſhop are all Patriarchall: that by his appointment Rome is the Mother and Miſtreſſe of all the reſt. They have a world of other glorious titles for him, all which they meane to themſelves. As even a Pope ſaid, *Æneas Sylvius*, that was *Pius ſecundus*: the former Popes did wiſely in ſetting the Lawyers on worke to debate, whether the Donation of *Conſtantine* the great to *Sylveſter*, were good and valid in Law, or no: the better to skip over the matter in fact, whether there was any ſuch thing at all, or no. So hee doth now employ his Paraſites, to heape mountaines of honours and attributes upon *Peters* Succeſſor, and to ſtrive who ſhall moſt deifie him: by this meanes to ſmother up the queſtion, whether the Pope bee Saint *Peters* Succeſſor, or no.

I need not tell you of other differences, they are too palpable: *Peter* forſooke the world, and followed Chriſt: the Pope hath renounced Chriſt, and followes the world. *Peter* had neither Gold nor Silver, but he had gifts and graces: the Pope hath neither gifts nor graces; but for Gold and Silver, ſuch ſtore, that he could ſpare it to ſhooe his Concubines Palfries. *Peter* would not ſuffer Captaine *Cornelius* to crouch to him: the Pope rides a cocke-horſe on mens ſhoulders, treades upon Emperors neckes, and keepes a quoile like the devill in every kingdome. But to paſſe over theſe, Saint *Peter* refers us to the doctrine of the *Prophets* and *Apoſtles*, for our onely direction: the Pope tries his owne Title, and imposeth upon our conſciences onely by tradition. I hope, forbidding of marriage, was none of *Peters commandement*: worſhipping of Images, none of his: prayer to the Saints, prayer for the dead, farre from any rule of Saint *Peters*. He never taught ſubjects to ſhake off allegiance to their Soveraignes; he never allowed, much leſſe Sainted Traitors. *Feare God, honour the King*; this is the voice of *Peter*. Feare God, kill the King; that is the voice of his Succeſſour. *Heu quàm diſſimilis*! How diverſe, averſe, adverſe, perverſe is this Succeſſour!

Act.3.6.

Let all them that will hearken to that which Saint *Peter* ſaies, (and all they muſt hearken to it, that will come to the place where Saint *Peter* is) obſerve my Text; *Bee mindefull of the words, &c.* Let all humane inventions, in the matter of ſalvation, dye abortive: *This is the way, let us walke in it*; *Bee mindefull of the words, &c.*

Wherein hee commends to us, firſt, a Treaſure. Secondly, and the uſe of that Treaſure. The Treaſure is the Doctrine of the *Prophets* and *Apoſtles*: the uſe of that Doctrine and Treaſure is our carefulneſſe to obſerve it; *Bee mindefull.*

The generall parts then are two:

1. The Object of their mindefulneſſe; *The words, &c.*
2. Their mindefulneſſe of that Object; *Be ye mindefull.*

Of the Object firſt ſeverally, and then jointly. The former ſpecialty of the Object is,

The words which were ſpoken before by the holy Prophets.] Not to dwell upon the particulars; as that, firſt, they are *words*, for their plaine certainty; not ſhadowes, and abſtruſe paradoxes. Secondly, *ſpoken before*, for their antiquity; not things of yeſterday; no new devices. Thirdly, *ſpoken by the Prophets*, for the authoritie: men that had their commiſſion immediately from God himſelfe. *Prophet* hath ever beene a reverend and honourable name. Fourthly, *by holy Prophets,* for the ſanctitie: they paſſed not through the lippes of a *Balaam,* or *Caiphas;* but from men whoſe perſons God had ſanctified, for his heavenly errands. They were the Protonotaries of Heaven, the Regiſters of the Truth, the Secretaries of the holy Ghoſt, the Spokeſ-men of the Deitie, the Mouthes of Him who is the Fountaine of Wiſedome, and Oracle of all Truth. We ſee accompliſhed, what they fore-told, and their Propheſie become Hiſtorie.

1.
[q] Mat.7.12.
[r] Mat.11.13.
[s] Luk.16.16.

The words of the Prophets, is the Law of God. [q] *This is the Law and the Prophets.* [r] *All the Prophets, and the Law propheſied untill Iohn.* God hath joyned them together, let no man put them aſunder. But it is objected; [s] *The Law and the Prophets were untill Iohn:* Why then ſhould we be *mindfull* of them now? They were untill *Iohn,* as a preparation and prediction of Chriſts comming: He being come, that prediction, that preparation is ended: but ſtill the Law and the Prophets remaine, both to confirme us in the faith of Chriſt, and direct us the way of obedience to Chriſt. A man doth not deſpiſe his Schoolemaſter, becauſe he hath learned his Leſſon. The Prophets were expounders of the Law, the Law was the Text of the Prophets. The Decalogue was that *Magna Charta;* to which, as to their common Principle, all their concluſions were reducible. As in Arithmeticke, when wee paſſe the number of tenne, all the latter numbers be but compounded reſumptions of the former. So all the Doctrine of the Prophets is but the expoſition and application of thoſe tenne words, which Gods owne finger wrote in two Tables. Therefore *Malachi,* the laſt of the Prophets, to make a tranſition to the Goſpel, in the very point of his paſſage towards the prediction of Chriſt and of *Iohn* Baptiſt, ſeales up the Old Teſtament in his laſt Chapter, with [t] *Remember ye the Law of Moſes my ſervant. Moſes* was a Prophet, and a Servant; the Law-bringer, not the Law-maker: yet God calls it the Law of his ſervant *Moſes.*

[t] Mal.4.4.

2.
[u] Eſa.8.20.
[x] Pſal.19.7.
[a] Hoſ.8.12.
[b] Iam.2.8.
[c] Mat.22.36.
Ierom.
Ver. 37.
Ver. 40.
*Civit. Dei, lib.6. ca.*11.

The ſumme, then, of theſe *words of the Prophets,* is the Law of God: to this the Apoſtle here referres us; as *Eſay* did before, [u] *To the Law and to the Teſtimonie.* How great is the honour of it, how honourable the greatneſſe! [x] *The Law of God is perfect, converting the ſoule, &c.* There is the great honour. [a] *I have written to them the great things of my Law:* and, [b] *Fulfill ye the royall Law:* there is the honourable greatneſſe. [c] *Maſter, which is the great Commandement in the Law?* (was the Lawyers queſtion) whereas all Gods Commandements were great, upon aſſignation of any one above the reſt, hee meant to take occaſion of accuſing him. Therefore Chriſts anſwere is full of circumſpection; *Thou ſhalt love the Lord thy God with all thy heart:* this hee calls *Primum & magnum, The firſt and great Commandement.* To this epitome of the firſt Table hee ſubjoynes, that *the ſecond is like unto it:* and laſtly addes, *On theſe two Commandements hang all the Law and the Prophets.* To this all Lawes are ſubjected, and from this all good Lawes are derived. For Authoritie, it gives all the Decrees of men the Checkmate. S. *Auguſtine* hath from *Seneca* a plaine confeſſion, That the Iewes, otherwiſe a contemptible people, whereſoever they came, *Victi victoribus leges dederunt;* the conquered gave Lawes to their conquerors. To make a Law, is the chiefeſt point of majeſtie: and the beſt Law-makers have commended their beſt conſtitutions, by deriving them from Gods Commandements: as if they could no way better confirme them, than by confeſſing where they ſtole them. Some of them have been ſo ſhort of this conformitie, that they have ſet downe groſſe ſinnes for their learned Statutes, and treſpaſſed upon common Principles. Among ſome of them, murder hath ſcarce been puniſhable, adulterie was pardonable, and theeverie commendable. But the pure, perfect, and unchangeable Law of God leaves no evill uncenſured, no good uncommended: for which large comprehenſion, *Peter Martyr* compared the Ten Commandements, to the Ten Predicaments.

The beſt of this worlds wiſedome, is but to drive corruption inwards; *Vitia non abſcindere, ſed abſcondere:* and in making men conformitants, many times to make them hypocrites. But Gods Word hath a reach to the very ſecret purpoſes, and inmoſt affections: [d] *ſharper than a two-edged ſword, dividing betweene the joints and the marrow, and diſcerning the thoughts and intents of the heart.* Like an Anatomiſt, ſearching and prying into every piece of a member, and reading a ſound Lecture upon the ſmalleſt particle of a particle, ſpelling like a Criticke, the fractions of unperfect, and as yet unſhapen cogitations of concupiſcence. Whereas of a thought, kept within the compaſſe of a thought, no Law of mortall man can determine. So that if a ſinner can waſh his bloudie hands with *Pilate*, and not betray his bloudie heart by word, deed, or writing, he cannot be by man found out.

Lactant. Lib.3.c.26.

[d] Heb.4.12.

4. Such is the perfection and majeſtie of this ſacred Doctrine, though all advocates ſhould be corrupt, and all champions cowards; that it is not a bare advertiſement, which is granted by the Papiſts; but a Rule: not a potentiall Rule, onely in regard of fitneſſe; but an [e] actuall Rule: not partiall onely, for that is contrarie to the nature of a Rule, which admits of no addition; but totally definitive and directive for Gods ſervice, and all our actions. [f] *I have ſeene an end of all perfection, but thy Commandement is exceeding broad.* Broad enough, but we have ſtaggering feet: the drunkard can ſcarce keepe his path, though it be as broad as the Kings high-way. Our ſoules legges are borne crooked, and by the cuſtome of ſinne wee warpe them more and more. The Ideot could ſay of his crooked ſtickes, that would not fadge and worke to his minde; that they never grew but in the night, and that was the reaſon they could not ſee to grow ſtraight. Wee take perverſe, irregular, and crooked ſteppes, becauſe wee walke in the night of our owne wilfull blindneſſe. The Way is broad enough, but the proud beare too great a breadth for the Way. The Rule is ſtraight, but we are crooked: [g] and, *that which is crooked, can hardly be made ſtraight.* Crooked branches are ſtraightned two wayes; either by the hand of man, or by the fire. Thoſe whom the hand of Gods grace doth not rectifie, are bound in bundles like thornes, and caſt into that unquenchable Oven, the fierie Pit of Hell.

[e] Gal.6.16.

[f] Pſal.119.96.

[g] Eccleſ.1.15.

1. *The Commandements of us the Apoſtles of the Lord and Saviour.*] This is the other Specialtie of the Object. The *Prophets* were Legall *Apoſtles*, the *Apoſtles* are Evangelicall *Prophets*. Both theſe came to the world with *Commandements*: they doe often indeed perſwade us, counſaile us, beſeech us; [h] *(I beſeech you by the mercies of God*; [i] *we pray you in Chriſt's ſtead)* but even thoſe requeſts be Precepts. Doth not God therefore *command*, becauſe he entreats? The very ſuites of Kings are Imperative: they muſt not aske, and be denyed: much more ſhall we finde the perſwaſions of God, Obligations to us. It is his gracious mercie, that entreates us to doe that, which wee are bound to doe without entreatie. Every wiſe man will be eaſily requeſted to doe himſelfe good. When God ſues to us, to ſave us, yea, to accept of ſalvation; wee are ſullen and deſperate fooles, to hinder our owne preferment. [k] *Paul* pleades to *Philemon*, his age and bondage, for arguments; the power of his authoritie, and Patent for it, in Chriſt. Yet, as if love were the ſtrongeſt charme; *Propter charitatem petendo peto; for loves ſake I rather beſeech thee:* Was not this Petition as valid as any Injunction, in the heart of a friend, of a brother?

[h] Rom.12.1.

[i] 2 Cor.5.20.

[k] Phil. verſ.8.9

2. That the *Apoſtles* had power to *command*, is ſo farre from being a queſtion, that it is plaine they could convey this power to others, by the impoſition of their hands. [l] *I give thee charge in the ſight of God, who quickneth all things.* And *Charge them that are rich in this world, that they be not high-minded.* I charge thee, to charge them. In the former, there is Epiſcopall authoritie: he that gives the charge, if he be not the chiefe on the Bench, yet is he greater than the Iurie. In the

[l] 1 Tim.6.13. verſ. 17.

the other, there is Evangelicall ſufficiencie; by vertue whereof, *Timothie* is enabled to [m] *charge* men, *that they receive no other Doctrine. Pracipe divitibus, Charge the rich:* the rich are commonly great: nobilitie and wealth is joyned together. [n] *Curſe not the King in thy thought, nor the rich in thy Bed-chamber.* [o] That rich nameleſſe Churle is gheſſed by ſome to be *Herod*, or ſome other King. The rich man is a little King, among his neighbours; a pettie God, to his underlings. *Dives, quaſi Divus.* Yet, be they rich or noble, they are under the *command* of an *Apoſtle*; yea, under the charge of a Prieſt, in the Word of Ieſus Chriſt. Kings themſelves are not here exempted, though they have abſolute command over all men in their dominions: as the Fathers interprete that of King *David*; [p] *Againſt thee onely have I ſinned:* becauſe he could ſinne againſt no body elſe: yet *Nathan* may reprove him in the Name of God. That tranſported Shaveling ſoared too high a pitch, when in his imperious Bull hee commands the Angels. But we may ſafely ſay, that all Powers beneath the Angels are lyable to our ſpirituall charge. Even the rich men, that ſpeake with command to others, muſt be *commanded* by their Preachers. [q] *I am a man under authoritie, having ſouldiers under me.* The Centurion had many under his authoritie, himſelfe is under the authoritie of another. Wee have a ſpirituall charge over their ſoules, that have a temporall power over our bodies.

[m] 1 Tim. 1.3.

[n] Eccl. 10.20.

[o] Luk. 16.19.

[p] Pſal. 51.4.

[q] Mat. 8.9.

3. God hath committed the Keyes of Heaven to his Church: ſome let them ruſt in their hands, for want of uſe: Teachers, that doe not teach; that can neither open the doores of Heaven for others, nor for themſelves. Some alter the Wards, that they can neither open, nor ſhut: as it is fained of Pope *Sixtus Quintus*, that after his death hee went to Hell; but by good lucke the Porter would not let him in, though he had highly deſerved it; but ſent him to a place under his owne command, Purgatorie: this hee long ſought, but could never finde. At laſt hee tooke heart, and went to Heaven, fearefully knocking at the gate: Saint *Peter* asked him, why hee knocked, conſidering hee had the Keyes? hee anſwered, Becauſe the Wards were altered, and they could not now unlocke the doore. I would the Morall of this fiction were not too true: But alas, who ſees not, that the Pontificians have ſo bruiſed the Keyes with breaking mens heads, and ſo furr'd them with the bloud of innocents, that they are not able to open the gates of Heaven? Some keepe them bright, with faire and continuall uſage, whom God bleſſeth with the letting in of many ſoules.

4. Surely, if now wee ſhall appeale to your conſciences; the fault is not in the Keyes, but all the Ruſt is in the Lockes, your worldly hearts. God hath ſet us to *Command*; and wee command, and goe without. Alas, by this contempt wee cannot gaine; but you are ſure to loſe: for if our word have loſt the power in you, you have loſt your right in Heaven. Wee dare wager our owne comming there, that you ordinarily come not thither without us. It is true, *Spectaculo facti ſumus*; men come to Church, looke us in the face, and give us the hearing: but wee have not the credite with them, to beleeve us. *Domine, quis credidit auditui noſtro?* [r] *Lord, who hath beleeved our report?* We are weake, and you are ſtrong: you are honourable, and we are deſpiſed. But if we may not be your *Commanders*, yet let us be your Counſellers. Or if that place be too good for us, yet ſtill we will be humble Petitioners to you, that you would be pleaſed to ſave your owne ſoules. If your houſes were on fire, and wee ſhould command you to quench them: if your bodies were ſicke, and wee ſhould charge you to ſend for the Phyſician; you would thinke it a kindneſſe in us more than needs: you would doe all this, though we held our peace. Of all your Vtenſils and moveables, doe you make leaſt account of your ſoules? Alas, that all our Precepts muſt be turned into teares, weeping over you, as Chriſt over Ieruſalem, for her *At noluiſti!* Alas, that we ſhould give a charge, and no ſouldiers come in to the Standard of Chriſt! You will ſay, wee are ſervants; and ſervants are not to com-

[r] Rom. 10.16.

command, but to obey. Indeed wee are Chriſts ſervants, and your ſervants for Chriſts ſake: and if you could ſet us to a meaner office, we would not refuſe it, to winne your hearts. But ſervants may be imployed to bring their Maſters commands to their fellowes. God called *Moſes* his ſervant, yet he gave him authoritie to make Lawes for the government of his people. God hath ſent his ſervants, and his Farmers will entreated them: he ſent his Sonne, ſaying, [f] *They will reverence my Sonne*; but they did not. If hee now ſee men miſuſe his ſervants, hee will no more truſt them with his owne Sonne *Ieſus*.

[f] Matth. 21.37.

5

But if men diſ-regard our command, let them reverence a higher than ours, the *Apoſtles*; yea, a higher than theirs, the Commandement of God himſelfe. Nor can we here diſtinguiſh, but to the wilfull deceiving of our ſelves: for you receive from your Preachers none other command, than they received from the Apoſtles, and the Apoſtles from the holy Ghoſt. It is not our Word, but theirs; not theirs, but the Lords. The *Apoſtles* were the Trumpets of the Word, the Cornets of the living God, the Notaries of Heaven, the Secretaries of the Church, the firſt Princes and chiefe Peeres of Chriſtianitie; whoſe mouthes were filled with Oracles, and their hands with Miracles, and their pennes with Myſteries: the publiſhers of Mercie, and ingroſſers of the Covenant of Grace: the Maſter-builders of Gods Houſe, and the noble Columnes in the Building. The twelve Patriarchs, from whoſe heavenly Seed of the Word deſcend all true Iſraelites. The twelve Princes, Generals and Conductors of Gods Armie, that camped about the great *Moſes*, the Manhood of the Sonne, the Tabernacle of the Divinitie. The twelve Searchers, ſent to take a view of the Land of Promiſe; who have brought us certaine newes of the ineſtimable bleſſings there, flowing with the Milke and Honey of eternall joyes and comforts. The twelve ſelected men, that tooke twelve Stones out of the Chanell of Iordan, and pitched them in *Gilgal*: not omitting to ſet twelve other Stones in the midſt of Iordan, where the Arke of God had ſtood: placing their holy Monuments both in the River, for a witneſſe to the Iewes; and out of the River, for a teſtimonie to the Gentiles. The twelve [t] Fountaines, which the people found in the Deſart, at *Elim*; thoſe Wells of ſalvation, where thirſtie ſoules ſit downe and drinke. The twelve Loaves of Shew-bread, which ſtood before the face of the Higheſt; that onely the High-Prieſt *Ieſus* brake in morſels, and gave to his Church. The twelve precious Stones, ſet in the Pectorall of *Aaron*: choiſe living Stones, taken into the breaſt of Chriſt. [u] The twelve young Lions, which ſupport the Throne of the great King; not the like in any Kingdome. [x] The twelve Oxen, that carried the *molten Sea* of Gods infinite mercies to all parts of the world; three looking Eaſt, and three to the Weſt; three to the North, and three to the South. The twelve Officers of the glorious *Salomon*, our King of Peace; that make his proviſion of holy ſoules, throughout all the coaſts of Iſrael. [a] The twelve Starres in the Crowne of the Church, that Spouſe of Chriſt. We may call them the Twelve moneths, that make up the yeare of Grace. The [b] twelve manner of Fruits of the Tree of Life, that yeelds her Fruit every moneth. The twelve Angels, the twelve Gates, the twelve Foundations, of the new Ieruſalem; whoſe length, breadth, and heighth was twelve thouſand furlongs. And they ſhall [c] *ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* So preciſe is the number of Twelve, that when one of them miſcarried, [d] another muſt be choſe, to ſupply his place. From them, wee are ſaid to receive the twelve Articles of our Beleefe: from them we know, that we receive the Doctrine of the Goſpel. [e] *Ye know what Commandements we gave you, by the Lord Ieſus. So worke, as we have commanded you.* They had power to *command*; I would wee were as ſure of grace, to obey.

[t] Exod. 15.27.

[u] 1 King. 10.20.

[x] 1 King. 7.25.

a Rev. 12.1.

b Rev. 22.2.

c Matth. 19.28.

d Act. 1.25.

e 1 Theſ. 4.2. verſ. 11.

Thus farre wee have conſidered theſe Objects ſeverally: now take them jointly, and they afford us ſome more obſervations:

1. Neither *Prophets* nor *Apoſtles* did ever *command* in their owne names: but the former came with, *Thus ſaith the Lord*: and the other in the Name of Chriſt. By vertue of this Commiſſion and victorious Name, they *commanded* all things, even diſeaſes and devils to depart, and were not diſobeyed. [f] *By the Name of Ieſus Chriſt doth this man ſtand here before you whole.* As they did all by his power, ſo they referred all to his glory: and added, *This ſtone, ſet at naught by you builders, is become the head of the corner.* This is the fundamentall Stone, [g] *Wee are built upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner Stone.* They are foundations to us, Chriſt is the ſole foundation of all. [h] *The wall of the City had twelve foundations, and in them the Names of the twelve Apoſtles of the Lambe.* They are foundations of the wall, not of the City: not of ſalvation, but of the Miniſtery of ſalvation: not principall, but inſtrumentall: *Non authores, ſed lapides.* A foundation cannot lay it ſelfe, it muſt have a builder. Chriſt laid them firſt of all other, in the bottome of the wall; in that reſpect they are called foundations. As *Ezra* 7. *In the firſt day of the firſt moneth, he began to goe up*, or *was the foundation of the going up*: that is, the firſt or chiefe Leader. Thus not one Apoſtle, but all are equally foundations.

[f] Act.4.10.
[g] Epheſ.2.20.
[h] Rev.21.14.
Ezr.7.9.

Contrary to that ſenſleſſe, ungodly, unlucky corruption of the Text, that would transferre all to *Peter*; under the colour of *ſuper hanc petram*: whereas the Scripture cals the twelve Apoſtles equally fundamentall. *Minde the commands of Us*, not of *Me*, ſaith *Peter* himſelfe here. Chriſt himſelfe indeed is that *Petra*, that *Rocke*; [i] *Other foundation can no man lay, than that is laid, which is Ieſus Chriſt.* Firſt, he is *Lapis fundamentalis*, the foundation of our faith: upon whom wee build ſo ſure and firme, that neither [k] *guſts* nor *floods*, neither ſtormes nor ſtreames can overthrow us. Secondly, hee is *Lapis angularis*, the Roote of love and peace, which bindes us together in the unity of the Spirit. Malitious and contentious ſoules are looſe rubbiſh and refuſe, not ſtones in Gods edifice. In all our booke-controverſies, and ſword-controverſies, let us referre the deciſion to him: then doe wee ſet the corner ſtone in the right place. Thirdly, hee is *Lapis pacificus*, all ſinne is a make-bate, hee is the Peace-maker betweene God and us. That *Iacobs ſtone*, whereon we reſt our heads and hearts; and ſee Angels deſcending to comfort us: upon this ſtone [l] wee lye downe, and have quiet reſt. Fourthly, he is *Lapis fædificus*, a Stone of Covenant betwixt [m] *Iacob* and his father *Laban*: the league betweene our heavenly father and us. *Mizpah*, a beacon or watch-tower, to warn us of our enemies. Fifthly, he is *Lapis triumphalis*, that ſhall give us the victory: *Davids* ſtone, wherewith hee ſlew the Gyant: by this wee ſhall be able to conquer Satan and the moſt monſtrous ſinnes, and triumph over them. Sixthly, he is *Lapis petralis*, which being ſmitten by the rod, guſhed out floods of water. When he was ſtricken with death, there iſſued out ſtreames of blood to ſave us: better than all their priviledges, though they had *Oile out of the rocke, and hony out of the ſtone.* [n] *Cantent inhabitatores petræ è vertice montium.* [o] *But if a ſonne aske bread, will his father give him a ſtone?* Nay, but this ſtone is bread; a living Stone, the Bread of life; *Lapis & panis.* [p] He did *command this ſtone to bee made bread*: therefore wee may as well ſay, *Da Petram vivificam*, as *Da panem quotidianum*. But let us take heed of offending this Stone: [q] for *whoſoever ſhall fall upon this ſtone, ſhall bee broken; but on whomſoever it ſhall fall it ſhall grinde him to powder.* Wee may fall upon this Stone, or this ſtone may fall upon us: and then it had beene better that a milſtone were hanged about our neckes, and with us throwne into the ſea. But bleſſed are they that conforme their lives to the doctrine of the Apoſtles and Prophets, and build their faith on this foundation.

[i] Epheſ.2.20.
1 Cor.3,11.
[k] Matth.7.25.
[l] Pſal.4.8.
[m] Gen.31.45.
[n] Eſay 42.11.
[o] Matth.7.9.
[p] Matth.4.3.
[q] Matth.21.44.

2. Saint *Peter* refers us to the *words of the Prophets*, and *commandements of the Apoſtles*, and preciſely chargeth our mindefulneſſe with theſe leſſons. Not humane traditions, not the conſtitutions and impoſitions of uſurpers, that pretend

the authority of the Apoſtles: fond men, that undertake to deviſe a better way to heaven, than he that dwels there hath ſet downe; who will admit none that come not his way: theſe are but artificiall paper-wals, ſet up againſt the Apoſtolicall Canons. Not the inventions of men, though of thoſe pure braines that pretend moſt, yea mainely for the word: for ſometimes they prove but Lapwings, that cry, Here 'tis, Here 'tis; when their neſts are farre enough off. *Athenæus* tels us that the Stoickes had an opinion, that no man could doe well but a wiſe man; not ſo much as make good Lentil-broth. And therefore because no man was held wiſe but *Zeno*, no man would make Lentil-pottage but after his receit: and that receit was ſo curious and exact, that it preſcribed the twelfth part of a Coriander ſeed. We have many ſimple men, and more ſimple and ſinfull women, that have little or nothing beſides a will, and a tongue; yet are ſo conceited of doctrine, that if *Zeno* preſcribe it not, the broth is naught, death is in the pot: and for every ſup of broth they muſt runne to *Zeno*: when (God knowes) all at the beſt is but a poore meſſe of pottage. Theſe men have coats of their owne weaving, whoſe inſide is altogether their owne lining: onely they face it with the words of a Prophet or Apoſtle, and have their Text from the Bible.

Not the wiſdome of the Philoſophers, nor all the morality that drop'd in verſe from the pens of the Poets; bee the inſtruments of our building up to heaven. The wine that is made of the vines of the mountaines, is finer and pleaſanter than the Grapes of the vallies. What are the dregs of this flat bottome, mans knowledge, to the [r] *wiſdome that deſcendeth from above*, the Hill and Throne of God? I grant, there is uſe of the other: ſecular arts are like lobbies to the lodging chambers: nay, not ſo good, but rather the garniſh and painting of the roomes: nay, inferior ſtill, (for the former are for muniment, the other for ornament) but indeed ſtaires to the parlours, as wee make them to our Pulpits: herbes in a glaſſe of wine: ſallets and ſawces to tempt downe our meats: but ſtill the meat it ſelfe is the Word of God, that Chriſt may be all in all.

[r] Iam.3.18.

3. Neither the *Prophets* without the *Apoſtles*, nor the *Apoſtles* without the *Prophets*, but both together. The Goſpell, without the Law, may lift men up to preſumption: the Law without the Goſpell, may ſinke them downe to deſperation. God hath provided a gracious remedy for both theſe fatall evils of man; the ſweet compoſition of ſeverity and mercy; the mixture of Law and Goſpell; as *Moſes* and *Chriſt* met upon the Mount. To direct our obedience, hee hath given us his Law: to anſwer for our diſobedience, hee hath added his Goſpell; that what wee could not doe in our ſelves, wee might ſee perfectly done for us by Ieſus Chriſt. *Lex imperando ligat, Fides impetrando ſolvit.* The Prophets wrapped up the Goſpell in the ſhadowes of the Law: the Apoſtles opened the Law in the cleare light of the Goſpell. *Lex data eſt, ut gratia quæreretur; Gratia data eſt, ut Lex impleatur.* [f] *The Law was given by Moſes, but grace and truth came by Ieſus Chriſt.* Woe to them that adhere to the Law, and thinke to fulfill it well enough without the Goſpell: the Gun-powder ſhall ſooner bee able to ſtand the fire, and not bee blowne up. Woe to them that ſo ſticke to the Goſpell, that they caſt away all reſpect of the Law: they would bee fed from Gods owne trencher, and that of his daintieſt fare, and yet doe him no ſervice. But their Livery ſhall bee pulled over their eares, and they ſent away with a *Neſcio vos.* But bleſſed are they that joyne them both together in heart and life: that have one eie upon *the words of the Prophets*, the Law of God, to give it obedience with all their powers: and the other eye upon *the doctrine of the Apoſtles*, the Goſpell of Chriſt, to beleeve in it with all the hearts. The Lord ſhall binde them up in the bundle of life, lift up their ſoules to the participation of joy with the *Prophets* and *Apoſtles*, and make them heires with the Lord of all, his holy Sonne IESVS CHRIST.

Aug.

[f] Ioh.1.17.

[t] Iam.1.18.
[u] Ioh.17.17.
[x] Pſal.19.9.
[y] Eph.4.21.
Ioh.1.17.
Aug.

4. The rule of Truth is delivered to us by the Prophets and Apoſtles: Truth is Gods peculiar, appropriated to his holy Word. [t] *Hee begate us with the Word of Truth.* [u] *Sanctifie them through thy Truth: thy Word is Truth.* The Law is his Truth: [x] *The Iudgements of God are Truth.* The Goſpell is his Truth, [y] *Yee have been taught, as the Truth is in Ieſus.* Yea, an eminent Truth; diſtinguiſhed from Naturall or Philoſophicall truth. Nature is true in her principles, Philoſophy true in her deductions and concluſions, the Law true in her impoſitions: all true, but no man can reſt his ſalvation upon them. The Law was perfect Truth, but we were weake. It could not ſave us, becauſe wee could not keepe it. Naturall truth is like the Sea; there is abundance of it, but ſo ſalt that it can never ſlake our thirſt. For Legall Truth; ſuppoſe a malefactor comes before a juſt Iudge; you may reſt upon it, that he will doe him juſtice; but he muſt looke for no mercy: but on the Evangelicall Truth wee may repoſe our ſoules. The good man will yeeld to all truth, and never bee aſhamed of ſuch a victory. What is more glorious than to bee overcome of Truth? This Truth is the Word of God; let it overcome us with our willing ſubmiſſion, or it ſhall overcome us againſt our wills to our confuſion.

[b] Act.11.14.
[c] Phil.3.16.
[d] Gal.6.16.
[e] 1 Cor.3.4.

This Word and Truth is written by the holy Prophets and Apoſtles: for both in Creation and Redemption, God wrought all by his Word. [b] *Peter ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.* This is that Rule which bindes the Conſcience; [c] *let us walke by this Rule.* Our neighbours of Rome have ſet up new Lesbian Rules, which they preſcribe as neceſſarie to ſalvation. The Rule of Saint *Francis*, the Rule of Saint *Dominicke*; their Auguſtines, Iacobines, Benedictines: yea, they hold one mans Baptiſme better than anothers, one mans Order holyer than anothers, one mans Rule perfecter than anothers; any Rule better than that which Saint *Paul* ſo bleſſeth, the Rule of Regeneration: [d] *And as many as walke after this Rule, peace be on them and mercie, and upon the Iſrael of God.* If that Apoſtle were now living on earth, to ſee their innumerable Orders, and aske them as they paſſe, what they are: and heare one anſwer; I am a Franciſcan; another, I am a Dominican; another, I am a Carthuſian; and ſcarce any one ſay, I am a Chriſtian: hee had cauſe to thinke them all Antichriſtian. Hee was angry enough at that, when one ſaid, [e] *I am of Paul*; and another, *I am of Apollos*; and called it *Carnall.* But now *Moſes* and *Samuel*, *Paul* and *Apollos* are almoſt worne out, and we have Monkes and Fryars in their roome. Yea, that teeming Whore of Babylon hath in theſe latter dayes brought forth a Monſter, Ieſuitiſme; a Mungrill, begot betwixt Superſtition and Policie. Which though Pope *Nicholas* the fourth, in a Bull, a blaſphemous Bull, preferred before the Franciſcans, and the Franciſcans before the Angels; yea, that *Ignatius Loyola* lived a more perfect life than Chriſt himſelfe: yet certainely, to all honeſt hearts they appeare that *Myſterie of Iniquitie*, which Saint *Paul* propheſied ſhould wait upon *the Antichriſt.* If the manifeſt profeſſion of Lying, of Murders, of Treaſons, of the butchering of Princes, and raiſing tumults in States, be not *Iniquitie*: what is? If againe, for Kings to admit them to their Councell-Tables, to follow their damned advices, to give them Colledges and mightie exhibitions; be not a *Myſterie*: there is none. Put them together: that the horribleſt ſinners upon the face of the earth ſhould skrew themſelves into the favour of rich men, and Princes; ſurely can be no leſſe than the *Myſterie of Iniquitie*: and this to me, is in ſtead of a thouſand proofes, that their Maſter is *the Antichriſt.* That they ſhould doe all this under colour of the Chriſtian faith, and make God himſelfe *Carnificem ſuum*, is a monſtrous Myſterie.

How does *Ephraim* and *Manaſſeh*, the Ieſuite and all other Orders fight one with another, and all againſt *Iudah*? In a Citie of Spaine, a Ieſuite in the midſt of his Sermon fell into a Traunce, if wee could beleeve him: and ſtarting up, he told his Auditorie, that hee had beene in a Dreame, and the Scene lay in Hell.

There he ſaw many ſoules of all conditions,(naming them whom he thought fit to traduce) from Coblers to Emperours. Among the reſt, he pretended to ſee abundance of Franciſcans; whereat hee ſtood amazed, that men ſo holy, and ſtrict of life, ſhould come thither. This Dreame of his ſtucke in the Franciſcans ſtomachs, till they could requite him with another. Therefore on the next occaſion, in the ſame Pulpit, a Franciſcan preaching, fell into the like Traunce: and waking, told them that he had alſo beene in Hell; and could not deny, but ſome ſprinkling of Franciſcans and other Orders were there. But his wonder was, that in Hell he ſaw never a Ieſuite: at which *Belſebub* laughing, told him his error; That the number of Ieſuites in Hell did exceed all other Societies, put them all together. Where are they? replyes the Franciſcan. Alas, ſayes the Devill, they are in a roome below: the common Iayle is too good for them, they are ſafe bound in the Dungeon, ſtowed in the Hold, under Hatches. For if they were ſuffered to come to the upper Deckes, they would ſet all Hell in an uproare. It was well it was but a Dreame, for their ſakes: it might happily have beene a truth, for the Churches ſake. Therefore as they that have made a new Goſpel, *Evangelium Quintum*, of Statiſme; though not ſo plainely as thoſe Monkes of *Paris*, with their *Evangelium æternum*, which they offered to be canonized, but by good lucke it was refuſed: yet as prodigiouſly, as blaſphemouſly; whiles they teach the Prophets and Apoſtles to ſpeake Treaſon and Murder, and to give diſpenſation for Lying: what Hell can be hot enough for ſuch Prieſts?

*An.*1220.

O ye bleſſed Secretaries of Heaven, how would you diſdaine to have their Decretals come in competition with your ſacred Canons? How would it grieve you, to ſee *Ieſus* perſecuted by a Ieſuite? That bleſſed Name hath alwayes caſt out Devils, it never brought in any: though theſe ſonnes of *Sceva* have made bold to uſurpe it, and come in fiends, under it. Shall we call that Chriſts Religion, which is not derived from the Prophets and Apoſtles; nay, which contradicts both Apoſtles and Prophets? Even the Prelates of their owne Church have compared their Schoole-men to Aſtronomers; who to ſave the *Phænomenon*, framed to their conceit Eccentrickes, and Epicycles, and a wonderfull Engine of Orbes, though no ſuch things were: ſo they, in the Councell of Trent, to ſave their *Politiam Romanam*, deviſed a world of diſtinctions, evaſions, ſhifts, and Paradoxes: and in ſtead of Prophets and Apoſtles, brought us Poets and Philoſophers: that not onely wee, whom they hold adverſaries; but many of their owne have ſaid, concerning the Lawes of that Councell; That they are beholding to *Ariſtotle* for diverſe Articles of their Faith. This I thought good to touch; to ſhew the difference betwixt Saint *Peters* direction, in my Text; and his direction, that pretends himſelfe Saint *Peters* Succeſſor; and that he can never erre, out of that Chaire. If they have forſaken the Prophets and Apoſtles, it is time for us to forſake them. If they alledge, that they ſtill retaine the Scripture, and keepe themſelves to the words thereof: I anſwere, that *Saul* kept part of Gods Commandement, in deſtroying *Amalek*; yet for all that, *Samuel* tells him plainely,[f] *Thou haſt rejected the Word of the Lord, and the Lord hath rejected thee.* Or if they ſhould take nothing from theſe *words*, yet [g] their adding to them, and equalizing their owne conſtitutions with them, ſhall make them lyable to that fearefull Curſe.

That ye may be mindfull of the words.] This *mindfulneſſe* conſiſts in two things; our Obſervation, and our Converſation.

1. For Obſervation; God never meant his Word for a vaniſhing ſound: that which is kept upon eternall record in Heaven, and is a conſtant dweller in the elected heart; muſt not be a [h] ſojourner, much leſſe a paſſenger, with us. The Lord takes it in foule ſcorne at the hand of his creatures, to ſpeake, and not be heard; to be heard, and not *minded*. Moſt men heare Sermons, as they entertaine newes out of the Indies; matters unconcerning them. Let us *minde* theſe

things:

[f] 1 Sam.15.26.

[g] Rev.22.18.

[h] Col.3.16.

things; if any vertue be commended, to practiſe it: if any vice be condemned,
to avoid it: if any conſolation be inſinuated, to appropriate it: if any good example
be propounded, to follow it: ſo *minde* that thou heareſt, as if it were ſpoken
onely to thy ſelfe. Is it Comfort? repent, and 'tis thine. Is it Iudgement?
i Luk.3.10. repent, and 'tis not thine. They *minded Iohn Baptiſts* preaching, that came to
him after the Sermon, with thoſe materiall *Quære's*, [i] *What ſhall we doe?* As *Domitian*,
perceiving many of his predeceſſors in the Empire to be ſo hated of the
people, asked, How he might ſo rule, as to be loved? and was anſwered, *Tu fac
contra:* Examine what they did, and doe thou the contrarie. Hearing prepares
us for the way of ſalvation, *Minding* diſpoſeth us for the travaile of it, Doing is
the journey it ſelfe. The remaining fleſh will tempt us: *Ioabs* ſword had not got
a more uſuall tricke of falling out of the ſheath, than our corrupt nature to runne
into pollutions. Thoſe *Agags*, that are ſpared by the indulgent eye of *Saul*, favoured
by the fleſh, muſt be hewed in pieces by the ſword of *Samuel*, by the Word of
the Spirit. He that is furniſhed with weapons, and ſuffers a feeble unarmed enemie
to overcome him, hath no courage in him. If the fleſh, which in all regenerate
ſoules hath received the deaths wound, foile us at every Bowt, we doe not *minde*
our weapon, or (which is more cowardly) are afraid to uſe it. Some indeed feele
no aſſaults; they have beleeved and *minded* the Word alwaies; as they pretend:
but the ſtate which was alwaies good, was in very deed never good.

2. Wee are bound to *minde* both Prophets and Apoſtles: the large looking
glaſſe preſents to a man his whole ſelfe: when it is broken into many ſmall pieces,
the leaſt of them doth ſo ſtill, but not ſo perfectly. Every line of the Law
ſhewes us our miſerable eſtate, every promiſe of the Goſpell yeelds matter of
comfort: let this glaſſe ſtand whole before us, that we may obſerve all our lineaments
Iam.1.25. by it; then ſhall wee be *nobis noti*, knowne to our ſelves. *He that receiveth
Matth.13.23. the ſeed into good ground, heareth and underſtandeth, and brings forth fruits.* The
ground muſt bee ſuſceptible, fit to receive the ſeed. The ſeed muſt bee conducible,
fit for the quality of the ground. As wee doe not thunder Iudgements to
the broken heart, nor offer the dugs of mercy to the lips of profaneſſe. So let every
one *minde* his owne portion: let ſinners apply thoſe threatnings that belong
to them, that by repentance they may have right to thoſe bleſſings, which yet
belong not to them. The Word of God is like Gold, ſaith the Pſalmiſt: Gold
Cardan. is ſo ductile that an ounce of it will be made to cover an acre of land. Wee can
have no wants, which this riches cannot ſupply, if wee *mindefully* apprehend it.
*Lex eſt inſtar ſpeculi, quòd maculas oſtendit: Evangelium inſtar fontis, quòd oſtenſas
Rom.7.7. abluit.* The Law is a glaſſe to ſhew our ſpots. (*I had not knowne ſinne but by the
Law*) the Goſpell is a fountaine to clenſe them. *Lex eſt manus, quæ viam monſtrat:
Evangelium eſt brachium, quod in viam portat.* They that *minde* not the
Propheticall hand of direction, ſhall not have the Evangelicall hand of comportation.
Tertull. *Cui veritas comperta ſine Deo? Cui Deus cognitus ſine Chriſto? Cui Chriſtus
exploratus ſine Spiritu ſancto? Cui Spiritus Sanctus accommodatus ſine verbo? Cui
verbum profuit ſine fidei obſequio?* Wee cannot finde the truth without God, nor
know God without Chriſt, nor reach Chriſt without the Spirit, nor receive the
Spirit without the Word, nor profit by the Word without faith. If wee truly
minde the Law and the Prophets, wee finde our ſelves miſerable ſinners. *Totus
homo eſt inverſus Decalogus:* to ſtand in a full contrariety to all the Law, is the
very definition of man. The *minding* of this, will worke ſorrow: *Abraham*
cannot but bee troubled with malapert *Hagar:* the fleſh is a curſt concubine, as
Anthony of *Guevarra* would not wiſh a man worſe ſorrow for his ſinnes, than
hee had that had an ill Wife. The feeling of this ſmart will teach us to decline
the cauſe: contraries are cured by contraries. *Maledixiſti? Benedicas.* Haſt
thou curſed? Bleſſe. Haſt thou defrauded? Reſtore, Haſt thou envied? Love.
Haſt thou offended in exceſſe? Faſt.

3. Many a ſinne had beene avoided by this *mindefulneſſe*; and yet that ſinne is the worſe that is done after *mindefulneſſe*. There is a practicall judgement in the heart; while it conſiders (on the one ſide) the danger of ſinne, in offending God: and (on the other ſide) the pleaſure and profit of ſinne, which redounds to the fleſh: while it puts in the one ballance, God and all his Commandements: in the other, ſinne and all his appurtenances. If now after this poiſing, it preferrs ſinne, it had better never have weighed them: this is indeed to refuſe Chriſt, and to chuſe *Barrabas*.

4. There was never more neede of motives to *mindefulneſſe*: (for this connexeth the two verſes.) If the *pure minds* had need be warn'd and awakned, what ſhall we ſay to the diſſolute and indiſpoſed ſoules, that love on the Lords dayes their owne private threſholds, or a roome in Tavernes, better than the Courts of Gods Houſe? Wee cry to drunkenneſſe, that wallowes in the puddle of exceſſe; *Be mindefull*, leſt the day of judgement finde you beaſts; and leave you no drinke, but a draught of the lake of Brimſtone, that ſhall ever inflame, never coole your tongues: Yes, and they are *mindefull*, upon the next occaſion to follow their cups. Wee cry to adultery, tumbling in the luxurious bed of uncleanneſſe; *Be mindefull*: leſt your ſelves and your Strumpets be bound up in bundles, and caſt into an unquenchable bed of flames: and they are *mindefull*; but it is to watch the next opportunity of their former wantonneſſe. Wee cry to Idolatry, that lulls herſelfe in the boſome of that Babyloniſh *Whore*; *Be mindefull*: [a] or God ſhall throw you and your *Iezabel* into the bottomleſſe pit: and they are *mindfull*; but it is for the next Maſſe, to worſhip that Stepdame on their knees. Wee cry to voluptuouſneſſe, that ſwaggers in the ſuppoſed *Iubile* of her endleſſe pleaſures; *Be mindefull*: leſt your paſtime be ſhut up in weeping, and howling, and gnaſhing of teeth: and they are *mindefull*; but it is of their next *Rendevous* appointed for riot. We cry to oppreſſion, that cruſheth the bones of the poore with her bloody jawes; *Bee mindefull*: and they are mindfull, but it is of the next cruell purchaſe. It were great pitty, if all their violence and extortion ſhould not extort from the hands of God, their owne portion of vengeance. We cry to blaſphemers, with whom oathes bee as common as the ſtones in our ſtreets; *Be mindefull*: or God ſhall fill your mouthes with lamentations and curſes. Wee cry to all ſinners; *Be mindefull of the words of Prophets and Apoſtles*: but as *Marius* ſaid, he could not heare the lawes of the noiſe of Armes: ſo they cannot bee mindefull of theſe things, for being mindefull of their ſinnes and pleaſures.

5. This is the fulneſſe of time, wherein God gave his Sonne unto ſinners: and this is the fulneſſe of ſinne, wherein this gift is deſpiſed by ſinners. Salvation is preached to the loſt, and it is loſt among them: Life is offered to the dead, and it is become dead with them. God came unto men, and men will not come unto God. Wonder O Heaven, and be amazed O Earth, at the dulneſſe of our unthankefull hearts. It is time for you to bee mindefull; yea, the time is almoſt paſt: now is your ſalvation neerer than when you firſt beleeved: and now is your damnation neerer, than when it was firſt threatned. Wee are come to the eleventh houre of the day; there is but a twelfth; a few minutes of time betweene us and judgement. The Sonne of man haſtens his comming, more than the Sunne of Heaven haſtens his going downe: O be *mindefull*. Shall we tarry to be ſtarted with the ſhrilleſt Trumpet that ever was blowne? Our *mindfulneſſe* ſhall then grow perfect, and wee ſhall bee wiſe, but too late. Then will it onely ſerve to revolve thoſe infinite favours of God, that could not winne us; and thoſe innumerable perſwaſions, that could not worke upon us. [b] *The Foxes have holes, and the Birds of the Aire have neſts, but the Sonne of man hath not where to lay his head.* The Foxes have holes in us; crafts, deceits, and ſubtilties lodge in our hearts; the Birds of the Aire have neſts in us: pride, vaine-glory, and ambition, dwell in our heads; but neither head nor heart will give any roome to Chriſt:

[a] Rev. 2. 22.

[b] Matth. 8. 20.

he hath no chamber, no bed, no pillow in our ſoules, whereon to reſt his weary head, that is wet with the dew of heaven, while he ſtands waiting at our doores. It will grieve all the veines of their hearts, to bee mindefull of theſe things when they are paſt recovery; to thinke in hell how eaſily they might have been ſaved, while they lived on earth, and did not regard it. But now let us be mindefull of God, and he will be mindefull of us. Is he ſo neere us, even within us, and doe we forget him? Shall a whole day paſſe, and neither wee ſpeake to God, nor heare him ſpeaking to us? This were too much betweene man and wife. No Lord, wee will bee mindefull of thee, in giving heed to thy Word. Bee thou mindefull of us in thy mercy, and remember us in the day of IESVS CHRIST.

1 Next, this is for our converſation. It is a barren *mindefulneſſe* that does not declare it ſelfe in an holy fruitfulneſſe. I have heard of a childe of nine yeeres old, that could ſay every ſyllable of the new Teſtament by heart, and not faile in returning a line in the right Chapter and Verſe: heere was an admirable memory. But if all this mindefulneſſe be ſo confined, if it extend not to practiſe, we had better never have heard of Gods Word. The uſe of operative arts is all in all; eſpecially in Divinity: without which the Vine (through *mindefulneſſe*) may yeeld ſweet juyce: but (through want of practiſe) it will not make ſo much as a pin or peg for ſervice. The Prophets and Apoſtles did not onely teach, but doe the will of their Maſter: as wee are mindefull of their doctrines, ſo let us alſo heed their examples. A ſpeechleſſe life hath more force in it, than a liveleſſe ſpeech. Good workes are unanſwerable ſyllogiſmes, invincible demonſtrations; and make any men Preachers; even Preachers like the Sunne and Moone; that their ſound goes over all the world, publiſhing Gods glory; not in Hebrew, Greeke, or Latine, which many barbarous nations underſtand not: *Chryſoſt.* but in a common language, the mother tongue of every country. The bels that towled to the Sermons of the Prophets and Apoſtles, were their miracles: theſe made way into mens hearts for their doctrine. Miracles are ceaſed, and now good converſation comes in their place. They carried, as the ſouldiers of *Gideon*, in one hand the burning lampe of a good life; in the other, the ſhrill trumpets of Preaching: with theſe weapons they conquered the *Midian* world. Two things are to the *eſſe* of a Chriſtian; Profeſſion and Practice of the truth. The beſt argument of our converſion, is our good converſation: our workes doe juſtifie that faith, which doth juſtifie us.

2 The Apoſtles did not onely preach heavenly Sermons, but doe gratious deeds: therefore a whole booke was written of their [c] *Acts*. Saint *Luke* wrote of *all that Ieſus begun to doe and teach*: [d] who was a Prophet *mighty*, not onely *in word*, but *in deed*. [e] *Goe and tell Iohn what things yee have heard and ſeene.* Words are but winde, and vaniſh into winde: a ſhip leaves as much impreſſion in the Sea, as they doe in many an heart. There is an inartificiall argument, which is all the countrey-mans Logicke: as the Martyr anſwered Biſhop *Boner*; My Lord, I cannot diſpute for the Truth, but I can die for the Truth; and that was a taking argument. To doe well, is the art of a Chriſtian: to doe, is every mans: to doe well, is the Chriſtians. *Benè* is of few letters, of great operation; for it is the force of all arts. Rhetoricke, is the art of ſpeaking well; Logicke, the art of diſputing well; Magiſtracy, the art of governing well: ſo Chriſtianity is the art of living well. Every Magiſtrate that governs, doth not governe well: nor doth every Chriſtian that lives, live well. *Eſtote factores verbi*: we muſt diſtinguiſh between *agere* and *facere*: the firſt is to doe a buſineſſe whereof nothing comes after it: *facere* is to make a thing; as when a building is made, it remaines. *Actors* preſent a ſhew on the ſtage, which being ſpoken, and ended, there is an end of it; it hath no farther extent. But *Factors* trade and traffique in forraine countries; and bring in their maſters commodities and adventures, out of which

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[c] Act.1.1.

[d] Luk.24.19.

[e] Luk.7.22.

ariſeth profit. All the gaine of our ſoules comes from the doing of theſe things: without which knowledge leaves us but diſhonourable to God, uncomfortable to our ſelves, ſcandalous to others: in no neerer termes to happineſſe, than *Balaam*, and *Iudas*, and the divell himſelfe; who the more they know, it is the worſe for them: they doe but teach God how to condemne them.

3. Thus hee that *encreaſeth knowledge, encreaſeth ſorrow.* *Eraſmus* in a Dialogue calls ſuch a man, *Cyclops Evangeliophorus*; a ſwaggering Ruffian that would bee thought a Chriſtian. Hee had hanging at his girdle, on the one ſide, a Teſtament fairely gilt, bound, and boſſed: on the other ſide a bottle of rich ſacke. To convince him, hee is asked; what if hee were tyed to carry that bottle alwayes at his girdle, and never to taſte of it; or to taſte it onely, and never to drinke it downe: were not this a puniſhment as reall, as that of *Tantalus* was Poeticall. But what if he did, as his maner was, drinke ſoundly of it; would it not then warme his heart, quicken his ſpirits, cheare his countenance? Yes, but much more would that Booke doe ſo, if hee would ſpiritually feed on it, concoct, digeſt, and turne it into nutriment, in this life and converſation. Otherwiſe, it was but a poore uſe and benefit of his Bible, that one day in a rage hee had broken a fellowes head with it, that inveighed againſt the Goſpell. Alas, to carry a Bible in our hands, and not to have a leſſon of it in our hearts; not to be mindefull of this Doctrine in our practiſe; is but like the Aſſe that carries dainty burdens, and feeds upon Thiſtles. In effect, a man knowes no more than hee does: as the worldling hath indeed no more riches, than hee uſeth to his comfort. The Hebrewes had an imprecation; [f] *If I forget thee, O Ieruſalem; let my right hand forget her cunning.* If men will not doe the good they know, they ſhall ſoone loſe the knowledge of the evill they doe. It being juſt with God to puniſh the ſhipwracke of a good conſcience, with the loſſe of the fraught of knowledge. Hee that never gave preſcript, does not write himſelfe Phyſitian: why doeſt thou refuſe good deeds, and call thy ſelfe Chriſtian? The Angell called his Name [g] *Wonderfull*, becauſe hee did wonderfully, and made good his Name by his action. If wee lay claime to that honourable name of Chriſtians, let us doe the workes of Chriſtians. Here lies the difficulty of all: the Doctrine of the Prophets and Apoſtles is contained in a little roome: the Sanctions and Rules to bee done, are ſet downe in briefe Summaries: ſo they are ſoone learned, eaſily knowne. But the motions, directions, reprehenſions, perſwaſions, and ſuch appurtenances of practiſe; theſe have enlarged the Volume of the Scriptures: theſe lengthen our Sermons, and multiply bookes. Line upon line and precept to precept: not for new lawes, but preſſing obedience to the old. To be effectually *mindefull.*

1. Let us deſire the faculty and facility of doing: earneſtly to deſire it, is one halfe, yea the beſt halfe. *Benè velle eſt dimidium rei.* *Socrates* could ſay; hee that would be an honeſt man, ſhall ſoone bee one; and is paſt the hardeſt part of the worke. An hearty affection to goodneſſe, is the firſt ſtep to goodneſſe, a great helpe to goodneſſe, a ſpeciall ſigne of goodneſſe. This will breed prayer for goodneſſe, to the fountaine of all goodneſſe, Chriſt: without whom we can doe nothing, but lie becalmed, unable to move or promove; as a ſhip on the Sea, or a mill on the land, without the winde, and breath of his Spirit. Thus let us begin the morning in a ſerious acknowledgement of our owne diſability and deadneſſe to every good worke; praying for will, as if wee had none; and begging grace, as if we were quite empty: grace preventing and ſubſequent, grace operative and cooperative, grace preſerving and perfecting. Let us beſeech him not onely to regenerate us with new principles of motion; but to renew his inſpirations upon every act of ours; that we by Chriſt, or rather Chriſt by us and in us may doe all things.

2. Let us be thrifty husbands of time and meanes to be ſpiritually rich. If a

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[f] Pſal.137.5.

[g] Iudg.13.18.

man neglects the occaſion, the occaſion will neglect him. As we deſire that all Sermons ſhould be pertinent and applicatorie to us; (as if, like our Sutes of apparell, they were made for us, and for no body elſe, they doe ſo fit us) ſo let our eares drinke in the matter, that our eyes be fixed on our owne conſcience. Let us lay our ſelves to the Rule, and examine how we and that doe agree. At the end of every Period let us aske our heart, How have I obeyed this Precept? How have I beene better'd by this reproofe? How comforted by this promiſe? Wanton hands gather onely the flowers, but good huſwives looke to the fruit and hearbes of the Garden. Some like little children, minde not the Liquor in the Cup, but onely the paint and garniſh; and in fondneſſe of that, ſpill the Liquor. Or like Monkeyes, who looking in a Glaſſe, thinke they ſee another Monkeyes face, not their owne. Wee are ſo kinde to our ſelves, that wee can finde any mans fault in the Glaſſe of the Scripture, ſooner than our owne. [h] *Wee have piped to you, but you have not daunced:* All that you obſerve, is the ſound of our Pipe, not how your owne feete doe daunce unto it.

[h] Matth.11.17.

3. Let us reduce all to practiſe. Charmes are ſaid to have no effect, unleſſe one goe with a beleefe unto them. Surely, Preaching ſhall doe us no good, except wee come with a minde to be better'd by it. Now it were hard, if after all this diſcourſe of *mindfulneſſe*, you have not beene mindfull of the diſcourſe. The Alarme of a Clocke is ſet, to ſummon us to buſineſſe at ſuch an houre, but if wee wake not with the Alarme, all is loſt. It is a common ſaying, Now the Sermon is done; and it may be, you long to ſay ſo at this time. But conſider, it is not done, till you have done it. The *Chriſtian Tell-troth* ſpeakes of a Lady, who asked her ſervants whether the Sermon was done, or no. They anſwered; Yes, it is done. But ſhee ſmartly replyed; *Dicta, non facta concio:* It is ſpoken, it is not done. You have had many Sermons; for conſtancie againſt back-ſliding, for patience againſt murmuring, for charitie againſt covetouſneſſe, for ſobrietie againſt exceſſe, for refraining your tongues from prophane ſpeeches and ungodly Oathes; for obedience to the words of the Prophets and Apoſtles, againſt the formall profeſſion of perfunctorie hearers: Sermons ever ſpoken, never done. O theſe were tedious Orations: but on whoſe ſide lay the tediouſneſſe? How unhappily are all theſe holy diſcourſes loſt, through *unmindfulneſſe*? How is *mindfulneſſe* it ſelfe loſt in the want of practiſe? The *Doer is bleſſed in his deed:* It is our deed, to ſpeake Gods Word unto you; to doe it, is both ours and yours: Doing crownes all. I will hold you no longer: Now you may ſay, This Sermon is ſpoken and done by the Preacher: God grant wee may ſay, It is practiſed and done by the hearers.

2 Pet. 3. 3.

Knowing this firſt, that there ſhall come in the laſt dayes ſcoffers, walking after their owne luſts.

THe maine ſcope of the Apoſtle, both in the latter part of the former Chapter, the beginning of this, and the connexion of both, is to cautionate his Converts of relapſing into thoſe ſinnes, from which they are redeemed by the knowledge of Ieſus Chriſt. This ſtrong Bulwarke or Skonce hee hath fortified againſt all the batterie of the world, and aſſaults of Satan, by many arguments: Firſt, by diſcovering the policies and villanies of ſeducers, thoſe fatall engines of Hell, ſet to bring backe [i] *eſcaped* ſoules, to the kingdome of darkeneſſe. Secondly, by the miſerable coozenage of thoſe that are perverted by them: who leaving the true [k] *libertie*, which they counted a bondage; doe fall into the true bondage, which they vainely count libertie: ſo of Gods *ſervants*, they become Satans *ſlaves*, and ſinnes drudges. Thirdly, by the execrable event of this Apoſtacie; whereby they become *beſotted* men, [l] *intangled* birds, polluted *beaſts*, incarnate Devils. Fourthly, [m] by redoubling his *Epiſtles*, to inculcate and drive this holy Naile of admonition into their *mindes*; that they may never forget the wretched eſtate from which they are delivered. Fifthly, [n] by way of encouragement, comforting them in the benefit of their happie progreſſe: wherein if they perſevere with ſteddie faithfulneſſe, their end ſhall be everlaſting life. Sixthly, and laſtly, by preventing a ſcandall, and removing a blocke, which the malicious ſpirit might lay in their wayes; the Atheiſticall impietie of many in the latter times: who both by their mouthes and manners, perſwaſions and examples, call Chriſtianitie into queſtion, and move a doubt, whether there be a God, or no. Nor doe they only diſpute this by way of probleme; but are impudent and audacious in the negative, and labour to deſtroy all opinion of that Deitie in the world, which made both the world and them. This then being the maine Centre, the Pole, and cardinall Axletree whereon this place moves, I will in generall ſay a little of it.

What man hath ſo ſteddily trode on Gods earth, that he hath not ſtumbled; or ſtumbled, and not fallen: yea fallen, and hath not layne ſome ſpace on the ground? With what a trembling heart may wee looke upon the miſcarriages of ſome of Gods deareſt ſervants? *Noah* and *Lot* by Wine, *David* and *Samſon* by women, and *Salomon* worſt of all. Who can doe other than yearne and feare, to ſee the wofull wracke of ſo rich and goodly a Veſſell? Was not *Salomon* He, whoſe younger yeares God honoured with a meſſage and ſtile of Love? To whom God twice appeared in a gracious Viſion, renewing the covenant of his favour? Whom he ſingled out from all the generations of men, to be the founder of that glorious Temple; which was as clearely the type of Heaven, as himſelfe was of Chriſt? Was not hee that deepe Sea of Wiſedome, which God had ordained to ſend forth Rivers and Fountaines of all divine and humane knowledge, to all Nations, to all Ages? Was not hee one of thoſe ſelect Secretaries, whoſe hand it pleaſed the Almightie to employ in three pieces of the divine

[i] Chap.2.18.

[k] Ver.19.

[l] Ver.20. &c.

[m] Chap.3.1.

[n] Ver.2.

Ver.3.

Monuments of ſacred Scriptures? Yet even this *Salomon* fell into a foule defection.
Which of us can hope to aſpire unto his graces? Which of us can promiſe
to ſecure our ſelves from his ruines? Wee fall, we fall, even to the loweſt
o Pſal.119.116. hell, if God doe not prevent us, if he doe not ſuſtaine us. [o] *Vphold mee according
to thy Word, that I may live:* all our weakneſſe is in our ſelves, all our ſtrength in
God. Let the Lord be ſtrong in our weakneſſe, that our weake knees may be ever
ſteddy in his ſtrength. If we fall from our God, as *Mephiboſheth* from his nurſe,
wee preſently grow lame. If theſe holy ones fell, wee have cauſe to looke to
our ſtanding.

2. Sinne hath a thouſand tongues to plead for it, God hath lent mee a weake
one to plead againſt it. Let us thinke thus, when wee are tempted to ſinne; that
we are now about to loſe our God, to caſt away all the hopes and comforts of another
world, to rob our ſelves of all thoſe ſweet mercies we enjoyed; to thruſt
the Spirit out of doores, which cannot abide to dwell within the noiſome ſtench
of our ſinnes; to locke our ſelves out of the gates of heaven; to open the gates
of hell, and caſt our ſelves downe headlong into that dungeon. Thus let feare
teach us to repell temptations, but love more prevailingly. Have we found our
God ſo gracious to us, that hee hath denied us nothing, either in earth or heaven:
and ſhall wee not deny our owne luſts for his ſake? Hath our deare Saviour
bought our ſoules at ſuch a price, and ſhall hee not have them? Was hee
crucified for our ſinnes, and ſhall wee by our ſinnes crucifie him againe? Doe
wee take his wages, and doe his enemy ſervice? Was his bloud ſo little worth,
that wee ſhould tread it under our feet? Hath hee honoured us, that we ſhould
diſhonour him? Is this the fruit of his beneficence, our thankfulneſſe? Doth
hee meane us bleſſedneſſe, and is this the way we take to come unto it? Hath he
prepared heaven for us, and doe we thus prepare our ſelves for heaven? Is this
the recompence of his love, to doe that which hee hates? If wee would make
ſurer this remedy, let us looke upwards, backwards, inwards, forwards. Firſt,
upwards, at the omnipotent greatneſſe, and infinite goodneſſe of that God, in
whoſe face we ſinne. If wee could truely diſcerne the holineſſe of his nature,
the nature of his mercy; though there were no hell, no puniſhment, wee would
not tranſgreſſe. Secondly, backwards, to the innumerable favours, wherewith
he hath bleſſed, graced, honoured us: all which are ſo many bonds, that oblige
us to obedience. Thirdly, inwards, to that noble calling wherewith he hath dignified
us; the holy profeſſion we have made of that calling, the eie of the world
fixed upon that profeſſion; the vow and covenant whereby we have confirmed
it; the gratious beginnings of Gods Spirit in us, which by this preſent ſinne we
are about to extinguiſh. Fourthly, forwards, to the joy which will follow upon
our forbearance: compare but the momentany and unpleaſing delight of a ſinne
in doing, with that ſweet peace of conſcience and bleſſed expectation of glory,
which wee preſerve by avoiding it. If wee could thinke of all this in a temptation,
we would fling defiance in the face of Satan; and refuſe for the ſhort pleaſure
of a filthy ſinne, to loſe all theſe happy and laſting comforts.

3. But alas, there bee many that ſinne and live not, but there are none that live
p Ioh.13.1. and ſinne not. Our comfort is, wee have a conſtant God; [p] who, *whom hee loves,*
q Mal.3.6. *to the end hee loves.* [q] *I am the Lord, I change not; therefore yee ſonnes of Iacob are not*
r Pſal.89.33. *conſumed.* [r] *My loving kindeneſſe will I not utterly take from him, nor ſuffer my faithfulneſſe
to faile.* The fall of *Salomon* was a ſpectacle able to affright all the ſonnes of
men; yet not without ſome glimpſe of comfort. Senſible grace might ſeeme
to leave him, not finall mercy. In the deſperate Winter, the ſap was gone downe
to the root, though it ſhewed not in the branches. *Salomon* removed; the
verſ. 34. Word of God removed not: *My covenant will I not breake, nor alter the thing that
is gone out of my lips.* The Lords favour doth not depend upon mans obedience.
If *Salomon* ſhall ſuffer his faithfulneſſe to faile towards his God; God will not

requite him with the failing of his faithfulneſſe to *Salomon*. If *Salomon* breake his covenant with God, God will not breake his covenant with the father of *Salomon*, with the ſonne of *David*. His correction is limited, he ſhall ſmart, he ſhall not periſh. This is our onely tenure; *The mercy of God endures for ever:* his promiſe is *Yea* and *Amen* in Chriſt: and whiles wee change, his Word ſhall ſtand. This is that which gives ſtrength to the languiſhing, comfort to the deſpairing, to the dying life. Whatſoever wee are, God will bee ſtill himſelfe; true to his Covenant, conſtant to his decree. The ſinnes of his choſen can neither fruſtrate his Counſell, nor out-ſtrip his mercy. Their offence hath gone before, their repentance ſhall follow after; not more ſlow than ſure. Almoſt ten moneths doth *David* runne on impetuouſly in a way of his owne, rough and dangerous: at laſt the conſcience of his ſinne, and feare of judgement ſhall bring him on his knees; [r] *I have ſinned greatly in that I have done.* It is poſſible for a ſinne not to bait onely, but to ſojourne in the holieſt ſoule: but though it ſojourne there as a ſtranger, it ſhall not dwell there as an owner. The heart that ſhall bee ſaved, after ſome rovings of errour, will not bee long ere it returne home to it ſelfe; and fall out with that ill guide wherewith it was miſ-led, and with it ſelfe for being miſ-led. Now it is reſolved into teares, and breaths forth nothing but ſighes, and confeſſions, and deprecations. *Salomon*, of a wanton lover, ſhall become a grave Preacher of mortification; and quench thoſe inordinate flames with the teares of his repentance. You might heare him ſighing deepely betwixt every word of that his ſolemne penance, which he would needs enjoyne himſelfe before all the world; [s] *I have ſinned, and am weary of my vanities: Heare now the end of all, Feare God, and keepe his Commandements.*

4 But as they that feare the Lord, will not from this mercy fetch matter of preſumption; ſo if any doe preſume, let them heare their correction. The juſtice of God is inſeparable from his love: there bee rods for the backes of ſinners, though they bee the children of his owne Fatherhood. All their devout penance cannot avoid temporall puniſhments; no child would bee whipped, if he might ſcape for crying. Nothing but love and peace ſounded in the name of *Salomon*: nothing elſe was found in his raigne, while hee held in good termes with God. But when once hee fell foule with his Maker, all things began to bee troubled; and hee found many enemies. God that did put away *Davids* ſinne, even his adultery clothed with murder, upon his penitence; did not yet forbeare to ſtrike him; not onely in the death of a miſ-begotten infant; but in the ruine of his children that neerer concerned him. When with great humiliation he ſought for pardon of that needleſſe muſter; yet he hath but the choiſe of three terrible ſcourges, with which of them hee had rather to bleed. Hee ſhall have the favour of an election, not of a remiſſion. God would have us make account that our peace ends with our innocence: the ſame ſinne that ſets debate betweene God and us, armes all creatures againſt us. It is pity wee ſhould be at any quiet, while wee are fallen out with the God of peace. Sleepe payes no debts, but debt breakes many a ſleepe. When the houſhold-ſtuffe of a Merchant that dyed farre in debt, was ſet forth to ſale, there was one that bought onely a pillow: becauſe hee thought it had ſome rare vertue in it to get one aſleepe; ſeeing hee could ſleepe on it that ow'd ſo many debts. But if men bee deepe in arrerages with God, farre in his debt, and yet can ſleepe and bee ſecure; God bleſſe mee from their bed or pillow. [u] *Surely I will not goe up into my bed, nor give ſleepe to mine eyes, untill I finde out a place for the Lord:* yea, till the Lord finde a place in me. If the father bee angry with the ſonne, no joy will downe with him: hee refuſeth not onely his ſport and pleaſure, but even meat and ſleepe, till he be reconciled. Onely then we can be merry, when God hath ſpoken peace to us in IESUS CHRIST.

Knowing this firſt, &c.] There be ſome that allow of the Prophets, not of the

[r] 2 Sam. 24.10.

[s] Eccleſ. 12.13.

[u] Pſal. 132.4.

Apoſtles; as the blinded Iewes. Some ſticke to the Apoſtles, and minde not the Prophets; as profane Libertines, that would have the benefit of the Goſpell, but not bee tyed to the Law. Some deny neither the Prophets nor Apoſtles in word, but both in effect: while they preferre to them both their owne traditions and conſtitutions, as doe the Papiſts. There be other that deny all, reject all; which are the Atheiſts: upon whoſe diſcovery wee are now fallen.

Knowing this firſt; bee not ignorant of ſo infallible a truth. *That there ſhall come*; if none ſuch yet appeare: they will bee manifeſt too ſoone. *In the laſt dayes:* all times have been evill, the laſt are the worſt: ſome perhaps may antedate this terme, for the Apoſtles time was not free from Infidels. *Scoffers*; ſuch as make a mocke of all religion and godlineſſe, and labour to diſgrace the worſhip of God with foule aſperſions. *Walking after their owne luſts:* this is the end and ſcope of all their forced and forged imputations: they would put out the candle, that they might walke the more ſecurely in the darke. The Word of Truth controles their vicious affections; therefore they, to maintaine thoſe affections, controle the Word of Truth: but the truth ſhall confound them all.

In the former verſe Saint *Peter* charged us with the mindefulneſſe of the Prophets; now hee is become a Prophet himſelfe, fore-telling future things that ſhall happen in the latter times. The parts of the Text are

A { Preparation; *Knowing this firſt.*
Prediction; *There ſhall come in the laſt dayes.*
Deſcription; *Scoffers, walking after their owne luſts.*

In the Preparation we have to obſerve three things:

1. The carefulneſſe of the Apoſtle to remove a ſcandall, that might trouble them in their way of integritie. If this be the way of truth, why is it not generally embraced? Why doe the great Polititians of the world, which have ſo deepe an inſight into the nature of things, deſpiſe it? Why doe they expoſe it to contempt, if it were the infallible Rule of veritie? To cleare this *Dilemma*, to reſolve this doubt; *know this firſt*, that ſuch men ſhall come in the laſt times; it ſtands with Gods Ordinance: not a ſcoffe ſhall fall upon his Goſpel, nor any miſ-uſage be done to his ſervants, without a Providence. It is his juſt will to befoole all thoſe, that will be wiſe without him. Yea, therefore is it the more likely to be the truth, becauſe the wits of the world diſpute againſt it. Where ſhall you finde *Tertullus*, but fee'd and retained againſt *Paul?* If a ſtranger come, all the Dogges of the Towne will be barking at him. There is nothing cauſeth ſo much noiſe and wrangling, as the oppoſition of goodneſſe.

Example is a cruell Tyrant, and commands Imitation. There is one artleſſe perſwaſion, that prevailes more with the world, than all the places of reaſon: Thus did my fore-fathers: Thus doe the moſt: I am neither the firſt, nor the laſt. How many millions miſcarrie upon this ground? Men commonly thinke that either ſafe or pardonable, for which they can plead a precedent. But they ſaile in a weake Bottome, that have no more warrant for their reſolution, than the practice of others. The minde can never be ſteddy, while it ſtands upon others feete; nor untill it be ſettled upon ſuch grounds of aſſurance, that it will rather lead than follow: till it can ſay with *Ioſhua*; Whatſoever becomes of the world, [a] *I and my houſe will ſerve the Lord.* Woe be to him, whom the *ſcoffes* of the world can flowt out of his faith. Say, the ſtreame of the time doth runne againſt godlineſſe, ſhall wee not ſwimme againſt the ſtreame? You will reply, What can one man doe againſt a whole throng of wickedneſſe? Yet this good comes of an unprevailing reſiſtance, that God forbeares to plague where he findes but a ſprinkling of faith. As the celeſtiall bodies, which being carried about with the ſway of the higheſt Sphere, yet creepe on their owne wayes: ſo let us continue the courſe of our owne holineſſe, againſt the ſwinge of

[a] Ioh. 24. 15.

of common corruptions. Thus ſhall we both deliver our owne ſoules, and helpe to with-hold judgement from others. The howting of the Owle ſtops not the ſinging of the Nightingale; nor doth the Eagle forbeare her flight, becauſe there is a Raven in her way: the barking of the Dogge ſtayes not the ſhining of the Moone. Never let the taunts of *Iſmael* make *Iſaac* out of love with his inheritance.

2. *Knowledge* is needfull, not onely of the maine ſubſtance, but even of circumſtances: there is no concerning matter whereof God would have us ignorant. The way of Salvation; that's the beſt knowledge; that *unum neceſſarium*, without which we cannot be happy. [b] *Seeke for it as for hid treaſures.* The Mine of Gold lies not within the reach of the firſt ſpade; wee muſt digge deepe to finde it. [c] *Firſt ſeeke the Kingdome of Heaven*; then refuſe not temporall things. There be ſome things we would know for avoidance: [d] *Marke them which cauſe diviſions, and avoid them.* It is a true ſaying, Knowledge is no burden: the more a man hath, the leſſe he feeles the weight. That he wants, you may heare him confeſſe: you never heare him complaine of too much. He that ſits downe with an imagined ſufficiencie of knowledge, is not at all delivered from the miſt of ignorance. The Pontificians flatter their people, as thoſe Confederates of *Corah* did Iſrael; *The Congregation is holy enough*. The people are wiſe enough. But what, Do we looke to be made wiſe by miracle? To have al knowledge inſpired into us at once? Muſt not *Moſes* be trained up in the wiſdome of Egypt, and *Paul* in the Schoole of *Gamaliel*? It may be, we are but newly dedicated to the Lord, and God hath but begun with us, becauſe we have yet but begun with him: we may not looke for ſudden motions, and ſtrange inſpirations, without time, growth, and degrees. Scholars doe not ſhoot up in a night, like Muſhromes: nor is their comming to knowledge like *Ceſars* expedition to conqueſt; *Veni, vidi, vici.* Some early wits have preſumed to wreſt knowledge from their mother in a ſhort ſpace; as the prodigall ſonne did wring his portion out of the hands of his father: much good might it doe them: and I would to God, that what they got by ſudden and uncouth atchieving, they would not, as he did, waſte it againe by riotous living. Shall they that never ſwet at their deskes, ſo quickely know enough to ſerve their turnes, that they ſhould ſit downe, and ſing *Plaudites*, to their owne braines?

A little knowledge puffes up, much humbles. The famous wits of the time, that are the Gardens and Ornaments of ſecular learning, ſcorne to hang on the lips of a Prieſt for knowledge. Who can teach them? Preachers are but bunglers: they will ſcarce conſult the Booke of God, except it be for niceties and criticiſmes. *Daniel* humbly went to the Lord for his Revelations: *Nunquid tu ſapientior Daniele? Are they wiſer than Daniel? Proficiendo lego, legendo proficio:* and yet he was no ſmall Clarke that ſaid ſo. Other men are faine to ſearch the bowels of the earth for gold: they are ſtrangely happy that finde it in the ſuperficiall skinne. What, are they the heires of *Salomon*, and ſo have wiſedome by entailement? Alas, he could not give this to his owne Sonne for a Legacie. Hee bequeathed all his labour to him; yet he ſaith; [e] *Who can tell whether he ſhall bee a wiſe man, or a foole?* As the greateſt perſons cannot give themſelves children, ſo the wiſeſt cannot give their children wiſedome. He that reades the Story of *Rehoboam* ſhall finde that *Salomons* wit was not propagated. Many a foole hath had a wiſer ſonne than that wiſeſt Father.

There is ſtore of wit in the world, I dare not ſo much commend the plentie of wiſedome: [f] *This is pure, peaceable, gentle, &c.* But the cavils of the age bewray, that men contend rather for credit, than for inſtruction: as wrangling gameſters ſhew they play for money, not for recreation. Pride is the fruit that too commonly growes on this Tree of knowledge. Thou thinkeſt thy ſelfe a knowing man, quicke in apprehenſion, preſent of invention, ſound in judgement:

[b] Prov.2.4.

[c] Mat.6.33.

[d] Rom.16.17.

Auguſtin.

[e] Eccl.2.19.

[f] Iam.3.17.

ment : praiſe God for this ; thou waſt not borne ſo. Another is neither wittie, nor intelligent, nor judicious ; deſpiſe him not for this ; God knowes whether thou thy ſelfe mayeſt not die ſo. Preſumptuous knowledge may be overcome with diſtraction, and ſubtletie end in an apoplexie ; yea, and beat out her owne braines. Common experience maketh it more than probable, that unleſſe wit be ſeaſoned with grace, and underſtanding with ſobrietie ; a man may moſt miſerably ſurvive his owne wit, and out-live his owne underſtanding. Knowledge, onely for private ſatisfaction, is but a courtezan, more for pleaſure, than for propagation. Yet God would have us know, and that both good and evill ; not onely his friends, but even his very enemies ; as here the ſcoffing Atheiſts. As himſelfe hath *Scientiam apprehenſionis*, whereby he knowes all ; and *Scientiam approbationis*, whereby he onely [g] knowes his elect. So wee are to know both good and evill ; both by the knowledge of diſtinction, good onely by the knowledge of approbation.

[g] 2 Tim.2.19.

But many refuſe to know, becauſe they would not be bound to doe : they are meere Skeptickes, becauſe they would not be practickes. They care not to examine which is the true Religion ; that of Rome, or this of England ; becauſe they deſire to be of neither the one, nor the other. So the ſlothfull unthrift heares, how one neighbour is troubled with preſerving his young Lambes ; another with plowing his grounds, weeding his Graine, inning his Harveſt ; how unſeaſonable ſhowers croſſe their hopes : therefore he applauds himſelfe in his ſtupid ſluggiſhneſſe, and cryes, Well fare nothing once by the yeare. The indifferent worldling ſees this man vexed for his zeale, that other hated for his knowledge ; a third perſecuted, martyred for the profeſſion of his faith : and he ſayes within himſelfe, Well fare a quiet ignorance. So his body is but like a lumpe of ſcarce-moving earth, and his ſoule a ſtanding puddle in the midſt of it. He cares not to put any difference betweene the right and the wrong, betweene the ſufferers and the contemned : the holy and unholy are all one to him. *Sed qui ſcire noluit quid ſit diſtinguere, ſentire cogetur quid ſit diſtingui.* Becauſe they will not know what it is to diſtinguiſh, they ſhall be forced to feele what it is to be diſtinguiſhed ; when Chriſt ſhall put them on the left hand, among the Goates, with a *Goe ye curſed.* [h] *Then ſhall ye diſcerne betweene the righteous and the wicked ; betweene him that feareth God, and him that feareth him not.* Alas for the common Religion of our times, which is ſcarce better than *Socrates* his uncertaintie : *the people periſh for want of knowledge* ; not that there is any lacke of *Manna*, but they will not gather it. *Neſciunt, quia neſcire cupiunt.* I know there be ſome, that of evident truths make diſputable Problemes ; as, Whether Rome be the true Church, Whether God may be worſhipped before Images, Whether the Sabbath be not a fit day to play and revell on, Whether the elect can finally fall from grace : ſhortly it will come to this, Whether the Scripture be Scripture ; and, Whether there be a God, and Chriſt, or no. But woe to them that doubt, where God is plaine. [i] *The Lord ſhall come in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of Ieſus Chriſt.* If flaming fire be their portion, that knew not God, and could not : how terrible ſhall be their vengeance, that might know him, and would not ?

[h] Mal.3.18.

[i] 2 Theſſ.1.8.

3. Wee muſt *know this* ; that is granted : and then the place is aſſigned ; wee muſt know it *firſt*. The Apoſtle doth not meane a prioritie of excellency, but of conveniency : not a *primum*, that is, *Omni loco neceſſarium ; ſed hoc loco accommodiſſimum.* There bee farre greater and more noble objects of our knowledge, which he had formerly propounded, and preſumes they had happily digeſted. But now hee comes to diſcover certaine ſpirits of contradiction, and chargeth them to take notice of this *firſt* ; that ſuch men ſhall be in the laſt dayes : whom they may know when they meet them, by theſe qualities, as a Theefe is deſcryed by his markes. As a Traveller is premoniſhed ; there will Robbers and Boot-hal-

lers lye in the way: leſt they cloſe in with you unſuſpected, by theſe tokens you ſhall diſcerne them, and avoid them. If you meete with profane beaſts in the ſhapes of men, ſcoffing at all Religion, and giving themſelves over to ſenſuality; you ſee nothing but what you did foreſee. You knew firſt there would bee ſuch, and you ſee now they are ſuch: it fals but out according to my prediction. [k] *Behold, I have told you before.*

[k] Ioh.16.4.

This then bee the Summe of it: *Know this firſt*, learne this leſſon before you take out a new: when you have rehearſed this well, I will read you another. There bee ſome that care not to know, and there bee ſome that care for nothing elſe but to know. [l] *Ever learning, and never able to come to the knowledge of the truth.* Yea, ever knowing, but never comming to the practice of the truth. Like ſome ſicke men that lye bed-rid, having their ſenſes, memory, and ſpeech; but no faculty loco-motive, no power to ſtirre hand or foot. Or like changlings, ever ſucking, never battening: or tedious Muſitians, ever tuning, never playing. They would devoure ten Sermons a weeke, but digeſt not one rule or doctrine. Still they are calling for more leſſons, not minding to learne this *firſt*. Hee was no common foole, that being ſomewhat fearefull of the water, when the King bad him ride in further and deeper, for feare of foundring his Horſe; anſwered him, Soft and faire, let him drinke up this firſt. Let thoſe unnaturall appetites bee ſo ſerved; that are calling for their afternoone-bevers, before they have concocted their dinners; Soft and faire, digeſt this *firſt*. *Hoc primum ſcite*, ſaith our Apoſtle: let us ſee ſome good proofe of that you have already heard, in your new lives: and then wee ſhall chearefully come to you with new leſſons. Bee content to know firſt one thing, and then another; that by degrees you may come to the fulneſſe of knowledge, and grow up to the meaſure of the ſtature of IESVS CHRIST.

[l] 2 Tim.3.7.

Thus for the Preparation: the Prediction followes; wherein are two points. Firſt, *they ſhall come.* Secondly, when they ſhall come; *In the laſt dayes.*

1. *They ſhall come.* Farre be it from us here, to touch God with the leaſt aſperſion of ſinne. Shall any man enquire, how there can be ſuch ſtirres, tumults, and garboiles in the world, when as God ſits at the Helme? The queſtion is hard, and being preſſed too farre, may prove dangerous. Saint *Auguſtine* himſelfe confeſſeth, That after it had racked and tortured him, to finde out the cauſe of evill, it turned him into a Manichean heretique. A modeſt and ſhort anſwere is that of the Schoole. In particular adminiſtrations, a provident Ruler preventeth, what in him lyes, all inconveniences. But in the univerſall Government, it ſeemed beſt to the Divine wiſedome to ſuffer ſome evill: not for want of power to hinder it, but out of his abundant goodneſſe. If God did not permit ſome evill, wee ſhould want much good: the good of his Iuſtice and Mercy, which ſhine forth both in his ſevere Iudgements, and gratious Indulgence. Goodneſſe (without this) had not beene ſo illuſtrated; her oppoſite makes it more amiable. As out of the ſalt brackiſh Sea, ſweete ſhowers are exhaled: ſo from mans evill, the Almighty power hath drawne the comfortable deawes of grace in our Lord Ieſus Chriſt. Theſe deriders of religion cannot fetch in God as a Patron of their impiety: God ſhall fetch in them as unwilling inſtruments of his glory. They are not thus wicked becauſe God foretold it: but therefore God foretold it, becauſe they will bee thus wicked; that their wickedneſſe might not hurt his choſen.

As ſinne is a puniſhment of ſinne, it is a part of Iuſtice: the holy One of Iſrael doth not abhorre to uſe even the groſſeſt ſinnes to his owne juſt purpoſes. Whiles our wils are free to our owne choice, his decrees are as neceſſary, as juſt. The houſe of *Iudah* would have fought againſt Iſrael for *Rehoboam*; but God forbad them; [m] *For this thing is from me*, ſaith the Lord. Wee may obſerve, *Ieroboams* plot, the peoples inſolence, the young mens miſ-adviſe, the Princes unſeaſonable

[m] 1 King.12.24.

nable auſterity; all diſpoſed by the omnipotent providence to accompliſh his juſt decree: hee had purpoſed it, what ſhall hinder it? All theſe might have done otherwiſe, for any force that was offered to their wills: all would doe no otherwiſe, than if there had beene no preordination in Heaven. Iſrael had forſaken the Lord, and worſhipped *Aſhtaroth*, and *Chemoſh*, and *Milchom*: God owes them a whipping: the frowardneſſe of *Rehoboam* ſhall pay it them. Who would not have looked any whither for the cauſe of this evill, rather than to Heaven? yet the holy God challengeth it to himſelfe, *This thing is for me*. But ſo, as neither their ſinnes ſhall taint him, nor his decree juſtifie them. He will be magnified in his Wiſedome and Iuſtice, whiles ſinners wittingly periſh in their follies. It ſhall double our guiltineſſe, if wee place the neceſſity of our ſinning in Gods decree. The Philoſophers ſervant being reproved for filching, excuſed himſelfe, that it was his deſtiny to ſteale: but his maſter anſwered, ſo it was alſo his deſtiny to bee hanged. Deſperate wretches may talke thus now; it will bee no plea at the laſt audite, againſt a *Goe ye curſed into Hell fire*.

2. *In the laſt daies.*] There is much queſtioning, when theſe laſt daies bee. [n] Saint *Paul* ſayes it *was not at hand*: Saint [o] *Peter* ſayes, *it is at hand*. They are thus reconciled. *Peter* ſeemes to ſpeake of *ultimum tempus*, and that is at hand, *Paul* of *ultimum temporis*, and that was not at hand. *The end is at hand*; but *ultima periodus vel linea finis non inſtat*: the laſt period and line of the end might not bee at hand. But how then is it called by Saint *Iohn ultima hora*, the *laſt houre*? Becauſe there is no alteration to ſucceed it. In the former ages God ſtill altered the condition of the Church: after the covenant made with *Adam*, it ſtood in the ſame ſtate till *Noah*; then was the world drowned. After the reparation of it, ſo it continued to *Abraham*; then was there a renovation of this covenant. From *Abraham* to *Moſes*, it remained a ſtranger in the world: then God ſetled it in the promiſed land. From *Moſes* to *David*, it was governed by Captaines and Iudges; then God ſtated it in a Monarchy. Thus it abode untill the captivity: and againe (after that time of bondage expired) was reſtored to ſome glory. In the fulneſſe of time God ſent his owne Sonne: before it went through many changes and ſundry conditions: one while it had onely the light of nature, then was it informed by the law written, now it is bleſſed and eſtabliſhed with Grace. And this is *ultimus ſtatus, noviſſimum tempus*, the laſt ſtate, becauſe it ſhall not be followed with any renovations, or alterations: the condition of it by the grace of Chriſt ſhall endure to the end of the world: nor can wee looke for any change but one, which ſhall be at the univerſall diſſolution of all things. [p] *There remaineth no more ſacrifice for ſinnes*: loſe this, and loſe all; for he ſhall come no more to die, but at once to judge quicke and dead. Thus the time from Chriſts aſcenſion to the worlds end, is called *Dies extrema* the *laſt day*; becauſe it immediately (without any generall alteration) goes before it. The end in the Apoſtles time was not farre off; now it muſt be very neere: if that were *ultima dies*, this is, *ultima hora*: or if that were *ultima hora*, the laſt houre; this is *ultimum hora*, the laſt minute.

Theſe being the *laſt dayes*, the laſt day of them muſt be at hand. Concerning that day, there are two errours in the world. First, curioſity of Criticks; and they aske, *Quando erit?* When ſhall it bee? Secondly, ſecurity of ſluggards; and they never ruminate of an *Erit quando*, whether it ſhall be at all. That is the exceſſe, and poſſeſſeth the wit: this is the defect, and diſables the will. The former is of men over-wiſe, and they haſten the judgement: the other, of men too ſupine and careleſſe, and they would ſlacken the judgement.

Firſt, for the buſie Inquirers; they bee ſuch as refuſe the plaine ground, to walke upon pinnacles. Like the Bethſhemites, that were not content with ſeeing the Arke, but they muſt ſee into the Arke, and ſo periſh. *Præterita ante mundum, & futura poſt mundum, ſcire non poſſumus: media tantùm contemplamur*. There bee ſome

[n] 2 Theſſ.2,2.

[o] 1 Pet.4.7.

[p] Hebr.10.26.

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Hierom.

ſome things which the wiſedome of God deſires to conceale; wherein unreverence is not more faultie than curioſitie. ***Secret things to God, revealed things to us and our children.*** [q] ***Why doeſt thou enquire my name, which is ſecret?*** ſayes the Angel. In that Viſion of theirs, the morall whereof was good, inquirie was made what became of ***Samſons*** ſoule. The anſwere was, It is a ſecret; that none might dare to deſtroy himſelfe after his example: whoſe act was rather for wonder, than for imitation. What became of ***Salomons*** ſoule? It is a ſecret: that none might dare to fall from the light of knowledge, into the workes of darkeneſſe. What became of ***Origens*** ſoule? It is a ſecret: that none might preſume to dally with the Scriptures, and make a ſhadow of a plaine Hiſtorie. What became of ***Trajans*** ſoule? It is a ſecret: that none might venture to doe all that ***Trajan*** did. Men may ſoone be too bold with hidden myſteries: hee that modeſtly lookes upon the Sunne, ſees a glorious Torch, and receives a comfortable light: but hee that fixeth his eyes too earneſtly upon it, is ſtrucke blinde: and becauſe hee will ſee more than he ſhould, comes in the end to ſee nothing at all.

[q] Iudg.13.18.

2. If we ſtand a moderate diſtance from the fire, it warmes and comforts us: if too neere, it will ſcorch and burne us. ***Our God is a conſuming fire.*** [r] Every ***Seraphin had ſixe wings, with two he covered his face, with two his feete, and with two he did flie.*** He covered his ***Face***, keeping us from the ſecrets of Gods eternall predeſtination, in the Beginning: he covered his ***Feete***, not diſcloſing when he will come to judge the world, in the End. Therefore ***Ne nos addamus inquirere, quod Deus non addidit dicere. Salomon*** tells us, that ***the lockes of the Spouſe are curled***, and ***his haires blacke as a Raven.*** The ſecrets of Gods providence are curled and intortled, wee cannot unfold them: his haire blacke, his wayes paſt finding out. [ſ] ***O the depth of the riches of his wiſedome; how unſearchable are his judgements!*** As a man wading into the Sea, when he comes up to the necke, and feeles the water begin to heave him up, and that his feet faile him; he cryes, O the depth, and goes backe againe. ***Pauls*** laſt Doctrine (***God hath concluded them all in unbeleefe, &c.***) was a ſecret enough to ſwallow up any created underſtanding: therefore he ſets a barre againſt all further ſearch; ***O the depth***; not to be fadomed by any reach of man: We may ſooner fetch mould from the Center of the earth, or dig through it to the Antipodes. ***His wayes are paſt finding out***; a Metaphor taken from quicke-ſented Hounds; who will be at a loſſe, when there is left neither tract, nor print, nor ſent of the purſued Game. We may as well line out the way of a ſhip on the waves, or the walke of an arrow through the aire; as finde out the reſerved wayes of God. Such is mans parvitie and nothingneſſe, in compariſon of his Maker.

[r] Eſa.6.2.
Aug.
[ſ] Rom.11.33.
Ver.32.

3. Let us not ***dote about queſtions*** that are too high for us: wee may thinke it a wiſedome, Saint ***Paul*** cals it a ***dotage.*** [t] Though the Lord ***dwels in light***: yet is it ſuch a light ***as no man can attaine unto.*** Some are more buſie to learne what and where Hell is, than the meanes how to eſcape it. Or, what God did before the world began, than what he will doe with them when the world is done. Or, whether we ſhall know one another in heaven, than to know that themſelves have an Inheritance there. Or, whether Chriſt did locally deſcend into hell, in ſoule, or in power; not ſuſpecting their owne waies of ſinne which lead them thither. It is good to leave off learning, where God hath forborne teaching. ***Tutum eſt neſcire quod tegitur:*** wee ſhall never bee condemned for being ignorant of that, which we are not bound to know. Let us neither have tongue to aske, nor eare to liſten, nor braine to examine, where God hath no will to ſpeake. [u] This Well is deepe, and the Spirit hath not given us a bucket. ***Ne inquiras prohibitum, ne omittas conceſſum. It is not for you to know the times and ſeaſons, which the Father hath put in his owne power.*** Content we our ſelves with ***Pauls*** knowledge, [x] onely ***Ieſus Chriſt, and him crucified.***

[t] 1 Tim.6.4.16.
[u] Ioh.4.11.
[x] 1 Cor.2.2.

4. Yet it is a wonder to ſee, how many deſperate wits have adventured on the

diſcovery of that, which God hath ſecreted: and how many inſenſate hearts have given credite to ſuch *Merlins* Oracles, and prophecies out of hollow vaults. There is a Iudgement belonging to them, whereat they have juſt cauſe to tremble. [a] *God ſhall ſend them ſtrong deluſion, that they ſhall beleeve a lie; that they all might bee damned who would not beleeve the truth. Ædificantur ad credenda fata, ut eorum corda fiunt fatua.* If they will ſeeke to know more than they ſhould, they ſhall know more than they would; even the heat of that unquenchable fire, whereof wiſe men never deſire to know more than by ſpeculative meditation. In all ages there have been ſuch drunken Prophets. [b] In the Apoſtles time, there were ſuch as would have faſtened their dreames upon *Paul*. In Saint *Auguſtines* time there were ſome that determined the end of the world foure hundred yeeres after Chriſts Aſcenſion: *Quos omnes eluſit ipſa temporis experientia:* ſo that the latter daies have mocked their former dotage. Such have been their ſtrange collections from divers myſticall numbers, in *Daniel*, and the *Revelation*; and from the obſervation of ſevens. From *Adam* to *Enoch*, in the ſucceſſion of perſons, and then *Enoch* was tranſlated: from *Enoch* to *Elias*, in the ſucceſſion of ages, and then was *Elias* taken up: therefore in the ſeventh thouſand yeeres (they inferre) all bodies ſhall riſe. Others gather no leſſe from the proportion of the three ſtates of the Church; *Millia inane duo, duo lex, duo millia Chriſtus:* two thouſand yeeres Nature: two thouſand yeeres the Law: and two thouſand yeeres Chriſt. But they were deceived in their juſt computation: and he that could not keepe number for the time paſt, we will never take his reckoning for the time to come. Againe, there bee ſome that acknowledge, that neither the day nor the houre can be knowne; becauſe Chriſt expreſſely ſaith ſo: therefore (for evaſion) they attempt onely to finde out the yeere. But moſt abſurdly: for if the laſt day be unknowne, then the day before the laſt, and the weeke before that day, and the yeere which containes that weeke, and the age which containes that yeere. But as Saint [c] *Auguſtine* ſaith; That one Text in the firſt of the [d] *Acts*, hath bred the Gout in the fingers of all our Pythagorean Count-caſters. Saint *Bernard* better approves an humble ignorance, that confeſſeth, but preſumes not: than a brawling knowledge, that preſumeth, but underſtands not. And *Lactantius* ſaith, that the vulgar are not ſeldome the wiſer, becauſe they are no wiſer than they ſhould be: light footing makes the better ſpeed in ſo deepe a ſand.

a 2 Theſ.2.11.
Auguſtin.
b 2 Theſ.2.2.
c *Civit.Dei. Lib.*18. *Cap.*53.
d Act.1.7.
Ecclus.3.22.
De Orig. Err. 5.

Paul was wrapt up to the third heaven, and *heard unſpeakable words:* not a word of the laſt day. The Angels know much, by the excellency of their nature, and neereneſſe to the Deity: they know not that. *Iohn* was the *beloved Diſciple*, hee leaned on Chriſts boſome, wrote a whole Booke of Revelations: hee revealed not that Day to us, nor was it revealed to him. *Salomon* by his miraculous wiſedome, ſpake three thouſand proverbes; not one that told us this: a thouſand and five ſongs, yet hee never ſang of this; otherwiſe than in this harmony; [e] *There is an appointed time for all things:* or thus, [f] *God ſhall bring every worke unto judgement.* Yea, for ever to fruſtrate and prevent all hope of mans attaining to this ſecret; [g] *Neither man, nor Angels know that day, nor the Sonne himſelfe; but the Father.* Not becauſe hee could not, but becauſe hee would not know it: *Ne illam moleſtiùs feramus ignorantiam, quæ nobis cum Angelis & Chriſto communis eſt.* The comming of our Chriſt, is the Kingdome of our Chriſt; and [h] *this commeth not with obſervation.* Hee was the expectation of nations: his firſt comming was long looked for; yet the day not preciſely knowne. He promiſed to ſend the holy Ghoſt; yet his Apoſtles knew not the day when; but were commanded to abide at Ieruſalem, [i] *till they were endued with power from on High:* they muſt tarry the good houre. Much leſſe is the terme of his laſt comming notified to any ſonne of man. Let all our care be to finde Chriſt in our hearts, before wee ſee him in the clouds. It was wittily ſaid of *Thales*, who gazing on the ſtarres, fell into the water; That if he had looked into the water, he might

e Eccleſ.3.1.
f Eccleſ.12.14.
g Mark.13.32.
Bern.
h Luk.17.20.
i Luk 24.49.

have ſeene the ſtarres: but looking up to the ſtarres, he could not ſee the water. While we elevate our curious mindes to finde out that abſtruſe myſtery, whereof there is no record but in Gods owne boſome, and thus have our eyes buſied above; wee cannot ſee the ſtate of our conſcience here below: let us looke downe to the booke of our conſcience, and there wee ſhall read the neceſſity of Chriſts comming to Iudgement. [k] *For if our heart condemne us, God is greater.* He was a famous warriour, that if his owne Sonne asked him, when hee would remove his campe, would onely anſwer, that he ſhould have notice by the ſound of the Trumpet. God hath given us all a ſufficient teſtimony of his future comming; *Becauſe he hath appointed a day wherein he will judge the world in righteouſneſſe, by that man whom he hath ordained.* If his owne deare children ſhall aske him farther, hee refers them to the ſound of the laſt Trumpet: [l] *They muſt wait till thoſe dayes be fulfilled:* this is all their anſwer.

1. Next for the ſecure neglecters of this day; this is the maine ſinne of the times. *In the laſt dayes* wee live, and yet on the laſt day wee doe not meditate. The former are ſo impudent as to point out *illum diem:* but the moſt are ſo impudent as to point out *nullum diem:* ſo the laſt day fals on them, while their firſt and laſt and all their ſinnes are found in them. Wee have ſuch *Scoffers* as ſay, *Non eſt finis: Scribarum penna mendaces:* that all Gods threatnings are but *terriculamenta nutricum:* the laſt fire but an *ignis fatuus,* and *brutum fulmen.* Thus the Lords forbearance hath beene made but the fewell of their preſumption. The former were too curious, theſe are too careleſſe. Firſt, to convince thoſe, God hath hid the day of *Ieſus,* as hee did the body of *Moſes;* that they may fight among themſelves with their own diſtractions. So that the Poles are not farther aſunder, than the opinions of theſe Calculators. Other times have been expreſſed; as foure hundred yeeres, ſeventy two weekes: but the determinations of this time are dull incantations to fleſh and bloud. The eye of neither Eagle nor Kite, Man nor Angell can looke into it: *Quomodo pectoris anguſtiæ comprehendent vias Domini?* Secondly, theſe other would have no end at all; or ſuch an one as is farre enough off. Theſe wee tell, It comes; and that as the Scripture ever ſpeakes of it; with celerity. [m] *Yet a little while, and he that commeth will not tarry.* [n] *Behold, I come quickly.* They that *put farre away the evill day,* ſhall finde it neerer than they were aware of. Let them feare, that lye folded in the bands of a long night, leſt they never ſee day, but the laſt day, and that be the beginning of their eternall night. [o] *Every man hath his ſword upon his thigh, becauſe of feare in the night.* Let our armour and ſpirituall furniture bee ever ready, *propter pavores nocturnos.* Doubtleſſe it is neere, wee even ſee it, heare it, handle it: *Ecce in nubibus:* his chariot is made ready.

2. Of theſe *latter dayes,* one muſt bee the laſt of all; *Ex his extremis diebus una eſt extrema dies.* [p] That Epiſtle which Saint *Paul* ſo earneſtly charged to bee read unto all, contained eſpeciall exhortation to provide our ſelves againſt the laſt day. [q] *The end of all things is at hand:* in which words wee ſee, firſt, *an end.* Secondly, an end *of all things.* Thirdly, an end of all things *at hand.* An extremity, an univerſality, and a vicinity. An end; this implies a beginning, proceeding, and declination. *Medium æqualiter diſtat ab extremis.* The worlds eternity was a braineleſſe dotage of ſome Philoſophy. An end there ſhall bee, but *Qualis?* There is *Finis conſumens;* ſo the earth with her workes ſhall bee burnt up: and *Finis conſummans;* ſo the creatures ſhall bee reſtored to their originall beauty and integrity. *Finis deficiens;* [r] *The end of all fleſh is come.* and *Finis perficiens;* There ſhall bee a *new heaven and a new earth wherein dwels righteouſneſſe.* *Finis diſſolvens,* that ſhall deſtroy all the vaine workes of men: and *Finis abſolvens,* that ſhall crowne all righteous deeds. The ungodly ſhall finde it a deſtructive end; ſpoiling their labours, ceaſing their pleaſures; but beginning their endleſſe torments: they ſhall dye, and not dye; as *Moſes* his buſh burned and

waſted

[k] 1 Ioh.3.20.

[l] Rev.6.11.

[m] Heb.10.7.

[n] Rev.22.12.

[o] Cant.3.8.

[p] 1 Theſ.5.27.

[q] 1 Pet.4.7.

[r] Gen.6.13.

waſted not. Death ſhall feede on them, as a Vulture on Carrion, and not be ſatisfied. *Quàm miſerum eſt mortem optare, & non poſſe mori?* This is a fearefull end, the miſerable beginning of that which ſhall never end. [f] *Their end is damnation*, and that damnation is without end. The righteous have a perfective end; [t] *Behold the juſt, the end of that man is peace.*

[f] Phil.3.19.
[t] Pſal.37.37.

3. There is one univerſall end, and *laſt day* to all; and this cannot bee farre off. If you aske for the precedent ſignes, they may bee reduced to ſixe, and called thus; a Drumme, a Trumpet, a Famine, a Floud, a Comet, and a new Troope.

1. The Drumme beates up Warres and Maſſacres, Plagues and Peſtilences: And how doe the bloudie prints of all theſe ſticke upon the breaſt of the world? This Drumme hath beaten too lowd; abroad in Warre, at home in Peſtilence: The God of peace and mercie unbrace it, and make it quiet, to our comfort.

2. The Trumpet, is the preaching of the Goſpel: This hath not onely beene heard in Sion, long blowne in the Church of God; nor onely ſet to the walls of Iericho and Babylon, Rome hath not beene free from the ſound of it: but it even hath reached the eares of Paganiſme; and with the ſhrill noiſe proclaimed to them either Peace or Warre, from Ieſus Chriſt.

3. The Famine, is the generall decay of all the fruits of goodneſſe: the Vine caſts her Grapes, the Earth ſtarves her Trees, the Corne is blaſted, the Olives are rotten: I meane all this in a ſpirituall ſenſe. Religion loſeth her honour, for want of good workes; the children of pietie are become abortive; there is much faith, and little faithfulneſſe; abundance of love, and not a ſparke of charitie. When we looke for thoſe holy fruits of the Spirit, [u] *Love, faith, meekneſſe, temperance, &c.* alas, we muſt crie out, Famine, Famine.

[u] Gal.5.22.

4. The Floud, is the mightie torrent and inundation of iniquitie; which hath ſo over-runne the face of the earth, that the holy Ghoſt, that moſt ſacred *Dove*, [x] *findes not a place where to ſet his foote.* [a] *In the laſt dayes perillous times ſhall come: for men ſhall be lovers of themſelves, covetous, boaſters, proud, blaſphemers, truce-breakers, falſe accuſers, incontinent, fierce, traitors, &c.* Oh what a Deluge is here? Good men are like the gleanings of the Vintage, here and there a Grape; farre more precious than Gold.

[x] Gen.8.9.
[a] 2 Tim.3.1.

5. The Comet, is that Prodigie of the Chriſtian world, Antichriſt in the Seat of Chriſt: whom the Ieſuites direct us to ſeeke, in the Tribe of *Dan.* And herein they are like thoſe birds, that commonly draw us away from their neſts, by their fluttering and noiſe, for the ſafetie of their young. When they point us to *Dan*, they cry as the Lapwings, Here'tis, Here'tis; that wee might not ſeeke it where indeed it is, even at Rome. That Antichriſt is come, the horride Treaſons, Murders, Maſſacres, that rage under his Warrant, are too lowd and demonſtrative arguments.

6. The new Troope, or Band, that ſhall come into the Church militant, are the elected Iewes; whom God, after ſo long obduracie, ſhall call home to Ieſus Chriſt. Some thinke, that their reparation ſhall begin with our ruine, as with their ruine began our converſion: that as few of the Iewes beleeved, when the Gentiles came in; ſo few of the Gentiles ſhall beleeve, when the Iewes returne. Indeed the goodneſſe of the Gentiles much faileth, and their ſtate is like a Veſſell running at the Tilt, at a low ebbe. But why ſhould we ſo underſtand that of *Paul:* [b] *Blindneſſe is in part happened to Iſrael, untill the fulneſſe of the Gentiles be come in?* Why ſhould not rather the converſion of the Iewes adde riches to the fulneſſe of the Gentiles?

[b] Rom.11.25.

From all this we may gather, that ſo deepe are we fallen into the latter end of theſe *laſt dayes*, that (for ought we know) before we depart from this place, we may looke for the laſt fire to flaſh in our faces. We are they, [c] *upon whom the ends of*

[c] 1 Cor.10.11.

of the world are come. Oh that as they are *Termini ætatum*, ſo they were alſo *Termini iniquitatum*: that we might ſee an end of theſe things, before we ſee an end of all things. [d] *The Heavens waxe old as a garment*: it is even time for them to have a new Sute. As this little world, Man; ſo that great Man, the world, hath his childhood in *Adam*, his youth in *Abraham*, his middle age in *Salomon*, his declining in the time of *Chriſt*; and now his old age and *laſt dayes* in this decrepite proximitie of death and expiration.

d Pſal.102.26.

1. An old man decayes in his ſenſes: ſo the eyes of the World waxe dimme, like *Iſaacs*; and cannot diſtinguiſh betwixt *Iacob* and *Eſau*, betweene the righteous and unrighteous: hereby it acquitteth the guiltie, and condemneth the innocent; both equall abominations to the Lord. His eares are thicke of hearing, deafe to all holy counſailes: the Word of the Goſpel knockes at thoſe doores, and findes none or very cold entertainment.

Eccl.12.

2. An old man decayes in his members: ſo the World hath Palſie-hands, *the keepers of the houſe tremble*; fingers ſo gowtie, that hee cannot diſtribute the almes of charitie. Hee hath *weake* and feeble *knees*, not able to ſtand under the weight of Gods Precepts: *The very Graſhopper is a burden*, the lighteſt Commandement held inſupportable. His *grinders faile*, and cannot chewe that heavenly foode: His *feete* double under him, when hee ſhould walke in the way of godlineſſe. His *Almond-tree flouriſheth*, a Snow is upon his head: as our Saviour ſaid of the fields, *Alba ad meſſem*; yea, even *Sicca ad ignem*. The *Pitcher is broken at the Fountaine, and the Wheele at the Ciſterne*: hee cannot draw the Water of Life, whether from the Deepes or Shallowes. Onely his tongue is live and nimble; you may heare him tumble out Oathes as faſt as wordes, though he be dumbe in the praiſes of thankefulneſſe. Now if wee ſee a man, whoſe Lights grow dimme, his face furrowed with wrinkles; either white haires, or in ſtead of them, baldneſſe; unactive and bedrid limbes; wee ſay, his living date is done: No leſſe be theſe *the laſt dayes* of the ſuperannuated World.

3. An old man is full of Coughes and Catarres; ſenſible of, and ſubject to the leaſt Colds. What finde wee in the World, but ſalt rheumes and malignant humors of hatred and envie; the choler of unbridled rage, the aduſt melancholy of ſelfe-love; ſymptomes of an unhappie dotage?

4. An old man is wayward and pettiſh; nothing can pleaſe him: the World is ſo full of moroſitie and frowardneſſe, that it is neither well full nor faſting. Proſperitie makes it diſſolute; croſſes, deſperate: it is ever querulous, contented never.

5. Old age is *Curvata*, crooked: ſo the World is groveling; and hath changed naturall erection, to an unnaturall minding of earthly things. Still the older, the more covetous: the fewer dayes it hath to live, the more it provides for. [e] *Their inward thought is, that their houſes ſhall continue for ever*: but *they abide not*, yea, even *periſh as the beaſts*. They victuall themſelves for a yeare, and their journey is done in an houre.

e Pſal.49.11. Ver.12.

6. Old age is *Verboſa & mendax*; talkative, and lying: two Birds that commonly flie out of one Neſt; *Multiloquus, vaniloquus*. The World promiſeth wonders; Content, and Riches: but it performes Vanities, Diſcontent, and Wretchedneſſe; yet lookes to be beleeved.

7. Old age is *Laſſa & pigra*; wearie, and lazie: like a Traveller, that longs to be at his journeyes end. The materiall things of the World haſten to their Center and laſt period: the whole *creature grones* to be at reſt.

8. Old age is *Effœta, exhauſta*: the Spirits are ſpent. The World is readie to ſay as *Sarah*: *Shall I beare a child now I am old?* It beares few of thoſe lively fruites of Pietie, and Charitie, and Fidelitie, that it did in former times.

9. Old age is *frigeſcens*, becauſe *exanguis*: an old man through the waſting of his blood growes cold: that nature requires helping by an accidentall heat. The zeale of the world is ſo cold, the fire of the Temple ſo ſpent to a ſparke, that for want of fewell and blowing, it is almoſt out. Much adventitious warmth muſt be put to it, to keepe life in it: as a young virgine was laid by the ſide of blood-ſpent *David*.

10. Old age is *ſomniculoſa*, drouſie and prone unto ſleepe. The world hath laid it ſelfe downe in the cradle of ſecurity; the Divell ſets his ſpirits to rocke it aſleepe, and thus it is poſſeſſed with a quiet ſlumber.

Thus are wee fallen into the depth of Winter: the Spring is paſt, the Summer hath had her ſeaſon, Autumne hath ſpent her fruits, and now Winter hath ſhaken downe the very leaves, and left us nothing but naked, bare, and barren trees. The laſt moneth of the great yeere of the world is come upon us; wee are deepe in December: theſe *laſt dayes* be all Saint *Lucies* dayes; ſhort, foule, and dirty. Crampes and convulſions ſtupifie the nerves of the world, pale coldneſſe ſits on our faces, the pangs of death gnaw our heart-ſtrings: the good Angels that viſite us, ſee nothing but ſignes of departure in all our carriages. O that, as dying men have commonly a little reviving before their ends; (as the waſted candle gives a bright glare at the going out) which they call a lightning againſt death: ſo we could a little recover our ſelves, and give forth ſome comfortable beame, ſome cleere teſtimony of grace, before we goe hence. So ſhall our *laſt day* bee our beſt day; *ultimum, optimum*: and as it puts an end to all the dayes and nights of meaſurable, miſerable time: ſo it ſhall beginne that day which neither admits of night nor time: even the eternall day, enlightned with the Sunne of righteouſneſſe, and glorious preſence of our bleſſed God.

It can bee no great wonder, that ſuch profane ſinners ſhould bee found in the fag end of the world: which is like a falſe bottome when it comes to bee unwound; worſt at laſt. *Infelix morbus, Senectus*; as *Bellarmine* called that age wherein Eccleſiaſticall Writers were ſo ſcant, *Infelix ſeculum*. Much more unbleſt are theſe *laſt dayes*, where bleſſed deeds are ſo geaſon: where the enemies of Chriſt dare ſhew their heads, and *ex profeſſo* fight againſt him. Therefore let me a little farther paralell theſe *laſt dayes* of the world, with the laſt dayes of a man.

11. An old man fetcheth his breath thicke and ſhort, eſpecially when ſickneſſe addes to the decay of nature: ſo that death ſits often like a churle at the doore of his lips, and keepes in his words: or like a covetous Executor, that grudgeth a man the diſpoſing of his owne goods. O how ſhort bee the fits of goodneſſe? How ſmall a ſpace doe good motions, the breathing of Gods holy Spirit in us, tarry with us? They may bait at our doores, they keepe no reſidence in our hearts. Wee have ſome tranſient ejaculations, which with a ſhort-winded devotion wee utter (or rather mutter) to God. But our luſts doe ſo haunt us, and call us off from theſe holy thoughts, that wee may complaine with *Iob*; they will not give us leave *to ſwallow downe our ſpittle*. Iob 7.19.

12. In old age, eſpecially when it ſurpriſeth a foule and ſurfeited body, all the corrupt humours gather downe to the feet: the heart, and thoſe more noble parts drive them backe to the extremes: and becauſe the feet are loweſt, nature repels corruption thither; and not ſeldome it iſſueth there: or if not, it wrackes them with Gout, Dropſie, and ſuch torments. Theſe laſt dayes bee the feet of the world, whereunto all the vicious cuſtomes of former ages are gathered: as the kennels of a city run to the common Sewer. Ignorance was predominant in one age, Idolatry in another, Hypocriſie in a third, Sacriledge, Oppreſſion, Fraud in another: theſe miſchiefes then had their times to raigne ſingle. Now, like ſo many land-floods from the mountaines, they meet in one

chanell, and make a torrent of united wickedneſſe, in theſe lower and latter dayes. Thus after the *Golden Head,* the ſhoulders of Silver, the Braſſen ribs, and Iron-legs, theſe laſt are the feet of Clay, the baſeſt and moſt rude materiall of all. Thus are wee the grounds, the dregs, and lees of the veſſell: the duſt in the bottome of the mow; the droſſe and refuſe of former ages, that licke up their vomite: decking our ſelves with thoſe iniquities as the ornaments of our pride, whereof our forefathers made a ſicke acknowledgement with remorſe and ſhame.

13. Dying men are fumbling of the clothes; and plucking the coverings to them: as if they would prevent the hand of charity, and winde up their owne almoſt breathleſſe carcaſes. Men of the world, in theſe dayes ſo ſicke of avarice, ſcrath together all within the reach of their fingers. No fiſh muſt eſcape their draw-net, no water paſſe by their mill: as if like *Behemoth*, they would drinke up Iordan: and as the flying Iewes ſwallowed their Gold into their guts, for which they were ripped up by the Romans: ſo they ſeeke to devoure the world, as if their heires ſhould never finde it but in their excrements. Wee ſee men encroach upon liberties, hedge in monopolies, encloſe commons, multiply barnes and granars, joyne houſes, engroſſe commodities: alas, they are dying ſoules, *Lodices & ſtragula trahentes*, plucking up the blankets and coverlets about them; and giving up the ghoſt, as they had long before given up the holy Ghoſt. [f] *Thou foole*, ſaith God: they lived wiſe in their owne conceits, they ſhall die apparant fooles,

[f] Luk. 12.20.

14. Dying men are troubled with fantaſies; full of melancholy dreames, and ſollicitous imaginations. So theſe laſt dayes of the world are fraught with errours: a thouſand peeviſh opinions crawle out like vermine from putrified braines: ſtrange wormes are bred in old dunghils. Theſe peſter the world, diſquiet the peace of the Church, and inveigle weake capacities; *Problemmata delirantium.* Doe wee wonder that theſe uncoth ſingularities tranſport multitudes? Alas, theſe are the laſt dayes; the braines of the world are crack'd; it labours of extreme dotake: and among fooles, the Haberdaſhers ſhop of trifles hath the moſt cuſtomers. This is the cauſe of hatching ſo many new deviſes, ſtrange tenents and paradoxes, raiſing mutinies in Religion: the world is braineſicke, fantaſticall, fanaticall; ſetting up factious opinions, as faſt as *Salomons* wives did their groves: which I forbeare the naming, for feare of teaching. Men love any thing better than ſobriety of Iudgement; which ſhewes that the world hath but few minutes to live.

15. Laſtly, an old man comes backe againe to a childe: *ſemel ſenex, bis puer.* The world is ſo old, that it goes upon crutches; as a childe cannot goe but by the hand of a Nurſe. The underſtanding and memory of it is ſo decayed, that it even ceaſeth to know, what in the childhood it began to learne. Such is the old ages infirmity, that it is come round to infancy. *Mundus quando ſenex, incipit eſſe puer.* Not as it is with the materiall world, whoſe old age is bleſſed with an annuall reparation: that when the Winter hath deaded all, all are againe reſtored by the chearefull Spring. It is not ſo in the myſticall world; but *Seneſcens mundus eſt evaneſcens mundus:* a child indeed it is; as pratling as a childe, as ignorant as a childe, as feeble as a childe, as wanton as a childe; but farre from being as innocent as a childe. For levity and vanity, it is altogether childiſh. An infant is made to grow up to man: but for man to grow downe againe to infant, is unnaturally prepoſterous. The *Seminale principium* is for the creature: the ſeed is made for the tree: the childe, not to remaine ſo, but to bee a man. The Oke doth not grow backe to a young ſprout, nor the Oxe to the Calfe: alas, that man ſhould degenerate and ungraduate himſelfe to a childe. *Seneca* cals childrens workes *nugæ*, mens *negotiia:* if wee ſhall ſet our mindes on puerile toyes, what is this but to evirate our ſelves? For Magiſtrates not to

heare, but whom they liſt, and when they liſt; this is to play boyes trickes. When a King, **Demetrius** of *Macedon*, anſwered a petitioner, a poore woman, that hee had no leaſure; ſhee boldly replyed, Why then give over to bee King. Wee need not ſticke to tell an unhearing Magiſtrate more; Give over to bee a Magiſtrate, yea give over to be a man. If men long for toyes, ſet their delights upon vanities, vexe (as children cry) when they may not have their wils, ſpend their bodies before they get information to their ſoules, as children ſlubber out their bookes before they have learned their leſſons; worſhip puppets and painted images, as children play with babies; what bee all theſe, and the like, but
[g] Pſal.148.12. playing of boyes trickes? Thus [g] *Old men and children*; the Pſalmiſt puts them both in a forme.

All theſe arguments prove the world to bee exceeding old, and drawing on,
[h] Heb.8.1. even neere the laſt gaſpe. *Quod antiquatur & ſeneſcit, prope interitum eſt*; [h] *That which decaieth and old, is ready to vaniſh away.* Let us fall from it, before it fall upon us; and bee but ſo wiſe as Spiders, to forſake a rotten houſe: not by going out of the world, but by driving the world out of us. I have beene prolix in this point; yet deſire not to part from it without ſome conſiderable and appliable uſes.

1 First, though this bee not *the* laſt day, it may be *thy* laſt day. The world cannot laſt long, yet thou may'ſt prevent the world. Strong bodies hold out many fits, yet at laſt yeeld to the neceſſity of nature. Weake conſtitutions are diſſolved with a little ſickneſſe, as a childes paper-houſe is with a puffe of winde. If our life be wrapped up with the world, it muſt needs bee momentany. Heaven and earth are of a ſtrenuous compoſition, compact together with more powerfull ſinewes and ligaments: ſo that they have held up their heads through many paſſages and deſtructions of mortality: otherwiſe when the Sonne of God ſuffered, it would have broke their hearts. Our bodies are made of elements, weake and fluid principles; and therefore ſooner reſolved to their firſt materials. Flowers have but their moneths, when Okes and Cedars ſtand many yeeres. Nothing but extreme and ſupernaturall fire ſhall bee the death of the world: Water, Aire, Earth, a Thorne, a Vapour, any thing is able to diſpatch us. If we be not bound up in the bundle of a better life, we are vaine wretches.

2. Remember therefore, *The end is neere, thy* end is neerer. Whether the end of
[i] Pſal.95.7. this day ſhall not bee the end of all thy dayes, thou haſt no aſſurance. [i] *To day heare his voice:* bee ſure to repent one day before thy laſt day: and hereof thou canſt not ſure, unleſſe thou repenteſt this day. Let us thinke, if the Iudge were now comming in the clouds, in what caſe wee were to meet him. Perhaps wee are wrapp'd up in a cloud too; a cloud of darke ignorance, and blinde ſecurity: let us know that this cloud will diſſolve ours, and lay us open with all our ſins to the view of men and Angels. It is time to repent, and make even our reckoning: which wee can no wayes doe, but by transferring all our reckonings and npon debts Chriſt. As *Alcibiades* told *Pericles*, when he was troubled with ſtudying how to give his accounts; that if he would be ruled by him, he ſhould rather ſtudy how to give no account at all. The Lord graciouſly cals us to caſt our burden upon him: Chriſt adviſeth us to lay all our reckonings, arrerages, and debts upon his ſcore; promiſing to diſcharge them to a penny with his treaſure of merits; the onely coine that is currant in the Exchequer of Gods juſtice. If by faith wee have borne them thither, and given up our ſelves, body and ſoule, to him for ſecurity, wee need not feare. The Iudge will never condemne us for that debt, which himſelfe hath undertaken to pay. Lord heere is our hope and confidence; Thou wilt not finde thoſe guilty, for whom thine owne perſon ſuffered the penalty: nor puniſh the ſinnes thou haſt remitted: nor caſt away the ſoules thou haſt redeemed.

3. To others it ſhall bee a blacke day; alas, *What ſhall they doe in the day of viſitation?*

tation? [k] *To whom will they flie for helpe, and where will they leave their glory?* when [k] Eſa.10.3.
they ſhall peepe out of the grave, and ſee the world on fire; and have loſt all in-
tereſt in the Iudge. Why doe men neglect the meanes of reconciliation? [l] *Agree* [l] Mat.5.25.
with thine adverſarie quickly: if thy ſinne hath made God thine adverſarie, goe
quickly, delay no time to recover his friendſhip. [m] *Take thy Incenſe quickly*, ſaith [m] Numb.16.46.
Moſes to *Aaron, and make atonement for the people.* Quickly fall to thy prayers;
put that Incenſe in the Cenſor of *Ieſus*, entreat him to entreat God for thee, and
to make a bleſſed atonement betweene you. As our owne laſt day leaves us,
the worlds laſt day ſhall finde us; wee are preſented above, as wee went forth
below. Oh then judge wee our ſelves, that wee be not judged. *Volo vultui*
ire preſentari judicatus, non judicandus. Our Paſſing-Bell, and the Archangels
Trumpe, have both one voice: for God will reverſe no particular judgement.
If the former give a heavie and dolefull Knell for us here, that lowder In-
ſtrument ſhall keepe the ſame Note hereafter. But if the one ſound comfort
at our laſt houre in this world, the other ſhall ſound joy at the laſt houre of
the world.

Secondly, if the world be readie to end, why doe men covet, as if it were but 4.
now to begin? *Peribundus mundus, & tu mundana quaeris?* Who would plant or
build upon that ground, which is troubled with earthquakes, or ſure ſuddenly
to ſinke? God chargeth us *firſt to ſeeke the Kingdome of Heaven*, and then earthly Mat.6.33.
things ſhall finde us, unſought. But fooliſh Nature takes a falſe methode: ſhee
firſt ſeekes the world; and if ſhee light upon God by the way, it is more than
ſhee thought on, deſired, cared for. How deſervedly doe they faile of both, that
ſought neither aright? Many had beene great, if they had cared to be good:
but becauſe they willed not what they ought, they are croſſed in what they
would. If *Salomon* had made Riches his firſt ſuite, he might have beene poore
and fooliſh: but asking Wiſdome, as the principall, Wealth came in for intereſt:
becauſe he choſe well, he received what he asked not. Such is the bountie and
fidelitie of God; to them that aske the beſt, hee gives all. Earth ſhall waite
upon them, that attend upon Heaven. Happie is hee that affords the beſt ſer-
vices of the world, but the leſſe halfe of himſelfe; while the greater and better
part is better beſtowed.

I doe not wiſh men to abandon themſelves to wilfull beggerie, becauſe of 5.
the laſt dayes proximitie; or not to repaire the houſe, becauſe their time in
it is ſo ſhort. For worldly things, wee may uſe them, without loving them;
and diſtinguiſh betwixt a Stoicall dulneſſe, and a Chriſtian contempt: There
is difference betweene making the world a god, and a ſlave. This latter is
the reſpect it deſerves; and they are fooles that give it veneration. But rich
men thinke, the onely reaſon why Preachers love not the world, is becauſe
the world loves not them: That ſhee ſhewes us onely her heeles, not her
amiable face: That wee have nothing but her refuſe; her beſt jewels ſhee
keepes for her Sweet-hearts. Yet a beggar may looke upon a Lordſhip; and
wee may ſee thoſe heapes of Gold, whereof never one peece ſhall bee ours.
Wee know what others dote on, and wonder at their madneſſe; that they
ſhould fixe their hearts on that which is not fixed it ſelfe, and build their
happineſſe upon a rolling ſtone. I denie not, but God hath given ſome abun-
dance of riches, and more grace: and to thoſe, to whom hee hath beene ſo
liberall, he will be more munificent, for he will give them alſo glory. While
they looke up to their future hopes, they eſteeme but meanely of their pre-
ſent fortunes, and count them ſcarce a taſte of that full Cuppe. Militant
Saints are ſometimes (beſides their Inheritance above) granted faire Poſ-
ſeſſions below: yet they value not this with the other. Here they command
a little pittance of mould; great to us, little to the whole: there the immenſe
Heaven ſhall be theirs. Here they command as ſubjects, there they ſhall reigne

as Kings. Here they are gracious among men, there they ſhall be glorious among the Angels. Here, together with their honour and affluence, they want not croſſes and envie; above there is nothing but noble peace, and pleaſant eternitie. Here they have ſome ſhort joyes; there they are both perfect, and everlaſting. Here they are ſtrangers; there, at home. Here Satan tempts them, and men vexe them; there, Saints and Angels ſhall ſing with them, and the glory of God ſhall ſatisfie them. In a word, they are onely bleſſed here, for that they ſhall be bleſſed hereafter.

6. Thus take the world at his beſt, yet good men deſpiſe it. But for feare, leſt wee ſhould be fond of it, God preſents it generally to his children in another ſhape; a miſerable, troubleſome, inconſtant world; whoſe joyes are but the crackling of thornes. Whiles *Naomi's* husband and ſonnes were alive, we finde no motion of her retiring home to Iudah: let her earthly ſtayes bee removed, ſhee thinkes preſently of removing to her countrey. Wee cannot ſo heartily thinke of our home above, whiles wee are furniſhed with theſe earthly contentments below. But when God ſtrips us of them, ſtraightwayes our mind is homewards. Beſides, what aſſurance can there be of theſe things, whereof our going home may ſtrip us? What man can ſay of the yeares to come, Thus will I be? Moſt juſtly doe we contemne this uncertaintie, and looke up to thoſe riches that cannot but endure, when Heaven and Earth are diſſolved. Riches are a floud; *ut fluunt, defluunt*: this Citie cannot call the water of a floud, hers; nor thoſe inhabitants, theirs: all may take enough to ſerve their owne turnes, the reſt glide by, and wait upon no body. When we are bidden to a great mans Table, where the Meat is ſerved up in Silver Diſhes, and the Wine in Bowles of Gold; wee may eate the Viands, and drinke the precious Liquors. But if through ſimplicitie we ſhould offer to carrie away the Veſſels, the Porter would ſtay us at the Gate, and tell us plainely, they are none of ours. The Divine Bountie affords the uſe of riches, for the comfort and ſuſtentation of our bodies. But when we riſe up from his Table, and thinke to beare away the riches themſelves, Death is a ſevere Porter at the Gate of Life; he will examine our going out: we ſhall carrie none of them with us. Saint *Auguſtine* ſeemes to borrow it from *Democrates*; *Qui animam curat, ſeipſum curat: qui verò corpus, non ſe ſed ſua curat: qui pecuniam, non ſe nec ſua, ſed valde aliena curat: qui voluptates, nec ſe, nec ſua, nec aliena; ſed prorſus inimica curat.* He that loves his ſoule, loves himſelfe: he that loves his body, loves not himſelfe, but ſomething that is his owne: he that loves his money, neither loves himſelfe, nor that which is his, but anothers: he that loves his pleaſure, loves that which is neither himſelfe, nor his owne, nor his friends, but his enemies.

Ruth 1.

Quæſt. Evang. l.2. c.35.

7. Laſtly, ſeeing therefore that both theſe be the *laſt dayes* in generall, and our laſt day may antedate them in particular: ſeeing either the Houſe muſt be pulled downe, or the Tenant caſt out; let us provide for our ſelves betimes, as the [a] *wiſe Steward* did, ſome truſtie friend. He was loth to be harbourleſſe: though he had not juſtice enough to keepe in at his Maſters houſe, yet hee had providence enough to get another houſe in ſtore. *Make your unrighteous Mammon* a meanes to procure you *everlaſting habitations.* When Chriſt fore-warned the Iewes of the deſtruction of their Ieruſalem, did he not impliedly adviſe them to ſhift for themſelves in another countrey? Merchants that would ſoone be rich, take the old courſe, to buy cheape and ſell deare: therefore they buy their Commodities in the countrey that affords good penny-worths, and vent them in other countries, which muſt take them on any price. We doe not buy Wines in England, to ſell them in France; nor buy Spices in France, to carrie them to the Indies. *Non omnis fert omnia tellus*: thither wee traffique a Commoditie, where it is precious in regard of ſcarcitie. I preſume, we would all goe to Heaven: we are fooliſh Merchants, if of all Lands we would not trade in the Land of Canaan; if

[a] Luk. 16.4.

Ver. 9.

if we had rather trucke with Savages for Gold and Iewels, than exchange with the Saints for glory and graces. But now what fraught ſhall wee carrie thither? What Wares and Merchandiſe will be vendible and welcome in that Kingdome?

8. Shall we carrie honour and dignitie thither? There is abundance of that alreadie: wee may more truly ſay of that Citie, than was of *Tyre*; *All her Merchants are Princes:* yea, all her inhabitants are no leſſe than Kings. To traffique worldly glory to Heaven, is to hold a Candle to light the Sunne: that greater Light doth not ſo ſwallow up the leſſe, as the glory of God doth all honour of the creatures. They can adde no glory to him, that have all their glory from him. What then? Shall we carrie reſt, quiet, and peace with us? Will that have any better vent or acceptance? No: for there is all peace, all reſt, and quiet. It is *Regnum Pacis:* Here we may have in ſome meaſure the peace of the King, there in a full meaſure we ſhall enjoy the King of Peace. It is called the [o] *Lords Reſt:* we have no true reſt, but in him; no perfect reſt, till we come unto him. He hath made this earth wherein we live, militant, troubleſome, barren of reſt: it would be bootleſſe for us to gather up the baſe dregs of a ſupine ſecuritie, and offer to ſell them in Heaven. They have plentie of better peace, and wee have none but from their ſtore. They that arrive at that Port with ſuch a Merchandiſe of careleſneſſe, muſt backe againe; the Citizens of Heaven will not trade with them. What then ſay you to pleaſures and joyes? Will not they paſſe currant in that holy Land? Not; if they be brought from any forraine coaſt. [p] *Lord, in thy preſence is the fulneſſe of joy, and at thy right hand are pleaſures for evermore.* There is fulneſſe, perfection, and everlaſtingneſſe of joy: ours are feeble, fickle, emptie pleaſures. Why ſhould wee powre water into the Sea? Why, proffer our addition to fulneſſe, our vanitie to perfection, our ſhortneſſe to eternitie? Such a Commoditie will not be tolerable in that Mart. *Væ ridentibus:* [q] *Woe to them that laugh, for they ſhall weepe:* that Ware is for the Shop of Hell: there it ſhall be exchanged for ſorrow; and the clapping of hands in irriſion, for wringing of hands in endleſſe lamentation. [r] *Rejoyce, O young man:* doe; but thou ſhalt ſmart for it. The ſeede of carnall joy will not be good Chaffer in Heaven: no fruit comes of it, but woe and torment. Well; yet I hope riches will paſſe for merchantable ſtuffe; money is currant all the world over: Some things are not precious in ſome countries; nor other in other: but no countrey refuſeth money. Yet this countrey will: Alas, what ſhould the beggarly droſſe of this periſhing world doe in that heavenly *Havilah*; where the Gold is more precious than the Gold of *Ophir*? Yea, what is the Gold of *Ophir* to that [s] *City* which is it ſelfe *pure Gold*? It is ſaid of *Salomon*, that [t] *Silver was not accounted of in his daies; he made it* as common as *ſtones:* how more infinite bee the riches of the heavenly *Salomon*? Where there is no uſe of things, their valuation ceaſeth. It was a drop of water that the Churle wiſhed for in hell, not a bag of Gold; not a Lordſhip of many acres; hee had too large an inheritance there before. Away with this traſh: it hath no eſtimation in the Ieruſalem above. There is an eternall Eaſter: and in vaine did the Fiſherman bring in his boat of Herrings when Lent was done; or the Merchant carry Sugars to *Valentia*, and Silkewormes to *Granata*. What then ſhall wee load our ſelves withall, that may be acceptable? Yes, there bee things whereof there is great ſcarcity in heaven; *carentia*, I ſay: there is no *indigentia* there. Wee may ſee what they lacke, by his deſcription that diſcover'd the Land; [u] *There is no death, nor ſorrow, nor crying, nor paine*; no teares, nor feares. Let us carry with us thither,

1. Humility; a lowly contempt of our owne ſelves: there is none of that in heaven. There is abundance of honour, without pride; of glory, without envy or diſeſtimation: for the Saints love themſelves, becauſe God loves them.

[o] Hebr. 3.18.

[p] Pſal. 16.11.

[q] Luk. 6.25.

[r] Eccl. 11.9.

[s] Rev. 21.18.

[t] 1 King. 10.21. Ver. 27.

[u] Rev. 21.4.

[x] *God reſiſteth the proud, and giveth grace to the humble.* They that bring a lofty conceit of themſelves to that coaſt, ſhall be repelled. Humility is a commodity, for which God will exchange the Crowne of glory. *Moſes, David, Paul* went thither with this traffique; *Non ſum dignus:* and Chriſt gave them for it the kingdome of heaven.

x 1 Pet.5.5.

2. Poorenesſe in ſpirit: there is none of that in heaven, this merchandiſe will paſſe. [a] *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heaven.* Not onely ſhall be, but *is* already. This will paſſe, and we with it.

a Matth.5.3.

3. Hunger and thirſt: there is none of that in heaven. [b] *They are abundantly ſatisfied with the fatneſſe of thine houſe.* They that are ſatiated with more than they can deſire, be farre from want. We need not therefore carry proviſion with us, but a ſtomacke; an earneſt deſire to feed on thoſe unſpeakable comforts. [c] *Wee grone within our ſelves, waiting for the redemption of our bodies*; mourning for our abſence from *Sion.* This hunger will paſſe; and in ſtead of it we ſhall have infinite ſatisfaction. Wee bring abſtinence and devout faſting to heaven, wee ſhall finde affluence and royall feaſting there,

b Pſal.36.8.

c Rom.8.23.

4. Mourning, repentance, and teares: there is none of this in heaven. Never came ſorrow over thoſe joyfull threſholds; never came godly ſorrow to thoſe threſholds, but it was entertained with joy. [d] *They that ſow in teares, ſhall reape in joy.* As the Barbarous traffique with ſome remoter Pagans; they lay downe ſalt, and take up Gold. So wee ſet downe the burdens of our ſorrowes, and the veſſels of our teares before the Lord: and hee likes this merchandiſe ſo well, that hee gives us for them everlaſting joyes. [e] *Bleſſed are they that mourne, for they ſhall be comforted:* there's a bleſſed exchange.

d Pſal.126.5.

e Matth.5.4.

5. Labour and worke: there is none of that in heaven. It is an everlaſting holy day with them: they reſt, rejoyce, and ſing; no travell, no paines there. Therefore good workes and Chriſtian labours are good traffique. [f] *Bleſſed are they that die in the Lord; for they reſt from their labours, and their workes follow them.* They dare not goe without their fraught: a Merchant without his commodity hath but a ſory welcome. God will aske them that arive there, *Ubi opera?* [g] *His reward ſhall be according to our workes:* if no good workes on earth, looke for no riches in heaven. Indeed that wealth is too precious to bee bought with our workes: nor doth God exchange it *propter opera*, but diſpoſe *ſecundum opera. Worke out thy ſalvation with feare and trembling:* there is neither feare nor trembling, nor working in heaven: but after our working, trembling, and feare, God will give us ſalvation. Thou haſt riches here, and here be objects that need thy riches; the poore: in heaven there is riches enough, but no poore. Therefore make over thy monies to them in this world, that thou may'ſt receive it by bill of exchange in the world to come.

f Rev.14.13.

g Rev.22.12.

6. Patience in afflictions and troubles: there are none of theſe in heaven: neither trouble to try their patience, nor patience to overcome their trouble. The things to be batter'd, are Patience and Conqueſt: Patience is our commoditie, Conqueſt is Chriſts. If wee bring him our vertue of Patience, hee will give us in exchange his honour of conqueſt. Hee ſpeakes of patience as of a Triumph; *Heere is the patience of the Saints.* [a] *Through many tribulations wee muſt enter into the Kingdome of heaven.* Our voyage is Tribulation, our veſſell is the Church, Pyrates and Tyrans are our enemies, rockes and ſands our dangers: our tackling, ſailes, oares be patience; and glorious victory our reward.

a Act.14.22.

7. Faith and hope: neither of them is in heaven: the beatificall viſion and fruition hath quite annihilated them. This then is happy merchandize: Give me thy faith, ſaith God, and I will give thee my glory: let me not faile of thy hope, thou ſhalt be ſure of my felicitie. No traffique will paſſe without this: divers ſay of morall men, If they goe not to heaven, Lord have mercy upon us: yet Chriſt ſaith, [b] *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and*

b Matth.5.20.

and Phariſees, you ſhall not come there: yea, Publicans and Harlots ſhall get into heaven ſooner, becauſe the other beleeved not. Civill juſtice is not in it ſelfe evill, but good: but it is not good enough to ſave a man: it may bee without faith, but faith cannot be without it. Goodly workes, building almes-houſes, inriching monaſteries, feeding beggars, are the Popiſh merchandize: this they carry to heaven in a preſumptuous confidence, that God muſt needs requite them. So they come upon equall termes with him; ware for ware: If hee give them heaven, they give him earth, and ſo hee hath a penny-worth for his penny. But they ſhall finde with the Phariſee, that for want of faith and humility, theſe wares will not paſſe with God; nor will he afford the kingdome of heaven upon ſuch conditions. Moralities without true beleefe, are like the faire picture of a beautifull Woman; pleaſing to the eye, but there is no warmth in it; nor is it fit for ſociety: he that takes it as his Wife to lye withall, findes it a cold painted Boord. But faith is the obedience of the ſoule, the ſoule of obedience: *he that beleeveth, ſhall be ſaved:* to beleeve, that's our part and commodity: to ſave us, that's Gods reward and mercy. Thus I have ſhewed you a truly Royall Exchange, a bleſſed Mart. If wee bee as good husbands for our ſoules, as we are for our temporall eſtates; wee have learned here how to make our Markets. Let us never ſeeke to lode our veſſels with honours, pleaſures, or riches: there is no want of them in heaven; nor will God deale with them in a gracious commerce, that bring no better Merchandiſe. But with humility, poverty, labour, hunger, repentance, patience, faith and hope: theſe bee the riches of grace, for which God will exchange his riches of glory. Such Merchants make a bleſſed voyage; for they ſhall never depart from that joyfull country, where they are ſo happily arrived, and glorioully entertained.

There ſhall come ſcoffers, walking after their owne luſts.] *Irridentes alios, arridentes ſibi.* The devill knowes that the world cannot laſt long, and therefore beſtirres him. [c] *He hath great wrath, becauſe he knoweth that he hath but a ſhort time.* Hee is growne more wrathfull, we ſhould therefore bee more watchfull. He is a malicious Tenant, that perceiving his terme almoſt expired, does what hee can to ruine the houſe: a bloudy Tyrant, that daily ſuſpecting the loſſe of his uſurped Soveraignty makes havocke among his ſubjects; and like a worſe *Herod*, fals apace to cutting of throates. Indeed his maine ſpight is not at the body, but at the ſoule: for he knowes if he can get the ſoule, the body muſt come after. To effect this, he deviſeth all the wayes he can, and puts in practiſe all that hee deviſeth. And to this purpoſe, ſometime hee is a roaring Devill, in Lion-like Tyrants: ſometime a flattering Devill, in his Spaniell-like Paraſites: ſometime a diſſembling Devill, in his Foxe-like Hypocrites: and here a flowting Devill, in his Ape-like *Scoffers*: that live as if they were neither beholding to God, nor afraid of him; both out of his debt and danger. It is their leaſt ill, to doe evill; they ſpeake for it, joy in it, boaſt of it, enforce to it, mocke them that diſlike it: and ſo at once ſend a challenge to God, as if they meant to meete him in the plaine field, and let him chuſe his weapon: they make love to deſtruction, as an Amoriſt courts his Miſtreſſe.

[c] Rev. 12. 12.

1. Here firſt wee have to obſerve the contrarietie of the diſpoſitions of divers men. Wee heard of ſome in the firſt Verſe, that ſeeke the Lord with a *pure heart*, and follow his Word with their beſt endevour of ſinceritie, and ſinceritie of endevour. Now we are fallen upon thoſe, that with a foule and rancorous minde deride all goodneſſe, and loade Religion with diſgraces. Then we camped in *Elim*, a place of water and Palme-trees; now wee are come to a Wilderneſſe of Bryers and Brambles. Then wee lay in a ſweet Harbour of comfortable meditation; now wee are put into the Ocean of Rockes, and Pyrates, and boiſtrous waves. There wee found *Sion*, here wee have *Babylon*; even a Hell of malignant Devils, for that communion of Saints. Fire and water are not more contrarie, than the juſt and unrighteous: they wonder, each at other; the graceleſſe, that the juſt can be ſo ſtrict; the juſt, that the graceleſſe can be ſo diſſolute: Clay and Iron will not wield together. Where is a good man hunched at, but where the prophane findes indulgence? Why doth the world ſeeke more to rich men, than to wiſe men? The Philoſopher could anſwere; Becauſe it is poſſible for them to be rich, never to be wiſe. Why are holy men depreſſed, and the irreligious honoured? Becauſe men have a liking to be licentious; but to be holy, is none of their purpoſe. No body hates an Iſraelite, but an Egyptian or a Canaanite. Put fire to fire, or water to water, there is no commotion: but put water to fire, and then you have a thundring coile. When riotous men meet, there is ſhaking of hands, and th'other Quart: but the temperate cannot paſſe by, without a ſcorne.

2. This is the reaſon why the good and vertuous bee alwayes oppoſed and expoſed to the fury and malice of cruell men. It is indeed *res mira*, but not *res nova*: it was ſo from the beginning. d *As then, hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit; even ſo is it now.* No ſooner was God worſhiped and ſerved, but hatred and ſpight fell to the portion and lot of Religion. The firſt man that offered the better ſacrifice, was ſlaine: *Livor ſacrificii, Seminarium fratricidii:* the acceptable ſacrifice was the ſeminary of death. Who would thinke that brethren, and but two brethren, ſhould not love each other? Diſperſed love growes weake, and paucity of objects uſeth to unite affections. If but two brothers bee left alive of many, they thinke that the love of all the reſt ſhould ſurvive in them: that the beames of their affection ſhould bee ſo much the hoter, becauſe they reflect mutually in a right line each upon other. Yet behold, there were but two brothers in a world, and one is a Butcher of the other. Who can wonder at diſention among thouſands of brethren, that ſees ſo deadly oppoſition betwixt two, the firſt roots of brotherhood? Who can hope to live peaceably and ſecurely among ſo many *Caines*, when hee ſees one *Cain* the death of one *Abel?* It can bee no otherwiſe: diſſimilitude and diſtance of maners breeds alienation of affections. There is nothing doth ſo condemne the lives of the wicked exemplarily, as the converſation of the godly: the fat kine make the leane ſeeme more ill-favoured. A ſwarthy and hard-featur'd viſage doth not love the company of cleare beauties. From hence growes their rage and ſavage behaviour. Beſides, it is the pleaſure of God, thus to try and honour his ſervants, and to produce their patience. What pictures could *Apelles* draw, if he wanted a table to worke upon? What building could the Architect reare, without timber, ſtones, and materials? Their ſcorne doth both prove and improve our patience. So that wee have both a teſtimony of Gods favour; *If the world hate you*, it is becauſe ye are *mine*, ſaith Chriſt: and of our owne integrity, for that muſt needs bee good which evill perſecutes. Their lewdneſſe cals for our ſorrow and more zealous obedience; that our God may have as faithfull ſervants, as hee hath unfaithfull enemies. As wee ſee naturall qualities encreaſed with the reſiſtance of their contraries; ſo muſt our grace, with others ſinnes. We ſhall redeeme ſomething of Gods diſhonour by ſinne, if wee ſhall thence grow holy. It hath beene an old and happy danger to bee godly: indifferent actions muſt bee carefull to avoid offence: but let us not care what man or devill be angry that we doe good, or receive good. It is contrariety, that makes Babilon wonder at Ieruſalem, and Ieruſalem at Babilon. Wee refuſe the faire proffers of the world, that come upon ſinfull conditions; they laugh at us for fooles: it will not prove ſo in the end. e *All theſe will I give thee, if thou wilt fall downe and worſhip me.* O if a covetous worldling had beene there, How ready had been his knes? How would he have catch'd the promiſe out of the devils mouth, for feare leſt he ſhould have gone backe from his word? *Alexander* after the battell of *Granicum*, had very great offers made him by

d Gal.4.29.

e Matth.4.9.

Darius: conſulting with his Captaines about them, *Parmenio* ſaid, Sure I would accept of theſe offers were I as *Alexander*: *Alexander* anſwered, So would I were I as *Parmenio*. The Chriſtian may grow rich (not ſeldome) by remitting the rigor of his conſcience; the worldling ſaith, Sure I would take it upon theſe termes, were I as that Chriſtian: and the Chriſtian ſaith, So would I were I as that worldling. Such contrary natures are appointed to contrary places, that differ as farre as Heaven and Hell.

Scoffers!] The depth of ſinne is the [f] *chaire of the Scorners*: they are ſet downe in the reſolute contempt of all goodneſſe. Of theſe there bee two ſorts and degrees; firſt, [g] the *Deſpiſers of them that be good*: then the Deſpiſers of goodneſſe it ſelfe.

1. For the former; the Saints of God have complained of them in all ages: *David* of his *buſie Mockers*: the abjects jeered him. [h] *Iob* was diſdained of thoſe children, *whoſe fathers he would have ſcorned to ſet with the Dogges of his flocke*. *Ioſeph* was nick-named a *Dreamer*, *Paul* a *Babler*, *Chriſt* himſelfe a *Samaritan*; and with intent of diſgace, a *Carpenter*. *Libanius* asked a Chriſtian what his Maſter the Carpenter was a doing; whom he anſwered, Hee is making a coffin for thy Maſter *Iulian*. *Lucian* jeſted in contempt, that he had gotten nothing by his Chriſtendome but a ſyllable to his name; of *Lucius*, *Lucianus*: but hee was torne in peeces of Dogges. [i] Even the very boyes of *Bethel* had learned to *ſcoffe* at a Prophet: who would have thought the rude termes of waggiſh children worthy of any thing but neglect? *Eliſha* lookes at them with ſevere browes; and like the heire of him that called downe fire upon the two Captaines and their fifties; curſeth them in the name of the Lord. Two ſhee-Beares are his Executioners, two and forty of them are torne in peeces. O fearefull example of the divine Iuſtice! This was the revenge of an angry Prophet; it was the puniſhment of a righteous Iudge. The ſpite of their idolatrous parents was ſeene in this vile behaviour of the children; they doe but according to their inſtruction. Infancy is led altogether by imitation: it hath neither words nor actions, but what are infuſed by others: the good or bad language it hath, is but borrowed; and the ſhame, or thanke of either, is due to them that lent it. God and his Seer looked through theſe children at their parents: if they miſnurture their children to the contemptuous uſage of a Prophet; they ſhall be puniſhed with the death of thoſe children, whom they taught no better manners. If wee love our children, let not our indulgence give way to their deſpiſing of goodneſſe: for then, either deſtruction ſhall ſnatch them away yong, or there is hell provided for them when they die old. And if God would not endure thoſe contumelies unrevenged in the mouths of boyes, what vengeance is due to aged perſecuters? *Iſmael* did but flowt *Iſaac*; yet *Paul* ſaith, he [k] *perſecuted him*. God cals the ſcorne of his ſervants by no better name than Perſecution. *David* thought it no diſgrace, to daunce in the Ephod: *Mical* does: ſhe lookes through her window, and ſeeing the attire and geſtures of her devout husband, [l] *deſpiſeth him in her heart*. Nor can ſhe conceale her contempt, but like *Sauls* daughter, caſts it proudly in his face; *How glorious was the King of Iſrael to day? Even like one of the vaine fellowes*. *Davids* heart did never ſwell ſo much at any reproch, as this of his wife: his love was for the time loſt in his anger: and as a man impatient of no affront ſo much as in the way of his devotion, he returnes her a bitter checke. *It was before the Lord, who choſe me before thy father, and before all his houſe*. Had ſhee not twitted her husband with the ſhame of his religious fervour, he had not upbraided her with the ſhamefull rejection of her father. But ſeeing ſhee will forget whoſe wife ſhe was, ſhe ſhall be put in minde whoſe daughter ſhe was. *Mical* was barren, yet ſhee hath too many children, that ſcorne the holy habit and exerciſes. There cannot bee a greater argument of a foule ſoule, than the deriding of religious ſervices. Worldly hearts can ſee nothing in thoſe actions, but

folly

[f] Pſalm.1.2.

[g] 2 Tim.3.3.

[h] Iob 30.1.

[i] 2 King.2.24.

[k] Gal.4.29.

[l] 2 Sam.6.20.

folly and madneſſe: Pietie hath no relliſh, but diſtaſtfull to their palats. But what was *Micals* reward? Her ſcornes ſhall make her [m] *childleſſe to the day of her death.* [m] 2 Sam.6.33. Barrenneſſe was held in thoſe dayes none of the leaſt judgements: ſhee thought to lay a ſuddaine diſgrace upon *David*, a perpetuall diſgrace ſhall be her recompence. So doth the Lord revenge *Davids* quarrell; that ſhe ſhall not be held worthy to beare him a ſonne, whom ſhe unjuſtly contemned, for ſhewing himſelfe an humble ſonne of God. How juſt is God, to provide whippes for the backe of ſcorners? It is no marvell, if thoſe that mocke at goodneſſe, be plagued with continuall fruitleſneſſe.

2. And this is that other, and higher degree of wickedneſſe, to ſcoffe at Religion it ſelfe. I have heard of ſome deſperate Patients, that have fleered at their Phyſicians: but death is too milde a puniſhment for them, that ſcoffe at all Medicines. The wretched Gergeſites repelled Chriſt for feare; they are worſe, that drive him away with ſcorne. If Chriſt will be aſhamed of them when he comes to judge, that were aſhamed of him when he came to ſuffer; how will he reject thoſe with indignation, that rejected him with deriſion? [n] *You have ſet my counſaile at nought; therefore I will laugh at your calamitie, and mocke when your feare commeth.* [n] Prov.1.26. *Themiſtocles* in his lower fortune, much deſired the love of a young gentleman; but hee ſcorned him. Soone after, when hee grew to his greatneſſe, the gentleman ſought to him: but *Themiſtocles* anſwered; Wee are both growne wiſe, but too late. Now Chriſt offers them his Goſpel, and they *ſcoffe* at it: at the laſt day they will ſue for the benefit of that Goſpel, but they muſt not have it. If the Prince grant a gracious Pardon, and malefactors deſpiſe it, it were pitie they ſhould have the benefit of it. Never ſhall that mouth kiſſe the Hand, that hath mocked the Majeſtie of the King of Heaven.

3. The children of God muſt be content to receive taunts from their Fathers enemies: we would hardly endure wounds, if we cannot brooke words, for the cauſe of our Saviour. [o] *When hee was reviled, hee reviled not againe*: this was his patience for us. [p] *Love your enemies, bleſſe them that curſe you, &c.* this ſhould be our patience for him. [o] 1 Pet,2.23. [p] Matth.5.44. It is enough to quiet us, that all the diſgraces done to us, redound to him. *Hee that deſpiſeth you, deſpiſeth me. Saul, thou perſecuteſt me.* Hee that takes the cauſe from us to himſelfe, will not reſigne the revenge from himſelfe to us. I denie not, but there is ſometimes a faire way of repairing unjuſt contumelies: and to be meale-mouthed in the ſcornes of Religion, is not ſo much the praiſe of patience, as the want of zeale. If all the aſperſions of Antichriſtian ſlanders could flowt us out of the integritie of our devotion, we were fearefull cowards. Let them bellow with their mouthes, and goare with their hornes; yet neither the roaring of their Bulls, nor the licking of their Calves, muſt daunt or coole the fervour of our ſinceritie. The blinde world in thoſe former times, made it a capitall Crime, and loaded it with reproaches, for any man to call himſelfe a Chriſtian: yet the faithfull did not give over the name. *Tantùm mali, quia Chriſtiani*: which *Tertullian* ſhewed to be moſt unreaſonable; for *nudi nominis nullus eſt reatus.* [q] *This Sect is every where ſpoken againſt*; like [q] Act.28.22. Markes in the Butt, at which every foole ſhot his Bolt. Yet as *David* ſaid; *I will be more vile than thus, and baſe in mine owne ſight*: This very abaſement is heroicall; and the onely way to true glory, is not to be aſhamed of our loweſt humiliation unto God. Yea, the honour of ſuch ſhall breake forth in the midſt of their contempt; and find a ſecret reverence, even where they have outward indignities. The hearts of men are not their owne: hee that made them, will over-rule them, to honour thoſe that honour their Maker: and if they doe not, yet God will honour them, to their ſhame: as *Davids* lowlineſſe bleſſed his houſe, while *Micals* ſcorne brought a curſe upon her ſelfe. [r] *When they ariſe, let them be aſhamed; but let thy ſervant rejoice.* [r] Pſal.109.28. God crowned that head with honour, which the Boyes of *Bethel* would needes cover with ſhame, and ſupply the want of haires with reproaches.

4. Of the two, the derided ever ſpeedes the better: for deriſion daſheth in a puddle, and the dirt flies about his owne eares; whiles it lights ſhort of innocence. The mocker would caſt aſperſions on his brother; but when hee goes to bed, hee findes them all on his owne clothes. Every ſlander makes a deeper wound in the ſcandalizers conſcience, than on the others credite: it is like a Bullet riding on a ſtring, wherewith while hee ſeekes to ſtrike another, it recoiles and windes about his owne loines. It is fit that the laviſh tongue ſhould alwayes come by the worſe; as the errant Scold is overcome by ſilence. [f] *It may be the Lord will looke upon mine affliction, and requite me good for his curſing this day.* Innocencie needes not ſtand upon her owne juſtifying; for God hath undertaken to vindicate it. Ill tongues will be walking; neither need wee repine at their inſolence: wee may well ſuffer their words, while God doth deliver us out of their hands. *Livia* wrote to *Auguſtus Cæſar*, concerning ſome ill words that had paſſed of them both; whereof ſhee was over-ſenſible: but *Cæſar* comforted her; Let it never trouble you, that men ſpeake evill of us; for wee have enough, that they cannot doe evill to us. Indeed, above Hell there is not a greater puniſhment, than to become a *Sannio*, a ſubject of ſcorne. *Samſon* bare with more patience the boring out of his eyes, than the ludibrious ſcoffes of the Philiſtines. They made a feaſt to their gods; no Muſician would ſerve, but *Samſon*: he muſt now be their ſport, that was once their terror. That he might want no ſorrow, ſcorne is added to his miſerie. Every wit, every hand playes upon him: who is not readie to caſt his bone, and his jeſt at ſuch a captive? So as doubtleſſe, hee wiſhed himſelfe no leſſe deafe than blinde; and that his ſoule might have gone out, with his eyes. Oppreſſion is able to make a wiſe man mad: and the greater the courage is, the more painefull the inſultation. *Alcibiades* did profeſſe, that neither the proſcription of his goods, nor his baniſhment, nor the wounds received in his body, were ſo grievous to him; as one ſcornefull word of his enemie *Cteſiphon*. Good Queene *Eſther*, in her prayers to God for her people, doth humbly deprecate this height of infelicity; *O let them not laugh at our ruines.* And *David* held it for a ſingular *token of Gods favour; that his* [t] *enemie did not triumph over him.* Yet what if they doe traduce; is there none to juſtifie? *Philip* of *Macedon* was wiſhed to baniſh one that ſpake ill of him; but hee anſwered; It is better that he ſpeake where wee are both knowne, than where wee are both unknowne. Lewd men may beleeve their miſ-reports, the wiſe know their tongues to be no ſlanders.

5. They *Scoffe* at us, God laughes at them. [u] *Hee that ſitteth in the Heavens ſhall laugh; the Lord ſhall have them in deriſion.* Laugh? this ſeemes a hard word at the firſt view: are the injuries of his Saints, the cruelties of their enemies, the deriſion, the perſecution of all that are round about us, no more but matter of laughter? Severe *Cato* thought, that laughter did not become the gravitie of Romane Conſuls; that it is a diminution of States, as another told Princes: and is it attributed to the Majeſtie of Heaven? According to our capacities, the Prophet deſcribes God, as our ſelves would be in a merrie diſpoſition, deriding vaine attempts. He laughes, but it is in ſcorne: he ſcornes, but it is with vengeance. *Pharaoh* imagined, that by drowning the Iſraelite males, he had found a way to roote their name from the earth: but when at the ſame time, his owne daughter, in his owne Court, gave Princely education to *Moſes*, their Deliverer; did not God laugh? *Iulian* rearing up the Iewiſh ceremonies, projected to ſupplant the new Religion by the old; and therefore would be at the coſt to build up the Temple againe: but when from under the foundation, as from the Hill *Veſuvius*, flaming fire brake forth, and diſſolved all his workes; did not the Lord ſmile? The Philiſtines ſurprize the Arke of God, and carrie it away;

[f] 2 Sam.16.12.

[t] Pſal.41.11.

[u] Pſal.2.4.

thus farre they are ſuffered to laugh and triumph. But when their Idoll *Dagon* fell downe, to doe it reverence; when themſelves were ſo tormented with fickneſſe, that they were faine to reſtore their pilfer with ſhame: did not God ſmile? When Superſtition and Idolatrie were re-advanced in England, by Queene *Mary*; how did the Papiſts mocke and ſcoffe at true beleevers? Yea, would they had onely flowted us out of our credites, and not out of our lives. But when five yeares ſhall determine all that bloudie Perſecution, did not God laugh at all their *Boners* and Butchers?

6. Short is the joy of the wicked: Is *Dagon* perked up to his place againe? Gods ſmile ſhall take off his head, and his hands; and leave him neither wit to guide, nor power to ſubſiſt. How did our enemies ſwallow an invincible hope, to ſwallow us up with their Invincible Navie? But when the windes and ſeas, fire and water fought againſt them; did not the Lord laugh them to ſcorne? *Videt, & ridet.* How did the Enginers of Antichriſt applaud themſelves in their ſure Deſigne, and laugh in their helliſh Vault at our prepared ruine? But God did alſo laugh; and bleſſed be God, wee may laugh too. As *Cæſar* ſaid of *Phraartes*; he was *prius victus, quàm viſus*: ſo that Treaſon was knetched, before it was fully hatched; undertaken, but overtaken: *He that dwels in Heaven, laughed it to ſcorne.* We may not judge of Gods workes, untill the fifth act: the caſe deplorable and deſperate in outward appearance, may with one ſmile from Heaven find a bleſſed iſſue. Hee permitted his Temple to be ſacked and rifled, the holy Veſſels to be prophaned and carowſed in: But did not Gods ſmile make *Belſhazzar* to tremble at the hand-writing on the wall? Oh, what are his frownes, if his ſmiles be ſo terrible? Let us never be too buſie in waſhing off falſe aſperſions: too earneſt diligence puts a ſuſpition of guiltineſſe into the cauſe: it is enough to ſay with *David*; *Lord, thou knoweſt mine innocencie.* When the Boy, in the Fable, got up into a Dung-cart, to throw dirt at the Moone; another (more charitable than wiſe) Boy came running with a Baſon of water to waſh the Moone. It is more than needes: Religion will looke like her ſelfe, faire and beautifull, maugre all her imputations: and the righteouſneſſe of the Saints ſhall breake forth, as the light at noone-day.

7. Here is the character of prophane perſons; *Profani, quaſi procul à fano. Fanum à fando*; it was the Speaking-place: where God ſpake to man, by his Precepts; and man ſpake to God, by his Petitions. They are called *Prophane*: firſt, that are not entred into the Church; whoſe unhappineſſe, is to be without: ſecondly, that are entred, but conforme not themſelves to the Doctrine of godlineſſe. It Luk.15.17. is good indeed, to be within; for *in our Fathers houſe is Bread enough*: without, is nothing but Hogges-meat. Out of the circle of the Church, raines nothing but fire and Brimſtone. But here, *quærendum eſt de modo*, wee muſt examine the manner of being within. Men may be within, as *Cham* was in the Arke, as *Iudas* in the Colledge, or as Chaffe in the floore: in reſpect of their abode and reſidence, many are within, that in reſpect of their faith and obedience, are without. It is all one, to be without, and not to be holy within. Thirdly, that deſtroy holy things, ſpoile the Church, and rob their owne Mother: as Pope *Leo* ſaid; He could have no place in Heaven, becauſe he had ſold it. We have too many Act.5. of theſe ſacrilegious *Scoffers*, that either detaine part, as *Ananias*; or take away all, as *Belſhazzar*. Obſerve the offence and ſucceſſe of that wretched Paire: Firſt, they did not *tollere*, take away; but *detinere, keepe backe*: Secondly, not that which was the Churches before, but *their owne*; to be diſpoſed at their pleaſure: Thirdly, this was not all, but *a part of the price*: Fourthly, yet the Scripture ſpeakes of them, as it doth of *Iudas*; *Satan had filled their heart*: Fifthly, and they are ſmitten with ſuddaine death. How many ſmile in their hearts at the cloſe conveyances of their ſacrilegious frauds? God laughes at them as faſt; for hee *ſees that their day is comming.*

Againe, fourthly, they are *prophane*, that diſgrace holy things; by giving great places in the Church to looſe perſons. This was *Ieroboams* ſinne. Gods Clergie was ſelect and honourable, branches of the holy ſtemme of *Aaron*; but [a] *Ieroboam* rakes Prieſts out of the Kennell. Religion cannot want her ſacred Maſters of Divine Ceremonies; and ſo muſt needes receive either much honour or blemiſh, by the qualitie of thoſe that ſerve at her Altars. They doe but mocke God, that thruſt the blinde and lame into his ſervice. Men that have deformed bodies, are accounted fitter for Spittles and Hoſpitals, than great imployments. It is but a *Scoffe*, to fill Chriſts Grammar with ſuch Heteroclytes. No man is too good for the Prieſthood; the Prieſthood is too good for many men. Fifthly, they are *prophane* that contemne Gods Miniſters; for they put a *Scoffe* upon God himſelfe: as *David* could not but feele himſelfe diſhonoured, in the abuſe of his Ambaſſadors. Woe be to thoſe Ammonites; God hath Meſſengers of wrath, for them that deſpiſe the Meſſengers of his love. The ſcorne and inſolencie done to us, is not buried with us; God will remember it in the day of vengeance. There be [b] *Sawes*, and *Axes*, and *Harrowes of Iron*, yea, a *Brick-Kilne* of fire, for ſuch *Scoffers*. God hath ranked *Prieſts* next unto Kings; [c] *Hee hath made us Kings and Prieſts*. The King muſt have a Prieſt to direct him, and the Prieſt muſt have a King to protect him. Chriſt was both King and Prieſt: nor was this a Politicall Vnion, of both Perſons in one State; but an Hypoſtaticall Vnion, of both Offices in one Perſon. So the Prieſthood hath ever beene held a Flower of the Crowne. What ſhall become of them, that can finde no more pleaſing ſubjects for all their ſcorne, than Prieſts? Woe, woe to England for this ſinne; which hath ſo univerſally conſpired in the contempt of the Miniſters of the Goſpel. Laſtly, they are prophane *Scoffers*, that ſcandalize holy things; reproaching vertues, while they blanch vices: that [d] call *evill good, and put light for darkneſſe*. Thus they call the humble man, an hypocrite; the proud, a man of a brave ſpirit: the drunkard is a good fellow, while the ſober man is no fellow of theirs at all. What is this, but to ſtampe Gods Image on the Devils droſſe; and to ſtampe the Devils Image on Gods Silver? Theſe be the *Scoffers*, the prophane ſenſualiſts of our times.

8. I conclude: We ſee the ſtate of the world, in theſe contrary conditions of mankind: ſome ſeeke the Lord, others flout them for their labour: ſome are fearefull to ſinne, others *ſcoffe* at all goodneſſe: ſome are the friends of Chriſt, and they muſt looke for all the reſt to be their enemies. This world is a Sea; and they that ſerve the Lord, are in a Ship of Peace: but if we looke up, we ſhall preſently ken a Man of Warre, and then we muſt be for Warre too. There be two Ships under ſaile, a Pyrate and a Merchant; we muſt prepare for a Skirmiſh. The Gally that hath our Pinnace in chaſe, is the Pyracie of Hell; the Synagogue of Satan: her name is Perſecution; a hote Ship, and full of wilde fire. In which, the Devill is Maſter, Malice the Maſters-Mate, Hypocriſie the Boat-ſwaine, Covetouſneſſe the Purſer, Luſt the Swabber, Furie the Gunner, and Sedition the Trumpetter. Vices are the Sayles, the Wiſdome of the Fleſh the Card, the Myſterie of Iniquitie the Compas; Atheiſts, *Scoffers*, prophane, all the rabble of Hell, the Mariners. She hath two Tyre of Ordnance planted in her, Hereſie and Irreligion: (ſhee is either for a falſe God, or none) and theſe ſpit fire, ſmoake, ſhot, and ſulphur, againſt all that worſhip the Lambe, or fight under the Enſigne of Faith. The Flagge in her top, is Infidelitie; the Motto, *Lucrum eſt pietas*, There is no God but gaine. We may ſee her paralel in the [e] Prophet: ſhe hath her choiſe materials out of all Kingdomes; eſpecially, her Ballace from Turkey, and her Tackling from Rome. Antichriſt is her Steereſ-man or Pilot, and ſteeres her courſe. Thus ſhe goes ſwiftly, proudly, ſecurely; ſcorning and *ſcoffing* at all oppoſitions. But her worſt is, ſhe hath no Anchor: ſo when the ſtormes of Gods wrath ariſe, downe ſhe ſinkes to deſperation, and periſheth.

[a] 1 King.12.31.

[b] 2 Sam.12.31.

[c] Rev.1.6.

[d] Eſa.5.20.

[e] Ezek.27.5.&c.

The other veſſell is that wherein wee ſaile; the name of it is the Church: In which Chriſt is the Maſter, and he hath no Mate; his Croſſe is the Maſt, his Sacraments the Sailes, the Tackle Patience, Divine wiſedome the Card, Gods Word the Compaſſe: the Souldiers are *Prophets, Apoſtles, Preachers*: the Marriners, Angels: the Fraight, the ſoules of Men, Women, Children: the Foredecke, Humility; the Armour, Innocency; the Sterne, Charity; the Anchor, Hope; the Flagge in the top of her, Faith; with this word written; *Premimur, non opprimimur*; being caſt downe, we periſh not. Theſe two meete, and fight: the one invading, the other defending: the one ſtriking, the other warding the blowes: the one proudly inſulting, the other patiently ſuffering. One would thinke that the patient Ship ſhould have the worſt of it; and that after ſo many aſſaults, it muſt needs bee at laſt ſunke and overwhelmed. But Chriſt is in it; he hath the charge of it, and that charge he will make good. Though the Elements were all on fire, the Earth a diſſolving, and Heaven a falling, this veſſell ſhould not miſ-carry. It is a Body, whereof he is the Head; a building, whereof hee is the foundation; the Spouſe of his Love, the purchaſe of his Blood. When the Pyracie of Hell ſhall ſinke to Hell, and all the workers of wickedneſſe ſhall periſh: He will bring this Arke to the mountaines of *Armenia*, the harbour of peace, the kingdome of glory, through the greatneſſe of his Merits, and the goodneſſe of his Mercies, which ſhall never faile us.

1. *Walking after their owne luſts.*] All this their ſcorne of religion is but to maintaine their luſts: did not the Goſpell croſſe their ſinnes, they would not croſſe the Goſpell. [f] *To be carnally minded is death*: this troubles them. Death is the end of ſinne, though not the end of a ſinner. A wicked man ſinnes not purpoſely that he might bee damned, but damnation followes his wickedneſſe. Not ſeldome doe wee ſeeke for one thing, and finde another; as *Saul* ſought *Aſſes*, and found a kingdome; as *Abſalom* ſought a kingdome, and found a Galhouſe. The adulterer in his ſinne, ſeekes pleaſure; the covetous, riches; but they finde another thing, that is, Death. The Word of God ſets downe the wages of ſinne, and ties puniſhment to it as an inſeparable effect to the cauſe. Becauſe they cannot diſſolve this knot, they flie upon the Word it ſelfe; and through the ſides of the Law, wound the name of the Law-maker with reproach. As theeves, that would put out all the light, that in the darke they might more ſecurely ranſack the houſe. The conſcience that is guilty of flagitious crimes, could wiſh the Heavens blinde; as knowing that they looke upon unlawfull things with ſore eyes. Why have the Pontificians, in ſtead of claſpes, hung padlockes upon the Bible; but that they might uncenſured *Walke after their owne luſts?* Why, but that their luſts might be lawes, and thoſe lawes guide the luſts of the people? So the very ſinnes of Teachers become rules to their Schollers. If *Paul* preacheth, *Demetrius* roares: of all profeſſions, the Miniſtery is in this the unhappieſt; becauſe wee fight againſt thoſe ſinnes, which men love better than their owne ſoules. The [g] *Covetous Phariſes derided* Chriſts Sermon againſt covetouſneſſe: *Chriſtianum dogma vertitur in ſcomma.* As a tyrant demoliſheth all the Forts in his dominions, that the right heire of the crowne may finde no refuge of defence; ſo his owne will may have the full ſwindge without meanes of reſiſtance. Profane Libertines could wiſh that all Preachers had caught an everlaſting cold, that they might carry away thoſe ſinnes without reproofe, which they have perpetrated without ſhame.

2. Every evill man hath *luſts of his owne*: which he is as reſolute to maintaine, as a father to keepe his owne children. It is eaſie for men to diſlike *Cupiditates non ſuas*; to condemne *Peccatum alienum*: but our *owne* luſts be deare unto us. What wonder is it, if a dumbe man be no ſwearer, an Eunuch no adulterer, a beggar no Broker? Where is no aſſault, there can be no victorie. [h] *I am not as other men are*, ſaith the Phariſe; *extortioners, unjuſt, adulterers, nor as the Publican.* No

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[f] Rom.8.6.

[g] Luk.16.14.

[h] Luk.18.11.

extortioner; it may be ſo: What if hee were ſo rich, that hee neede not; or ſo poore, that hee could not oppreſſe; or ſo baſe, that no man would truſt him? What needes a rich man be a theefe? Not *unjuſt*; it may be ſo too: his privateneſſe might exempt him. How ſhould hee faile in doing juſtice, that never had an act of juſtice to doe? No *adulterer*; it may be ſo: either his unchaſt offers have beene repelled, or his concupiſcence hath wrought out it ſelfe another way. Not a *Publican*; very true: for worſe, hee was a Phariſe. Hee durſt not ſay, his conſcience would not let him, That he was no ſinner. There is varietie of *luſts*; and that old experienced fiſher of ſoules hath more baites than one. For an hypocrite to decline open randing, rambling, noctivagating, ſwaggering garments, and revels; it is no wonder: hee hath another kinde of *luſt*: To make the end of all his Religion, the advancement of his owne ends; and to coozen them as a Saint, that would defie him as a Devill: this is the deſire of his *luſt*. Hee deales with his conſcience, as the untoward Husband did with his Wife: he ſpeakes her faire, and makes much of her abroad; but he cudgels her in private, at home. The diſſolute perſon thinkes to juſtifie himſelfe: I am none of thoſe that raile at Church-government; that will not ſuffer a ſpoonefull of *Aqua-vita* to be ſold on the Sabbath; though it ſhould ſave a ſicke mans life; that will runne two miles to a Sermon: As if there was no other way to Hell, but hypocriſie. He that never kept the Sabbath himſelfe, what cares he to keepe others from breaking it? Or, to goe two miles to a Sermon, that had rather goe twentie to a Strumpet?

So the riotous cleares himſelfe from avarice; that hee doth not keepe emptie his bowels, to fill his buſhels. I had as lieve he had ſaid nothing: he may have *luſts* no leſſe foule. Yet of all extremes, covetouſneſſe and profuſeneſſe are luſts moſt compatible. Though it be true naturally, that *Simile generat ſimile*; yet is it often otherwiſe politically. Warre is the Parent of Peace; and Peace, through ſome degrees, begets Warre: yet what more oppoſed, than Peace and Warre? So Prodigalitie begets Avarice, and Avarice begets Prodigalitie: yet what ſo contrarie as theſe two? As the Sea drinkes up all Rivers, that it may feede all Springs; or the Liver ſuckes juice from the ſtomach, which it ſends in bloud into all the veines: ſo the great oppreſſor derives all from poore labourers, that hee may indulgently laviſh it among his flatterers: and hee is carefull to ſupply his owne inordinate luſts, as the Devill ſtudies errands for his Spirits. Whither doth the luſt of Ambition, ariſing from the conceit of a little Inheritance, tranſport the Gallants of our time? [i] *The Thiſtle* courts the *Cedar*, riches luſt for honour: But there is a *wilde beaſt*, or a tame beaſt, or worſe than both, that treades downe the Thiſtle; the Vſurer. The ſluggard quits himſelfe from pragmaticall medling, the buſie-body from lazie ſlugging: one drives up the Hill of Preſumption, another downe the Hill of Securitie; both theſe Wayes meete at Hell-Gates. One is an Atheiſt, and beleeves no God: another is an Idolater, and worſhips many gods: one will be of a new Religion, another of no Religion: No matter, thinkes Satan, what way they follow, ſo long as they doe him homage, and travaile to his Kingdome. *Herod* could yeeld to reforme many things; but not *Herodias*, that was his *luſt*. *Saul* ſmote many Amalekites, and much Cattell: but hee ſpared the king, and the fat beaſts: that was his *Luſt*. Wee are all ready like *Abraham*, to plead for our *Iſmael*: Take my country, I leave it; my wealth, I forſake it; But *O that Iſmael*, my darling luſt, *might live in thy ſight*: Gold and Silver, homage and fealtie, will *Ahab* afford *Benhadad*: but ſtill there is ſomething [k] *Pleaſant in his eyes*: hee is loth to part with that. The Mariners will caſt over-boord their goods, their wares, their victuals, and fraight; but they ſticke hard at *Ionas*: and yet nothing but *Ionas* can ſerve the turne. Other mens *luſts* wee impartially cenſure; and pry, like *Laban*, into *Iacobs* Staffe, for an Idoll wee carrie in our owne boſomes. Wee have a projected knowledge, not a re-

[i] 2 King. 14. 9.

[k] 1 King. 20. 6.

flective: wee ſee others, not our ſelves: that is the reaſon, wee thinke beſt of our ſelves, worſt of others. But the good man lookes to himſelfe, not into another; and therefore thinkes beſt of another, worſt of himſelfe. Let me kill my *luſt*, doe thou kill thine, every one mortifie his owne, and the Spirit of grace mortifie them all.

3. Though there be ſeverall *luſts* in ſeverall men; and theſe quarrell, mutine, and fight one againſt another; yet they all conſpire againſt goodneſſe. [l] *Edom* and *Iſhmael*, *Moab* and the *Hagarens*, *Gebal* and *Ammon*, *Amalek* and the *Philiſtims*, the men of *Tyre* and *Aſhur*; all had ſeverall gods: yet all conſpire againſt the true God. [m] *Fleſhly luſts fight againſt the ſoule*. One luſt fightes againſt another, both againſt the ſoule. They make one ſoule fight againſt another, and many ſoules fight againſt God. [n] There was a conſpiracy betweene the woods and the floods: the ambitious *luſts* of honour are the woods, and they ſeeke to enlarge their tyrannies and territories, and to bring all in ſubjection unto themſelves. The covetous *luſts* of riches are the floods; and they project the amplifying of their dominions; as if they would reduce all to a popular equality, and endure no overlookers. On a ſuddaine, fire conſumes thoſe lofty Cedars; or the axe of deſtruction hewes them up at the roots; and then where is their glory? The ſands ſtop out the waves; plague, famine, and the ſword make havocke among them: then where is their pride? Covetouſneſſe would have nature produce faſter than ſhe can; riot devoures thoſe fruits as faſt as ſhe yeelds them: the one would have all to keepe, the other would keepe nothing at all: the former gets, and ſpends not: the latter ſpends, and gets not: both theſe *luſts* proceed from corruption, both end in confuſion. Wicked men, though they luſt for divers things, can packe together: ſeldome doth a good motion finde perfect accordance; but it is not infrequent for a multitude to conſpire in evill. In the tradition of Chriſt, the *luſt* of the Rulers was envy, *Herods* was curioſity, *Pilates* popularity, *Iudas* his money: yet were they all confederate againſt *Ieſu*. [o] The Heardmen run with newes, the whole country comes in with clamour. The multitude is a beaſt of many heads; every head hath a ſeverall mouth, and every mouth hath a ſeverall tongue, and every tongue a ſeverall accent: every head hath a ſeverall braine, and every braine thoughts of their owne: every breaſt hath a ſeverall heart, and every heart hath it *owne luſts*: ſo that it is hard to finde a multitude without ſome diviſion. But as many ſeverall ingredients in the fat, make but one die, tincture, or colour upon the cloth: ſo all kindes of *luſt* have but one kinde of effect; to defile the ſoule, to diſhonour God, to grieve the Spirit, and to croſſe the Death of IESVS CHRIST.

[l] Pſalm.83.5.

[m] 1 Pet.2.11.

[n] 2 Eſdr.4.13.

[o] Matth.8.34.

4. All men have *luſts*, but all doe not *walke after them*. Wee may as well finde life in a mans body without a ſoule, as a ſoule in that body without *luſt*. Nor doe I meane onely naturall luſt, that was given by creation; but even ſinfull *luſt*, that comes by corruption. For as we were conceived in ſinne, ſo we can of our ſelves conceive nothing but ſinne. And this *luſt* ſtickes a defilement upon our beſt workes; not that in the regenerate it makes them wholly *peccata*, but it makes them *defectiva*. [p] *All our righteouſneſſes are as filthy ragges*. Not *quædam*, but *omnis*: not of reprobates, but *noſtra*: not iniquity, but *juſtitia*: not as whole cloth, but *ragges*: and thoſe not cleane, but *filthy*: and that the moſt ſordid filthineſſe that is, *menſtruoſa*. And this *luſt*, if it went no further, is enough to condemne us. But in Chriſt it ſhall not condemne us, becauſe they that are in Chriſt condemne it in themſelves. [q] *The Law of the Spirit of life in Chriſt, hath made us free from the law of ſinne and death*. As ſinne could not condemne him, ſo nor ſhall it condemne thoſe that are in him: for the ſame life is in us, that was in Chriſt: as the water is the ſame both in the fountaine and rivers; and life the ſame both in the head and members. The leaſt branch of this Vine is too high for Satans reach. So happy is it to bee engraffed to Chriſt; where God is the Planter,

[p] Eſay 64.6.

[q] Rom.8.2.

Chriſt the ſtocke, beleevers the impes and ſyens, grace the ſap, the word the knife or ſaw, the Sacraments the ligatures.

Indeed ſtill this Serpent will hiſſe, often touch us, and fright us: but bleſſed bee God, our feare is more than our hurt, for it cannot condemne us; the ſting is out. Chriſt hath [r] *condemned ſinne in the fleſh:* all ſinne; whatſoever had any conſideration of ſinne: originall, with the fruit of it, which is actuall; and both theſe with the effect, which is condemnation. Hee did caſt *luſt* out of his office, not without reproch: as a faulty Magiſtrate is ſtripp'd of his place and honours with diſgrace. Which is our ſpeciall comfort; that our greateſt enemy, that is, ſinne, is deprived of his power; as the execution of *Haman* was the conſolation of *Iſrael*. *Saul* was afraid of *Goliah*, but when hee ſaw him dead at the feet of *David*, his joy was now greater than before his feare. But ſtill wee fight, often are foiled, and alwayes complaine of our *luſts:* it muſt be ſo, for God will have it ſo. It is in us, but as a condemned perſon, repreeved for a time; and it onely dies when the body dies with it. A man that hath received his deaths wound, may ſpraule and move for a while. When a fire is quenched, and the danger paſt; yet there will remaine a ſmoke that troubles our eyes. Our *luſts* are like fire under fewell unkindled; temptations are the bellowes or blaſts of winde, that ſet them a flaming. In the graceleſſe they preſently take fire: in the faithfull, though they burne not out-right, yet they often make ſuch a ſmother that wee are not able to abide the roome. To expect an utter riddance of this, is to antedate heaven: no mortall earth hath that priviledge. We can *luſt*, and pollute our ſelves: wee cannot eradicate luſt, or clenſe the ſoules thus polluted. [f] *Am I a God, that I ſhould recover a man of his Leproſie?* To bid a man cleare his heart from all ſinne, is to impoſe upon him *opus Dei*, the peculiar worke of omnipotent grace. You might as well bid him drinke up the ſea: as it is fabled of a Prince, with whom a mighty neighbour-king uſed to picke quarrels, by making impoſſible demands; otherwiſe threatning warre and ruine to him. Among the reſt one was, that hee charged him to drinke up the ſea: which a Counſeller hearing, adviſed him to undertake it. The Prince replyed, How is it poſſible to be accompliſhed? The Sage anſwered; let him firſt ſtop up all the rivers that run into the ſea, (which are no part of the bargaine) and then you ſhall performe it. Much more impoſſible is it for our ſelves to conſume and dry up all the Ocean of ſinne in us; ſo long as *luſts* remaine like rivers to feed it. For ſtill ſinne breeds *luſts*, and *luſts* encreaſe ſinne: as the ſea ſends forth ſprings that runne into rivers, and thoſe rivers returne to the ſea. It is comfort enough that they cannot condemne us: as the Canaanites were not quite deſtroyed: they lived for Iſraels exerciſe, but they could never take away their *Canaan*. They often make us fight, and weepe, and ſtruggle; yea and ſometimes get us downe; but ſtill wee riſe againe. For there is an holy ſparke in us, which all the deluge of *luſts* ſhall never bee able to extinguiſh: as the finger of God is ſtronger than all the armes and armies of the world.

5. *Luſts* are like fire and water, good ſervants, cruell Maſters; tyrannous and deadly where they command. They are not without trouble that have them: but they are miſerable that *walke after them*. [t] *There is no condemnation to them that walke not after the fleſh:* not that have no fleſh in them, but which walke not after it. Let us thinke ſeriouſly: God hath in the fleſh of his owne Sonne condemned all our *luſts*; of pride, avarice, uncleaneſſe: and ſhall wee juſtifie that which hee hath condemned? Hath Chriſt killed them, and ſhall wee give them life? Did he come to demoliſh and aboliſh our *Iericho*, and ſhall we re-build it, with a curſe upon our ſelves? Was hee ſent to *diſſolve the workes of the divell*, and ſhall wee take Satans part againſt him in the re-eſtabliſhment of thoſe workes? Hath he defaced our dangerous way, ploughed it up, and ſowne it with Thornes and Brambles, that we might take no pleaſure in it: and ſhall we make it a new

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[r] Rom. 8.3.

[f] 2 King. 5.8.

[t] Rom. 8.1.

way, and walke in it as in a garden? Some groſſe actuall ſinnes appeare ugly; but how few bee there that minde their *luſts*? [u] *Clenſe thine heart from iniquity, O Ieruſalem, that thou may'ſt bee ſaved: How long ſhall thy vaine thoughts lodge within thee?* Wee that watch when wee know our houſe beſet with Robbers, yet can ſleepe with this treacherous Whore in our boſomes. Doe we ſlight a foule contemplation of uncleanneſſe? The holy Ghoſt cannot abide it: how muſt hee lothe that bed wherein hee findes a Strumpet? Shall the thought of envy, the deſire of revenge, the purpoſe of fraud, tarry with us a whole night? What manner of men doe we riſe in the morning? How ſhall we pray God to bleſſe our labours, when ſuch pregnant *luſts* are in labour within us? Hath Satan ſowne his ſeed in our hearts, and doe wee call upon Chriſt to bleſſe our harveſt? O let us root out theſe *luſts*, or they will root us out of the Land of the living. Alas, that our deadly enemies ſhould be ſo deare to us, that to ſave them, we will loſe our ſelves! But wee thinke them our friends, becauſe they are our continuall companions. Yet finding their perfidiouſneſſe, one would thinke we ſhould no longer truſt them. I remember what a Duke of Florence, *Coſmus* was wont to ſay of trecherous friends; Wee read that we ought to forgive our enemies, but we doe not read that we ought to forgive our friends. It is neither good nor ſafe to forgive thoſe friends, that with their flattery would undoe our ſoules? [x] *It is our familiar friend, the man of our peace,* that does us the miſchiefe. Concupiſcence is to a man, as the Wench was to *Peter*; that made him deny his Maſter.

[u] Ier. 4. 14.

[x] Pſalm. 41. 9.

6. The multitude of theſe *luſts* makes them more pernicious. One haire doth not hang a man, many haires twiſted together will. Even *luſts* are able to ſerve him like *Abſalom*, and halter him at the next bough. Many threds make a cord, cords make a cable, and cables hold huge veſſels. If actuall ſinne bee a ſword, every little *luſt* is a ſharpe Thorne: and what matters it, whether a man receive his death from a Piſtoll, or great Ordnance. Yea, oftentimes a winde that comes in at a cranny or creviſe, or ſome narrow paſſage, doth a man more hurt than an open ſtorme. There can be no ſafety to the ſoule, without a reſolute defyance of every *luſt*: yeeld to one, and you invite many: releeve one, and all the reſt will crowd in for almes. They that have once thralled themſelves to a knowne *luſt*, will make no other difference of ſinnes, but their owne loſſe or advantage. A lyar will ſteale, a theefe can kill, a cruell man dares bee a traitor, a drunkard can falſifie: wickedneſſe once entertained, can put on any ſhape. Truſt him in nothing, that makes not a conſcience of every thing. The Centinell that will paſſe a ſpie, dares betray the hoſt. *Samſon* might eaſily have conſidered ſo much in his harlot, if *luſt* had not bewitched him. Shee that will ſell her body to me, will ſell me eaſily to others: ſhee will bee falſe, if ſhe will be a ſtrumpet. As the Philiſtims knew where *Samſons* weakeneſſe lay, though not his ſtrength: and therefore would entice his harlot by gifts, to entice him by her daliance, to betray himſelfe: knowing that ſhee which would bee filthy, would alſo be perfidious. So Satan, by caſting our water, and feeling our pulſe, obſerving our diſpoſition, knowes where our infirmity lies: and therefore corrupts our *luſt*, to corrupt us. The fennes of *Lerna* were never ſo dangerous, nor that monſter *Hydra* to the inhabitants, as this Queene mother Concupiſcence is to the government within us. Out of the boughes of a tree are taken wedges to cleave it in peeces: *Intra nos eſt, quod contra nos eſt*: out of our owne *luſts* Satan workes engines to deſtroy us.

7. Yet wee part from our *luſts* with ſorrow; as a father mournes for the loſſe of his children. [a] In *Ezekiels* dayes there were *women weeping for Tammuz*: and that by the *Temple-gate*: women had learned to mourne for vanities. *Tremellius* thinkes that this *Tammuz* was *Oſyris*, the husband of *Iſis*, the Egyptian goddeſſe: and that theſe women were no other than the baſeſt kinde of Bawdes;

[a] Ezek. 8. 14.

Qui

Quæ lupanaria incolebant in Domo Dei, cum pueris meritoriis: as in *Ioſiahs* time there were [b] *the houſes of the Sodomites by the houſe of the Lord, where the women wove hangings for the grove.* *Hierome* takes it to be *Adonis*; and that the Hebrewes named the *Adonis* of the Heathen, *Tammuz.* A damnable and deſperate Idolatry, and ſo much the more diveliſh as it came neere the Temple of God. But have wee none that mourne for *Adonis*, their *Tammuz.* The exhauſted adulterer, whoſe ſinne outlives his body, whoſe *luſt* is full when his veines bee empty, mournes; not for having offended God, but for not being able to offend him longer: hee is one of *Ezekiels* chiefe mourners for *Adonis.* The ſicke intemperate ſurfeter, that ſees wine in the glaſſe, but in his Fever is forbid to drinke it, *plangit Adonidem*, mournes for *Tammuz.* The Theefe that is hindred by the Palſie from purſuing his booty; the ſtate-ſpent Barretor, that cannot follow the Law for want of money; *plangunt Adonidem*, they weepe for *Tammuz.* One would thinke that in thoſe daies of light, ſuch exorbitant *luſts* ſhould keepe within doores, and be aſhamed to ramble abroad. But concupiſcence is a dampe that puts out the eye of knowledge: and wee need no other teſtimony of her predominance, than the workes ſhee ſtill produceth. After the foule miſcarriage of that ſhe-Pope, the Romiſts to prevent ſo ſhamefull an inconvenience, deviſed their chaire of Porphyr-ſtone, whereon the Succeſſors were ſenſibly examined, whether they were men, or no. But that cuſtome was ſoone left, and there was no farther uſe of their Chaire; for the Popes had made before-hand a demonſtrative proofe of their virility and manhood, by the brood of their baſtards, whom they called their nephewes. So ſinners have too evident a teſtimony of the raging *luſts* within them, by the baſtardly fruits it brings forth, [c] *The workes of the fleſh are manifeſt*: too too manifeſt: but if wee ſee Frogges above water, what ſtore may wee thinke there is in the mud, under water? If the face have ſo many apparent blemiſhes and ſores, which all deſire to hide, what abundance is there hidden under the garments? If ſo much bee ſeene now, much more will appeare at the laſt day, when the ſecrets of all hearts ſhall be opened.

b 2 King. 23.7.

c Gal.5.19.

8. A ſenſuall life is ſo much below Chriſtians, that it is below reaſonable men: yea *comparatis comparandis*, below the brute beaſts, and next to the very devils. One compares the Senſe to the Sunne: for the Sunne ſeales up the Globe of heaven, and opens the Globe of earth: ſo the Senſe reveales earthly things, but obſcures heavenly things. Or to the Moone, which is then lighteſt to earth, when ſhee is darkeſt toward heaven. Of all Philoſophers, the Epicures were moſt conſtant to their profeſſion: never did Epicurean turne to any other Sect; but divers of other Sects did turne Epicureans. But there was an unhappy reaſon given for it; that Cockes might bee made Capons, but Capons could never be made Cockes. This was pleaſantly anſwered: but the true reaſon indeed may bee gathered from Saint *Auguſtine*, and by reaſon it ſelfe. It was the ſenſuality and licentiouſneſſe of that profeſſion, which drew ſo many adherents: this tempted others to joyne with them; this kept them from joyning with others: for ſo the fleſh, to which they were ſo indulgent, ſhould have loſt by the bargaine. It is eaſie for men to be led by their *luſt*; as a guide they are uſed unto, and brought up under: beſide familiarity, they finde indulgence: ſo ready is every man to follow his owne way. But the Spirit ſeemes *durus Magiſter*, and leads us a new walke: not through pleaſant medowes, but through ſharpe tribulations: where wee no ſooner follow, but *luſt* is caſheer'd, as *Ioab* was put out of the Generall-ſhip. This way may ſeeme troubleſome at the firſt ſetting out: but the farther wee goe, the eaſier wee finde it; and the journies end is peace. While *Samſon* followed this manuduction, his way was not more proſperous, than victorious: heapes lay upon heapes, before his conquering ſword. But when he forſooke that Guide, *to walke after his owne luſts*; ſhame and miſery were his ſucceſſe. Wee cannot more wonder at his ſtrength, than at his weakeneſſe:

Phi. Iudæus.

neſſe: for he did not ſo much overcome the men, as the women overcame him: his *luſts* blinded him firſt, ere the Philiſtims could doe it. Would hee elſe, after the effuſion of ſo much of their blood, ſuffer his affections to carry him within their wals; as one that cared more for his pleaſure, than for his life? The Philiſtims are up in armes to kill him; hee offers himſelfe to their city, to their ſtewes, and dares expoſe his life to one of their harlots, whom he had ſlaughtered. How happy had it beene for him to betake himſelfe to his ſtronger rocke than that of *Etam*; and by his auſtere devotion to ſeeke protection of him, of whom hee had received ſtrength? But in vaine doth hee nouriſh his haires, whiles hee feeds theſe paſſions. Hee that might not drinke wine, is drunke with the cup of fornications. His *luſt* carries him from *Azzah* to the plaine of *Sorek*; and there hee findes a *Dalilah* that ſhall pay him for all his former uncleaneſſe.

9. So ſteepe and ſlippery is the *walke of luſt*; that if after one fall we have found where to ſtand, it is the praiſe, not of our footing, but of the hand of God. Man is a ſhip: if God be the Pilot, ſitting at the helme, and ſteering the veſſell, the voyage is ſafe and happy: but if concupiſcence hold the ſterne, all runnes to ruine. There are not more unruly Mariners in a ſhip, than members in the body: let the ſoule looke to all, that muſt anſwer for all. Saint *Paul* prayes for his Theſſalonians, [d] *That their whole ſpirit, and ſoule, and body may bee ſanctified.* By *ſpirit*, conceive the underſtanding: by *ſoule*, the will and affections: by the *body*, it ſelfe with all the members. Turne man into a Barke; and then the Steerſman is Reaſon, or rather Religion and grace, the ſailes are the affections, the helme is the will. The ſailes are apt to take every winde, and to carry the ſhip as that drives them. If the Pilot let all alone, ſleepe, revell, and never minde it; there will bee ſuddaine deſtruction. But let him ſit at the ſterne, fixe his eye on the Compaſſe, and guide his hand by his eye, and the veſſell by his hand; thus hee ſhall even coozen the winde, and as it were compell it to blow for him. Such is the power of grace, that it makes the object of temptation become the matter of humiliation: and wee prove the better even by that which would have made us worſe. Or man is a coach, whereof underſtanding is the Coachman, the will and affections are the Horſes, and conſcience is the carriage. If the Coachman want will or skill to drive heedily; or if he drive like *Iehu*, furiouſly; if hee put the reines into the hand of *luſt*: or if hee doe not know and uſe his ſtops and ſidings, to turne in a narrow roome: the Horſes will prove reſty Iades, the coach will fall, and ſorely bruiſe the conſcience. But though they be unruly, a good driver can helpe much; he can bring them to *coram*: if they be too luſty, hee will bate their feeding: if too high, take them downe with aſſiduous labour; and make them ducible enough ere hee have done with them: thus all the welfare, or illfare lyes in the Coachman. We our ſelves in a journey, will not truſt upon a drunken Waterman or Coachman: why then dare we entertaine *luſt* for our Driver? Why ſhould the taile lead the head? Why ſhould conſcience ſtoope to concupiſcence? What can be the end of *luſts walke*, but irrecoverable ruine? Lord, doe thou lead us, and give us grace to follow thee: thy waies be truth and righteouſneſſe, thy guidance is peace and faithfulneſſe, and thy reward is mercy and bleſſedneſſe.

[d] 1 Theſſ. 5. 23.

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And ſaying, Where is the promiſe of his comming? For ſince the Fathers fell aſleepe, all things continue as they were from the beginning of the Creation.

Religion hath two extremes, both mortall enemies to her; Superſtition, and Atheiſme. The former will worſhip God her owne way; the other will acknowledge no God, to worſhip any way. It is hard to ſay, which of theſe is the worſe; either to the owners, or to their neighbours, or to the Lord himſelſe.

1. To the owners. Atheiſme leaves a man to Senſe, to Philoſophy, to naturall Piety, to Lawes, to Reputation: all which are ſome kinde of guides to morall vertue, though Religion were not. But ſuperſtition diſmounts all, and preſcribes a law to it ſelſe; a forme of worſhip, which if God will not accept, he ſhall have no obedience at all. So in ſtead of a kingdome, it erecteth an abſolute tyranny in the minde. From hence it comes, that no Pagans have beene worſe to Chriſtians, than Papiſts: their ſuperſtition allowing that villany, which irreligion would not admit. We never read among the Heathen ſo horrible and hideous a treaſon, as the Powder-plot in England, attempted by them that profeſſe the true God, but by a falſe worſhip. There is no Epicure of old, or preſent Atheiſt, but would rather bee what hee is, than ſuch a Chriſtian. They would but breake the bond of religious unity: theſe diſſolve the combination of all humane ſociety. Wee pitty the mad men of Munſter, but wee cannot but hate a religious Conſpirator. It is a great deale leſſe miſchiefe, that the want of all religion ſhould deface mens underſtanding, than that any religion ſhould ſpoyle them of Piety and Charity: when reaſon ſhall onely bee retained as an Engine or Chariot-driver of malice, and moſt bloody cruelty. There is no ſuch Atheiſt, as a devout Hypocrite, a pious impoſter: there would be never a Divell left in Hell, rather than his boſome ſhould want gueſts and ſupply.

2. To others. Atheiſme is commonly confined to a mans owne breaſt, and does *intra orbem ſuum furere*: becauſe it knowes the owne weakneſſe to prevaile againſt the univerſall Tenent: but Superſtition is like a ball of Snow, that greatens it ſelſe by rolling. Never any Nation was wholly given over to Atheiſme: ſome god they acknowledged, though they could not light on the True: but Superſtition hath beene an epidemicall plague, leaving none un-infected. Atheiſme did never diſturbe States, but contracted it ſelſe with civility, and ſubordinate obedience. But Superſtition hath alwayes made uprores, and beene the confuſion of Countreyes. Atheiſme hath taught men to be wary of themſelves: they that expect no life after this, will make as much of this as they can: and therefore avoide quarrells that may trouble their peace, and enormities that may ſhorten their lives: therefore the times inclined to Atheiſme, as in the daies of *Auguſtus Caſar*, were civill times. But Superſtition brings in a new *Primum mobile*, that raviſheth all the Spheres of government into diſorder. As Cuſtome

is the maſter of Ceremonie, ſo the maſter of Superſtition is the people. In both, wiſe men are faine to follow fooles; and what the multitude authoriſeth by practiſe, that the wittes muſt make good by argument. So the people make Cuſtomes, and thoſe their Princes muſt eſtabliſh for Lawes. Tumults and diviſions for Religion, were evils unknowne to the Heathen: becauſe they all ſerved one Divell, under divers names and formes. And for the petty quarrells among their Puppet-gods; as *Mulciber in Trojam, pro Troja ſtabat Apollo*; theſe differences were ſoone taken up at a Taverne, and reconciled over a cup of wine. But Superſtition is alwayes in garboyles, and the moſt deadly enmities. Both are ſuch enemies to all States, that Princes by their power, and Churches by their Decrees, ſhould alwayes joyne in the damning to Hell ſuch Factions, and their ſupports: and in all Councels concerning Religion, the counſaile of the Apoſtle would be prefixed; *The wrath of man doth not fulfill the righteouſneſſe of God.*

3. To God. Atheiſme would have *Deum nullum*; Superſtition, *Deum ignobilem*: the one would plucke him out of his Throne, the other would ſhare wi him in his Throne. The one does him trecherie, the other contumelie; [illegible] injurie. The Philoſopher could tell there is a God; and that he is to be worſhipped: but the true nature of God, and how to be worſhipped, he could never demonſtrate. Yet it is wonderfull that they went not thus farre, as to conſider, that if there be onely one God, and he to be worſhipped; they did not examine the Rules whereby he commands himſelfe to be worſhipped. Seeing it is folly to acknowledge the King our Soveraigne, and to contemne his Lawes. What is this, but to reproach the Deitie, when we know his Precepts, yet refuſe them, and follow our owne fancies? It is, in ſtead of ſubjects, to make our ſelves fellowes with him in his Kingdome. And God will ſooner pardon revolters, (*we have no portion in David*) than rebels, that would take away the portion of *David*. *Sheba* flies off, and would have no King: *Abſalom* flies on, and would be King himſelfe. The Atheiſt would have no roome for God: the Pope would 2 Theſſ. 2.4. have a roome with God, yea, a roome *above God*. And whiles hee makes the world beleeve, he is the *Servant of Chriſt*, hee endevours to make Chriſt his ſervant: ſubjecting Gods royall and eternall Lawes, to his owne forged and mangie Traditions.

Thus miſerably aſſailed on both ſides is poore (but pure) Religion: on the one ſide with Papiſts, that would ſcratch out her eyes: on the other ſide with Atheiſts, that in their owne hearts, and *Quoad ſe*, would cut her throat. With this Monſter we are now to encounter, which comes roaring with two blaſphemies in his mouth:

A { Challenge; *Where is the promiſe of his comming?*
  { Defiance; *All things continue as they were, &c.*

But before I come to examine theſe particular arguments, ſomething is requiſite to be ſpoken of Atheiſme in generall. And here conſider, the Nature, the Meaſure, the Kindes, the Cauſes, and the Conviction of it.

1. The Nature of it, is this: That it forceth a perſwaſion in the heart, of the nullitie of Divine Power; and leaves the whole world to be governed by Fortune. In our Saviours time there were Sadduces, that denyed the Reſurrection. They could not but know, that they ſhould die; they would not beleeve, that they ſhould riſe againe; or, give any account after death, for that they had done during life. The Schoole that is moſt charged with this Infidell-aſſertion, was that of *Lucippus*, and *Epicurus*: which taught, that foure mutable elements, and one immutable fifth eſſence, duely and eternally placed, needed no God. Which opinion yet was not ſo unreaſonable as that other; that an armie of Atomes, infinite ſmall portions or ſeedes unplaced, ſhould produce ſuch an order and beautie, without a Divine Marſhall. Yet ſtill ſome fire burſt forth, like thunder,

through all thoſe conglommerated clouds: nor did *Epicurus* utterly denie all Deitie; but that the Power which was, had not reſpect to the Government of the world. Nor did he, as our Atheiſts ſay, temporize in this, and diſſemble for his credites ſake: as if he thought in his heart, there was no God. For his words are more noble: *Non Deos vulgi negare, profanum: ſed vulgi opiniones Diis applicare, profanum.* Though he had the confidence to denie the adminiſtration, he had not the power to denie the nature.

Indians and Pagans are not without their particular gods, and they have ſeverall names for them; though they have no name for the true God. So the Heathen had their *Iupiter*, *Mars*, *Apollo*; and would rather embrace many gods, than none at all: thus doe the moſt barbarous Savages convince Atheiſts. Theſe are they that call all Scripture into queſtion; and if they entertaine the moralitie, yet will not credite the hiſtorie. If *Geneſis* ſay, God made the world; they preſently aske, who made *Geneſis*? If the Apoſtles ſay, the world ſhall be diſſolved; they demand, who told them ſo? They are content, with *Cornelius Tacitus*, to acknowledge *Moſes* a wiſe Naturian, well ſeene in the Learning of Egypt: but that he had Divine aſſiſtance in the greateſt of his Miracles, this they denie. The Water which hee ſtrucke out of the Rocke (ſay they) was not by any ſupernaturall worke of God; but by watching to what part of the Wilderneſſe the wilde Aſſes repaired for drinke. They hold with *Albumaſar*, that his leading Iſrael over the Red Sea, was no more but obſerving the influence of the ſtarres, and waining of the Moone, that with-draweth the Tydes. Becauſe ſome have diſcredited the ſtorie of *Suſanna*, *Iudith*, and the like Apocryphall Bookes; therefore they ſerve all the reſt alike, and paralel the whole Bible with the Iewiſh Thalmud, and taxe it for a fabulous Legend. [e] *But if our Goſpel be hid, it is hid to them that are loſt.* They will not beleeve, that are ordained to periſh.

2. The Meaſure of it: Above other ſinnes, it offers violence both to God and his Image. To God; in that it would not onely rob him of his glory, but the world of him, of the Maker. [f] *The Heavens declare the glory of God, and the Firmament ſheweth his handy-worke.* But theſe contradicters denie him that honour: as if Heaven were not his (but onely naturall) manufacture. He made all eyes, yet they would not leave him an eye to ſee withall. As if the Maker of all eares, of all tongues, of all hearts, ſhould not have an eare to heare, or a heart to be ſenſible of ſuch blaſphemies. Not that hee hath theſe members or affections, but the vertue of theſe in an infinite perfection. They have their being, live, move in him; yet denie him life, motion, and being: as if hee that made their hands, had none himſelfe. They eſtabliſh Reaſon as their god, and will not be perſwaded there is any other God, unleſſe hee makes them privie to all thoſe abſtracted and unſearchable ſecrecies. They aske when he had his beginning, that is without beginning, that gives beginning to all things. Or, how he governes: as if a King ſhould give account to his ſubjects. They examine him ſtraitly, where he was, what he did, before he created Heaven and Earth: and yet wee never found a Pitcher call his Potter to a reckoning. They runne through every circumſtance of his providence; with, Why he did this; and, Why he did not that. Such ambitious cogitations be found in earthen bodies; even to ranſacke the Kings private Cloſet, and to peruſe the Records of Heaven: which if they cannot attaine, they will vellicate and deprave. That inſatiate Diver into the ſecrets of Nature, who in the round compendiate bladder of his braine, did ſeeke to conglobe thoſe three great Bodies, Heaven, Earth, and the wide World of Waters; *Ariſtotle*: ſo puzzled his thoughts about the beginning and bounds of *Nilus*, that in *Nilus* he drowned himſelfe: and becauſe he could not comprehend it, would needes be comprehended by it. If that ſoule, ſo metaphyſically ſubtle, could not graſpe a River, who ſhall fetch out the concealements of

[e] 2.Cor.4.3.

[f] Pſal.19.1.

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neſſe: for he did not ſo much overcome the men, as the women overcame him: his *luſts* blinded him firſt, ere the Philiſtims could doe it. Would hee elſe, after the effuſion of ſo much of their blood, ſuffer his affections to carry him within their wals; as one that cared more for his pleaſure, than for his life? The Philiſtims are up in armes to kill him; hee offers himſelfe to their city, to their ſtewes, and dares expoſe his life to one of their harlots, whom he had ſlaughtered. How happy had it beene for him to betake himſelfe to his ſtronger rocke than that of *Etam*; and by his auſtere devotion to ſeeke protection of him, of whom hee had received ſtrength? But in vaine doth hee nouriſh his haires, whiles hee feeds theſe paſſions. Hee that might not drinke wine, is drunke with the cup of fornications. His *luſt* carries him from *Azzah* to the plaine of *Sorek*; and there hee findes a *Dalilah* that ſhall pay him for all his former uncleaneſſe.

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A { Challenge; *Where is the promiſe of his comming?*
{ Defiance; *All things continue as they were, &c.*

But before I come to examine theſe particular arguments, ſomething is requiſite to be ſpoken of Atheiſme in generall. And here conſider, the Nature, the Meaſure, the Kindes, the Cauſes, and the Conviction of it.

1. The Nature of it, is this: That it forceth a perſwaſion in the heart, of the nullitie of Divine Power; and leaves the whole world to be governed by Fortune. In our Saviours time there were Sadduces, that denyed the Reſurrection. They could not but know, that they ſhould die; they would not beleeve, that they ſhould riſe againe; or, give any account after death, for that they had done during life. The Schoole that is moſt charged with this Infidell-aſſertion, was that of *Lucippus*, and *Epicurus*: which taught, that foure mutable elements, and one immutable fifth eſſence, duely and eternally placed, needed no God. Which opinion yet was not ſo unreaſonable as that other; that an armie of Atomes, infinite ſmall portions or ſeedes unplaced, ſhould produce ſuch an order and beautie, without a Divine Marſhall. Yet ſtill ſome fire burſt forth, like thunder,

through all thoſe conglommerated clouds: nor did *Epicurus* utterly denie all Deitie; but that the Power which was, had not reſpect to the Government of the world. Nor did he, as our Atheiſts ſay, temporize in this, and diſſemble for his credites ſake: as if he thought in his heart, there was no God. For his words are more noble: *Non Deos vulgi negare, profanum: ſed vulgi opinionem Diis applicare profanum.* Though he had the confidence to denie the adminiſtration, he had not the power to denie the nature.

Indians and Pagans are not without their particular gods, and they have ſeverall names for them; though they have no name for the true God. So the Heathen had their *Iupiter*, *Mars*, *Apollo*; and would rather embrace many gods, than none at all: thus doe the moſt barbarous Savages convince Atheiſts. Theſe are they that call all Scripture into queſtion; and if they entertaine the moralitie, yet will not credite the hiſtorie. If *Geneſis* ſay, God made the world; they preſently aske, who made *Geneſis*? If the Apoſtles ſay, the world ſhall be diſſolved; they demand, who told them ſo? They are content, with *Cornelius Tacitus*, to acknowledge *Moſes* a wiſe Naturian, well ſeene in the Learning of *Egypt*: but that he had Divine aſſiſtance in the greateſt of his Miracles, this they denie. The Water which hee ſtrucke out of the Rocke (ſay they) was not by any ſupernaturall worke of God; but by watching to what part of the Wilderneſſe the wilde Aſſes repaired for drinke. They hold with *Albumaſar*, that his leading Iſrael over the Red Sea, was no more but obſerving the influence of the ſtarres, and waining of the Moone, that with-draweth the Tydes. Becauſe ſome have diſcredited the ſtorie of *Suſanna*, *Iudith*, and the like Apocryphall Bookes; therefore they ſerve all the reſt alike, and paralel the whole Bible with the Iewiſh Thalmud, and take it for a fabulous Legend. [c] *But if our Goſpel be hid, it is hid to them that are loſt.* They will not beleeve, that are ordained to periſh.

[c] 2 Cor.4.3.

2. The Meaſure of it: Above other ſinnes, it offers violence both to God and his Image. To God; in that it would not onely rob him of his glory, but the world of him, of the Maker. [f] *The Heavens declare the glory of God, and the Firmament ſheweth his handy-worke.* But theſe contradicters denie him that honour: as if Heaven were not his (but onely naturall) manufacture. He made all eyes, yet they would not leave him an eye to ſee withall. As if the Maker of all eares, of all tongues, of all hearts, ſhould not have an eare to heare, or a heart to be ſenſible of ſuch blaſphemies. Not that hee hath theſe members or affections, but the vertue of theſe in an infinite perfection. They have their being, live, move in him; yet denie him life, motion, and being: as if hee that made their hands, had none himſelfe. They eſtabliſh Reaſon as their god, and will not be perſwaded there is any other God, unleſſe hee makes them privie to all thoſe abſtracted and unſearchable ſecrecies. They aske when he had his beginning, that is without beginning, that gives beginning to all things. Or, how he governes: as if a King ſhould give account to his ſubjects. They examine him ſtraitly, where he was, what he did, before he created Heaven and Earth: and yet wee never found a Pitcher call his Potter to a reckoning. They runne through every circumſtance of his providence; with, Why he did this; and, Why he did not that. Such ambitious cogitations be found in earthen bodies; even to ranſacke the Kings private Cloſet, and to peruſe the Records of Heaven: which if they cannot attaine, they will vellicate and deprave. That inſatiate Diver into the ſecrets of Nature, who in the round compendiate bladder of his braine, did ſeeke to conglobe thoſe three great Bodies, Heaven, Earth, and the wide World of Waters; *Ariſtotle*: ſo puzzled his thoughts about the beginning and bounds of *Nilus*, that in *Nilus* he drowned himſelfe: and becauſe he could not comprehend it, would needes be comprehended by it. If that ſoule, ſo metaphyſically ſubtle, could not graſpe a River, who ſhall fetch out the concealements of

[f] Pſal.19.1.

the infinite Godhead? The Angels know not the day of Iudgement, much leſſe other more ſecret circumſtances: And will God conceale that from his ſanctified attendants, which he reveales to ſinners? We men doe not tell our ſecrets to enemies, or ſtrangers. They that are never ſo familiar with earthly States, muſt not thinke to be familiar with the State of Heaven. Thus injutious are they to their Maker, and to themſelves: ſtriving to ſcrape out thoſe engraven Principles and Divine Characters, which God at firſt printed in his owne Image.

3. The Kindes are two: Firſt, the inward Atheiſt; that like the Panther, hides his head in a Hood of Religion, when hee ſeekes for a bootie: that devoures Widowes houſes, under pretence of long prayers. Church-Rites hee ſuppoſeth not amiſſe to buſie the peoples heads with, and keepe them from minding his proceedings. Hee cares not what god hee entertaines, but himſelfe is the onely god he heartily worſhips. He puts on a holy looke, when he meanes to doe miſchiefe; and hath Scripture in his mouth, even while he is cutting his neighbours throat. As the Goſpel is the power of God to ſalvation, *to every one that beleeves it*: ſo he makes the profeſſion of it, Satans power of deceiving, to every one that beleeves him. Vnder the colour of ſuppreſſing Poperie, hee will not leave the Church a jot of her owne Patrimonie. The doore of his mouth is *ſwept and garniſhed*, and ſtrewed with greene Ruſhes; but in his heart is a whole Legion of *Devils*. The hypocrite certainely is a ſecret Atheiſt: for if he did beleeve there was a God, he durſt not be ſo bold as to coozen him to his face.

Mat.12.

Next, the outward Atheiſt; that profeſſeth there is no God. The former are cunning, and ſwimme with the Tide: theſe have learned (like Trowtes) to ſwimme alwayes againſt the ſtreame. They tell us of Egyptians, that can prove a continued ſucceſſion of their Kings for ſeventie thouſand yeares: and impudently perſiſt in it, that the late diſcover'd Indians are able to ſhew antiquities many thouſand yeeres older than *Adam*. So helliſh are their falſehoods; yea they ſay, there is no Hell at all, but in opinion: but the Devill would give them all the world, that they could prove it ſo. Devils, ſay they? Alas, there are none: but the time ſhall come, they would give all the world, there were not. *Iulian* called all Chriſtians, *Galileans*: and in the houre of his death there appeared to him a grizly ſhagge-hair'd Devil; who (notwithſtanding hee cryed out, *Viciſti Galilae, Viciſti*, Thine is the day) would never give him over, till hee had ſtripped his ſoule, like pith out of her fleſhie ſtalke, and bore it with him to endleſſe torments.

4. The Cauſes follow; which are partly within them, and partly without them. Within them two:

Firſt, Ignorance: Becauſe they cannot groſſely *palpare*, feele God with their bodily fingers, or ſee him with their eyes, they confidently renounce him. [b] *He that comes to God, muſt beleeve.* They doe not come to God, but come againſt God: nor doe they beleeve, *he is the rewarder of them that ſeeke him*: but rather, that they proſper beſt, who deſpiſe him. Is a Monarch no King, becauſe he does not ſet his Throne among his utmoſt ſubjects, and borderers of his Kingdome? We are Gods utmoſt ſubjects; the laſt (in a manner) that he hath brought to his obedience: ſhall we forget our ſelves to be his ſubjects, becauſe he is not as viſibly converſant among us, as among his Angels? The ſoule governes the body; the body can neither ſee nor heare this ſoule: hath it therefore no ſoule? Yes: and as the body could not ſtirre without the ſoule; ſo neither body nor ſoule could move without God. It is hee that lets forth, and calls in our breath, that ſhuts and opens our eyes, orders our hands, and guides our feet, as he pleaſeth. Suppoſe our King ſhould erect his Throne in a forraine Land; yet he is ſtill our King, and his power undiminiſhed. Indeed ſo did our fathers rebell, and forgot

[b] Hebr.11.6.

they had a King: ſo did the Kings owne brother rebell, and forgot that he had a brother; crowning himſelfe King, when *Richard Cuer de Lyon* was warring in the holy Land. He that is every where, muſt needs bee among us, though we ſee him not: divers Princes have taken pleaſure to walke diſguiſed among their owne ſubjects. How potent and patient is that God, who gives motion to thoſe tongues that blaſpheme him? Wee would not lend our enemie weapons to fight againſt us. A little Philoſophy inclineth mans minde to Atheiſme: but depth in Philoſophy bringeth him about to Religion. When men looke upon ſecond cauſes, ſcattered; they are ready to reſt in them: but when they behold them confederate and knit together, they flie to Providence and confeſſe a Deity. Therefore [i] *David* ſets a *fooles* cap on the head of *Atheiſme*.

Secondly, Pride. Proſperity doth ſo tympanize mens ſoules, and entraunce them from themſelves, that they forget they had a Maker. *Who is God*, ſaith *Pharaoh*: There is no God, ſaith *Nebuchadnezzar*: I am God, ſaith *Alexander*. But *Nebuchadnezzar* found there was a God: *Pharaoh* found what that God was; *Alexander* found himſelfe to be none; and confeſſed that hee knew himſelfe mortall by two things; ſleepe and luſt. Theſe drunken favourites of the world runne mad with a conceit of themſelves; and have ſo farre waded into the ſtreame of blaſphemies, and ſcorne of the Scriptures: that finding this height of provocation to eſcape puniſhment, they conclude there is no God to puniſh: otherwiſe he would not put up ſuch indignities. Firſt, they have made themſelves profane againſt God, and then pumpe their wits for reaſons to prove there is no God. So the Poet, though hee brought it in with an *ignoſcite falſo*, and with ſome more nicety, as if it were a temptation onely, and put upon him: *Solicitor nullos eſſe putare deos.* The Snake, which the kinde husbandman tooke out of the cold, and cheriſhed in his boſome, when ſhe had recovered her lively heat, and growne luſty; ſingled out him ungratefully, to try her firſt ſting upon. God hath redeemed poore froſt-bitten Snakes, miſerable ſinners, from ſcarcity and want: and they no ſooner have pick'd up their crummes; but preſently (as if they could now ſtand of themſelves, and needed his helpe no more) they ſting him with their blaſphemies. And finding themſelves as great as they can well bee amongſt men, grow to envy and extenuate their Maker. If *Ziba* bee waxed great under *Mephiboſheth*, he will give him a lift for all he hath: a promoted Beggar hath not ſeldome renounced his owne parents. It is not ſo eaſie for a poore man to bee an Atheiſt. But impetuous luſt, if it muſt bee controlled, had rather ſay, there is no God, than yeeld to a God that will not yeeld to them.

1. The Cauſe without them are two. Firſt unlearned and rude Teachers, that leape out of a library of Catechiſmes into the loftieſt Pulpits; that uſurpe the Chaire of *Paul*, and were never brought up at the feet of *Gamaleel*. Theſe by preaching nothing but faith, quite diſcredite all faith, in the Atheiſts of our times. To plunge and blunder in the Pulpit, to bungle up a diſcourſe of two houres, to apply Scriptures without purpoſe; as if like Botchers, they would mend leather-doublets with velvet ſhreds: to deliver full ſtomach'd tautalogy for the evidence of the Spirit: to bee all utterance, no materials, and ſo not to edifie but tedifie their hearers. This diſgraceth the cauſe of Chriſt with theſe ſoule-benummed enemies; who profeſſe, they had rather heare jarring blackeſants, than ſuch bald Sermons. The Kings Embaſſage is diſhonoured, that is delivered by ignorants: nor can it bee credited, when not two of them agree in one tale. How doe they jeere at us, when they ſee congregations ſo thronged where ſuch heavy-gated Lumberers teach? As if their mouths were reverenced as the lippes of the Sybils, who ſpake nothing but it was regiſtred; and all their ſentences were even Oracles. For this, the Italians call us dull-headed *Tyramontani*: for this, Atheiſts traduce us, that our braines are loſt with the

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[i] Pſal.14.1.

fumes of full platters, and our ſpirits buried in Beefe-pots. That as England hath Tinne and Leaden Mines, ſo it hath Tinne and Leaden Muſes: that wee have none left to confute Images and blockes, but blockes and Images. Though wee could eaſily cleare our ſelves, and the whole Miniſtery of our Church, from theſe unjuſt imputations: yet let us know this, that theſe enemies are ſpeciall men of wit: Popery hath not won to it ſelfe ſo great wits as Atheiſme: it is the ſuperfluity of wit that makes Atheiſts. Theſe will not bee beaten downe with fuſty dorbelliſme: diſordered haile-ſhot of Scriptures will never ſcare them: they muſt bee convinced and beaten at their owne weapons. *Cæſarem appellaſti? Ad Cæſarem ibis.* Have they appealed to reaſon? Let us bring reaſon to them, that wee may bring them to reaſon. Wee need not feare the want of weapons in that armory, but our owne ignorance and want of skill to uſe them. There is enough even in Philoſophy to convince Atheiſme, and make them confeſſe, *Propriis configimur pennis.*

2. Next, the bad lives of the religious: when they ſee thoſe hat acknowledge God, doe worſe deeds than they that acknowledge no God, this confirmes them in Atheiſme. It was the calling of the Apoſtles, and in ſome degree it is the office of all Chriſtians, to be [k] Witneſſes unto Chriſt. *Iohn Baptiſt* was more than a Prophet, becauſe hee was a Witneſſe of Chriſt: that great and glorious name of Martyr, is but a Witneſſe. Now to bee Witneſſes of Chriſt, is to bee like Chriſt; to conforme our ſelves to the Doctrine and Example of Chriſt. *Iohn Baptiſt* was like him, he did as Hee did; hee led an holy and religious life: ſo he was a Witneſſe. Saint *Stephen* was *Protomartyr*, Chriſts firſt Witneſſe; becauſe he was the firſt that did as hee did, that put on his colours, that drunke of his cup, that was baptized with his Baptiſme, with his owne blood: ſo he was a witneſſe. All Chriſtians witneſſe for Chriſt with their mouths, but ſome witneſſe againſt him with their lives. They have a *forme of godlineſſe*, that is lip-teſtimony: but [l] *deny the power of it*; here is no life-teſtimony. Infamy is one of the higheſt puniſhments which the law of man inflicts: Death ends all temporall ſufferings, but this lies upon a malefactor even after death. Infamy is the worſt penalty; and inteſtability, (to bee made inteſtable) is one of the deepeſt wounds of infamy: and then the worſt degree of inteſtability is not to be beleeved, not admitted for a witneſſe of any other. He is inteſtable, that cannot make a Teſtament or Will, that cannot give his owne goods: and he is inteſtable, that can receive nothing by the Teſtament of another. Hee is inteſtable, in whoſe behalfe no Teſtimony may be accepted: but hee is the moſt miſerably inteſtable of all, the moſt deteſtably inteſtable, that diſcredites another man by ſpeaking well of him; and makes him the more ſuſpicious by his commendations. A Chriſtian in profeſſion, that is not a Chriſtan in life, is in this laſt kinde inteſtable: he diſcredites Chriſt by bearing witneſſe of his Name, and makes his Name ſo much the leſſe regarded by his witneſſing.

From hence is the quarrell of all theſe Atheiſts againſt Religion; becauſe it is barraine of good workes. When the Orthodoxe and Arrian Biſhops contended about the faith, *Iovinian* could ſay; Of your learning I cannot ſo well judge, or your ſubtle diſputations: but I can obſerve which of you have the better behaviours. *Lucius*, reputed an Arrian Biſhop, cleared himſelfe to one *Moſes*, and made confeſſion of his faith. Tuſh, ſaith *Moſes*, what telleſt thou mee of the faith of the eares? Let me have the faith of the hands: I will not take my inſtalment from hands full of aſperſions, of bribery, blood, and injuſtice. *Occulata mihi ſunt manus*, ſaith the Atheiſt with that Strumpet, *Credunt quod vident.* This gives them occaſion to blaſpheme God, and to doubt whether all Divinity bee not meere pollicy, and the Scriptures a fable. This is the principall pretext of Atheiſme, yea the fountaine. There was a woman much ſpoken of in ſome parts of this Land, that lived in profeſſed doubt of the Deity; even after

illumi-

[k] Act.18.22.

[l] 2 Tim.3.5.

illumination and repentance hardly comforted: who often proteſted, that the vicious and offenſive life of a great learned man in the towne where ſhe dwelt, did occaſion theſe damned doubts in her minde. This opens the mouth of wickedneſſe; this is the hint of all their ſcornes and ſcoffes of Religion. This made *Linacre*, reading upon the new Teſtament, the fift, ſixt, and ſeventh Chapters of Saint *Matthewes* Goſpell; and comparing thoſe rules with Chriſtian lives; to throw downe the Booke, and burſt forth into this proteſtation: Either this is not Gods Goſpell or we are not Chriſtians.

5. The Conviction. Doth all the world acknowledge ſome God? Doe ſome nations entertaine too many gods? And wilt not thou grant one God? Revolve thy memory, turne over the Records of that Diary: did'ſt thou never pray? Yes, and obtained: who heard thee, who granted that? Thou could'ſt not breath, unleſſe God did put the breath of life into thee; as unleſſe the bellowes did reſpire winde, they could not blow. Is there a ſparke of fire in thee, a ſoule? How came it there? How doth the compacture of thy body hang together? Why does it not fall aſunder now, and why ſhall it diſſolve hereafter? Is any of theſe diſpoſitions in thine owne hand? Who leads the Sunne out of his chamber, or brings the Moone forth of her cloudy pavilion, but God? Why doth not the ſea ſwallow up the earth, as well as over-peere it, but that there is a God that ſnaffles and curbes it? Hath the vaſt azur'd Canopy nothing above it, whereunto it is perpendicularly knit? Why then doe not all things wheele and ſwerve topſie-turvy? Why breake not thunderbolts through the clouds in ſtead of drops of raine? Why is not froſt and ſnow inceſſantly up in armes againſt the Summer? Who heares the thunder and thinkes not of God? Therefore wee may obſerve, that God never wrought miracle to convince Atheiſts. The Egyptians were Perſecuters, and they were convinced by miracles: the Baalites were Idolaters, and they were convinced by miracles: the Iewes were Apoſtates, and they were convinced by miracles. To ſatisfie all theſe ſinners abominable enough, miracles were wrought by *Moſes, Elia*, and *Chriſt*. But none to convince Atheiſts, becauſe Gods ordinary workes convince them. So that as *Arabam* anſwered the rich Churle, that would have one ſent from the dead to his brethren. [m] *They have Moſes oud the Prophets, if they will not heare them, neither will they bee perſwaded though one roſe from the dead*: theſe be their bookes. So *Paul* anſwers Naturians, if they aske for miracles; [n] *By the things that are made, they may underſtand his eternall power and Godhead.* Theſe are their bookes; fairely printed in large Characters, that they may run and read them.

But the chiefe conviction is their owne conſcience; there ſticke thoſe indeleble letters never to bee raſed out. Howſoever in pride of minde they would be different in Paradoxiſme from all the world, and fancy philoſophicall probabilities of the Trinities un-exiſtence: yet in the inmoſt recourſe of their conſcience, they ſubſcribe unto it. *The foole hath ſaid in his heart*; no foole ever thought in his heart: hee would faine have it ſo, he cannot beleeve it ſo: it is an opinion which he ſuggeſts to his heart, not which his heart ſuggeſts to him. This makes him fearfull to die, and to die fearefully: there could bee no ſuch terrour of the one, or affrightment in the other, if he did not beleeve ſome kinde of Audite after both. If we ſhould diſcourſe over the ends of all Atheiſts, we find their deaths drunken, violent, ſecluded from repentance, but not quitted nor quieted from agonies and extorted confeſſions of the Deity which they have denyed. Their guilty ſoules aſſure them of a ſinne hating God, even in the blackeſt darkneſſe of their owne contracted ignorance: like the ſooty viſage, and ſhady fancies of the night, when they have ſhut all the windowes, and drawne the curtaines, to keepe out the leaſt gimpſe of ſuch a knowledge. It is not poſſible to pin forth conſcience: it may for a while bee ſhut up, it can never bee ſhut out. God will

[m] Luk.16.31.

[n] Rom.1.20.

o 2 King.10.14. either charge it, as *Iehu* did concerning the brethren of *Ahaziah*; [o] *Take them alive*, and torment them in their mortall daies: make them know there is a God. Or, purſue them dead, as the Papiſts have dealt with divers Proteſtants; denying them both *Cælum vivus*, and *Terram motuis*; life and buriall; the aire to live in, or, the earth to be buried in. So their conſcience ſhall deny them *vitam vivis*, for the pangs of it ſhall take all comfort of life from the living; and *mortem mortuis*, for this ſhall not dye with them, but bee their everlaſting torture when they are dead. Onely in hell there ſhall bee no Atheiſts, they no ſooner enter that burning territory, but they ſhall eternally feele there is a God. O Lord open our eyes, that wee may ſee thy Majeſty: and ſoften our hearts, that wee may feele thy mercy: and looſen our tongues, that we may confeſſe thy glory: and direct our waies, that we may come to thy eternall felicity.

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2. His *comming* to give the Goſpel, was humble. As in the Creation, Go
made man like himſelfe, by ſtamping in him the Image of his owne nature:
in the Redemption, God made himſelfe like man, by taking on him the infi
mitie of our nature. And what God ſaid by way of deriſion, concerning *Adam*
Ecce homo, [q] *Behold the man is become as one of us*: the ſame we ſpeake by way
thankefull exultation, concerning God; *Ecce Deus, Behold the Lord is become*
one of us. His birth was ordinarie, was meane, was meaner than ordinarie: *Ver*
bum non poterat fari verbum. The Bread of Life was borne in *Bethlem*; by in
terpretation, the *Houſe of Bread*: but ſo poore a houſe of Bread, that there wa
ſcarce any Bread in the houſe. Hee was made ſo farre lower than the Angels
that hee was conſorted with beaſts. At this comming, doe the Atheiſts ſcoff
they thinke, that King *Herod* had little reaſon to be troubled at it, and was mor
fear'd than hurt: and that the wiſe men, who preſented him gifts, were men non
of the wiſeſt. Alas, ſhall they begin their Religion at a Babe in a Manger? An
what was his wealth? When he was to pay tribute, he was faine to fiſh for mo
ney: he begged water to drinke: a Loafe and a Fiſh was his beſt cheare: he
complained the want of lodging, more than Birds and Foxes: he was wearie
hungrie, thirſtie, ſleepie, ſorrowfull. His owne kindred went about to lay hand
on him, thinking he had beene out of his wits. [r] *He had no forme nor comelineſſe*
nor beautie to be deſired; but even deſpiſed and rejected of men. Such was his eſteem
then; and it is no better now, with theſe Atheiſts. What, is he their God, tha
was borne of a woman? The Earth is but a Center to the Heavens, and man o
woman but a Point or Center to the Earth: that a Centers Center, the Poin
of a Point, ſhould containe him that containes all things; they deride, for vainely
impoſſible. They conſider not, why he was thus: even becauſe he came to be
thus. He ſuffers enemies to wound him: why, he came to bleed: he lets ſin
ners kill him: why, hee came to be killed for ſinners. [ſ] *They crucifie to them*
ſelves the Sonne of God afreſh, and put him to an open ſhame. But they now diſ
grace that Bloud, whereof hereafter they would give a thouſand worlds for
one drop.

3. His laſt *comming*, is to give Iudgement: The two former are paſt, this is
to come: And how ſhould they beleeve the future, that will not receive the for
mer? But they that would not now accept him as a Saviour, ſhall not then
eſcape him as an Avenger. Then ſhall they finde another King, that uſed to cry,
Non habemus Regem niſi Cæſarem: and they ſhall ſee another God, that flatter'd
their owne impious ſoules with, *Non habemus Deum niſi Naturam*. Their *Nolumus*
hunc regnare, Wee will not have this man raigne over us, pleaſeth now upon earth:
but their *Nolumus hunc judicare, We will not have this man judge us*, [t] ſhall doe no
good at the great Aſſiſes. Now they laugh at him, but then *all the kindreds of the*
earth ſhall mourne before him. They had power to condemne him, that had power
to condemne them: at laſt he ſhall bring this power into act; and as they once
ſaid

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fumes of full platters, and our ſpirits buried in Beefe-pots. That as England hath Tinne and Leaden Mines, ſo it hath Tinne and Leaden Muſes: that wee have none left to confute Images and blockes, but blockes and Images. Though wee could eaſily cleare our ſelves, and the whole Miniſtery of our Church, from theſe unjuſt imputations: yet let us know this, that theſe enemies are ſpeciall men of wit: Popery hath not won to it ſelfe ſo great wits as Atheiſme: it is the ſuperfluity of wit that makes Atheiſts. Theſe will not bee beaten downe with fuſty dorbelliſme: diſordered haile-ſhot of Scriptures will never ſcare them: they muſt bee convinced and beaten at their owne weapons. *Cæſarem appellaſti? Ad Cæſarem ibis.* Have they appealed to reaſon? Let us bring reaſon to them, that wee may bring them to reaſon. Wee need not feare the want of weapons in that armory, but our owne ignorance and want of skill to uſe them. There is enough even in Philoſophy to convince Atheiſme, and make them confeſſe, *Propriis configimur pennis.*

2. Next, the bad lives of the religious: when they ſee thoſe hat acknowledge God, doe worſe deeds than they that acknowledge no God, this confirmes them in Atheiſme. It was the calling of the Apoſtles, and in ſome degree it is the office of all Chriſtians, to be [k] Witneſſes unto Chriſt. *Iohn Baptiſt* was more than a Prophet, becauſe hee was a Witneſſe of Chriſt: that great and glorious name of Martyr, is but a Witneſſe. Now to bee Witneſſes of Chriſt, is to bee like Chriſt; to conforme our ſelves to the Doctrine and Example of Chriſt. *Iohn Baptiſt* was like him, he did as Hee did; hee led an holy and religious life: ſo he was a Witneſſe. Saint *Stephen* was *Protomartyr*, Chriſts firſt Witneſſe; becauſe he was the firſt that did as hee did, that put on his colours, that drunke of his cup, that was baptized with his Baptiſme, with his owne blood: ſo he was a witneſſe. All Chriſtians witneſſe for Chriſt with their mouths, but ſome witneſſe againſt him with their lives. They have a *forme of godlineſſe*, that is lip-teſtimony: but [l] *deny the power of it*; here is no life-teſtimony. Infamy is one of the higheſt puniſhments which the law of man inflicts: Death ends all temporall ſufferings, but this lies upon a malefactor even after death. Infamy is the worſt penalty, and inteſtability, (to bee made inteſtable) is one of the deepeſt wounds of infamy: and then the worſt degree of inteſtability is not to be beleeved, not admitted for a witneſſe of any other. He is inteſtable, that cannot make a Teſtament or Will, that cannot give his owne goods: and he is inteſtable, that can receive nothing by the Teſtament of another. Hee is inteſtable, in whoſe behalfe no Teſtimony may be accepted: but hee is the moſt miſerably inteſtable of all, the moſt deteſtably inteſtable, that diſcredites another man by ſpeaking well of him; and makes him the more ſuſpicious by his commendations. A Chriſtian in profeſſion, that is not a Chriſtan in life, is in this laſt kinde inteſtable: he diſcredites Chriſt by bearing witneſſe of his Name, and makes his Name ſo much the leſſe regarded by his witneſſing.

From hence is the quarrell of all theſe Atheiſts againſt Religion; becauſe it is barraine of good workes. When the Orthodoxe and Arrian Biſhops contended about the faith, *Iovinian* could ſay; Of your learning I cannot ſo well judge, or your ſubtle diſputations: but I can obſerve which of you have the better behaviours. *Lucius*, reputed an Arrian Biſhop, cleared himſelfe to one *Moſes*, and made confeſſion of his faith. Tuſh, ſaith *Moſes*, what telleſt thou mee of the faith of the eares? Let me have the faith of the hands: I will not take my inſtalment from hands full of aſperſions, of bribery, blood, and injuſtice. *Occulata mihi ſunt manus*, ſaith the Atheiſt with that Strumpet, *Credunt quod vident.* This gives them occaſion to blaſpheme God, and to doubt whether all Divinity bee not meere pollicy, and the Scriptures a fable. This is the principall pretext of Atheiſme, yea the fountaine. There was a woman much ſpoken of in ſome parts of this Land, that lived in profeſſed doubt of the Deity; even after illumi-

[k] Act.18.12.

[l] 2 Tim.3.5.

illumination and repentance hardly comforted: who often proteſted, that the vicious and offenſive life of a great learned man in the towne where ſhe dwelt, did occaſion theſe damned doubts in her minde. This opens the mouth of wickedneſſe; this is the hint of all their ſcornes and ſcoffes of Religion. This made *Linacre*, reading upon the new Teſtament, the fift, ſixt, and ſeventh Chapters of Saint *Matthewes* Goſpell; and comparing thoſe rules with Chriſtian lives; to throw downe the Booke, and burſt forth into this proteſtation: Either this is not Gods Goſpell or we are not Chriſtians.

5. The Conviction. Doth all the world acknowledge ſome God? Doe ſome nations entertaine too many gods? And wilt not thou grant one God? Revolve thy memory, turne over the Records of that Diary: did'ſt thou never pray? Yes, and obtained: who heard thee, who granted that? Thou could'ſt not breath, unleſſe God did put the breath of life into thee; as unleſſe the bellowes did reſpire winde, they could not blow. Is there a ſparke of fire in thee, a ſoule? How came it there? How doth the compacture of thy body hang together? Why does it not fall aſunder now, and why ſhall it diſſolve hereafter? Is any of theſe diſpoſitions in thine owne hand? Who leads the Sunne out of his chamber, or brings the Moone forth of her cloudy pavilion, but God? Why doth not the ſea ſwallow up the earth, as well as over-peere it, but that there is a God that ſnaffles and curbes it? Hath the vaſt azur'd Canopy nothing above it, whereunto it is perpendicularly knit? Why then doe not all things wheele and ſwerve topſie-turvy? Why breake not thunderbolts through the clouds in ſtead of drops of raine? Why is not froſt and ſnow inceſſantly up in armes againſt the Summer? Who heares the thunder and thinkes not of God? Therefore wee may obſerve, that God never wrought miracle to convince Atheiſts. The Egyptians were Perſecuters, and they were convinced by miracles: the Baalites were Idolaters, aud they were convinced by miracles: the Iewes were Apoſtates, and they were convinced by miracles. To ſatisfie all theſe ſinners abominable enough, miracles were wrought by *Moſes*, *Elias*, and *Chriſt*. But none to convince Atheiſts, becauſe Gods ordinary workes convince them. So that as *Arabam* anſwered the rich Churle, that would have one ſent from the dead to his brethren. [m] *They have Moſes oud the Prophets, if they will not heare them, neither will they bee perſwaded though one roſe from the dead*: theſe be their bookes. So *Paul* anſwers Naturians, if they aske for miracles; [n] *By the things that are made, they may underſtand his eternall power and Godhead.* Theſe are their bookes; fairely printed in large Characters, that they may run and read them.

But the chiefe conviction is their owne conſcience; there ſticke thoſe indeleble letters never to bee raſed out. Howſoever in pride of minde they would be different in Paradoxiſme from all the world, and fancy philoſophicall probabilities of the Trinities un-exiſtence: yet in the inmoſt recourſe of their conſcience, they ſubſcribe unto it. *The foole hath ſaid in his heart*; no foole ever thought in his heart: hee would faine have it ſo, he cannot beleeve it ſo: it is an opinion which he ſuggeſts to his heart, not which his heart ſuggeſts to him. This makes him fearfull to die, and to die fearefully: there could bee no ſuch terrour of the one, or affrightment in the other, if he did not beleeve ſome kinde of Audite after both. If we ſhould diſcourſe over the ends of all Atheiſts, we find their deaths drunken, violent, ſecluded from repentance, but not quitted nor quieted from agonies and extorted confeſſions of the Deity which they have denyed. Their guilty ſoules aſſure them of a ſinne hating God, even in the blackeſt darkneſſe of their owne contracted ignorance: like the ſooty viſage, and ſhady fancies of the night, when they have ſhut all the windowes, and drawne the curtaines, to keepe out the leaſt gimpſe of ſuch a knowledge. It is not poſſible to pin forth conſcience: it may for a while bee ſhut up, it can never bee ſhut out. God will

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[n] Rom.1.20.

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1. *The comming of God* is mentioned: and this is diverſe; Legall, Evangelicall, and Iudiciall: all which, Atheiſts denie. His Legall comming, was principally to the Iewes, not excluding the Gentiles: his Evangelicall comming, was principally to the Gentiles, not debarring the Iewes: his Iudiciall comming, ſhall be to Iewes and Gentiles, exempting none, but to judge all the world. In his firſt comming, he was a Commander; in his ſecond, a Saviour; in his laſt, a Iudge. His firſt, was to give the Law; his next, to give the Goſpel; his third, ſhall be to require an account of both. The firſt, *ad mundum*; the next, *in mundum*; the laſt, *contra mundum*. The firſt, imperious; the ſecond, gracious; the laſt, glorious.

1. His *comming* to give the Law, was majeſticall: He would have Iſrael ſee, that they had not to doe with an impotent Governour, that is faine to publiſh his Lawes without noiſe, in dead Paper: which can more eaſily enjoyne, than puniſh; or deſcry, than execute. Therefore, before he gave them the Law, hee ſhewes them, that he can command Heaven, Earth, Fire, Aire, in revenge of the breach of that Law. They ſee all the Elements examples of that obedience, which they ſhould yeeld to their Maker: and cannot but thinke it deadly, to diſpleaſe ſuch a Law-giver, and violate ſuch dreadfull Statutes. But theſe Atheiſts denie this comming, they acknowledge no ſuch Lawes: onely they thinke humane policie invented them, for the generall ſafetie: and that Homicides, Adulteries, Thefts, and Lies be reſtrained, it is onely convenient for the State. The very Indians had a more reverend apprehenſion of the Decalogue, when it was read to them; and conſidering every Commandement, they profeſſed, there could bee nothing deviſed more juſt and equall. As *Æneas Sylvius* ſaid of the Chriſtian Law; That it was worthy to be received for the honeſtie of it, though it had never beene confirmed by miracles. Woe unto thoſe Rebels, that will not allow the Law a power to command them; they ſhall find it an unanſwerable Indictment, to condemne them.

2. His *comming* to give the Goſpel, was humble. As in the Creation, God made man like himſelfe, by ſtamping in him the Image of his owne nature: ſo in the Redemption, God made himſelfe like man, by taking on him the infirmitie of our nature. And what God ſaid by way of deriſion, concerning *Adam*; *Ecce homo*, [q] *Behold the man is become as one of us:* the ſame we ſpeake by way of thankefull exultation, concerning God; *Ecce Deus, Behold the Lord is become as one of us.* His birth was ordinarie, was meane, was meaner than ordinarie: *Verbum non poterat fari verbum.* The Bread of Life was borne in *Bethlem*; by interpretation, the *Houſe of Bread*: but ſo poore a houſe of Bread, that there was ſcarce any Bread in the houſe. Hee was made ſo farre lower than the Angels, that hee was conſorted with beaſts. At this comming, doe the Atheiſts ſcoffe: they thinke, that King *Herod* had little reaſon to be troubled at it, and was more fear'd than hurt: and that the wiſe men, who preſented him gifts, were men none of the wiſeſt. Alas, ſhall they begin their Religion at a Babe in a Manger? And what was his wealth? When he was to pay tribute, he was faine to fiſh for money: he begged water to drinke: a Loafe and a Fiſh was his beſt cheare: hee complained the want of lodging, more than Birds and Foxes: he was wearie, hungrie, thirſtie, ſleepie, ſorrowfull. His owne kindred went about to lay hands on him, thinking he had beene out of his wits. [r] *He had no forme nor comelineſſe, nor beautie to be deſired; but even deſpiſed and rejected of men.* Such was his eſteeme then; and it is no better now, with theſe Atheiſts. What, is he their God, that was borne of a woman? The Earth is but a Center to the Heavens, and man or woman but a Point or Center to the Earth: that a Centers Center, the Point of a Point, ſhould containe him that containes all things; they deride, for vainely impoſſible. They conſider not, why he was thus: even becauſe he came to be thus. He ſuffers enemies to wound him: why, he came to bleed: he lets ſinners kill him: why, hee came to be killed for ſinners. [ſ] *They crucifie to themſelves the Sonne of God afreſh, and put him to an open ſhame.* But they now diſgrace that Bloud, whereof hereafter they would give a thouſand worlds for one drop.

[q] Gen.3.22.

Aug.

[r] Eſa.53.2.

[ſ] Heb.6.6.

3. His laſt *comming*, is to give Iudgement: The two former are paſt, this is to come: And how ſhould they beleeve the future, that will not receive the former? But they that would not now accept him as a Saviour, ſhall not then eſcape him as an Avenger. Then ſhall they finde another King, that uſed to cry, *Non habemus Regem niſi Cæſarem:* and they ſhall ſee another God, that flatter'd their owne impious ſoules with, *Non habemus Deum niſi Naturam.* Their *Nolumus hunc regnare, Wee will not have this man raigne over us,* paſſeth now upon earth: but their *Nolumus hunc judicare, We will not have this man judge us,* [t] ſhall doe no good at the great Aſſiſes. Now they laugh at him, but then *all the kindreds of the earth ſhall mourne before him.* They had power to condemne him, that had power to condemne them: at laſt he ſhall bring this power into act; and as they once

[t] Act.17.31.

ſaid

[a] Math.8.34.

ſaid to him; Depart from us, thou deſpiſed: ſo he ſhall ſay to them; *Depart from me, ye curſed.* [a] The *Gadarens*, after the loſſe of their Hogges, *beſought him to depart out of their coaſts.* They ſhould have argued: This man hath power over men, beaſts, devils; it is good having him to our friend; his preſence, is our ſafetie and protection. But they contrariwiſe inferre: Thus powerfull is hee; it is good he were further off. What miſerable and pernicious miſconſtructions doe vaine men make of God, of divine attributes, and actions? God is omnipotent, able to take infinite vengeance on ſinne: Oh, that hee were not. If hee be mercifull, I may ſinne: if he be provident, I may be careleſſe. I doe evill, and he does not puniſh me with evill: therefore there is no God, no ſuch matter as his *comming*. How wittie Sophiſters naturall men are, to deceive their owne ſoules, to rob themſelves of a God? Oh Chriſt, how worthy are they to want thee, that wiſh to be rid of thee? He hath juſt cauſe to be wearie of us, even while we ſue to hold him. But when once our wretched unthankfulneſſe growes wearie of him; who can pitie us, to be puniſhed with his departure? How righteous will it be for him one day to regeſt upon theſe ſcorners, *Depart from me, ye wicked?* I did come, and ye would not receive me: I threatned to come againe, and ye would not beleeve me: now I am come againe, and ye ſhall not eſcape me.

2. The neceſſitie of both the *Commings* of Chriſt, would be layd to the conſcience of theſe deſpiſers. For the former:

1. The conſcience of every man doth teſtifie to him, that there is a Rule: which if he followes, he does well, and is at peace: if he tranſgreſſe, he finds trouble and ſecret reprehenſion, with a dread of puniſhment. Now there is no man but feeles himſelfe a ſinner, and is condemned in his owne ſoule. Againſt whom hath he ſinned? for *Nullius timor nullus*: this muſt needs be againſt that Power which gave that Law. Say, he denyes the Law written; he cannot but expunge the Law engraven. There is no Law made without a penalty upon the breach: this penalty can bee no other than proportionable to the breach: the breach of the Law muſt be meaſured according to the Power of the Law-giver: the Law-giver can be no leſſe than infinite; and no leſſe infinite muſt be the puniſhment. Diverſe of mens lawes impoſe death temporall; what other than eternall death can ſatisfie God? We cannot imagine that God will forgive ſinne without ſatisfaction to his Iuſtice: not that he cannot, *propter defectum potentiæ*; but that he will not, *propter perfectionem Iuſtitiæ*. This is a chaine of ſo infallible dependance, that it admits of no diſjunction.

[x] Rom.8.3.

Heb.9.22.

What then, is there no remedy? yes, if we can get one to ſuffer for us, and to make full payment of our debts, wee ſhall bee acquitted. Who ſhould that bee? Men or Angells cannot anſwer for their owne ſinnes, but they muſt needs if they ſinne, periſh. He that can ſuffer for them, muſt be man: he that can eſcape from thoſe ſufferings, and recover his life, muſt bee God. Such was the neceſſity of Chriſts firſt *comming*. [x] The Law hath a double righteouſneſſe; for ſo *Beza* reads δικαίωμα, *Ius Legis*. One of obedience: this the Law doth rightly challenge, and it hath not the right if it have not obedience. The other is a right to condemne for diſobedience: for it is right, they that doe evill, ſhould ſuffer evill. If *Adam* had fulfilled the Law, hee ſhould have beene ſaved by it: the damned fulfill it in Hell, in regard of the curſe, but they cannot be ſaved by it. We muſt all fulfill it, *vel in præcepto vel in pœna*. The precepts muſt be kept, that there may bee place for the promiſes. If the precepts bee not fulfilled, the curſe muſt bee endured. The curſe calls for our blood, and *without blood there is no remiſſion*. We can doe neither of theſe by our ſelves: where then is our ſafety? Wee have done both theſe by our Surety. What then ſhall become of thoſe that deny the *comming* of this Surety? Such was the wonderfull wiſedome of God, to execute his Iuſtice upon Chriſt, that hee might exerciſe his mercy towards us.

Without infinite ſatisfaction, his juſtice could not be appeaſed: without infinite mercie, wee could not be ſaved. *One Deepe calleth another:* the Deepe of his juſtice, for the Deepe of Chriſts ſatisfaction: the Deepe of our miſerie, for the Deepe of his mercie. If he had ſhewed mercie without ſatisfaction, where had beene his juſtice? If he had onely laid his juſtice upon us, where had beene his mercie? Both theſe muſt concurre: *Mercie and truth muſt meete together, that righteouſneſſe and peace might kiſſe each other.*

This is the true way: now cunning Atheiſt finde out a new way. To grant mercie, and denie juſtice; this were injurious to God: to grant juſtice, and denie mercie; this were injurious to thy ſelfe. There is no way then left, but for the *comming* of Chriſt to helpe thee: let not the benefit of that comming fall beſide thee. Here let us looke with thankfull admiration, upon that which they loade with deriſion. Chriſt ſuffered for us; not onely *cauſâ noſtrâ*, but *vice noſtra*, in our ſtead: we ſhould have beene beaten, buffeted, crucified, curſed; he repreſented our perſons, was in our roome. O infinite love! Many deſire to repreſent Kings, and weare thoſe royall honours in their Ambaſſages: But few deſire to repreſent the perſons, and beare the ſhame of baſe condemned wretches. There is no ſuing for this; yet Chriſt undertooke it: the King of all the world repreſented the perſons of the pooreſt beggars in the world. The Law requires her right, and her right ſhe hath: Chriſt hath fulfilled it for us, and we have fulfilled it in Chriſt. It may threaten us with our continuall failings; but there is a *Non obſtante*, by the goodneſſe of our ſuretie. If the forfeit or mulct be payd for the breach of a penall Statute, the Law can goe no further. Yea, hee that hath Chriſt, though he have not kept the Law, hath the righteouſneſſe of the Law. Chriſt hath endured the ſharpeſt of Gods judgements, which he deſerved not; that wee might taſte the ſweeteſt of Gods mercies; which wee deſerved not. All this happineſſe the Infidell loſeth: for, *Excludit eventum, qui non credit adventum.*

But here the Atheiſt comes in againe with a new quarrell: What need our repentance or obedience; when Chriſt hath ſorrowed, ſuffered, obeyed, done all for us? When *Auguſtine* juſtified free will againſt the *Maniches*, the ignorant would take him for a *Pelagian:* when hee denied free will to the *Pelagians*, they would take him for a *Maniche:* he was neither; but diſputed againſt both the extremes; the one utterly denying it, the other too highly extolling it. So let us not be miſtaken in the Diameter: when wee teach that we muſt ſorrow for our ſinnes, this denies not Chriſts ſuffering for thoſe ſinnes. When we ſay, *Chriſt bore our ſorrowes:* this exempts not us from our juſt griefe for our ſinnes. Becauſe hee went the way of Thornes, muſt ours be ſtrawed with Roſes? Becauſe hee came to fulfill the Law for us, ſhall wee never minde any obedience to that Law after his comming? This was the argument of the *Gnoſtickes:* Hee that dyed, that wee ſhould not dye, lookes hee for a requitall? Our teares for his teares? Our blood for his? *Non vicem repetit*, ſaith *Tertullian: Sed ideò magis debes, quia non repetit. The Borrower is a Servant to the Lender*; and the Receiver to the Giver. Prov.22.7. Hath hee done ſo much for us, and ſhall we deny him any thing that he requires, though it were our lives? But what is it hee would have us to doe? Hee hath borne the puniſhment of our ſinnes, hee would therefore have us ceaſe to ſinne. He endured baſeneſſe for us, therefore let us repent of our pride: this hee would have. His mouth was buffeted for us, let us hate all blaſphemy and evill ſpeeches: this hee would have. Hee hungred and thirſted for us: Shall we ſurfet upon ſtrong drinke and belly-cheare? This hee would not have. His ſide was pierced for our ſinnes: Shall wee thruſt the ſame ſpeare into the ſame wound againe? This he would not have, and let us never doe it.

5. The neceſſity of his laſt *comming* followes upon this: for ſhall hee give the world both Law and Goſpell, and call us to account for neither? Shall hee let

his Vineyard to Husbandmen, and never require Rent? The Law and Commandements were the Acts of his Iuſtice, and they are trangreſſed. The Goſpel and Promiſes are the Acts of his Mercy, and they are abuſed. Shall he put up all theſe indignities, and ſuffer his Creatures to finiſh their licentious races with impunity? Why doe men die? Becauſe the Elements decay with age: Is this all? Nay, but why are men afraid to die? Is it onely becauſe nature abhorres diſſolution, and they would not ceaſe to bee? Is this all? Wee cannot beleeve it: wee know they feele more than this; even a guilty feare of ſome ſucceeding recompence; whereof becauſe their foule ſoules can have no good expectation, they tremble at the ſuſpition of evill. This is the preſage and *prӕludium* of hell approching: that they often cry out on their death-beds, They are damned, when yet the ſentence is not come: and The devill, the devill, in their franticke and diſtracted imaginations; before he can ſeiſe on their ſoules in their diſſolutions. So Cardinall *Creſcentius*, a little before his death, was troubled with a blacke Dogge in his chambers. So *Spyra*-like, they depart deſolate and deſperate in and into helliſh horrours. Thus the Epicures that denied God at the tap-houſe, preach him at the gal-houſe: and confeſſe that in ſobriety of ſpirit, which they oppugned in wantonneſſe. They that would not finde out the Lord in his mercies while they live, ſhall bee ſure to bee found out by him in his Iudgements when they are dead. There is *a pale Horſe and his Riders name is Death, and hell followes him.* That pale Horſe, death, ſhall deliver them over to the blacke Horſe, Satan; and the blacke Horſe ſhall carry them to the red Horſe, the flame-coloured Hell.

Rev. 6.8.

Let us eate and drinke, for to morrow we die; ſay the Atheiſts: But when they come to die, they ſtill have ſtomach to meat and drinke: their meat and drinke, is to doe their owne luſts; as Chriſts was, to doe his Fathers will. Their dayly ſuſtenance they devoure without thankes, not without ſinne: But ſhall the gueſt take his fare and lodging, and depart, without paying any Shot? Will the Hoſt entertaine ſtrangers in his Inne, and ſuffer them to pay nothing? *Eate and drinke, for to morrow we ſhall die?* One would thinke, it ſhould be *Faſt* and *pray*, for to morrow we ſhall die. *Eate and drinke, to die?* Men eate and drinke, to live. *Eate, drinke, and die?* Would they be taken away with a full ſtomach, as we kill beaſts when they have moſt fleſh on their backes? *Eate and drinke* to day, and not *die* till *to morrow?* Who gave them aſſurance for ſo long? Why not to day? Why not preſently, before they can put either meat or drinke into their mouthes? *Multa cadunt inter.* The wiſe man conſiders, he hath no *morrow*: therefore lookes to himſelfe, while it is called *To day*. *Eate, drinke, and die*: Well, yeeld this the common condition of all: Yet to doe and ſuffer all this in a ſupine and deſperate careleſneſſe, as it were to ſpight deſtinie; this makes up the blaſphemie. *Die*, and there an end? As there is no need of meat and drinke after death, ſo is there no reckoning to be made for that they have taken? O fooles! Will Nature take her due, and ſhall not Iudgement exact his tribute? Death is *the way of all fleſh*; the way, it is not the end of all fleſh. Very much fleſh hath no end but damnation, and that damnation hath no end at all. As it is with a man that eates and drinkes day by day in great quantitie, and yet can neither digeſt nor egeſt it, get it neither up nor downe; he muſt needs expect death for Phyſicke, that meat and belly both periſh together. So he that clogges his ſoule with the continuall ſurfets of ſinne, and can neither digeſt them in his conſcience, nor egeſt them by repentance; cannot avoid the Iudgement, which ſhall deſtroy both ſinne and ſoule together. The Statutes of righteouſneſſe they have wholly broken, the remedies of unrighteouſneſſe they have not taken; what can be their end, but deſtruction?

4. The ſoule dies not with the body: it muſt therefore goe ſome-whither, when it leaves the body. If the ſoule in particular come to Iudgement, why ſhould

not the generall Iudgement come to all? I am loth to mingle Philoſophicall Conceits with Divine Cordials, as Water with Wine, leſt my perſwaſions ſhould be flaſh and dilute; but that I am here to deale with Atheiſts. All Philoſophie (the bruitiſh Schoole of the Epicure excepted) did acknowledge the ſoule of man to be no vapour. Not onely the learned Grecians, and civilized Romanes, but even the rudeſt Scythians, and unletter'd Savages, the many Languages, and ſundry Dialects in the world; this hath ever beene the common voice of them all, That ſoules die not with their bodies. If they die not, extinctively, what becomes of them? Shall the vertuous and vicious ſoule ſpeed both alike? Whither goe they; good and bad, all to one place? If a beaſt could argue, hee would abhorre ſuch a *Tenet*. That there is difference of men, no Atheiſt ever denyed: they never thought a murderer to be ſo good a man, as a preſerver of life. They diſtinguiſh betweene a charitable reliever of the poore, and a bloudie oppreſſor of them; betwixt him that ſpeakes truth, and the lyar; betweene the chaſt man, and an adulterer; and ſay, This is a bad man, that is a good one. Yet looking upon the outward condition of theſe; too often the vicious flouriſheth with riches and honour, whiles the good man goes away with povertie and contempt. What then? Shall the ſoules of both theſe fare thus hereafter too? Shall the noble rioter retaine his honour, and the induſtrious labourer remaine ſtill a beggar? What ſenſe ever concluded ſo? If then the ſoule have a being, it muſt needes change the condition of being: there cannot but be a reward for the juſt, and a retribution for the unrighteous. It is not poſſible for the moſt corrupted heart to thinke, that a ſoule ſhall be honoured for villanie, and for honeſtie be contemned.

Why are good men hated? Why afflicted? Why goe they mourning all the day, eating the bread of ſorrow, and mingling their drinke with teares? Why doth not the current of honour and opulencie runne by their doores? Why are they not the Treaſure of Princes, the Iewels of Kingdomes, the favourites of all men? What ſhould be denyed them, whom God loves? Be it anſwered, *Nondum tempus:* the time is not yet. Pleaſure, and joy, and peace, are comming to them; but onely with the *comming* of Chriſt. Shall man ſay to God in the midſt of his diſtreſſes; Lord, *Haccine Iuſtitia tua,* Is this thy Iuſtice? He will anſwere; O man, *Haccine fides tua,* Is this thy faith? Thus argue theſe Atheiſts: If God be ſo wiſe and juſt in governing the world, and beare ſuch love to his owne, why doth he ſuffer them to be ſo triumphed over? Either he would deliver them, and cannot; or he can, and will not; or he neither will, nor can; or both. If he would, and cannot; then is he impotent, and hath not the power of a God. If he can, and will not; then he is envious, and wants the love of a God. If he neither can, nor will; then is he ſo farre from being a God, that he comes ſhort of a man. If he both will, and can; why is it not done? We anſwere, That he both can, and will, and doth deliver his choſen. He can at all times, he will at ſome times, he doth at the beſt and fitteſt times, moſt ſeaſonable for his owne glory, and our bleſſedneſſe. And then they that have denyed and defyed God in their braverie, ſhall be caſt downe to endleſſe calamitie: when thoſe deſpiſed and diſtreſſed ſoules, that humbly acknowledged him on Earth, ſhall be acknowledged and glorified by him in Heaven.

Aug. in Præfat. Pſal. 25.

5. They ſpeake of a *Promiſe of his comming:* But when comes he? Where is this Promiſe? Hee ſaid, that hee would [a] *come quickly:* yet it is fifteene hundred yeares agoe, and hee is not come. Hee ſpake of *Clouds*, and *Angels*, and a *Throne:* we ſee none of all theſe things. The Clouds flie up and downe with the winde, and are as they were at firſt: Angels we ſee none: nor any Thrones, but thoſe wherein the Monarchs of the Earth ſeat themſelves. He *promiſed*, that the *dead ſhall riſe:* we never ſpake with any body that roſe from the dead, to confirme us in ſuch an expectation. He *promiſed*, that the *Heavens and Earth ſhall be on fire:*

yet

[a] Rev. 22. 12.

b 2 Theſſ.1.6. &c.

yet the Earth is as ſteddy; and the Heavens as faire and cleare, as when he ſpake it. That the *Sunne ſhould be darkened, and the Moone turned to bloud:* yet they both give their alternall light, and diſtinguiſh day and night with unfailing viciſſitude. Hee ſaid, that the *Trumpet* ſhould ſound, and waken all fleſh: our ſleepes are not yet broken with any ſuch terrible ſummons. That the *Starres ſhould fall:* yet ſtill they keepe their ſtations, motions, and orbes. That [b] *he will come in flaming fire, taking vengeance on them that know not God; recompenſing tribulation to them that trouble his children, and reſt to them that are troubled.* Yet wee are luſty and ſtrong: and as we have followed our fathers, ſo wee leave our Inheritances to our ſucceeding poſterities. And for thoſe that are troubled, troubled they may be ſtill, for any helpe that we ſee droppe downe from the Heavens to their comfort. He hath *promiſed to Iudge quicke and dead,* yet neither is done: and if the living ſcape, what will the dead feare, that are inſenſible? *When then is the promiſe of his comming?* Sure all is but the vaine feare of ſome, and the fooliſh ungrounded hope of others: for there is no ſuch matter as any future life: Men dye as Beaſts, with as full ceſſation of being: there is neither Iudge, nor Doome, nor Hell, nor Heaven: all are but the inventions of policy, to limit the World to a civill carriage. Theſe be the horrible blaſphemies of preſumptuous ſpirits, and ill-flattered ſoules, ordained to periſh in their owne ſecurity.

Rom.2.5.

c 1 Cor.15.19.

d Ioh.5.29.

e Amos 5.18.

f Eſa.5.19.

g Zeph.1.15.

h Ioel 2.11.

But, why doe they call it a *Promiſe?* Not in reſpect of themſelves: alas, they cannot apprehend it without terrour, and a palſey in their joynts. But they reflect this *Promiſe* upon the good, who looke for a deliverance and reward in that day. [c] *For if in this life onely wee had hope in Chriſt, wee were of all men moſt miſerable.* To us it is a day of *Promiſe*, to them a day of commination: to us the end of ſorrowes, to them the beginning. Then we looke that God ſhould both *wipe away all teares from our eyes,* and ſet their eyes a running with teares for ever. The object of our hope, and of their feare, is the day of univerſall retribution. [d] *All ſhall come forth: they that have done good, to the reſurrection of Life: they that have done evill, to the reſurrection of damnation.* [e] *Woe to them when they deſire the day of the Lord: to what end is it for them?* The day of the Lord to them is *darkeneſſe, and not light.* [f] They ſay, *Let him haſten his worke, that wee may ſee it, &c.* But they ſhall finde it [g] a *day of wrath,* [h] *a day of trouble and diſtreſſe, a day of deſolation and darkeneſſe.* It is a day they will have ſmall joy in. If horror, and amaſedneſſe, and pangs of conſcience, and deſpaire, and vengeance, and rejection from God, and condemning to Hell, can bring them any comfort; much good do't them with it.

6. Gods firſt comming to give the Law, and his laſt comming to require the Law, have a neere ſimilitude. There, was Lightning darted in their eyes, Thunder roaring in their eares, the Trumpet drowning the Thunder-claps, the voice of God lowder than the Trumpet; clouds enwrapping, ſmoake aſcending, fire flaming, the Mount trembling, *Moſes* quaking, a terror in the Heavens, an uprore in the Elements, paleneſſe and death in the face of Iſrael: how wonderfull, how dreadfull was this appearance? Hee delivers his Law in the light of fire, from out of the ſmoake; to teach them, that he could finde out their cloſeſt ſinnes. They ſee fire above them, to repreſent the fire that ſhould be below them; that they might learne what is due to their ſinnes. That they might know, God could waken their ſecuritie, the Thunder and lowder voice of God ſpeakes through their eares to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes under them. To aſſure them that there is no ſhifting of their appearance, the Angell calls them together. O royall Law, O mightie Law-giver, who can offend thee without terror? Now, if his firſt comming were ſo terrible, what ſhall be his laſt? If the Law was thus given, how ſhall it be required? If ſuch were the Proclamation of Gods Statutes, what ſhall the Seſſions be? What heart of Adamant doth not tremble at the reſemblance?

The Trumpet of the Angell called unto the one; the voice of the Archangell, the Trumpet of God, ſhall ſummon us to the other. In that, Mount *Sinai* onely was on a flame: here, all the world ſhall burne with fire. In both, there are Clouds, Lightening, Thunders, Trumpets, Fire: onely in this latter, the ſtreame of Fire ſhall be more potent, patent, violent, diſſolving the Heavens, and melting away the Elements, with a noiſe. Thinke Atheiſt, what pleaſure thou ſhalt finde in his *comming*. If God did on ſuch a manner forbid ſinne, what is the vengeance hee will inflict upon ſinners? If hee were ſo terrible a Law-giver, what a Iudge ſhall he appeare? If the deliverie of the Law was little leſſe than death, what death ſhall be the reward of the tranſgreſſors of it? It was given in a fire fearefull enough, but ſhall be required in a fire more fearefull. The fire wherein it was delivered, was but terrifying; the fire wherein it ſhall be required, is conſuming.

To us then, if we be true beleevers, belongs this *Promiſe of his comming*. Chriſts firſt comming was the *Expectation of nations*, this next is the Expectation of Chriſtians. [i] *Looke up, and lift up your heads, for your redemption draweth nigh.* Our eyes are ſtill dropping in this valley of teares; but we looke for the gracious beames of that Sunne of mercy that ſhall dry them up. No woman with child did ever more exactly count her time: no Iew did ever more earneſtly wiſh for the Iubile: no ſervant ſo deſireth the end of his yeares: no ſtranger ſo longs to bee at home: no overladen ſoule ſo groneth for eaſe: no Souldier ſo heartily contendeth to have his warres determined with conqueſt: as the Saints expect the *Promiſe of this comming of Ieſus Chriſt*. It is the ſtrength of their hopes, the ſweet object of their faiths, in the midſt of all ſorrowes; the comfort of their hearts, the heart of their comforts, the encouragement of their wearied ſpirits, the life of their encouraged ſoules; the common clauſule, the continuall period and ſhutting up of their prayers; *Come Lord Ieſus, come quickly. Amen.*

For ſince the Fathers fell aſleepe, all things continue as they were from the beginning of the Creation.] This is their Sentence or Argument. We may thinke it ſtrange, that the Apoſtle ſhould ſpend any time or paines in the confuting of Atheiſts: whom ſhame, feare, and a thouſand witneſſes, like gnawing wormes within their breſts, have ever from the beginning, and ſhall to the end of the world, force unto an acknowledgment of the Deity. And that it were more fit, arguments ſhould bee drawne out of the ſcabberds of Magiſtrates, that might without reply choake the breath of ſuch execrable impiety: than for reaſon to diſpute that which heaven, earth, Angels, men and devils, all ages, all languages of the world have confeſſed. And that ſuch inglorious and infamous queſtions ſhould be left to the Tribunall of the higheſt Iudge, if there be no Throne upon earth that will determine them: for certainely, they are the children of hell by as proper right as the devill himſelfe. And what am I, that like *Vzzah*, I ſhould ſtretch out my hand to underprop the Arke, or, offer to uphold the high Throne of the Godhead? Princes will not let thoſe ſtand in their preſence, with whom they are diſpleaſed: and alas, *My ſinnes are ever before me*; *I am a man of polluted lippes.* Yet becauſe there is a generation of men, that have commanded their tongues (for they ſhall never command their hearts) to ſpeake a blaſphemous Lye; men monſtrouſly miſ-ſhapen in the powers of the ſoule, and transformed from the uſe of reaſon: that labour to roote up thoſe rationall Maximes and Principles, which the hand of Nature hath planted in them: and they are [k] *curſed, that helpe not the Lord againſt his enemies*; that doe not arme their pennes and tongues againſt his Atheiſticall contradictors: I muſt proceed, according to my Theme, not onely to retort their aſſaults, but to fling new darts in their faces. Yea, I could wiſh, that thoſe great wits, which ſpend their time in bandying unneceſſarie queſtions, would let flie upon this Monſter, which is the roote that nouriſheth all the branches of ſecuritie; and digge up that from the bottome.

[i] Luk.21.28.

[k] Iudg.5.23.

Let their paines at the Court, and the Croſſe, be imployed in weeding up thoſe Diagoriz'd opinions, and remnants; which yet ſticke even in ſuch Gardens, as have borne a long time the name of Chriſtians: and tell them, that God hath ordained long ſince their impious and blaſphemous ſpirits to immortall malediction.

I confeſſe, that the Champions of God have need of the various and univerſall Weapons of Learning, for the conviction of theſe Out-lawes. You will ſay, the Scripture is ſufficient (it is ſo) to build up the man of God. But what ſhall we doe *contra principia negantem?* Vrge Atheiſts with the Verdict of the Scriptures, you may as well bring them the Hiſtorie of *Herodotus*, or, the Narrations of *Lucian*. Tell them of Heaven, and Hell, and a Iudge; they count it as a Tale of *Cocytus* and *Phlegeton*, and ſuch fabulous inventions of licentious Poets. Therefore, skirmiſhing with Atheiſts, we muſt behave our ſelves as if we were a converting Gentiles. The confeſſion of Philoſophers, the conſent of Hiſtories muſt be obſerved: they will not be convinced, but with their owne Authors. There is no knowledge, but it is of God: and we diſhonour Divinitie, if we take away her handmaids; as a Queene, that is allowed no ſervants. Logicke, Rhetoricke, Philoſophie, Hiſtorie, Poetrie, are her waiting-maids; [l] *the Virgins that follow her*; and as it were helpe to make her readie, in her choiſe ornaments. When Chriſt ſaid, *You muſt forſake all, and follow me*; he did not meane that wee ſhould forſake all Arts, and follow him. *Luke* was a Phyſician, *Paul* a learned Phariſie: neither of theſe knowledges did them hurt, in performing their Miniſterie. *Paul* alledged Verſes out of Heathen Poets: it was, but by their owne Poets to convince Heathens. The Atheiſts with nothing but knowne reaſons will be refuted: they admit of no reaſons, but thoſe that come within the compaſſe of their five ſenſes. When they heare one talking affectedly, coldly, or abſurdly in the Pulpit; alledging, that he ſpeakes from the mouth of God; they make an obloquie of mouth, matter, and all. Indeed wee ſhould not lumber up Scripture; but lay it deliberately and methodically, like Pearle and Gold-lace on a rich garment. If there be any that care not how they ſpeake it, ſo they have it to ſpeake; they diſhonour it. Out it flies from them, Eaſt and Weſt, though they loſe it in the miſ-application; all is nothing, for more they have of it, than they well know what to doe withall. It ſhould be uſed as the firſt ground, to build; and the laſt Seale, to confirme. When it is trivially, and without neceſſitie, called unto witneſſe, it is a kinde of taking the Name of God in vaine. We muſt gather fruit, not leaves; proofes, not phraſes onely out of the Bible. It is the Corner-ſtone; both the foundation, and cloſing up of the Building. In warre we uſe the weapons and engines of all Nations: ſo no leſſe doe we imploy all Arts againſt the ſinnes of all Nations. Scripture muſt be reſerved as the laſt Volley, to get the victorie. It is the great Ordnance, which muſt play upon our enemies in the end and chiefe hazard of the fight. All wiſe Orators keepe their weightieſt arguments to the concluſion: otherwiſe like that people whom they call Hot-ſhots, they will give a brave on-ſet, but quaile preſently. Againſt theſe Porphyrian deriders, let us uſe all our Art: let Prieſts pronounce them, and Princes proclaime them, the uncleaneſt Lepers that ever Sore ranne upon: not onely to be excluded the Hoſt, and to have their habitation alone; but to be exiled the Land, and extermined Nature it ſelfe, which they ſo unnaturally ſtrive to annihilate: for they call earthly Princes Kingdomes in queſtion, whiles into queſtion they call the Kingdome of God.

For ſince the Fathers fell aſleepe, &c.] Let us now heare their argument; what they can ſay againſt him, that hath ſaid that againſt them, which ſhall ſticke by them for ever. There is, they pretend, the ſame ſtate and courſe of things now, that was at the firſt: no alteration, no innovation. [m] *The thing that hath been, is that which ſhall be: and there is no new thing under the Sunne.* Day and Night, Winter

[l] Pſal.45.14.

[m] Eccl.1.9.

Winter and Summer, Seeding and Harveſt, have their wonted viciſſitude: therefore they have ſtood from all eternitie, and to all eternitie they ſhall ſtand: a they had no beginning, they ſhall have no end: there is an everlaſting perpetuitie of all things. If wee take their argument in pieces, wee finde three Linkes of this confuſed Chaine: firſt, *Certitudinem*, a conſtancie or *continuance*: ſecondly, *Latitudinem*, the largeneſſe of this dreamed abiding, or immutableneſſe; *All things*: thirdly, *Longitudinem*, the longevitie or ſpace of duration; *From the beginning*. Firſt, we will examine the ſtrength, or rather weakeneſſe of theſe circumſtances aſunder, and then diſſolve them all together.

1. For the *Continuance*: Conſtancie is indeed the glory of all goodneſſe, the crowne of vertues. It is the incommunicable honour and peculiar of God; [n] *Ego Iehovah non mutor*: in that [o] *Father of Lights there is no variableneſſe, nor ſhadow of turning.* Angels and Saints in Heaven have an unchangeable eſtate; but they are in their owne nature mutable, and are onely preſerved by *Him that changeth not*. [p] *He hath ſhewen to the Heires of promiſe the immutabilitie of his counſell.* The not changing of the Heires depends upon the immutabilitie of their Father; whoſe Decrees, Promiſes, Acts, are all immutable. But now, hath God given ſuch a priviledge to the world? Who ever found it ſo conſtant a friend? Who ever truſted it, and was not deceived by it? But they ſay, Suppoſe that an eternall Power made the world, if the cauſe be eternall, eternall alſo muſt be the effect. How ſenſeleſſe is this reaſon? For if we ſay, The world had no beginning, becauſe the Maker had none; wee may as well ſay, The houſe muſt needes be as ancient as the Carpenter. And to alledge, That the world ſhall have no ending, becauſe God hath none; we may as well ſay, The Bread ſhall laſt as long as the Baker. So ſenſeleſſe is the reaſon, That becauſe God is everlaſting, therefore he made an everlaſting world. If they ſuppoſe the world without a Maker, as a houſe without a builder, that foundation-leſſe opinion ſhall anon be refuted.

[n] Mal.3.6.
[o] Iam.1.17.
[p] Heb.6.18.

2. The Latitude, or extent: *All things continue ſtatu quo prius.* This is manifeſtly falſe: for there is a ſenſible decay, even a viſible declination of all things. The alacritie and vigour of the Creature is wonderfully abated; the Earth is dull and barren, in requiting the husbandmans labour; our Springs and Summers are like the children of women after fiftie. The world tooke a fall in his Cradle, as *Mephiboſheth* from his Nurſe; and hath pined away ever ſince. The ſtature of man is exceedingly leſſened, and yet more ſhortned is his life: wee have neither an equall portion of dayes, nor proportion of bodies with our forefathers. Now that *Whole* cannot be perpetuall, whoſe parts be alterable: if a hand or legge be taken from a body, it remaines not integrall, much leſſe immortall.

3. For the Longitude: There be three words that come out of their mouthes, and give the Lye to themſelves; the *Creation*, and *Beginning*, and *Sleepe of the Fathers*. Firſt, they confeſſe a *Creation*: and well are they convinced ſo to doe. For can there be a world without an Author, or efficient cauſe? How abſurd were theſe imaginations; that either the world ſhould make it ſelfe, as if a houſe could build it ſelfe: or, that ſomething in the world made the world; that is, ſome one part of it made the whole: as if the finger of a body, and that before it was a finger, did make the whole body. Something therefore more excellent and noble than the world, did make the world, and this could be nothing but God himſelfe. Secondly, they confeſſe a *Beginning*; why then ſhould they denie an end? Is not that Power able to diſſolve the world, that gave it being? Shall it be harder for the Architect to pull downe the houſe, than it was to build it? Could not fire deſtroy that Temple in a day, that was ſixe and thirtie yeeres in ſetting up? But ſay others; If there was a beginning, and that in time; what buſineſſe had God before the beginning? *Perfectiſſima cauſa non eſt otioſa.* This is a groſſe conception of God: *The Father hath not* [q] *left me alone*, ſaith our Saviour. Shall Chriſt

[q] Ioh.8.29.

not be alone, in reſpect of his divine conjunction with the Father; and ſhall it not be alike with the Father, in regard of the Sonne; with the holy Ghoſt, in reſpect of both; with each of them, in reſpect of other? That inſeparable unitie of the Trinitie denieth to every Perſon a poſſibilitie of being alone; and that unſearchable myſterie of the fruition of his owne glory, is farre above the ſocietie of creatures, Saints, or Angels. Thirdly, they confeſſe the *Sleepe of the Fathers*; therefore they cannot denie their waking. They ſay not, *They are dead*; as if that were a full ceſſation: but, *They ſleepe*; to ſhew their hope of Reſurrection. Thus are they convinced with their owne words, that would denie (and ſhall never be able to doe it heartily) the mortalitie of the worlds condition. They ſee no change: what change would they ſee? Before the Deluge, ſtones did not dance, nor trees flie about the aire; houſes did not ſtand with their foundations upwards, nor the Sunne drop from Heaven: and yet a floud of water drowned the world.

Thus much in particular: now let us generally cleare the argument. Naturall fancies are like Glaſſe; bright, but brittle: Chriſtian Religion is like Gold; rub it, beat it, melt it; it will endure the Teſt, the Touch, the Hammer, and ſtill ſhine more orient.

1. *In the beginning God created Heaven and Earth.* This is affirmed by *Moſes*, and denied by *Machiavel*: the firſt, the Secretarie of God; the other, a Secretarie to the State of Florence: the one taught God to the world, the other filled the world with the Devill: this not of two hundred yeares ſtanding, the other of above three thouſand. To which of theſe ſhould we in reaſon give the moſt credite? *Moſes* hath ever beene famous, *Machiavel* ever infamous. All ages have reverenced *Moſes*: *Machiavel* hath onely beene affectedly read by a few ſelfe-condemned reprobates. *Satyr. 14.* *Iuvenal* ſung of the honour of *Moſes*: *Romanus ſoliti contemnere leges, Iudaicum ediſcunt, ac ſervant, ac metuunt jus, Tradidit arcano quodcunque volumine Moſes.* Eight Heathens, two renowned Iewes beare witneſſe to him, in their Volumes. From his exemplar, the Pagans patterned out their ſervices to their Idoll-gods. His Bookes have been preſerved through ſo many generations, and brought to us, not by our friends, but by our very enemies; the Iewes, that deteſt us. How can we with equitie, with any equalitie, compare theſe together? *Ser. de lapſ.* Alas for our times; that there ſhould be any ſuch as *Cyprian* writes of: *Hominibu contra Deum credunt, qui Deo contra homines non credunt.* They will not beleeve God againſt men, that beleeve men againſt God.

2. We have a cloud of witneſſes to ſecond *Moſes*. *Thou haſt made Heaven, &c. By the word of the Lord were they made, &c. Neh. 9. 6. Pſal. 33. 6.* Be it wet or dry, be it paſſable or be it navigable, be it above or below; this Maker did create it, this Creator doth preſerve it, and this Preſerver will change it. Looke into their Philoſophers and Poets, *Heſiod*, *Ovid*; how did they borrow their *Chaos* from the writings of *Moſes*? *Lucretius.* *Si nulla fuit generalis origo Terrarum & Cæli, ſemperque æterna fuere; Cur ſupra bellum Thebanum & funera Troia, Non alias alii quoque res cecinere Poeta?* So *Macrobius* confeſſeth, that beyond *Ninus* he reades of no notable thing written: and therefore concludes, that both the world had a beginning, and was of ſmall antiquitie. No leſſe have they ſpoken of the worlds ending. *Ovid* ſayes it ſhall be burned; and that this is the diſſolution of it, appointed by deſtinie; though hee fondly applies it to a *Phaeton*-fire. So *Lucan*, of the bodies left unrited at the battell of *Pharſalia*; *Hos Caſar populos ſi nunc non uſſerit ignis, uret cum terris. Communis mundo ſupereſt rogus.* An end preſuppoſeth a beginning, a marring implies a making. Wee cannot denie the knowne beginning of many things. *Polydor Virgil* hath written a whole Tract *de Inventoribus rerum.* To *Zeno*, *Socrates*, *Ariſtotle*, we are beholding for the uſe of Logicke: we know when they lived. *Ariſtotle* was Schoolemaſter to *Alexander*, *Plato* to *Ariſtotle*, *Socrates* to *Plato*, ſome foure hundred yeares before Chriſt: *Zeno* was a little beyond them. The Eclipſes of the Moone were prodigiouſly fearefull to the Grecians and

Romans: the knowledge of them was made familiar ſince. The yeare was redu-
ced to the orderly courſe of the Sunne by *Iulius Caeſar.* Of what antiquity are
kingdomes; when *Nimrod* mentioned by *Moſes*, and *Ninus* by the Heathen (both
which are thought to be one) is held to be the firſt King? *Ioſephus* obſerves that Gen.10.8.
the word νόμος was never uſed by *Homer*: Lawes were not knowne; men onely
were ruled by the commandement of Princes. *Bacchus*, ſay the Ethnickes, wee
know *Noah* was the man, firſt found out the uſe of wine. *Ceres* was canonized
for a goddeſſe, for teaching them the uſe of corne. As we now have theſe things
in ſome perfection; ſo not long ſince they were rude, and not long before that
nothing. Therefore it is falſe, that *all things are the ſame from the beginning.* Yea,
if they were not upheld by the Makers providence, they would ſoone of them-
ſelves come to an ending.

3. The concord of things in diſcord; the ſtanding faſt of the earth under us,
the running round of the heaven above us, the due function of the offices of all
creatures, like ſo many Souldiers that make good their places; ſhewes there is
a Generall that governes them. A well-ordered city declares, there is a Prince
that rules it; though hee goe not abroad to bee ſeene. The agreement of the
members, that the eyes doe not wrangle with the eares, nor the hands mutine
against the feet, is a cleare demonſtration that the body is diſpoſed by a ſoule
within. *Animam tuam quis videt? Cùm ergo corpus tuum ſolum videatur, quare non* Athanaſ.
ſepeliris? Hee ſhould bee buried that is dead, he is dead that hath no ſoule, and Aug. in
hee hath no ſoule (by their reaſon) if it cannot be ſeene. Wee know we have a Pſalm.73.
ſoule by our motion: and why doe we not know, the world hath a ſoule by his
harmony and diſpoſition? Could the heavens move round without a Mover?
Will the grind-ſtone whirle about of it ſelfe, without a Turner.

4. Let mee ſhut up all with this one unanſwerable argument, againſt the Athe-
iſticall ſpirits that pleade the *continuance of all things from the creation* without
change. How comes it to paſſe that Chriſt is worſhipped of all nations; his
Church and Religion ſo univerſally ſpread? Is not this a change? Was it ſo
from the beginning? Did thoſe famous Monarchies of the Chaldeans, Perſians,
Grecians, Romans, acknowledge Chriſt before he came into the world? Hee
came not *untill the fulneſſe of time*; and before that fulneſſe hee was onely belee-
ved on in Iſrael; though hee was called the *Expectation of nations.* The Gen-
tiles were ignorant of him; and when hee came indeed, both Iewes and Gen-
tiles for the time refuſed him. Now ſome ſoules in all people, kingdomes, and
languages adhere to him as their onely Saviour. Is not this a change? What
foundation could ſeeme weaker to fleſh and blood, than that confidence ſhould
be put in a condemned and crucified man? What Doctrine could be more
repugnant to corrupt nature, than that hee taught? For a man [r] *to deny himſelfe,*
to take up his Croſſe, to love his enemies, to embrace [s] *perſecution for godlineſſe?* If ho- [r] Matth.16.24. [s] 2 Tim.3.12.
nour, pleaſure, wealth had beene promiſed; theſe might have allured many
followers. But when tribulation, ſorrow, martyrdome bee the conditions of
his ſervice; What but a divine Power could ſend us after him upon theſe
termes? Nor have blockes and fooles, illiterate Turkes and Saracens, or groſſe
and ſtupid Idolaters, beene onely won to him: but Philoſophers and the rareſt
Scholers, men full of all good knowledge. Even theſe have put their truſt in One
that was ſhamefully crucified; and have dyed for him, who was before dead,
and laid in a grave. Nor did this onely hold for a while; but ſixteene hundred
yeares; and ſhall to the conſummation of all things. All the ſubtilty of *Ma-*
chiavell ſhall never underſtand this, nor all the powers of the devill ſhall ever
withſtand this. Onely Divinity tells us in one word. [t] *This is the Lords doing,*
and it is marvellous in our eyes. Advertiſements. [t] Pſal.118.23.

1. Atheiſme is the maine diſeaſe of the ſoule; not onely peſtilent to the
perſon in whom it is harboured, but to the whole land where it is permitted.

This hath ever been ſeene and acknowledged by the policy of all nations; that a Deity is to bee worſhippped. [u] The Athenians had an Altar *to the unknowne God: Ignoto Deo, ſed Deo. Cicero* thus pleads for the State of Rome: What is it that hath made us ſo famous? *Non numero Hiſpanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos, nec nativo ſenſu Italos ipſos & Latinos: What then? Sed pietate & religione omnes gentes ſuperavimus.* If theſe common impreſſions and notions ſealed up in every minde of man; that remnant of integrity ſurviving the fall, ſparkles of fire raked up under the aſhes; if nature within, and the creature without; Gods viſible workes, and our inviſible conſents; the inward motion of the one, and the outward motion of the other: if all theſe lights be extinguiſhed in the chambers of their hearts, and they doe wilfully impoſe on their conſciences a burden which they cannot beare, the deniall of Deity: let ſuch condemned ſpirits ripe and be rotten to perdition: let them now be diſtracted with inſufferable horrours: and at laſt, let them riſe from the ſides of the pit, malgre their ſtout contradictions, at the Iudgement of the great day to receive a deeper potion of vengeance. Ill ſhall their ſcoffes proſper with them: when they thinke they have won the greateſt prize and praiſe to their wits in putting downe God, then God ſhall ariſe in Iudgement and caſt them downe to hell. At the day of their death with conviction, and at the laſt day with confuſion, he ſhall ſhew them his terrible frownes; and teach them both that he is, and what he is. All their virulent and miſcreant poſitions ſhall periſh with them in unquenchable flames; thoſe everlaſting arguments of that Iuſtice which they have blaſphemed. They have eſteemed the Law of God no better than the device of man; and thought it as cheape an offence to contemne the divine Majeſty, as humane authority; and to deny the rights of the Godhead (which they vainely imagine, is but imagined) as their fealty and allegiance to earthly Princes. But they that would *ſtulteſere in culpâ*, ſhall bee forced *ſapere in pœnâ*: vengeance ſhall make them wiſe, whom ſinne hath made and left fooliſh.

u Act.17.23.

2. We doe not forbeare to waken them from their ſupine and careleſſe opinions, wherewith they enchant their owne ſoules, and infect others. We write againſt them, wee preach againſt them, we proclaime threatnings, and threaten puniſhments, and blow the Trumpets of Gods ſevere indignation more than ſeven times about the wals of this Iericho; that their ruine and downefall is at hand. Wee let them know that [a] *God ruleth in Iacob, and unto the ends of the earth.* Let them *put farre away the evill day*; which is never the farther off, yea ſo much the nearer them for their adjourning: and becauſe the skies doe not fall, nor the laſt fire flaſh in their proud faces; beleeve no *comming* at all. But it ſhall come ſoone enough to their coſt; and they ſhall finde with woe, that the Lambe they rejected, ſhall judge them: the God they denied, ſhall condemne them; and thoſe malignant ſpirits whom they never feared, ſhall torment them, and that for ever. They that would not beleeve a God, ſhall finde a devill. [b] *My Lord delaieth his comming:* thus cries the worſt ſervant in the houſe: (yet it is ſomething that hee grants, hee will come at laſt.) therefore hee fals to *beating his fellowes, to eat and drinke with the drunken.* Theſe follow their pleaſures, daunce, ſing, ſport, revell; and *Where is the promiſe of his comming at all?* Thus let them live in their ſinnes, according to the leading and luſting of their owne corrupted hearts: but they ſhall finde a ſtop in the courſe of the world; and the plummets of nature being downe, ſhe ſhall ſtand like a motionleſſe clocke: the Sunne ſhall ſtay his race, and the Moone no more repaire her decaying ſhine: their delights ſhall end their parts, the ſtage being taken downe, and all theſe actors turned into hell. Then ſhall they confeſſe that his *comming was promiſed*, and is performed: and the *things that continued ſo long as from the creation*, are now quite altered by the diſſolution, as if they had never been. But when the bottomleſſe pit hath ſhut her mouth upon them, this acknowledgement ſhall be

a Pſalm.59.13.

b Matth.24.48.

be too late; not for Gods glory, but for their owne eaſe: the doore of mercy being ſhut againſt them, deſpaire and torture ſeiſing on them; and thoſe blaſphemous tongues that contradicted their Maker, not allowed one drop of water to coole them.

3. The puniſhment of Atheiſts ſhould bee ſevere and exemplary: as the higheſt indignity that can bee done to God, is to deny his Eſſence. The poore Leper in Iſrael was forced to goe with his clothes rent, his head bare, his lips cover'd; and to cry where hee paſt, *I am uncleane.* Till better remedy were found for ſo opprobious and contagious a diſeaſe, I would all Atheiſts had a rent upon their clothes, a writing on their breſts, and a brand on their foreheads; that all beholders might ſay, An Atheiſt, an Atheiſt. *Protagoras abderites,* becauſe he begun his Booke with a doubt; *De diis, neque ut ſint, neque ut non ſint, habeo dicere;* was baniſhed out of Athens, and his bookes ſolemnly burnt to aſhes. The ſame Athenians committed *Anaxagoras* to priſon, and but for *Pericles* had put him to death, for but writing a booke of the Moones Ecclypſes, after that they had received her for a goddeſſe. Doe wee finde ſuch jealouſie over their fained gods in very Athenians; and ſhall the diſparagement of the honour of the One true and ever living God be tolerable among Chriſtians? Wee have read how they have uſed Paracides in Rome: they ſewed them up in a maile of leather, and threw them into the ſea: yet ſo, that neither the water of the ſea could ſoake through, nor other element of nature, Earth, Aire, or Fire, approch unto them. Certainly every creature is too good for him that denies the Creator: nor can they bee farther ſeparated from heaven, or pitched deeper into hell, than they deſerve, that would beleeve neither. Yea, they doe miſtruſt both, whatſoever they pretend; and *Tully* ſpake of *Metrodorus* an Atheiſt in his time: *Nec quemquam vidi, qui magis ea timeret, quæ timenda eſſe negaret.* They that make a flout of hell; *Affirmant mihi, & tibi, non ſibi: noctu, non interdiù:* Their mouths tell us ſo, their hearts doe not tell their mouths ſo. No hell? if they had as many provinces as *Ahaſuerus* had, they would give an hundred and ſixe and twenty of them, to be ſure of it.

4. Wee read of Serpents that will never bee charmed, whether with policy or melody. Sure, the conſciences of evill men are ſuch Serpents, (and therefore their wounds are called ſtings of conſcience) which can bee over-ruled by no arguments or temptations of Satan, to let goe the ſenſe of a Godhead. You may ſooner get a conſcience to beleeve all the fables in the Popiſh Legend, or Turkiſh Alcoran; than that this univerſall frame is without a Minde. *Prima eſt hæc ultio, quod ſe Iudice nemo nocens abſolvitur.* It is not a more ſweet friend to the innocent, than to the guilty a terrible foe: a man had better have all the world againſt him, than his owne conſcience. What ailed *Iudas?* His Maſter was ſafe enough in the clutches of his enemies, the Scribes and Phariſies was on his ſide, the King was not diſpleaſed at him, no Law threatned any proceeding againſt him; his bones were full of marrow, his purſe full of money: What ſhould hinder his heart from being full of jollity? Alas, *Intra illum, quod contra illum:* his conſcience purſues him, from chamber to chamber, from bed to boord, from ſociety to ſolitarineſſe: this Dogge ſtill followes him, and never gives him over, till hee caſts away himſelfe on his owne galhouſe. *Si Arbitrum non vides, teipſum non vides? Teſtimonium cordis non vereris?*

Ambr.

Indeed, cuſtome of ſinne ſtupefies conſcience: and while a man continues alike in his wickedneſſe, he thinkes the world alſo continues alike in her ſtedfaſtneſſe: he dreames of no beginning or end, whether of that or of himſelfe. His conſcience ſleepes like a tame beaſt within, and he rages like a wild beaſt abroad. But at laſt they will change conditions: he ſhall be the the tame beaſt, and his conſcience the wild, that will prey upon him for ever. Man ſhall dye, but his conſcience cannot: it ſhall appeare with him, when he is ſummoned to appeare before the Iudge: and he ſhall cry out as *Ahab*, *Haſt thou found me, O thou mine enemy?* As the ſeale makes an impreſſion on the waxe, diſcernible to the eye: ſo the memory of every ſinne is engraven, as with the point of a Diamond, on *Tertul.* the conſcience, not to bee blotted out, but by the blood of Ieſus Chriſt. Thy conſcience may loſe thee, thou canſt never loſe thy conſcience. *Obumbrari poteſt, quia non eſt Deus: extingui non poteſt, quia eſt a Deo.* This ſtill troubles them with the ſolicitous repreſentations of Gods anger: this ſtops their pillowes with knives and Thornes; this puts Colloquintide into all their banquets; this like a ſcolding wife fetcheth her husband from Taverns: this ſo diſquieteth their godleſſe hearts, that they know not whither their body be more weary of their ſoule, or their ſoule of their body. Theſe might dwell peaceably together, while both did reverence their Maker. But when that *Iezabel*, Atheiſme, for the ſafer maintenance of her whoredomes and witchcrafts, hath renounced this beleefe and ſervice; Conſcience comes like *Iehu, driving furiouſly*, with *What peace? Nulla pax impiis.* Then runs the Epicure to his pleaſures, carouſing cups of *Bacchus*, ſporting with the waiting women of *Venus*; *Pan* and *Apollo* muſt cheare him with their minſtralſies: and what's all this? Hee was none of the wiſeſt, that being wearied, and lying downe to reſt by the way; when his head was ſomewhat too low, tooke the pitcher that lay by him, and put it under in ſtead of a pillow: but feeling it too hard, hee bethought himſelfe, and ſtopped it with feathers; thinking then it would be wonderous eaſie. So vaine and comfortleſſe are all worldly joyes, when they are uſed to mitigate the pangs of conſcience: ſo miſerable is the eſtate of theſe reprobates: they are not quiet while they live, and they ſhall never bee quiet when they are dead. But for us that know and profeſſe the One and onely God for ever to bee bleſſed; let us feare him (without feare) as his adopted ſonnes, and obey him (without hypocriſie) as his faithfull ſervants. So at the great day of his *comming* to judge the ends of the earth, wee ſhall receive a happy reward, even the inheritance of his owne Sonne IESVS CHRIST.

2 PET. 3. 5.

For this they are willingly ignorant of; that by the Word of God the heavens were of old, and the earth ſtanding out of the water, and in the water.

1. DIvers waies did the Philoſophers attaine to the knowledge of God. *Socrates*, by the contemplation of his Providence; that he had given man the light to guide him, the night for his reſt, the fire to warme him, the fruits to nouriſh him. And when *Euthydemus* objected, that theſe were common to the beaſts: *Socrates* replyed, that man had underſtanding, memory, ſpeech, knowledge, to make uſe of all theſe, yea and of the beaſts themſelves. *Ariſtotle* gathers it, *Ex hæriditaria fama omnium mortalium.* *Galen* from the excellency of *Metaph.12. cap 6.* the worlds fabricke, did collect the power, wiſedome, and goodneſſe of the Maker. That he could ſo forme and beautifie all things, is a proofe of his wiſdome: that hee brings to paſſe all his intendments, is the argument of his power: that he ſuffers us to enjoy theſe creatures, is the demonſtration of his goodneſſe. The *Platoniſts* obſerved it by way of compariſon, and degrees of aſcenſion: for they held ſpirituall things to be better than corporall: then they preferred things that had life before thoſe that had none: and of things that had life, them that had ſenſe and motion: and of theſe, the moſt perfect were endued with reaſon: and of rationall things, they preferrerd intellectuall ſpirits, as Angels: and among theſe, there was one moſt perfect, who is *Totus actus*, onely in act, void of all paſſive quality, which is God. For other ſpirits do partly conſiſt in act, and partly in poſſibility that they may not be: but it is impoſſible that God ſhould not be. Firſt, they were perſwaded, that God was not a Body: then conſequently they held him to be a Spirit: and yet they ſought him not among the mutable ſpirits: therefore he muſt bee an immutable and infinite Eſſence.

2. Indeed they came ſhort of ſaving knowledge. *Plato* acknowledgeth one God Creator of all things, yet hee alloweth ſacrifice to Idols. *Socrates* would ſweare by a Goate, in contempt of thoſe Idols: yet in the end, he cauſed a Cocke to bee ſacrificed to *Æſculapius*. *Hermes Triſmagiſtus*, who was called the Egyptian *Moſes*, and delivered many truths, yet ſpake abſurdly and impiouſly, that *Simulacra ſunt velut corpora deorum*: as Saint *Auguſtine* reports him. *Seneca* inveighed againſt their Idols, whom they worſhipped in the forme of beaſts and fiſhes: *Numina vocant, qua haberentur monſtra*: if they had life to meet us, they would ſcare us: yet after all this, he reſolved on their worſhip; in his booke of *Superſtition*, which is periſhed. So *Auguſtus* ſaith of him, *Colebat quod reprehendebat, agebat quod arguebat*: he did fall to worſhip thoſe gods which he had contemned.

Civ. Dei, lib.8.c.23.
De Superſtit. cited by Aug. Civit. lib.6.c.10.

3. But God hath made that plaine to us, which they with much labour could not find; inſomuch that the children of Chriſtians know more than the Philoſophers of Pagans; and in the very principles of their Catechiſme, and Articles of their Creed, are taught to beleeve in one God, the Maker of heaven and earth: *For by the word of God the heavens were of old, &c.* Wee have heard the blaſphemous aſſertion of theſe Atheiſts; the Apoſtles confutation of them followes: and this is the force of his argument. The world had a beginning, therefore it ſhall have an ending: a *Geneſis* begun it, an *Exodus* ſhall determine it: by the *word of God* it was created, by the ſame word it ſhall be diſſolved. It is an eaſier thing to pull downe, than to build up: he that could doe the one, muſt needs bee able for the other. Yea, that his power and ability to doe it might bee manifeſt, hee hath once already deſtroyed it by a deluge. Why ſhould it be harder for him to melt it by fire, than it was to drowne it with water?

The former propoſition is ſet downe in this Verſe: which appeares to me like unto a Schoole; wherein we have Saint *Peter* the Divine Schoolemaſter: and he doth two things. Firſt, he puts away, and ſets aſide certaine errant Dunces, that will never learne ſo much as the firſt Rudiments; *They are wilfully ignorant.* Secondly, hee repeats an old Leſſon, as familiar to Chriſtians, as the A. B. C. is to Scholers. The Leſſon is the *Creation*, the building of this great Houſe, the World: wherein we have, firſt, the maine materiall parts of the Houſe, *Heaven, Earth*, and *Sea*: ſecondly, the diſpoſition of theſe parts; *Heaven* firſt, then *Earth* and *Sea*: and the neere conjunction of theſe two latter; the *Earth* embraced by the water, *ſtanding in the water*, and appearing *out of the water*: thirdly, and laſtly, the Inſtrument, by which all theſe were made, and made thus, *By the word of God.*

This they are willingly ignorant of.] Hee begins with the Dunces, thoſe ſtubborne and unruly Blockheads; inſcious, neſcious, conſcious, *wilfull Ignorants.* It is one thing, *velle ſcire quod oportuit latere*; another, *velle latere quod oportuit ſcire.* The former, is a ſawcie ambition of forbidden knowledge; the other, a headſtrong preclusion of commanded knowledge. The Schoole doth thus diſtinguiſh of ignorance; *Iuris, vel facti. Ignorantia juris* is twofold; vincible, or invincible. This latter is when a man does all he can to know, and yet remaines ignorant of many requiſite things. The want of this knowledge, through the mercy of God, ſhall not caſt a man away, becauſe hee did not caſt away knowledge. Vincible is twofold. Firſt, *Non affectata*, but withall *Non profligata*: when a man hath not a reſolute will to bee ignorant, but yet hee does not fight againſt ignorance, nor exerciſe a ſufficient endevour to know: and this is ſinfull. Secondly, *Affectata, quæ Ius ſcire ſpernit, ut liberius peccet.* Affected ignorance is that, which refuſeth to be inſtructed in good, that it might more untrollably proſecute evill. Ignorance of Fact is alſo double. Firſt, when men could know, and cannot. Secondly, when they can know, and will not. There is an Ignorance of pure negation, and an Ignorance of evill diſpoſition: *mera*, and *craſſa* or *ſupina*. The former of theſe is properly a neſcience of things wee are not bound to know: the other a privative Ignorance of things we ought to know. There is a ſimple Ignorance, and a ſinfull Ignorance. A conceited Ignorance, which thinkes it knowes what it knowes not: and a contracted Ignorance, which deſires to unlearne the good it knowes. As there be three degrees of knowledge. Firſt, of nature, whereby man excels the beaſt. Secondly, of underſtanding, whereby the learned excell the unlearned, the wiſe the fooliſh. Thirdly, of grace, whereby the Chriſtian excels the ſubtleſt Philoſophers, or Polititians. So there bee three degrees of Ignorance. Firſt, naturall, which is the effect of originall ſin. Secondly, adventitiall, which is accompanied with actuall ſinne. Thirdly, habituall, which is the depth of all ſinne. So the Beaſt, Naturian, and Chriſtian, are three degrees of compariſon. But to let goe other diſtinctions, wee have this in the Text. Firſt, *Invita cæcitas*, an ignorance againſt the will. Secondly, and *Spontanea cæcitas*, a contracted, contented Ignorance. That, *Quæ eſt cauſa culpæ*: this, *Cujus cauſa eſt culpa.* The one is the cauſe of ſinne, of the other ſinne is the cauſe. Simple Ignorance may, *excuſare a tanto*, meere neſcience *a toto*, but wilfull blindeneſſe, *nec a toto, nec a tanto*; but is damnable.

Aug. 1. No *Ignorance* can excuſe, but that onely, *quæ non habet unde diſceret.* The Heathen had but the booke of nature to read God in, yet the Apoſtle ſaies plainly, [e] *They are without excuſe.* [d] *To him that knoweth to doe good, and doeth it not, to him it is ſinne.* Indeed nature is not ſufficient of it ſelfe, without grace: it is like blinde *Samſon* without his guide; without whoſe direction hee could not finde the pillars of the houſe, the principles of faith. Or, as [e] *Baruch* without *Deborah*: except the Propheteſſe went along with him, he would not venture upon *Siſera*. *Væ ſoli*; woe be to nature if ſhee goes alone: for ſhe will fall at every ſtep, and who ſhall helpe her up? *Lactantius* dilivers *Socrates* his owne report of himſelfe, for all the worlds opinion of his wiſedome; *Se nihil ſcire, niſi unum, quod nihil ſciret.* So that renowned Orator *Cicero*: *Vtinam tam facilè vera poſſum invenire quàm falſa convincere*: I would I could as eaſily light on the truth, as I can refute falſhood. [f] What a catalogue of priviledges accrued to *Paul?* Firſt, his ſeale of the Covenant, *Circumciſed*: and that not like a Proſelyte, in his age; but *the eighth day*. Secondly, his kindred and deſcent: not from *Eſau*, that loſt the Inheritance; but from *Iſrael*. Thirdly, his Tribe; ſuch as never fell to Idolatrie, but continued in the ſervice of God; *of the Tribe of Benjamin.* Fourthly, his antiquitie in that Line; not inferior to the ancienteſt, but able to derive his pedigree from the firſt root of the Hebrewes; *an Hebrew of the Hebrewes.* Fifthly, beſides thoſe perſonall advantages; of Profeſſion, a *Phariſie*; of emulation, *zealous*; of converſation, *blameleſſe*. Yet till a clearer light ſhined on his face, on his heart; and he was at once diſmounted from his horſe, and his confidence in the fleſh; hee was farre from the true knowledge: for which knowledge, hee now counted all things *loſſe* and *dung*.

Of *Ioſeph*, it was the teſtimonie of a King; [g] *The Spirit of God is in him.* [h] Of Daniel,

[e] Rom. 1. 20.

[d] Iam. 4. 17.

[e] Iudg. 4. 8.

[f] Phil. 5. 3. 6.

[g] Gen. 41. 38.

[h] Dan. 5. 11.

niel, it was the teſtimonie of a Queene; *The Spirit and wiſedome of the gods is found in him.* Concerning all naturall knowledge, this is the triumph of the Chriſtian: [i] *God hath made fooliſh the wiſedome of this world.* This was the *thankefull* acknowledgement of Chriſt himſelfe; [k] *Father, thou haſt hid theſe things from the wiſe, and revealed them to babes. Wiſe,* and yet fooliſh; men of underſtanding, that underſtand nothing. There are many and mightie Nations at this day, their Soile happie, their Aire ſweetly diſpoſed, moſt provident to fore-caſt, moſt ingenious to invent, moſt able and active to performe; that have not received the God of Chriſtians: whom till they doe receive, they remaine ignorant wretches. The Empire of Turkie, that Hammer of the world, and Rod of Chriſtendome; [l] able to ſay as the Pſalmiſt ſpeakes: *Gilead is mine, Manaſſeh is mine; Moab is my waſh-pot, over Edom will I caſt out my ſhooe: Aſia* is mine, *Affrica* is mine, over *Europe* have I caſt my ſhooe: a warlike, politicke, magnificent Nation: yet they rather credit the Inchantments of a Sorcerer, than the glorious Goſpel of our Saviour, who ſhed his bloud for the worlds redemption. They are cut from the ſame Rocke, temper'd of the ſame mould, have their heads upwards toward Heaven; reaſonable, capable, judicious ſoules, as well as we: what want they then? The ſweet and ſaving knowledge of the crucified *Ieſus*, that happie Starre in the Eaſt, that ſhould lead them to God: This, *Herod* and his Princes, the Turke and his Baſſawes, never ſaw. [m] But, *bleſſed are our eyes, for they ſee; and our eares, for they heare:* I will not ſay, *what Prophets and righteous men*, but what Empires and Kingdomes, not ſmall Cantons and corners, but whole quarters of the world never attained unto; and ſhall one day wiſh to redeeme with both their eyes, the ſight of our ineſtimable riches.

[i] 1 Cor.1.20.

[k] Mat.11.25.

[l] Pſal.60.7.

[m] Mat.13.16.

2. Ignorance is the foundation of evill: nor would men ſo deſperately venture upon ſinne, if they truely ſaw and knew the diſmall conſequence. It is ſome imaginarie or apparant good the tranſgreſſor ſeekes: puniſhment is a thing which againſt his will he findes; or, by which he is found, and overtaken. For, good is the object of all deſire; evill, is the object of feare. But becauſe men know not the wages of evill, therefore they doe it: and becauſe they would ſecurely doe it, therefore they refuſe to know it. Ignorance is unbecomming any man, intolerable in a Clergie-man. Wee ſhall ſeldome finde, that craftie Politicians will either be confuted, or converted by Dolts. Knowledge comes not at a jumpe: hee that will aſcend, muſt from the low valleyes creepe up higher and higher; and by the ſtaires of Philoſophie, climbe up into the mountaine of Theologie. God does not now miraculouſly inſpire fiſhermen: as it is true, without his bleſſing, no meanes is prevalent; ſo without meanes, no bleſſing is warranted. The early bloſſomes are often froſt-bitten, and die abortive and fruitleſſe. The Poet could cenſure it for old mens dotage, that would have their young men *illico à pueris fieri ſenes.* When the Devill would have Chriſt, *of Stones to make Bread;* he would in no wiſe conſent: and will he conſent now, of Blockes and Stones to make diſtributers of Bread, of the Bread of Life? A wiſe and good father will not give his children Stones, inſtead of Bread; what ſhall we ſay of thoſe ſpirituall fathers, braineleſſe heretikes, that will give to mens ſoules Bread made of Stones? If a man have enough to doe, to get his owne Bread with the ſweat of his browes: what paines will it coſt him, to provide Bread for himſelfe and his whole family; a great Congregation? In the Arke were the Tables of the Law, *Aarons* Rod, and the Pot of *Manna*: the endowments of a good Miniſter are, Inſtruction in his mouth, correction in his hand, and in his heart compaſſion.

The Levite had no temporall maintenance of his owne, but what he had from the people: the people had no ſpirituall maintenance of their owne, but what they received by the Prieſt and Levite. If *their lippes* doe not *preſerve knowledge*, it were better to damme up their Ovens of utterance. Nor ſhould their knowledge onely be limitted to the Scriptures; but fetch in all thoſe helpes that may ſerve for illuſtration of the Scriptures: as Chriſt himſelfe drew compariſons from naturall things; and taught men from Vines and Figge-trees, from Sparrowes and Lilies. Religion through us may receive infamie, and the Goſpel diſcredite; whiles wee make a ſcruple of ſweetening our tunes, to catch ſoules. Men are men; and with thoſe things muſt be moved, wherewith men are wont to be moved. The hookes muſt be pleaſantly baited, that they bite at. They that hang forth naked hookes, without a bait, may intangle them in the weedes, enwrap themſelves in contentions; but catch no fiſh, winne never a ſoule. You will ſay, *Paul* deſired to *know nothing but Chriſt*; and the Scripture can make us *wiſe* enough, to *ſalvation*. This is true; but then it muſt be wiſely applyed: all Arts are uſed to this purpoſe: and the ſcope and center whither wee reduce them, is but this; *Chriſt is all in all*. No Orator was ever more pleaſingly perſwaſive, than humble Saint *Auguſtine*; none more learned: yet he taught nothing but Chriſt. Why ſhould not wee liſten to Saint *Auguſtine*, as well as *Auguſtine* himſelfe did to Saint *Ambroſe*? Why, not reverence *Cyprian*, as he did *Tertullian*; of whom he ſaid every day, *Cedo mihi Magiſtrum*, hee muſt teach me a Leſſon? How ſhall we ſhake off ignorance, but by Learning? How can we learne, without reading? Bookes have their neceſſarie uſe: He was a famous Prince, that ſtucke not to call himſelfe in this ſenſe, Necromancer; becauſe hee did aske counſell of the dead; meaning Bookes. Shall wee appeale from the living to the dead? From our ſelves, as living children, to Saint *Auguſtine*, *Ierome*, and thoſe dead Fathers? Yea, let me ſay, from the dead to the living: from cholericke emulation, and contention of wit, the dead workes of the living; to Divine Bookes, the living Labours of the dead: from the preſent fancies of unmortified men, to the Libraries of thoſe holy Writers, whoſe paſſions are buried with their bodies?

Pſal.148.

God delighteth to be magnified in all his creatures, eſpecially in the excellenteſt of his creatures: Arts are among thoſe excellencies; not one of them, but deſcended from his Throne. Our Apoſtle ſpeakes here of the Heavens, Earth, Waters: and the Prophet chargeth us to praiſe God in all theſe; and that materially, metaphyſically. Into the majeſtie of Sunne and Moone we ſee; the bright Starres, their motion and influence we know; the Heaven of Heavens, and Waters above the Heavens, in part, though not at large, wee comprehend: in all theſe, let us praiſe their Maker. Let not the knowledge of Scripture become mens Champion, to ſcold againſt all other knowledge: for ſuch cannot eſcape Saint *Peters* cenſure, of being *wilfully ignorant*. If wee refuſe to know any thing but Scripture, we ſhall not know the Scripture it ſelfe as we ought. It is indeed the chiefe power of God to ſalvation; and curſed is all Learning, that does not tend to, and attend upon that. But Generals in a pitched field will not thruſt forth their chiefe power firſt: by little and little they will traine their enemie out of order with light aſſaults. Starres have their ſtations, and motions, and honours allotted them in the firmament, though they come ſhort of the Sunne and Moone. Humane Writers may reprove vices, and condemne theſe Atheiſts, though their maine Sentence be given by the Word of God. It is an eaſie matter to praiſe God in that, wherein hee hath placed the eſpeciall State-houſe of his praiſes. Hee that out of the bareſt and barrenneſt parts of his Lords dominion, ſhall accumulate and levie to his Treaſurie a great Tribute, though ſhort of that he hath out of his richeſt Provinces; ſhall he not doe him remunerable ſervice? They are malevolent ſpirits, that exclude any Art or Author, Romane or Athenian, any creeping Worme, or contemptible creature, from bearing witneſſe to God. It is fit, other men ſhould know many things; but a Preacher ſhould be ignorant of nothing, that may be uſefull to the glory of his Maker. How ſhould theſe Atheiſts be converted from their *wilfull ignorance*, by Teachers that are wilfully ignorant? Let Light come into the houſe at the doores and windowes: but God forbid, that the Tapers of the Sanctuarie, and the Lampes, ſhould burne dimme. If they did, ſure theſe dayes of ours would afford many Snuffers. We are *montes moventes*; our ſite and motion is *in conſpectu omnium*: there is no paſſenger but obſerves the mountaine. *Legit ut Clericus*, is not enough to make a Prieſt; more goes to it than ſo. I never wonder to ſee men diſſolute, where their Teacher is *ignorant*; no more, than that men ſhould ſtumble in the darke: *where Prophecie failes, the people periſheth.*

3. Atheiſme, prophaneneſſe, and all impietie iſſues from the roote of ſecure and contented Ignorance. They that are wilfully blinde, are deſperately wicked: *Malus* and *Stultus*, are but two ſeverall attributes of one and the ſame man. [n] Firſt, *there is no knowledge of God in the Land*; thereupon followes a privation of goodneſſe; *(no truth, no mercie,)* and upon that, a poſition of all ungodlineſſe, *untill blood toucheth blood*. Lewdneſſe followes blindneſſe: when the eyes of the Iewes were [o] *darkned*, all miſchiefes throng in upon them: Therefore wee call a cruell man, a Iew. When ſinners have given up themſelves to darkeneſſe, God gives them up to the Prince of darkeneſſe; and he workes upon their corrupt nature, to precipitate them into all wickedneſſe: as if they ſetting themſelves on the top of a hill, and purpoſing to runne downe, he ſtood at their backe, to thruſt them headlong. They may have ſome skill in the contriving of facinorous acts; as Bats and Owles ſee beſt in the night. Deale with them about the world, they have ſhrewd and ſubtle wits: but ſpeake of Religion, and they count it a ſtrange language: as Moales within the ground are quicke, and digge apace; but above ground can make little ſhift for themſelves. It is juſt with God, that they who might underſtand, and would not; ſhould be upon the point of periſhing, and underſtand it not.

[n] Hoſ.4.1,2.

[o] Rom.11.8.

Hee that hath the Talent of illumination, and buries it in the darke earth of ignorance, is worthy to loſe it: If he have the underſtanding of a man, and yet will be as *ignorant* as a beaſt, God will make a beaſt of him; as he did of a great Monarch, *Nebuchadnezzar*. Reprove a ſwearer, and he will ſweare the more, to ſpight you: which were not poſſible, if he was not *wilfully ignorant*, and did not (what in him lies) give himſelfe over to the Devill. Chriſt *wept over Ieruſalem*: what was the cauſe? [p] *If thou hadſt knowne*: they were *wilfully* blinde. This coſt him a deepe groane: and he that never cryed *Oh*, for all his owne bitter paſſions, vents it with a ſigh, for their blindneſſe. Even good things become ſnares to ſuch; as a blinde Money-monger may ſtumble at his owne Bagges. *Wiſedome is good with an Inheritance*: but an Inheritanee without wiſedome, is a Ginne, and temptation to lewdneſſe. We pitie and relieve him that is borne blinde, or loſeth his ſight by misfortune: but he deſerves no pitie, that pluckes out his owne eyes, to move compaſſion to his beggarie. Doubtleſſe, that God who is ſo rich in mercie, hath compaſſion in ſtore for thoſe blinde hearts, that would know, and cannot: But what hope is left for the *wilfully ignorant*, that may know, and will not? Therefore I cannot but conceive, that the Papiſts in Rome ſhall finde a more favourable Doome than the Recuſants in England: thoſe would know the truth, if they might be ſuffered; theſe will not know it, though they be invited: Therefore we call theſe, not the other, Recuſants; that is, *wilfull ignorants*.

[p] Luk.19.42.

4. No leſſe Iudgement belongs to them that reject knowledge, than to them that denie obedience. Hee that will not caſt an eye upon the Kings publiſhed Proclamation, is never the leſſe ſubject to the penaltie for his tranſgreſſion. So farre is he from cloaking his errors with ignorance, that he bindes two ſinnes together, and receives a double vengeance. Greater meanes require greater knowledge; greater knowledge, greater obedience; or, it will procure greater puniſhments. The eye is excuſed, for not ſeeing; the eare, for not hearing

what they ought: but if the will forbids them to doe theſe functions, and turnes them off from ſuch neceſſarie objects; no pretence ſhall excuſe the will. All thoſe dire plagues that fell upon the head of Ieruſalem; the demoliſhing of her glorious Temple, the raſing of her foundations, the daſhing of her infants againſt the ſtones, her chanels ſtreaming with blood, the raviſhing of her Virgins, the ſlaughter of ſo many hundred thouſands; they may all thanke this one clauſe of a ſentence, for giving them birth and breath, *At noluiſti*. Neither deſtruction nor damnation had befallen her, but for this, *At noluiſti*. Chriſt offered her peace and forgiveneſſe, if ſhe would know him; *At noluit*. He proffer'd to eaſe all her burden, if ſhe would caſt it on him; *At noluit*. She needed but aske, and have; but knocke, and it ſhould be opened; *At noluit*. A world of evill, the evill of the world; yea, the evill of the world to come, ſhee had eſcaped: the bleſſings of Heaven, a Heaven of bleſſings ſhe had obtained; all but for this *wilfull ignorance*; *At noluiſti, But thou wouldeſt not*.

Let us all be warned by her ruines: if England eſteeme knowledge cheape and baſe, which *Salomon* preferred to Gold and Iewels; and refuſe to know the good, that ſhee may ſecurely doe the evill; ſhee ſhall ſoone match Ieruſalem in accurſedneſſe. Shee ſhall ſee nothing but frowning Wrath in the Clouds, but Lightning and Thunder in the mouth of the foure Windes; the Heaven (in ſtead of Starres) ſhall be made an Artillerie-houſe of Haileſtones; no Planet ſhall revolve any thing, but vaſtation; Earthquakes ſhall diſſolve her joints, and all her Buildings ſhall but quaſh the owner with their falls, affording them unasked Tombes and Sepulchers; the Dampes of the Earth ſhall breed nothing but Plagues, the Clouds ſhall drop downe leaneneſſe on her Fields, the Sea ſhall breake in upon her with inundations; ſhee ſhall be priviledged from no Iudgements, when ſhee once wilfully rejects knowledge. How juſt is it with God, to remove their Candleſticke, that have put out their owne Candle! To remove the Arke from them, that remove themſelves from the Arke! But the Lord evermore forbid, that our barrenneſſe of knowledge, in this abundance of meanes, ſhould beget an *Ichabod*; whoſe name may be a Trumpet to the world of our ſhame; The Goſpel is gone from England, [q] *The glory is departed from Iſrael*.

5. Yet in this plentie of meanes, I ſhould take it for granted, that wee have plentie of knowledge. But not to hold you in admiration of your owne happineſſe at the gaze, and to leave your underſtandings without reflection of themſelves upon themſelves; know this for a certaine: *Omnis excuſatio tollitur, ubi praeceptum non ignoratur*. [r] Even ſinnes of ignorance ſtand in need of mercie: but what Cloake is long enough, to cover ſinnes againſt knowledge? It is no marvell to ſee the Wilderneſſe lye waſte and deſart: but if a ground well husbanded and manured yeeld not profit, it deſerveth curſing. [s] *After ye have knowne God, how turne ye againe to beggarly elements?* Yea, worſe than beggarly elements, even vagrant enormities, to the incurring of a ſorer bondage. [t] *If ye have learned Chriſt, put off the old converſation*; with this new Leſſon, take out a new life. The end, is the perfection of other things: but the end of a relapſed Chriſtian, is worſe than his beginning. [u] *Many ſhall ſay, Lord, Lord: Many*, for it is the caſe of a multitude: *We have done wonderfull workes in thy Name*, we have knowne thee: but all their knowledge of Chriſt, ſhall not gaine his knowledge of them: *Scimus te*, but *Neſcio vos*. *Adam* had excellent knowledge, yet he muſt dreſſe the Garden: the Angels have more excellent knowledge, yet they are *miniſtring ſpirits*. Though wee know much, yet ſloth may emaſculate our ſtrength; and idleneſſe (that can make nothing elſe) can make us effeminate ſoules. Though we live in *Davids* houſe, if we are knowne to be but wanton Concubines; vice and diſorder, like long-hair'd *Abſalom*, will not ſticke to breake in upon us. God does not give us knowledge, as a man gives a Booke to a Library, there to be chained:

where

[q] 1 Sam.4.22.

[r] 1 Tim.1.13.

[s] Gal.4.9.

[t] Eph.4.22.

[u] Mat.7.22.

where ſometimes more skill is required, to extract and picke Learning out of it, than the Booke hath Learning in it. *Aliquid interſit inter ſe & librum.* Knowledge muſt have vent: Miniſters vent their knowledge, by the exerciſe of their Miniſterie; Chriſtians vent their knowledge, by the exerciſe of their Charitie.

Sen.

6. Knowledge is like meate, Memorie the ſtomach, ſinnes are malignant humours, the naturall heate is charity. If we perceive, where knowledge abounds humours to ſuperabound, we judge quickly; It is for want of charity to digeſt it. Some deſire knowledge for their private ſatisfaction, *Scire ut ſciant*, others for oſtentation; *Scire ut ſciantur*, to be knowne famous by it. But we may ſay of them both, as *Tully* did of the Philoſophers; *Cum Philoſophorum dogmate miſerabiliter pugnat vita.* [a] Even the devils know God: let curious heads diſpute whether Satan knew Chriſt to be God: in this we may beleeve himſelfe, though in nothing elſe: he knew what he beleeved, he beleeved what he confeſſed; *Ieſus the Sonne of the moſt High God.* Where be thoſe infidels, that either hold doubtfully, or ignorantly miſ-know, or blaſphemouſly deny, what the very divels have profeſſed? yet were even they never the better for it: ſo little can a bare ſpeculation availe us in theſe caſes of Divinity. Thus farre hath that divel attained, to no eaſe, to no comfort. Knowledge alone doth but [b] *puffe up*, it is our *love* that *edifies*. If there be not a perſwaſion of our ſure intereſt in this *Ieſus*, a power to apply his merits and obedience, wee are no whit the ſafer, no iot the better; onely we are ſo much the wiſer, to underſtand who ſhall condemne us. *Scientia ad ſciendum*, is as *Nummus ad numerandum*: Knowledge in a man of great wit, as money to a man of great wealth, may make him proud, but do him no good, without charitable humility. The ſwelling ſide, which we call the contexitie of any body, receives nothing but blowes: the receptacle of good things is the concavitie. Pride is the convexitie, and *God reſiſteth the proud*: Humility is the concavity, and *he giveth grace to the humble.*

Bern. Ser. 36. in Cant.

a Mat. 8.29.

b 1 Cor. 8.1.

7. If knowing made up happineſſe, England were an happy nation, theſe times as happy as ever any: but if Doing be required, great is the infelicitie of both. There is a dropſie of knowledge, but a conſumption of the vitall parts of a Chriſtian: holineſſe and obedience. Wee need not Chriſt to worke miracles upon our heads, by caſting out deafe and dumbe ſpirits: but upon our dead hearts, dryed armes, and withered hands, ſo ſtupified to the actions of zeale and charity. Chriſt is ſaid *to know no ſinne*, becauſe hee did no ſinne: in that ſenſe, and in effect, they know no good, that doe no good: and no man rightly knowes more than hee practiſeth. So many as profeſſe themſelves to know, and not addreſſe themſelves to doe, ſhall be cenſured for *wilfull ignorants.* A Carpenter is knowne by erecting frames, a Smith by making Iron inſtruments, and a Chriſtian by good workes: what is it to be cunning in problemes, and paradoxes, in niceties and criticiſmes? I may ſay, as *Cato* did of ſuperfluous uſeles trifles, They are deare of a farthing, that are good for nothing.

Illumination is eaſie, ſanctification is the laborious worke: to croſſe our affections, to ſubjugate our wils, and to mortifie our darling luſts; *hic labor, hoc opus eſt.* But *hoc homines ſponte latet*; We doe not ſinne becauſe we know not, but becauſe we will not know. May wee not uſe the Apoſtles ordinary increpation and exprobation? [c] *know ye not*, that ſuch things are wicked? *Know ye not*, that for theſe things comes the anger of God? Is any ſo ſimple, that he knowes not the tenne Commandements, and ſumme of the Goſpell? It were leſſe unhappy for ſinners if they had that plea; wee knew not this. No, their eyes are open, and with open eyes they runne into the gulfe of deſtruction. The wickedneſſe of our times proceeds not from weake, but from wilfull ignorance. Let us not be ſo ignorant, as to thinke that nothing ſhall condemne us but ignorance: as if God would come in flaming fire, onely to render vengeance, upon poore Pagans, Savages, and Indians:

c 1 Cor. 6.9.

dians; and not meddle with cleare-eyed, though foule-hearted Chriſtians. They write, that the inhabitants under the torrid Zone are more troubled with dampes than thoſe under the frigid. It were miſerable, if the bright Sunne of knowledge among us, through our inward coldneſſe, ſhould bee anſwered with the dampes and ſuffocations of all piety and juſtice. Let us labour for knowledge, that we may ſee the way of goodneſſe: let us walke in the way of goodneſſe, that we never repent of our knowledge: both together ſhall bee crowned with bleſſedneſſe.

By the word of God the heavens were of old, &c.] We are rid of the dunſes, and now come to conſider the Leſſon which they eaſily might and would not learne. It is the creation of ſo noble and wonderfull a Machine, the World: whereof the beauteous face is *Heaven*: the two eyes, the Sun and Moone: the burning lampes are the Stars: the Fire, a nurſe or active cheriſher of things: the aire a glaſſe, repreſenting the beautie: the Sea, a great fiſh-pond: the Plaines and champion Fields, the floores, the Hills and Mountains the pillars: Gnats and Elephants, inſects and monſters, the curioſities. [a] Whereof *Auguſtine* thus: *Si quærimus, quis fecerit, Deus eſt: Si, per quid, Dixit, Fiat, & facta ſunt: Si quare, quia bonus eſt. Nec enim eſt author excellentior Deo, nec ars efficacior verbo.* [e] *In the beginning God created heaven and earth.* The beginning of the world is from him that is the Beginning of all things: whereunto the Name of the Author is firſt ſet as a ſeale; God: and under the names of the two extremities and borders, all the reſt is compriſed. He did give both matter and forme: he is not onely the deviſer of ſhapes and features, but the Maker of Nature it ſelfe. [f] *I feare the Lord the God of heaven*, ſaith *Ionas* to his heathen Marriners, *who hath made the ſea and the dry land.* Firſt, A God in Eſſence and being, your gods are but in ſuppoſition. Secondly, the God of heaven, yours are not Gods of the pooreſt hamlets in the earth. Thirdly, which hath made the ſea and the dry land, as a little monument of his infinite art and power: yours are not able to make the garments of their owne backes. They that worſhip an embroidered puppet, mee thinkes ſhould rather worſhip the embroiderer that made it.

This is the Apoſtles argument againſt theſe Infidels: Hee that made the heavens, can hee not fold them up againe like a booke, and role them together like a skinne of parchment? He that hath made the ſea, and cauſeth it to boile like a pot of ointment, cannot hee dry it up againe from the channell? Hee that made the dry land, cannot he overflow it with a deluge, or rocke it to and fro upon the foundations, till it reele like drundarks; or burne it with flames? Yes, he can cloth the Sunne and Moone with ſackcloth; put out the nocturnall candles, the ſtarres; fill the Ocean with Mountaines, and make nature beſides her ſelfe, like an Image of madneſſe. Our Apoſtle here keepes the order of nature, placing firſt the heavens, then earth and ſea; as the principall parts, whereof the whole conſiſteth. For heaven is in nature and poſition above the ſea, the ſea above the earth: Heaven as the rooſe of that beautifull houſe wherein man was placed: earth and water as the two floores and foundations to it. The chiefe materials are

Heaven firſt; that is the head or rooſe of this goodly fabricke: *Omnipotentis domus*, a worke befitting his hand who is *Omnipotens Dominus.* [g] *Praiſe the Lord ye heavens of heavens; for he commanded, and ye were created.* The Prophet addes to the mention of *heavens*, the word *created*; which he does not to the other creatures in that Pſalme. And that firſt, to convince that impious dotage of theſe Atheiſts, dreaming of an eternitie of the heavens; not ſo, they were *created.* Secondly, to confound the ſuperſtitious worſhip which Idolaters give unto them: no creature is to be worſhipped, but they are *creatures.* The Poets fained *Cœlum* to be the ancienteſt of the gods; and that he begot *Saturne*, who diſabled him of the meanes of generation, that he might have no rivall. They tell us that this *Saturne* had many children, but he devoured them as ſoone as they were borne: onely

[a] *Civit. Dei lib.* 11. *cap.* 21.

[e] Gen.1.1.

[f] Ion.1.9.

Read Pſal.102. verſ.28, &c.

[g] Pſal.148.5.

onely *Iupiter* eſcaped, who depoſed his owne father, thruſt him into Hell, and uſurped his Kingdome: and with the ſame faulchion diſmembred his father *Saturne*, wherewith he had diſmembred his father *Cœlum*: which being caſt into the Sea, out ſprung *Venus*. The morall of which monſtrous fable might be this: that corrupt Nature brought forth ſuch rebels under Heaven, that made warre againſt Heaven, and ambitiouſly attempted a Building, to emulate the Firmament. Vpon which, followed confuſion, Treaſon, Vſurpation, and Parricide: the ſonne betrayed the father, who was againe betrayed by his ſonne: Luxurie and Ryot filled the Earth; and wateriſh Luſts did ſpring out, in ſtead of heavenly deſires. But wee know that *Cœlum* is no god, but the worke of God; the precious Vault, that walls in this our inferior world.

Our Apoſtle ſpeakes of *Heavens*, plurally: Wee know there be three Heavens, one above another: the loweſt, above us; and the higheſt, below our Head, Chriſt.

1. The firſt and next us, is the Airie Heaven; wherein the wanton Fowles diſport themſelves, over-looking with ſcorne the higheſt Turrets: the Larkes ſinging Carols to the praiſe of their Maker; as rejoycing, that they can mount neerer to that Heaven for the time, than the men for whom it was provided. There hang the bigge-bellyed Clouds, longing to be delivered of their fruitfull burdens: from whoſe vaſte wombes ſometimes breake forth fires, and dreadfull Thunders; thinne vapours, like ſome Steele-glaſſes, wherein the Sunne lookes, and ſhewes his face in the varietie of thoſe colours he hath not. Sometimes they fill the Lappe of the Earth with white hardned Purles, rattling among her Leaves, and like Pearles embroidering her Garment: and when they are ſent by the angry hand of their Maker, they can deſtroy her Fruits and Flockes; yea, even kill Egyptian enemies. Other times they turne her Superficies into a Cruſt, and bake it with congealing Cold; as if the Earth were ſicke of a Fluxe, and the Froſt came like coſtive Phyſicke to binde her. [h] *The waters are hid as with a ſtone, and the face of the Deepe is frozen.* Otherwhiles they ſend downe Snow, like Wooll, to keepe warme her young Fruits in their Cradles. This arrayes the Earth in a Robe of Innocencie, as if ſhe would both emulate and imitate Heaven it ſelfe, and be clothed in white: or, rather doth emblematize an hypocrite, that hides all his Winter-dirt, his foule ſloughes and dunghils, with an upper face of puritie. There are bred thoſe portentfull Comets and exhalations, *eliciente Sole, emittente Terra, excipiente Aëre*; out of which, fantaſticall heads picke fanaticall meanings: but indeed they are Characters of ſuch a Language, as no Nation of the Earth underſtands; neither Parthians, nor Medes, nor Elamites, nor Cretes, nor Arabians: onely wee know they ſpeake *Mirabilia Dei, the wonderfull workes of God.* There range the ſubtle Windes, driving the Clouds as a ſhepheard doth his flockes, paſſing away like ſtrangers: we know not whence they come, nor whither they goe. This is that *Heaven*, which is the Lungs of the world: in which, wee breathe; and without which, wee could not breathe: it is (as it were) *vacuus* in it ſelfe, yet ſuffers vacuitie in nothing elſe.

[h] Iob 38.30.

[i] Act. 2.9.

2 The next is the ſtarry *Heaven*, ſtucke full of ſublime and conſpicuous lights. Whereof ſome be Planets, called wandring; not becauſe they keepe not their right wayes, but becauſe a courſe is aſſigned them different from that of the firmamentall ſtarres. They have their Epicycles or little Orbes, and are carried irregularly by a rapt motion, yet ſo as ſtill they hold on their proper race: as a fly on the Axletree of a Chariot-wheele may creepe on her owne way yet bee whirled about the contrary according to that violent motion. There bee thoſe twinckling Luminaries, as it were Virgins with Torches, waiting on their Miſtreſſe the Queene of the night. Theſe have their ſecret vertues, and wonderfull influences: the guides of Mariners on the Seas, that teach them to Steere their

courſes: the Shepheards kalender, the Aſtronomers wonder, but the confuſion of judiciall Aſtrologers; for God made them to diſtinguiſh times, not to calculate nativities, or tell future events. The *heaven* it ſelfe is *unitas corporum*; and therefore as one army dependeth upon one Generall, one State upon one Prince, all numbers upon unitie, ſo all Sarres communicate in one vertue. As God is the *Principium* of all things in the world, yet no part of them: ſo the heavens communicate with all particular effects, not by giving formes, but by extent of vertue.

There is the Sunne, that glorious eye of the world; that ſees all, and gives us light to ſee withall. That treaſury of light, into which body the former diſperſed illumination was united. That unwearied Gyant, which every day runnes his courſe, and takes no time to ſleepe: a watchman to prevent miſchiefes, a diſcoverer of the blacke deeds of darkneſſe, an enemie to theeves and murderers, the friend of innocency, the expected comforter of ſorrowes, that brings *joy in the morning*: the Bridegroome, the husband of the earth, which provides heate and ſuſtenance for her ſelfe and all the children that hang on her breſts. There is the Moone, a weaker light for a leſſe neceſſary uſe. God made the night for reſt, darkeneſſe is the cradle of ſleepe: yet becauſe ſome occaſions are driven to treſpaſſe upon that time of quiet, and to borrow of the night; God hath allowed that alſo a goodly torch to guide it. The Miſtriſſe of the Sea, the ruler of thoſe relapſes and refluxes, ebbes and tydes: a ſecret worker upon bodily humours; whoſe vertue is not greater in her light, than in her influence. This is the Syderiall heaven, a ſpacious and magnifique canopy, where ſtarres are ſet like precious ſtones, almoſt every one of them larger than the whole earth. If wee were in that heaven with theſe eyes, the whole earth were equally inlightned, would ſeeme as little to us there, as now a ſmall Starre in the firmament appeares to us here.

3 The uppermoſt *heaven* excels all; and is no leſſe glorious above the viſible, than the viſible is above the earth. If this be ſo admirable which we ſee that are ſinners, what is that which they poſſeſſe that are Saints, and Angels? If mortall eyes be ſo raviſhed with the viſion of this, how are they bleſſed with the fruition of that? Even that *Heaven* was created: Hee that made all the *Heavens*, could not have one coeternall with himſelfe. It is a groſſe queſtion, and beſeeming theſe *Scoffers*, to aske where Hee dwelt before. What *Heaven* can containe him that is Infinite? All things dwell in him, even the heaven of heavens: the Maker is not comprehended in the houſe, but the houſe in the Maker. Hee fils all things, nothing can fill him. Though he be ſaid to *dwell in heaven*, yet he made not that houſe onely for himſelfe: but in a farre more excellent meaſure hee there reveales his glory: that is, his Throne, as the earth is his footſtoole. The power of an earthly King extends through all his dominions: yet there his Majeſty appeares more glorious where he keepes his State and Court. His common ſubjects doe not partake this in the ſame meaſure with his ordinary ſervants. If the gallery of this world bee ſo beautified, with a ſteddy foundation, a moveable roofe, a canopy ſo beſpangled with ſtarres, more precious than ſparkling Diamonds; the wals furniſhed with curious hangings, wherein be ſuch numberleſſe numbers of (not painted, but) living creatures, which delight us (wee know not whether more) with their formes and varieties: how unconceivably delectable is the Bed-chamber, the *Heaven* prepared for eternall reſt?

1 King.10.8.

If wee ſhould *goe round about* this inferiour *Sion*; *tell her towers, and marke well her bulwarkes*; yet wee finde in every place that antique Mower riding circuit with his impartiall ſithe, that old *Saturne* the devourer of his owne children; for Time produced them, and time cuts them off. Wee finde Sinne leading the diſmall daunce, and Death marching after with his blood-reeking ſword: wee

Pſalm.48.12.

finde the ſtench of iniquity to have corrupted the aire, curſed the earth, ſubjected the elements and heavens to a fiery mutation: wee finde troubles, and alterations, and dreadfull conflicts; combuſtion in the elementary heavens, earthquakes rumbling in the bowels of the Center, the rorings and inundations of water, as it were tottering the foundations and pillars of the world: all ſymptomes of death, and prognoſticks of his diſſolution. But to this third and ſupreme *Heaven* ſinne never reached, time was never admitted, death could never aſcend: millions aſcend thither by death, death it ſelfe hath nothing to doe there. Sinne is ſwallowed up in mercy, death in victory, time in eternity. There can be no ſorrow, where is *Fulneſſe of joy*: no roome for troubles, where is the fulneſſe of peace: no feare, where the wals are impregnable, no theefe can breake through and ſteale. Sinne hath made a woefull end of man, death ſhall make an end of ſinne, time ſhall make an end of death, eternity ſhall make an end of time, but there can be no end of eternity: that is the priviledge of heaven. As this *Heaven* is the higheſt of Gods workes in place, ſo it ſeemes to have beene the firſt in time: ſure it was made before hell. For the Iudge calling his Saints to heaven, cals it a *Kingdome prepared for them from the foundation of the world.* But ſending away his enemies to hell, hee cals it a place *prepared for the divell and his Angels*: as if it had not beene made till the Angels fell. So it pleaſed God to provide a place for the exerciſe of his mercy, before he framed another for the execution of his Iuſtice.

Matth. 25. 34.
verſ. 41.

Thus we have conſidered theſe three *Heavens*, or three ſtages of heaven. The loweſt is for fowles, for vapours, for meteors: the next for ſtarres: the third for Saints and Angels. The firſt is Gods outward Court, open for all: the ſecond is the body of his cover'd Temple, wherein thoſe lampes of heaven are continually burning: the third is that holy of holies, whither our high Prieſt of the new Teſtament is entred; yea, and hath rent the vaile, to make way for all his faithfull children to follow him. In this loweſt is tumult and vanity: in the ſecond is reſt and immutability: in the higheſt is bleſſedneſſe and glory. The firſt we feele, the ſecond wee ſee, the third wee beleeve. In the two lower is no felicity, neither the fowles nor the ſtarres are happy. Happineſſe onely belongs to the third *Heaven*, where the bleſſed Trinity enjoyeth himſelfe, and the glorified Spirits enjoy him. *Praiſe the Lord yee heavens of heavens. Cœli cœlorum*: the Prophet ſeemes to call them all, *Heaven of heavens*. The etheriall heaven is *Cœlum ſub cœlo*, heaven under heaven; the Empyreall heaven is *Cœlum ſuper cœlum*, heaven above heaven: the Syderiall heaven is *Cœlum inter cœlos*, heaven betweene the heavens. The loweſt is heaven, in which we move: the next, under which we move: the higheſt, to which wee move. *In quo, ſub quo, ad quod*; *In quo vivimus, ſub quo movemus, ad quod tendimus*: wee were made in the firſt, made under the ſecond, made for the higheſt. In the firſt wee breathe with our mouths and noſtrils; towards the ſecond wee beare up our heads: to the third wee lift up our hearts. The loweſt we feele with our ſenſes, the next we looke upon with our eyes, the higheſt is the object of our hopes. This neereſt to us we uſe, ſuſpire and reſpire it: the next wee behold with wonder: but in the third wee lay up our treaſure. We move in this lower, the higher moves over us, the reſt of our motion is expected in the Heaven of joy.

Pſalm. 148. 4.

This is a heaven of mortality, the upper of immutability, the uppermoſt of bleſſed eternity. The ſoule is not long in making her progreſſe through the loweſt Heaven: it is very much if ſhee bee ſeventy yeares about it. But being once diſſolved, ſhe diſpatcheth all her way through the next heaven in a minute: if ſhee meet the great body of the Sunne, ſhee does not wait for her paſſage till hee bee gone by; but pierceth all Orbes and Spheeres; and is at once at, and through the firmament. But when ſhee is got into the higheſt Heavens, there ſhee ſtayes and dwels, as in her proper home: this ſhee hath long deſired,

this ſhe then poſſeſſeth. This loweſt Heaven is but our pilgrimage while we live,
the ſtarry heaven our through-fare when wee dye, the glorious Heaven our abi-
ding city where we ſhall live for ever. O the glory of that Manſion, that Man-
ſion of glory! Bleſſed are they for whom, thou O Lord haſt prepared it; bleſ-
Matth 8.8. ſed they whom thou haſt prepared for it. ***Lord, I am not worthy thou ſhouldſt come***
under my roofe, that thou ſhouldſt enter into mine houſe of mortality: much leſſe
am I worthy to enter into thy houſe of glory. Thus I have dwelt long on this
faire roofe of the world, the higheſt and beſt peece of the creation: who would
not wiſh to dwell for ever in heaven? ***It is good being here,*** ſay they, that ſaw but
a glimpſe of it. I ſhall make amends with brevity upon the reſt: though the
earth be vaſt, and the ſea immenſe, and the worke of many lives to ſurvey: yet
our diſcourſe may compaſſe the one, and ſaile through the other, in a ſhort
time.

The Earth, that fruitfull mother, whoſe husband is Heaven: by whoſe kindely embraces, innumerable good things are brought forth for the uſe of man. The Poets called her ***Cybelen, magnam matrem, Titanis conjugem.*** In a word, God made it, for Faſhion, round; for Situation, ſtedfaſt; for Matter, ſolid; rich, for uſe.

1. For the Forme, it is a globular, a round ball hung in the midſt of the world, about which the copious Orbes are continually running. This circular proportion of it is evident by the ſhadow it makes in the Moone, when it is interpoſed betwixt her and the Sunne. Nor can the great mountaines or deepe vallies disfigure it; no more than the ſticking of ſome ſmall pins upon a great ball, would take away from it all reſpect of rotundity. In this poſition, it is both fitteſt to bee enlighted by the Sunne; and to all parts of it ***æqualiter patet aula cæleſtis,*** heaven is of the ſame diſtance.

2. The Situation is ſteddy: for wee explode thoſe fond opinions of ***Copernicus***, that the earth onely moves, and the ***Heavens*** ſtand ſtill. ***Democritus,*** without diſcourſe or argument confuted that vaine ***Tenet, Corpora non moveri***; by walking up and downe. ***God laid the foundations of the earth, that it ſhould not bee removed for ever.*** One generation paſſeth, and another commeth: ***but the Earth abideth for ever.*** It is the Center of the world; yea, even the receptacle of all the dregges of nature: the Heavens purge themſelves, by their reſtleſſe motion; and the ſtanding Earth emboſomes the corruption.

Pſalm.104.5.

Eccleſ.1.4.

3. The matter is ſolid and gravid; therefore apt for buildings and burdens. What mightie Pyramides, huge Coloſſes, Caſtles and Cities, have beene ſet on her ſtrenuous backe? Yet ſhe hath not fainted under the weight. There is no Load that makes her groane, but our intolerable ſinnes: theſe make her heart-ſicke; and for theſe, ſhee ſpues us out of her ſtomach; yet againe receives us into her inner bowels. Like weake legges that are not able to beare a diſtempered head, our iniquities make her reele under us, with unnaturall Earthquakes.

4. For Uſe, ſhe is rich: ***Turriſera, frugiſera, metalliſera:*** delicate is the fruit of her lips, and wonderous the fruit of her entrals. Her face yeelds us variety of herbes, flowers, trees, leaves, ſeeds, fruits, beaſts, wormes: ſome growing out of her, ſome moving on her, all nouriſhed by her. If we dig into her inwards, wee finde metals, mineries, quarries; that white and red earth, whoſe beauty hath bewitched ſo many thouſaud ſoules. She patiently ſuffers the ſhare, ſpade, mattocke, that teare up her guts, for that which God hath buried in them. Like the Pellican, with her owne blood ſhe feeds her children: and becauſe the fruits ſhee beares, cannot content them; ſhee gives them her ſecret riches. The Makers wiſedome laid them up low, cloſely, baſely: that hee might prevent both our greedineſſe of ſearching for them, and fooliſhneſſe of overvaluing them. I know, the Earth is the lees and ſediments of nature, the droſſe of the world;

as all corruption ſinkes downe to the feet ; *Radis, arenoſa, lutulenta* : yet it hath three priviledges of honour.

1. It is the habitation of the militant Church of God ; and beares them whom he eſteemes as his moſt precious Iewels. The wicked indeed are *Telluris inutile pondus* ; but the other are her ornaments : all the Gold and rich Stones within her, are not worth one poore Saint, that daily walkes upon her. This is one of her honours.

2. It is the Repoſitorie of the bodies of the elect, when they are dead ; *Placidaque receptat cuncta ſinu* : the great Church-yard of the Catholike Church. The Graves are their Chambers, and they make their Bed in the duſt ; and there take an unmoleſted ſleepe, till the reſtitution of all things. This is another honour for her ; ſhee keepes thoſe bodies, which are the members of the Sonne of God.

Gen. 2. 7.

3. It is the matter whereof thoſe bodies were made : *The Lord God formed man of the duſt of the ground.* They that ſhall one day out-ſhine the Sunne in Heaven, were yet made of the *Earth.* Let curious heads ſubtilly diſpute of the compoſition of elements in our bodies ; which might be a ſecond matter, that God had prepared out of the duſt : but we enquire onely of the Scripture, and there finde expreſſely ; not that God made this body of Aire, or Fire ; not of the ſame matter with the Moone, Sunne, or Starres ; much leſſe of the nature of Heaven, or Angels ; but *de pulvere Terræ*, *of the duſt of the Earth.* Of this, was *Adam* made ; *Eve*, of *Adam* ; *Seth*, of them both : and ſo the ſucceſſive generations to *Abraham*, to *David*, to the Virgin *Mary*, to Ieſus Chriſt. For God ſent his Sonne *factum ex muliere*, which was *facta ex pulvere.* *Mary* was of *Heli* ; *Heli*, of *Matthat* ; *Matthat*, of *Melchi* : and ſo up to *Adam* ; and then, downe to the duſt. Here then is the greateſt honour of this poore element, the Body of the Sonne of God was made of it ; even that Body which is ſet *in potioribus Dei*, worſhipped of men and Angels : made of the Earth, laid in the Earth, raiſed from the Earth, to the glory of Heaven.

The Sea : a fluid element, alwayes running, and often roaring, foaming and ſwelling, as if it would ſwallow up the whole Earth ; unreſiſtable by the power of man, yet ruled like a child by the power of God. His Gulfes have devoured, and his Rockes ſplitted, the mightieſt and hugeſt Carickes that ever ſwamme on the waters. Fooliſh *Zerxes*, the Perſian King, becauſe it had broke downe a Bridge which he made over Helleſpont, cauſed three hundred ſtripes to be given it for revenge, and to teach it better manners. Alas, how doth it mocke all oppoſition ; ſhall I ſay, of Fleetes and Navies ? Why, a little tempeſt will ſoone make an end of them : but even of Kingdomes and large Territories, when the great Manager of the world gives it the Raines. Yet can hee turne it with a twine thread, and with his leaſt nodde checke the proudeſt billowes. Hee hath filled it, not with more creatures than wonders ; whoſe hugeneſſe of quantitie, ſtrangeneſſe of ſhapes, varietie of faſhions, and incomparableneſſe of number, may well fill our hearts with admiration. This is a faire field for a running head, where he may runne himſelfe out of breath, and his humour out of him : hee that comes home from the Sea no better Chriſtian than he went out, though he bring home never ſo vendible a Commoditie, and ſo rich a Prize, hath loſt his Voyage. If all the wonders and terrors which Sea-faring men ſee in the Deepe, worke not an awfull dread of the Power that made it, and them : if they be but like *Via navis*, the way of their Veſſels, leaving no print or tracke in their hearts ; they are but Pyrates to their owne ſoules.

Cælum mutas, & animum non mutas ? Art thou devout in a ſtorme, and ſtormie in a calme ? Many Mariners on Land imitate the rage of the Seas ; and roare here, as faſt as thoſe doe there. It is one of thoſe elements which is ſaid to have no mercie. Paſſage, and expedition, and ſucceſſe, may be bought on Land :

no bribes can procure theſe at Sea. It is the deſire of gaine that makes men walke upon the water with woodden ſtilts, and venture through ſo frequent and mortall dangers. But it hath beene a ſaying, *Armatis divûm nullus pudor*, Souldiers and Seamen ſcarce feare God himſelfe. The Sea is become their proper element, the region where their art lies; and they doe ſo often fight with waves and windes, living, *Neque inter vivos nec inter mortuos*, offering up their ſoules to every flaw of winde and billow of water; that they live as if death and they were at a compoſition. But alas, the ſpices, and ſilkes, and ſtrange commodities, wee have from forraine countries, are the price of mens lives, even the blood of our children: as *David* called the water of *Bethlem*, *blood*, becauſe it was brought with the hazard of mens lives from the army of Philiſtims. But I purpoſe no long voiage by ſea, but rather a ſhort cut over the maine Ocean, and here I caſt Anchor.

For Concluſion; wherefore did God create all theſe things, but for his owne glory? At once therefore, to ſhame theſe Atheiſts that deny it, and to inſtruct us Chriſtians that beleeve it; let me goe up againe by the ſame ſteps that I came downe, and ſing the praiſes of God as I paſſe. To begin where I left.

Pſalm. 107.24.

verſ. 31.

Ezek. 27.26.

1. At the *Sea*; *They that goe downe to the ſea in ſhippes, ſee the workes of God in the deepe*. What followes? *O that men would therefore praiſe the Lord for his goodneſſe, and for his wonderfull workes to the children of men.* It is not the talneſſe of our ſhippes, nor their ſwiftneſſe, manning nor munition, that can ſecure them from that boiſterous element; but our Makers Providence. Wee give them the names of beaſts, the Lion, the Beare; of men, the *Caſtor* and *Pollux*; of Angels and Archangels: but ſtill let us remember, they are woodden beaſts, woodden Angels; and woe to him that ſhall ſay to a peece of wood, Thou art my Maker. They have good fortune and good ſpeed written on their backes; they are not ſure of it in their ſucceſſe. We read of the nobleſt Navy that ever furrowed the Seas; Maſts of Cedar, and Hatches of Ivory, with embroidered Sailes; yet the *Eaſt winde broke it in the midſt of the Seas.* What then ſhould wee doe? Let us feare the Lord, and both rockes and ſands ſhall feare us; all windes ſhall blow us profit; ſhipwrackes ſhall avoid the chanell where our way lies; proſperous gales ſhall land our veſſels in the deſired havens, and mercy ſhall take our ſoules into the harbour of peace. A Ship under ſaile is a noble and goodly ſight, but it is a better ſight to ſee her moor'd in the haven. No matter what becomes of this fraile Barke of our fleſh, ſo wee may ſave the Paſſenger. God hath confined this monſtrous creature by a naturall miracle: to Him let us give the honour. The ſea ſends out ſprings through the veines of the earth, they by degrees gather into rivers, and then empty themſelves againe into the lap of their Mother. All bleſſings come from God as the Fountaine; let them returne in bleſſings and praiſes to our Father.

2. The *Earth*: millions of wonders doth the very face of this parent afford us: what beaſt, what worme, what herbe, tree, flower, or pile of graſſe is there, wherein we may not read infiniteneſſe of power and skill? Wherein we may not ſee the footſteps of a Deity? Other ſinners are condemned by many things, the Atheiſt is condemned by all things. The Wine ſhall teſtifie againſt the Drunkard, Images againſt the Idolater, the Stone of the wall and Beame out of the timber againſt the Oppreſſor, the Chamber and the Bed ſhall accuſe the Adulterer: but every Fiſh in the Sea, every Beaſt, Herbe, Stone in the earth, every Star in heaven, beſides the grand Iury of his conſcience, ſhall beare witneſſe againſt the atheous Unbeleever. It is round, that we might praiſe the perfection; it is ſound, that wee might praiſe the wiſedome; it is ſtedfaſt, that wee might praiſe the conſtancy; it is rich, that we might praiſe the bounty, of Him that created it. All the feculency and corruption is from our ſelves and our ſinnes: all the goodneſſe, from the fountaine of all goodneſſe, our Maker.

3. *The Heavens:* Theſe are neereſt his glory, as in ſituation, ſo in excellencie. The higher wee goe, ſtill the more perfection: each element is ſuperior to another, not more in place, than in dignitie; that our hearts might dwell in none of theſe degrees, but by them climbe up to the top of all felicitie. *Praiſe the Lord, ye Heavens:* the Heavens cannot praiſe God, they are inſenſible creatures; yet they doe it in their kinde: they obey his word, therein they praiſe him: they ſtill accompliſh their enjoyned taskes, therein they praiſe him: there is no thankefulneſſe, like obedience. But they are the matter and occaſion of our praiſing him: they were made for us, that wee might praiſe him in them, for them, for our ſelves. As when we ſee a magnificent Houſe, or a goodly Ship; we doe not onely commend them, but much more the Builders. Every thing in Heaven is a Beame of ſome attribute in God. The large capacitie of it, is a Beame of his incomprehenſible infiniteneſſe: the cleare beauty of it, a Beame of his ſpotleſſe purity: the unwearied motion of it, a Beame of his eternity: the diaphanous tranſparencie of it, a Beame of his Inviſibility: the powerfull influences of it, a beame of his omnipotencie: the long unchanged continuance of it, a Beame of his Immortalitie: the accordance and harmony of it, a Beame of his peace and tranquility: the innumerable vertues and benefits of it, a Beame of his bounty, the whole admirable fabricke, a Beame of his wiſedome: the Sunne and light of it, a Beame of his glory: for He gives that light to it, which it gives to us. *Tot ora, quot Lumina:* as *Auguſtine* ſaid of *Lazarus, Tot ora, quot ulcera:* as many mouths, as ſores, crying for pity: ſo many ſtarres, ſo many tongues proclaiming Gods glory. As *Iohn* the Baptiſt was not onely *vox clamantis*, but every thing in him was *vox clamantis*, the *voice of a Cryer.* His raiment of Camels haire was *vox clamantis*, crying for mortification: his girdle about his loines was *vox clamantis*, crying for continence and chaſtitie: his meate, being locuſts and wild honey, was *vox clamantis*, crying for temperance and ſobrietie: his preaching place, the wilderneſſe, where ambition doth not uſe to grow, was *vox clamantis*, crying for zeale and humility. So there is nothing in Heaven, nothing on Earth, nothing in the Sea, nothing in all the world, but is *vox clamantis*, preaching the Lords glory. This is the conſent and harmony of all creatures, and in that let us joine with them; *Bleſſing, and honour, and praiſe, thanks and obedience* bee rendred from us all to our Maker for ever.

Pſal.148.4.

Rev.5.13.

By the word of God: This is the Inſtrument of the creation: wherein we have divers things to obſerve:

1. It was the wicked error of *Servetus*, that the *Word* was not from the beginning; which hee would gather from this; that Heaven and Earth were made, before God is ſaid to ſpeake. *Then God ſaid*; not before. But wee have an evident Teſtimony, that *the Word was in the beginning*, and the *world was made by it:* and ſeeing the Light was made by the *Word*, the Word muſt needs be before the Light: the cauſe ever goes before the effect. Another hereſie of *Servetus* was to thinke, that ſpeaking was a new qualitie in God: whereas indeed it is no qualitie at all, but ſignifies onely his will and decree: *He ſpake, and they were made:* his will is his word, and his word is his deed. Our tongue, hand, and heart, are three ſeverall things; and not ſeldome one differs from the other; that the hand does not what the tongue ſpeakes; and neither tongue ſpeakes, nor hand does, what the heart thinkes. But all theſe are one in God, who is ſimply one, and infinite. It is true, that Chriſt is *the Word* of the Father, and by that *Word* he made the world: but this is not the *Word* here meant: *Dixit*, that word is not meant of Chriſt. He is *verbum Æternum*, this was ſpoke in time: He *verbum Annunciatum*, this *Ennunciatum*; yea, not ſo much, but onely *Beneplacitum.* That which for us, is to ſay it; is in him, to will it. He needed no helpes, no inſtruments: what could be added to the Infinite? what is not preſent to the Eternall? His *Fiat* was enough, this could doe more than the Angels could make, for it did make the Angels.

Gen.1.3.

Ioh.1.2.

His Word is not leſſe effectuall now: as his *Fiat* made all, ſo his *Ruat* can Matth.8.8. diſſolve all. *Lord, ſay the word onely, and my ſervant ſhall be healed:* the Centurion confeſſed his Word Almighty, as himſelfe was the Almighty Word of his Father. I will not trouble thee with an unneceſſarie journey, my houſe is not worthy to give thee entertainment; the Heaven of Heavens is too little for that honour: thy Word can doe it; ſend but that ſpeedie meſſenger, let me have a *Fiat* from thy powerfull lippes, and my ſervant ſhall be whole. None but a Divine Power, is unlimitted; neither hath faith any other bounds, than God himſelfe. There needes no more to remove Mountaines or Devils, but a word. Say but the word, O Saviour, and our ſinnes ſhall be remitted, our hearts ſhall be renewed, our ſoules ſhall be healed, our bodies ſhall be raiſed from the duſt; both bodies and ſoules ſhall be glorified in Heaven. That Ruler had a good reaſon of his ſteddie confidence: though himſelfe were under the command of another, Ver.9. yet he had ſome under his command, with whom his word was prevalent, even extending to abſent performances. Well therefore might hee argue, that a free and unbounded Power might give infallible commands; and that the moſt obſtinate diſeaſe of Nature muſt needes yeeld to the becke of the God of Nature.

Pſal.148.5. 2. *He commanded, and they were created:*] They obey his Word, whether ordinarie, or extraordinarie. Ordinarie is of two ſorts: Firſt, *Natura naturans*; when at firſt he made them all with his Word. So they obeyed, that they were ſuch as hee commanded them to be. Secondly, *Natura naturata*; his preſerving Word: for they runne ſtill the ſame courſe that he bade them, and ſwarve not from it. The Sunne and Moone keepe their due motions, Day and Night their viciſſitudes, Summer and Winter obſerve their ſeaſons, the Orbes turne, the Earth fructifies, the Sea ebbes and flowes; all the Wheeles of this great univerſall Clocke move, as Hee did ſet them a going. His extraordinarie Word is obeyed two wayes: Firſt, in not doing their nature, when Hee bids them forbeare: as the Sunne to ſtand ſtill in *Gibeon*, and the Moone in the Valley of *Aiulon*; as if they had beene ſent to wait upon *Ioſhuah*. The nature of Fire, is to Deut.28. burne; yet it ſhall not hurt Gods three ſervants. The Heaven becomes Braſſe, and the Earth, Iron: the one, forbeares to ſend downe Showers and influence; the other, to ſend forth Fruits and ſuſtenance: albeit theſe are their naturall functions, and they are ordained to doe the world ſuch ſervices; yet God inhibites them, and they are obedient. Rivers are made to runne, and Springs to Pſal.107.33. ſend forth ſtreames; yet *He turneth Rivers into a wilderneſſe, and the Water-ſprings into drie ground:* when he pleaſeth to drayne them, there is not a drop of water left, to make a Sparrow drinke. Secondly, in doing againſt nature, at his com- 2King.6.6. mand; as for Iron to ſwimme. Whether the Metall were ſtripped of the naturall weight, by the ſame Power that gave it being; or, whether retaining the wonted poiſe, it was raiſed up by ſome ſpirituall operation; wee enquire not: onely we finde it ſwimming like Corke upon the ſtreame of Iordan, and moving toward the hand that loſt it. *Eliſha* cauſeth the Wood, which was light, and knew not how to ſinke, to fetch up the Iron, which was heavie, and naturally uncapable of ſupernatation.

Thus willing is every creature to put off the properties of Nature, at the command of the God of Nature. It is no leſſe eaſie for him, when our hard and heavie hearts are ſunke downe into the mudde of this world, to fetch them up againe by his mightie Word, and cauſe them to flote on the ſtreames of life, and againe to ſee the face of Heaven. The Red Sea and Iordan ſhall be divided, for the paſſage of Iſrael. For waters to ſtand ſtill, were but to ſuſpend the courſe of nature: but *Iordan was driven backe*, ſaith the Pſalmiſt: it *fled* at the Word of God, and tooke a courſe againſt nature. *Ioſhua's* Sunne ſtood ſtill; that, was not to doe his naturall office: *Hezekia's* Sunne went backe; that, was to doe againſt his naturall office. Thus did they at firſt, thus doe they ſtill obey all Words of their Maker.

3. All theſe were made for man, yet man comes ſhort of them all in thankfulneſſe and obedience to this Word. The Earth was made for his Floore; the Sea, for his Pond; Heaven, for his Canopie; the Sunne and Moone, for his Torches; all Creatures, his Vaſſalls. Whatſoever walketh upon the Earth, ſwimmeth in the Water, flyeth in the Aire, ſhineth in Heaven, was either made to the uſe of man, or to the uſe of that which ſerveth man. If man doe not eate Flyes, yet he eateth the Birds that live by thoſe Flyes: if he eates not Graſſe, he eates the Beaſts that feede on that Graſſe: and the Beaſts that were not made *ad eſum*, were yet made *ad uſum*. He came naked out of the Wombe of the Earth; yet he was no ſooner enlivened, but he was ſo rich, that all things were his. How is he bound to praiſe God above the reſt, for whom all the reſt were ordained? Firſt, they were made with a word; there was but a *Fiat* to the Light, &c. hee was made with many words. Secondly, they ſuddainely; hee, with conſultation of the whole Trinitie, and a kinde of deliberation; *Faciamus hominem.* Thirdly, they *Verbo*; hee (as it were) *Manufacturâ*; *God made man of the duſt*, and breathed into him the breath of life. Fourthly, they were made for man; man himſelfe, for God: and God gave man the *Dominion over all.* Beſides the excellence and preheminence of his Body, wherein appeare the Lineaments of Majeſtie; the noble endowments of his Soule; for he was created to the Image of God, in a conformitie of the creature to the Creator: ſo that he is (as it were) a created god, as God is an uncreated Spirit. *Animata Imago Dei:* Though hee be but a man before God, yet hee is a god in the World: The Egyptians gave man for a terreſtriall god.

Gen.1.26.

Lactant.

Yet let not this ſublime conceit tranſport him above himſelfe, which hath placed him above other creatures: For though hee be a god on Earth, yet hee is but a god of Earth, an Earthen god. That which they fancie of the Phœnix, that being bred of aſhes, it doth burne to aſhes, is true of man: being made of Earth, hee muſt yeeld to Earth. God hath given us a Soule, to informe us; Senſes, to informe our Soule; Faculties, to furniſh that Soule: Underſtanding, the great Surveyor of the Secrets of Nature and Grace: Fantaſie and Invention, the Maſter of the Workes: Memorie, the great Keeper, or Maſter of the Rolles, to the Soule; a Power that can make amends for the ſpeed of Time, in cauſing him to leave behinde him thoſe things, which elſe he would ſo carrie away, as if they had not beene: Will, which is the Lord Paramount in the State of the Soule, the Commander of our Actions, the Elector of our Reſolutions: Iudgement, which is the great Councellor of the Will: Affections, which are the ſervants of them both. A Body, fit to execute the charge of the Soule; ſo wonderouſly diſpoſed, that every part hath beſt opportunitie to his owne Functions: ſo qualified with Health, ariſing from the proportion of Humours, that like a Watch kept in good tune, it goes right, and is fit both to ſerve the Soule, and maintaine it ſelfe.

Thus if we looke inward, we finde our Creators mercies: if we looke upward, his mercie reacheth unto the Heavens: if downeward, the Earth is full of his goodneſſe, and ſo is the broad Sea. If wee looke about us, what is it that he hath not given us? Aire, to breathe in; Fire to warme us; Water, to coole and cleanſe us; Clothes, to cover us; Foode, to nouriſh us; Fruits, to refreſh us; yea, Delicates, to pleaſe us; Beaſts, to ſerve us; Angels, to attend us; Heaven, to receive us; and, which is above all, his owne Sonne, to redeeme us. Whitherſoever we turne our eyes, we cannot looke beſides his bountie.

4. What a world of reſpects be heere, above all reſpects to the reſt of the world, to tie our obedience to the *Word* of our God? Blaſphemous Infidell; cannot that *Word* which eſtabliſhed the Earth, keepe thy faith from tottering in the knowledge of thy Maker? Cannot that *Word*, which made all thoſe Wonders in the Sea, worke this one Wonder, to perſwade thy heart of his Being? Cannot that *Word*, which ſtretched out the Heavens, racke thy Conſcience, to acknowledge that infinite Power? Saint *Paul* ſayes, That the Heathen, by this great Booke in *Folio*, the Heavens layd open, did reade there was a God: And ſhall theſe Atheiſts, even becauſe of thoſe Heavens, denie there is a God? Shall men be perverted by that, by which they were convinced? In one word, I will tell you their end: Heaven they ſee, but they ſhall never come at it: Hell they doe not ſee, but they ſhall be caſt into it.

Rom.1.20.

To our ſelves, that are Beleevers, what a Prodigie is this; That Heaven, Earth, and Sea, all Elements, all Creatures, ſhould obey this *Word* of God: and onely Man, for whom they were all made, ſhould rebell againſt it? Yet let us conſider; how have wee tranſgreſſed all the *Wordes* of our Maker?

1. *Verbum Sacramentale*, given at the Creation, in Paradiſe: This, man kept not a day. *Eve* beleeved the word of the Serpent; *Adam*, the word of *Eve*; both, before the *Word* of God. It was a wilfull breach in them, a woful breach to us and them; for it hath indiſpoſed us to keepe any Word of our God ever ſince. *Non ſervando unum & primum Præceptum, infirmamur ad omnia.*

2. *Verbum Naturale*, the Law engraven: How ſoone was this Law broken; when a man murthered a man; a brother, the ſonne of his owne father?

3. *Verbum Legale*, the Law written: Iſrael received it in Fire and Thunder, they quaked and fainted at the ſight: ſtay but a moneth or five weekes, and they cry; *Make us gods, wee know not what is become of this Moſes.* O mad people, ſo ſoone to forget ſo dreadfull a Law, and Law-giver! Their hearts ceaſed to tremble, with the Earthquake; and in the very ſight of *Sinai*, they call for other gods. Even before they had the Law, they broke the Law: while *Moſes* was gone up for the Tables, they foulely tranſgreſſed. How inceſſantly doe wee all breake this *Word?* All our actions, words, thoughts, are but ſo many rebellions.

4. *Verbum Evangelicum*, the Charter of the Covenant betwixt God and our ſoules; whereby hee promiſeth to ſave us, if wee will beleeve on him. Yet this *Word* we turne into wantonneſſe; as if a man ſhould head his Taber with his Pardon.

5. *Verbum Spirituale*, the motions of the holy Ghoſt: How many thouſands of theſe prove ſtill-borne and abortive, through our negligence; or be overlayd with our vanities? Wee uſe them, as *Iulius Cæſar* did the Paper that concerned his owne life: all the other Petitions he read, onely that he put in his Pocket; and never looked on. We owe a Reckoning for all thoſe holy motions, which the great Advocate of Heaven hath made at the Barre of our conſcience.

Mat.4.4.

6. *Verbum Conſervativum*, the word of his providence. A word that can either ſuſtaine us without Bread, as it did *Moſes* and *Elias*: or with a miraculous Bread, as it did Iſrael with Manna: or ſend ordinary meanes after a miraculous manner, as food to the Prophet by the Ravens: or multiply ordinary meanes miraculouſly, as the Meale and Oile to the Sareptan widow: all things are ſuſtained by this Almightie *Word*. Indeed we live by food, but not by any vertue that is in it, without God. Without the concurrence of his providence, Bread would rather

choke than nouriſh us. If hee withdraw his word from his creatures, in their greateſt abundance wee periſh. What ſo neceſſary dependance hath the bleſſing upon the creature, if our prayers doe not hold them together? Why then doe we ſet our eyes on the meanes, and not looke up to the hand that gives the bleſſing? The Ravens and Lyons truſt upon this *Word*, and are fed; ſhall wee diſtruſt it? *Are not ye much better than they?* Mat. 6. 26. Better? no, we are worſe: for they dare take Gods word for their proviſion, and we dare not truſt him. As we may not neglect the meanes, ſo wee muſt not neglect the procurement of a bleſſing upon the meanes, nor be unthankefull to him that gives the bleſſing.

5. It is time to conclude this point: if men of all creatures be moſt beholding to the *word* of God, why ſhould men of all creatures bee moſt reſiſting againſt Mat. 7. 9. that *word*? The Centurions ſervants were dutifull to him: he can but ſay, *Doe this*, and it is done: and hee was kind to them: theſe mutuall reſpects drew on each other: cheerefull and diligent ſervice in the one, cals for a due and favourable care in the other. Wee are ſet as that Ruler was; with a *Præeſſe creaturæ*, and a *Subeſſe creatori*: doe the creatures diſobey our command? wee have rebelled againſt the *word* of God. They that neglect to pleaſe, cannot complaine to bee neglected. O that wee could bee ſuch ſervants to our heavenly Maſter, as wee would have our ſervants bee to us. Alas, every command of his ſayes, Doe this, and wee doe it not. Every of his inhibitions ſayes, Doe not that, and wee doe it. Hee ſayes, depart from the world, and wee runne to it. Hee ſaies, come to mee, and we runne from him. Woe and alas, this is not ſervice, but enmitie. How can wee looke for favour, whiles wee returne rebellion? The earth is obedient, why doth it beare us? the ſea is obedient, why doeth it not ſwallow us? the heavens are obedient, why doe they cover us? the ſunne is obedient, why doth he enlighten us? all creatures are obedient to the *word* of their Maker, why ſhould they benefit us, that are diſobedient rebels? It is a gracious Maſter whom we ſerve: there can be no dutie of ours that hee ſees not, that hee acknowledges not, that hee crownes not: wee could not but bee happy, if wee could bee officious. O that the word which made heaven and earth, could lift up our hearts from earth our dirty thorow-fare to heaven our bleſſed home, bought for us with the deare blood of Ieſus Chriſt.

The earth ſtanding out of the water and in the water. This is the diſpoſition of theſe two parts, earth and ſea: where we have diverſe obſervations.

1. The waters did at firſt cover and overwhelme the face of the earth, and were removed with a *Dixit*. *Let the waters under the heaven be gathered together unto* Gen 7. 9. *one place, and let the dry land appeare: and it was ſo.* The manner of this collection of the waters hath puzled many. Firſt *Eugubinus* think, that they were dryed up by the heat of the Sun, and that the Northern part of the earth appeared firſt: others, that it was done with a mighty wind, as after the deluge: but the Sun was not yet made, neither Sun nor wind could do this in ſo ſhort a time: nothing but the Lords *Fiat*. Secondly, ſome think that the earth was plaine without Mountaines, to give the waters a more ſpeedy paſſage: and that this preſent inequalitie was cauſed by the flood. But in the deluge, *the mountaines were covered*; therefore the mountaines were before the flood. Gen. 7. 20. And with the creation of the earth, we find the mention of *mountaines*: Prov. 8. 25. therefore from the beginning were hills and mountaines. Thirdly, to ſay, the waters ranne to the Antipodes, is an ignorant fancie: for thoſe parts be habitable as well as ours, and not under water. Fourthly, *Paulus Burgenſis* Eſa. 40. 22. hath a ſtrange deviſe: that the earth makes one globe, and the ſea another; and each hath the proper center. Indeed the earth is called a ſphere or circle: but experience ſhewes, that the earth without the ſea does not make one round globe. Wee thinke, this might bee done three wayes. Firſt, the water being at firſt a light and thinne vapour might be coagulated and thickned; as we ſee, the ſea-water is of a groſſer ſubſtance than the freſh; and therefore contai-

Aug. Bed. ned in a leſſe roome. Secondly, the Clouds and region of the ayre being made the ſame day, a greater part of the water might bee extenuated and evaporated into them as we find daily a converſion of myſts and cloudes into water. Thirdly, the earth being vaſter and deeper than the circumference of the water that compaſſed it, might receive the water into the concavities and hollow places, *Ambr.* ordained for it as receptacles. To decide all controverſie, read *Pſalm*.104. *verſe* 7. and 8. God made a low foundation for the waters in the earth: they were ſtragglers before, he provided them a lodging.

2. The earth is founded in the waters, but not founded on the waters. Of another opinion was *Thales* among the philoſophers, and *Chryſoſtome* among the Chriſtians: they conceited a ſtrange kind of building: that whereas men deſire to lay their foundation upon rockes, the Lord ſhould lay this upon the waters: Two places of ſcripture are urged for it: firſt this Text, *ex aqua & in aqua conſiſtentem:* but the error lies in the miſ-tranſlation: δι᾽ ὕδατος, not by the water, *1 Pet.3.20.* but in the water, more properly: as *Noah* is ſaid to bee ſaved, δι᾽ ὕδατος, not by the water, but in the water. The earth may well be ſaid to be in the water; becauſe the whole continent being leſſe in compaſſe than the Ocean, ſeemeth to bee but as a great Iland in the ſea. The other words are plaine: it *conſiſts*, not of the water, but out of the water: not as though it was made of the water, but becauſe it was made to appeare out from the water, which before covered it. The *Pſal.24.2.* other place is from the Pſalme, *He hath founded it upon the ſeas, and eſtabliſhed it upon the floods. Auguſtine* referres this to the Ilands, browes of hills, and promontories, that hang over the ſea. *Euthimius*, to the ſecret paſſages of water, that run within the earth. But the evident truth is fetchd from the Hebrew word, *Gnal*; which ſignifies *Super*, Above: not upon the waters, but above the waters: not upon them, as on a foundation: but above them, as with a ſupereminence and exaltation. That the earth hath not her foundation upon the waters, it is cleare. First, By experience, for wee perceive it to bee the heavieſt element, and ſo to *Iob.26.7.* have the ſituation loweſt. Secondly, by Scripture; *He hangeth the earth upon nothing*; therefore not upon the waters. Thirdly, by reaſon: the earth is immove- *Pſal.104.5.* able; *God laid the foundations of the earth, that it ſhould not be removed for ever.* The waters are fluid and running: a thing that is moveable, cannot bee the foundation of that which is immoveable. It conſiſts *in the water, and out of the water*; neither of the water, nor by the water.

3. The Earth and Sea are two loving companions, like husband and wife: one of them embraceth the other with his moiſt armes, ſending forth ſprings into her (naturally) dry veines, and both together produce abundance of fruits. The Sunne doth a kindly office; and finding the Sea ſurcharged with waters, and the Earth wanting in diverſe places; drawes up the moiſture of the one into clouds, and reſolves it againe upon the other in welcome ſhowers. So ſweetly hath the Divine providence diſpoſed; that by mingling *humida ſiccis*, both ſhould bee apt for generation, by a third qualitie of kindly heate. The Earth and Sea are like a paire of great milſtones to fence the world: the Earth is the nether milſtone, ſo fixed that it ſtirres not: the Sea is the upper milſtone that runnes round about it continually: the effect of both is bread for the uſe of man. By the confeſſion of all, the naturall place of the waters is above the earth: this at firſt they enjoyed, and a ſecond time recovered, when the Lord looſed their bands and bankes, and gave them their voluntary and primitive paſſage. *God co-* *Pſal.104.6.* *vered the earth with the deepe, as with a garment.* As a garment in the proper uſe of it, is above the body that weares it: ſuch a veſture would it ſtill bee to the Earth, if the Makers Word did not reſtraine it: not unlike the ſhirt that was made for the murthering of *Agamemnon*, where the head had no iſſue out. If the Lord ſhould ſet open the windowes above, and the ſluces below, they would every houre of our life overrunne us with a new deluge. Let any Athieſt in the world,

out of all his ſtocke of reaſon (and reaſon is all the ſtocke he hath; for faith and he are ſworne enemies) give one reaſon, why the waters being a lighter and larger element, ſhould not ſwimme over the face of the earth, and drowne all the Inhabitants. Let them pumpe their wits, drench *Plato, Ariſtotle*, and *Machiavel*, to the leaſt and laſt drop of arguments: and what is failing in their owne fancy, let them make up with the Philoſophy of hell; they ſhall never doe it. Onely the childe of a Chriſtian, out of the principles of his Catechiſme, can make it plaine: and as my Text ſaith, *The Word of the Lord hath done it*, and the Name of the Lord be ever bleſſed for it. Morall Uſes.

1. When *David* looked into that little world, Himſelfe, he confeſſeth, *I am fearefully and wonderfully made:* when we looke into that great man, the World, we have good cauſe to acknowledge that it is fearefully and wonderfully made too: therefore it would bee wonderfull folly in us, not to feare the Maker of both. *I have ſet the ſand for a bound of the Sea, by a perpetuall decree &c.* therefore *Feare ye not me*, ſaith the Lord? *Will ye not tremble at my Preſence?* Sand is not fit, one would thinke, to binde an unruly beaſt, they call it *Irritum laborem*, proverbially, a rope of ſand: yet is this the cordage and ligature to ſhackle that roaring monſter: the ſand ſhall binde it. God raiſeth up the waves, and hee quiets the angry billowes. Doe they ſwell? His breath hath ſtirred them: *His command raiſeth the ſtormy winde.* Doe they flinch, and returne like Cowards? His frowne hath checked them: *They ſaw Him, and fled away: Iordan was driven backe.*

Ierem. 5.22.

Pſalm. 107.25.

Matth. 8.27.

2. Where can ſinfull man bee ſecure? Where can the Atheiſt ſet his foot, but it is either on Gods earth or his water? The earth is ſteddy, but our footing on it is not ſteddy: how many have ſtumbled even upon plaine ground? When we walke upon it, we doe but tread upon a ball hanging in the Aire, and floting on the water. *Cùm te pendenti videas inſiſtere terræ, Nonnè vel hinc clarè conſpicis eſſe Deum?* The dangers of the ſea have ever been manifold and manifeſt; unleſſe to ſome hardned Pyrates, that like deſperate Sophiſters have learned to diſpute with tempeſts; and put themſelves aboard a man of warre, as if they were going to make merry with the devill. The report of the behaviour of ſome Mariners on the ſea, would even aſtoniſh the hearers on land; that they reckon thoſe prodigious wonders no better than their play-fellowes: that they ſtrive to outſcold the elements; and roare as faſt with othes and curſes, as the other doe with ſtormes and billowes: as if all their Anchor of hope were the hope of their Anchor; and they truſted to their Helme, rather than to Heaven: that their conſcience ſhould be like their Keele; till that ſplits, they never thinke of repentance: and if then, yet that repentance laſts but to the next land; and whatſoever hath paſt betwixt God and them, they forget the bargaine. It is a curſe threatned to the ungodly, that they ſhould *feare where no feare is:* but not to feare, where is juſt cauſe of feare, *in medio terrorum*, environed with dangers; this is a curſe they wilfully bring on themſelves.

3. Not that I approve an over-timerouſneſſe, the effect of unbeleefe; as if God could not preſerve us on the waters, whither our neceſſary occaſions have called us. Some Philoſophers, if they heard of any that would make a ſhort cut of their journey by the advantage of the water, when it would have been many miles about by land, would call them fooles when they came home: but that was not the cenſure of wiſe men, by their leaves. I remember a witty ſaying; when a man related how that his father, grandfather, and great grandfather, all died at ſea; another replyed, If I were as you, I would never come at ſea. The other asked him, where his father, grandfather, and progenitors dyed: he anſwered, In their beds; then ſaith he, If I were as you, I would never come in bed. Hee that keepes the ſea from overrunning the earth, can keepe us from miſcarrying by ſea. We have knowne ſome ſcape drowning in a ſhipwracke on

the maine Ocean; and others that have beene drowned in a puddle, in the very kennell. The ſea hath no power to hurt, where the Lord will preſerve: and when hee gives way, a very drop can doe it. As the Aſtrologer, that would read his owne deſtiny in his damned art, that ſuch a day he ſhould periſh by water: to avoid which, he kept his chamber, and all that day would by no opportunity or importunity ſtirre abroad: the evening came, and now hee thought the danger paſt, and that hee had coozened the rules of his owne art, wherewith he had ſo often coozened the world: hee feeles his throate ſomewhat hot and dry, and forgettingly cals for a porrenger of cold water: hee puts it to his mouth and gargles it; and that the devill might bee true to him, by Gods juſt permiſſion and Iudgement, it thratled him. Where ſhould the wicked be ſafe? How many have ſcaped rockes and ſands, ſtormes and Pyrates, and other hopeleſſe perils on Sea, and yet have loſt their lives on ſome Tree of Iuſtice by land?

4. Suppoſe wee come not within the danger of the outward waters; God hath water enough to drowne us within our owne bodies. Hee can command a full ſea of diſtemper'd and redundant humours to take our breath from us. Why may wee not, like *Heraclius* the Emperour, dye of Dropſies? Wee little thinke how much wee are beholding to the goodneſſe of God, that wee live a minute. Though thoſe exterior elements let us alone, wee have elements within us, whereof we are compoſed and framed; heat and cold, drought and moiſture in our bodies, able enough to deſtroy thoſe bodies wherein they are bred and fed. Let thoſe brethren of one houſe fall out, thoſe foundations of our nature be at variance within us; if they will deſtroy our corporeall city, as the ſeditious Captaines did Ieruſalem. Melancholy imaginations, like the darke grave, have buried ſome alive: the peſtilent flames of Fevers have burnt up the inwards of others, and like an oven baked their bowels. Some that have ſcaped the contagious aire of the plague, have yet beene poiſoned with the fumes and vapours ariſing from their owne vicious ſtomachs. Other, after many tedious voyages by Sea, have drowned themſelves in the cups of a Taverne: ingurgitating (as themſelves call it) an ocean of drinke: dying like *Anacreon*, with a grape in their throate; or choaked with waters betweene their owne skinne and bones. Thus there bee innundations by land, chamber-tempeſts, ſtormes of the cellar: floods of drinke overtake one another, Pottle after Pottle: *unda ſuperadvenit undæ*: one Deepe calls another; a Deepe inſatiate ſtomach, for a deepe meaſure of Wine; and then the winds riſe, Stormes begin, the Waves worke; and the Clients of *Bacchus* become either the votaries of *Venus*, or the aſſaſſins of *Mars*, ſwimming in blood no leſſe than in drinke: as if all the Veſſels were drawne to the Lees, and they muſt now broach one anothers Carcaſes. Theſe bee the wrackes and miſcarriages that follow exceſſe: and as he ſaid of old, *Non plures gladio, quàm cecidere gulâ*: ſo *Neptune* does not deſtroy more, than *Bacchus* in the City, and boil'd *Ceres* in the country. Hee did moderately, that mingled them together: *In cratere meo Thetis eſt conjuncta Lyæo: Eſt dea juncta deo, ſed dea major eo.* But the merry companion could ſay, If water had been good to drinke with wine, God himſelfe would put it into the Grape: any excuſe, how profane ſoever, ſerves to helpe intemperance. So another that was troubled with the diſeaſe which *Salomon* laies upon the Drunkard; ſore eyes; when his Phiſician diſwaded him from wine, hee replyed, that it were better for him to abſtaine from water; becauſe hee had often marked bleare eyes, and ſeene water come forth, but never Wine. Such be their ſhifts to maintaine riot, that hate all waies to ſobriety, and mocke all moderation out of countenance. Thus as if they would prevent God, and ſave him a labour, that hee need not unbinde the raging and ſwallowing waters; they doe it to his hand, and drowne their owne hearts and ſpirits by taking in a voluntary deluge: till a ſhip does not more reele

and ſtagger upon the water, than their heads upon the wine. You have heard how an alehouſe was by a drunken imagination turned into a Galley; when they thought the ſtorme ſo vehement, that they unladed the ſhippe, threw the goods out of the window, in ſtead of overboord; and called the Conſtable Neptune, and the officers Tritons: ſome getting under the tables: as if they lay under hatches: another holding a great pot for the Maſt: and all crying out, that ſo many brave Gentlemen ſhould be caſt away. Here was a ſtrange tempeſt: a tap-houſe on land, thought a pinnaſſe on ſea: there was a ſea of drinke within that cauſed it. So great bee our ſinnes both by ſea and land, that it is the onely infinite mercy of our God, that in every place we periſh not. *Athanaus.*

2 Pet. 3. 6.

Whereby the World that then was, being overwhelmed with Water, periſhed.

WE reade in common Hiſtories, of many great Flouds that have beene in the World: none but this, did overflow the World: they were all farre ſhort of this, both in extent and continuance. That great inundation of *Nilus*, under *Prometheus*, endured but a moneths ſpace: That under *Ogyges*, in *Achaia*, two moneths: Another under *Deucalion*, in *Theſſalia*, three moneths: They mention a fourth inundation, of the Ile *Pharos*, therefore called *Pharonica*, under the Egyptian *Proteus*. But none came neere this Floud, either for univerſalitie of place, or duration of time; covering the toppes of the higheſt mountaines, and laſting twelve moneths and tenne dayes. This generall Deluge, as I had juſt occaſion, I ſomewhat largely ſurveyed in the former Chapter: Ver. 5. Where ſome Critickes might ſay, There was a Floud upon a Floud; a Floud of diſcourſe upon the Floud of Water: my preſent brevitie in that argument, ſhall make amends. Shortly, conſider with me,

1. A malefactor; *The World that then was.*
2. An executioner; *The Water overwhelmed it.*
3. The conveniencie of this execution; becauſe the *Earth conſiſted in the Water*: it was not farre fetch'd, but readie at hand: *Whereby.*
4. The event of all; which was, *periſhing.*

The malefactor, *the World*: which is taken either *localiter*, for this whole viſible Engine; 1. *The World was made by him*: or *materialiter*, for the things of the World; Ioh.1.10. *The World is crucified to me*: or *formaliter*, for the vitious and miſerable Gal.6.14. condition of it, the vanitie and villanie; *Poſitus in maligno, The World lies in wickedneſſe*: 1 Ioh.5.19. or *principaliter*, by a Metonimy, for the excellenteſt part of the World, Man. Locally, a piece of it periſhed; the Earth: materially, a great deale of it periſhed; all the riches and commodities of the Earth: principally conſidered, all periſhed, but eight perſons: formally, there was nothing left, Onely Gods quarrell to the World, was for the men of the World; and his quarrell to the men of the World, was for the ſinnes of thoſe men. The World it ſelfe was in this, like the Sea; and Sinnes, like the Windes: the Sea would be calme and

quiet, if the Windes did not trouble it: if iniquities, like ſtormes, had not put the courſe of nature into an uprore, the World had not periſhed. Firſt, it was foule with wickedneſſe; therefore God ſaw it high time to waſh it, with a Deluge. Secondly, Iniquitie had ſo ſized it ſelfe into the Center of it, and dyed it in graine, that it muſt ſoke under the water a whole yeare. Thirdly, Sinne did cleave ſo faſt to the ſides of it, that a little water was not ſufficient: but as a Cloth that is throughly polluted, muſt be throughly ſcoured, and paſſe through many larders; ſo it would not off from the world, till the world it ſelfe was waſhed to nothing. Fourthly, no part of it was free, but this contagion had univerſally overſpred it: therefore no part muſt bee ſpared, but the water muſt univerſally overflow it. Fifthly, it was growne hot with the fever of burning luſts, the inflammations of concupiſcence; therefore the flood came, not as a Iulep onely to qualifie and cure the intemperate heate; but as a vehement ſhowre to drench the luxuriant parts. Sixthly, it was dry, all the moiſture of grace, and ſappe of charity, the radicall humour that maintaines the life of Religion, was quite ſcorched and exciccated with the drought of malice: it muſt bee moiſtned, not with gentle deawes, (they could doe no good, the malady was too deſperate) but with an inundation of water. Seventhly, it was growne vnruly, tranſgreſſing all the limits and boundaries that the Maker had ſet it: therefore hee alſo pulls up the ſtakes of the Sea, and lets it in like a wilde beaſt among them. Eigthly, men were proud and haughty, and had lifted up themſelves above their owne pitch and meaſure: therefore God opens the windowes of Heaven, and powers downe ſtreames upon them, to lay them low enough. Ninthly, they had truſted to the World, more than to God; therefore hee now puts them to their ſhifts: let them trie how their god can deliver them: the waters drive them from their houſes up to the mountaines, from thence to the higheſt trees, and ſtill purſues them. Meate they had none, but onely drinke enough: they might ſwallow of that as much as they could, which was ſent to ſwallow them. Tenthly, they had
Luk.17.27. rioted upon the creatures of God, without thankes to the owner: *They did eate and drinke*, not for neceſſity, or pleaſure, but intemperance: therefore all is taken from them, but water, and of that they have too much; or the fiſh, which if they could take, they have not a ſparke of fire wherewith to dreſſe. Eleaventhly, the World was ſecure, men had given themſelves up to careleſſeneſſe: they did *eate and drinke*, it may bee not to ſurfet and drunkenneſſe: *They married, and gave in marriage*: it may be not as ſome ſay, *Propter voluptatem carnis, magis quam propagationem prolis*: Chriſt does not mention their whoredomes, adulteries, homicides, and ſuch actuall turpitudes; but their ſupine neglect and ſlumber: not that they were free from the other crimes; but that this was enough to deſtroy them. If then the worlds ſecurity in lawfull things made it ſo fitte for the deluge of water: how doth now the univerſality of unlawfull things, horrible ſinnes, make it fully ready for the laſt fire.

2. The Executioner is *Water*: this is an excellent ſervant to us, ſo God made it; but *durus magiſter*, an ill maſter, ſo our ſinnes make it. I will not inſtance to you the manifold benefits of water, our neceſſary uſe makes them familiar: yet is this the inſtrument of their confuſion, which to others is an advantage of much accommodation. Nothing is ſo ſoveraigne, which being abuſed by ſinne, may not of a bleſſing, become a curſe. The very Manna that came downe from Heaven, may bee corrupted with faithleſſeneſſe: as that fooliſh Iſraelite prooved, which would be ſparing the charges of God, and in a covetous diffidence lay up that for his breakefaſt, which he ſhould haue ſpent at ſupper. The next morning it putrified: the Manna was from above, the wormes and ſtinke from his diſtruſt. Chriſt himſelfe, the greateſt bleſſing that ever was, as hee is the *riſing of ſome*, ſo *the falling of others*: To beleevers, a corner ſtone, whereon to build their faiths: to unbeleevers a milſtone, that ſhall grinde or quaſh their ſoules. Immortality,

the greateſt bleſſedneſſe of the Saints, is the greateſt miſery of the damned. The Inſtrument is *Water*.

1. God hath varietie of weapons to puniſh rebels: he deſtoyreth *Corah* and his confederates by the earth, the Egyptians by the ſea, the Canaanites by the ſword, Iſraelites by the plague, Sodomites by the fire, here the whole world with water. God hath a whole quiver of arrowes, a magaſin of artillery and judgments. Three are eſpecially named for his arrowes. Firſt, Famine, *an evill and* Ezek.5.16.
deſtroying arrow. Next the Peſtilence, a deadly ſhaft; *habet ſub arundine plumbum*; Pſal.38.2.
it is headed with poiſon: *Grandis terror mortalium*: deaths chiefe Purſuivant. Maſcul.
Firſt, it is *Sagitta volans*, flies ſwift as an arrow: it flew ſuch a pace through the coaſts of Iſrael, that it ſlew ſeventy thouſand in three daies. Secondly, *Sagitta am-* Ezek.6.12.
bulans, a roving arrow, that can reach a marke farre off; *He that is a farre off ſhall* Wiſd.5.12.
die of the peſtilence: no man can outrunne it. Thirdly, *Ambulans in tenebris*; it flies Pſal.91.5.
ſilently, without making any noiſe: *Pavor nocturnus*, a terror by night; it ſteales upon men ſuddenly, aſſaults them by night, and ſurpriſeth them in their moſt ſecret chambers. This arrow when it flew, conſumed our lives here and there, before us, behind us, ſpared none: onely to his choſen, God did dip it in the bloud of his owne Sonne, to take away the venome of it: ſo though it wounded their bodies, their ſoules it did not touch. The laſt arrow is inundation: the fury whereof wee have lately felt; when the earth like a pregnant mother was come to the birth, and wanted ſtrength to bee delivered. Our faire Fields, that in the 1.Sam.12.17.
Spring ſang and laughed, now mourne upon the ground that bare them: and the Husband man ſighed to ſee his hopes untimely buried, like abortive fruit in the wombe that bred them. Her nurſe did overlay her; and thoſe clouds which brought up her children, did againe ſtifle them. All that foule weather in our fields abroad, proceeds from the fouleneſſe of our hearts within.

2. The deluge may well be compared to an Arrow: not onely becauſe after the floud God is ſaid to hang up his Bow, in token of his reconciliation to the world: when hee had ſhot his arrow, hee hung up his Bow. But as Famine is his earthy arrow, making the wounded looke like earth, pale and wanne: and Peſtilence is his airie arrow, an infectious vapour, poiſoning as it goes; and Warre his fiery arrow; where the brandiſhing of ſwords give fiery ſparkles, Ordnance ſends out fiery ſtreames, and Cities are ſet on a flame, So Inundation is his watry arrow; whereby at other times he deſtroyes parts and pieces of the earth; at this time, all the world. Firſt, an arrow flies no whither but to the place it is ſent, the marke whereat it is ſhot. Here hee powres downe, not there: in this place the ſea ſhall breake forth, while it is chained up in another. To lay immo- Amos 4.7.
derate raine to the charge of the ſtarres, and eruptions of the Ocean to the weakeneſſe of dammes; this is but to gnaw the arrow, as the Dog bites the ſtone, without minding the ſhooter: Secondly, an arrow after the looſe makes ſpeed to the marke: as *Hercules* told *Neſſus*, when he ran away with his *Deianira*; that though hee could not come at him, he would ſend after him: *Vulnere, non pedibus te conſequar*: and hee made it good too; *Fugientia terga ſagittâ trajicit*, hee ſped an arrow through his loines. God did no ſooner open the doores and chanels, but the water beginnes to overrun the earth. Thirdly, an arrow pier-
ceth deepely, and wounds deadly; eſpecially when it is ſhot *à manu potentis*, Pſal.127.4.
from the hand of the mighty: much more *à Manu Omnipotentis*, from the hand of Iob 6.4.
the Almighty; *The Arrowes of the Almighty are within me*, was the complaint of *Iob*. No target, no corſlet, nor armour of proofe can repell them: no barricado's can keepe out the waters, no bankes, nor fortifications reſiſt them, no towres or Cedars overtop them, An impartiall arrow? The old were not ſuperannuated, Infants not under yeares, it ſwept away all. It was *Exterminum*,
or *Dæmonium meridianum*; as *Ierome* reads the Pſalme: an utter rooting out. Pſal.91.6.
Fourthly, an Arrow, if it be levelled with a juſt aime, never miſſeth the marke:

God wanted neither aime nor marke, while he had the whole world to ſhoot at. Thus the Bow it ſelfe was the divine Iuſtice: the Arrow, the Waters, the inſtrument of that Iuſtice: the looſing of the Arrow from the Bow, the effuſion of Clouds and Seas, the execution of that inſtrument: the marke it flew at, was the ſinfull world: it was headed with their wickedneſſe, and the feathers it went withall was their ſinnes. It is iniquity that the Lord lets drive at: if men had not offended him, they ſhould never have been offended by him.

Quintil. li.2.c.21.

Iudg.20.16.

2 sam.1.22.

Amos 4.12.

3. All Gods Iudgements may bee called his Shafts, and Hee hath a mighty quiver-full of them. The dexterity of ſome men in ſhooting hath been notable. Two were brought before *Alexander*, famous for their activity in ſeverall kindes. The one could caſt Millet ſeed through the eye of an needle without miſſing: but the King, rather wondring at his vanity, than admiring any excellency, gave him for reward *Modium Liguminis*, a Buſhell of the ſeed to hold him play, and to keepe his hand in ure. The other was an Archer, ſo skilfull, that he could ſhoot his arrow thorow a finger-ring, without failing. Wee read of ſeven hundred left-handed Benjamites, that could ſling ſtones at a haires bredth and not miſſe: which is more wondrous. It is reported of *Domitian*, that hee could ſhoot an arrow betweene the fingers of a mans hand a farre off, and doe him no harme. But the hand of God is more cunning, and his Shaft flies more ſteddily: like *Ionathans* bow, whereof *David* ſung in his funerall Elegie, that *never returned empty from the blood of the ſlaine: Conſequitur quodcunque petit.* We know not with what arrow he will ſhoot us, therefore *Prepare to meet thy God, O Iſrael.* There is no running from God; let us never prepare our heeles to run from him, but our hearts to meet him. There is a way to meet with God, yea, and to overcome him: this is not by ſcowring of armours, raiſing forces, and fortifying Garriſons: but by humiliation, repentance, prayers, and teares. If wee will conquer heaven, it muſt bee by yeelding: not by ſtanding out, but by falling downe. As the onely way to avoid him, is to run to him: ſo the ſureſt meanes to eſcape his blowes, is by throwing our ſelves at his footſtoole. Wee have leave to reſiſt the divine Iudgements by our prayers, with favour and ſucceſſe: as wooll meets Iron.

Flor.lib.2. cap.8.

Indeed humble confeſſions, and devout pennance, cannot alwayes avert temporall Iudgements: no childe would be whipped, if he might ſcape for crying. Doubtleſſe, *David* had ſpent thoſe three diſmall dayes in the ſaddeſt contrition, yet ſtill Gods Angell in that ſhort compaſſe of time deſtroyed ſeventy thouſand. Hiſtorians have commended the Perſian Bowmen for the moſt excellent Archers: yet in the battell betwixt *Scipio* and *Antiochus* they were wonderfully foiled. But how came it to paſſe? *Imber ſuperfuſus Perſicos arcus corruperat*: a ſhower of raine falling in time of the conflict, ſo ſlacked their bowes, and wetted their arrowes, that they could not offend the enemie. The way for us to ſlacke Gods bow, and to dull his arrowes, is by ſhowres of teares falling from our repentant eyes. And as our teares muſt ſlacken his bow, ſo our praiers muſt get out his arrowes, when they ſticke in our flankes. *Pliny* ſaith, that *Dictamnum pota ſagittas pellit*; Dittany, garden-Ginger being drunke, drives out the darts. Prayer is that true *Dictamnum*, that ſhall either prevent Gods arrowes, or keepe them from rankling in our ſides. Above all, let us furniſh our ſoules with faith: this ſhall not onely quench the fiery darts of Satan, but even the burning arrowes of God. Let us lay hold upon that blood, which when God ſees, either hee will not ſmite us, or not ſmite us unto death. *Rahabs* token of ſafety for herſelfe and her family, was a red coard tied in the window: this was the inſtrument of the Spies deliverance, this ſhall be a ſigne of hers. Red; this is the ſaving color: it is not without aptneſſe and ſignificancy, that they ſet the red croſſe upon the doores of viſited and infected houſes, together with [*Lord have mercy on us*] for if that red croſſe be throughly fixed on our hearts, the Lord will have mercy on us. The deſtroying Angell ſees the doore cheekes of the Iſraelites ſprinkled with red, and paſſes them over. The Warriours of Iſrael ſee the window of *Rahab* dyed with red, and they ſave both her and her houſe from the common deſtruction. If our ſoules have this tincture of the precious blood of our Saviour upon the wals or windowes, we are ſafe. Under this red flagge let us ſhrowd our ſelves, and the Iuſtice of God, in the great day of his wrath, will ſpare us.

3. The conveniencie of the execution followes: the water was not farre to fetch; either with danger, as *Davids* water from the Well of *Bethlem*, through an army of Philiſtims: or with labour, as *Iacobs* water from a deepe Well *in penetralibus terræ*: but neere at hand, ready. And if it had been as farre as the Center of the earth, the Semidiameter or ſpace from that point to the circumference, which is judged by the moſt expert to bee three thouſand five hundred miles: or as farre as to the ſtarry firmament; as ſome have fondly imagined waters above thoſe heavens, to coole them: becauſe the Pſalmiſt ſpeakes of *waters above the heavens*: whereas thoſe heavens are only the airy regions: yet Pſal. 148. 4. God could ſoone have brought it, either up from the one, or downe from the other. But the proximity of the Inſtrument is advantagious enough to the Deſtroiers hand: for the earth that is to bee drowned, *conſiſts in the water* that is to drowne it. Me thinkes, this is an Embleme to us of our threefold eſtate; either as we are mortall men, or militant Chriſtians, or miſerable ſinners. It is conſiderable in all theſe reſpects.

1. As we are mortall men: our bodies are earth, which conſiſt of humours, as it were in the waters: and while health continues, they have the predominance over thoſe humours, as the earth is out of the waters: but when the humours get the maſtery, then followes ſickeneſſe and mortality. When God had made this earth of nothing, it was but a ſmall matter to make other things of the earth; and as little to bring the earth backe againe to nothing. Nothing can bee neerer nothing than this earth, and yet how little of this earth is the greateſt man? Princes are but noble peeces of earth, Politicians but ſubtle peeces of earth. Man thinkes he treads upon earth, that all of it is under his feet: and the braine that thinkes ſo, is but earth, his higheſt region, the fleſh that covers that braine, is but earth: and even the top of that, that wherein ſo many *Abſaloms* take ſo much pride, is but a buſh growing upon that turfe of earth. How little of the world is the earth? How little of the earth is man? And yet that is all which man hath, or is. How little of a man is the heart? And yet it is all by which he is. And this heart is ſo hot of it ſelfe; that if it had not the lungs as fannes to blow winde upon it, and kindely moiſture to coole it, it would ſoone periſh with the owne heat: and yet when that moiſture growes too redundant, it againe drownes the heart. It is not onely ſubject to forraine infections conveyed by others, and inteſtine poiſons bred in our ſelves by peſtilentiall ſickneſſes: but even to an unnaturall Fluxe or abundance of watry humors, that choke it. As moderate water makes the mill goe merrily, but too much water will not ſuffer it to goe at all. Our bodies in the world are but peeces of earth on the water: if the windes, and floods, and raine conſpire againſt us, Mat. 7. 27. downe we fall; as that houſe whoſe foundation was in the ſand.

2. This may bee an Embleme of our militant condition: as *the earth conſiſts out of the water, and in the water*: ſo wee conſiſt out of ſinne, and in ſinne. Our beginning is like the worlds beginning: there water covered the face of the earth, and corruption overwhelmed us. The ſinne of our firſt parents drown'd us; and we were borne ſoking under that corruption, as the maſſe of the earth under that inundation. The *deepe was upon the face of the earth, and darkneſſe upon the face of the deepe*. Gen. 1. 2. Corruption was upon us, and ignorance upon corruption, and pravity upon ignorance, and Gods wrath upon all. But as after this congeſtion,

God formed the world: ſo after this confuſion, hee hath reformed us. There hee recovered the earth from the ſuperinundation of waters, here he hath reſtored us from the dominion of wickedneſſe. Gen. 1.9. *Let the waters under heaven be gathered unto one place, and let the dry land appeare:* ſo to us, Let the deluge of ſinnes vaniſh, and the conſtancy of grace ſhew it ſelfe: there, *it was ſo:* heere, God graunt it may be ſo. We are both redeemed *de profundis:* the earth *verbo oris,* we *ſanguine cordis.* There his *Dixit,* his Word ſerved the turne: here his blood was but ſufficient. Out wee are lifted from the water; but not ſo high as if the water could never more reach us; for we ſtill conſiſt in the water; as out of the water; in the fleſh, as out of the fleſh. Our head is above ſinne, as the land is above the ſea: but ſtill ſinne runnes like a girdle about our loines, as the ſea begirts the earth. So to bee removed from the water, as never to bee touched by it, is the prerogative of the firmament, not of the earth. So to be delivered from ſinne, as never more to bee defiled with it, is the priviledge of the triumphant, not of the militant ſoule. When God had ſequeſtred the earth from the regiment and tyranny of water, yet being unſufferably provoked, he readmitted the water to the firſt kingdome. The man that preſumes hee is redeemed from the power of ſinne, may ſo offend his Redeemer by ſinne, that the ſuppreſſed waves may returne to their firſt home, as the evill ſpirit did, with ſeven worſe, to the houſe out of which he was caſt. Matth. 12.45. Pſal. 30.7. *Thou haſt made my mountaine ſtrong:* but *avertiſti faciem, thou didſt hide thy face, and I was troubled:* the waters returne, ſinnes prevaile, and he begins to know himſelfe.

But God hath made us, (though earth) living, moving, rationall, holy earth: wee reſiſt thoſe waters that are, as *Iobs* wife was to him, Counſellers of evill: we fight againſt ſinne, and not ſeldome are foiled: but our end ſhall be glorious victory. Though all enemies be not vanquiſhed, yet the Chriſtian Souldier ſhall be crowned. Yea, God hath delivered ſome of his Elect from ſinne, by ſinne: one extraordinary act of diſobedience hath (through his grace of repentance) ſo broken their hearts, that it hath withall broke the necke of ſinne in thoſe hearts: as hee deliver'd *David* from *Saul,* by *Saul:* and *Noah* from the water, by the water: ſo many converts, from the power of ſinne, by the remorſe of ſinne. The Spartans were deadly enemies to Rome; and as they were farre from wiſhing them any good, ſo it grieved them to heare of any light miſchance befallen them: as that fire had burnt one of their forts, or that a part of their wals was fallen downe by caſualty: becauſe then they knew, they would build up thoſe ruined places ſtronger than they were before: or if that waters had invaded and broke in upon them, they would fortifie thoſe dammes and breaches farre beyond their former ſtrength. Satan wiſheth us all nothing but confuſion; that ſinne, like another deluge, might overflow the whole world, and ſweepe it all to his kingdome. But when the aſſaults of ſinne faile of deſtroying us, and we thereby take occaſion to fortifie our Garriſons, to redouble our guard and armour; this more vexeth him, than the other gave him hope. Sinne windes about us, as the Serpent about *Eve,* or as the ſea compaſſeth the earth, watching where it might conveniently get in: here it kiſſeth the bankes with flattering waves, there it ſwelleth againſt it with roring billowes: whether by inſinuation, or ſhameleſſe intruſion, Satan cares not ſo he may have entrance. Wee are fearefully ſet in the midſt of that raging element; ſinne is without us, yea, within us: Gen. 4.7. when we offer to goe abroad, *ſinne lies at the doore:* if we open the caſement, it is ready to creepe in at the window; *mors per feneſtras.* When wee walke abroad, ſinne is a ſlough before us: keeping home, and reflecting our eyes inward, wee finde it a puddle within us. Sinnes are not unlike the Frogges of Egypt; no bed, no boord could bee free from them: their daintieſt Ladies could not keepe them out of their boſomes: neither could the Egyptians ſooner open their mouths, than they were ready to creepe into their throtes.

There be ſome places of the Land that want water, there is no man without abundance of ſinnes. It is the Lord alone, that lifts up our heads above the waters; it is his grace, that keepes ſinne from having a dominion over us. The Poets fained of *Venus*, that ſhe was *Orta Salo, ſuſcepta Solo, patre edita Cælo*; begot of Heaven, borne of the Sea, and entertained on Earth. We may invert it a little, and have a deſcription of mans ſoule: It is *Clauſa Solo, veſtita Salo, patre edita Cælo*: It is houſed in Earth, apparelled with Sea, but inſpired from Heaven: ſet in the body, defiled with ſinne, but made by God, and redeemed by Ieſus Chriſt.

3. As we are miſerable ſinners, ſubject to innumerable calamities. Miſeries, in the Scripture, are often called by the name of *waters*. *Save me from the great waters: The flouds went over my ſoule.* Sorrowes compaſſe our whole life, as the Earth is environed with the Sea. Yea, as the Sea is vaſter than the Earth, ſo our happineſſe is exceeded by our infelicitie. *Few and evill have beene my dayes*, ſayes that Patriarch: he ſpeakes not a word of any good dayes. *Man is of few dayes, and full of troubles*: ſo full of troubles, as if there was no roome for any comforts to crowd in. We ſay, that the World is made of Sea and Land; as though they were equall parts: but we know, there is more Sea in the Weſterne, than in the Eaſterne Hemiſphere. We ſay, that the Firmament is full of Starres; as though it were equally full: but we know, there are more Starres under the Northerne, than under the Southerne Pole. We ſay, the Elements of man are Miſerie and Happineſſe; as though he had an equall proportion of both: and that the dayes of man are viciſſitudinarie; as though he had as many good dayes as ill; and as though we lived under a perpetuall Equinoctiall; Night and Day equall, good and ill fortune in the ſame meaſure. But if we put our Happineſſe into one Ballance, and our Miſeries into another, wee ſhall finde a mightie difference; this laſt farre out-weighing the former. We drinke Miſerie, we doe but taſte of Happineſſe: wee mow Miſerie, we doe but gleane Happineſſe: we journey in Miſerie, we doe but walke in Happineſſe. Yea, which is more, our Miſerie is poſitive, and dogmaticall; our Happineſſe is but diſputable, and problematicall. All men call Miſerie by the name of Miſerie; but Happineſſe changeth the name, according to the man that either thinkes himſelſe, or is thought by others, to have it. There is ſcarce any Happineſſe, that hath not in it ſo much of falſe and baſe Money, as that the Allay is more than the Metall. And what other Touch-ſtone have we of our Gold, but compariſon? Whether we be as happie as others, or as our ſelves, at other times? All our felicitie, is but like an Iland floting in the Sea: it is now in ſuch a Point, in another to morrow, and the next day may be quite overflowne. Troubles breake in upon us from the world, as waters from the chanels: God ſends downe ſome from above, as waters from the clouds; and ſtill there be *undique fluctus*. *All that will live godly in Chriſt, ſhall ſuffer perſecution.* *Paul*, Chriſts Atturney, pleades our afflictions with an *Oportet*: and leaſt ſome ſhould looke for a Diſpenſation, he backes it with an *Omnis*. *Many are the troubles of the righteous, but the Lord delivers him out of all.* Let us take a Paire of Oares, goe downe to the Water, and there ſee him deliver *Ionas*: Though the Waves require him of the Shippe, and the Fiſh require him of the Waves, yet the Lord requires him of the Fiſh. The members ſwimme, but the Head is above the Waters. *Be of good cheare, I have overcome the world.*

Pſalm.32.6.
Iob 14.1.
2 Tim.3.12.
Pſalm.34.19.
Ioh.16.33.

For Concluſion. When the Waters of the Deluge had done their Errand, and the *World was periſhed*, they returne. And, as if God had repented himſelfe, hee promiſeth no more to deſtroy it with Water. His Word was enough; yet withall, hee gives a Signe; which may ſpeake the truth of his Promiſes to the very eyes of men. *I have ſet my Bow in the Cloud, and it ſhall be for a Token of the Covenant betwixt me and the Earth.* Thus

Gen.9.11.
verſ. 13.

hee doth ſtill in the bleſſed Sacraments, which are as reall Wordes to the Soule.

1. I am not of their minde, that thinke there was no Raine-bow before the Floud: we may as well ſay, there was no Bread or Wine before the Sacrament. But now after the Floud, God made the Bow the ſigne of his Covenant, as hee makes Bread and Wine the ſignes of the Sacrament: both of them were before, but neither of them were ſignes before.

2. Nor am I of theirs, that thinke there ſhall be no Raine-bow fortie yeares before the deſtruction of the World by fire: becauſe (ſay they) the Aire ſhall be rarified and prepared, by a continuall dryneſſe, for that combuſtion. But if there be no Raine-bow, then no Raine; if no Raine, then no Fruits; if no Fruits, a grievous Famine; if generall Famine, then generall ſorrow. But it ſhall be a merrie Matth.24.38. World when Chriſt comes; as *in the dayes before the Floud, they were eating and drinking, and making Marriages:* little ſuſpecting the proximitie of Iudgement. There ſhall be plentie of Fruits, and the Fruits of Plentie; which commonly are Pleaſure and Wantonneſſe.

3. Nor doe I ſtand upon the various Colours of it; out of which, they picke *Gregor. in Ezek. Ho.*8. myſticall ſignifications: As that the Blew and the Red, the watrie and firie Colours, ſhould betoken the Baptiſme of Chriſt, by Fire and Water: Or, the two great Iudgements of the World; the one paſt, which was by Water; the other to come, which is by Fire. Theſe applications be rather prettie than pithie, and ſavour more of wit than of ſolid judgement.

4. Thus farre indeed we may goe, (not with *Rupertus*, to make it wholly myſticall) as together with the ſigne of a temporall benefit, to conceive a type alſo Revel.4.3. of Gods everlaſting mercie in Chriſt. *There was a Raine-bow round about the Throne:* as if God could looke no way upon his Church, but through the Raine-bow, his bleſſed Covenant made with us in his owne Sonne: whereby it comes Verſ. 5. to paſſe, that all thoſe *Lightnings*, and *Thunders*, and terrors, *proceeding out of the Throne* of his Iuſtice, are allayed by the *Raine-bow*. And as after the Floud God ſaid, *I will looke upon the Bow in the Cloud, and remember my Covenant:* ſo though our iniquities provoke him, he will looke upon the Raine-bow, his Covenant of Grace, and ſpare us in Ieſus Chriſt. The Iewes, when they ſee the Bow, goe forth and confeſſe their ſinnes, not daring to looke upon it with their eyes. We hate Superſtition, but I would wee could mend our Devotion, and reade in that Character the mercie of our God. This he ſaith, *I will remember:* alas, he cannot forget it; but he would have us to remember him, by it.

5. In a word, that heavenly Bow is the Pledge of our ſafetie, which even naturally ſignifies the end of a Shower: all the ſignes, of Gods inſtitution, are naturall and ſignificant. I doe not yet call it altogether a naturall ſigne, though it agree with the thing it ſignifies. As the water in Baptiſme waſhing the body, hath ſome reſemblance of the ſpirituall cleanſing of the ſoule. The Raine-bow, as it is ordinarily a ſigne of faire weather, or of no long Raine: (Some ſay, in the morning it betokeneth Showers, in the evening faire weather: *Ariſtotle* and *Pliny* write, That it is found wholeſome to the Plants and Herbes where it lighteth; giving them a more fragrant and delicious ſmell:) ſo is it a convenient ſigne to portend a priviledge from inundation.

6. Laſtly, if we obſerve all circumſtances in it, they are arguments of mercie. Firſt, it is a Bow indeed, but a Bow without an Arrow: And what can a Bow doe, without a Shaft? Secondly, it is a Bow, and full bent, but without a String: And who feares a Bow, though it be joyned with an Arrow, if it have no String? Thirdly, it is a Bow; but, beſides that it hath neither String nor Arrow, it is placed (as it were) the wrong way, the Bend or Arch is turned from us. Hee that ſhooteth Arrowes, holds the backe of the Bow from him: but of this Bow both the ends are downewards, and the backe toward Heaven: the wrong ſide

is alwayes upwards; as if wee ſhot at God, and not God at us; as if wee were readie to ſend up Arrowes of Rebellion againſt him, rather than hee to ſend downe Arrowes of Vengeance upon us. Yet let us not be too confident: though God hath hung up that Bow, he hath divers others; he hath a Bow of Fire, as well as of Water: and we doe not reade, that he hath hung up all them. *He hath bent his Bow, and made it readie:* Pſal.7.12. with another Bow ſhall the Lord *ſhoot at the wicked.* And if hee have layd aſide his Bow, yet hee hath not hung up his Arrow: *He ſent out his Arrowes, and ſcattered them: he ſhot forth Lightnings, and diſcomfited* Pſal.18.14. *them:* theſe were terrible Shafts. *Arcus habet vulneris indicium, non vulneris* Ambroſ. *effectum:* the Bow makes a ſhew of hurting, but it is the Arrow that wounds. Happie are we, if we have a place in the Arke: ſo ſhall Gods Iudgements be to us like a String without a Bow, or a Bow without a String, or both without an Arrow: or, if they all concurre, yet his gracious Arme will forbeare to ſhoot: or, if he doe ſhoot, it ſhall be but a fatherly Shaft: the Arke ſhall protect us from his vengeance; and whether we live or die, we ſhall be ſafe in the Boſome of Ieſus Chriſt.

Whereby the World that then was, being overwhelmed with Water, periſhed.] Thus farre Doctrinally: now to ſome generall obſervations, partly Hiſtoricall, partly Morall, altogether uſefull.

1. The cauſe of this univerſall Iudgement, was univerſall Iniquitie: The Earth was firſt *Inundata peccato*; and then, *Inundata diluvio.* As a ſicke man, in his burning Feaver, pants within himſelfe, and by groaning teſtifies his pangs to others, throwes off the clothes, and toſſeth from ſide to ſide in the Bed, ſeeking mitigation of his paines: yet whether hee does, or does not, his ſickneſſe remaines; and changing of places, doth not change his weakeneſſe, till the cauſe be examined, and removed. The Mariners in that fearefull Storme, Ion.1.7. being ſicke of Gods anger, as of a violent Feaver, panting with feares, and groaning with prayers, and caſting over-boord their Wares, as diſtemper'd impatient Patients hurle off their clothes; remove from action to action, tremble, pray, unlade, ſtrike ſayles, fall to Oares; but all in vaine: the Veſſell was ſicke, and had taken a ſurfet, when ſhee tooke in a fugitive Prophet: all the loſſe of their goods cannot expiate the cauſe of this Tempeſt: there is a Morſell that lyes indigeſted in the ſtomach; throw out *Ionas,* and all is quiet. The World was ſicke, heart-ſicke; as full of peſtilent humours as inhabitants, and could recover no health, till God had given her a Potion, a ſtrong Vomite, ſuch a Deluge, that ſhall ſpue out her offenſive diſeaſe. Wee finde Atheiſts that ſay, *He* Mal.2.17. *that doth evill, proſpers*; ſuch as our Apoſtle mentions: but Nature it ſelfe, which lyes cloſer to a man than the marrow to his bones, cannot but informe him, that the mother and originall of all woe, is wickedneſſe. Hee that is notoriouſly facinorous, and thinkes that in this hee pleaſeth the gods; *hoc ipſo primum ſceleratus eſt*, becauſe hee makes them *aut fatuos, aut iniquos:* ſaid a Heathen. If his ſoule will not teach him, yet let him reade God in his very body. Hee hath a mouth, and with that commandeth; let him there reade the Soveraigntie of God. Hee hath eyes, and with them hee ſeeth; let him there reade the knowledge of God. Hee hath eares, and with them hee heareth; let him there reade how God obſerves and mindes all things. Hee hath feete, and with thoſe hee walketh; let that ſhew him the ubiquitie of God. Hee hath hands, and with them hee worketh, and ſtriketh, and revengeth his injuries; let him not denie God ſo much as God hath given him: The Lord hath a Hand too; and when he pleaſeth to ſtrike, a heavie one: *Thy hand preſſeth me ſore.* Not the Pſal.38.2. hand of Egypt, or Aſhur; then were it hand for hand, a Duell of ſome equalitie: hand to hand; here forces and ſtratagems might atchieve the victorie: but *Manus tua, Thy hand.* The weight of a mans blow is but weake, according to the force and pulſe of his arme. As the Princes of *Midian* anſwered *Gideon,*

Iudg.8.21. when he bade his ſonne trie the dint of his Sword upon them; *Riſe thou, and fall upon us; for as the man is, ſo is his ſtrength.* But, *it is a fearefull thing to fall into the hands of God:* As *Homer* called the hands of *Iupiter*, χεῖρας ἀέπτους, hands whoſe praiſe could not be ſufficiently ſpoken: which ſome reade χεῖρας ἀάπτους, hands inacceſſible, unreſiſtable for ſtrength: all the gods in Heaven could not ward a blow of *Iupiters* hand. This hand never ſtrikes, but for ſinne: and where ſinne is mightie, his blow is heavie.

Generall wickedneſſe is like a dreadfull Eclypſe of the Sunne: the darkneſſe is ſeene preſently, the effects follow after; not more ſlow, than ſure. If we feele Lam.3.39. his blowes, let us looke backe to the *Propter quod*, our ſinnes. *Man ſuffers for his ſinnes. David* may complaine of his malicious enemies; *They perſecute me without a cauſe:* no man could ever challenge God of this; *he is provoked every day.* Woe were us, if he ſhould ſtrike ſo often as he is provoked. We are readie to wrap up our ſelves in the univerſall bundle of ſinners; and neither thinke theſe times worſe than the former, nor our fore-fathers better than our ſelves. To confute this opinion, God hath written new Scriptures to us, bloodie Characters in our owne fleſh. Why did hee put a drawne Sword into the hand of his Angell, till it became drunke with our gore? Why did hee kill us up by thouſands every weeke? Was it without a *Propter quod?* Shall wee call his Iuſtice into queſtion, with, *Why haſt thou ſmitten us without a cauſe?* No: he found cauſe too great in us, to ſend the Peſtilence: he found no cauſe, but in his owne mercie, to remove it.

2. Generall ſinnes will bring generall Plagues; if upon a whole World, much more upon a particular Nation. Rebellious wickedneſſe makes men Out-lawes, depriving them of Gods protection, and ſubjecting them to Tyrants, Eſa.42.24. whoſe very mercies are cruelties. *Who gave Iacob for a ſpoile, and Iſrael to the robbers? Did not the Lord, he againſt whom we have ſinned? God reſiſteth the proud;* his forces are againſt them, directed in battell-ray: the wrong was his wrong, the enemies are his enemies, the quarrell ſhall be his quarrell. Pride and Ryot, in humane Policie, may bring a Kingdome to deſolation; becauſe they are contrarie to providence. But the reaſon in Divinitie is, becauſe they are contrarie to repentance: and God puniſheth for impenitencie, not for im- Ier.7.12. puritie. *Goe to my place in Shiloh, and ſee what I have done unto it for the wickedneſſe of my people.* Goe to the old World, and ſee what he hath done to it: his Iuſtice then, is his Iuſtice now: and if our ſinnes may compare with theirs, what is our priviledge?

Wee heare no noiſe of Warre: the moſt dangerous Warre comes without a noiſe. The Turke hath bid himſelfe welcome, where hee was ſometimes as little looked for. Wee thinke our ſelves a mightie Nation; whoſe Bulwarke is the Sea, whoſe confederate neighbours round about are our Centinels: yet Nah.3.8. forget not *Nahums* queſtion to *Niniveh*; *Art thou better than populous No, whoſe Rampart was the Sea?* Wee have lived in long peace, without interruption, though the yeare Eightie eight ſhould be blotted out of all Records of Time. And though Peace be better than Warre, as *Crœſus* ſaid; becauſe in Peace, ſonnes burie their fathers; but in Warre, fathers burie their ſonnes. And though Warre be repugnant to the fruitfulneſſe of Nature, yet it is conſonant to the direction of Nature; it deſtroyes her numeroſitie, but preſerves her proprietie. Yet *jam patimur longa pacis mala*, wee ſuffer the miſchiefes of long Peace; and our eſtate is not the better, but through ſecuritie much the worſe. Pride is growne up with our glory, like the Ivie with the Oke, to the height.

For our ſinnes, God hath ſent a bloodie Arrow among us: (Pardon my digreſſion; yea, you need not, the application is fit enough) If we did not periſh every mothers ſonne and daughter, by the Peſtilence, as this old World did by the Deluge; it was not becauſe wee were leſſe wicked, but becauſe God hath beene more mercifull. If they had betaken themſelves in time to that happie ward, Repentance; and firſt made the Earth flow with their teares; it had not beene overflowed with waters. If wee had ſmitten our owne breſts with the ſorrow of penitentiall contrition, God had not ſmitten thoſe breſts with the Spots of a Viſitation. He hath not yet done with us: he feeles our ſinnes warme ſtill under his Rod, and therefore findes it not time to give us over.

O let us bethinke our ſelves: Univerſall Iudgements call for univerſall Repentance: the Land mournes, and ſhall any inhabitants of the Land be merry? Some doe not feele, in their particular, the ſharpe Wounds of that angry and hungry Sword: Can they be members of Chriſt, and not feele it through the ſides of their brethren? No part of the body can be ill affected, and the whole at eaſe. Others afflictions muſt move our affections: as Queene *Elizabeth* to the afflicted States; *Non ignara mali, miſeris ſuccurrere diſco.* Beſides, who are they Ezek.9.4. that *mourned for the abominations of the time?* Not they that committed the abominations: alas, their cheekes were dimpled with laughter. They whoſe crying ſinnes had pierced the Heavens, and brought downe theſe Plagues, will not cry for themſelves: therefore God requires us to cry for them. Wee muſt *weepe with them that weepe*; yea, weepe for them that will not weepe. Their exceſſive Pride, impudent Prophaneneſſe, beaſtly Drunkenneſſe, inſatiate Covetouſneſſe, deſperate Sacriledge, dreadfull Blaſphemie, uncleane Luxurie, have provoked Gods wrath; and wee muſt mourne for them, that will not mourne for themſelves. *Prepare to meete thy God, O Iſrael.* Am.4.12. Although he be offended with the whole Land, yet there be ſome that he will owne for his: he is ſtill *Thy God,* O Iſrael. If theſe doe not ſtand in the breach, we all periſh.

There is a time to rejoyce, and a time to mourne: the beſt actions are not alwayes ſeaſonable, much leſſe the indifferent. Hee that evermore takes libertie to doe what he may, ſhall offend no leſſe than he that ſometimes takes libertie to doe what he may not. *David* perſwades *Uriah* home: but what was his anſwere? 2 Sam.11.11. *The Arke and Iſrael are in Tents, my Lord Ioab and the Armie encamped in the field; and ſhall I goe home, to be merry with my Wiſe?* The Arke of God is fitteſt to leade our Times: as that is either diſtreſſed, or proſperous, we ſhould frame our mirth, or mourning. Hag.1.4. *Is it a time for you to dwell in ſieled houſes, and my Houſe lye waſte?* This is the ground of Gods juſt quarrell. Pſal.137.5. *If I forget thee, O Ieruſalem, let my right hand forget her cunning:* ſuch is the heart of the Saints. As every man is a Limbe of the Communitie, ſo muſt he be affected with the eſtate of the univerſall Body; whether healthfull, or languiſhing. As it did aggravate *Davids* ſinne, that while the Arke and Iſrael were in diſtreſſe, hee could finde time to looſe the reines to wanton deſires and actions: ſo did it magnifie the religious zeale of *Uriah,* that hee abandons allowed comforts, till hee ſee the Arke and Iſrael victorious. Common dangers or calamities muſt (like the rapt motions) carry our hearts contrary to the way of our private occaſions. When God was offended, *Moſes* and all Iſrael grieved, the Princes hanged, the people plagued; yet an Iſraelite dares bring a Whore of *Midian* to his Tent. Numb.25.6. This at any time had beene abominable, at that time moſt execrable. Were they all weeping; and muſt hee even then, in the face of all, runne to uncleaneneſſe? Was that a time to dally with Strumpets? They both bought it deare. Shall men follow their pleaſures, laugh, and ſing, and be merry, while God is killing up their brethren by many thouſands every weeke? 2 King.5.26. *Is this a time to receive Money, and Vineyards, and Garments?* ſaith the Prophet to his ſervant. Is this a time to Drinke, and Carowſe, and Feaſt, and Play; *Ann.1625.* when ſo many hearts are bleeding, and all good eyes weeping? They have deſperate Soules, that can rejoyce and be merry, when the God of Heaven and Earth ſhewes himſelfe ſo angry.

Before the deluge there were but eight perſons, yea, ſcarce ſo many, to oppoſe the wickedneſſe of a whole world: how could it but periſh? If the whole nation apoſtate to lewdneſſe, and there be none to ſtop the courſe, how ſhould it looke to ſtand one houre? In Sodome *Old and young, all the people from every quarter*, given over to villany: none to reſiſt, but *Lot*. *The whole city came out* to ſend away Chriſt: not a Gaderen is found, that either dehorted his fellowes, or oppoſed the motion. It is a ſigne of people given up to Iudgement, when no man makes head againſt the projects of wickedneſſe. Generality of aſſent is no warrant for any act: common error carries away many; who inquire not into the reaſon of ought, but the practiſe. The way to hell is a beaten road through the many feet that walke it: when vice groweth into faſhion, ſingularity is a vertue. If wee had not ſome to ſtrive againſt the ſtreame of generall wickedneſſe, though this paucity prevaile not, and to weepe becauſe they prevaile not; wee ſhould ceaſe to be a Church: and ceaſing to be a Church, we could not long be a people.

There is great need of mourning, need of great mourning: for heavy Iudgements will not be turned away without deepe ſorrowes. As a late Doctor of the Iewes ſerionſly expoſtulates in a relenting letter to one of his fellow-Rabbins; what might be the cauſe of this ſo long and deſperate a ruine of their Iſrael: and comparing their former captivities with their former ſinnes; argues, that this continuing puniſhment muſt needs bee ſent for ſome ſinne ſo much greater than Idolatry, oppreſſion, or Sabbath-profaning; by how much this Iudgement is more grievous than all the reſt: which his feare tels him, (and he may beleeve it) can be no other but the refuſall and murder of the true *Meſſias*, the Sonne of God. We have had many plagues in this land, and the hand of God hath been often heavy upon us for our ſinnes: but as this great peſtilence exceeds all the former peſtilences, ſo certainely the ſinne that brought it, exceeds all our former ſinnes: which our feare juſtly tels us, and wee may beleeve it, is the contempt of the Goſpell of Ieſus Chriſt: for a greater effect could not proceed but from a greater cauſe. As our ſinne therefore is more mighty, ſo our repentance muſt bee more hearty, or wee cannot expect the removall of this calamity. Indeed our praiers can never be ſo lowd as our ſinnes: in it ſelfe, one ſinne is able to drowne many prayers. But for our comfort; in Chriſt, one prayer ſhall drowne many ſinnes. O then let us pray and repent, repent and pray, joyne with them both abſtinence, and with them three patience, and with all, faith and obedience, and amendment of life; and the Lord our God ſhall deliver us.

3. The viciſſitude of Gods Mercy and Iuſtice in their actions is obſervable. Firſt, Mercy; as it doth alwayes, begins; giving them an hundred and twenty yeares warning before their drowning. Such is his ſpeciall Mercy, to foretell us of enſuing miſchiefes. Hee does not owe us ſo much: hee might take us unprovided. Then he ſtrikes indeed, when he ſtrikes and ſaies nothing. The anger is ſo much the more, as it is leſſe notified. In the hewing of wood, the blow is not heard, till the edge of the axe bee ſeene to have ſtrucke. When God is not heard before hee bee felt, it is a fearefull ſigne of diſpleaſure. Among men, the ſtill and ſilent revenges be ever moſt dangerous. [a]*But ſure the Lord will doe nothing, but he revealeth it to his ſervants the Prophets.* Thus he conſulted *Moſes*, and threatned ere he puniſhed. [b]*Take Incenſe quickly, and make an Atonement, for the plague is begun.* Wrath is gone out from the Lord; *Moſes* is quicke-ſighted, and ſees it at the firſt ſetting forth. As they which are well acquainted with men, know that by their lookes and geſtures, which ſtrangers underſtand but by their actions: or as finer tempers are more ſenſible of the changes of the weather. The faithfull are familiar with God, and can deſcry his Iudgements a far off. If another had ſeene a cloud of a hand bredth from [c]*Carmel*, hee could not have told *Ahab* that hee ſhould bee wet. Holy men out of their acquaintance

Gen.19.4.

Matth.8.34.

[a] Amos 3.7.

[b] Numb.16.46.

[c] 1 King.18.44.

with their Maſters proceedings, can foreſee puniſhments. [d] *The wiſe man foreſeeth the evill, and hides himſelfe: but fooles run on and are puniſhed.* Wee men will not reveale our ſecret purpoſes to enemies or ſtrangers. All the favour of the wicked is to feele the Iudgement, before they eſpie it. [e] *But ſhall I hide from Abraham the thing* that I meane to doe, ſaith the Lord? Yea, for *Abrahams* ſake, it ſhall not bee concealed from *Lot. Noah* ſhall bee told of the deluge, to foretell the people. [f] *David ſaw the Angell that ſmote the people:* common eyes ſaw the botch, the markes and tokens of the plague: his clearer and advanced ſight hath ſpied the Angell, ſhaking his ſword over Ieruſalem, and hovering over Mount Sion.

d Prov.22.3.

e Gen.18.14.

f 2 Sam.24.17.

Thus doth his mercy call upon ſinners; [g] *Prepare to meet thy God.* O admirable favour! When Gods anger is marching forth againſt us, that his mercy ſhould ſtep before to tell us; *Prepare to meet your God.* Before hee ſtrikes, hee ſends his Prophets to us, as Heralds with the conditions of peace, if they may be accepted. That great Generall gives ut faire quarter; yea, ſo unwilling is hee to ſpill our bloods, that our penitent yeelding ſhall ſave us: and therefore hee adviſeth us to be in a readineſſe to meet him. If this mercy of our God ſhould not ſometimes withhold, often forewarne, alwaies abridge his Iudgements, what roome were there for us out of hell? [h] *But hee delighteth in mercy.* His mercy being abuſed, gives place to his Iuſtice, by which the world periſhed. And then againe his mercy ſucceeds, and the waters bated: as hee dealt with us; hee heard our unworthy prayers, and the plague decreaſed. So ſoone was hee weary of puniſhing, that is never weary of bleſſing. *David* proſtrates himſelfe at the avenger, and laies his life ready for the fatall ſtroke of Iuſtice: the poſture of an humbled and anguiſhed ſoule. This the eye of juſtice tooke notice of; *It is enough: ſtay now thine hand.* How juſt and eaſie had it beene for God, to have made the ſhutting of that evening red with blood? But ſo little pleaſure doth the Father of all mercies take in the death of ſinners, that his goodneſſe repents him of the ſlaughter, and cals for that ſacrifice wherewith hee will be appeaſed. It was his owne pity that inhibited the deſtroyer: ere *David* could ſee the Angell, hee had reſtrained him; [i] *It is enough, hold thy hand.*

g Amos 4.12.

h Mich.7.18.

i 2 Sam.24.16.

4. At his command, the Heavens did ſhut up their windowes, and the Sea her chanels, and it began to bee faire weather: yet may not the Arke reſt ſuddainely. If we did not ſtay ſome while under Gods hand, we ſhould not know how ſweet his mercy is, and how great our thankefulneſſe ſhould bee. This was done by degrees.

1. *A winde came, and the waters aſſwaged:* not by way of exhalation from the earth, for it was then covered with water: but as it came from an extraordinary cauſe, ſo it had an extraordinary effect. Two properties the Scripture aſcribeth to the winde. Firſt, to force the waters, as in the diviſion of the red ſea. Secondly, to purge the Aire, diſperſe the clouds, and dry up moiſture. *The North-winde driveth away raine.* Otherwiſe *Non ſolent aqua ventis imminui, ſed poti-turbari.*

Gen. 8.11

Prov.25.23.

Theodoret.

2. *Noah* opens the window of the Arke, and lookes out: God doth not reveale all things to his beſt ſervants. He that told *Noah* ſixe ſcore yeares before, what day hee ſhould goe into the Arke; does not foretell him when hee is entred, what day he ſhould come out. Therefore he ſends out his Intelligencers, the Raven and the Dove; which by helpe of their wings, might eaſily deſcry farther than his ſight, in that vaporous Aire. The Raven of quicke ſent, of groſſe feed, of tough conſtitution. Not that hee was ſent away for his intemperancy: or, that this was the Raven which afterward fed *Elias:* theſe be the ridiculous fables of the Hebrewes: but that fowle was the fitteſt for diſcovery. Yet the likelieſt things doe not alwaies ſucceed: for neither will the Raven venture farre into that ſolitary world for feare of want, nor come into the Arke

for

Gen,8.7. for hope of liberty: but went and came, *to and fro*, hovering about in uncertainties. Carnall mindes are ready to flie out of the Arke of Gods Church, and to embrace this preſent world: and had rather chuſe to feed upon the unſavory rubbiſh of ſenſuall pleaſures, than to be reſtrained within the ſtrict liſts of Chriſtian obedience. Then hee ſends forth the *Dove*, a fowle both ſwift and ſimple: ſhe like a true Citizen of the Arke, returnes with faithfull notice; firſt, of the continuance of the waters by her reſtleſneſſe, and then of their abatement by her Olive leafe. None can ſtray out of the Arke into the world, but they muſt receive ſome aſperſion; as *Ioſephus* thinkes, ſhee returned with foule and dirty feet. The Dove is an Embleme of thoſe meſſengers, who with innocency in their lives, bring the glad tidings of peace and ſalvation in their mouths.

3. *Noah* beleeves, and rejoyceth at the newes; yet ſtill he waits ſeven daies more. It is not good to devoure the favours of God too greedily; but ſo to take them in, that wee may digeſt them. Some would have been impatient of this delay, and ſo hungry of the open aire, after ſo long a cloſeneſſe; that upon the firſt notice they would have voided the Arke. But wiſe *Noah* will ſtay ſeven daies ere hee open, and almoſt two moneths ere forſake the Arke; and not then, Gen.8.16. unleſſe hee command him to depart, that bad him enter. *Ambroſ.* *Siccata erat terra, quare non exit Noah?* He ſtaies for his *Nunc demittis.* There is no action good without faith, no faith without a word. We are then holy and happy, when in all things we neglect the counſels of fleſh and blood, and depend upon the commiſſion of our Maker.

4. Hee builds an Altar, and offers ſacrifice. *Ambroſe* obſerves, that God did not particularly command this; *Nè quaſi avarus mercedem gratiæ poſtularet:* but certainely hee did it not without divine directions. Hee builds as ſoone as hee is forth; but not an houſe for himſelfe, but an Altar to the Lord: true faith will ever teach us to preferre God to our ſelves. And though he deſires mercy before ſacrifice, yet he will have ſacrifice as well as mercy. Of theſe few creatures that were left, God muſt have ſome: it was a priviledge to them, that they were ſaved from the water, to bee offer'd up unto God in fire. Happy men which finde that favour, to be reſerved from the common deſtruction, that they may bee ſacrificed to their Maker and Redeemer. *Noah* bleſſed God for the preſervation of all the creatures, both cleane and uncleane; but hee offer'd onely of the cleane: our beſt things are not too deare for the Lord, whoſe both they and our ſelves are.

5. The great Iudgements of God have gone off with ſacrifice: the plague in *Davids* time, by the burnt offerings in the threſhing floore of *Arennah. Aaron* Numb.16.48. with his *Incenſe, ſtood betweene the dead and the living, and the plague was ſtaied.* Had hee thruſt himſelfe in with empty hands, he had not prevailed: but his Cenſor was his protection. When the fire of Gods anger is kindled, our Cenſors muſt ſmoke with fire from the Altar. Every man muſt pray for the removall of vengeance: much more they whom God hath deputed to mediate for the people. Ioel 2.17. Every mans mouth is his owne, but they are the mouth of all. *Let the Prieſts ſtand weeping betweene the porch and the Altar; Spare thy people O Lord, and give not thine heritage to confuſion.* When the world hath powred out all his contempt upon us, wee are they that muſt reconcile men to God, and without us they periſh.

6. Laſtly, this little fire of *Noah*, through the vertue of his faith, purgeth the world; and reacheth up to thoſe heavens from which the waters fell, and procures a glorious Raine-bow to appeare therein for his ſecurity. Which as it is a monument of Gods Iuſtice, to remember us of thoſe ſinnes for which the world periſhed: ſo is it a Covenant of his Mercy made with man and beaſt; Eſay.54.9. bound with an oath: *I have ſworne that the waters ſhall no more goe over the earth:* Gen.8.21. and not depending upon any condition of mans obedience. *The Lord ſmelled a*

ſavour of reſt. All the ſinnes of the old world were not ſo unſavoury to God, as this ſmoke was pleaſant. If it had not been made in faith, it had been a ſtinking ſacrifice, like *Cains:* now there is no perfume comparable to it. It differs from all ſenſible ſavours: for there may bee ſafety in the moſt pleaſant odours, but God is never wearied with the ſweet ſavour of the prayers of his Saints.

Hee that was before annoyed with the ill ſavour of ſinne, ſmels now a ſweet odour of reſt. Behold here a new and ſecond reſt, and there was a third following that, and there ſhall bee a fourth to conclude and perfect all. Firſt, when God had done making the world, then he reſted. Secondly, when hee had done deſtroying the world, againe he reſted. Thirdly, when hee had done redeeming the world, in the grave he reſted. Fourthly, when he ſhall have done preſerving the world, he will reſt for ever. The firſt and the third have a reſemblance, and the ſecond with the laſt. God when hee had made the world, *reſted the ſeventh day.* Chriſt when he had redeemed the world, reſted that ſeventh day: *Sabbatizavit in monumento,* hee kept his Sabbath in the Sepulchre. So when hee had deſtroied the world with water, hee ſmelt a ſavour of reſt; and that reſt from that deſtruction was to laſt during the meaſure of time. When hee ſhall have diſſolved it by fire, that reſt ſhall be for ever. Even whiles wee doe not reſt or ceaſe from ſinne, he doth ceaſe from a publike revenge: ſo doth his infinite goodneſſe, ſwallow up our wickedneſſe. The remainder of my obſervations on this argument is two morall alluſions; how this preſent ſtate of the world may bee compared with that.

Aug.

1. Calamities are preſented to us in the name of waters, and deepe waters, and ſeas of waters. But muſt we then looke to be drowned? Are they boundleſſe, are they bottomleſſe? No, that is not the dialect of Gods language: who hath provided a remedy againſt the deepeſt water, and that by water: againſt the Inundation of ſinne, by the immerſion of Baptiſme: water againſt water; *Littora littoribus contraria, fluctibus undæ:* and the fouleneſſe contracted by the torrent of naturall corruption, is waſhed away by the ſacramentall Font of regeneration. The firſt creatures in the world to whom God gave life, were in the waters: *Let the waters bring forth:* and the onely creatures (excepting thoſe in the Arke) to whom God preſerved life, were in the waters; the Fiſhes. At the firſt, that which had no life, brought forth that which had life; *The waters produced the Fiſhes at the command of God.* Therefore though our afflictions be a ſea, they are not irremediable: God can give us life in a Deluge of waters; and deliver us, as he did *Ionas,* out of the depth of the ſea. Indeed our miſeries are great, if wee conſider onely our ſelves. So *Gennezareth,* which was but a lake, and the waters not ſalt, yet is called a Sea: they that dwelt there, thought a lake a Sea. The Mediterranean was called the great Sea: they that ſaw no other, thought a little ſea the greateſt. Wee that know not the afflictions of others, call our owne the heavieſt: every ſmall Current is a Torrent, every Brooke a River, every River a Sea. But that is truly a great water, which overflowes the Chanell; and that is really a great affliction, which is above our ſtrength. But the Lord is our ſtrength; and what inundation of ſorrowes can get above thoſe bankes? [k] *The raine deſcended, the flouds came, the windes blew, and beat upon the houſe, and it fell not, for it was founded upon a Rocke.* What a coile is here? As if Heaven, Earth, and Sea had conſpired againſt one poore Cottage? Take them all, not ſeverally, but with their united forces; yet this foundation ſtands. Who ſhall ſeparate us from the love of Chriſt? [l] *Shall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill of ſword?* What voluminous waves be here, for number, and power, and terror? Yet they ſhall not ſeparate the Arke from Chriſt, not a ſoule from the Arke, not a body from the ſoule, not a haire from the body. [m] *The mountaines ſhake with the ſwelling of the Sea:* ſecular mountaines, men ſtrong in power: ſpirituall mountaines, men ſtrong in grace;

Gen. 1. 20.

2 Eſdr. 6. 48.

[k] Mat. 7. 25.

[l] Rom. 8. 35.

[m] Pſal. 46. 3.

grace; are ſhaked with afflictions: *Concuſſi erunt, non excuſſi.* Affliction is a Sea too deepe for us, What is our refuge? Gods Arke, that drawes foure Cubites above the waters, when they were fifteene Cubites above the mountaines, [n] *God laieth up the depth in ſtore-houſes:* even his corrections are of his treaſure, and hee will not waſte his treaſure: when they have done their ſervice to humble us, hee will call them in againe. All our water ſhall runne into Iordan, [o] and his Iſraelites paſſed over Iordan drie-foot. All our ſorrowes ſhall runne into the red Sea, the Sea of Chriſts blood: and as that red Sea did not hurt an Iſraelite, ſo this red Sea ſhall never drowne a Beleever. Thus putting to ſea, may be a change of life, not of condition: when Saint *Paul* mentioned his perils, hee is briefer in reckoning up thoſe by water, than the other by land. [p] *Hee was a day and night in the deepe, and did thrice ſuffer ſhipwracke:* ſo much by ſea. But by land, his dangers were innumerable; once ſtoned, thrice ſcourged, five times baſtinado'd, often impriſoned, and almoſt killed. Even on land we have our riſings and fals, calmes and croſſe gales; forewindes but ſeldome. Yea ſometimes, which is worſe than any winde that can come, wee have no winde at all. But pleaſure and ſecurity deading our courſe by a calme, does us more miſchiefe than adverſities croſſe-gale. Indeed there is ſome difference: more periſh on the Sea by ſtormes than by calmes: more periſh on the land by calmes than by ſtormes: for afflictions, like tempeſts, make us looke to our tackling, Patience; and to our Anchor, Hope; and to our Helme, Faith; and to our Card, the Word of God; and to our Captaine, Chriſt: whereas ſecurity, like a calme, makes us forget both our Danger, and deliverer.

2. As troubles bee compared to waters, ſo are pleaſures: *Stolne waters are ſweet.* So we diſtinguiſh of our luſts; calling them, earthy riches, aiery honours, *watry* pleaſures. Covetouſneſſe is a deſire of earth, ambition of aire, wantonneſſe of water: it is the watriſh humour of the ſoule. To pumpe a ſhip, and to ſhrieve a voluptuous heart, would bee an alike noiſome excerciſe. Hee throwes away all his eſtate upon the riot of his luſt; as if a Marriner ſhould throw all his fraught into the Sea: now a Whore and the Sea are two inſatiate Devourers. The Devill is the grand Pyrate upon the Ocean of wickedneſſe. A Pyrate is one plague above thoſe of nature, to make the Sea more terrible, more dangerous. He is called the Merchants Booke, wherein hee may reckon up his loſſes: a perpetuall Foe to noble traffique; the earthquake of the Exchange: not onely robbing men of their goods, but even of themſelves, and making them ſlaves: a deſperate Theefe, that ſteales though hee bee in a priſon; and lookes every day, by fight or tempeſt, for execution. The devill is yet worſe; for hee does not onely make ſlaves of thoſe hee taketh, more grievous than the Turkiſh Gallies; and dammage them whom hee cannot take; tempting even the beſt Chriſtians to foule ſinnes: but labours alſo to ſinke all to the Abyſſe, even the bottomeleſſe depth of Hell. Onely this Pyrate kills more by his Flag of Truce, cunning flatterie; than by his thundring Ordnance, and defiance of enmitie. He would be Lord of the Sea, as well as Prince of the Aire, and god of this World; and promiſeth all thoſe that ſayle under his Colours, a happie Voyage. But when *Bion* was ſhewed in a Port-Citie, in the Temple of *Neptune*, divers Pictures of ſuch as had in Tempeſts made their Vowes to *Neptune*, and ſo were ſaved from ſhipwracke: and was asked, Whether he did not now acknowledge the power of *Neptune*, and the gods? Yes, ſaith hee; theſe be the ſhadowes of them, that after their Vowes were delivered: but where are they painted, that have beene drowned after their Vowes? Worldlings may proſper for the time under this *Neptune*; as they write of the Witches of Lapland, That they can ſell Windes to Sea-men, and buy them of the Devill: But what's the end of the Voyage? Where is the Harbour? Alas, there is no Haven for ſuch, but Hell. No Winde can be that mans friend, that hath no Haven: And yet it

is

[n] Pſal. 33.7.

[o] Ioſh. 3.17.

[p] 2 Cor. 11.26.

is better to have no Haven at all, than eternall deſtruction for a Haven. Lord, rather croſſe us with ſtormes, yea, bleſſe us with croſſes, than ſuffer us to ſteere ſuch a courſe, to ſo unhappie a Point. Let our enemies be what they will, ſo thou be our friend and Pilot, O Ieſus Chriſt!

2 PET. 3. 7.

But the Heavens and the Earth which are now, by the ſame Word are kept in ſtore, reſerved unto fire againſt the day of Judgement, and perdition of ungodly men.

SAtan perſwades Atheiſts that this world is eternall: that there is no other Heaven but what they ſee: and becauſe they ſee not Hell, that there is none at all. Through this Imagination, they onely labour about the preſent, and caſt off all hope or feare of the future. If they can make good to themſelves their condition (and they thinke it good, if it be pleaſant) in this life; for the next, it is no Article of their Creed, no Creed of their heart. Therefore they live like beaſts, becauſe they thinke they ſhall die like beaſts; without any anſwer for ought they have either acted, or left undone. But the Iuſtice of God teacheth, that there ſhall bee a Day of reckoning, when all the world ſhall bee ſummoned to one univerſall Audite, and receive a reward according to their workes. To prove this, the Apoſtle argues conveniently and comparatively: God made the world by his Word, therefore by his Word hee can deſtroy it: and that we may be ſure of his power, he hath given us an example or proofe; for hee hath deſtroyed it once already: and that wee ſhould not doubt of his will, he hath ſaid he will doe it. *Qui potuit creare, non poterit cremare?* His Word does all: by his Word he created it, by his Word he drowned it, by his Word hee reſtored it, by his Word hee preſerveth it, and by his Word hee will burne it.

But the Heavens and the Earth which are now, &c.] Here, firſt wee muſt looke upon the world in the preſent ſtate, wherein it is preſerved: and ſecondly, then the future condition, to which it is reſerved. In the former are two conſiderations. Firſt, the compoſition, *The Heavens and Earth that are now.* Secondly, the repoſition, *Are kept in ſtore by the Word.* In the future ſtate, which is the deſtruction of the world, we have Firſt, the manner, *By fire.* Secondly, the time, *At the day of Judgement.* To beginne with that axletree whereon the world moves.

The Word of God:] This is indeed the Will of God. At his *fiat* gave the world ·1
being, ſo his *maneat* gives it continuance and abiding. For as when he ſaid, *Let there be Light and a Firmament*; what eares had the Light or Firmament, or any other creature, to heare his Word, if he had pronounced it? The words of the Tempter was *Dic, ſay*, command theſe ſtones to be made bread: but what capacity had there beene in ſtones to heare his ſaying? *God ſpake to the fiſh:* what intelligence had the fiſh to anſwere him? But as ſpeech is interpreter of mans heart, ſignifying his ſecret purpoſes: ſo the Lord hath ſome way, (which, is eaſie for him to doe, not for us to conceive) whereby he imparteth to inſenſible

Mal.4.3.

Ion.2.10.

creatures what his pleaſure is. Speech is not of Gods nature, but an action of his
will: and hee that goes without feet, ſeeth without eyes, reacheth without
hands, ſo alſo ſpeaketh without a tongue.

2 Obſerve we here, what a Divinity there is in the Word of God; how imperious
to command, how omnipotent to prevaile. One *fiat* is enough to make
that which never was before, or to ſhape that which otherwiſe had lyen in everlaſting
informity: to eſtabliſh nature where it is not, or to change nature where
it is: to create Angels, Men, Birds, Beaſts, Fiſhes: to ſtore Heaven, Earth, and
the deepe with innumerable armies of creatures; and to make them bow their
Mat.8.8. knees to their maker, and render unlimited obedience to all his decrees. The
beleeving Centurion, in a ſuite that dearely affected him, deſires not the travell
of his feet, nor any receipt of Phyſicke to heale his ſervant; no not ſo much as
the impoſition of his hand, which ſome had requeſted; nor comming under the
Mat 4.4. roofe of his houſe; but onely a word from his lippes: *Dic verbum, ſpeake the word
onely, and my ſervant ſhall be whole.* Man neither liveth by bread, nor recovereth
Mat.8.2. by phyſicke, but *by the Word of Gods* providence. *Lord, if thou wilt, thou canſt make
Origen. me cleane: voluntas tua opus eſt:* thy will is thy worke. *I will, bee thou cleane:* as if
with the breath of his mouth, he had ſpoken to the Leproſie, Bee gone: as hee
afterward ſpake to the Divells, Bee packing; and they went with a vengeance,
as if a whirlewinde had driven them. He rebuked the windes and the ſeas, with
farre more authority than *Peter* did *Ananias,* and with the like ſucceſſe: for
he ſmote the breath from the windes, and the motion from the ſea. They not
onely heare him, but heare him with effect: they goe, and run, and ſtand ſtill,
like dutifull ſervants at his bidding, and live and die at his command.

3 God hath one voyce that is of a ſenſible ſound indeed; ſmiting the eares and
hearts both of men and beaſts with aſtoniſhment. It maketh the Cedars, and
Pſal.29.4. breaketh the Cedars, formeth and quencheth the flames of fire, planteth and
ſupplanteth Forreſts, abſolveth and diſſolveth the World at his pleaſure. O ye
obſequious Heavens and Earth, how doe you convince rebellious man? *Heare
Eſa.1.2. O Heavens, and give eare O Earth:* and *Heare O ye Mountaines! the Lords controverſie.*
Mic.6.2. The Sunne ſtands ſtill, the Earth cleaves and opens her jawes, Rivers run backe,
Lions forbeare their prey, all at the Word of God, and yet man refuſeth to
obey it. There be ſome indeed that will give it the hearing; as a man ſees a remote
object by his opticke inſtrument, yet it is not his: ſo many come to
Church, as if they meant to learne the way, and know the Will of God; and ſo
they leave it. Our fathers were more devout than we; for they did what they
heard, though it were but the device of man: wee heare and doe not, though it
be the Word of God. They had baſe metalls, but good manners: we have baſe
manners with our good metalls. They had their coyne of braſſe, and men of
gold: we have coine of gold, and men of braſſe, or lead, or if there be a courſer
metall. The abundant waters of the ſanctuary have bred two diſeaſes; Curioſity,
and Satiety. Wee are full of honey, and will not heare much: and what
does not humour us, wee will not heare at all. Indeed Schiſmaticall Teachers
have alwayes the moſt buſie ſwarmes of hearers: ſo they make the people Ideots,
that the people may make them Idols: and we truly ſay of them, as of Idols;
Qui colit, ille facit. But it is not fit that we ſhould leave the Word of God, and
Act.6.2. liſten to fables; as the Apoſtle ſaid, *It is not reaſon wee ſhould leave preaching and
ſerve tables.* Let us keepe the Word, for the Word doth keepe us: yea, as it keeps
Heaven and Earth in ſtore; ſo it keepes us on Earth, in ſtore for Heaven, that wee
may be eternally bleſſed.

4 This is not onely a creating, but a *preſerving word:* ſuch a one as *reſerves Heaven
and Earth in ſtore,* as if it laid them up in a Treaſury: till the great Emperour
of the world, who is his owne Lord Treaſurer, calls them forth to further uſe.
The Peripatetickes houſed the Divine providence above the Moone; allowing

it no deſcent beneath that Circle, to intend inferiour buſineſſes. The Epicures, by the Relation of ***Eliphaz***, ſay no leſſe. ***How can God know? Can he judge through the darke Cloud? He walketh in the Circle of Heaven.*** ***Averroes*** the Spaniſh Phyſician, thinkes that ***vileſceret Dei intellectus***, if he ſhould minde theſe lower things. But the Glaſſe is not deformed, becauſe it repreſents deformities: nor is the Sunne defiled by reflecting upon dunghils; nor the Divine Providence vilified by ordering the moſt contemptible things. His Creation is their Mother, his Providence their Nurſe: the one brings them forth, the other brings them up: the one ſet up the frame of Heaven and Earth, the other keepes it in reparation. That he is the God of the Mountaines, not of the Vallies, was a Syrian dreame: that he looketh to the greater, and ſcorneth the ſmaller employments; is a blaſphemous aſſertion. No, his Providence extends to the feeding of Ravens, to the falling of Sparrowes, numbring of Haires, and caſting of Lots. ***Saul*** is appointed to the Kingdome of Iſrael by God, and annointed by the Prophet; yet ſtill hee muſt bee deſigned by ***Lot***: was not this to leave a certainety, and put it to hazzard? No, for of all the Tribes ***Benjamin*** is taken: of all the families of ***Benjamin, Matri***: of all the kindreds of ***Matri***, the houſe of ***Cis***: of all the houſe of ***Cis, Saul*** is choſen to bee King. ***Saul*** had hidden himſelfe; yet he could not hope that this ſubducing ſhould diſappoint the purpoſe of God. He that deſigned his name among the thouſands of Iſrael, (hee might well thinke) could eaſily finde out his perſon in a Tent, and bring him forth to honour.

Iob 22.13.

1 Sam.10.21.

5 As the ſame Word of God that made the Angels, made alſo the little Wormes: ſo the ſame Word againe that preſerves the ſtarres in heaven, preſerves alſo the very duſts of the earth. ***Nec laborat in maximis, nec faſtidit in minimis.*** The moving of all thoſe glorious Orbes is no more to him, than the ſetting of a flie upon her wings. The whole world is but a Ball in his hand, which he turnes about at his pleaſure: and when hee will, he can throw it into the fire. ***He keepes them in ſtore***: without his Providence they could not ſubſiſt, not ſtand a day; but fall like an Infant, when the Nurſe puts it from her boſome. Indeed hee does ***theſaurizare, ſed ad ignem***; treaſure them up, but for the fire: as the wicked doe ***reponere theſaurum, ſed in vindictam, treaſure up wrath againſt the day of wrath.*** But till that appointed day, hee does conſerve them in their priſtine ſtate: and though our intolerable ſinnes would ſoone ruinate the world, yet for the Elects ſake the time is prolonged, and for the Elects ſake the dayes ſhall be ſhortened. As a Monarch ſuſtaines even a citie of rebels for a time, which otherwiſe would periſh; but at laſt ſets it on fire. Well yet, to that day it is laid up as a ***Treaſure***: now if God be ſo provident over heaven and earth, what is his reſpectfulneſſe of man for whom he made them? He that is ſo rich in goodneſſe, and in the communication of that goodneſſe, as to feed the Birds, and cloth the Lilies; will he neglect us and ours? We and our Children are the houſhold of God: and will not that great Maſter and Father of the whole family in heaven and earth, provide for us? ***If a man provide not for his owne, hee hath denied the Faith, and is worſe than an Infidell.*** We are certainely more precious than Fowles or Flowers, yet the Lord cares for them. Will the houſholder take care to water the herbes of his garden, or to fodder his cattle; and ſuffer his men and maides to famiſh through hunger and thirſt? Or will hee provide for his men and maides, and let his owne children ſtarve? I know there is a double difference, between his ***keeping of heaven and earth***, and his proviſion for us.

Rom.2.5.

Math. 6.30.

1 Tim.5.8.

1. They are inſenſible things, and obey onely by naturall inſtinct; as wee move a ſtone, which otherwiſe would lie ſtill. We have life, ſenſe, reaſon, and naturall abilities, to worke together with his Providence. Therefore he enjoynes us meanes, and ***would not that the workes of his wiſedome ſhould be idle.*** He can ſave without meanes, but he hath told no man that he will: he hath told every man,

Wiſd.14.5.

Act.27.11.

that (ordinarily) he will not. When the Centurion beleeved the Maſter of the ſhip more than Saint *Paul*, they were all expoſed to a great danger: that was a preferring of the meanes before the Authour of the meanes. But as it is little ſhort of Atheiſme, to uſe God onely for a ſhift, and at ſecond hand, when our owne powers faile: ſo it is no leſſe than ſluggiſhneſſe to thruſt all our buſineſſe wholly upon him: as if we were maſters, and might ſit idle; whiles he like a ſervant, muſt doe all our workes for us. Wee muſt not looke to be fed as the young Ravens, without ſowing: nor to bee clothed as the Lilies, without ſpinning. God works upon the Clouds, and we muſt worke upon the clods; or expect no fruits.

2. They are *ſtored up* for deſtruction, God hath ſet us apart for Salvation. Indeed the heavens and earth ſhall paſſe through a refining by fire to their originall puritie; and wee muſt paſſe through death, our changing, to the perfect Glory. Now, he that is the keeper of theſe, is much more the Preſerver of man. When we were incloſed in the wombe, he tooke care that wee ſhould not be ſtifled in darkneſſe, nor borne an abortive and untimely fruit: hee planted love in our parents hearts to provide for us, milk in our mothers breſts to nouriſh us, ſtrength in their armes to beare us, and vigilancie in their eyes to watch us. He gave them eares willing to heare our cries, compaſſionate hearts to pitie our wants, providence to lay up portions for us. Hee made this great Houſe for man; Heaven for his Parlour, the Aire for his Hall, the Earth for his Kitchin, furniſhed with all neceſſary Viands; and the Sea for a Ciſterne to ſerve it with water, not without Fire for a Chimney, and the Sunne for a window. Thus was man *priùs ornatus, quàm natus: cui Deus benefecit, antequam feciſſet.* For if God had given him life, before hee provided him living, hee had entred upon want; and this ſtood not with the riches of his Maker. If he had given him life and living, without comfort and happineſſe in them, he had fallen upon miſery, and that did not become his Creators mercy. Therefore in thoſe ſixe dayes did hee make a Magazin of proviſion for him, that ſhould laſt to the end of the world. And for this purpoſe he uſeth theſe Creatures; *Quaſi imperans, non quaſi mendicans.* Hee imployeth theſe inſtruments, *non indigentiæ, ſed indulgentiæ cauſâ. The very haires of our heads are all numbred:* The leaſt things that concerne man. Things that be numbred, are therefore numbred, that none of them ſhould be loſt. Hee ſaies not, They ſhall be numbred; but *They are*, long agoe: not ſome of them, but *All*: not covered, but *numbred*: not the dayes of our life, but *the haires of our head*: if a haire doe grow on our head, it is the Gift of God; or if a haire fall from our head, it is the will of God. Now he that numbers our haires, what account doth he make of our ſoules? *Illi ſolliciti ſerant de animabus*, Chriſt ſecures them *de capillis*. Thus hath he *ſtored up heaven and earth*, but their end is to be burned: hee hath treaſured up us for a better heaven, wherein we ſhall be bleſſed.

Mat.10.30.

6 To borow an application from the Metaphor, which is τεθησαυρισμένοι the Apoſtle ſpeaks of a Treaſurie; let us all be treaſurers; not of gold, or Iewels, or riches: theſe ſhall periſh with the world, becauſe they be laid up in the world, and belong to the world. Death like a ſevere Porter, ſhall examine all men at the gate, as they goe out of the world, and not ſuffer them to carry one peny along with them: nothing they brought in, and they ſhall carry out nothing. The Spaniards never ſo narrowly examined the poore Moores, when they drove them out of their Kingdom. *Nabal* of his three thouſand ſheep which he ſhore in *Carmel*, could not beare one lock of wooll with him to the grave: nor the rich man out of his enlarged barnes, one ſtraw toward the making up of his pallet: nor the other Churle, out of all his Cellars & Fountains, one drop of water to coole his tongue: nor *Cræſus*, out of his abundant treaſury, one broken fragment of coine, not an end of gold or ſilver. Wealth is but like unto words; by impoſition, not naturall: for commodities are but as they are commonly valued: and in the next life they beare no

Luk.12.20.

value at all. The ſpace of humane life how ſhort ſoever, is the utmoſt extent of the uſe of worldly riches. As all Principalities have their limits, and kings are but chiefe in their owne Dominions: ſo *Pecunia*, the worlds Queene (I meane, that worlds, whereof the Divell is king) extends her regiment but to the brim of the Grave, and is not currant one ſtep further. Or if it had any validitie afterward, yet it might not be ſuffered to paſſe: men may beguile the Law that forbids them to carry coine out of the kingdome; but God will admit none with coine into his Kingdome. Well then, there is another Treaſure, which we may carry with us, and bee welcome: of this death cannot hinder us, and with this Angels ſhall receive us. Good workes are a Treaſure, and they doe follow us. Good Praiers are a treaſure, and they goe before us. Good Faith and Hope are a treaſure, and they goe with us. Workes follow; [q] *Bleſſed are they that die in the Lord, for their workes follow them.* Praiers precede, [r] *Lord Ieſus receive my ſpirit:* [ſ] *Thy Prayers are come up for a memoriall before God.* Faith does accompany, [t] *To day ſhalt thou be with me in Paradiſe.* The Graces of God are called *Talents*; if wee improve them to his uſe, wee make them our treaſure. If a Traveller beare treaſure in bullion, or in a wedge of gold, and have none coined into currant monies, his treaſure will not defray his charges, as he goes. All our knowledge, and whatſoever ability, is Gods Gift; and that Gift is treaſure in the Nature of it: but it is not currant money in the uſe of it, except we get neerer and neerer to heaven, our home by it. Good workes are the improvement of Grace, and that is the treaſure which will paſſe currant in heaven: For God will reward us according to our workes. [u] *Our Converſation is in heaven:* it is there already to entertaine us when wee come. [x] *Lay up for your ſelves Treaſure in Heaven:* this is a treaſure, which when the earth is on fire, ſhall not bee burnt with it: for that fire ſhall but conſume the Elements; but this is above the Sunne and ſtarres, in the Repoſitory of Bleſſedneſſe, the gracious hand of Iesvs Christ.

But the heavens and the earth which are now, &c.] Weake Philoſophers eaſily become wicked Atheiſts: If the Scripture doe not in all circumſtances jumpe with their *Plato* and *Ariſtotle*, they will beleeve *Ariſtotle* and *Plato* againſt the Scriptures. It is the madneſſe of vaine man, by his owne line, to meaſure the workes of God: as if a blinde man ſhould not beleeve there is a Sunne, becauſe he cannot ſee it. Out of this blacke and tetricall vault, the Divell breathes forth thoſe peſtilent dampes; quarrels and wranglings againſt the Divine truth. As, How could the *world* bee deſtroyed with *water?* Grant that the earth was overwhelmed, yet what is this to the world? The heavens remained ſtill untouched. Yet even their owne philoſophie might teach them to diſtinguiſh of the heavens. There is an airy heaven, as well as the ſtarry: and ſo farre this deluge might well extend. For the earth, it was not only at the firſt covered with water, but with water it is ſtill cimented. And the aire doth challenge the name of heaven: ſo God is ſaid to [a] *Cover heaven with Clouds*, and [b] *to thunder out of heaven:* and the Cataracts of heaven were opened, when the Clouds poured downe, whilſt all the winged inhabitants of the aire, and mortall dwellers upon the earth (ſaving thoſe in the Arke) periſhed; what, can they ſay, became of the *world?*

Some would have the water, a kinde of *Principium* from which other things were derived; and obſerve it from the very Etymologie of *Aqua, à qua ſunt omnia.* [c] *People* and *Multitudes* are called by the name of *waters*. The *Primum mobile*, which they call the *Chryſtaline* heaven, appeares, either as if water were congealed into Chryſtall; or through the diaphanous tranſparencie of it, did repreſent Water as cleare as Chryſtall. The Bleſſedneſſe of Heaven is called, a [d] *Pure River of Water of Life, cleare as Chryſtall.* Such is the excellencie of Water, and neceſſarie Concurrence to all Elementarie things:

[q] Revel.14.13.
[r] Act.7.59.
[ſ] Act.10.4.
[t] Luk.23.43.
[u] Phil.3.20.
[x] Matth.6.20.
[a] Pſal.147.8.
[b] Pſalm.18.13.
[c] Rev.17.15.
[d] Rev.22.1.

Yet was this Gods Inſtrument to deſtroy the world. What force is there then in Nature, to cheriſh and conſerve the world, when the ſeed and matter of it owne deſtruction is wrapped up in it? That which cannot ſtand by the owne power, muſt be upheld by anothers; and muſt it not then needs fall, when the Supporter lets goe his manutenencie? Now what perpetuitie, O Atheiſt, canſt thou finde in that whole, whoſe parts are ſo flexible.

1. *The heavens and the earth.*] The earth is indeed a muddy, ſordid, and feculent place, the receptacle of all corruption: well may that periſh. But the heavens are pure, bright, ceruleous, ſublime, and reſulgent; why ſhould ſo glorious and magnificent a Machine ſuffer? The earth is but the Nurſe of our mortall bodies while they live, and their grave when we die: when there is no more uſe of her office in that miniſtration, let her be diſſolved. But heaven is full of beautie and ſolace; and though we ſhall dwell farre above theſe airy or ſtarry regions; yet it cannot but be ſome delight to looke downe upon theſe inferiour objects; and to ſee that become now our pavement, which was once our ſeeling. Though the Preſence-chamber of the King be moſt ſtately and ſumptuous; yet his Courtiers diſdaine not to looke into the publike hall. Why then ſhould the heavens, ſo rich and illuſtrious a Creature, be expoſed to this laſt fire.

Yes, for whatſoever was created for man, was infected by the ſinne of man: and it is neceſſary, that this conflagration ſhould reach as farre, as did the former corruption. The heavens, Sunne, Moone, and ſtarres, though they did not fall under ſo deepe a curſe as the earth, yet were all blemiſhed with mans fall. Even theſe muſt alſo bee purged; and the meanes by which God will reduce them to their originall integritie, is by fire: It is not then pitie that this goodly frame ſhould be diſſolved; whether we reſpect the Maker, the creatures, or men for whom they were created. For God; he was diſhonoured in their contamination; therefore it is fit he ſhould be honoured in their repurgation. That infinite Majeſtie, who is Pureneſſe it ſelfe, will not ſuffer the leaſt out-roome belonging to his Palace or univerſall Court, to remaine unclenſed. For themſelves, this loſſe ſhall redound to their gaine: for there ſhall not be an abolition, but a reſtitution of them: Nothing ſhall they loſe, but what they may well ſpare: that ſubſtance and perfection which they received from their Creator ſhall abide: onely the defects and blemiſhes which they had from us, ſhall be done away. Wee intend not the periſhing of our Ore, when wee refine the Gold from the droſſe. In reſpect of men, they may well vaniſh: for the good have a better place, and the wicked deſerve a worſe. Theſe latter are but rebels, and therefore muſt be laid up in priſon, or the place of execution: the other are Gods loyall Subjects, and ſhall dwell with him in peace for ever.

The Vſe.

Seeing that ſinne had ſo contagious an extent, as to reach unto the very Heavens; well ſhould the remorſe of it reach unto the bottome of our hearts. Whither can wee turne our eyes, and not read the Characters of our owne tranſgreſſions? If we looke downewards, we read them in the barren and curſed earth: every *Thiſtle* may ſting us, and every *Thorne* bee a pricke to our conſciences: *Præſentémque refert tibi quilibet herba reatum.* If we looke inwards, there we finde a depraved ſoule, a mortalized body: every errour and diſtemper in either of them, may well repreſent unto us the force of this fatall infection. If we looke outwards; the creatures groane under the burden of our vanity, they labour to ſhake off the yoke of ſervitude; and tell us to our faces, wee are their bloody and cruell maſters. If wee looke upwards, the Sunne bluſheth at our impiety, the Moone lookes pale with feare of our imminent vengeance: the Aire is troubled with our murmurings and blaſphemies. They are ſacrilegious fooles, that offer to reade mens deſtinies in the ſtarres: but they are ignorant and careleſſe ſoules, that doe not reade their owne iniquities in the ſtarres. That were a ſtrange peſtilence, which could ſend the infection to a remote country, over the ſeas:

Gen.3.18.

ſeas: but there is no plague ſo malignant as ſinne; that could diſperſe the contagion through the vaſt Aire, make it pierce through the Clouds, and ſticke peſtilentiall ſpots upon the very Heavens. The Heavens doe not more ſend downe their kindely influence to the earth, than the earth doth ſend up her unthankfull corruption to the Heavens. The ſonne hath juſt cauſe to lament his fathers treaſon, when he lookes upon the ruines of that goodly Mannor, wherein he dwelt, and whereof he is diſinherited. Let us caſt our eyes which way we will, we cannot but behold the latheſome markes of our ſinnes. Well may we ſay with *David*, *My ſinne is ever before me:* Pſalm.51.3. that leafe of the Booke was alwaies open. Wee may give it a kinde of ubiquity or infiniteneſſe, as that royall Prophet aſcribes to God: *Whither ſhall we flie from the preſence of ſinne?* Pſalm.139.6. If we ſhould compaſſe the Earth, in every nooke and corner of it we finde ſinne: not our fields and houſes, our beds and boords, ſcarce our Temples, are without ſinne. In our walkes, ſinne meets us: if we dig, wee turne up ſinne. When wee view the deſolate footſteps of warre, wee ſay, The enemy hath beene here: no leſſe may wee ſay of every foot of ground wee tread upon, Here hath been ſinne. If we *flie on the wings of the morning to the uttermoſt ſeas*, wee deſcry ſinnes in greater multitudes, than either fiſhes in the Maine, or ſands on the ſhore. In the day we ſee Clouds of ſinnes, *In the darkeneſſe* wee ſtumble upon ſinne. If wee could *aſcend up into Heaven*, there we behold the deare Sonne of God that dyed for our ſinne: Could we looke *into Hell*, there be millions tormented for ſinne. Sinne *hath poſſeſſed our reines, and covered us in our mothers wombes.* There is not a point of the compaſſe to which wee can turne our faces, but *our ſinne is ever before us.* Shall the Hypocrite hide his ſinnes, as *Rachel* ſate upon her fathers Idols? Alas, Heaven and Earth ſhall diſcover them, in their contracted ſtaines. But what ſhould wee doe to clenſe them from this pollution? The Heavens are high; what inſtruments of man can reach them?

Yes, we have two helpes, whereby we may doe ſomewhat towards the purging of the Heavens. Both the breath of our faithfull praiers, and the deaw of our penitent teares, hath a clenſing quality. *Elias* opened Heaven by his praier, and by his prayer *David* purged the ſame Heaven from that infection: *The praiers of the Saints are ſweet odours* and Incenſe, perfuming Heaven and Earth. Let them riſe up like *pillars of ſmoke*, and mountaines of Myrrh; till they paſſe through the Clouds, the airy regions, the Sun and Starres, and preſent themſelves before the gracious Throne of Ieſus Chriſt. The ſighes of a broken heart are like pleaſant ſuffumigations from the hils of ſpices. Our teares have no leſſe vertue: and againſt the force the courſe of nature, they riſe upwards, and beſprinckle Heaven it ſelfe. *Mary* ſtooped downe when ſhe wept, becauſe Heaven was then upon Luk.7.38. earth: the drops of our contrition mount aloft, becauſe earth is now in Heaven: even Chriſt, whoſe body was made of earth, in the glory of his Father. This happy moiſture, if it cannot purifie the Heavens, yet can waſh our ſoules; ſo that Heaven will not diſdaine to receive us. Our teares are the Sea, a good Conſcience the Veſſell, Faith the Winde, Charity the Sailes, and good Works the Oares whereby wee ſaile unto Bleſſedneſſe. The Iſraelites went about by the drie wilderneſſe, yet they muſt croſſe *Iordan*, before they enter into *Canaan*: certainely, our ſhorteſt cut to Heaven is by water; I meane, by our teares. Yet ſtill ſo farre is the ſickeneſſe of the world, taken by our ſinne, beyond any Phyſicke that we can miniſter to it; that nothing but the extreme fire ſhall bee able to purge it.

2. *The Heavens and the Earth:*] Why not the *Water* alſo? Shall that eſcape onely in this univerſall confuſion? Shall the water bee too hard for the fire? Or ſhall that flame only worke upon the Earth with her fruits, upon the Heaven with his Elements, and not upon the Sea with his flouds? Yes, *Etiam in aquam graſſabitur ignis.* As when the Angell powred out his viall upon the great

Revel. 16.12. River, *Euphrates, the water thereof was dried up:* Or, as the fire that came downe from 1 King 18 38. Heaven, at *Eliah's* ſacrifice, *licked up the water that was in the trenches:* ſo this ſupernaturall fire ſhall conſume the vaſt Ocean; and his deepe bottome ſhall bee but the great harth of a chimney for this generall combuſtion. The Apoſtle mentions not the water, as being comprehended under the termes of *Heaven* and *Earth:* and this burning ſhall bee more conſpicuous in the Aire and Earth, than in the water.

The Vſe. Seeing the Earth ſhall be diſſolved, Why doe we ſeeke ſo greedily to ramme and cramme our deſires with it? Worldlings thinke that Pſal. 49.11. *their houſes ſhall continue for ever, and their dwelling places to all generations*; *and therefore call their lands after their owne names:* They doe but thinke ſo: alas, when the Earth periſheth, What will become of their habitations? Doth *Peter* talke of *Tabernacles* on Mount *Tabor*; the glory whereof was ſcarce to laſt an houre? A weake old man leaning upon his weaker ſtaffe, does not truſt his whole weight upon it, leſt it mocke his vaine confidence with a fall. Miſerable is that ſoules condition that reſts upon this worlds ſupportation. When we would diſperſe a ſwarme of Bees, we throw up duſt amongſt them: all the imaginations of politicke worldlings are ſcattered abroad and extinct with a handfull of duſt: the *Ælian. Apoph. l. 12.* grave ſhall afford them Earth enough. *Iſocrates* compared *Athens* to a faire Curteſan, with whoſe beautie every man was taken: they would all know her as a Miſtreſſe, but not one of them would accept her for his wife: They would faine injoy her beautie, but not be clogg'd with her levitie. Every man thought himſelfe too good to bee her husband; to bee her Paramour, none was good enough. Wherein hee taxed the inconſtancie of that famous Citie; which having lifted men up to the higheſt pitch of honour, would inſtantly hurle them downe againe to the depth of ignominie. Such a whore is the world: we are caught with her painted faireneſſe, and long to lie with her: but wee know her falſe-heartedneſſe, and count him a foole that marries her. Do we ſee a covetous Earth-worme, denying cheriſhment to the poore, to his familie, to his owne bowels, to his owne ſoule? there is a foole married to a whore. Doe wee ſee another ſwolne with the Dropſie of ambition, doting more on popular honour, than on vertue and goodneſſe? there is a foole Act. 25.23. married to a whore. *Agrippa* came into the Iudgement ſeat, *with great pompe:* the Greeke is, *with great fantaſie:* all the pompe of the earth is but a meere fanſie. A Philoſopher ſaid, that *Athens* was a pleaſant Citie to travell thorow, but not ſafe to dwell in. We may make ſome uſe of this world in our journey or pilgrimage; but if wee purpoſe to inhabite here, death and fire will ſay No to that. We ſhall at laſt thinke of this world, as that Harbinger anſwered a noble man complaining that he was lodged in ſo homely a roome: *You will take pleaſure in it, when you are out of it:* The remembrance of thoſe troubleſome vanities ſhall not a little adde to the felicitie of our peace in heaven: *Olim hac meminiſſe juvabit. Socrates* was wont to obſerve, that the argument of Tragedies was the death of Tyrants and bloody Princes: and that none of the Poets ever preſented a hogge to bee ſlaughtered on the ſtage: common perſons are not noted; but the fall of Princes is *humana gloria ludibrium*, the mockery of all mortall glory. *Lyſimachus* noting what power *Lamia* the Curteſan had with *Demetrius* King of *Macedon*, and that by her inſtigation he did many unjuſt and cruell acts; ſaid, That it was the firſt time, that ever he knew a whore play in a Tragedie. But as a whore is the tragedie of the world, ſo the world it ſelfe is a whore in all the tragedies of the Ecc. 40.13. ſonnes of men. *The goods of the unjuſt ſhall vaniſh with a noiſe, like a great thunder in raine.* The aire is troubled, lightenings flie about, the thunders rend the clouds; and now every man leaves the field, and ſeekes for ſhelter: but when the ſtorme is over, what remaines of all this terrour, but a little dirt compoſed of earth and raine, which men tread under their feet? Great and rich men make ſuch a noiſe in the world: what with the bravery of their followers, the acclamation of their flatterers, the adherence of their confederates, and the imperiouſneſſe of their humours, they keepe ſuch a thundring, as if they would confound nature it ſelfe: Tarry but a little, and death comes downe upon them in a ſhowre: then all this noiſe is huſht, and their glory turned into dirt. O then *Lay not up treaſures for your ſelves upon earth*: You may lay up for your children; that is providence: you may lay up for the poore; that is charitie: but lay not up for your ſelves, for that is a vaine confidence. Why ſhould wee love a ſluttiſh and vaniſhing earth, that have an eternall heaven prepared for us by *Ieſus Chriſt*?

Matth. 6.19.

3. *The heavens and the earth.*] Why not the higheſt Heaven? why not hell alſo? No, for the ſinne of man never reached ſo high as heaven. The Angels indeed fell there, and fell from thence: but mans ſinne extended not ſo farre. The Court and Throne of God is pure, and needes no purging. And for hell, there is fire enough already; a tormenting flame, never to be put out with any inundation of teares. Both theſe places are to remaine for everlaſting, without any change. This fire ſhall onely worke upon mortalitie and corruption; upon heaven and earth, with all things contained in them, ſaving onely thoſe, which God hath redeemed with the blood of his owne Sonne.

The Vſe.

Seeing this world ſhall paſſe away, but Hell abides for ever, it is a mad improvidence, of all places, not to take heed of that. Could our miſerie laſt ſo long as our life, and our life ſo long as the world, yet all were terminable in time: but what ſhall put an end to Eternitie? The longeſt life muſt die: the Stag fals, the Raven vaniſheth, the Oake withers; and could a man reach to the yeeres of *Methuſalah*, yet he muſt yeeld to the neceſſitie of Nature: yea, Nature it ſelfe is ſubject to a finall change: time ſhall aboliſh all, and this laſt fire ſhall aboliſh time: But hell is an ever-dying life, an ever-living death. If there might be any end of thoſe torments, though after ſo many millions of yeeres, as there are drops in the Sea, or duſts upon earth, or as there have been moments of time ſince time began; it would be ſome comfort to the damned: But eternitie is intolerable, infinite eternitie breakes their hearts. Indeed, Eternitie is the very hell of hell. If thoſe puniſhments were no greater than the ſtinging of Ants, yet eternitie is enough to make them intolerable. The preſent ſenſe of their paine is grievous; but the endleſneſſe of it is their deſperation: to thinke that after ſo infinite a ſpace, they ſhall bee as farre from either end or eaſe, as they were the firſt day of their beginning! There is no calamitie in this life, but either reaſon, or time, or hope of end may qualifie it: but all comfort is excluded, where the ſuffering can never be concluded. What ſhall we call it? Life? why then does it kill? Death? why then does it not kill? There is neither life nor death, but hath ſome good in it: for in life there is ſome eaſe, and in death an end: but hell hath neither end nor eaſe. Of death it hath the torment, without any end: of life it hath the continuance, without any eaſe. All that is good, whether in life or death, God hath taken away: the reſidue he hath mixed together, and thereof compoſed that fearefull cup of vengeance. Yet alas, many men ſo live as if they were never to die, and ſo die as if they were never to live againe. O ſinner, thy life is ſhort, the worlds is not long, but hell is eternall: of whoſe torments there is no ceſſation, and from which there is no redemption. Thou canſt not have a Redeemer in hell, One thou maiſt have upon earth: make him thine owne while thou liveſt, that thou maiſt eſcape that diſmall place when thou dieſt.

Againe, ſeeing theſe lower heavens muſt vaniſh, but there is a Heaven of eternall joy, unto which corruption never could, never ſhall extend; why doe wee not unite all our powers to the attainement of it? who would builde upon a quagmire, that might build upon Marble or Chryſtall? Or place his hopes in a Region deſtined to fire, that might have an inheritance above the danger of mutabilitie? If the joyes of this world were durable, yet are they not perfectly pleaſant: if they could be truly pleaſant, yet they cannot be durable ſtill, duration is the accompliſhment, whether of pleaſure or paine. The perpetuitie of that heavenly Crowne is the Crowne of aſſurance. The infiniteneſſe of that Glory were not enough to make us happy, without the Everlaſtingneſſe: For the more ſweet it is to be enjoyed, the more grievous it would be to be determined. The very thought of ending, would abate the comfort of poſſeſſing. But eternitie does not adde more continuance, than contentment to this happineſſe. What can we finde in this life, but wanting and wiſhing; from whence ariſe thoſe two tortures of the minde, hope and feare? We rejoyce in health; an Ague ſhakes us: in honour; an affront croſſeth us: in riches; a night robs us: in friends; a trifle bereaves us: in peace; a rumour diſquiets us: in the Sunne; a cloud debarres us: in the favour of Princes, a frowne dejects us: in long life, and death a thouſand wayes diſappoints us. O vaine ſoule, to fixe upon that, which is ſubject to man, which is ſubject to death, which is ſubject to time, which is ſubject to the laſt fire! The earth is harrowed with war, countries over-flowne with water, cities demoliſhed with fire, the ſea enraged with ſtormes, the clouds hurried with windes, the aire troubled with thunders: none of all theſe come neere heaven. There is no noiſe, but the ſongs of Saints and Angels, but the ſhouts of praiſes; nothing but tranquilitie and eternall Comfort within thoſe bleſſed doores. There, O Chriſt, eſtabliſh us in thy reſt for ever.

4. *The heavens and the earth that are now.*] Now, why, are they not the ſame that they were before? Is there another heaven, another earth, than thoſe that God made at the firſt? No new creation hath abrogated the old: I doe not thinke, there was a mountaine loſt upon earth, much leſſe a ſtarre in heaven, by the deluge. The Orbes keepe their courſes, the Starres their motions, the Sunne knowes his riſing, and the Moone her going downe: *They all continue this day according to thine Ordinances, for all are thy Servants.* The earth retaines her ſtedfaſtneſſe, becauſe *thou haſt eſtabliſhed it:* One generation paſſeth, and another commeth, *but the earth abideth for ever.* When God promiſed the ſeaſonable viciſſitude of *cold and heat, Winter and Summer, Seed-time and Harveſt, day and night,* after the Flood; this was no new thing; but onely that hee had ordained from the beginning, and which had beene ſuſpended during that great Inundation. Why then doth the Apoſtle ſeeme to make a difference between the former heaven and earth, and the preſent? I anſwer, that he does not aſcribe to the world another being, but another condition: nor does hee intend to oppoſe ſubſtances (there being an Identitie) but the ſeverall ſtates of the ſame ſubſtances. The world then periſhed by water, now it ſhall be diſſolved with fire: here is no oppoſition betweene world and world, but betweene deſtruction and deſtruction.

Pſalm. 119. 91.

verſ. 90.

Eccleſ. 1. 4.

Gen. 8. 22.

The Concluſion we may gather from it, is this; The world is not eternall, becauſe is hath ſuffered, and is ſtill ſubjected to ruine. All Creatures are of their owne Nature prone to decay; whatſoever was made of nothing, may be reduced unto nothing. Not the ſoules of men, not the Angels of heaven are exempted; they all move upon the ſame poles, they bend to the ſame Center. And if they were not made immortall by preſervation, their Nature could not keepe them from ſinking to annihilation. Onely that is Eccentrique, which was never made: that light, which is the very emanation of the light of God, in which the Saints ſhall dwell; that Garment, with which they ſhall be apparell'd; that glory, which wee can imagine, but not demonſtrate: onely that bends not to this Center, Ruine. That which was not made of nothing,

thing, is not in poſſibilitie of annihilation. All other things are concentrique: there is one common Center to them all; Decay and Ruine. The heavens containe the earth, the earth containes cities, cities containe men: this is Natures neſt of boxes; and they are flexible to fate, made to bee changed, and there is a time appointed for their permutation.

The Vſe.

Seeing the world goes round, and all things it containes, follow that circular and changeable condition, Why are wee inamour'd of it? It is but like a bullet ſhot from a Piece of Ordinance; that runs and danceth on the ground; which when the ignorant Souldier thinkes to take up with his hands, it knockes out his braines. The beſt of it, is but vanity; the worſt, vexation. The very pleaſures of it are as a ſmoky fire in cold weather, whereof the ſmoke is more noiſome than the heat is comfortable. If he that built thy houſe, ſhould come againe after divers yeares, and upon a review of it, aſſure thee that it will ſuddainely fall, would'ſt thou not depart from it, to ſave thine owne life? Behold, he that made the world, and is beſt able to ſurvey the preſent ſtate of his owne workmanſhip, forewarnes us of the imminent ruine: are wee ſo ſtupid, that for love of theſe forbidden vanities, wee will ſuffer it to fall upon our heads? Hee loves Gold dearely, that will runne into a roome on fire, to fetch it out. What is there in the world, whoſe center is not Decay? Take the pride of it, which is Greatneſſe; the Preheminence of man over men. What can be wanting to a Prince, which the earth may afford? The confluence of all pleaſures, of all riches, waits upon the hand of Soveraignty. Yet alas, what ſtability is there in earthly greatneſſe? *Dionyſius* the ſecond was Lord of foure hundred ſhippes, had an Army of an hundred thouſand foot, and nine thouſand Horſe, beſides the richeſt Magazine or Penuary of any Prince in the world; yet he lived to ſee himſelfe dethroned, his ſonnes cruelly butchered, his daughters firſt raviſhed, and then maſſacred, all his Allies one way or another deſtroyed. How mighty was the honour of *Haman* in the Perſian Court; What could not hee doe with the King, with the State? When the Sunne ſhines upon the Dyall, every Paſſenger will be looking at it. There needs no command of reverence, where the King is pleaſed to countenance. All knees will bow alone even to forbidden Idols of honour: How much more where royall authority enjoynes obeiſance? Yet is this lofty man advanced fifty foot higher; and (which aggravates the vexation) is hanged on his owne Galhouſe. One houre hath changed the face of the Perſian Court: and hee, to whom all knees bowed in the morning, as more than a man; now hangs up like a deſpiſed Vermine, for a prey to the Ravens. *Mordecai*, that was in the morning deſtined to the Galhouſe, before night rules over Princes: and *Haman*, that in the morning ruled over Princes, is a ſpectacle of ſhame on the Galhouſe. Oh the vanity of worldly honour, that miſtreſſe of fooles and mad men! *Haman* was not the firſt that fell from ſuch an height, nor is the laſt. Many an one hath ſped no otherwiſe; to borrow the (not common) words of an Engliſh Poet:

Ælian. var. Hiſt.

——Having done what he can
To worke himſelfe into a glorious man:
All's but an exhalation to beſt eyes:
The matter ſpent, and then the fooles fire dies.

A Gallant goes to ſome publike Duell or tourneament, accompanied with muſike, many friends, and encouragements: But when he is beaten and wounded by the adverſary champion, home he returnes ſolitary and forſaken, in ſhame and ſilence. When the May-pole is firſt ſet up, there is dancing, and ſhouting, and rejoycing about it: after a while, boyes defile it; and when it is blowne downe with the winde, they caſt it into the fire, and burne it. The world goes round, and all things in it, follow the ſame motion: At firſt it was in the hands of plaine dealing Labourers and Husbandmen: then was it ſeized on by tyrants and men of might: From them it was devolved into the dition of Princes: Souldiers and Warriers then invaded it, and it was uſurped by Emperors: Indulgent Emperours reſigned it into the fingers of Church-men, the Popes chalenge it: Now the greater part of it is fallen into the clutches of Lawyers; and who ſhall get it from them againe, is yet uncertaine: but round it muſt goe; this is certaine. The Sunne doth not more duely run his courſe, than doe all things under the Sunne. The conditions of men are but as the Spokes of a Wheele; which ſometime turnes up Prince, and ſometime Peaſant; now Wiſe man, and then Foole; to day Rich man, to morrow Beggar. Still it goes round, and changeth, and wee change with it; untill that univerſall change of all things ſhall determine it, in the great Day of *Ieſus Chriſt*.

Pſalm.135.7.
Ier.10.13.
Deut.28.12.
Iob 38.22.
Eccleſ.43.14.
Rom.2.4,5.

Are kept in ſtore: Ad verbum, Are treaſured up. The Word of God is a kinde of Treaſury, out of which Hee bringeth all his Workes. *Hee bringeth the Wind out of his Treaſuries. He laieth up the Depth in Storehouſes. The Lord ſhall open to thee his good Treaſure, the Heaven to give thee Raine. Haſt thou entred into the Treaſures of the Snow? Or ſeene the Treaſure of the Haile? Through his Commandement the Treaſures are opened, and Cloudes flee forth as Fowles.* The Windes, the Clouds, Snow, Haile Raine, Lightning and Thunder; all paſſe under the name of his *Treaſure*. Even his very Iudgements are his Treaſure: Saint *Paul* cals his *Patience* and *Goodneſſe, His Riches*: and thoſe puniſhments wherewith Hee ſcourgeth the wicked, *His Treaſure*: for *they treaſure up wrath unto themſelves*. And although his *Riches* bee greater, than his *Treaſure*, and Hee delighteth in *Mercy* more than in vengeance: yet properly a mans treaſure is the beſt part of his riches. If men deſpiſe his Riches, He will open his Treaſury: for Hee that is *rich in Mercy*, is not poore in Iuſtice; both being infinite in that infinite Eſſence. Men commit ſinnes by peeces and ſnatches, like broken fragments of coine: God gathers all theſe together, *laies them up in ſtore, and ſeales them up among his Treaſures. Mala quæ facit homo, ſervat ei Deus, depromenda in tempore ſuo. Diteſcimus bonis Divinis, & Deus quodammodò diteſcit peccatis noſtris*: the Mercie of God makes us rich with his bleſſings, and wee (after a ſort) make the Iuſtice of God rich with our ſinnes.

Deut.32.34.
Auguſt. in Pſalm.49.
Lorin. in Loc.

The Vſe.

Iam.5.3.

Seeing that for the ſinnes of men, the Heavens are *treaſured* up unto fire, and even thoſe ſinnes be alſo a kinde of treaſure, enriching God with fit matter for the execution of his Iuſtice; let us all breake them off by a ſeaſonable repentance. Many men make a curſed treaſure: as the Apoſtle chargeth rich worldlings; that they *hoord up wrath* with their wealth, and paine in the midſt of their coine: This laſt fire ſhall melt their coine, and conſume their wealth: but their ſinne and their paine remaines treaſured up for ever. Why ſhould a man deſire to bee rich in woes, or to abound with torments? No man ever counted dirt a treaſure: Is there any mire ſo filthy as ſinne? Are we ſo fooliſh, to make much of that, which procures deſtruction? Wee thinke ſinne a pleaſure, and ſorrow a troubleſome copeſmate: indeed Sorrow is no good Fellow, no boon Companion, therefore few deſire to meddle with it. But at the laſt, wee ſhall finde our ſinnes the greateſt troubles, vexing our ſoules, and gnawing our conſciences: but our teares and ſorrowes are ſuch a treaſure laid up in the ſtorehouſe of Mercy, that we ſhall be infinitely rich in comfort and glory.

Eſai.30.33.

Reſerved unto fire.] The various queſtions concerning this conflagration of the world, wherewith the Schoolemen have troubled their owne heads, but not ſatisfied others, I omit as impertinent and unprofitable. Onely concerning the power of fire ſomething would be ſaid. Even naturall fire workes *ad ultimam potentiam*, ſo long as the matter laſts: but this fire ſhall bee of another nature, even of a nature (if I may ſo ſpeake) above nature. Doe they ſay, the Heavens are not exuſtible? How then be ſpirits and ſoules, made of a purer nature, ſubject to torment in the fire of Hell? The Prophet ſaith, *Tophet is prepared of old*: the Iudge of men and Angels ſaith, *Goe yee curſed into everlaſting fire, prepared for* *the Devill and his Angels.* If with feare, and without curioſity, wee may looke upon thoſe flames; Why may wee not attribute a ſpirituall nature to that more than naturall fire? Though ſpirits have nothing materiall in their nature, which that infernall fire ſhould worke upon: yet ſuch is the powerfull Iudgement of that Almighty Arbiter of the world, juſtly willing their torment, that hee can make ſpirits moſt ſenſible of thoſe fiery tortures: and ſuch is the obedible ſubmiſſion of their created nature, that they may bee immediately wrought upon by thoſe appointed paines. The ſpirits of living men are incorporeall, yet how great a ſorrow may they conceive to bee impriſoned in a loathed and painefull body? And may not then meere or ſeparated ſpirits of Angels or men be held as eaſily in thoſe direfull flames, and be tormented with the inſufferable horror which ariſeth from the place, whereto they are everlaſtingly confined? Wee may diſtinguiſh of fire, as it is it ſelfe, a bodily creature, and as it is an inſtrument of Gods Iuſtice: ſo working, not by any materiall vertue or power of it owne: but by a certaine height of ſupernaturall efficacy, to which it is exalted by the omnipotence of that ſupreme and righteous Iudge. If then God hath from eternity created a fire of another nature, proportionable even to ſpirituall Eſſences? What ſhould hinder but that the pure quinteſſentiall matter of the Skie, and the elements themſelves, in the end of the world, may be diſſolved by fire? Yea, of ſo different a nature ſhall the laſt fire bee, from that which it conſumeth, that the element of Fire it ſelfe ſhall be diſſolved by fire.

All miraculous creatures are better than ordinary naturall ones: The Water that Chriſt turned into Wine, was the beſt Wine: the ſame bounty that expreſſed it ſelfe in the quantity of the Wine, ſhewes it ſelfe no leſſe in the excellence: Nothing can fall from that divine Hand not exquiſite. It was fit that the miraculous effects of Chriſt, which came from his immediate hand, ſhould be more perfect than the naturall. The fire, that came downe from Heaven upon Sodome had more in it than nature. How ſtrange was the fire that conſumed *Eliah's* ſacrifice? Many hands are emploied for the making of a large Trench round about the Altar, and the Prophet cauſes it to bee filled with thoſe precious remainders of water, which the people would have grudged to their owne mouths. But as thoſe that powre downe a pailefull into a dry Pumpe, they part with this little in hope of fetching more. The Altar, the Trench is full: a barrell full is powred out for each of the Tribes, that every Tribe might bee afterwards repleniſhed. *Eliah* praies, and inſtantly the fire of the Lord fals from Heaven, and conſumes the burnt Sacrifice, the Wood, the Stones, the Duſt, and lickes up the water that was in the Trench. With what terror muſt Iſrael needs ſee this fire rolling downe out of the Skie, and a lighting with ſuch fury ſo neere their heads: heads no leſſe fit for this flame, than was the Sacrifice. They might well have thought, how eaſily might this fire have dilated it ſelfe, and conſumed our bodies, as well as the Wood and Stones; and have lick'd up our blood, as well as that Water? I know not whether they had the grace to acknowledge the Mercy of God, they could doe no leſſe than confeſſe his Power, *The Lord is God, The Lord is God.* Cannot the ſame Power provide another fire, to make a whole burnt ſacrifice of the world? Farre be it from us to doubt it, when he hath ſaid he will doe it.

1 King. 18. 40.

Seeing the whole world is but a great houſe, and the end of it is to bee burned; happy are they that have provided themſelves of another not ſubject to fire. Wherefore is it called *Immobile regnum, a kingdome that cannot be ſhaken? An eternall houſe? An immortall manſion?* Into which *no Theeves can breake through?* But to ſhew that this fire cannot come at it, that it is farre above the reach of ruine? The joyes of Heaven ſhould loſe one priviledge, which they have above the pleaſures of Earth, if they could bee mutable. If men finde ſuch faire contentments in this their priſon, What will the liberty of Gods owne royall

Court afford us? If in this ſtormy time of teares we meet with ſuch comforts, What may wee expect in that everlaſting Sun-ſhine? If this corruptible world, ſet up for a ſhort time, as ſome Tent or Cottage, be ſo gorgeous; that many deſire no otherHeaven: What eſtimation ſhould we make of that eternall Palace, prepared before all worlds, for the greateſt manifeſtation of his glory? This world of ours, which holdeth a middle ſtate betweene Heaven and Hell, and (in ſome ſort) participateth of both; doth not ſo farre ſurpaſſe Hell in beauty; as it is excelled by that Imperiall Court of Heaven, contrived by his owne wiſedome, as agreeable to the State of almighty God. There, there let us lay up our hearts; that when this whole world is on a flame, our Inheritance may bee ſafe, and our ſelves eſtabliſhed in it for ever.

Reſerved unto fire.] Here is offered to our obſervation, the great difference betwixt the former deſtruction of the world, and this latter: That by Water, this by *Fire*.

1. The Heavens then had their Dropſie, and drowned the world: now they ſhall have their Feaver, and burne the world. It ſeemes the world was then too hot, and therefore was Water ſent to coole it: now it ſhall bee too cold, and this Fire ſhall come to enflame it. Indeed, before the Flood, men were given to inordinate and unnaturall Luſts: to fury and wrath, which is *Excandeſcentia*, a chafing or fuming ſinne: and to uncleanneſſe, which the Apoſtle cals a *Burning*: theſe ſinnes were fitly puniſhed with an Inundation of Water. Toward the latter end of the World, *Charity ſhall waxe cold*, Piety bee nipped with a Froſt, and *Faith* almoſt ſtarved to death: and the World thus benummed, ſhall be ſet on Fire. Or ſhall we rather ſay, this Iudgement of Fire ſhall be proportionable to the preſent ſtate of ſinne? As many heats contracted in the body are a preparation to the Fever: ſo Pride, Ambition, Drunkenneſſe, filthy Concupiſcence, Envy, Malice, and ſuch intemperate heats in the ſoule, doe juſtly provoke and call for a Diſſolution of the World by Fire.

2. Of the Flood, the world had a fore-knowledge one hundred and twenty yeares before it came; whereby men might lay hold on the opportunity of repentance. Hereupon ſome made proviſion againſt it, and were ſaved. But this laſt Fire ſhall breake out in an inſtant, and conſume all. *Noah* knew when the Flood would come, and by Gods Direction furniſhed himſelfe of a ſufficient Refuge. But this Day of Fire is knowne to no man, to no Angell. The Dog-ſtarre hath a peſtilent breath, an infectious exhalation: yet becauſe we know when it will riſe, we clothe our ſelves, wee dyet our ſelves, and we ſhadow our ſelves, to a ſufficient prevention: But Comets and blazing Starres, whoſe ſignifications or effects no man can interrupt or fruſtrate, no man foreſaw. No Almanacke tels us, when a blazing Starre will breake out, becauſe the matter is carried up in ſecret: No Aſtrologer tels us, when the effects will be accompliſhed; for that is a ſecret of an higher Sphere than the other. Some Prognoſticators have gheſſed at the time of Thunder and Lightening, and been deceived: but which of them could foretell, that in ſuch a Yeare ſuch a City ſhould bee burned, or ſuch a Countrie overflowne? The laſt Day ſhall ſuddainely breake in like a *Theefe*, and entrap like a *Snare*: like ſome unexpected Thunder-clappe, awaking men from their quiet ſleepes. If a man ſhould ſuddainely ſtart from his ſlumber, and ſee his houſe on fire about him, his Friends bewailing, but not being able to helpe him; it were cauſe of ſtrange Amazement. Death is but a ſleepe in the bed of the Grave: in how terrible a plight muſt the wicked man riſe, when hee ſhall be encloſed within thoſe comfortleſſe extremities? Hee ſhall have on the one ſide his ſins accuſing him, on the other ſide Iuſtice threatning him: Above, an angry Iudge condemning him: Beneath, Hell open, and the boiling Furnace ready to devoure him: Before, thoſe mercileſſe Fiends haling him: Behinde, the Saints and ſome of his neareſt Friends not onely forſaking him, but

rejoycing and praiſing God for Iuſtice in his damnation: Within, his conſcience tearing him; without, the powers of heaven ſhaken and diſſolved, the elements melting, the whole world flaming, and all damned ſoules crying and curſing round about him. O intolerable indignation of the Almighty; which he ſhall neither have power to reſiſt, nor patience to indure, nor place to avoide!

3. The Deluge did but invade a peece of the world: it did no harme to the heavens, from whence it fell: it did not put out thoſe lights, it did not quench thoſe heates: but this laſt fire ſhall burne the fornace it ſelfe, and annihilate thoſe heavens that breathe it out. If *Noahs* Dove found no place for her foot by reaſon of the water, what roome will be left for the ſinner in the midſt of this univerſall fire! *If the juſt ſhall ſcarcely be ſaved, where ſhall the ungodly appeare?* To go forward, it will be intolerable: impoſſible to goe backe: to turne aſide, unavaileable. So extreme will be the aſtoniſhment, made up of ſorrow, ſhame, and feare; that the guilty ſinner will be deſirous, if it were poſſible, even to hide himſelfe in hell, rather than ſtand his tryall: like ſome deſperate malefactor, that had rather goe to the galhouſe in private, than be brought to the publicke Seſſions.

1 Pet. 4.18.

4. The Deluge came upon the world *Paulatim*, by degrees: this fire ſhall come *Subito*, on a ſuddaine. God was then *forty dayes* a raining upon the earth, before the Flood did beare up the Arke: ſo that ſtill men ſhifted places, according to their beſt conveniences: from the vallies up to the higher grounds, from thence to the loftyeſt mountaines, and againe there, to the towers and talleſt Cedars; Death and Deſtruction following after them in a ſlow march. Beſide that feare and hunger did in many of them ſave the Flood a labour; they had time to take breath, the happy ſpace of repentance; and though the waters would not bee intreated to ſpare their bodies, yet that other Deluge of their owne Teares might eternally ſave their ſoules. But this deſtruction by fire is altogether ſuddaine: it ſhall not begin with one peece of the world, and ſo proceed on to another, as materiall fire does in an earthly building; but conſume all at once. Therefore He that beſt knowes it, becauſe He will doe it, compares it to *Lightning*, which quickly flies from Eaſt to Weſt, and that choſen Veſſell ſaies, it ſhall be done *In a moment, in the twinckling of an eye.* Thoſe are the greateſt miſchiefes, which are leaſt diſcerned: the moſt inſenſible in their wayes, come to bee moſt ſenſible in their ends. In the ſocieties of men, States and Common-wealths; twenty rebellious drummes make not ſo dangerous a noiſe, as a few whiſperers and ſecret plotters in corners. The Cannon doth not ſo much hurt againſt a wall, as a Myne under the wall: nor a thouſand enemies that threaten, ſo much as a few that take an oath to ſay nothing. It is the concealement of the laſt day, that will be terrible to thoſe men one day, that have not prepared themſelves every day. It was a noble anſwere of a meane favourite to his Prince; who had threatned one day to come and ſee what cheare he kept in his houſe, and underſtanding afterwards how bountifull and expenſive he was at all times ſince, farre above his ſtate and revenues, reproved him for a prodigall waſter of his fortunes: but he humbly replied; Your Highneſſe promiſed to eate with me one day, and becauſe I did not know which day, I made the better proviſion for you every day. Wee are ſure there is a day when our Lord will come: therefore to trim up our houſes, our Conſciences; to furniſh our ſoules with the beſt Viands, Faith, Charitie, and Repentance; is not to our loſſe, but gaine: Hee will not taxe us of laviſhneſſe; but rather having *ſupped with us* in grace, take us home to his Kingdome, to *ſup with him* in everlaſting Glory.

1 Cor. 15.52.

Rev. 3.20.

Queſtion.

But if this fire bee ſo univerſall, how then ſhall the Righteous eſcape? Can they avoide ſo ſupernaturall a flame? Yes, how were thoſe three mortall Servants of God delivered in the midſt of that firy fornace? Were the haires of their heads ſindged? or was the ſmell of fire upon their garments? Their perſecutors were deſtroyed with the very breathing of that Oven, themſelves were not hurt

Dan.3.25. with the flame. What was the reaſon? There was a ***Fourth among them, and his forme was like the Sonne of God.*** So when the whole world ſhall be turned into a burning fornace, the godly have One among them, that will ſecure their preſervation; even their bleſſed Redeemer, the almighty Sonne of God. If hee could keepe mortal men from the power of naturall fire, he can as eaſily from the force of this ſupernaturall fire ſave his immortall Saints. I deny not, but that even the Saints and Angels may bee touched with the terrour and aſtoniſhment of this dreadfull day: not for any danger which they can feare towards themſelves; but at the greatneſſe of the Lords Indignation: As a harmeleſſe childe will be afraid at the fury of his father, though it be againſt his bondſlave: or as a tempeſtuous ſea will ſtrike ſome aſtoniſhment even into him, that ſtandeth ſafe on the ſhore. If the heavens and earth flie before his preſence, well may the ſons of men be abaſhed. When *Gideon* went againſt the *Midianites*, in ſtead of whetting ſwords, ſharpening ſpeares, and fitting of armour, he only gave order for empty pitchers, and lights, and trumpets. The cracking of thoſe pitchers ſhall breake in peeces that *Midianitiſh* clay: the kindling of thoſe lampes ſhall extinguiſh the light of *Midian*: thoſe trumpets ſound no other than a ſoule-knell to all the hoſt of *Midian*. There ſhall need nothing but noiſe and light, to confound that innumerable Army. Now if the pitchers, and brands, and trumpets of *Gideon*, did ſo daunt and diſmay the proud troupes of *Midian* and *Amalek*: who (can we think) ſhall be able to ſtand before the laſt terror; when the trumpet of the Archangell ſhall ſound, and the heavens ſhall paſſe away with a noiſe, and the elements ſhall be on a flame about our eares?

Seeing the world ſhall be determined in fire, let us looke in time to our owne preſervation. No deniall, no defence, will ſerve at that day, either to countenance or to cover our ſins: It will be in vaine to offer, whether excuſe or intreaty: no place remaines for the on, no pitie for the other. Nothing will be granted, which ſhall then be required; becauſe nothing was performed, which was before commanded. When a mans houſe is on fire, he does not ſo much looke to his lumber, and traſh, and ordinary ſtuffe, but he labours to preſerve his treaſure and Iewels, his deeds and evidences: This great houſe of the world will ſhortly be on fire: it will be our vaine folly, to ſeeke the ſaving of any temporall things; for they ſhall not eſcape this combuſtion: but let us ſave the Iewels, our deare ſoules: the evidence, our faith in the Covenant of God, made unto us in Ieſus Chriſt. *Let not him*
Matth.24.17. *that is on the houſe top, come downe to take any thing out of it*; there is nothing in it worth his care. No, let him make ſure his Iewell, and his Charter in the blood of his Redeemer: if that be ſafe, *pereat mundus*: Let Chriſt be ours, and our ſoules his, and though the world be on a light flame, we ſhall not periſh.

Reſerved unto fire.] The Law of God was given in fire, and in fire it ſhall be required. That they might ſee what was due to their ſinnes, they behold the fire aboue, repreſenting the fire that ſhould be below them. Wee may all tremble at the reſemblance. The trumpet of the Angell called onely Iſrael to the one: the voice of an Archangell, the Trumpet of God ſhall ſummon all the world to the other. There mount *Sinai* was only on a flame; here the whole world ſhall burne. There was fire, ſmoke, thunder and lightning: here a firy ſtreame iſſuing from the Lord ſhall melt the elements, and diſſolve the heavens. If ſuch were the proclamation of Gods ſtatutes, what ſhall the Seſſions be? What ſhall become of the breakers of ſo firy a law? Only the fire wherein it was delivered, was but terrifying: but the fire wherein it ſhall be required is conſuming. Therefore will the ſupreme Iudge hold his Aſſiſes in fire: nor is only the Law thus required, but even the Goſpell. *He will come in flaming fire, taking vengeance,* not only *on them that know*
2 Theſſ.1.8. *not God* and his Law; but even on thoſe *that obey not the Goſpell of Chriſt.*

To recover us from our wilfull fall, he came downe from heaven, was borne in povertie, and lived in paine, and dyed with intolerable torment and ſcorne.

Witneſſe the wounds he endured, witneſſe the earth that trembled, witneſſe the heavens that drew in their light, when his death was in action. Where is our thankfulneſſe, where our obedience? How have we anſwered his holy inſpirations? How have we uſed the meanes and opportunities, which were preſented us for our ſalvation? What deſire had we of thoſe workes of mercie which hee commanded? Where appeared in us that Charitie which he commended? Is this the account we make of his ſufferings? Is this our eſtimation of his more than precious blood? Rebellion againſt Gods mercie is ſo much worſe than diſobedience to his Iuſtice, as his mercie ſweetens all his workes, as his mercy redeemed us, when we were forfeited to his Iuſtice. Even this Ingratitude ſhall be required in fire, and the Lord will judge it in that univerſall burning. When *Ioſeph* ſaid to his brethren, *I am Ioſeph your brother, whom ye ſold into Egypt, they could not anſwere him*, for they were aſtonied at his preſence. When Chriſt ſhall ſhew that bleſſed Head which was crowned with thornes, thoſe ſacred hands which were pierced with nailes, that holy ſide which was thruſt through with a ſpeare, and ſay, Behold I am *Ieſus* your brother, whom your ſins once ſold into the hands of *Pilate*, and have ever ſince daily crucified by your unthankfull relapſes, and repetitions of the ſame iniquities; they muſt needs be ſpeechleſſe. O then let us follow the counſell of him, that would be our Advocate, before he wil be our Iudge! and enter into Iudgement againſt our ſelves, that when we ſhall appeare in that great Audite, he may find us before-hand judged, & for ever forbeare to condemne us.

Gen.45.3.

Againſt the day of Iudgement.] We find foure Advents of Chriſt. 1. *Verbum ad carnem*, when the Word tooke fleſh. 2. *Caro ad verbum*, when he began to execute his office. 3. *In carne ſoluta*, when we lie on our death-bed, then he comes to comfort us: the God of life comes in the houre of death. 4. *In carne reſtituta*, at the Reſurrection: when our old mother ſhall bee delivered of her laſt burden, when a feaver ſhall calcyne the corrupt body of this world. There is *Iudicium Diſcretionis*, which is done here; *For Iudgement I am come into this world:* and there is *Iudicium Retributionis* hereafter; *God ſhal Iudge the ſecrets of man by Ieſus Chriſt.* There is a iudgement of election, before the world began: and there is a judgement of reward, when the world is done. Concerning this laſt and great *Day of Iudgement*, I deſire briefly to touch upon theſe particulars: The certainty, the uncertenty, the integrity, the impartiality, the fatality to the wicked, the conſolation to the Iuſt.

Ioh.9.39.

Rom.2.16.

1. The certainty of it: *Heaven and earth ſhall paſſe away*, but not that *word of God*, which hath decreed this judgement. Of this infallible expectation we have frequent warning: *The Sunne ſhall bee darkened, the Moone ſhall not give her light, and the Starres ſhall fall from heaven.* Great Eclipſes have been terrible to poore mortals, and the darkeneſſe at our Saviours Paſſion was the wonder of the world: If it were ſuch at his ſuffering, what ſhall it be at his glorious appearing? When the Maſter of the family dieth, the houſe is troubled, the ſervants lament, and put on mourning garments: When man, the Tenant of the world is neere his end, and comming to anſwer for his rent; his old friends and ſervants, the Sun, Moon, and Stars, clothe themſelves in blacke, and become his mourners. Nor do theſe only wait upon this great funerall; but the earth ſhall tremble, and the ſeas roare, when *mens hearts ſhall faile them.* Vehement earthquakes, and the inundations of mighty waters have bin terrible: how much more when the vaſt Ocean ſhall rage, and the maſſie globe of the earth totter?

Luk.21.

Matth.24.29.

Chryſoſt. Hom. 49. in Mat.

Luk.21.25.

How obdurate be thoſe hearts, whom this conſideration does not terrifie. Phyſitians, in dangerous diſeaſes, give a ſpecial regard to the 7. day, which they call critical; and obſerve what ſtrength nature hath to repell it, & therby judge of the patient. We all labor of the ſpirituall ſicknes, Sin: and the day of Iudgemēt is truly a criticall day: if the remembrance of that cannot diſcover ſome hope of reformation in us, we are not like to eſcape. We are buſily intēt in our obſervations upon climactericall yeres for particular perſons, and periodicall yeres for the life of ſtates and kingdomes: but we conſider not our owne criticall day, and what aſſurance we have of the everlaſting Kingdome. Wee exerciſe our curioſitie in marking, that *Adam*, the eldeſt of the eldeſt world, died in his climactericall yeere: and *Sem*, the eldeſt ſonne of the next world, in his: and *Abraham*, the Father of the faithfull, in his: and the bleſſed Virgin *Mary*, the Garden where the Root of faith grew, in hers. But they whoſe Climacterickes we obſerve, did ſpend their obſervation upon other criticall daies; the expectation of the *Meſſias*, the end of their lives, the preparation for death. The Phariſes pretended that if *they had bin* Matth.23.30. *in their Fathers dayes, they would not have bin partakers of the blood of the Prophets*: and ſhall we, who live in the daies, not of the Prophets, but of the Son, kill thoſe Prophets againe, and againe crucifie that Sonne, for al thoſe evident Indications that are afforded us? Shall we ſtudy, and ſeeke, and find out ſuch criticall daies, as are fitteſt to forſake Chriſt in? Now, Religion is in a neutrality in the world, and this is my day, the day of liberty: Now I may make new friends, by changing my old Religion, and this is my day, the day of advancement. This is a fearefull *Criſis* or indication of ſpirituall death. Phyſicians ſpeake of their criticall dayes, that the firſt is *Index*, the next *Iudex*. So we have two maine criticall dayes, our life, and our death: the former is Indicatory, the latter Iudicatory: that declares what we are, this concludes what we ſhall be: the one is for conſultation, the other for Sentence. There may be ſome hope of convaleſcence in the firſt: but if we amend not before the ſecond, we muſt periſh. In the firſt we have leave and time to judge our ſelves: otherwiſe, the Lord will judge us in the next.

Yea, we have many criticall daies, to prepare us for that great day of Determination; and them we may diſtinguiſh, like naturall daies, into ſeven. Firſt, the day of Trouble and affliction, which is therefore called *the day of viſitation*: becauſe in trouble, the Lord, our good Phyſician, doth viſite us. Men thinke that God is removed from them, when they ſuffer calamitie: as the Iſraelites doe but want Exod.17.7. water, and preſently cry, *Is the Lord among us, or no?* As if God could not be with them, and they athirſt? Either he muſt humor carnall mindes, or bee diſtruſted. If they proſper, though it bee with wickedneſſe, then God is with them: If they be croſſed in their owne deſignes, ſtraight, *Is God with us?* It was the way to put God from them, to diſtruſt, and murmure. If he had not bin with them, they had not lived: if he had beene in them, they had not murmured. We can thinke him abſent in our want, and cannot ſee him abſent in our ſinne: yet wickedneſſe, not affliction, argues him gone. Yea, he is then moſt preſent, when he moſt chaſtiſes. We meaſure not the viſitations of great perſons, by their apparell, by their equipage, by the ſolemnity of their comming; but by their very comming. If the Lord come unto us, though it be in ſickeneſſe, though in calamitie, it is our criticall day: and if we make him welcome, and entertaine him with patience, it is an argument he would not loſe us, that by any meanes ſeekes us. Secondly, penitent ſorow for our ſins is a right criticall day: when the conſcience is moleſted with the paines of a bleeding remorſe. This day hath an Evening and a Morning; a ſad guiltineſſe in the ſoule, but a cheerefull riſing of the Sunne. The Evenings and Mornings made *dayes* in the Creation, but there is no mention of *nights*: Our ſorrowes for our ſinnes are Evenings, but they determine not in night: *There is joy in the Morning*; a day of ſolace; when the Spirit broken and dejected in it ſelfe, is acquited and comforted by Chriſt. Thirdly, this Remorſe ſends us to a third criticall day, to a devout hearing of the Word, and faithfull receiving of our Saviour, in his Inſtitution of the Sacrament: conforming our life to thoſe ſacred Rules, and walking worthy of ſo ineſtimable an honour. Fourthly, thus having walked with God three daies, we are prepared for the ſtormes of the fourth, the day of our diſſolution and tranſmigration from hence. Sins, ſorowes, and troubles have ſo embittered our life, that there is no *bitterneſſe in the remem-* Eccl 41.1. *brance of death*. Sickneſſe hath diſabled us to receive meat, and made it our faſting day, our Eve, to this great Feſtivall of our Tranſlation. Fiftly, this day of death ſhall deliver us over to the fift, the day of our Reſurrection: for how long ſoever that day be in the grave, there is no day betweene that and the Reſurrection. Then ſhall all men be re-apparelled with their owne bodies; and they that have made good uſe of their former dayes, ſhall be ſuper-inveſted with glory. Onely the ungodly ſhall be condemned to their old clothes; their ſinfull bodies; and have no addition, but of immortalitie to torment. Sixthly, this day thus reinveſting our ſoule in our body, and our body in the Body of Chriſt, ſhall preſent us both body and ſoule to our ſixt day, *The day of Iudgement:* which is truely, and in a literall ſenſe, the criticall, the Decretory day; rewarding the wicked according to their demerites: And having paſſed upon the faithfull the Iudgement of Approbation, they ſhall alſo be aſſiſtant in that Seſſion, and judge the world of evil men and Angels. Seventhly, after this, we ſhall be poſſeſſed of our ſeventh day; that everlaſting Sabbath in the reſt, the joy, the ſight, and glory of the bleſſed Trinitie: where we ſhall live, without reckoning any more dayes for ever.

2. The uncertainety of this day beſpeakes our preparedneſſe. When the diſciples asked Chriſt concerning the Signe of his comming; hee anſweres them with a *Qualis,* not with a *Quando:* hee deſcribes the manner, but conceales the Time, ſuch ſignes ſhall goe before, hee does not determine the day when the Iudgement ſhall come after. Onely he cautions them, with an *Attendite ne ſuperveniat in vos repentina dies illa:* for *as a ſnare it ſhall come on them that dwell on the face of the earth.* The bird little thinkes of the ſnare of the fowler, nor the beaſt of the hunter; this feareleſſe rangeth through the woods, the other merrily cuts the aire: both follow their unſuſpected libertie, both are loſt in unprevented ruine. Againſt publike enemies we fortifie our coaſts, againſt private theeves we barre our doores, and ſhall we not againſt the irremediable fatalitie of this day prepare our ſoules? It is favour enough that the Lord hath given us warning: the day is ſuddaine, the warning is not ſuddaine: the old world had the precaution of ſixſcore yeeres; and that (we cannot deny) was long enough: but we have had the prediction of Chriſt and his Apoſtles, of above fifteene hundred yeeres ſtanding; beſides the daily ſound of thoſe Evangelicall Trumpets, that tell us of that Archangelicall Trumpet in their Pulpits. *Qui audit tonitrua, metuit fulgura:* when we heare the thunder, in a darke night on our beds, we feare the lightning: Our Saviours Goſpel, premoniſhing of this day, is like thunder; if it cannot wake us from our ſinnes, the Iudgement ſhall come upon us like lightning, to our utter deſtruction. But *I will thanke the Lord for giving me warning.* The thunder firſt breakes the cloud, and makes way for the lightning, yet the lightning firſt invades our ſenſe: All Sermons upon this argument of the laſt day, are thunder-claps; yet ſuch is the ſecuritie of the world, that the ſonnes of thunder cannot waken them, till the Father of lightning conſume them. *Dediſti metuentibus te ſignificationem, ut fugiant à facie arcus,* ſaith that royall Prophet. The Huntſman doth not threaten the deare, or terrifie him; but watches him at a ſtand, and ſhootes him. But God ſpeakes, before he ſhootes: takes the bow in his hand, and ſhewes it us, before he puts in the arrow, to wound us. Saint *Gregory* hath a meditation, which by way of ſimilitude doth lively expreſſe this point. Mariners have made their voyage, and are returning home: when on a ſuddaine the windes riſe, and the ſeas begin to be troubled: firſt they are ſet upon with lighter waves, then with fiercer billowes; then litle bals of fire are ſeene rolling on the face of the waters: now they labour with all their powers, and unlade the veſſels of thoſe pretious merchandize, for which they made their unhappy voyage. But ſtill the unexpiable rage of the ſea ceaſeth not, till it hath ſwallowed the ſhip: ſome ſinke with it, and others by help of a little barke get to ſhore. We are all put into the veſſell of mortality; & all thoſe ſignes preceding the *day of Iudgement,* are ſo many ſucceſſive waves prognoſticating this univerſall ſhipwracke: and now worldlings would

Luk.21.7.

Ver.35.

Pſa.16.7.

Mor. in Iob. li.25. c.16.

throw overboord their unbleſt traffike; the covetous deſpiſeth his riches, the voluptuous his pleaſures, the ambitious his honours: they have ventured all their life for thoſe ſinnes, and now they would bee rid of that venture with all their hearts. The maine ſtorme comes, the earth trembles, the Ocean roares, the elements melt, the heavens diſſolve, the huge Caricke of the whole world periſheth: Thoſe that have put all their fortunes and eſtate in that one uncertain Bottome, muſt periſh with it: But the Children of Grace have a little Pinnaſſe, the Church of Chriſt; and this carries them ſafe thorow the fire, as *Noahs* Arke bore him thorow the water, and lands them in Heaven, where they are welcomed home with Songs of triumph.

We are all Gods Creatures, and he hath an indefeiſable right in every man:
yea, we are his Factors, and he hath ſent us into this world, as into a ſtrange countrey
to traffike for him. *Eſtote Factores verbi, non actores: Bee ye doers of the word,*
not actors, for that is but to play Religion, like hypocrites: Actors doe but repreſent
things done, and perſonate other men. But wee are Factors; and the
commodities we are truſted withall, are firſt heavenly Graces, and then a competencie
of temporall things. The trade we drive is our good Workes, and all
wee can returne to our Maſters profit is but his Praiſe and Glory: the whole
benefit of the voyage redounds to our ſelves: not Hee, but we may be the better
for it. At laſt that great Merchant cals us home, to this univerſall audite,
when every Factor muſt bring in his accounts. They that have advantaged their
Lord and traded to his honour, ſhall be honoured by him for ever: But theſe
ſlothfull ſervants, that have trifled with his Talent, or miſ-ſpent it, ſhall be caſt into
that priſon of unthrifts and beggers, which is full of all wants, but the want of
torments. The wiſe Merchant, that preponders his future reckoning, will carefully
looke to foure houſes under his charge: His ware-houſe, his workehouſe,
1. his clocke-houſe, and his Cloſet or counting-houſe. Our Ware-houſe is
our Heart; wherein lie all thoſe pretious Commodities depoſited to us from
Heaven: our knowledge, with all our Graces, and ſpirituall abilities: if luſts
and malicious thoughts breake in like theeves, and robbes us of thoſe celeſtiall
2. Wares, we are undone. Our Worke-houſe is, as it were, the Shop of our good
Actions, wherein by way of holy commerce, we retaile thoſe deare Commodities
of our Maſter, to his gainefull uſe: if we have learning, wee inſtruct the ignorant;
if we have riches, we comfort the poore; if authoritie, wee protect
the innocent: whatſoever Grace we have in the Ware-houſe of our Heart, we
bring it forth into the Worke-houſe of our life, and do good with it. Our Clockhouſe
3. is to be regarded too: Whither we conſider it in relation to our ſpeech,
and diſcourſe, for the Tongue is the Clocke of the Soule: if the Clocke goe
falſe, if our talke be ungratious; lying, ſwearing, or profane; we are factors
for hell, rather than for Heaven: Men may know by the Clocke-houſe, what
ſtuffe is in the Ware-houſe; for *out of the abundance of the heart, the mouth ſpeaketh.*
Or wee may conſider this Clocke, in reſpect of our time: the good Husband
ſtill mindes how the day goes with him; and therefore ſo followes his buſineſſe,
that he may have done before night. They are injurious Sextons to their owne
ſoules, that ſet the Clocke backe; that make it ſtand at two in the afternoone,
when it is ſixe in the evening, even neere the Sunne-ſet of their ends; that they
might more ſecurely follow their pleaſures. No, let the Clocke goe right, thinke
of the time, meditate on the uncertaintie of thy life, the certaintie of thy reckoning;
and worke out thy Salvation in time, that thou maieſt reſt when time
ſhall be no more. All men are called to Repentance: doe you heare ſome anſwere,
Yes, to morrow, Lord; or next weeke, Lord; or next yeere, Lord? Sure,
their Clocke does not goe right. God hath another Clocke; and it may bee
twelve by His, when it is ſcarce five by theirs: he ſummons them by death, when
4. they thinke they have many yeeres to live. The laſt is our Counting-houſe, and
that

that is our Conſcience; where wee finde written all our receits, and all our layings out. No falſe reckoning can be found in this Booke; it will ſpeake the truth to a peny. Tradeſ-mens bookes may lie, ſtewards bookes may erre; there is no errour in this. In reſpect of our receipts, we cannot with that *unjuſt ſteward ſet downe fiftie for a hundred:* nor can we, in regard of our layings out, ſet downe a hundred for fiftie. This booke is written by another hand than ours; even the Lords: and certainely, the Lord can reade his owne hand. There have beene ſome that could ſtupefie the voice of their Conſcience; never any could obliterate the writing of their Conſcience: they could ſtop the ſound of it, as it is a Trumpet; they could not ſcrape out the Characters of it, as it is a Booke. Happy are we, if wee can get the blood of Chriſt, to waſh out our debts; and the merits of Chriſt, to ſtand for our accounts: onely this reckoning ſhall paſſe in the *Day of Iudgement.* For as our Conſcience leaves us here, ſo the Almightie Iudge will finde us hereafter.

Luk.16.6.

To conclude; the weakeſt memory here preſent, may eaſily think on theſe foure Houſes: and if we keep them wel, we ſhall prove happy Chriſtians. But the *Day of Iudgement*, thou ſaieſt, *is far enough off:* It is more than thou, or any man, or any Angell knowes. Yet grant it far off to the world; it may be neere to thee. *The* day of Iudgement is remote, *Thy* day of Iudgement is at hand: and as thou goeſt out in particular, ſo thou ſhalt be found in the generall. Thy paſſing-bel and the Archangels Trumpet, have both one ſound to thee. In the ſame condition that thy ſoule leaves thy body, ſhall thy body be found of thy Soule. Thou canſt not paſſe from thy death-bed a ſinner, and appeare at the great Aſſiſes a Saint. Both in thy privat ſeſſions, and the univerſal Aſſiſes, thou ſhalt be ſure of the ſame Iudge, the ſame Iury, the ſame Witneſſes, the ſame Verdict. How certaine thou art to die, thou knoweſt: how ſoone to die, thou knoweſt not. Meaſure not thy life with the longeſt; that were to peece it out with flattery: thou canſt name no living man, not the ſickeſt; which thou art ſure ſhall die before thee. Daily wee follow the dead to their graves, and in thoſe graves wee bury the remembrance of our owne death with them. Here drops an old Man, and there a Childe; here an aged Matron, there a young Virgin: with mourning eyes wee attend them to their Funerals; yet before wee lay the Roſemary out of our hands, the thought of death hath vaniſhed from our hearts. When an Hogge lies bound under the knife to be killed, he makes an hideous cry above any other Creature: hereupon the other Swine come running in, and they grunt, and whine, and keepe a fearefull noiſe: but as ſoone as the dying Beaſt hath ceaſed, they alſo are ſilent, and returne to the filthy mire as careleſly, as if no harme had been done. When we loſe a Neighbour, a Friend, a Brother, wee weepe, and howle, and lament, as if with *Rachel*, wee could never bee comforted: But the body once interred, and the funerall Ceremonies ended; if wee doe not ſtay to enquire for ſome Legacies, wee runne backe with all poſſible haſte to our former ſinnes and turpitudes, as if there had been no ſuch matter. Alas, that the fartheſt end of all our thoughts, ſhould bee the thought of our ends! Death is but our apprehenſion, like the taking of a Malefactor; but it ſends us to the Seſſion, and that either to forgiveneſſe or execution. O then, let us repent in life, that we may finde comfort in death, and be acquitted at the *Day of Iudgement* by *Ieſus Chriſt.*

3. The Integrity of the Iudge, and of his Iudgement, comes next to bee conſidered. There is no Name of God ſo often mentioned in the Scripture, as that of a *Iudge*; no action ſo often, as that of *Iudgement*. Many Names of God be ſweeter, none frequenter. Even where the Lord is glorious with all his Titles of Mercie, ſtill there comes in one Title of his Iudgement: where he is *ſlow to anger*, even there he does *not acquit the guiltie*. The firſt comming of Chriſt was in weakeneſſe, becauſe he was then to be judged: his ſecond ſhall bee in power, becauſe hee is now to judge. Then, like a feeble unweaponed *David* againſt

Exod.34.7.
Nah.1.3.

that mighty Giant of Hell, that *Goliah*, Satan: now, like an armed and angry *David* againſt wicked and unthankefull *Nabals*. In vaine *have I kept his Flockes ſafe in the Wilderneſſe*, that will not give a little bread to my hungry followers. Have I been ſo bountifull to the rich Churles of the World, and doe they deny a ſmall reliefe to my poore members? Then he came like a *ſoft Dew upon the Graſſe*, now he ſhall come like Thunder in the Cloudes. Then he *came unto his owne*, and they knew him not; now *all eyes ſhall ſee him*, and all tongues confeſſe him. Then hee came in private, from the wombe of his Mother; now he ſhall come in publike from the Throne of his Father. Then, with a few Apoſtles; now, with thouſands of Angels. Then, with a Starre in the Eaſt; now, with the Heavens on Fire. Then, as a Lambe; now as a Lion: Then, to ſave the loſt, now, to condemne the loſt. Then as a Subject to *Ceſar*; now, the King of kings. Then, O Man, *Venit ut tuus*, Hee came as thine: now, *Veniet ut ſuus*, Hee ſhall come as his owne, and appeare himſelfe: Then Hee, poore Man ſtood before *Pilate*, to receive his Sentence; now *Pilate* and *Herod*, and all the Potentates of the Earth muſt ſtand before Him, and undergoe his dreadfull Doome. Then Hee had a Reed for his Scepter, and Thornes for his Crowne: now, Hee ſhall breake the Dan.7.6. Nations with a Scepter of Iron, and his *Throne ſhall be like a flaming Fire*. At his Birth, onely *Ieruſalem was troubled*; and at his Death, ſome tender-hearted *Women wept*: but at his Comming to Iudgement, *All the Kinreds of the Earth ſhall* Rev.1.7. *mourne before Him*.

It is Chriſt then that ſhall be our Iudge; He to whoſe contumely did tend all our miſdeeds. He, whoſe Majeſty we have diſhonoured, whoſe Mercy we have deſpiſed, whoſe Glory we have abaſed, and whoſe Goodneſſe wee have abuſed. He, whoſe Preſence wee have profaned, and whoſe Patience we have miſ-interpreted, either for Ignorance or Allowance of evill. But wee ſhall finde neither of both in this impartiall Iudge: There are ſixe principall Refuges of the guilty before the Iudgement-ſeats of mortall men. If either the Iudge may bee deceived through Ignorance, or made partiall with Favour, or overcome with Power, or melted with Pitie, or corrupted with Monie, or perſwaded with Oratory: but all theſe Forts of confidence faile before this Tribunall.

Heb.4.13. 1. This Iudge cannot erre through Ignorance, for *All things are naked and open to his eyes, with whom wee have to doe*. Hee knoweth our goings out and our commings in: *The Lord knoweth the thoughts of man, that they are but vaine*. There is nothing ſo quicke as thought, nothing ſo free as thought, nothing ſo ſecret as thought, (the Devill cannot know our thoughts, but by conjecture or inference) nothing ſo boundleſſe as thought: nature hath ſet no limits to the thoughts of the ſoule. Yet, *Thou, O Lord, underſtandeſt our thoughts long before*. To know them, when they have being, is much: but to know them before they were, is onely Gods peculiar. Man himſelfe does not know to day, what he ſhall thinke to morrow; God knowes it, and knew it from all eternity. Hee underſtood what thoughts thoughts the ſoule would create, before He had created the ſoule. *Adam* would faine have hidden himſelfe from God, when he found him naked in the coole of the day: ſuch a deſire is in every guilty ſinner to hide himſelfe from Chriſt, when he comes to Iudgement in the Evening of the world: but it Rev.6.16. is not poſſible. The wicked ſhall call to the Mountaines, *Fall on us*, and to the Rockes, *Cover us*; but to what purpoſe? Alas, *In the Preſence of the God of Iacob, the Mountaines skip like Rammes, and the little Hils like young Sheepe*. Yea, at that Day there ſhall be neither Rockes nor Mountaines left to hide them. As it is intole- Ioh.1.48. rable to abide his Preſence, ſo it is impoſſible to avoid it. He ſaw *Nathaniel* under the Figtree, and *Elias* in the Cave. He ſees the Theeſe in his darkeſt night, and the Adulterer when all the doores and windowes are ſhut. Hee ſaw *Faulx*, without the helpe of his darke Lanthorne, when he labored in that black Vault or Mine under the Parliament-houſe. He ſees all the plots of the Ieſuites againſt his Church: they delude all Princes, but the Prince of Heaven, and Hee ſees their villanie. Hee ſees them that are in Hell, who ſee nothing, not themſelves. Hee knowes our moſt ſecret ſinnes; to repeat thoſe wee doe not remember, to reveale alſo thoſe wee would hide, and to convince us of thoſe wee would deny.

2. This Iudge cannot be foreſtalled with favour, for *Hee is no Reſpector of Perſons.* The pooreſt Beggar ſhall finde as good Audience in this Court of Iuſtice, as the greateſt Monarch in the word. Chriſt will judge moſt juſtly, even thoſe that have judged moſt unjuſtly. *Pilate* ſhall finde Iuſtice from Chriſt, Chriſt found none from *Pilate. Take* Him, ſaith he to the malicious Iewes, *I finde no fault in Him.* No fault in Him, O *Pilate*, and yet doeſt thou condemne Him? Where was the fault then? Surely in thee, O *Pilate.* Hee will not deale ſo with thee; thou ſhalt have Iuſtice.

3. Hee cannot bee overborne with power; for *All power is given Him both in Heaven and Earth.* With many Iudges on Earth, a Lords Meſſage, or a Ladies Letter may doe much: and let the poore mans complaint be never ſo honeſt, if it trench upon great Ones, it muſt not be heard. Favour is the Miſtreſſe, toward which all the Bowles of Authority runne Bias. Such Magiſtrates are like Spaniels, which ever hunt that way their Maſter lookes. But thoſe unrighteous Iudges, that have been led by favour below, ſhall finde leaſt favour above. It will be a poore excuſe for an act of Injuſtice, Such a Lord commanded me: Him for perſwading, and Thee for yeelding, the Lord of Heaven ſhall condemne you both. Now men deale with our Sermons, as they doe with our Tithes: when wee preach Iudgement, they ſue out a Prohibition from an higher Court, or a Protection from the Chancery, their Mercie-ſeat, or a Commiſſion for Compoſition: but whither will they appeale from this Court, the great Star-chamber of Heaven?

Mat.28.18.

4. He cannot be moved with pity. There was a time, when upon the condition of repentance, He proffered padon: but the time of Mercy is paſt, this is the Day of Iuſtice. Time was, when He powred forth his precious Blood to expiate their ſinne: but now *There remaines no more ſacrifice for ſinne.* Time was, *He wept over Ieruſalem* in compaſſion; now let Ieruſalem weepe out her eyes, there is nothing but indignation. His Meekeneſſe ſhall be turned into Wrath; and He that before wept for the miſery of ſinners, will now *laugh at their deſtruction.* The Lawyer, whiles he is an Advocate, pleads his Clients cauſe, though it be not good: but being made a Iudge, hee ſentenceth the cauſe, without reſpect to the Client. Chriſt is now our Advocate, and Hee pleads our cauſe; and mediates for our very ſins: but at the laſt Day his Office is to Iudge, and He will give a moſt righteous Sentence.

Prov.1.26.

5. He will not be corrupted with Bribes; yea, thoſe that have been ſo corrupted, He will condemne. The wealthieſt Miſer muſt come before Him naked and empty handed. In his Infancy the *Wiſe Men* preſented Him Gold, and they are wiſe men that in this world bring Him ſuch offerings. With thy Gold and Riches feed the hungry, and clothe the naked, while thou liveſt: elſe at the Day of Iudgement it will not be taken. What wealth ſhall any man have left, when the whole world is on fire? Only what the hand of Charity hath given Chriſt here, He will abundantly repay there: And as we uſe, upon the wall of Hoſpitals and Almeſhouſes, to write up the name of the Benefactors: ſo thoſe beneficent ſoules, that have comforted the needy members of Chriſt on Earth, ſhall finde their names written in Heaven. Other rich Churles ſhall undergoe *Magus* his Doome, *Themſelves and their money muſt periſh together.*

6. Hee cannot be perſwaded with arguments. *Tullius* is weake, and *Tertullus* a foole, to thinke that eloquence ſhall carry it there. Let not the greateſt Clarkes, who have led wicked lives, hope that at this Aſſiſes their Booke ſhall ſave them.

They may be condemned for the former abuſe of their Eloquence, but here their very tongues ſhall bee put to ſilence. Even now, *Theologia non formidat Dialecticam:* Divinity will not bee awed by Logicke, nor will God be impriſoned in a Predicament: much leſſe above. I ſpeake not this to diſpraiſe Learning; it is the gift of God, and uſefull to his glory. *Moſes* a Prieſt, or (if that bee doubtfull, yet ſure) a Prophet, and that with a *Non ſicut*; was *learned in all the wiſedome of the Egyptians.* The Scorners of Learning are like Wormes in Libraries: buſie about it, but with an intent to deſtroy it. There bee many arts in the world, but there is one worth them all; an holy life, the effect of a true faith in *Ieſus* Chriſt. Saint *Paul* was a great Scholar, yet it was onely his *Didiciſſe Chriſtum,* that ſaved him. All arguments are loſt but this; *Lord, I bring thee thine owne righteouſneſſe, by imputation made mine; by this, I beſeech thee ſave mee:* This argument will prevaile.

Pſalm.99.6.
Deut.34.10.
Act.7.22.

We ſee the Integrity of the Iudge: the Conſcience of the ſinner ſhall bee compelled to accuſe, and the Devill ſuffered to urge, but no Advocate allowed to plead his cauſe. The Angels ſhall not, the Saints may not, Chriſt will not, and himſelfe cannot. Not the Angels, for they are witneſſes to his wickedneſſe: Not the Saints, for it is their office to judge the world: Not Chriſt, for he deſpiſed his grace when it was offered: Not the ſinner himſelfe, for hee ſhall obtaine no audience. O the deſperate extremities, which will then beſet the ungodly! If they offer to ſpeake, their ſinnes ſtand up againſt them: if they hold their peace, they finde nothing to comfort them. Every moment of our time is one ſtep toward this Iudgement: And yet wee are ſo farre from compaſſion of our ſelves, that even going to our triall, we ceaſe not to multiply crimes againſt him, that muſt give ſentence upon us. With what countenance can ſinners bee able to looke upon that glorious Majeſty? It will be at that time a greater paine for them to ſtand before God, than to bee in Hell. The ſevere acts of a Iudge being diſcourſed, and his impartiall cenſures; an hearer wittily and honeſtly replyed; I meane never to trouble him. It cannot be ſo with us; our ſinnes are ſo hainous and numerous, that wee muſt come before him: there is onely one way to helpe us; which is now by an appeale? To whom? Even to himſelfe, let us appeale from Chriſt, to Chriſt: from him as an angry Iudge, to him as a gracious Saviour. How cheape an account do moſt men now make of Chriſt? No more than cunning Gallants do of a prodigall Heire; even to riot upon his ſcore, and to laviſh out ſinnes on the riches of his ſatisfaction. But let them know, that though the Death of Chriſt have fully ſatisfied for all our ſinnes; and borne the extremity of whatſoever, either the Law of God could lay againſt us, or the wrath of God could lay upon us: yet hath it left no liberty to build our ſinnes upon his Death, but rather to bury our ſinnes in his Death. Wee may not crucifie him againe by our ſinnes, which for our ſinnes hath already been crucified. For as in the Creation, the diſobedience of the Creature cauſed the Creator to hate the worke of his owne hands: ſo in the Reconciliation, the peace that was made betweene God and man, did not ſtretch ſo farre as to conclude of peace betweene God and ſinne. But he that was content in Chriſt to be reconciled to his enemies, is yet at enmity with their ſinnes: and though hee forgive great ſinnes in Chriſt, yet doth hee puniſh little ſinnes in Chriſtians. Yea, though the blood of *Ieſus* doe continually cry unto God for us; yet doth it not ſo poſſeſſe his eares, that hee can heare no crie againſt us. Still where is the due eſtimation of Chriſt? Atheiſt denie him, Papiſts diſhonour him, Pagans perſecute him, Worldlings oppreſſe him, Hypocrites diſſemble him, Time-ſervers make uſe of him, Polititians pretend him, Swearers blaſpheme him, millions profeſſe him, few rightly eſteeming him, few indeed honour him. The price of Chriſt ſeemes to goe downe, the Covetous will ſell him for a Farme, the Adulterer for a kiſſe, the Drunkard for a Pinte of Wine, for a Pot of Ale; the fraudulent Tradeſman

Heb.6.6.
Gen.6.6.
Heb.12.24.

for a Peny; the Swearer will ſell Him for Nothing, and take no Monie for Him. This is the difference betweene Gods Iudgement, and mans: God valued man at more than his owne Blood, man valued that Blood but at thirty Peeces of Silver. But the Day will come, when one gracious Word from the Mouth of Chriſt, one pleaſing Looke of his Countenance, ſhall bee farre more precious than all the World. Then ſhall *All the Tribes of the Earth mourne before Him.* Unbeleevers ſhall mourne, becauſe they would not accept that glorious Way of Salvation: the Voluptuous ſhall mourne, that they have bought tranſient Pleaſures with everlaſting Torments. The Covetous ſhall mourne, that they have more accounted of a croſſe of Coine, than of the ſaving Croſſe of Chriſt. The Proud ſhall mourne, that they have deſpiſed the Humility of the Goſpell. Blaſphemers ſhall lament, that they have ſworne away the Price of their Redemption. The Uncleane ſhall mourne, becauſe they rather choſe to bee the Limbes of an Harlot, than Members of the Sonne of God. All Sinners ſhall mourne, and eſpecially, becauſe the Time of all fruitfull Mourning is for ever paſt. The World now rejoyceth, but let us mourne; that when the whole World is ſet on mourning, we may then rejoyce World without End.

4. The Impartiality of the proceeding falles next into our Conſideration. Such is the Perfection of Gods Iuſtice, Who is ever conſtant to his own wayes; that Hee doth ſtill proceed by the Booke; openly, intelligibly, manifeſtly. When the *Ancient of Daies* ſhall ſit upon his *White Throne, the Bookes ſhall bee opened.*

1. Booke is *the Booke of Life*; never ſhut to God, but never throughly open to us. Whoſoever is *found written in this Booke,* ſhall not periſh. Wee cannot unclaſpe this Booke, yet wee may know ſomething in it that concernes our ſelves. There is a ſafe collection or gadation, *à Poſteriore.* I deprecate all ſinne, I repent heartily of that is done, I abhorre to commit it, I earneſtly pray againſt it, I ſtrive with all my powers to avoid it, I thirſt for more Grace, I am ready to all good Workes, I reſt wholly and onely on my Saviours Merits; therefore I rightly beleeve: I beleeve, therefore am juſtified: I am juſtified, therefore called: I am called, therefore elected: I am elected, therefore ſhall be glorified. Wee cannot, wee may not conclude the contrary: I am a ſinner, therefore God hath from everlaſting rejected me: therefore He hath made me to be damned: this is an unwarrantable, yea, a deſperate Collection. I beleeve in Chriſt, and endevour to live like a Chriſtian, therefore I am choſen: this as a ſafe and ſound inference; and thus farre God hath given our Humility leave, to looke into this Booke of Life.

Rev.21.27.

Rom.8.30.

2. Is the Booke of Nature; wherein, though ſubobſcurely and in ſhadowes, God hath expreſſed his owne Image, and written his owne Law with indelible Characters. *They that have ſinned without the Law* written, ſhall be judged by the Law engraven. Though this Law bee much defaced in their hearts by the cuſtome of ſinne, yet it ſhall no more helpe them, than a Theefe is to bee excuſed, becauſe he hath torne the eight Commandement, *Thou ſhalt not ſteale,* out of the Decalogue.

Rom.2.12.

3. Is the Booke of the Scriptures, conſiſting of the Law and the Goſpell: the one commanding, the other enabling; the one condemning, the other preſenting a remedy: thoſe two Teſtaments, wherein all that God wrote in the Old, Hee hath lighted us a Candle to read it by in the New. No exception can lye againſt this Booke; for *the Law of God is holy,* and *all his Commandements are pure.* Theſe are for Number few, for Underſtanding plaine, for Equity approved, and onely profitable to whom they are given. Sure there had not been ſuch ſtate in the promulgation of this Law, if God had not intended it for eternity. Every circumſtance of the delivery, repreſenting the fearefull exaction of it at the laſt, may well deterre us from the trangreſſion. Firſt, how could they thinke of ha-

Rom.7.12,
*Pſalm.*19.8.

ving any other Gods, that had ſuch proofes of this? Secondly, How durſt they make any Reſemblance of Him, Whom they could not ſee, and might therefore perceive to bee Infinite? Thirdly, How durſt they profane his Name, Whom ſo dreadfull a Majeſty waited upon? Fourthly, How could they ſtand with Him for a day, Whom they ſee to be the Maker and Determiner of daies? Fifthly, Why ſhould they diſobey his Deputies, whom they ſaw ſo able to revenge? Sixthly, How durſt they kill a Man, that heard Him forbid it, Who can kill both Body and Soule? Seventhly, How durſt they entertaine the flames of Luſt, that ſaw ſuch Fiers of Vengeance? Eightly, How durſt they ſteale, that ſaw by ſuch terrible Demonſtrations, Whoſe both Heaven and Earth was to diſpoſe of at his Pleaſure? Ninthly, Or ſpeake falſly, that heard the God of Truth ſpeake in ſo fearefull a Tone? Tenthly, Or covet others goods, that ſaw how weake and uncertaine Right they had to their owne? We men, that feare the Breach of humane Lawes for ſome ſmall Mulcts of Forfeiture; How ſhould wee feare to tranſgreſſe thy Law, O Lord, that canſt caſt both Body and Soule into Hell!

4. There is another Booke annexed to this; a Codicill, a Schedule; the Booke of juſt and uſefull Lawes, eſtabliſhed by them, to whom God hath committed his People. The Lawes of that Church, and Lawes of that State, wherein wee have our Station. The Breaches and wilfull Contempts of this Booke; will be ſtrictly examined, and hardly anſwered, in this Audite.

5. Is the manuall, the Pocket-booke, the Boſome-booke of our Conſcience. The other Bookes will manifeſt what we ſhould have done; this, what we have done. Wee cannot except againſt it, becauſe it hath alwaies been in our owne keeping: and nothing ſhall be written in it, but what is ſubſcribed by our proper hand. It hath three offices: Firſt, to give in Teſtimonie, of ſomething acted or omitted. Secondly, to examine whether the action or omiſſion were lawfull or unwarrantable. Thirdly, to give Iudgement according to that evidence. It can both *ligare & ſolvere*: it bindes a man faſter than the Philiſtimes bound *Sanſon*, and looſeth him ſooner than the Angell looſed *Peter*. It is a private Law within man: when Law and Chancery too have done with him, (and that not ſeldome is long before it hath done with him) then Conſcience takes him in hand. It is a true looking Glaſſe, that repreſents all blemiſhes, without favour or flattery. It is *Infra Deum*, but *Supra hominem*, a *vice-Deus*; and deales with us here, as God will doe hereafter. There is a Bill framed out of the Law, it is *Crimen læſæ Majeſtatis*, againſt our high Soveraignes Crowne and Dignitie: our workes are the Evidence, and Conſcience is the witneſſe, which will not be bribed to give a falſe teſtimonie. If the maine courſe of our life bee gracious, and our Conſcience will ſpeake for our workes, that they proceed from a ſound faith and honeſt heart; wee are then quit by proclamation, for no body comes in againſt us: The world may not, our ſinnes ſhall not, our Conſcience muſt not, the Angels dare not, God will not, the Devill cannot: for hee is the Father of lies, and his word will not bee taken. But if otherwiſe, all theſe will be againſt us: there need no *Subpœna's* to fetch in witneſſes; they come unſent for, and cannot be kept backe: they will ſpeake the truth, and all the truth. As Intelligencers for Stateſmen mingle themſelves with all companies, but uſe their beſt art to keepe themſelves concealed: So the Conſcience is Gods Informer, a Spie in the Soule, mixing her ſelfe with all our thoughts and actions: It is indeed the Reflection of the Soule upon it ſelfe. Though wee know not what this Conſcience is, yet this Conſcience knowes what wee are. As *Pilate* asked Chriſt, *What was the Truth?* when *The Truth* ſtood before him: So many aske what is *Conſcience?* when indeed Conſcience is within them. Iob.18.38.

Origen cals it *Pædagogam animæ*; that teaches all, and keepes all under the *Ferula*, in a perpetuall pupillage. It is like an Italian Comedian, that can play all parts himſelfe: It is Plaintiffe, Defendant, Witneſſe, Iudge, Executioner, and Puniſhment. The ſoule may ſay to the Conſcience, as *Mercury* did to *Battus: Et me mihi perfide prodis?* Doſt thou betray me to my ſelfe? Yes, *Me mihi prodis*. The Conſcience will accuſe the Conſcience; ſhe brings in evidence, produceth the law, proves the forfeit, urges the penalty, gives the ſentence, begins the puniſhment. It is a volume that no Ieſuite can corrupt: No *Index expurgatorius* can ſtrike a letter out of it: The onely Booke of all our Library that goes along with us into the world to come. Look in that Book, thou ſinner, beforehand: Find there, the Title, Sin: the Dedication, to the Prince of Sin: the ſeverall Chapters, ſo many ſeverall ſins: yea, every letter, a Character of ſin. As *Averroes* killed *Avicen*, by anointing his book with poiſon; ſo Satan labours to envenome this booke of our Conſcience, that we may uncomfortably periſh. The Grecians are ſaid to have an Hill ſo high above the force of the winds; that if a man had drawn his name in Characters, upon the aſhes of the ſacrifices; he might come the next yeere and find the ſame letters unblowne away. If any ſinful hart be ſo ſecurely placed, that Satan may now read in the ſluttiſh duſt, the ſins that were written there long ago; if no thunder hath cleared the aire about him, no wind ſcattred thoſe guilty Characters, if all be huſhd in reſt & ſilence about the borders: Like the country of the *Sabarites*, where not ſo much as a Cock, the remembrancer of S. *Peter*, is left alive to trouble them; it is in a deſperate caſe. But the Conſcience that ſleepes now, ſhall be wakened then: the book now claſped, ſhall be then opened. If ever ſleep were the Image of death, it is this. *Rather, ô Lord, let thy winds rage, and thy ſeas roare; than we thus be ſuffred to ſleep with *Ionas*. It is fearfull, when God will not ſo much as favor us with a frown, nor bleſſe us with his anger. *Cleopatra*, that had not a mind to feele her death, poiſoned her ſelfe with Aſpes, that ſhe might die ſleeping. Riot in ſin is like the poiſon of Aſpes, ſo ſtupefying the deſperate conſcience, that untill the day of Iudgement this fatal book is not opened.

* *O qualis tempeſtas, iſta tranquillitas! Ierom.*

It is Satans method; firſt to make men ſo ſenſeleſſe, as not to feele their ſins at all; and then ſo deſperate, that they feele them too much. In the firſt fit, men live as if there was no hell: in the laſt, they die as if there was no heaven. There be ſome diſeaſes called *Opprobrium medici*, the ſhame of Phyſicians: Is this Lethargie the ſhame of Divines? No, there is a way to cure it. Let ſinners lay to their hearts, all the curſes on mount *Ebal*, the terrors of the law, the ſting of death, the darkneſſe of the grave, the horror of this Iudgement, with ſome glimpſe of hell. O wretched man, doe but dreame of them ſometimes: talke to God, though it be in thy ſleep: Downe with thy knees, though thy heart be ſtiffe: up with thy hands, though thy ſoule be downe. Let but out an ejaculation, a peece, a ſhred of a Prayer; though it be no longer than the Publicans, *Lord, be mercifull to me a ſinner*.

6. There is another book, wherin the Regiſtry of our tranſgreſſions is written; the infinite and univerſall knowledge of God: this is his particular booke of all our particular ſins. Theſe records will preſent unto us all our offences, done from our birth to our buriall; and lay thoſe things to our charge, which now we either remember not, or regard not: which we eſteeme either lawfull, or tolerable: And we ſhall bee compelled to anſwer to many things, wherof now we would ſcorne to be queſtioned. He that *writes our members in his booke*, hath alſo in that booke written the ſins of thoſe members. The concupiſcence of our eies, the violence of our hands, the intemperance of our throats, the virulence of our tongues, the forwardneſſe of our feet to evill, together with the unſeemely behaviour of our whole body, ſhall be rigorouſly examined. Nor is this Indictment made up onely of actuall treſpaſſes: but even the very blankes are crimes; and the not doing of good ſhall be puniſhed with the ſuffering of evill. If our feet have not frequented Gods walkes, in his holy Courts: if our tongues have not vociferated our Makers praiſes: if our eies have not pitied the poore, if our hands have not miniſtred to their neceſſities: even theſe omiſſions are damnable. Such is the ſinceritie of Chriſtian Religion, that it not onely impoſeth upon us pure innocencie, but profitable honeſty.

Pſa.139.16.

Here, not onely action, but the intermiſſion, the ſuſpenſion of action; both our ſpeech, and our ſilence; as well the vacancie of thinking well, as the poſitive thought of evill; not onely curſed fruits, but the barrenneſſe of good; ſhall bee queſtioned. Not onely for making wealth an inſtrument of cruelty, but for not making it an inſtrument of mercie; there is a *Goe ye curſed*. If a Magiſtrate doe not ſupport the juſt cauſe, though he never tooke bribe, he ſhall be condemned. The Father ſhall bee accountant for the education of his children, the Maſter for the diſcipline over his ſervants, the Prince for the governement of his ſubjects. O the great charge of that high calling! Every king is a briefe of his land, and he hath a patterne of the ordering of it alwayes about him. The honour he gives his Magiſtrates, is but a charge, and ſo is that which God gives him: and as he requires an account, ſo he muſt give. Happy is it for him, when true Religion and ſincere Integritie, ſhall be made the Eye of wiſdome in his counſell, the eare of Iuſtice in his Deputies, the hand of valour in his Nobles, the tongue of perſwaſion in his Preachers, the head of governement in himſelfe, and the heart of obedience in his people. Private men ſhall not only be judged as men, but as ſubjects: they that wil not obey, are neither good ſubjects, nor good men. To obey well, is as great a thing as to governe, and more mens duties: they that thinke not ſo, know not the Chriſtians part, which is to ſuffer. Publike Rulers ſhall not only be judged as men, but as Magiſtrates. Not only our images, but our offices ſhall never returne *ad nihilum*. The Image of God it ſelfe may *uri*, it cannot *exuri*. The image of a lawyer, of a Iudge, of a Commander, may burne, but can never burne out.

Math.12.36.
Rom.2.16.
Eccl.12.14.

Pſal.19.12.
Mic.2.1.

Nor be only our groſſe ſins recorded in this Booke, but even our looſe ſpeeches: *Of every idle word we muſt give an account in the day of Iudgement*. Yea, our very thoughts ſhall not eſcape; *He will judge the ſecrets of our hearts*. If the private ſins of the moſt innocent ſoule here, ſhould be revealed to this whole Congregation, it would put us to the bluſh: how terrible will it be then, to have them opened before the eyes of all the world, both of men and Angels? Wee write that in the forgetfull duſt, which God writes in everlaſting marble. *David* preſſed far upon the Lords pardon, in that petition; *Clenſe thou me from my ſecret ſins*. Can any ſin be ſecret? for a great part of our ſins, though we conceive them in the darke, on our beds, yet we doe them in the light. And there are many ſins which we glory in doing, and would not doe, if no body ſhould know them. S. *Auguſt.* confeſſeth of himſelfe, that in his wilder times, he was aſhamed of his ſhamefaſtneſſe, and the tenderneſſe of his Conſcience: and that he often belied himſelfe with ſins which he never did, leſt he ſhould be unacceptable to his ſinfull companions. But if we would conceale them, can we? God knowes not only the ſins we have committed, but even thoſe we would have committed, if we could. *Lord, thou haſt forgiven me thoſe ſins which I have done, and thoſe ſinnes which onely by thy grace I have not done*; ſaith S. *Auguſtine*. They were done in our inclination to them, and even that Inclination needs Gods mercie, and that mercie he cals a pardon. Theſe are truly moſt ſecret ſinnes, becauſe they were never done; and becauſe no other man, nor we our ſelves, but only God knowes, how many and how great ſins we have eſcaped by his preventing grace; which without that, we had multiplied againſt him. We have abundance of ſins out of the compaſſe of our knowledge: we can accuſe our ſelves of originall ſin; yet, do we know what originall ſin is? We know not enough of it to ſatisfie others, we know enough to condemne our ſelves, to ſollicit the mercy of God. Our youth hath bin full of ſins, and we have forgotten what thoſe ſins were. Wee remember them not ſo well as to name them all: nor are we ſure to live houres enough to name them all: for we did them faſter then, than we can ſpeake them now; when every thing that we did, conduced to ſome ſin. Yet we know them ſo well, as to know that nothing, but the mercie of our heavenly Father is ſo infinite as they. We have ſins of thought, word, and deed: ſins of omiſſion, and of action: ſins againſt God, againſt our neigbour, and againſt our ſelves: ſins againſt the Fathers Commandements, againſt the Sonnes Prayer, and againſt the holy Ghoſts Office: ſins againſt our owne Creed, againſt the Lawes of that Church and State wherein we live: ſins unrepented, and ſins relapſed into after repentance: ſins of ignorance, and ſins againſt the teſtimony of our conſcience. If this Arithmeticke cannot reach home to the number of our ſins, we know what will: O Lord, pardon us all thoſe ſinnes, which thy Sonne Chriſt *Ieſus* ſuffered for, who ſuffered for all the ſins of all the world.

If one man have ſo many ſins, how infinite an heape doe the ſinnes of all men amount unto? And how immenſe muſt that Booke be, where all thoſe ſins are ingroſſed? We may ſay of our evill deeds, what the Evangeliſt ſpeakes of the holy acts of Chriſt; that *If they were all written, the world it ſelfe could not containe the bookes.* Yet ſo capacious is this Booke of Gods omniſcience; that every tranſgreſſion, from the higheſt blaſphemie to the leaſt infirmitie, is not omitted. *Quid in Babylone tutum, ſi in Ieruſalem tale ſcrutinium?* What ſhall the ſhrub of the deſart doe, when the Cedar of Paradiſe ſhall be ſhaken? *If they doe this in the greene tree, what will they doe in the dry?* The Lambes may well be afraid, when the Lions tremble. It ſhall not be a ſummary, confuſed, or indigeſted examination; but exact and particular, as it were by the booke. The adulterer ſhall not only be charged with that filthy act, but with all the circumſtances preceding, preparing, conducing, and attending on that uncleanneſſe: Thus he plotted, thus he perſwaded, and thus he acted; as if all were now done over againe in preſentation. Where then bee thoſe Peccadillo's, which ſinners now rather make a matter of ſport, than the occaſion of repentance? Alas, there are no ſinnes ſmall, but comparatively: Chriſt died for all ſinnes, and the leaſt ſin might be a thorne in his head, or a laſh on his ſide. Many litle boyes at the Market-croſſe, make as great a noiſe as the cryer. Even our little ſins have no little cry in the eares of the Divine Iuſtice: But they are rather now like little children, which by the *day of judgement* will be growne up to ſtrong men, and with confuſion challenge us to our faces.

Ioh.21.25.

Bern. Serm. 55. in Cant. Moral. in Iob. lib. 17. Baſil. lib. de vera virgi.

7. The laſt Booke is that with the *Seven Seales,* which *only the Lambe that was ſlaine, was found worthy to open.* This is the booke wherein lies all our comfort; containing the promulgation of their pardon and righteouſneſſe, that are waſhed in the blood of the Lambe. If we be tried by the Booke of Nature, we ſhall bee caſt; for we have done unnaturall deeds: Nature is depraved, corrupted; and who ſhall bring life out of corruption? The firſt man that God made, was ſaved; *Adam* was a Saint. The firſt man that was begotten of man, was damned; *Cain* was a Reprobate. Such difference there is betwixt Gods workmanſhip, and ours; betwixt nature created and nature corrupted. If we be tried by the law written, *O wretched men that we are, who ſhall deliver us?* Even the very thought of that law, which condemnes our very thoughts, is for the preſent a burning in the hand, in the private Seſſion of our Conſcience; before we come to hold up that hand at the barre of eternall Iuſtice. If we muſt ſtand to the booke of Gods knowledge, and be judged by thoſe everlaſting Rols; wee are ſo farre from being acquited, that we have not done one juſtifiable action all our dayes. *Our tranſgreſſions are ſealed up in a bag:* but if we thruſt our hand into that bagge, there is not one good worke to be found: Every line of this book is a ſin, every leafe an age of ſin: there is not a tittle of any thing but ſin. Only when God doth *blot all our ſinnes out of his remembrance,* he doth (as it were) throw this booke into the fire. As *Cæſar* after the defeat of *Pompey,* having in his cuſtody a caſket, wherein he found letters written with his enemies own hands, ſufficient evidence to condemne them, he burnt thē all, and forgave them; that no monument might remaine for a future grudge. So doth Chriſt cancell & anihilate all the records of the ſins of his choſen, that there might be no quarrell againſt them in heaven. If we ſhould appeale to the book of our Conſcience, we are condemned before we come to the triall: there ſits a little Iudge within, that tels us plainely what we muſt truſt to: It is as a malefactor

Rev.5.5.

Rom.7.24.

Iob 14.17.

ſhould labour to purge himſelfe before the Iudge, with the evidence of his crime ſticking apparantly in his boſome.

Well yet, though we cannot be ſaved by our booke, by our owne conſcience; nor by the other bookes, the Regiſtry of our iniquities: yet there be two Bookes of comfort for us, and by them we deſire to be tryed. The firſt is the *Booke of Life*, Gods eternall decree for our election; that ſacred and immutable Record, out of which never was any name razed. The other is the *Booke of the Lambe*, and the ſhedding of his blood upon our Soules. This booke is not of a darke print, hard to read; but a faire large manuſcript; the leaves of it pure untainted fleſh; the letters, bloud; the pennes that wrote it, thornes and ſcourges: the claſpes, nailes: the binding, wood: the name of it, *Ieſus of Nazareth*: the contents of it, mercie and Eternall Salvation. If my Conſcience be at peace with me, I am not condemned yet: if this Booke be afforded me, I ſhall not be condemned at all. O Lord, we humbly confeſſe, that there is no veine in us, which is not full of the blood of thy Sonne, whom we have crucified, and crucified againe, by multiplying many, and often repeating the ſame ſins: That there is no arterie in us, which hath not the *ſpirit of error*, the *ſpirit of luſt*, the *ſpirit of giddineſſe* in it: That there is no bone in us, which is not hardned with the cuſtome of ſin, and nouriſhed with the marrow of ſin: That there be no ſinewes, no ligaments, which do not tie and chaine ſin and ſin together: That our fantaſie is in labour with the ſtudy, invention, and imagination of ſin: That our memorie is tenacious of nothing ſo much as ſin: that with delight, it revolveth the remembrance of ſin. That all theſe ſins are upon Record, in thoſe bookes which thou haſt ordained for that purpoſe. Yet, O gracious Father, there is a Booke which abrogates all theſe: and as the Sanctuary had the end in the Temple, and the Temple in Chriſt; ſo all theſe bookes have their end in the Booke of the *Lambe*; if thou pleaſe to write our names there. There, O mercifull God, write them; in that Booke of ſatisfaction to thee, and of Redemption to us: and write the aſſurance of it in the preſent booke of our conſcience, the copy of that bleſſed Originall: That when *the day of judgement* ſhall come, and all bookes are opened, nothing may be found in ours, but the righteouſneſſe of thy deare Son, and our ſweet Saviour *Ieſus*.

1 Tim.4.1.
Eſai.19.14.

5. The fatalitie and horror of this dreadfull day to the wicked, is beyond all mortall Imagination. When at the ſound of the Trumpet hell ſhall ſhake, all graves ſhall open, and yeeld up their priſoners. Though all this ſhall be done at once, yet our underſtanding cannot conceive it but through divers paſſages.

1 King.1.

1. The ſuddenneſſe of the Summons ſhall amaze them. *Adoniah* was juſtling himſelfe into the not-yet-vacant Throne of his Father *David*: hee feaſts his friends, he jeeres his oppoſites, he boaſts the proſperitie of his deſigne. On a ſuddaine, the Trumpet ſounds out King *Salomons* Coronation, and this braving troupe is diſperſed; and if you aske for their new Prince, hee hangs upon the hornes of the Altar. The ungodly will be banketing and ſolacing their ſenſuall ſoules at the laſt day: But the Archangels Trumpe reſounding the Almighty *Salomons* Coronation, will put them to deſperate ſhifts; and ſo much the more deſperate, as they have no Sanctuary, whereunto they may flie for refuge.

2. The amazedneſſe at the reſurrection will be terrible; when the body ſhall be forced to riſe, though it would lie ſtill; and the ſoule be compelled to lie ſtill in the body, though it would riſe. Both their ſalutations ſhall be nothing but curſes: the ſoule ſhall curſe the body, that for the pleaſure of that earthen dunghill, ſhe hath loſt ineſtimable joyes: and the body ſhal curſe the ſoule, that for the gratifying of ſuch ſenſual deſires, they muſt both ſuffer intolerable paines. Thus ſhal they meet together, not as companions, but as enemies: not as mutual helpers, but as reciprocall tormentors: not the body, as the houſe of a tenant, but as the priſon of a malefactor. The priſoner had rather lie ſtill in his comfortleſſe dungeon, than bee brought forth into the open aire, to receive his ſentence of condemnation.

There is horrour enough in the grave, yet is it a paradiſe to hell.

3. The very aſſembly ſhall daunt them: for this Iudgement ſhall be before the whole Court of Heaven: in the preſence of all the Angels, of all the Saints, like ſo many ſtarres before the glorious Sun, the ſinner ſhall be brought forth naked, deformed, leprous, monſtrous. Then the proud harlot, that ſo admired her owne beautie, and did ſet one houres fruition of it at a thouſand crownes, ſhall appeare more foule than any Gipſee, in reſpect of thoſe whō for Gipſees ſhe once deſpiſed.

4. The devils accuſation ſhall diſtract them, becauſe they know not what to anſwer. Thus will he plead; O juſt Iudge! I never did this ſinfull man the leaſt good turne, I never endured the leaſt paine for his ſake: yet ſtill he bore a nimble eare to my directions, and a willing heart to execute all my devices: how perfectly is he transformed into mine Image? He knew me for his vowed enemie, yet hee ſerved mee: Thee for his Maker, Saviour, and beſt friend, yet hee rebelled againſt thee. For him, thou haſt done much good, and ſuffered much evill; thou haſt opened the treaſures of heaven to bleſſe him, yea opened thine owne ſide, and ſhed that precious blood to ſave him; yet he hath turned all that grace into wantonneſſe, all that mercie into contempt. Nor is the devill the ſole accuſer of the ungodly; but all the ſins they have done, ſhall be ſo many devils againſt them. Yea more, all the Creatures, which they have either not uſed to good, or abuſed to evill, are bound over to this Seſſions, to joyne in their indictments againſt them.

5. The very goodneſſe of the Iudge ſhall make to the further aggravation of their wretchedneſſe. When he ſhall aske their perverſe Conſciences, what they ever ſaw in him worthy of contempt? What want, either of perfection in himſelfe, or of liberalitie towards them, did they ever find? What though I became poore? it was to make you rich. What though they ſtripped me naked? it was to clothe you with my garments. What though I died? it was to give you life. Would you deſpiſe my humility, who only therefore admitted it, to bring you to glory? Iuſt cauſe ſhall they have to mourne before him, who have ſo ingratefully ſinned againſt him. The covetous Churle ſhall mourne before that Iudge, who deſpiſed all worldly riches. The proud ſhall mourne before him, that was both the Teacher and Example of humilitie. The ambitious aſpirer to greatneſſe ſhall mourne before him, that refuſed it when it was offered him. The drunkard ſhall mourne before him, who to expiate his intemperance, had a draught of gall and vineger. The malitious and revengefull ſhall mourne before him, who did put up both contumelies and blowes with patience. Whatſoever the Iudge hath ſuffred in himſelfe, he will commiſerate in others: but what he hath ever deteſted to doe, he will not forbeare to puniſh. He will ſay to ſuch as have been patiently miſerable; You have been hungry, ſo was I: you have been perſecuted, ſo was I: you have been ſcandalized, ſo was I: you have been killed, ſo was I. But to the reſt; You have bin uncharitable, ſo was not I: you have bin proud, ſo was not I: you have bin rebellious, covetous, luxurious, profane, intemperate; ſuch I never was my ſelfe, when I was a mortall man, ſuch I will not pardon now I am an immortall Iudge. Moſt men are now rather afraid of miſeries than of ſinnes; yet miſeries, not ſinnes, ſhall finde pitie at the day of Iudgement.

6. The horrour of the ſentence ſhall confound them: *Depart from me, ye curſed, into everlaſting fire.* Few words, but full of bitterneſſe. *Depart from me,* thoſe are the words of ſeparation: *Ye curſed,* the words of malediction: *Into everlaſting fire;* the words of deſolation: *Prepared for the devill and his Angels,* the words of dolefull exemplification. *Depart from thee,* O Chriſt? Why thou art all ſweetneſſe, all Ioy, all Peace, all Bleſſedneſſe, All in all; therefore to depart from thee, is the univerſall loſſe of all. Thou art the greateſt Good, therefore to bee deprived of Thee, is the greateſt evill. This Sentence is intolerable, and irrevocable. First, intolerable; if *Belſhazzar* was ſo confounded at a temporall Mat. 25.41. Dan. 5.6.

doome, which reached but to the loſſe of his Life and kingdome: what is it to loſe Eternall Life, and the Kingdome of Heaven? When Chriſt was to bee Ioh.18.6. judged, he ſaid but, *I am he*; and his apprehenders were ſtricken downe with the word: How ſhall they be able to ſtand before him when he comes to judge, and ſhall ſay, *I am he? He*, whom you have contemned, abuſed, perſecuted, crucified, by your obſtinate rebellions? How will they looke then? Loe, theſe are the men, that neither regarded the Lords Promiſes, nor trembled at his Iudgements, and now they are confounded at his ſentence. Ioh.5.27. Secondly, it is irrevocable: here can be no appeale, for there is no higher Court. And whither ſhould they goe to complaine? To God, whoſe Spirit they have grieved? To the Angels, whoſe Miniſtery they have abuſed? To the Saints, whoſe Righteous Soules they have vexed? Iob 9.33. Alas, *There is no Vmpire, when God and man are at oddes*. There can be no writ of errour to reverſe the Iudgement: but as *Iſaac* ſaid of *Iacob, I have bleſſed him, and he ſhall be bleſſed*: So will the Lord conclude upon the reprobates; I have curſed them, and they ſhall be curſed. This is a time of puniſhment, not of pardon. When we perſwade men to worke out their Salvation, by mortifying their ſenſuall luſts, by abridging their voluptuous appetites, by a peremptory and reſolute denying of themſelves, that ſo they may enter into Heaven by the ſtreight Gate; they anſwere us with our Maſters flinching Ioh.6.60. followers, *This is a hard ſaying*: But did they conſider that finall Sentence upon the neglect of this; *Goe, ye curſed, into everlaſting fire*; they would finde, that that Heb.3.7. were a hard ſaying indeed. *To day if you will heare his voice, harden not your hearts*: *Bern.* Otherwiſe at that day, your hearts ſhall melt at the voice you would not heare. For they ſhal tremble at the voice of his condemnation, that have ſhut their eares at the voice of his exhortation.

The Vſes.

1. Matth.8.29. This convinceth all unbeliefe, all heſitation concerning the certainety of this day of Iudgement: *The devils beleeve and tremble*: are there any Chriſtians that come ſhort of the faith of devils? They object to Chriſt; *Art thou come to torment us before our time?* There is no time wherein thoſe evill ſpirits are not tormented: there is a time when they expect to be tormented yet more. They knew that the laſt Aſſiſes are the prefixed terme of their full execution: and this they alſo then underſtood not to be yet come. Though they knew not when the day of Iudgement ſhould be; (a point concealed from the glorious Angels of Heaven) yet they knew when it ſhould not be: and therefore can ſay, *Before the time*. Even the very loſt ſpirits confeſſe, and fearefully attend a ſet day of univerſall Seſſions: They beleeve leſſe than Devils, that either doubt of, or deny that day of Iudgement and finall retribution.

2. This teacheth all men to be afraid of this day. When a King comes in State, and with royall Equipage, into a Citie of his Kingdome, there to ſolemnize his nuptials, or to be feaſted by his Subjects; he ſalutes ſome, hee graceth others, he lookes and ſpeakes cheerefully to all: But when he comes againſt a Citie of Outlawes, that have ſhaken off the yoke of allegiance, and fortified themſelves within the wals of Rebellion; then fury ſparkles from his eyes, Death and Deſtruction flameth from his ſword. The firſt comming of Chriſt was to take a Bride, and therefore he appeared like a Bridegroome; manſuete and gracious to all; with Angels ſinging his nuptiall Anthemes: But his next comming will be againſt traitors, when his Countenance ſhall be as a flaming Ioh.8. fire, and pitie ſhall be hid from his eyes. When the Phariſes brought the adulteresse before Chriſt, he held his peace, but he wrote on the ground. God now is ſilent, and we thinke all ſafe: but he ſtill writes up all our arrerages againſt this day of Audite. When the Law was given to Iſrael, *Moſes* comforted them; Exod.20.20. *Feare not, for God is come to prove you, and that his feare may be before you*. What a charge was this? Feare not, and yet feare. Indeed this glorious appearing is dreadfull, while the Lord gives his Law: but feare not this ſo much, as that ſe-

cond appearing, when he ſhall call for an account of this Law.

3. Let us admire that wonderfull Patience of God, that to wicked men and ſpirits, reſpites the utmoſt of their torment, and forbeares it to the day of Iudgement. Hee might upon the firſt inſtant of the fall of Angels, have inflicted on them the greateſt extremity of his vengeance. He might upon the firſt ſinnes of our youth, yea of our Nature, have ſwept us away, and given us our portion in that firy lake: he ſtayes a time for both. Yet ſo much doth his mercie exceed to us loſt men, over it did to the loſt Angels; that he affords us not onely a delay of puniſhment, but a faire conveniencie of utter prevention: which to the evill ſpirits is altogether denied. They doe ſuffer, they muſt ſuffer: and though they have now deſerved to ſuffer all they muſt, yet they muſt once ſuffer more than they doe.

4. What would a man give for a ſure friend at that day? One good friend is a good Conſcience; and happy is hee that hath that friend in a corner: for when all the corners of the world ſhall be on fire, this ſhall ſtand forth to plead for him. But the beſt friend of all, and without whom wee can have no friend at all, is the Iudge himſelfe. To make him on our ſide, let us now thinke no paines too great, no prayers too fervent. Let us trample under foot theſe ſinfull vanities; and ſhake them off quickly, as *Paul* did the Viper into the fire; leſt into the fire thoſe Vipers ſhake us. Let us proſtrate our ſelves before Chriſt in the loweſt degree of ſorrow and ſhame, with the ſame confuſion, wherewith an adulterous wife would in her penitence preſent her ſelfe to her injured husband. Poure we out our teares at his feet, and ſay; Lord, though we be full of impietie, yet thou art more full of pitie: If wee confeſſe the one, wilt thou therefore deny the other? If our ſinnes be greater than they ought, yet thy mercies are not leſſer than they were wont. It could be no goodneſſe in us, that procured thee to make us, but even thy love. It was no merit in us, that did winne thee to redeeme us; but even thy Mercie. Sweet *Ieſus*, let that love which moved thee to make us, move thee alſo to ſave us: let that mercie which wonne thee to die for us, winne thee alſo to ſave our life. It is late enough, but yet not too late, to call for mercie: and why ſhould wee languiſh away in ſilence? As it is impoſſible that Chriſt ſhould forget the paſſions which he ſuffered; ſo it is not credible that he ſhould not have compaſſion on us for whom he ſuffered.

2 Pet. 3. 8.

But (Beloved) be not ignorant of this one thing, That one day is with the Lord as a thouſand yeeres, and a thouſand yeeres as one day.

That Atheiſticall Dotage of the worlds eternitie being ſufficiently refuted, our Apoſtle proceeds to ſatisfie and remove a ſcruple, which might ariſe in ſome better perſwaded Conſcience. If the Maker of this world hath determined an end unto it, Why is it ſo long deferred? Why are the wicked allowed ſo large a ſpace of time, to dominere over the Righteous? It is anſwered, Though this ſpace ſeeme long to them, that Meaſure the Length of Time by the ſharpeneſſe of their Affliction, as Minutes ſeeme Houres, and Daies Moneths, to the Miſerable: Yet it is not ſo with God, to Whom all things are preſent; Who hath neither beginning nor ending, but is the beginning and end of all things. If wee bee ſicke, and the Phyſitian promiſe to viſite us to morrow with his beſt reliefe; With what a tedious longing doe wee expect his preſence? When wee have a long journey to goe, With what weary Paces doe we meaſure the way; peecing every ſtep with a Furlong, and extending every Furlong to a Mile? Our imagination makes every Day of our ſorrow appeare like *Ioſuah's* Day, when the Sunne ſtood ſtill in *Gibeon*. The Summer of our delight is too ſhort; but O the Winter of our Affliction goes ſlowly off. Wee cannot conſider Time, otherwiſe than by numbring of Daies and Yeares: to Day, we ſpeake of yeſterday, and to morrow: all theſe are as one moment to God. The firſt man that ever was, and the laſt man that ever ſhall bee, is now as preſent to God, as our living ſelves. Hee that ſtands upon the banke of a River, ſees onely the paſſing ſtreame: but another upon an high Tower, ſees the water paſt and comming, as eaſily as the preſent. Time lyes aſloape before God, and with one glance of his Eye, Hee beholds all parts of it.

Could we but comprehend what eternity is, this myſtery would be plaine unto us. This life is preſerved by feeding, digeſting, ſleeping, excercise: all which require the expence of time. Eternall life thinks of theſe temporary paſſages, as of a very dreame. The dead body of a man lies buried in the Earth, moulders to duſt, and knoweth nothing: yet when hee riſeth at the laſt Day, hee will thinke he hath ſcarce ſlept an houre. Had hee lived all this while upon the Earth, and ſeene the Generations of men ſucceeding one another, the innumerable multitudes riſing and falling in this ſpace; hee would have judged it a great while. To our eternall Creator, all things are preſent; *One day is as a thouſand yeares, and a thouſand yeares as one day*. For Method, in ſtead of a curious diſtribution, I will orderly raiſe ſuch conclusions and obſervations, as are willingly colligible from the Text.

1. *Beloved*. This Evidence of his Love is uſed as a Preparation to his Leſſon. No Doubt, Saint *Peter* wiſhed the Converſion of thoſe Unbeleevers, who contradicted his holy Doctrine: But theſe better informed Soules, under his Charge, were farre more deare unto him; to whom hee was tied in an higher Bond than that of Nature, even the Grace of *Ieſus Chriſt*: theſe hee calleth his *Beloved*. You cannot eſteeme it a Point forced, or altogether begged at the Doore of my Text, if I touch a little upon that Queſtion, concerning the Degrees of Charity: For as wee are bound to love all men, ſo (with our Apoſtle) a greater Meaſure of Love is due to ſome men. Charity lookes to the preſervation of three things; Piety to God, Purity in our ſelves, Equity to others. There be different Degrees, but ſtill it is the ſame Charity. God muſt bee loved above all, Thy ſelfe next, and then thy Neighbour: and him *As thy ſelfe*. *As* ſometimes imports a Likeneſſe, not a Truth: in the Pſalme, *Righteouſneſſe is as the wings of a Dove*. Sometimes a Truth rather than a Likeneſſe: *Wee ſaw his Glory, as the Glory of the onely Begotten of the Father*. Sometimes both: *God manifeſted his Love to us, as to Children. Etſi non idem modus diligendi, tamen idem affectus diligentis.* The Objects of Charity have their Degrees: *Diligibile quod ſupra eſt, Deus: quod intra eſt, anima propria: quod juxta eſt, anima proximi: quod infra eſt, corpora noſtra & aliena.* A man is to love himſelfe *Priore Charitate, majore Charitate*, both with the former and greater Charity: but it muſt be underſtood *In bonis ejuſdem ordinis*, in good things of the ſame ranke; for otherwiſe, he muſt love his Brothers ſoule before his owne body. And that ſame, *Thy Neighbour as thy*

Luk.10.27.
Ioh.1.14.

Auguſt.

thy ſelfe, is a *ſicut* of quality, not of equality. Friends have their due places in Charity, and their love is often great, as was *Davids* and *Ionathans.* Yet is it not allowable in Love, one Friend to die for another. If in a ſhipwracke, one having a planke, gives it away to his Friend, and periſheth himſelfe, hee is guilty of ſelfe-homicide. No man muſt let the Tenant out of the Tenement, till God the Landlord call for it. This is not to love another *ſicut teipſum,* as thy ſelfe: but *Plus quàm teipſum,* more than thy ſelfe: yet to ſave a ſoule, Love bids us venture a Body.

If a man curſe his father or mother, hee was to ſuffer death for it; not ſo for curſing another: therefore we are not bound to love all alike. A man is to love his Wife more than his Childe: he is tied to his Childe with a naturall Bond, to his Wife with a ſacramentall Bond. Howſoever the Romiſts diſgrace Wedlocke, yet we appeale from them as not competent Iudges. Men ought to love their Children above their Parents; according to that of *Paul; Parents lay up for their Children, not Children for their Parents.* Greater Reverence belongs to Parents, greater Love to Wife and Children. As *Elkanah* ſaid to *Annah, Am not I better to thee than ten Sonnes?* Wee muſt love the tree better than the fruit: the Wife is the deareſt. *A man ſhall leave his Father and Mother, and cleave to his Wife: and they ſhall bee one fleſh.* Therefore is the Wife put in the higheſt Gradation, by *Moſes:* If any ſhall tempt thee to Idolatry, bee it Neighbour, Kinſman, Brother, Father, or *Vxor ipſa in ſinu,* thy Wife in thy Boſome; the neereſt to thine Heart, thou ſhalt not conſent. The neerer the jarre or breach of Love, the more grievous: Betwixt Neighbour and Neighbour, bad: betwixt Brother and Brother, worſe: betwixt Man and Wife, worſt of all.

1 Sam.1.8.

Gen.2.24.

Among all theſe Degrees of Love, that of the good Paſtor to his Flocke hath not the loweſt place: Thoſe Children cannot but bee deare unto us, of whom we have been the Inſtrumentall and Miniſteriall Fathers, to beget them to Chriſt, of the immortall Seed: they are our *Beloved.* Infants cannot helpe themſelves, therefore God hath lent them *Aliorum brachia & ora,* the Feet of others, and the Armes of others, to bring them to the holy Sacrament; the Tongues of others to covenant for them, wherein they make their Proxey-Vowes: and it were unjuſt in us to deny them thoſe helpes of Charity. Some deeds of Love are *Actus Innocentiæ,* to do no harme: others, *Actus Beneficentiæ,* to doe good. *Iob* was ſo farre from *rejoycing at the deſtruction of his hater,* that he did *open his Doore to the Stranger.* Saint *Paul* ſaith that *Love is the fulfilling of the law.* Firſt, becauſe without this, the Love of God may be diſſembled, and falſly profeſſed. Next, becauſe by this, our love to God is expreſſed, and our obedience to the Law manifeſted. We are not commanded to love every thing in every man, no more than our Apoſtle did love their infidelity, to whoſe ſoules hee wiſhed felicity. I am bound to love anothers *Carnem non carnalitatem, corpus non corruptionem.* Be Pagans no neighbours to us? yes, *Proximus omnis homo.* Even Beaſts, though they be not *Proximi,* are yet *Proximorum;* and within the compaſſe of our charity. There is *Bonum cui,* the perſon to whom wee wiſh well: and *Bonum quo,* wherein we wiſh them good. May we have charity to the damned in Hell? No, there may not bee ſo much as ſorrow for them, but rather joy in the Iuſtice of God. They are creatures of God naturally, but they are not ſo morally. No charity comes out of Hell, therefore no charity muſt deſcend into Hell. But the Divels doe us ſome good; for while they aſſault us with temptations, and afflict us with croſſes, they in effect helpe us to crownes? Yea, but this is not *ex intentione Dæmonum, ſed ex providentia Divina:* Thus *Iuvat vel ab hoſte doceri;* yet ſtill no thankes to Satan, no charity to that enemy.

Gal.4.19.

Math.19.13.

Iob 31.29,32.

Rom.13.8.

To conclude this point; Charity is *Novum mandatum, Totum mandati,* and *Gratia præſtantiſſima;* the propriety of Chriſtians. There is *Amor* among beaſts, *Dilectio* among men, *Charitas* among Chriſtians: that is their peculiar. All other

1 Ioh.4.18.

Rom.13.10.

other Vertues may offend in the Exceſſe: a man may be overjuſt, overwiſe, too humble, too patient; but hee can never be too charitable. No mans Charity is perfect upon Earth, becauſe it may bee encreaſed: but that which is perfect, admits of no Augmentation. *He that feareth, is not made perfect in Love.* Some have affirmed, that Charity was more perfect in *Paul*, than in *Adam ante Lapſum*, before his Fall: It might be ſo *Ratione durationis, non ratione veræ perfectionis.* As *Demoſthenes* ſaid of Pronuntiation or Elocution, that it was all the Points of Rhetoricke: ſo Charity is all the parts of of Religion. Faith and Hope doe our ſelves good, Charity ſpreads to others. Faith and Hope, like the Shippe, bring the Paſſenger to Heaven, but then goe no farther: Charity dwels with Him for ever. It hath a glorious Reward: yet the Reward may be *Cauſa excitans non finalis. Amor deus eſt*, Love was a god, among the Heathen: *Deus amor eſt*, God is Love, ſaith the Chriſtian.

Exod.33.20.
Phil.3.18.
Chryſoſt. Hom.2.de laudibus Pauli.
Ioh.21.15.

If Charity be a Lampe in common perſons, it muſt bee a bright Starre in the breaſt of Divines. Such a Iewell was in the heart of *Paul*, more precious than all the Stones in the Breaſtplate of *Aaron*; that he wiſhed to be *anathematized for his Brethren. Acerbius tulit illos non ſalvari, quàm ſeipſum perire*: ſure they were his *Beloved*. Hee wept for the *Enemies of Chriſts Croſſe*: *Nullus ſic ſua deflevit peccata, ſicut Paulus aliena.* For this Love, Chriſt pepared our Apoſtle, by his threefold Queſtion; *Loveſt thou mee?* If thou doeſt, *Feed my Sheepe.* Doth not the ſame God invert that ſpeech now to the People: *Love you mee?* If you doe, Feed my Shepheards? The Sheepe are well provided for Spirituals, but the Shepheards are diſcouraged for the want of Temporals. In Love to you, wee weare out our Daies, and weary out our Lives: cannot you, in Love to us, miniſter of your ſuperfluities? You give your ſervants meat, that they may doe your worke: and ſhall your Miniſter bee out of heart, through defect of maintenance? The Rabbins have a traditionall conceit, that *Abel* or *Seth*, or ſome of thoſe holy Patriarchs, burning their ſacrifices on the Ground, did melt the Gold and Silver that was in the ſuperficiall Veines of the Earth: which they perceiving to bee uſefull or commerce, did ſo imploy it: As therefore it was found out in the ſervice of God, to the ſervice of God let it returne? Let your painfull diligence, and pour thankfull beneficence, bee reall arguments, and mutuall teſtimonies of our Love to each other, that wee may all bee bleſſed with the Love and favour of IESVS CHRIST.

Be not ignorant of this one thing] Here is an *Antitheſis*, in reſpect of thoſe Unbeleevers mentioned Verſ.5. *They are willingly ignorant of this*; but *Be not* you ſo. He that hath taſted and digeſted the ſweet juyce of knowledge, would be ignorant of nothing. But it is dangerous to be ignorant of that, whereof the knowledge is neceſſary. An Impoſtume bred ſecretly and inſenſibly in the body, is as perilous as an outward Ulcer, ſeene and medicined. The Day goes away neverthleleſſe ſpeedily, becauſe a blinde man does not ſee the Sunne. Hee that travels ſecurely without miſtruſt of Theeves, may yet fall into their clutches. Ignorance of our danger is ſo farre from ſaving us, that it expoſeth us unprepared to ruine.

Eſai.6.2.
Rom.9.3.

Of this one thing] What ſo eſpecially a thing is that? *That one day with the Lord is as a thouſand yeares.* Why, Is there ſuch an abſolute Neceſſity of this Knowledge? May not a man be ignorant of that, and yet bee ſaved? No, for it is a familiar expreſſion of the Eternity of God: and he that is ignorant of the Nature of God, is out of the Way to ſalvation. Indeed his Majeſty is ſo great, that no man can behold it, and live: the very Angels *cover their faces*, when his Glory paſſeth by. Naturall we are prone to faſhion God to ſome forme of our owne: and according to our conception of ſome glorious Creature or admirable Light, or what other Image beſt pleaſeth our fancy; ſuch wee imagine Him: for we are all borne Idolaters. Theſe groſſe Conceits muſt be ſuppreſſed; and with *Iacob*, wee muſt *bury all our ſtrange gods under the Oake of Shechem*, before we ſet up Gods Altar at *Bethel*. Let us baniſh all mentall repreſentations, as incorporeall Images, and conceive of Him ſimply, purely, ſpiritually; as of an infinite, omnipotent, and eternall Being; without Forme, without Matter, without Compoſition, without all Limit of Thoughts. Whoſe Wiſedome is his Iuſtice, whoſe Iuſtice is his Power, whoſe Power is his Mercy: whoſe Wiſedome, Iuſtice, Power, Mercy, is Himſelfe. *Adorare poſſumus, comprehendere non poſſumus.* Hee is Good without Quality, Great without Quantity, Everlaſting without Time, Preſent every where without Place, Containing all things without Extent, and Ordering all things without Trouble. We muſt thinke of Him, as One not to be thought of: at which height let us ſtay, and bee content to wonder in ſilence: otherwiſe we ſhall loſe our ſelves in his Infiniteneſſe. Howſoever, though we cannot conceive of Him as He is, let us never conceive of Him as He is not. It is obſervable, that when God did reveale his Glory to men, He did firſt exanimate them. So *Daniel* was *enervated*, *Iohn fell downe as dead*, the Apoſtles were caſt into an Extaſie. In that terrible Demonſtration of the divine Power, *Elijah wrapped his face in his mantle, and ſtood in the entring in of the Cave*: his obedience drew him forth to the mouth of the Cave, his feare ſtill hides his head. Had there not been much courage in the Prophets Faith, he had not ſtood out theſe affrightments, the forerunners of that awfull Preſence, though with his face covered. The very Angels doe no leſſe, before that all-glorious Majeſty, than vaile themſelves with their wings. Far be it from us once to thinke of that infinite and omnipotent Deity without an humble Awfulneſſe. *Paul* was ſo tranſported with his Rapture, that he could not tell whither *his body* about him or not. Hee had once ſaid, *Quod facio, nolo*; I doe what I would not: but now, *Quod facio, neſcio*; I doe what I know not.

Dan.10.8.
Rev.1.17.
Matth.17.6.
1 King.19.13.
2 Cor.12.2.

Be not ignorant of this one thing] This bindes us all to an holy Diligence, whereby we may fill our hearts with the knowledge of God. *Scientia eſt Deum noſcere, virtus colere: In Illo Sapientia, in hoc Iuſtitia.* There was in Paradiſe a Tree of Knowledge of good and evill, of which our firſt Parents were forbidden to eat. Either Sacramentally; becauſe by it, they might know how good it was to obey, to diſobey how evill: Or Experimentally, becauſe the Event ſo fell out: as they were called *The waters of Strife*, becauſe there was ſtrife about them. Let us ſtudy to know good, the knowledge of evill will come faſt enough. Let not the wiſe man glory in his wiſedome, nor the mighty in his ſtrength, nor the rich in his wealth: *But let him that glorieth, glory in this, that hee knoweth mee, ſaith the Lord.* Why, the wicked know Him, the Divels know Him; *they beleeve and tremble*; they have a kinde of beleefe, therefore they have knowledg. But the knowledge that ſaves us, is more than a bare apprehenſion of God: It knowes his Power, and therefore feares Him: knowes his Iuſtice, and therefore ſerves Him; knowes his Mercy, and therefore truſts Him: knowes his Goodneſſe, and therefore loves Him. I doe not meane a comprehenſive knowledge of Gods Infiniteneſſe; for ſo Hee onely knowes Himſelfe: and when with that Philoſopher, we have taken a ſeven nights time to conſider of it, we may aske a fortnight more; and at the fortnights end, a moneth; and bee at our wits end, at the worlds end, before wee can make a ſatisfying anſwere; otherwiſe than his was, *That the longer he thought of it, the more difficult he found it.*

Lactan.
Gen.2.17.
Ier.9.24.

But knowledge to the Chriſtian, is like his ſoule to his body; a kinde of all in all. As it quickens, it is *Anima*: as it reſolves, it is *Voluntas*: as it thinkes, it is *Animus*: as it knowes, it is *Intellectus*: as it deliberates, it is *Mens*: as it remembers, it is *Memoria*: as it judgeth, it is *Ratio*: as it deſires, it is *Affectus*: as it breathes, it is *Spiritus*: as it feeles, it is *Senſus*. So knowledge concurres to every grace: *They that know thy Name will truſt in thee*; ſo it is *Faith*. Know the Lord, and *tremble before Him*; ſo it is *Feare*. *Abraham* knew God and called

Pſalm.9.10.

himſelfe

Epheſ.4.21.
Matth.25.
Pſalm.2.11.
1 Cor.2.2.
Ioh.17.3.

himſelfe *Duſt and Aſhes*; ſo it is *Humility*. They that know Chriſt, will become *New Creatures*: ſo it is *Sanctity*. The Faithfull know Chriſt, and releeve his poore Members; ſo it is *Charity*. *Be wiſe*, Know the Lord, and *Serve Him*; ſo it is all *Piety*. *I have determined to know nothing among you, but Chriſt crucified*; ſo it is all *Chriſtianity*. Let us *know the onely true God, and Ieſus Chriſt whom He hath ſent*; and ſo it is *Eternall Life*. As Feeling is inſeparable to all the Organs of Senſe: the Eye ſees and feeles, the Eare heares and feeles, the Palate taſts and feeles, the Noſtrils ſmels and feeles: So Knowledge is involved in every Grace: Faith knowes, and beleeves: Charity knowes, and loves: Patience knowes, and ſuffers: Temperance knowes, and abſtaines: Humility knowes, and ſtoopes: Repentance knowes, and mournes: Obedience knowes, and does: Confidence knowes, and rejoyces: Hope knowes, and expects: Compaſſion knowes, and pities: Thankfulneſſe knowes, and praiſeth the bleſſed Name of God. As there is a power of Water in every thing that growes: It is fatneſſe in the Olive, ſweetneſſe in the Figge, chearefull Wine in the Grape, ſtrength in the Oke, tallneſſe in the Cedar, redneſſe in the Roſe, whiteneſſe in the Lilie: So Knowledge is in the hand Obedience, in the knee Humility, in the eye Compaſſion, in the mouth Benediction, in the head Underſtanding, in the heart Charity, in the whole body and ſoule Piety. How miſerably are they deceived, that thinke they can finde the way to Heaven blindefold; as if Holineſſe were the Daughter of Ignorance? Alas, it will bee more poſſible for them, and more eaſie, unto them, to weigh the Fire, or to meaſure the Winde, or call againe the Day which is paſt, or recover the Verdure of the withered Graſſe, than to get Salvation without Knowledge. If there bee ſuch an anſwer to ſuch as have *knowne Chriſt*, and ſo knowne Him, as to *have prophecied in his Name*, as a *Neſcio vos*; How will He *powre out his Indignation among the Heathen, that know not his Name*; *and in flaming Fire take Vengeance on thoſe that know not God?* But let us know Him, that wee may love Him; and love Him, that Hee may both know and love us in *Ieſus Chriſt*,

Matth.7.23.

2 Theſ.1.8.

Be not ignorant of this one thing that one Day &c. Our Apoſtle, here, bends his full Artillery againſt the Deſpiſers of the Deity: They are not onely ignorant, but wilfully ignorant: and ſo farre from knowing God aright, that they will not confeſſe Him at all. Light it ſelfe is ſo dim, that they cannot ſee it: and themſelves are ſo farre from themſelves, that they cannot diſcerne themſelves, *God is Light*, ſo ſaith the Truth: and their ſoules are themſelves, ſo ſaith their Philoſophy. They and their ſoules are Strangers: as hee complained of his ſullen Neighbour; *In urbe tota, Nemo tam propè, tam procul que nobis.* Or like inceſtuous *Myrrha*, who could not enjoy her father as ſhe would, becauſe hee was her father; *Nunc quia tam meus eſt, non eſt meus, ipſaque damno Eſt mihi proximitas.* Like our paire of eyes, which eaſily ſee all forraine Objects, never ſee one another. O Wonder! That this great Light from Heaven, able to diſpell all the powers of Darkneſſe, ſhould not make the ſcales of malicious ignorance to fall from their eyes. Now their quickeſt Senſe is too ſlow to deſcry, one day their ſloweſt will bee quicke enough to feele that there is a God. Doe they live, without a ſoule? Can their Temperature conſiſting *Ex quatuor mortuis*, the foure elements, ſubſiſt of it ſelfe one moment? Of dead, added to dead, no Life can ariſe: as of nothing, multiplied by nothing, will never ariſe ſomething: millions of Cyphers will not ſo much as raiſe one Unit. They muſt needs finde a capacity in themſelves, which diſtinctly, and in a moment, can preſent them with the Heavens moving, the Starres ſhining, the Fire mounting, the Aire peercing, the Sea ſwelling, the Earth reſting, Gemmes gliſtering, Varieties entertaining their thoughts. By their owne Rule, every body is ſo limited, that it cannot containe a thing bigger than it ſelfe. They are very little, and the World is exceeding great: How then can this Great be comprehended in that

Martial. Epigram.

little.: The Body cannot bee thus capacious, therefore it muſt bee a Soule. While they are living, there is a thing within them, that waxeth as the Body waineth; and is wiſeſt to preſcribe, when the Bones and Sinewes are weakeſt to execute. It may bee ere night, this Tennant departs, and then that earthy Bulke is no more able to grow, ſpeake, or moove, than a dull ſtone. Cannot this Soule within them, get ſo much credit of them, as to beleeve they have a Soule? The very naturall could feele with one hand, that he had another.

But ſay they, wee talke of GOD and a Soule, but they could never ſee either of both. The Poet brings in an old Strumpet jeering her ſpent Cuſtomer, with whom the World was at ſo low an Ebbe, that hee was driven to aske dayes of payment for his Pleaſure; with theſe words; *Oculatæ mihi ſunt manus, credunt quod vident:* Women of our Trade have eyes in their hands; if your preſent bee ſo fine that they cannot ſee it, they thinke it ſo farre off, that they ſhall never have it. Our gallant infidells have ſo long ſucked the breath of their Courteſans, that they are come to *Credunt quod vident* too: Nothing will ſinke into their heads, that cannot bee ſeene with their eyes, or felt with their fingers. They cannot ſee a GOD, the Fountaine of all Natures, in ſo cleare a Glaſſe, as the Mirrour of all Creatures. Why ſhould not a worke ſo wonderfull proove an Author as skilfull? Wee are now in a Temple, and wee never can thinke, that an Infants witte, or a Childes hand did build it. Can wee behold a World ſo admirable, for the Capacity, Majeſty, Firmeneſſe, Vſe, Order and Motion of it: and not finde the Tract of Omnipotence in that firmeneſſe, of infiniteneſſe, in that capacity, of Glory in that Majeſty, of Goodneſſe in that Vſe, of Wiſedome in that Order, of Life in that Motion of it.

Plaut. in Aſiner.

Were one of theſe politicke depoſe-Gods an ingenious Alchymiſt, and ſhould ſhew us one of his rareſt Magiſtrals or extractions: If wee ſhould judge it the diſtillation of ſome Peddlar *Aqua-vitæ* man, would hee not taxe us of an *Ignoramus*. And yet ſhall this man obſerve an Heaven, aboundant in variety of influence, managed by a conſort of Motions, thwarting and yet not diſturbing one another? Shall hee tread upon an Earth, which yeeldes Bread to ſtrengthen him, Wine to comfort him, Gold to enrich him, Drugges to heale him, wonders to aſtoniſh him? Shall hee ſaile upon a Sea, which is an humour naturally ſpreading, and ſee it ſurging above the ſolid Earth, without ſuperinundation? And not acknowledge a GOD to bee the Maker and Moderator of this Heaven, the confirmer of this Earth, the controller of this Sea. The Earth, Water, Aire, are huge Elements: who over-awes them to give their Subſtance, Moiſture, and Breath; to the nouriſhing of little Plants and Hearbes? Is it not GOD? Who over-rules the fierce and ſturdy Beaſts, to yeeld their backes to ſerving, and their lives to feeding weake little Man? Is it not GOD? Could the greater bee ſo ſubdued to the leſſe, without an umpire of impeachable right, unmatchable power, unſearchable Wiſedome? The Prince hath a power over the land and life of his Subject; yet ſhould hee command the greater to ſerve the leſſe, how ill would they brooke it? Would Nobles willingly condeſcend to ſerve a Groome? Would they faſt to feede him, watch to guard him, die to ſave him? How then muſt wee admire that Almighty Power, which hath commanded the Heavens to ſerve us, the Sunne to give us light, the Earth to give us meat, the Creatures to obey us, the Angels to guard us, and his owne Son to dy for us? Who elſe could compell honor to bow to baſenes, learning to be taught by rudenes, power to be manicled by weakeneſſe, Millions to bee wonne by Twelve, and the World to bee caught by Fiſhermen? What Soule can revolve this wonderfull varietie, and bee ignorant of the Deitie?

I wonder whether theſe men beleeve, That they breathe in Summer, as well as in Winter: In Summer, they cannot ſee their owne breath: but as cold growes on, it begins to appeare. Gods Providence, and their owne Soules, are things of ſo ſubtill a Nature, that they cannot ſee them during the Summer of their pleaſures. But when the Winter of Iudgement comes, this will ſhew them a GOD in their juſt ſufferings; and in that Soule of theirs, which they would not beleeve they had, they ſhall feele an unſpeakeable torment. Then ſhall their pained ſenſe ſupply the want of their Faith; *Where lies all this anguiſh?* It cannot bee the Aking of a Head, nor the Gowt in a joynt, nor the Collicke in the Bowels; not a Hand or Legge, not a Backe or Breſt, that are thus vexed: But ſomething ſo much more ſenſible than a mortall body, as the paines bee greater than a mortall power can inflict. Their teeth have raged with paine; yet was it eaſe to this. They have laine under the Racke of the Winde or Stone, and found it eaſe to this. That they have felt was but momentany; but, What time ſhall put an End to that they doe feele? Surely, it muſt bee an immortall Soule, that ſuffers theſe indeterminable torments. And though they feele ſome ſtrange thing which Eternitie can inflict; yet it hath ſomewhat to inflict which before they never felt. O that mans fore-ſight were as ſharpe as his ſenſe?

Nullum elementum ſuo loco ponderat: in the bottome of the Sea, all the waves are no burden: out of the Ocean, to carrie a Pitcher of Water is ſome Trouble. Within the ſphere of ſinne, Men feele no waight: out of it, the eaſieſt is very heavy. Therefore *Ne doleas quæ* Aug. *ſentis, quia quæ ſentis, evaſiſti.* Doe not ſo much grieve for the ſinnes thou feeleſt; becauſe thoſe thou feeleſt and ſorroweſt, thou haſt eſcaped.

In the Old Law, when Violence was offered to a Virgin, if ſhee cryed out, ſhee was not to dye by the Law: but if ſhee cryed not out, ſhee was to bee puniſhed. When the temptations of Sathan ſet upon the Soule, and his aſſaults offer her violence; if ſhee cryes, and ſtrives, and reſiſts, ſhee ſhall not dye. Sinne may hang like a Viper upon *Pauls* hand, and not poiſon him: it may bring a potentiall guilt, not an actuall: or a damnabilitie, as the Schoole ſpeakes, but not damnation.

Oh, how happy were I, if I could worke in your hearts a true ſenſe of theſe things? How joyfully ſhould I preſent ſuch a Soule to GOD? With what ſweete Hymnes of conſorted Angels would Heaven entertaine us? But if more would come in and our company encreaſe, how then would that ſpatious vault ring? How great would the joy of all bee for each ones part, how full would each one make the number of all?

Vſe. 1. Let us learne to know GOD, that we may avoide the things that offend him. Every ſinnner is ignorant: not that all doe ſinne out of ignorance, but they become ignorant by reaſon of ſinne. *They ſhall walke like* Zeph.1.17. *blinde men, becauſe they have ſinned againſt the* LORD. The firſt puniſhment of a ſinne is cæcitie of Minde; and cæcitie of Minde is the cauſe of future ſinne.

*Aug. in Pſal.*57. If a theefe ſhould loſe his eye in the very act of his robbery, would not all men call this a preſent Iudgement? *Oculum cordis amiſit, &*

ei peperciſſe putatur Deus? When *Ioſeph* was throwne into the pit, his brethren ſate downe to eate, with no more compunction, than *Eſau* having ſold his Birth-right, fell to his pottage. What ſtranger can thinke of poore innocent *Ioſeph*, crying naked in that deſolate and dry pit, ſaving that hee moiſtened it with his teares, and not bee mooved? Yet his hard-hearted brethren ſit them downe careleſly, with the noiſe of his Lamentation in their eares, to eat bread: not once thinking by their owne hunger, what it was for *Ioſeph* to be affamiſh'd to death? Covetous oppreſſors, after they have ſold all Conſcience of Religion for money, and laid up their poore debters in the pits and holes of priſons; fall with as good a ſtomacke to their dinners, as if they had never knowne *Ieſus*, nor his diſtreſſed members. Put out *Samſons* eyes, and you may eaſily binde him to the Mill, as the hooded Hawke is bound to the Perch. Have you not read the Eagles policie to kill the Hart? She gets to the ſand, and there rowles and involves her ſelfe, till ſhee hath filled and laden her wings with that duſty burden: then ſpringing up to the head of the beaſt, ſhee ſo ſhakes this gathered ſand into his eyes, that it blindes him: thus ſhee clawes out his eyes with her talons, and by degrees kils him. It is the devils plot, with the dry earthly duſt of theſe worldly things, to blinde the underſtanding of ſinners, and ſo to *take and lead them captive at his pleaſure.* Fantaſie puts up the Game, the Affections hunt it full cry; if Reaſon once blow the horne, wee are loſt. How could it bee elſe, that men ſhould ſeeke for content in vanities and vexations, whiles they vilipend thoſe precious merchandize of Heaven, which can onely enrich them: but that the Devill ſhewes them things that are not, as though they were; as Painters draw Pictures, rather according to their owne Imaginations, than the true Nature of the things they repreſent? As Merchants ſhew the beſt of their wares, and magnifie that; but conceale all the blemiſhes and defects: or as blinde affection takes even deformitie for beautifull: ſo to the ignorant, Satan can paſſe odious vices for abſolute vertues. If Chriſt ſhould aſke us, as hee did that blinde man, *What wilt thou have me doe for thee?* Wee might well anſwere him, as he there did; *Lord, that I may receive my ſight.* Till wee know the Lord, wee cannot be happy.

Petr. Perchorius. l. 7. ca. 3. Reductorij moralis.

2 Tim. 2. 26.

Luk. 18. 41.

2. Let us learne to know Chriſt, that wee may know God: for we cannot know the Father, but by the Sonne. *I know my ſheepe, and am knowne of mine.* Indeed Chriſt is called *The hidden Manna.* Firſt, hidden to Nature, for that could not ſee it, till the Goſpell did reveale it. Secondly, hidden to unbeleefe; for that cannot ſee it, though the Goſpell hath revealed it: *Thou, O Father, haſt hid theſe things from the prudent:* they are hidden to the wiſeſt Naturians. *If our Goſpell bee hid, it is hid to them that are loſt:* ſo it is hidden to loſt and unbeleeving Chriſtians. It is not ſo much *Scientia capitis*, as *Conſcientia cordis*, that knowes Chriſt. Hee is a Treaſure, which many know where to finde, but they will not goe to the price of it: not the being, but the worth and value of him is hidden. He is not onely our Teacher, but our Example: in both eaſie to bee knowne. The concluſion of his gracious workes was, *Exemplum dedi vobis. Beare yee one anothers burdens:* why? *So you ſhall fulfill the Law of Chriſt:* The Law not only of his Precept, but of his Example. *Forgive one another:* how? *As Chriſt forgave you. Love one another:* how? *As I have loved you. Be ye humble and meeke:* how? *Learne of me. Be ye patient:* how? *As Chriſt hath left you an Example.* Still as wee runne our Race, let us *Looke unto Ieſus.* For this cauſe hee was lifted up like the Braſſen Serpent, that wee might behold him. If a mans occaſions compell him to travell in the night, he will follow him that carries the Light: Chriſt is *the Light*; let us bee ſure to follow Him, and wee ſhall not ſtray in darkeneſſe. *As ye have received Chriſt, ſo walke in Him:* how can they walke in Him, that

Ioh. 14. 7.
Ioh. 10. 14.
Rev. 2. 17.

Mat. 11. 25.

2 Cor. 4. 3.

Ioh. 13. 15.
Gal. 6. 2.
Col. 3. 13.
Ioh. 13. 34.
Mat. 11. 29.
1 Pet. 2. 21.
Heb. 12. 2.

Col. 2. 6.

have not received him? He that would bee drawne to the life by a Painter, patiently and intentively ſits him: if wee would bee *conformed to the Image of Chriſt*, let us faſten our eyes upon him, and never ſo much as turne our countenances to the world. The lives of the Saints, to the Life of Chriſt, in regard of example; are as the writings of the Fathers, to the ſacred Scripture: Even the ſtarres that are obſcured in the Light of the Sunne, are profitable in his abſence, to give light to the world. But what are thoſe borrowed and glimmering ſparkes, to that glorious Sunne of Righteouſneſſe, Chriſt himſelfe?

Ieſus is the ſubject of all tongues, but not the object of all hearts: The Schoole diſputes of him, the Pulpit preaches of him, Profeſſion talkes of him, profane ones ſweare by him, few rightly know him. This *Manna* is neere enough to their doores; *Sed non colligunt, quia non diligunt: non diligunt, quia non intelligunt.* God meant him the publike Redeemer; his Life approved him openly, his Death was executed openly, his Reſurrection was publiſhed openly, the Goſpell proclaimes him openly, Preaching manifeſts him openly; all theſe wayes hee is open: it is onely unbeleefe that keepes him hidden. The Kings of the Earth looke for Allegiance in their Subjects, though they never ſaw their faces. And the Kings of *Perſia* and *Mexico* were wont ſeldome or never to come abroad, or to bee ſeene of the people, to beget in them a more awefull dread, and greater opinion of their State and Majeſtie. But our heavenly King expoſeth himſelfe to all: *Voluit omnibus noſci, qui voluit pro omnibus naſci.* It is we that are blinde, the Sunne denies not his Light: God does not hide Chriſt from us, but wee hide our ſelves from Chriſt. The Peaſant in the Countrey knowes there is a King in the Court: but hee apprehends not his Magnificence: and not knowing his perſon, paſſeth by him as an Neighbour; and it may bee, at their meeting, takes the way of him. In many things, Familiarity breeds contempt: but here, ſtrangeneſſe and ignorance hath made men ſo profanely inſolent, that they ſcorne, their owne humour ſhould give place to the Prince of Heaven, the Sonne of God. Would not a man bee aſhamed, to have the name of a Phyſitian, and bee utterly ignorant of Medicine? Or a Mechanicke to bee called a Carpenter, and know not what belongs to a Rule? What other is it for a Chriſtian, not to know the Rules of Chriſt, the way to Eternall Life? Therefore doe the evill perſecute the good, becauſe they are evill: and therefore are they evill, becauſe they are ignorant. *Had the Princes*
1 Cor.2.8. *of this world knowne it, they would not have crucified the Lord of Glory.* But as it
Exod.1.8. fared with *Iſrael* in Egypt, after the indulgence of the former *Pharaohs, there aroſe vp a new king which knew not Ioſeph:* Perſecutors, that know neither *Ioſeph*, nor *Ieſus*, will be farre from Mercie. Thoſe things which the ground naturally produceth of it ſelfe, ſhe brings forth in abundance; but what is ſowne, not without much labour: becauſe ſhee is to thoſe a Mother, to theſe a
Iohn 14.17. ſtepdame. The World favours and honours her owne: but the Righteous
1 Cor.2.14. are Strangers to her, whom ſhee neither knowes nor reſpects. There can bee no Love without Knowledge: Zeale it ſelfe will grow wilde without this corrective. Iron may bee hot and ſoftned in the fire; but without the hammer, it puts on no new forme. A tall man upon ſome high Turret, ſeemes to us on the ground, ſcarce a boy in ſtature: Therefore wee thinke nothing in Heaven to bee worth the having, becauſe wee grow upon Earth, and all there is out of kenning. Ignorant people thinke that the Moone is the biggeſt ſtarre but the Sunne; whereas the Learned finde it by Demonſtration, to be one of the leaſt. But *Mercurie*, our Evening-ſtarre, though it ſeeme the greateſt next thoſe former two, is in truth, the leaſt of all. The reaſon why they apppeare ſo bigge, we eaſily conceive, becauſe they are ſo low.

Things of this world, for their ſhort laſting, and often changing, are compared to the Moone; whoſe motion is ſwift, and her face diverſe. For their pliablenes, they are like to *Mercury*, whoſe property is to bee either good or bad, as the ſtarre is with whom he is joyned. Yea, there is a third reaſon of ſimilitude; for theſe temporall things, like thoſe planets, ſhew fairer becauſe they are nearer; and bigger, becauſe they are lower than better things. But could we get up to the top of *Iacobs* ladder, there to ſee and know our God, wee ſhould both deſcry the ſophiſticated greatneſſe of things tranſitory, and the infiniteneſſe of eternall glory.

3 Laſtly, having got the knowledge of God, let us bee ſure to remember him. ***Remember thy Creator, in the daies of thy youth.*** Where wee have an act enjoyned, ***Remember*** : an object preſented, ***thy Creator*** : a time preſcribed, ***In the daies of thy youth. Iob*** confeſſeth that GOD did write bitter things againſt him, when hee made him to ***remember the ſinnes of his youth*** : yet ſtill in the dayes of our youth let us remember GOD. To remember, is ſometimes uſed for conſideration; ***Remember thy Maker*** : ſometimes for previſion, ***Remember thy end*** : ſometimes for Caution; ***Remember Lots wiſe*** : ſometimes for Injunction, ***Remember to ſanctifie the Sabbath*** : and in reſpect of thankeſ-giving : ſo ***Pharaohs*** Butler forgate ***Ioſeph***, that is, hee was not thankefull to him. The Romanes had their Anceſtors pictures in their houſes, thereby to ſtirre them up to the imitation of their nobleneſſe. There can bee no picture of an infinite and inviſible GOD : but there is no creature, which doth not occaſion us to remember him. The underſtanding is hardly wrought upon, therefore wee have many precepts : the will is hard to tame, the affections are ſtubburne to bee rectified : but it is eaſie to remember. No ſeale can bee ſet on running water, nor goodneſſe bee begotten in a forgetfull hearer. There is a ſenſitive memory that ſhall periſh, but the intellective memory is the Soule it ſelfe. Know therefore, that thou mayeſt remember, remember that thou mayeſt practiſe. Without impreſſion, meditation hath no ground : without meditation, impreſſion hath no growth. GOD begunne his Law, with ***Remember who brought thee out of bondage*** : Chriſt inſtituted his Holy Sacrament, with ***Doe this in rememberance of mee.*** Wee had better never have knowne him, than not remember him. ***The mercifull and gratious Lord hath ſo done his marvellous workes, that they ought to bee had in rememberance.*** Therefore, ***Bleſſe the Lord O my Soule, and forget not all his benifits.*** Let our memory bee the Gallery of our Soule, hung all about with the Pictures and Stories of GODS mercies and bleſſings towards us. Let us remember him at all times in this our Pilgrimage; and Hee will heare us, when we pray with that penitent Theefe; ***Lord, remember us in Thy Kingdome.***

Eccl. 12.1.
Iob. 13. 26.
Pſal. 111. 4.
Pſal. 103. 2.

One day is with the LORD, as a thouſand yeeres, and a thouſand yeeres as one day.] Diuerſe interpreters have derived this Sentence out of the Pſalme : ***A thouſand yeeres in thy ſight, are but as yeſterday, when it is paſt.*** If two Harpes bee placed together, and tuned alike; when you ſtrike a String of the one, you ſhall heare an Vniſone anſwere of the other, by reaſon of the Conſent and Harmony betweene them : Such an Accordance hath the New Teſtament with the Old, being both tuned by the ſame Spirit; that the Sound and Tone of the one is rendered by the other : and it is true of them, what was fancied of thoſe Twinnes; they neither frowne nor ſmile, but both together. DAVID and PETER wrote in diſtant times, and with ſeverall pennes; yea, they were the ſeverall pennes of the ſame Holy Ghoſt : yet (without wonder) they Record the ſame thing. Face doth not more anſwere to Face in the Water; than APOSTLE doth anſwere to PROPHET in the SCRIPTURE.

Pſal. 90. 4.

Out of this place, and that other in the Pſalme, have beene collected dangerous *Tenents.* Firſt, that the world ſhall laſt but ſixe thouſand yeeres, as it was made in ſixe dayes: becauſe *a thouſand yeeres with the Lord, is but as one day.* The inventers of this opinion, I take to be the *Hebrewes*: who have curiouſly obſerved, that *Aleph,* is ſixe times repeated in the firſt verſe of Geneſis, for the beginning of the world: out of which they ſtrangely picke the duration of it, which they limit to 6000. yeers. Thoſe *Rabbins, Salomon* and *Iſaac* are principally taxed for it. Among the Ancients, *Hierome, Lactantius, Iuſtine, Hilary, Ireneus*: of the later Authors, *Picus, Mirandula, Franciſcus, Venetus, Galatinus*: to omit *Triſmegiſtus,* the *Thalmuds,* the *Sybils.* But why ſhould men preſume to finde out that which God hath hidden from the Angels? Secondly, there is an opinion, that becauſe it is ſaid of *Adam, thou ſhalt die in the ſame day thou eateſt of the forbidden fruite*: a day is not there to bee taken ſtrictly, according to our account of dayes; but as it is with God, before whom a thouſand yeeres are but as a day: and becauſe *Adam* died within a thouſand yeeres after, therefore hee died the ſame day. God indeed appointed to *Ezekiel forty dayes* for forty yeeres, *each day for a yeere*; but that he appointed *Adam* a thouſand yeeres for a day, is a ſtrange and ſtrained collection. So the Papiſts would have that theefe to paſſe from the Croſſe into Purgatory; notwithſtanding, that promiſe; *This day ſhalt thou be with me in Paradice*, becauſe a thouſand yeeres with God are but one day. But it is not ſaid, they are one day, but *as* one day; and in the ſight of God, that is in reſpect of eternity. But my purpoſe is not to trouble you with theſe nice impertinences. I come to ſome obſervations and concluſions.

Iuſtin. Dial. cum Tryph. lib. 5
Ezek. 4. 6.

1 Time is that inferior Parent and devourer of things: time gave them compoſition, and time will bring them to diſſolution. Heaven and Earth ſhall waxe old with time: The world began with time, and time with it. *Quicquid movetur, movetur in tempore,* That which changeth, *habuit primum, & habebit ultimum.* The world changeth from Spring to Summer, and then to Autumne, till at laſt, winter bury all in death, but that which ſhall bee reſtored in the reſurrection. ὁ τεχνίτης σοφὸς: time is a wiſe workeman: nay, but rather hee was a wiſe workeman that made time. We muſt diſtinguiſh of precedencies; what is firſt in Eternity, what in Time, what in Election, what in Originall. In Eternity God goes before all: in Time, *Flos fructum,* the flower is before the fruite: in Election, *Fructus florem,* the fruite is before the flower: in Originall, *Sonus cantum,* the ſound is before the ſong. If we aske what is firſt? God, *the Ancient of dayes*: under God and his glory, what appeares beautifulleſt? The world: what is greateſt? Place: what is ſwifteſt? the Minde: what is ſtrongeſt? Neceſſity: what is wiſeſt? Time, the inventor of Artes. Time was, when ignorance and blinde opinion did deifie *Aſculapius,* for drawing of a tooth: and *Vulcan,* for making a locke; for he knew not how to make a clocke: There was no clocke in Rome about three hundred yeeres before Chriſt, if wee beleeve antiquity. But now Time hath perfected skill, diſcovered new worlds, found out the artillery of Gunnes, thoſe demoliſhing engines; invented Printing, a rare meanes to diſperſe knowledge, and opened unto us the myſteries of nature. It is called the Parent of truth: yet this beginner, is alſo a waſter. *Tempus edax rerum*: therefore is *Saturne* painted, eating up his owne children. Time ſaw the Creation, ſhall ſhall ſee the diſſolution, together with all the changes and chances in the proceeding: yet I will tell you what Time never ſaw. It *never ſaw the righteous forſaken, nor their ſeed begging their bread.* It never ſaw God forget his promiſe, nor Chriſt loſe his purchaſe: it never ſaw the ſoule of a beleever periſh. Wee may truely ſay of this great worke of our Redemption: *Neque Dæmonis ira, nec ignis; Non ferrum poterit, nec edax abolere vetuſtas.*

Aug.

2 God is the Creator, Diſpoſer and Preſerver of Time: who ſpannes the world in his fiſt, and *meaſures the waters in the hollow of his hand*: *Who brings forth*

Eſa. 40. 12.

Wazza

Mazzaroth in his ſeaſon, bindes the ſweete inflaences of Pleiades, and looſeth the bands of Orion. It is not for us to know the times, which the Father hath put in his owne Power. He made time, the motion of Heaven to meaſure it; houres, dayes and yeeres to diſtinguiſh it: Onely he can give time, that is above all time. Man may ſhorten thy naturall terme ſome yeeres, he cannot lengthen it one houre. The Prieſt may doe a thing which he cannot vndoe: he can tie a matrimoniall knot, which he cannot looſen. The Prince may undoe a thing which he cannot doe: he can diſſolve the marriage knot betweene the ſoule and the body, which being undone, he cannot tie againe. Onely God Omnipotent can doe and undoe, divide and reunite, kill and give life, encreaſe our time or leſſen it. Hee is *Pater æternitatis,* and *Dominus temporum.* So he created it; *Let them bee for ſeaſons:* So hee renewed it; *Day and Night, Summer and Winter ſhall not ceaſe:* So he continues it; *There is a time for all things*; unto the diſſolution of the world. For time had no being before, nor ſhall have after. Not before; therefore the Scripture ſayes, *Ante tempora ſeculorum,* and *Ante jacta mundi fundamenta.* Not after for the Angell ſweares, *There ſhall be no more time.* In that City, *there ſhall be no night,* but everlaſting day, which is Eternity. What needs any Generation, where is no corruption? Or diſtinction of that by time, which admits of no accident, no permutation? *I am Alpha and Omega, the beginning and the end, ſaith the Lord, which is, and which was, and which is to come.* Some thinke theſe three times belong ſeverally to the three Perſons: Becauſe the Father is called ὁ ὢν, *I am:* the Sonne. *He that was; In the beginning was the Word:* The Holy Ghoſt, *which is to come: The Comforter ſhall come.* But indeed every terme belongs to every Perſon; and all time, paſt, preſent, or future, is onely the Lords. Therefore I muſt ſay with the Apoſtle; doth any man lacke time? as he, *Doth any man lacke wiſedome, let him aske it of God?* If men want ſilver, let them aske the rich: if counſel, let them aske the learned: if helpe, let them aske the ſtrong: if countenance, let them aske the Noble: But with time, none can ſupply them but God. Yea, and let us returne all time to his glory: He is our firſt letter, *Alpha,* let us beginne with him: he is our laſt, *Omega,* let us end with him.

Iob.38.32.
Act.1.7.
Act.1.7.
Eſa.9.6.
Gen.1.14.
Gen.8.22.
Eccl.3.1.
Tit.1.2.
Rev.10.6.
Rev.1.8.
Aretas.
Exod.3.14.
Iohn 1.1
Iohn 16.8.
Iam.1.5.

3 Our whole life, bee it never ſo long compared with God, or preſented to meaſure with eternity, is ſo ſhort, as if it were nothing. The longeſt liver reached not to a thouſand yeeres, and that is not a day vnto God. *Thou art the ſame, and thy yeeres ſhall have no end. Are thy daies as the daies of man? Æternitas Dei eſt interminabilis: vitæ ipſius tota ſimul, perfectaque poſſeßio.* Hee is called *The living God:* It is an ancient and uſuall title to the Almighty; eſpecially when he would diſgrace an unworthy rivall. As Saint *Paul* in his ſpeech to the *Lyſtrians,* oppoſes to their vaine Idols, *the living God.* I neede not make man worſe than hee is, nor his condition more miſerable than it is: but could I, though I would? As a man cannot flatter God, nor over-praiſe him: ſo hee cannot injure man, nor vndervalue him. He is *made to poſſeſſe moneths of vanity. Menſes, ecce brevitas: futuos, ecce vanitas. Paul* calls the whole time of our life, *Hodie, to day:* Long life is but a ſummers *day:* ſhort life, a winters *day:* troubleſome life, a gloomy *day.* But it ſhould ſeeme, a day is too long a word for it: therefore *Eſay* calls it *momentum, bide thy ſelfe for a moment:* and *David, Nihilum, mine age is nothing.* The ſeverall labourers that were called into the Vineyard at ſeverall houres, received an equall reward; becauſe a thouſand yeeres to God are but as one day. The Prophet *Haggai,* foretelling the comming of Chriſt almoſt five hundred yeers before hand, calls it but *Modicum, a litle while.* So vaine a thing is man: but, *As I live,* is the oath of God: neither doe I remember any thing, beſides his holyneſſe and his life, that he ſweares by. He is, he lives; and nothing is, nothing lives abſolutely, but he: all other things by participation from him. In all other things, their life and they are two: but God is his owne life, and the life of God is no other than the Living God. And becauſe he is his owne life, hee

Pſal.102.27.
Iob.10.5.
Boetius de Conſul.
Act.14.15.
Iob.7.3.
Eſa.26.20.
Ambr.lib. de fide Reſurr.
Hag.2.6.
Hierom.

is Eternall. Of ſuch validity was the argument of *Thomas* againſt the Gentiles: Nothing ceaſeth to be, but by a ſeparation of life; and nothing can be ſeperated from it ſelfe: for every ſeparation is a diviſion of one thing from another. But the Living God is a ſimple, abſolute, and eternall Being. There is no ſimilitude that can beare any proportion, in the illuſtrating of this point. A furlong is a great journey to a Snaile, to a Horſe or Hound it is nothing. A hundred miles is a greater journey for a man by Land, than a hundred leagues by Sea. A Shippe with a forewinde, will reach farre in a day: what is it to the voyage of the Sunne, that every day ſurrounds the world? In all theſe there is an intervenient neceſſity of place, time and motion; which belong not to the infinite eternity of God.

4 We may read heare the great difference betweene the Divine bleſſedneſſe, and our happineſſe in this world. All our pleaſures or benefits have their times, and are denominated according to the ſeaſons wherein they befall us. Of ſo poore elements is our happineſſe made, that time muſt concurre to the being of it: and that we can ſcarce call any thing, is the ſomething; the maine thing the eſſentiall part of our falſe happyneſſe. All things are done in time, and what is time, but the meaſure of motion? It may ſeeme to have three ſtations; paſt, preſent, and future: yet the firſt and the laſt of theſe are not; one is not now, and the other is not yet. And that which wee call preſent, is not now the ſame that it was, when we beganne to call it ſo: Before we can pronounce the word [*Preſent*] or the monaſyllable [*Now*] the preſent and the now is paſt. Well then, if this imaginary halfe-nothing, *Time*, be of the eſſence of our felicity, how can it be durable! Time is not ſo; nay, how can it be at all? Time is not ſo; not ſo, conſidered in any parts of it. How poore a felicity is that, which conſiſts in a watchfulneſſe to lay hold upon occaſion; which yet is but a little peece of that which is nothing, Time? And yet the beſt things are beholden to this Nothing, for all their ſomething. For what content doe we finde in things out of ſeaſon? Let the Prince give a title of honour to a man on his death-bed, can it mitigate one pang he feeles! What is the name of a Lord to him, that ſhall not live to heare himſelfe called ſo? that ſhall never come into the peoples eyes, to receive honour from them who give it? Pleaſures and poſſeiſions, preſented to us out of time in our decrepit age, loſe both their names and natures: They are not pleaſures to us, who have loſt our ſenſe to taſte them: they are not poſſeſſions to us, who are departing from the poſſeſſion of them: we will ſoone be weary of them, when wee are once weary of our ſelves. Youth is the time that denominates them; the ſeaſon that makes them pleaſures or poſſeſſions: And when they are preſented to us in an unapprehenſive age, they come as a Cordiall when the bell rings out, as a Pardon when the head is off. Thus are we bound and bounded with time: but God is eternity, and into that time never entred. For eternity is not an everlaſting fluxe of time; but time is a ſhort *Parentheſis*, in a long period: and Eternity had beene the ſame as it is, though time had never beene at all. There is Eternity, that hath neither beginning nor end; which is God himſelfe: and there is perpetuity, that which we call everlaſting Life, the ſtate of our Soules in glory: this hath a time to begin in, but it ſhall out-live Time, and bee when *Time ſhall be no more*. Now what a minute is the life of the durableſt creature, compared to this Everlaſtingneſſe? What a minute is mans life, in reſpect of the Sunnes, or a Trees? The world is not a minute to eternity, Mans life, but a minute to the worlds: Occaſion is but a minute to our life, and yet wee ſcarce apprehend a minute of this occaſion: wee doe not lay hold on this opportunity, wherein wee may receive good, and become bleſſed.

4 I am loth to paſſe this point, without ſome uſefull application. God is eternall, and may doe all things at his owne leaſure: whether it pleaſeth him to

doe the worke of a thouſand yeeres in a day, or extend the worke of a day to a thouſand yeeres. But we are limited to time for all our actions: and as wee are ſure our life ſhall not reach to a thouſand yeeres, ſo wee are not ſure that it ſhall laſt out a whole day. *He that obſerveth the winde, ſhall not ſow*: but he that obſerveth not the time to ſow, ſhall never reape. It is a prepoſterous courſe, while the ground is ready, the weather ſeaſonable, the Oxen in heart, the Inſtruments at hand, to ſleepe: and then to beginne ſowing, when others are ready to reape. He that playes all Summer may dance all winter, but he ſhall have ſory muſicke to it. The old world had a time, while *Noah* preached: *Sodome* had a time, while *Lot* admoniſhed: *Pharaoh* had a time, while *Moſes* wrought wonders: *Ieruſalem* had a time, during Chriſts doctrine and miracles: the rich churle had a time, while *Lazarus* begged crummes: but both they loſt time, and time hath loſt them; for they are caſt into that darkeneſſe, into which time cannot enter: It is a long night, when it will never bee day. *Abraham, Samuel, David,* when they went about their holy buſineſſes, *roſe early*. *Chriſt*, with his Auditors, came to Church *early*. *Mary* came to the Sepulcher *early*; *In the firſt day of the weeke*, and firſt houre of the day. Too many deferre it till the laſt weeke of their life, the laſt day of the weeke, the laſt houre of the day, the laſt minute of the houre. But let us not build upon *Mercedem adepti undecimæ horæ operarij*, that they had their pence, which came into the Vineyard at the eleeventh houre: For it was not *operis, ſed miſericordiæ*; his mercy that gave them, not their merite that earned them. There can bee no more earneſt way of getting in, than knocking; nor more innocent ſoules than Virgines: And then thinke there can be but ſmall hope, of that mercy at the laſt houre, which hath beene ſo ſtrange as to give no eare, to ſo great a ſuite, as *knocking*, and of ſo yong and innocent, as *Virgines*. But it may bee you ſticke at that ſingular example of the penitent malefactor, who found favour at the laſt, a good death, the concluſion of a bad life, and went up from the Croſſe to the Crowne. Doe not venture on the hope of that happineſſe with the loſſe of preſent repentance. *Athanaſius* ſaies of that theefe, that he was alwaies a theefe: Living, he was a theefe, and ſtole from men: dying, he was a theefe and ſtole from God. He ſtole from men the goods of this Earth, by an injurious ſurreption: He ſtole from Chriſt eternall good; even the kingdome of Heaven, by his humble confeſſion. All men have not the lucke to ſteale themſelves into Heaven, in ſpight of Hell: many have the fate, to coozen themſelves into Hell, in ſpight of Heaven.

Gen.22.3.
1 Sam,15.12.
Pſal 57.8.
Iohn 3.2.
Luk.74.1.

Hilar.

5 Let us bee covetous of no worldly thing but time: and of this not for the duration of our pleaſures, but to worke up the ſalvation of our ſoules. For hee that deſires time to gratifie the ſenſe of his luſts; is not unlike that Epicure, who wiſhed a Cranes necke to prolong the ſweetneſſe of his meates. There is no uſury lawfull but this: not that men ſhould ſell time to improve moneys, but husband time to improve grace: If otherwiſe, a long time ſhall bring but a long reckoning: For *Quantum temporis nobis impenſum eſt, exigetur à nobis qualiter expenſum eſt*. When God gives us time to do the buſineſſe we came for; it leaves us either without imperfection, or without excuſe. *Sicut non capillus de capite, ſic nec momentum peribit de tempore*. Neither a haire ſhall periſh from our heads, nor a moment from our times. *Redeeme the time* ſaith Seint *Paul*: Many things are farre fetchd, and deare bought, fit for rich purſes, and curious palats: But there is a poore contemptible hearbe in the Garden, more precious than they all; Time: this wee paſſe by in neglect, yet this is eſpecially worth our gathering. The price of it appeares in the diminution: nothing beſides, is of that nature, for it is diminiſhed by addition. Every houre added to our time of life, is ſo much time taken from life. If a day be added to our beginning, we are by a day nearer our ending. Each ſteppe ſets us forward to our graves; and we are nearer now, than when wee entred the Church-doores. Yea when it is paſt, it is

Bern.

Eph.5.16.

paſt recovery. If a man loſe his health, it may be recovered againe by phyſicke and dyet. It hee loſe his goods, they may be found againe; as wee have heard of Iewells loſt in the ſease, and yet brought home againe in the bowels of fiſhes. Though he loſe his life, it ſhall be reſtored him in the reſurrection. Yea, ſome haue loſt the feeling of the favour of God, and found it againe by repentance. Onely time once loſt, is never to be found. We may ſay of opportunity, as he wrote of virginity. *Iewels once loſt are found againe, this never: It's loſt but once, and once loſt, loſt for ever.* Time goes away by minutes, therefore is not perceived: the ſhorter ſteppes it taketh, the more inſenſibly it paſſeth. Therefore as it ſteals upon us, let us welcome it with good induſtry: and as it ſteales from us, let us ſend it away with a good teſtimony: Thus though it quickly leaves us, it ſhall not leave us worſe than it found us.

6 The narrow capacity of mortall men, wonders how it is poſſible for God to diſpatch ſo much buſineſſe in ſo ſhort a ſpace. The laſt Audite is called *The day* of judgement: a day conſiſts but of twelve houres: what are twelve houres Ioh.6.9. to trie the ſeverall cauſes of twelve millions, as the Diſciples ſaid: *Here are five loaves, but what are they among five thouſand.* Two Iudges have much adoe to heare two hundred cauſes at a Seſſion: this laſt univerſall Aſſiſes ſhall have the appearance of all the world; and can they all be judged in one day? Yes, why not in one day, as well as in a thouſand yeeres, ſeeing a thouſand yeeres with God is Iob 10.6. but as one day? *Are thy daies, as the daies of man*, that according to his meaſure thou ſhouldeſt *ſearch after ſinne?* Man muſt take his times for doing juſtice, as Pſal.75.2. ſome read that of the Pſalme, not diſagreeing from the Originall: *When I ſhall take a ſet time, I will judge uprightly.* It was a temptation able to ſhake any man, but *a David*, when he ſees *Saul* in his cave, and heares ſuch an argument urged by 1 Sam.24.4. his followers: *This is the day of which the Lord hath ſaid, I will deliver thine enemy into thine hand.* The time, the place, the colour of Iuſtice, and a pretence of the promiſe of God, ſeeme to carry ſuch command; that *David* muſt be wanting to Heaven and himſelfe, if he let ſlip this occaſion. Malice is ever provident, and layes hold upon opportunity: that more ſubtle enemy of Hell will loſe no time, Rev.12.12. but *hath great wrath, becauſe he knowes he hath but a ſhort time.* The Prieſts came up by ſteppes into the Temple: The Angels came downe to *Iacob* by ſteppes upon the Ladder: But we finde no ſtaire by which God himſelfe came to *Adam* in Paradiſe, or to *Sodome* in his anger: for hee and hee onely, is able to doe all at once. Thus eaſie is it for him, in a day to judge the cauſes of many thouſand yeeres, to *whom a thouſand yeeres is no more than a day.*

7. Hee, to whom one day and a thouſand yeares are of equall length, can make our dayes longer or ſhorter, though they ſeeme not ſo to us; or make them ſeeme longer or ſhorter to us, though they be the ſame. *Ioſhua* might be thought Ioſh.10.12. to command the greateſt Planets of Heaven, to ſtay their courſes; *Sunne ſtand thou ſtill in Gibeon, and thou Moone in the valley of Aialon.* For Him that gave them both Being and Motion, to bid them ſtand ſtill, is no difficulty, though the rareneſſe deſerves Admiration: But for a man, that lives by the influence of the Starres, while he is below on Earth, to command thoſe glorious Lights in Heaven; it is more than a Wonder. It was not *Ioſhua*, but his Faith that did it: not by way of Precept, but of Prayer. God never got Himſelfe ſo much Honour among the Heathen by one daies Worke; when five Kings and their huge Armies fell together, It appeared to the Iſraelites a longer Day than ever they ſaw before: but to the bleeding Amorites, a longer Day than it was. Faine would they have beene ſhadowed under the Curtaine of Night, and ſtill they looked when the Evening ſhould ceaſe all purſuite: but the Sunne had his Leſſon; hee muſt not goe downe, till they were all downe before him: and the Evening muſt be red with the Sea of rebellious blood. The Sunne and Moone were the ordinary gods of the Pagan World: and who did not looke that their

ſtanding ſtill but one houre, ſhould be the ruine of Nature? But now they ſhal ſee, there is an higher God than theſe; to Whom they obey as Servants, and muſt doe what He will have them. Hee that can extend the day at his Pleaſure, doth no leſſe for *Hezekiah*, than Hee did for *Ioſuah*. *Shall the ſhadow goe forward ten Degrees, or backe ten Degrees?* As if Heaven it ſelfe lay open to his choice; and were ready either to mend his pace, or retire for his confirmation. He that commanded the day a certaine courſe of going on, doth now countermand it, to a retrait. All daies are alike to God; one day ſhall be louger than another, to ſatisfie the Faith of his ſervants. *Hezekiah* faſtens rather upon that ſigne which is more hard, more diſagreeing from the courſe of nature; not without good reaſon. Every proofe muſt bee clearer than the thing to bee proved; neither may there want a meet proportion betweene both. The going forward of the ſhadow was a motion no other than naturall: the recovery of his health was againſt the ordinary current of nature: therefore the more difficult the ſigne, the ſurer the evidence. Now, either the Sunne goes backe in Heaven, that his ſhadow may goe backe on Earth: or no leſſe miraculouſly, the ſhadow goes backe on Earth, whiles the Sunne goes forward in Heaven. Indeed the Prophet ſpeakes of the *Shadow*, not of the *Sunne*: either becauſe the motion of the Sunne is beſt diſcerned by the ſhadow, or the motion of the ſhadow is led by the courſe of the Sunne. So the demonſtration of this miracle was locall *in the Dyall of Ahaz.* It might be, not univerſall, in the ſenſible length of the day. The retrait of the Sunne had made a publike and noted change in the frame of nature: this particular alteration of the ſhadow in places limited, might ſatisfie no leſſe, without a confuſive mutation in the face of the world. Whitherſoever; to draw the Sunne backe together with the ſhadow, or to draw the ſhadow backe without the Sunne; was a proofe of that divine Omnipotency, *With which a thouſand yeares is but as one day*, But it is probable, that this miracle was not ſo confined; for preſently upon it, the *Chaldees*, who were curious ſearchers into the ſecrets of nature, eſpecially into the motions of the celeſtiall bodies, were brought by this Aſtronomicall wonder to *Ieruſalem*: that they might ſee the man for whoſe ſake, the Sunne forſooke his place, or the ſhadow forſooke the Sunne. All this doth teſtifie O Lord, that *the day is thine, and the night is thine, thou haſt prepared the Light and the Sunne*. Nature is forward to runne her enjoyned courſe; regular and pregnant to bring her worke to perfection and light: and will not endure either the haſtening, or retarding of man. She will not admit of preventions, nor anticipations, nor obligations upon her; for they are a kinde of precontracts, and ſhe willbe left to her liberty: ſhe will not be ſpurred, or forced to mend her pace, when ſhe is diſpoſed to bring forth vigorous and durable effects. We cannot make the Iuly-flower ſpring up in January; nor keepe backe the Cowſlip to Auguſt, nor the Vertumnall flowers to Autumn. We cannot bid the Fruits come in *May*, nor the leaves to ſticke on in *December*. A woman that is weake, cannot put off her ninth moneth to a tenth, for her delivery, and ſay ſhee will tarry till ſhee bee ſtronger: Neither can a Queene haſten it to a ſeventh, that ſhe may be ready for ſome other pleaſure. The day will bee but a day, and the night will bee but a night to us: and our Equinoctiall comes but twice a yeare. But with God it is perpetuall Equinoctiall; before Whom *one day is as a thouſand yeares, and a thouſand yeares as one day*.

2 King.20.9.

Pſalm.74.16.

8. The Hope of man is nicely and dangerouſly placed: It hath a ſnare on the right hand, Preſumption; and a pit on the left hand, Deſperation. The preſuming Conceit flatters a man, that hee need not make ſuch haſte: one day any one day is enough to repent in: God is no Reſpecter of Time; but *At what time ſoever a ſinner repemeth*, he ſhall be forgiven. I cannot but bee thus farre indulgent to a ſinners Converſion; that though his former life hath been blemiſhed with infinite ſpots, yet if hee now returne, and beginne to waſh them away

Nyſſen. Tract.1.in Pſalm.ca.7.

Ezek. 18.22.

away in his penitent teares: all that fowleneſſe contracted in ſo many yeeres, ſhall be forgotten, ***as yeſterday when it is paſt:*** and the Divine eye will behold him, onely as he is in the preſent ſtate of grace. But let mee not conceale from him withall; that as repentance makes the ſinnes of a thouſand yeeres like one day; ſo apoſtacy from righteouſneſſe, makes the ſinnes of one day appeare like a thouſand yeeres. The wicked heart ſo extenuates his malice, as if it were nothing: and eſteemes his ſinne, as **Paul** ſpeakes of an idoll, that ***it is nothing in the world.*** Philoſophy ſayes it is nothing. Firſt, ***Propter defectum***, becauſe it is a privation. Secondly, ***Propter effectum***, becauſe it is an averſion. Thirdly, ***Propter deſpectum***, becauſe it makes a man contemptible: ***Ens & Bonum*** are ***Termini convertibiles.*** But they ſhall finde it ſomething, when the ſinne of one day ſhall be puniſhed with the torment of a thouſand yeeres, yea, of everlaſtingneſſe. There will ſoone be an end of the reprobates ſinning, there ſhall bee no end of his ſuffering. The leaſt moment of time, compared with tenne millions of yeers, (becauſe both tearmes are finite, and the one a part of the other) beareth, though a very ſmall, yet ſome proportion. But one day to a thouſand yeeres on earth, is more than a thouſand yeeres to the perpetuity of Hell. So long as God ſhall live, ſo long muſt the damned dye: and when he ſhall ceaſe to be happy, then they alſo ſhall ceaſe to be miſerable.

Eccl. 12.1.
Pſal. 119.9.
2 Sam. 19.35.
Eccl. 12.3.
Ver. 4.
Ver. 5.
Mat. 8.29.
Aug.
Ambr.
Pſal. 25.7.

9 For ſome uſe of this meditation: Seeing all times have an equall regard with God, who ſpans it in his hand at once: but time is a fugitive with us; and having paſt the morning, we are not ſure to ſee the end of the day: Let us not protract our converſion, leſt wee loſing our time to repent, repent for ever that we once loſt our time. ***Remember thy Creator in the daies of thy youth:*** And ***wherewithall ſhall a young man cleanſe his waies?*** A young man? why not rather an old man; whoſe haires, if they have any left, like a white field, put him in minde that the Harveſt is neere? Barre him of drunkenneſſe, that like **Barzillai** cannot taſte. What ſhould he do with muſicke that cannot heare? withdraw delightfull objects from him, whoſe ***Lookers out of the windowes be darkened.*** Let not him riot and revell out the night, that ***riſeth at the voice of a bird.*** Loade not him with the robes of pride, to whom ***The Graſhoppers is a burthen.*** Forbid him the ſociety of beauties, ***whoſe deſire doth faile..*** Let him forſake the vanities of life, that muſt forſake life it ſelfe; and get one foote into Heaven, that hath the other foote already in the grave. ***Deſinat malum eſſe, qui jam deſinit hominem eſſe.*** Was not the Prophet miſtaken? Is it not the old man, to whom this charge is given? But to take the young man from that pleaſure, to which the heate of his blood invites him; to decourt young ***Abſolom***, the gallanteſt courtier of his time: to plucke the young man from his voluptuouſneſſe, that cleaves to it as the greene Apple to the tree: ſo fetch luſty ***Sampſon***, from the lappe of his ***Dalilah:*** to ſtrip the young man of his brave garments, pleaſant companions, merry cups, proud revenges; and ſet him to ſeeke humility in the duſt, or taxe him to the ſevere rule of mortification: it ſeemes as unreaſonable to fleſh and blood, as for a man to have meate and a ſtomacke, and be forbidden to eate: to have fire in his blood, and bee forbidden to burne: hee is ready to challenge us, as the Divell did Chriſt; that ***wee torment him before his time. Vel tolle juventutem, vel concede voluptatem.*** But none can bee too young to amend, that is old enough to die. ***Tantillus puer, tantus peccator:*** wee are apt to ſinne, before we are able to ſinne. Youth is a petulant time, that courts vanity with a paſſionate fondneſſe. ***Flie youthfull luſts:*** flie them for they will haunt thee. ***Vicina eſt lapſibus adoleſcentia, Remember not the ſinnes of my youth:*** Let us remember them, that God may forget them. And what age is fitter for the Service of God? Why are wee called Gods ***Primitiæ***, firſt fruites; if wee doe not offer him ***Primitias***, the firſt fruites of our ſelves? They had their ***Primitias Spicarum***, eares of Corne: ***Panum***, of loaves; and ***Frugum***, of fruites in Harveſt: The firſt were offered at Eaſter, the

next at Whitſuntide, the third in September: Youth, middle age, old age, all muſt be dedicated to God. But the fruits offered in September, in old age; if none were preſented before; are not acceptable to the Lord. Will he accept of our dry bones, when Satan hath ſucked out the marrow? A toole that is broken in the worke of the world, is not fit for Gods building. Our middle age is given to ambition, our old age to covetouſneſſe: therefore in our youth, let us remember our Maker. The Market is open till the laſt bell rings; but contrary to the cuſtome of the world; our penny-worths will not then be cheapeſt. *Nehemiah* complained, that they laid the heavieſt burden on the oldeſt men: how unjuſt are we to our ſelves, when we lode our moſt feeble old age with the greateſt waight of all our holy buſineſſe? who preſents a torne booke to a king? The booke of religious converſation, begun onely in thy old age, hath the leaves torne out: God cannot reade the beginning.

Some reade that, ***In the dayes of thy youth***; ***In diebus electionum***, in the dayes of thy choiſe: And ſhall we chuſe no time to ſerve God in, but our old age? Sure, ſo long as we are able to chuſe that, we are able to chuſe a better than that. Hee that walkes in the night, is ready to ſuſpect every buſh for a theefe; nothing appeares in the true ſhape: to him that repents not till he comes to his death-bed, ſhaddowes ſeeme ſubſtances, a ſigh paſſeth for true Repentance, a ***Lord have mercie on me*** for aſſured forgiveneſſe; and a little dormitory ***Opium***, for a ſaving cordiall to the Soule. Say thy remorſe be hearty, thy compunction bitter; yet is not this ſorrow of thy Soule beholding onely to the paine of thy body? Hadſt thou rather a ſickeneſſe ſhould bring thee to God, than a Sermon? Is this the Phyſicians office, or the Preachers? If onely Iudgement can bring us to remember God, it is but a ſtormy day. Saint *Iohn* wiſheth to *Gaius*, *That hee may proſper in his health, ſo as his ſoule proſpers:* For if the Soule bee leane, the marrow of the body is but water: if the Soule wither, the verdure and good eſtate of the body is but an illuſion, and the goodlieſt man a fearefull ghoſt. So let us wiſh to the yonger age, that their ſoules may proſper as their bodies doe, and that they may grow in Grace faſter than in yeeres; otherwiſe, a wrinkled and deformed ſoule may dwell at the ſigne of a faire face. It is uſuall with luxurious ſinners, to lay the imputation of all their errours upon their bodies; as if their conſtitution were the ſole cauſe of all their prevarication. But hee that chargeth his body with the whole diſcredite of the vices of his Soule, is as very a foole, as he that carries his ſaddle, to ſhame his horſe. The paine of the body hath often beene a meanes of good to the Soule: I never knew the anguiſh of the ſoule conduce to the health of the body. Then wee wiſely redeeme the time, when in the greateſt reluctation of the body, we devoutly turne our hearts and ſoules to the ſervice of our Maker.

3 Ioh. ver. 2.

Give me leave to explaine this point by an Apologue, familiar to the weakeſt capacitie. Foure travellers were returning to their owne citie; a day was their limitation: they muſt be there before night, or elſe being ſhut out, they ſhall become a prey to the Robbers. The firſt is aſſaulted by ſome Ruffians, who ſo provoked him with uncivill language, that hee drawes and fights; and in that quarrell received ſuch hurts that for want of a Chirurgion, he is left behinde: no citie could he reach. The ſecond meetes with ſome boone Companions, who after the Preface of their drunken Complements, ſhew him a Buſh that promiſeth wine: this went ſo liberally and merrily downe, that the Sunne was almoſt ſet before hee thought of riſing: then hee would faine have reeled away, but neither he nor time could ſtand to it. The next heares of a Mine of Treaſure by the way, but buried ſomewhat deepe in the ground: he gets inſtruments, delves for it, and findes it: the more he digs, the more he gets; and ſtill the more he gets, the more he digs. On a ſuddaine it growes toward night; now he truſſeth up his gold about him, and would be gone: but the burden was ſo heavy, that he could not travell with it, and hee would not goe without it. So the barred Gates fruſtrated all hope of his Entrance. The laſt went ſeriouſly on; and though many flattering friends ſtill interrupted his ſpeed, and perſwaded him that he neede not make ſuch haſte, hee had time enough, it was but a little way home, and a great while to night; and ſo farre importuned him, that hee exchanged ſome words and Courteſies with them, tooke here and there a taſte of their kinde offers: Yet ſtill thinking on the time, away hee ſpeeds; and make what haſte he could, (though toward Evening hee mended his pace) yet it was almoſt night before he arrived thither; and by ſtaying a little longer, he had beene ſhut forth for ever.

The Morall is eaſie and uſefull: The Citie is the Heavenly *Ieruſalem*, the foure Travellers are foure conditions of men, the contentious, the voluptuous, the covetous, and the Religious: the Night before which they muſt attaine thither, is the End of their Life: the Gates are the Opportunitie of Grace and Mercie: the enemies that ſurprize them if they bee ſhut out, are Satan and his Angels. The firſt reſolves to bee at Heaven by Night, but Trouble meetes him in the forme of a wicked Law-broker, and puts ſuch trickes into his head, whereby he may vexe his Neighbours; that hee preſently drawes his Sword, which is ſome Writ or Proceſſe, and furiouſly laies about him. Till, having tired out all his Adverſaries, he wearies the Iudge, the Advocate, the Attourney, and (which is moſt ſtrange his indefatigable Sollicitor, and makes his peripateticall profeſſion tedious to him. The Lawyer hath his Terme and Vacation; but this man hath no terme of his terme, no vacation; till death ſerve a *Sub-pœna* upon him from the Starre-chamber of Heaven: Now perhaps hee would make his peace, and be quiet; but now, alas, he muſt enter into everlaſting diſquiet, and fall into the hands of worſe furies than ever before hee either found, made, or emploied. Or perhaps the Whimzies of a factious Sectary have crept into his head; and then he will quarrell with his Brethren, abuſe the Word of his Father, and ſcratch the face of his owne Mother; neither ſparing God nor his Church, though he forfeit all their Bleſſings.

The next is the profane Wanton, and he would alſo be ſaved: but Temptation meetes him in the ſhape of *Pleaſure*; a delicate Lady, which ſo bewitcheth him with her painted Beautie, that he thinkes her all ſweetneſſe, and multiplies kiſſes on her coozening cheeke. Not unlike *Iſſachar*, he ſees the *land pleaſant*, and he even laies him downe, couching *like an Aſſe betweene the two burdens*, of riot and luſt, exceſſe and uncleanneſſe. *Alea, vina, venus*, is the tripartite diviſion of his Life. Time remembers him by his Looking-glaſſe, and diſeaſes pinch him by the Arme, to breake off his Methode of ſenſualitie and viciſſitudinary ſinnes: but hee will not beleeve them; pleading againſt them, yea rather againſt himſelfe, that his bones are full of marrow, his Roſes are not withered, old age and hee are ſtrangers, hee hath nothing to doe with Time. But Time will have ſomething to doe with him, and ſends him that unwelcome Meſſenger, Sickneſſe, to warne him of the neere approch of impartiall Death. Now hee calls for his Phyſitian, Repentance; hee would leave all vanitie, and begin his journey. But alas, his Time is ſhort, and the way is long: there is no hope of his ſeaſonable arrivall.

Gen. 49. 15.

The third is the covetous Churle; and I promiſe you, ſaith he, *Ieruſalem* is a goodly place, I will thither ſure. But Temptation meetes him in the forme of a wedge of gold: he likes it well, it dazleth his eyes, and fires his heart with a deſire to get it. He is adviſed to betake him to his tooles, and refuſe no labour for it, without which he cannot hope to obtaine it. What are thoſe Engines? The Mattocke of oppreſſion, to ſtrike into the bowels of the Innocent: The Spade of laboriouſneſſe, wherewith hee muſt toile and tire his owne fleſh: The Hooke of plauſible Attraction, to draw in cheatable Cuſtomers: The

Rake of penurious baſeneſſe, whoſe teeth are alwaies ſcraping together: The Shovell of diſſembling cloſeneſſe, whereby we may accumulate and multiply his heapes and hoords: The Mine of policie, to take all advantages: The Petarre of Vſurie, to blow up whole eſtates. With theſe inſtruments hee muſt worke, ſtarving the poore, his ſervants, himſelfe: for he is good to none, worſe to himſelfe; he lives miſerably, to dye damnably. Old age, like darke night, comes upon him; and now he would [a] *Lode himſelfe with his thicke clay*, and if it were poſſible, carry it all with him. But, Oh the weight of his unjuſt gaines ſinkes him downe to the loweſt pit. Perhaps with ſome unwillingneſſe, hee would buy a little time, but he cannot tell who ſhould ſell it. If hee could, yet while *he goes to buy* that freſh *oile* for his old *lampe*; [b] *The Bridegroome is gone in, and the doore is ſhut.* But he will give ſome ſuperfluous Legacies to the poore; they can open the doore for him, [c] *And receive him into everlaſting habitations.* No, they could have done ſomewhat all day, they can doe nothing for him at night. Then hee forgot the poore, now the poore muſt forget him: They can bee no *friends*, where God is an enemie. This, you ſee, is not altogether a Fable, and it is to be feared, that three parts of the world goe this way; even by the loſſe of time to perdition.

For the laſt; he that feares God; and loves the Lord *Ieſus*, travels on toward Eternall Life; yet not without ſome interruptions. Sinne is ſometimes wrapp'd up in the temptation of wealth, and hee may ſtay to looke upon it: ſometimes in a beauteous face, as *Mical* was given *David* to enſnare him, and hee may caſt a tranſient eye upon it: often, in the diſguiſe of Friendſhip, and that prevailes ſo farre with him, as to diſcourſe with it. Hee meetes with divers aſſaults: but though like *Ionathan*, hee taſtes of the worlds honey, hee will not feed on it: And whenſoever he wanders, the Spirit of Grace recollects him; and drawes him, as the Angels did *Lot* out of *Sodome*: otherwiſe, hee were in danger of being benighted, and doe what he can, hee hath time little enough. Therefore, hee concludeth, If I loiter, I ſhall be locked out: Vnlooſe me from the bonds of ſinne, happy Repentance, defend me Faith, hold mee up Patience, ſtrengthen mee Zeale; I come; Lord *Ieſus*, open the Gate, I come, I come.

[a] Hab. 2. 6.

[b] Mat. 25. 10.

[c] Luk. 16. 9.

2 PET. 3. 9.

The Lord is not ſlacke concerning his Promiſe, as ſome men count ſlackneſſe: but is long-ſuffering to uſ-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.

WHERE *is the Promiſe of his Comming?* that was their Challenge: God hath not forgot his *Promiſe*; this is their ſatisfaction. He is not *ſlacke* in any buſineſſe he undertakes; much leſſe in that which ſo neerely concernes his honour, as the making good of his word, the juſtification of his truth, the performance of his *Promiſe*. He will not put off thoſe that depend upon his Covenant, with dilatory excuſes: but meetes our zealous Prayers at the doore, as they are comming forth to ſollicite his mercifull remembrance. That which ſeemes dulneſſe and *ſlackneſſe* to our impatient deſires, is rather an argument of his goodneſſe; for the intent of his long-ſuffering is to bring us to *Repentance*. Thus while the afflicted Righteous thinke God forgets them; wandring ſinners ſhall finde that God remembers them: And it is fit, that the gueſts bidden to the ſame Feaſt ſhould ſtay for their fellowes. Is God content to tarry for their converſion? and doſt thou thinke much to tarry for thy reward? The conſideration of the Divine Patience is a bridle to our prepoſterous haſtineſſe: therefore doth Chriſt deferre his comming, to invite mankinde to Salvation: Therefore hee forbeares to accelerate the laſt day, that the world might have ſpace to provide for their laſt account at that day. When we perceive that he doth accommodate the reſpect of times to our ſafety, and meanes onely our good in this forbearance, we have no cauſe to complaine of his *ſlackneſſe*. Oppreſſors preſume that God hath no more regard of his Servants, than of themſelves, becauſe they are not viſibly delivered: as the Iewes thought he did not owne Chriſt, becauſe he did not ſave him out of their clutches. But they reckon one way, and God another; and the event will declare which of them was deceived. *The Lord is not ſlacke, &c.*

The Text moves upon two Poles. Firſt, what God is not; *He is not ſlacke concerning his Promiſe.* Secondly, what He is; *He is long-ſuffering toward us.* The former is a Removall of a ſuſpition, the other is a Proofe of a gracious Indulgence. In the negative Propoſition, wee have three Particulars. Firſt, *Quid non ſit*; *The Lord is not ſlacke.* Secondly, *In quo non ſit, Concerning his Promiſe.* Thirdly, *Quomodò non ſit, as ſome men count ſlackeneſſe.* The affirmative Propoſition appeares to me like *Rachel* with her two Children, *Ioſeph* and *Benjamin*. Firſt, the *Patience* of God is the Mother,: and the two fruits are, that *none periſh, but all come to repentance*.

1. *The Lord is not ſlack.* *Tarditas* or *Slackneſſe* is here uſurped for a Vice: for otherwiſe it is laudable, σπεῦδε βραδέως *Feſtina lentè*: which is the golden meane betweene thoſe two extremes, of Sluggiſhneſſe, and Precipitancy. *Gellius* well expreſſeth

it by the word ***maturare*** : according to that of the Poet ; ***Maturate fugam.*** To *Agamemnon* was objected τὸ βραδύνειν, to *Achilles* τὸ σπεύδειν : ***Medium tenuit cunctator Fabius*** ; uſing neither more delay, nor more haſt, than might conſiſt with good ſpeed. Certaine coine of *Veſpaſian* did ſeeme to hieroglyphicke this ; wherein was figured a Dolphin upon the middle of an Anchor. He is Tardy, who negligently pretermits his occaſion : not he that comes not ſuddenly, but that comes not ſo ſoone as he ſhould. As *Tobias* excuſed himſelfe ; ***My father counteth the daies, and if I tarry long*** (that is, one day beyond the limited time) ***hee will bee very ſory.*** In this ſenſe muſt thoſe precepts bee underſtood, [d] ***Thou ſhalt not delay to offer thy Tithes and firſt Fruits*** ; that is ***ſtatuto tempore,*** in due time : for untill then, there is no *Slackeneſſe*. [e] ***Thou ſhalt not ſlacke to pay thy Vowes*** ; in thy prefixed times. That is then *Slackeneſſe*, when we deferre to doe what we ought, when we ought. Let us take a ſhort view of both theſe extremes.

Lib.10.cap.11. Virgil. Æneid.1.

Tob.9.4.

[d] Exod.22.29.

[e] Deut.23.21.

The firſt is a precipitant overhaſtineſſe ; which ſo flies ***Slackeneſſe***, that it runs into raſhneſſe ; and is ſo greedy of doing, that it omittes to deliberate, either what is to bee done, or how it may beſt bee done. This is like that which the Phyſicians call ***Predigeſtion*** ; which doth rather fill the body with crudities and ſecret ſeeds of diſeaſes, than conduce to ſound nouriſhment. There be ſome that care onely to come off ſpeedily, to contrive ſome falſe periods of buſineſſe, and to diſpatch things in a hurry. But it is one thing to contract that which is tedious, by reducing it to a method : another thing, to abridge or huddle up that which is neceſſary and eſſentiall, by an abrupt cutting it off. That which is made ſhorter in the ſeverall peeces, is commonly made longer in the whole. Let no man ſo runne into action, that hee leaves deliberation behinde him. They are too haſty, that will mount into the Pulpit before their wings bee growne : not unlike to ***Ahimaaz***, who would needs be running, though hee had no errand to deliver : [f] ***Let mee alſo runne, I pray thee.*** But ***wherefore wilt thou runne, my ſonne, ſeeing thou haſt no tydings ready ?*** ſaith ***Ioab***. ***Howſoever let me runne.*** And what will he ſay when he comes into the Pulpit ? ***I ſaw a great tumult,*** but ***I knew not what it was*** : a confuſion or tumult of words is all they can deliver. Suddaine and raſh attemps, if they meet not with ſuddaine deſtruction, retreit with ſorrow and ſhame. If we be put out of our way in the beginning of our journey, wee wander all the day.

[f] 2 Sam.18.29.

We cannot charge God with this overhaſtineſſe ; for if Hee ſhould be angry ſo often as wee ſinne, and ſtrike ſo often as he is angry, what man could eſcape ? It was a big word which ***Ceſar*** ſpoke to ***Metellus,*** Tribune of the people, when hee violently reſiſted his entrance into the ſacred Treaſurie ; knowing hee meant to ſeize upon the monies, there ſtored : ***Preſume no further, or I will lay thee dead.*** And when he ſaw ***Metellus*** ſomething daunted with theſe words, hee added ; ***Young man, it had beene eaſier for me to doe this, than to ſpeake it.*** This was but a ***bravado*** in ***Ceſar***: the powerfull truth of it onely belongs to Gods ; with whom it is as eaſie to kill, as to ſay the word. But our mercifull God is not ſo haſtie : men are long in making any thing, quicke in deſtroying : A citie, which the ſucceſſion of many yeeres hath brought to her beautie, may ſoone be razed and demoliſhed by the enemies fire. Onely God is quicke in making, but pauzeth upon deſtroying. When he came to queſtion apoſtate ***Adam***, it was ***in the coole of the day***, not in the heat of his anger. Hee that made the World in ſixe dayes, and could have done it in ſix houres, ſpared it above a thouſand yeeres, before the flood came. He allowed ***Nineveh*** the reſpite of forty dayes : but who can number the dayes, months, and yeeres, that licentious ***Nineveh*** had enjoyed in former times ? Yet, as if God were content to ſuſtaine the loſſe and profuſion of all this forbearance, there is an addition of forty dayes. Not longer, leſt they ſhould grow wanton by his patience : nor ſhorter, leſt they ſhould become deſperate by the ſuddenneſſe : But a convenient ſpace ; both to pre-

Hoſ.2.2.

clude all preſumption of impunitie, and deſpaire of mercie. His patience hath enlarged it ſelfe toward us: that if *We ſhould plead with our mother*, and ſhee with her children, and God with both, wee were even ſpeechleſſe. Our unthankfulneſſe hath ſtriven with his Goodneſſe for the Victorie, as *Abſalom* ſtrove with *David*; whether the Father ſhould be more kinde to the Sonne, or the ſon more unkinde to the Father: we have beene fatted with his bleſſings, and then ſpurned at his precepts. Could he brooke the innumerable adulteries of this land, the deſperate homicides, the continuall violation of his holy Sabbaths, if hee were haſty? Could he endure our preſumptuous oathes, if hee were haſty? Wee cannot walke in the ſtreetes or fields, but our eares are full of ſuch dreadfull blaſphemies, ſworne even by them that have ſcarce a good ragge to their backes, as if they would ſend up defiance to Heaven, and challenge the Almighty to meet them in warlike armes. With theſe weapons wee fight againſt Chriſt, and our ſelves: theſe have ſcattered our regiments, and ſtrawed the ground with our ſlaughtered corpſes: theſe were the Ordnance, that have played upon our owne ſhips: theſe have croſſed our deſignes: not Dunkirke, not Spaine, not Rome, not Hell, have done us ſo much miſchiefe, as our owne mouthes. It is true that the State may in ſome meaſure cleare it ſelfe, by making good lawes, againſt ſuch wicked lips: but the want of execution fruſtrates all hope of reformation. That the profane ſwearer is euer ſuffered againe to open his mouth, diſchargeth God from all imputation of haſtineſſe: praiſed bee his Patience for evermore.

Hab.2.3.
i Heb.10.37.
k Eſai.28.16.

The other extreme *ſlackneſſe*, is not incident to the Lord. *Though the viſion tarry, wait for it, becauſe it will ſurely come*; [i] *Yet a little while, and he that ſhall come, will come, and will not tarry.* [k] *He that beleeveth, will not make haſte*, but wait the Lords leiſure. There be men placed high, in the eminent ſeats of Authority, that cannot vindicate themſelves from *ſlackeneſſe*, when the poore have repaired unto them for ſuccour. Some of them will give, will pardon, will doe Iuſtice, but it ſhall be when they liſt; according to their owne humour, not the others neceſſity: and the oppreſſed Client, that knowes not the Great-ones fits, and moods, and ſeaſons; may ſtarve before that gift comes, and ruine before the Iuſtice right him, and die before the pardon ſave him. Some trees will beare no fruit, except much dung be laid about them: and Iuſtice comes not from ſome men, till they be manured with bribes. Some trees require much watring, and ſome Magiſtrates will yeeld no fruits of equitie, except they be haunted with aſſiduall importunitie. Some trees require inciſion, and pruning, and lopping: and ſome men muſt bee threatned, and intimidated, before they will deliver the fruites of Iuſtice. Some trees require the early and often acceſſe of the Sunne: and ſome men will not bee wonne to doe good without Court-mediation. Some trees muſt bee houſed and kept within doores: and ſome will not open their Favour and Compaſſion, till the ſollicitation of a wife, or a Sonne, or a friend, or a ſervant turne the key. Reward is the motive of one man, and importunitie of another: Feare the incentive of one man, and favour of another: Friendſhip is prevalent with one man, and naturall affection with another: And till a perſwaſion is fitted to their diſpoſitions, they are culpable of *Slackneſſe*, and regardleſſe of doing any good. They will heare with others eares, and determine by the report of others. But the poore may well anſwer, as that great ſouldier did to *Ceſar*, when he was put off in the like manner: *I fought for Ceſar in mine owne perſon, not by my Lieutenants? therefore I expect that Ceſar ſhould heare my cauſe in his owne perſon, and not by deputies.*

l Ioel 2.13.
m Luk.15.20.

But who can challenge God of ſuch retardation? He is indeed [l] *Slow to wrath*, but he [m] *runnes* to ſhew mercy. No ſooner doth the penitent ſinner turne his face toward Heaven, but the Divine compaſſion meets him at the firſt ſtep, and entertaines him with peace. He did not ſtay to leavy, arme, traine, muſter, and preſent Troupes of Souldiers to overthrow *Sennacherib*: but hee tooke a nearer way, and in one night, by the hand of an Angell, ſlew almoſt two hundred thouſand of his Army: Here was no *Slackeneſſe*. *Dorham* is beſieged, the Prophets ſervant diſtreſſed: a very apparition in the Cloudes ſhall ſecure him: not a ſquadron ſhall be raiſed, and yet the enemy is ſurpriſed: here was no *Slackeneſſe*. The *Midianites* invade *Iſrael*, and are ſuddenly confounded by a dreame: Here was no *Slackneſſe*. Full often hath this Iland beene endangered by forraine invaſions, by inteſtine treaſons: when even in the Article and point of our enemies hope, and of our perill; our gratious God hath ſtepd in with his wonderfull deliverance: I hope here was no *Slackeneſſe*. If we may beleeve our owne Chronicles, in the raigne of *Richard* the firſt, before that great famine and peſtilence; there appeared two Sunnes in the Firmament: which apparition hath eternized that day to all poſterity, nor is the fame of it yet dead. Our times have yeelded as great a wonder; when in ſtead of two Sunnes, two Moones were ſeene in our Hemiſphere at once; the one in the Skie, the other on the Sea: a fatall prodigious Creſcent, whoſe hornes like the hornes of that *Ramme* in the viſion, [n] ſo *puſhed Weſtward, Northward and Southward*, that they ſuppoſed *none could ſtand before him*: therefore they antichriſtned it, *The invincible Armado*: yet the Moone above laughed at the Moone below: and as the one hath dominion over the Sea, the Sea got dominion over the other: and that daring Creſcent, like a meteor, wained, and went out. A meteor indeed, made up of ſqualid matter and corruption drawne out by pride and preſumption, diſſolved by the winde in deriſion, and ſo ſcattered in pieces, that nothing but the ſhame and ruines were left to teſtifie, there had beene ſuch a Navy. When they made themſelves ſo ſure of our deſtruction, that they ſhared our Poſſeſſions by lots, and threw dice for our patrimonies, the Lord preſented our unexpected deliverance; here was no *Slackeneſſe*.

Iudg. 7.

Holinſhed in the life of Richard 1.

[n] Dan. 8. 4.

God needs not the tongue of Men nor Angels to juſtifie his goodneſſe, yet he gratiouſly accepts it. Let me therefore give you ſome other ſenſible demonſtrations, to cleare him from all ſuſpition of *Slackeneſſe*. What an artificiall Hell had thoſe deſperate Traitors deviſed, to blow up the head and repreſentative body of the land? How cloſely did they conſpire, how ſecurely proceed, with what ſacramentall formes did they adjure ſecrecy? *Catiline* bound his conſpirators with a drinke of humane blood: but theſe wretches ſealed up their Treaſon with the pretious blood of the Sonne of God. The night was theirs, the vault was theirs, the opportunity was theirs, ſilence was theirs, the Pope was theirs, the Divell was theirs: who could diſcover this project but themſelves? Yet even when *Faux* was giving fire to the Match, that ſhould have given fire to the powder, which ſhould have blowne up Men and Monuments, even the whole State together; our never ſleeping Father prevents him, and diſcloſeth the whole deſigne: here was no *Slackeneſſe*. Let that day the fift of *November*, be ever branded with a black coole of miſchiefe. It hath beene obſerved a fatall inauſpicious day in Hiſtory. Among the Grecians it was kept with ſad ſolemnity for the loſſe of noble *Aratus*, the often preſerver of his countrey. Among the Iewes it was famous for the ſlaughter of *Zacharias* the Prieſt, who was that day butchered betweene the Porch and the Altar, which fact Chriſt upbraided many yeeres after. Among us, let it never bee forgotten; but inſerted with a Rubricke or capitall letter in every Kalendar; for the Pow-der-treaſon hath added everlaſting infamy to it. It was a danger ever to bee thought upon with horror and ſadneſſe; and a deliverance ever to bee remembred with joy and thankefulneſſe. Bleſſed be our God, who without *Slackneſſe*, did turne our intended funerall into a feſtivall. The Iewes were wont once a yeere to celebrate a Feaſt unto Sorrow, wherein they went barefoote, and with bitter imprecations they curſed *Titus* and *Veſpatian*, for the deſtruction of their Citty and Temple. I

Plutar. in vita Arati.

Calendar. Manlij.

am perſwaded that the Ieſuites, Prieſts, and Papiſts, that have evill will at our *Sion*, doe ſtill upou every fift of *November* keepe a feaſt to Sadneſſe, and ſhut up themſelves in their melancholy cells; if not for griefe that this their hopefull plot miſcarried; yet for ſhame (unleſſe they be paſt ſhame) that ever it was attempted. Let their ſorrow encreaſe our joy, let our joy increaſe our thankefulneſſe, to Him that was not *ſlacke* to deliver us.

We cannot forget our cleare deliverance from that late wofull iudgement of the Peſtilence. How ſorrowfull were thoſe times, when every moneth ſwept away thouſands from among us? When a man could not ſet forth his foote but into the jawes of death: when piles of Carcaſes were carried to their pittes, as dung to the fields: when it was cruelty in the ſicke to admit viſitation, and love was little better than murderous. The more ſad and horrible the face of thoſe times looked, ſo much greater cauſe have we to proclaime the mercy of God in our preſent freedome. All the land was afraid of this Citty, now this Citty is clearer than many places of the land. We may now throng together into Gods Houſe without feare, and breath in one anothers face without danger. How gratious was this deliverance! yea how ſpeedy! To abate ſo faſt, as in three moneths to decreaſe from a thouſand a weeke to tenne, yea to none: certainely it was little leſſe than miraculous: when we conſider this, O Heavenly Father, who can accuſe thee of *Slackneſſe?*

As ſome men count ſlackeneſſe.] It is the madneſſe of vaine man to take the length of Gods foote by his owne Laſt; and to interpret that for a *ſlow* pace, which is the preciſe opportunity he hath determined for his comming. We muſt be paſſive in receiving Gods ſecret myſteries not active in contriving his wayes. Too many are ready to ſuſpect Gods Power or Purpoſe, to ſuccour thoſe, who in forraine parts groane under heavy preſſures in matter of religion, or are deveſted of their ancient poſſeſſions, and the inheritance of their Fathers; And becauſe hee hath not yet reſtored them, nor yet raiſed up ſuch meanes, as in their apprehenſion are likely to effect it: therefore they think that God likes not the cauſe, and beginne to ſtagger in their owne religion at home, as if God neglected it abroad. Wee have attempted ſome deſignes againſt our enemies, to redreſſe our manifold wrongs, by an invaſive warre, the warrant of vindicative juſtice; and have come to the worſt: Shall we therefore challenge God of *Slackeneſſe?* or our religion of weakeneſſe? God will doe all in due time, that is, in his time, not in ours. The land to which hee brought his people of *Iſrael*, was their owne land before: they were the right heires to it, lineally deſcended from him, who was the firſt poſſeſſor of it after the Flood: but ſo long were they out of poſſeſſion of it, that they were not able to ſet there Title on foote, nay, they did ſcarce know their owne Title. Why were they ſo long kept from it? was there any *ſlackeneſſe* in him that ſhould give it? o *At the end of the foure hundred and thirty yeeres, even the ſelfe ſame day, they went out from the land of Egypt.* That was the preciſe time appointed, and *the ſelfe ſame day* it was accompliſhed: If it had beene deferred a day longer, than they might have accuſed him of *ſlackeneſſe.* If at any time the Lord delivers us, it is more than he owes us. Let him chuſe his owne opportunity, that ſo freely grants the mercy. Let us tremble to challenge God for that, the fault whereof lies wholly in our ſelves. Let us ſeriouſly examine the cauſes, why that wonted providence ſeemeth now ſo *ſlow* to helpe us.

Auguſt.

o Exod. 12. 41.

1 The principall cauſe is our owne ſinnes: thoſe are the *Remor'as*, the obſtacles that retard the mercy of God. The Iſraelites aſſault little *Ai*, and are beaten: what was the reaſon? was *Ai*, too ſtrong for Iſrael? No, but the ſinne of Iſrael made them too weake for *Ai*. *Dunkirke* is a greater ſcourge to us, than *Ai*, was to *Iſrael*: what is their ſtrength greater than ours? No, but our wickedneſſe is greater than theirs. When we are croſſed in juſt and lawfull quarrells, we may

well thinke there is ſome ſecret ſinne unrepented of in us: This though wee ſee not, yet God ſo hates, that he will rather be wanting to his owne cauſe, than not puniſh it. If before wee had put to Sea, about our warlike attempts, wee had penitently cleanſed our hearts, then we might have expected better ſucceſſe. *Ioſhua* ſees this, rends his cloathes, lies upon the Earth, and mournes, yea expoſtulates, p *What wilt thou doe to thy mighty Name?* The Lord replies, *Wherefore lieſt thou upon thy face?* That he might ſee, God tooke no pleaſure to let the Iſraelites lie dead upon the Earth, before their enemies, himſelfe is taxed for lying all day before the Arke, *Get the up Iſrael hath ſinned:* he does not ſay, lie ſtill and mourne for the ſinne of Iſrael. It is to no purpoſe to pray againſt puniſhment, untill the cauſe be removed. Though God loves to be ſued to, yet he holds our requeſts unſeaſonable, till there be care had of ſatisfaction. When we have riſen and reformed ſinne, then we may fall downe for pardon. Victory is ever in the free hand of God, to diſpoſe where he will: and it is no marvell to ſee the dice of warre runne with hazard on both ſides: yet hee tells us plainely the cauſe of all our diſcomfitures; *We have ſinned.*

One *Achan* is enough to trouble all Iſrael: a lewd man is a pernicious creature: That he damnes his owne ſoule, is the leaſt part of his miſchiefe: he commonly drawes vengeance upon a thouſand, either by the deſart of his ſinne, or by the infection. The ſame God, who for ten righteous men would have ſpared five wicked Cities, ſometimes will not bee content to drowne one ſinne in the obedience of many righteous. But ſo venemous is ſinne, that one dramme of it is able to infect the whole maſſe. How much more dangerous is it, when it is common. God uſually meaſures the ſtate of any people by the moſt: and though there be ſome righteous, yet the greater part carries both the name and cenſure. Sinnes are ſo much the greater, as they are univerſall; ſo farre is evill from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With Men, commonneſſe may pleade for favour; with God it pleads for judgement. Many hands draw the Cable with more violence, than few: The leaproſie of the whole body is more lothſome than that of a part. Wee are all ſtill looking outward upon ſome one eminent and notorious ſinner; concluding that hee is the plague of our Nation, and the ſole cauſe of our ruine: But O vaine man looke inwards, and finde an *Achan* in thine owne boſome: apprehend, condemne, execute thine owne ſinne. If a Mote be in our brothers eye, our eye is ſtill upon that Mote. We all complaine, and yet adde to the common heape. Redreſſe ſtands not in words; let each man amend one and wee all live. If every one pull a brand from this flame, the fire will goe out alone. A multitude is but an heape of unities: the more wee take away, the fewer we leave. Beginne at home, and take thine owne conſcience to taske: there thou ſhalt finde worke enough: whiles every one cenſures, and none amends, wee all grow worſe. If wee could deduct our owne evils from the evills of theſe dayes; God, the land, and our owne conſcience ſhall finde the leſſe. It is better for us to complaine on Earth, that others offend our Maker, than to howle in Hell, becauſe we have beene of that number. Though we cannot turne the ſtreame, yet let us ſwimme againſt it: It is glorious to have reſiſted, though wee cannot prevaile. Inſenſible ſinners deny that the dayes are evill: but themſelues are the greateſt part of this evill; and but for them we had not ſuch cauſe to complaine. Their owne conſcience ſhall one day racke from their lippes that ſad confeſſion, which *Æneas* made of the Trojane miſeries; *Et quorum pars magna fui:* we have beene no ſmall part of theſe calamities. Sinne makes a Countrey like *Ieſabell*; whereof nothing will be left but the feete, and palmes of their hands. Inviſible perſecutions be ever the worſt; when Satan perſecutes us by pride, by oppreſſion, by malice, by profaneneſſe. Alas, what hope of ſucceſſe can there bee, while ſinnes are the ballaſt of our ſhippes, oathes the Ordi-

p Ioſh. 7. 9.

Ambr.

Ordnance, Pride the Tackling, and ſecurity ſteeres the Helme? Our ſpring-tides bring in our Merchandiſe, and the Spring-tyde of our ſinnes will bring in Gods judgements. We cannot complaine that God is *ſlacke* to ſuccour us, it is well that he is not haſty to confound us. He made man, and yet man ſo degenerated from his creation, that [q] *He repented that he made him*. Hee hath crowned this Iland with many bleſſings, yet we may ſo farre provoke him, as to repent him of all his favours. No, but let us with ſpeed turne unto him, and hee will make haſte to helpe us: If wee be not *ſlacke* in our converſion, hee will not bee *ſlacke* to give us ſalvation.

[q] Gen.6.7.

2 The next cauſe is our *ſlackneſſe* to concurre with the meanes of our recovery. For though God made all things of nothing, and can doe all things with nothing; yet hee will have ſomething from us. Doe wee ſit ſtill in our ſinnes and ſorrowes, and complaine of his *ſlackeneſſe?* Would we have him helpe us altogether without our ſelues? Chriſt was able to have done as the Divell bad him, even to have *made bread of ſtones,* when he had ſo great a number to feede in the Wilderneſſe, but he does not ſo. He askes his Diſciples, [r] *How many loaves have ye?* Though they were but five, yet ſince they were ſome, he multiplies them, and ſatisfies five thouſand with them. Though he foreſaw, that the augmentation of *Gideons* Army, would be the diminution of his honour, and therefore diſquantitied his forces, from thirty two thouſand to three hundred; yet a remnant he will have to fight his battells: a remnant of beleevers in Iſrael to make up his Kingdome: a remnant of thy ſoule his ſeede wrapped up ſomewhere, to ſave thy ſoule: a remnant of thy minde, of thy purſe, of thy ſelfe, to deliver thy ſelfe. God is a good Steward of mens contributions, but contributions he will have: he requires a concurrence and cooperation of perſons. He goes low, and accepts of ſmall ſacrifices, a Pigeon, a handfull of Flower, a few eares of Corne: but a ſacrifice he will have. If Chriſtians doe not aſſiſt Chriſtians, if neither our Neighbours of the ſame faith confederate with us, nor wee with them; if wee fight for none, and none fight for us: at laſt, neither we nor they ſhall fight for Chriſt, nor Chriſt for them nor us; but all become a prey to the generall enemy of the Name of Chriſt. Though he be infinitely able to avenge his owne cauſe, yet he requires our aſſiſtance; and when wee have done our beſt, ſtill wee pray with that humble clauſe of acknowledgement; *Give peace in our time O Lord, becauſe there is none other that fighteth for us.* The honour of this Nation in noble atchievements, hath beene the terrour of enemies, and matter of envy and admiration to the Chriſtian world: what is become of this valour? Is it dead in the heads, hands or hearts of men? In their heads that they know not; or in their hands, that they cannot; or in their hearts, that they dare not, to doe as they were wont? Of that I cannot determine: but this I dare ſpeake, *Fidenter, quia fideliter*; whereſoever the fruite appeares, the tree is rooted in our ſinnes. The Philoſopher could ſay, *A ſhip is a ſhip for ever, if you repaire it, and honour is honour for ever, if you repaire it.* But *Aliquid fama addendum ne putreſcat:* Honour will putrifie, if it be not repaired. The reparation of our honour muſt beginne at the reformation of our lives: Till wee have put our ſinnes to the worſe, wee ſhall never get the better of our enemies. God will not bee wanting to us, if wee bee not wanting to him, and our ſelves. Doe wee expect a forward God, while we are a backward people? I may not meddle with perſons, but generally conclude this: It is our *ſlackeneſſe* to repent of our ſinnes, our *ſlackneſſe* to amend our lives, our *ſlackneſſe* to render God ſervice, and the Church her dues, our *ſlackeneſſe* to comfort the poore in their miſeries, our *ſlackeneſſe* to guard our owne ſelves, which makes our God ſo *ſlacke* to helpe us.

[r] Mark.6.38.

Plutarch.

3. Another cauſe of the Lords ſeeming *Slackeneſſe* to deliver us for the preſent, is our ſlackeneſſe to praiſe Him for the Deliverances paſt. Unthankefulneſſe; this is the Witch, the Sorcereſſe, whoſe drouſie Enchantments have

made us even forget God Himſelfe. If wee forget Him, can Hee be blamed for *ſlackeneſſe* to remember us? Chriſt chargeth us to [s] *to remember his Words, what He hath ſaid unto us*: but how ſhall we remember that, when we forget the good Hee hath done for us? What is become of all Gods Wonders? Whither is the memorie of all his Deliuerances fled? Wee may aske after them as of the Sculpture on Monuments almoſt worne out, or as that inſulting Tyrant did of the Kings of the Nations which he had deſtroyed? [t] *where is the king of Hamath, and the King of Arphad?* Where is the Memory of 88. or of 605? Neither of theſe have worne out the age of a man, and yet they are almoſt worne out themſelves. Is the Chronicle of that invincible Fleete written in the ſame Element, that the Deliverance was wrought on, Water; ſo that no Tract of the ſtory, nor Character of the divine Hand remaines to bee read? Sure, that Wonder might even fill a Volume, and give life to a ſtory that ſhould outlaſt the World; if our hearts were not drowned in unthankefulneſſe, as that Navy was in the Ocean. What is become of the Gun-powder plot? Hath three and twenty yeares quite extinguiſhed it? Is the Memory of it buried in the ſame wombe where it was begotten, the Vault under the Parliament-houſe? Or is the Record blowne up, though the matter eſcaped? Thoſe Pioners failed in their plot to blow up us, but the Devill ſtill goes on with his plot, to blow it out of our memories. Is the remembrance of our wofull Dearths, choked with our preſent Fulneſſe of Bread? Hath our Health and Iollity put to ſilence all thoſe dying Grones, which the dreadfull Peſtilence rang in our affrighted Eares? Have we forgot the language, which our very Doores did ſpeake; *Lord have mercy upon us?* Theſe Deliverances abide with us, and is their memory vaniſhed? The grave of *Pompey* had not ſo much as an Inſcription, to diſtinguiſh the duſt of his victorious body from ignoble ſtaines and cowards; or to ſignifie, *Here lies Pompey*. And have theſe times, theſe once glorious times, no difference in our remembrance or eſtimation; Shall they lie promiſcuouſly raked up in the duſt of time, without any monument ſet ouer them, to tell they once were?

When Saint *Paul* reprehended the *Galatians*, [u] *for obſeruing dayes and moneths, and times, and yeares*: when hee forbade the *Coloſſians* all criticall, Indicatory dayes: [x] *Let no man judge you in reſpect of a holy day, or of a new moone, or of a Sabath*: he did not intend to take away all conſideration, all diſtinction of dayes: though hee remoue them from being of the eſſence of our ſaluation: yet hee leaves them for aſſiſtances, and for the exaltation of our deuotion: to fixe our ſelues at certaine periodicall and ſtationary times, upon the conſideration of thoſe benefits, which in thoſe daies the Lord hath beſtowed upon us. When in ſuch a day we conſider ſuch a Deliverance, and upon another ſolemne day are occaſioned to remember ſuch a Bleſſing; we may the better judge our ſelves, how theſe things have wrought upon us, and diſpoſed us to a ſpirituall convaleſcence. Out of the common heape God hath choſen ſome, and [y] *made them high daies and hallowed them*. The ſeverall companies in this City have (at leaſt) their annuall Feaſts; which want no ceremonious formes to ſet them forth: eſpecially the Pulpit muſt doe them grace, and the firſt diſh is a Sermon. I cenſure not that, but this I would have; that thoſe times, whoſe memory ſhould be precious, might bee better obſerved. Thoſe two great Feaſts, Eaſter and Whitſuntide, may have ſome obſervance: But one day is not enough to celebrate either of theſe ineſtimable benefits, the Reſurrection of Chriſt, and the Miſſion of the holy Ghoſt: therefore the Church thought good to joyne with each of them two others; and of what eſtimation are they among us? Even of ſuch, as if they were ordained to play in, not to pray in. Can wee meditate too much on thoſe bleſſings, that give ſo little honour to that double paire of attendants, ordained to wait upon thoſe ſolemne Feaſts? There be divers other, inſtituted upon particular occaſions, which we paſſe by, and ſcarce give them ſo much as the courte-

ſie

[s] Ioh.15.20.

[t] Eſay 37.13.

[u] Gal.4.10.

[x] Col.2.16.

[y] Eccleſ.33.9.

ſie of the day: wee minde no annualls or yearely Feaſts to keepe them up; but in ſtead of a mention, there is a blanke; and a ſolemne ſilence, in ſtead of an Anniverſe. But why ſhould the maine Deliverances of the Land, not be diſtinguiſhed from the common heape of daies piled up in the Almanacke? Certainly, hee hath neither zeale to Religion, nor love to his Countrey, who doth not on thoſe dayes binde the Sacrifice with cords to the Hornes of the Altar, and ſend up to Heaven ſome Incenſe of thankes. Why ſhould God remember us for the future, that have forgot the former? Can nothing but new miſery put us in minde of our old Preſerver? When a ſtubborne Delinquent, being committed, was no whit mollified with his durance, but grew more perverſe than hee was before, one of the Senators ſaid to the reſt; *Let us forget him a while, and then he will remember himſelfe.* If our God ſhould deale ſo with us, if hee ſhould forget us a little, our owne calamities would teach us to remember both Him, and our ſelves. He that dwelleth in the Heavens, looked downe upon us, let us looke up to Him: Since by his Mercy wee live and breath, let us live to breath praiſe and thankſgiving to his bleſſed Name.

4. The laſt Cauſe, is our *Slackneſſe* to repent of our iniquities; and why then ſhould God haſten our Deliverance? [a] *Niniveh* upon the firſt ſummons, did not onely faſt, and mourne, and humble themſelves, and turne from their wickedneſſe; but they did all this preſently, without delay: It is our duty to turne firſt; Doe we deferre this, and complaine of God *Slackneſſe*? Would we binde God to our times, and have our ſelves free? All times are his, there is not a moment we can call ours: [b] Though it bee *not given to us to know the times and ſeaſons*: yet we know there is a time and ſeaſon given us; which if we neglect, we forſake our owne Mercie.

a Ion 3.5.

b Act.1.7.

Concerning his Promiſe] The Promiſe here meant, is the ſecond Comming of Chriſt: and becauſe this is not done ſuddainely, and ſo ſoone as they brag, they would have it: they arme themſelves either with Infidelity, that there is no ſuch matter, that Hee will never come at all: or at leaſt, admit of a wanton ſecurity, that it will be long enough ere Hee doe come. But whither they wrangle, or dreame, Chriſt is not *ſlacke concerning his Promiſe*, and he will come ſoone enough to their coſt; when they ſhall ſee Him with feare, whom they would not receive with Faith. But to leave them in their deſperate unbeleefe, let it ſatisfie us, that [c] *all the Promiſes of God are Yea and Amen*: [d] *Hee is faithfull that hath promiſed*: [e] *He hath commanded his Covenant for ever; holy and reverend is his Name.* Men are not ſo faithfull: firſt, ſome will promiſe what they cannot doe; as the Devill proffer'd kingdomes to Chriſt, when he had none upon Earth, onely one in Hell. Secondly, ſome promiſe what they can, but meane not to doe; as the [g] *Shechemites* did to the ſonnes of *Iacob*, and the ſonnes of *Iacob* to the *Shechemites*; when they meant on both ſides to deceive one another. Thirdly, ſome promiſe what they meant for the time, and afterwards recant; as [h] *Laban* promiſed *Rachel* to *Iacob*, and gave him *Leah*. Fourthly, ſome promiſe what they doe give, but unwillingly; as [i] *Herod* did not deny *Iohns* head, but hee was loth to grant it. Fifthly, ſome promiſe, and willingly performe; yet together with truth of performance, they are ſorry for their promiſe; as *Ioſhuah* dealt with the cunning *Gibeonites*. But theſe infirmities are ſtrangers to the nature of God, who [k] *will remember his Covenant to a thouſand generations even for ever.*

c 2 Cor.1.20.
d Heb.10.23.
e Pſalm.111.9.
f Matth.4.9.

g Gen.34.13,23.

h Gen.29.19.

i Mar.6.26.

k Pſalm.105.

1. Here is matter of imitation; if wee bee the children of our heavenly Father, we muſt (after his Example) make good our promiſes, or we cannot aſſure our ſelves that wee are no Baſtards. Though wee performe with our loſſe and prejudice, there may bee no retraction of a lawfull promiſe. [l] *Peter* in effect, ſo pleaded to *Ananias*; The inheritance was thine, thou needeſt not have ſold it: being ſold, the money was thine, thou needeſt not have parted with it: but promiſing all, and retaining part, *thou haſt lied to the Holy Ghoſt*. *Iſrael* enters into a league

l Act.5.3.

league with ***Gibeon***, and bindes it with an oath: within three dayes they finde the deceit: may they not now violate their promiſe? Fraudulent conventions oblige not; God hath forbidden all league with the natives; and ***Iſrael*** had put in a direct caveat of their vicinity: why then does ***Ioſhua*** hold himſelfe bound to his covenant? There is no truſting to ſhifts for the eludiug of promiſes: we muſt faithfully performe, what we have raſhly promiſed.

2 Here is matter of faith; ſhall wee not beleeve the promiſe of God? Hath the Maker ſpoke it, and will not the creature beleeve it? The Almighty hates to be diſtruſted, and accounts infidelitie ſo much a greater ſinne than others, as he magnifies his mercy above all his workes. He that will not take his Word for good, ſhall feele his ſword for evill. Impotent man holds it a diſgrace, not to be credited; and will he that is eternall truth, put up ſuch an indignity? So neare is unbeleefe to Atheiſme, as the Word of God is to the nobleneſſe of his owne Majeſty. It was a ſweet ditty of the Pſalmiſt, ***Bonum eſt confidere in Domino, It is good to truſt in the Lord:*** Good in reſpect of him, and good for us. Firſt, it is our owne good, and that we are enabled to truſt him, is more of his mercy, than that we doe truſt him, can be merit in our fidelity. ***Our goodneſſe reacheth not up to him***, but his goodneſſe reaches downe to us, in filling our hearts with confidence in him. There is nothing in all the world that can worke our hearts to ſo comfortable and unconquerable a reſolution, as our repoſall upon God. [m] ***They that put their truſt in the Lord, are as Mount Sion that cannot be moved.*** Faith can remove mountaines, but the mountaines that are raiſed on faith, can never be removed. Secondly, it is good in reſpect of God: for it is one of the beſt pieces of his glory, to be truſted unto: as ***Ioſeph*** held, when ***Potiphar*** truſted him with all, that he could not doe him a greater honour. The glory of God is ſo precious to him, that he will not part with it to any other. What other things does not he impart willingly? Being, Life, Knowledge, Happineſſe and ſuch bleſſings, are originally, eminently, eſſentially in God: yet Being, hee gives to all things; Life, to many things; Knowledge to ſome kinds of creatures, and Happineſſe to ſome of thoſe kindes: only his Glory he reſerves to himſelfe. Riches he gives to his very enemies, and ſo gives them to others, that hee keepes them not at all to himſelfe: but hee will not endure his Glory to bee communicated to Man or Angell; not to the beſt gueſt in Heaven, much leſſe to the worſt droſſe on Earth. Our beleefe is a part of his glory, and ſhall wee nor doe him that juſtice, as to give him his owne? Him let us eſteeme above all, to him let us look up in all, on him let us depend for all, from his goodneſſe and mercy let us acknowledge all, in him let us delight with contempt of all; and this is the confidence we owe our Maker.

m Pſal. 125. 1.

3 Here is the ground of hope, even in the midſt of delay. The deferring of our deſires muſt not diſcourage our Faith: it may bee God hath long granted our requeſt, ere wee ſhall know of his grant. When God ſhall finde patience mixed with faith in his Clients, the Cauſe ſhall goe well with them. In the fervour of their expectation, he may hold them off: but when they leaſt thinke of it, and have forgotten their owne Suite, hee gratiouſly condeſcends. ***Zachary*** a long time failed of a ſonne, for all his prayer; but when he had even forgotten that prayer, he had a ſonne. The Angell brings him good newes; ***Thy prayer is heard.*** When did hee make this prayer? Hee was growne old, and had given over all hope of a childe; ſo that this requeſt was paſt over many yeeres ſince. Yet God had laid it up all this while; and when ***Zachary*** leaſt lookes for it, brings it forth to effect. The Word of that God muſt needs bee ſure, who is ſo often better than his Word. God is infinitely free, yet his owne promiſe binds him: He can owe us nothing, except hee ingage himſelfe, and that ingagement is debt: Can we diſtruſt him to give us that he hath promiſed, who gives us ten thouſand bleſſings which he never promiſed? The favours of God, though they

Luk. 1. 13.

bee moſt free, have a price ſet on them, and require a rent to bee paid for them. Faith is the price, and the rent is thankefulneſſe. ***Crede, & fruere*** that is the price. ***Gratus eſto, & beatus eſto***; that is the rent. There can be nothing eaſier than hee requireth; there can be nothing richer, than he giveth. O God, that undeſerving man ſhould grudge, to returne thee ſo little, for ſo much!

4 Here is matter of Obligation to us; for if we expect God ſhould performe his promiſes to us, we muſt be carefull to keepe touch with him. Our promiſe in Baptiſme obligeth us to his Service; have wee never broken this holy Covenant? If there bee any ſo prophane, as to pretend that that promiſe was onely made by proxey: and a contract made by a Virgin in her childehood, doth not binde her to the betrothed husband: yet what beggers daughter, eſpouſed to a hopefull young Prince in her nonage, will refuſe that match when ſhee comes to yeeres? ſhall the miſerable ſoule of man diſdaine marriage with the glorious Sonne of God? But didſt thou ever receive that other Sacrament. There was thy voluntary conſent to that former vow: a repetition, a conſummation of thy plighted faith. Sinners that we are, have we kept this promiſe? Have we done all for God, and nothing for Sathan? Did we never confederate with the fleſh. nor take part with the world? Wee have three enemies, and againſt them wee have ſworne reſiſtance: we have but one King, and to him we have ſworne allegiance. If wee keepe faith with our King, he will ſave us: if we revolt to thoſe enemies, they will confound us. Yet for one act of duty performed to our King, we have done three thouſand ſervices for thoſe three enemies: Is this to keepe our promiſe? Chriſt died to give us life, theſe live to give us death; and yet ſhall we caſt of loyalty to our Soveraigne, and deſperately put our ſelves upon the mercy of Traitors? Is this to performe our promiſe? The fleſh workes upon the world, the Divell workes upon the fleſh, the conſcience workes upon all three, and God workes upon all foure: If we leave Chriſt, and cleave to theſe abjured rebells, all theſe ſhall convince us of forſworne apoſtacy. Forſake thee O Saviour, the moſt graceleſſe ſinner denies it: But as a cowardly Ancient, that ranne away from the battel; afterward perceiving the victory to fall on his ſide, when hee had returned home and there boaſted: ***I bore colorus for my King and Countrey***; another replied, ***but you never ſtroke blow for your King and Countrey***: So many beare the colours of Chriſt, that will not ſtand one ſtroke for Chriſt.

Nor is this fidelity onely due to God, but to our Neighbour. He that is not faithfull to God, will never be true to man: and he that is not faithfull to man, was never true to God. Promiſes flie up and downe like chaffe, raiſed with every breath of winde: but performance is the good graine that lies cloſe in the floore. The tongue is a nimble member, and good words are cheape; but performance is an action, and it troubles a man to doe. He may lie in bed and promiſe, but he muſt riſe up to doe. One Sonne plainly told his Father, [n] ***I will not goe***, but ***he went***: the other promiſed to goe, ***but he went not***. Some doe and ſay not, but a thouſand for one ſay and doe not. Promiſes are like ſome Princes ſervants; when a ſtranger comes to the Court, he ſhall ſee aboundance of them: but performance is like the Prince himſelfe, who keepes ſtate, and ſeldome comes into the publike eye. Nor unlike ſome great mans policy, who had two cheſts; the one he called Promiſe, the other performance: the former was eaſily opened, the other was lockd and barred: to the one hee ſent all his Clients and Sutors, and there they found Hope: Betwixt his Promiſe, and their Hope, being long deluded; they reſolved to ſurpriſe that other cheſt, and breake it open, but he told them plainly, that that cheſt could never be unlocked without one ſingular key, which he called Neceſſity: implying that men promiſe with facility, but they will not performe except it bee for neceſſity. It is reported of *Antigonus*, that he never denied any ſuite that was asked; but withall he never did performe any thing that hee granted. In promiſing the Beggar may bee as rich

[n] Mat. 21. 30.

rich as the King: and without performing, the King may bee as poore as the Beggar. The one is willing and not able, the other is able and not willing: the former is in want, but the latter is in fault. *Cujuſquam eſt promittere, honeſti ſolius præſtare.* Failing of promiſes, of friends makes enemies: hee that held thee his friend for thy faire grant, for illuding his truſt becomes thine enemy. Let no man ſo demeane himſelfe, as by his owne deſert to procure hatred. Every lawfull promiſe made to God or man, is written in Heaven; while wee performe not, our ſcore runnes on: and what we doe not pay while wee live, we ſhall bee forced to pay for ever when wee are dead. O then let us mend our pace, and God will mend his: if we be not *ſlacke* concerning our promiſe, to ſerve him; he will not be *ſlacke concerning his Promiſe* to ſave us.

Sen. lib. de Morib.

But is long ſuffering to us ward.] I know not whether I ſhould more wonder at mans perverſeneſſe, or at Gods patience. The more that Divine goodneſſe ſuffers, the more this wickedneſſe of duſt and aſhes preſumes: and it is long before the fury of the one, can provoke the lenity of the other. [o] *I ſtand at the doore and knocke.* Hee ſtands at a mortall doore, whoſe ſeat is in the Heavens: and knockes at the gate of ſinnefull duſt, to whom the *everlaſting gates of Glory* willingly *open.* He ſtands calling, while we ſleepe unregarding: he knockes in love, while we are ready to returne him knocks for his love. Hee is worthy to come under our roofe, but our roofe is not worthy to receive him, and doe wee not open? If we knocke in prayer, he opens in pitie; and when he knockes in compaſſion, ſhall not we open in duty? Hee ſtands, yea how long hath hee ſtood? How many grievances of attendance hath hee digeſted, without withdrawing his foote? *Me tuo longas pereunte noctes, Lydia dormis.* As if that immortall lover did court the ſoule of a ſinner: *In medii pace quid arma times, quid faceres hoſti, quæ ſic excludis amantem? Tempora noctis eunt, excute poſte ſeram.* What meane thy barred gates in the time of peace? what courteſie wouldſt thou afford an enemie, that ſheweſt ſo little kindneſſe to a friend? The night paſſeth away, and [p] *My lockes are wet with the dew of Heaven.* Open unto mee, *my faire one:* [q] *Behold thy King commeth unto thee: A King,* no common perſon: *Thy* King, no forrein Prince: commeth *to thee,* not againſt thee: *meeke* and *humble,* not with troupes of armed ſouldiers: alone unaccompanied, ſave with his inſeparable love. How unſpeakable is this patience? when he is angry, doth he preſently ſtrike? No, but like ſome noble warriour, that hath laid ſiege to a renowned Citty, viewing the goodly buildings, conſidering the number of infants and innocents, having no delight in blood; out of his owne heroicall diſpoſition, ſends a Herald with the proffer and conditions of peace. All courſes are to bee tryed in warre, before the ſword bee bloodied. *Theodoſius* never ſmote a citty till after tenne dayes ſiege, with the offers of mercy: but God allowed *Niniveh* forty dayes to make their peace [r] It was the rule of his law, when they had beleaguered a City, *firſt to proclaime peace unto it.* It was the order and practiſe of his Goſpell, when they approached any houſe, firſt to ſay, [ſ] *Peace be to this houſe.* [t] Great workes were wrought in *Chorazin,* before the ruine came. [u] He ſpared his rebellious people *forty yeeres:* but how long hath he ſpared us? He lent not our forefathers ſo much time before us: his mercy ſtrained it ſelfe for ſixe yeeres, and then perſecution and ſuperſtition broke in among them. We have had *Evangelium pacis,* and *pacem Evangelij,* The Goſpell of peace, and peace with the Goſpell, continued amongſt us through the raignes of three gratious Soveraignes, threeſcore and tenne yeeres: yet as if the commonneſſe hath quite taken away the ſenſe of the bleſſing, wee eſteeme it like the Aire, cheape, becauſe there is enough of it, whereas nothing is more pretious and nearer to life. Hee is long ſuffering toward us.

[o] Rev. 3. 20.

Hor. Carm. lib. 1. od. 25.

Ovid. Amor. lib. 1.

[p] Cant. 5. 2.
[q] Mat. 21. 5.

[r] Deut. 20. 10.

[ſ] Luk. 10. 5.
[t] Mat. 11. 21.
[u] Pſal. 95. 10.

But that it may not ſeeme loſt time to rove in generals, let mee point at particulars: God is *long-ſuffering* toward thee, and me, and every one. How often, and how juſtly, might Hee have taken thee away in the midſt of thy ſinnes? Why is not the Adulterer with his Harlot, like *Zimri* in the armes of *Coſbi*, ſmitten in the act of their Luſt? Why are not their ſoules ſent coupled to the fire of torment, as their bodies were undivided in the the flame of uncleanneſſe? While the mouth is opened to ſweare and blaſpheme, Why is it not inſtantly filled with Fire and Brimſtone? While the Homicide is killing another, Why is not Satan permitted to kill him? When the Drunkard fals into his dead ſleepe, Why is hee ſuffered to wake againe alive? Why doth not the extorted Bread of the poore, choke the Oppreſſor? And the Houſe fall upon the head of the Traitor? Why is not he carried quicke into Hell, that is the Plague of all Chriſtendome? There is no anſwer to be given but this; The Patience of God is

Pſalm.7.12.
Eſay 42.14.

greater than the Wickedneſſe of man. Yet let not ſinners preſume: *Sera venit, ſed certa venit vindicta:* the ſilent Iudge will at laſt ſpeake home: *Tuli, nunquid ſemper feram?* The higher the Axe is lifted up, the deeper it cuts: a water-courſe ſtopped and repelled, breakes forth at the opening with greater violence. The Elephant ſuffers many injuries of the inferior beaſts; but ware *patientia læſa*; being too farre provoked, his revenge is more extreme, than his Patience was remiſſe. God is not eaſily provoked by our ſinnes, Hee is eaſily pacified by our repentance. Chriſt ſuffred infinite much, yet He was not long in ſuffering: but for that ſhort ſuffering of his Sonne, God is *long-ſuffering towards us*, all that be in the ſame *Ieſus*.

How well may this unmatchable Precedent teach us all the Doctrine of Patience! It is the peculiar of Chriſtians: in others *Miranda, potiùs quàm laudanda:* as Saint *Auguſtine* ſpeakes of *Raſis* killing himſelfe: it was *Magnè, potius quàm benè factum:* It was bravely done, it was not well done. There bee ſome that ſuffer againſt their wills; which wee call *Patience perforce:* they would revenge, if they could. Saint *Iohn* cals it, *The Patience of the Saints:* they are ſure to ſuffer: the richeſt Veſſell is in moſt danger of the Pyrate, the full Barne of the

x Heb.10.38.

Theefe: Of all men, Chriſtians have moſt [x] *need of Patience:* and they beare injuries, not *robore Socratico, ſed Chriſtiano.* There be three Exerciſers of our Patience; God, Man, Satan: *A proximo damna, ab adverſario tentamenta, a Deo flagella ſuſtinemus.* Patience for theſe returnes, to Satan hate and reſiſtance, to Man love and bleſſings, to God humility and thankes. In reſpect of God; it kiſſeth the ſtriking Hand: there can bee no more forcible motive to Patience, than the acknowledgment of a divine Hand in our ſufferings. It is fearefull to be in the hand of an Adverſary, but Who would not be confident of a Father? Yet in our fraile Humanity, Choler may tranſport us from the remembrance of Nature: but when wee feele our ſelves under the Diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit, who would not rather murmur at himſelfe for ſwarving toward Impatience? *Iſrael* cries out

y Exod.17.2.

for water; *Moſes* ſeekes to quench their thirſt with this contentment; [y] *God hath led us hither.* If the ignorance of their guide had miſled them, or they had fallen by chance upon thoſe drie Deſarts; though this were no remedy of their griefe, yet it might have been ſome ground of their complaint. But now they ſee, that the Providence of God hath brought them into this want; and ſhall not hee as eaſily finde the way out? Yet thoſe ſturdy Iſraelites murmur, and will not have their thirſt quenched with faith, but with water. But

Origen.

Non merebitur miſeridiam, qui iraſcitur ad pœnam: Be patient, this is the way *ad priſtiuum ſtatum revocari:* In reſpect of man, Patience concludes; that *Bonus non fuit, qui malos tolerare recuſavit.* If thou wouldſt have all nocent creatures deſtroyed, *Quid fiet de te,* What would become of thy ſelfe? Beare with them, their Maker beares with thee? For the Divell, *Carnem macerare poteſt, non patientiam:* he may hurt the Saints, but not the Patience of the Saints. Saint *Gregory* ſaies of Iob; *Quot patientiæ voces in divinam Laudem percuſſus reddidit, tot in Diabolum jacula interſit;*

interſit; & multò graviora, quàm ſuſtinuit, inflixit. Satan cannot ſo much vexe us with ſufferings, as we vexe him by our Patience.

[a] *Let Patience have her perfect worke*] Shee muſt have *opus*, ſome *worke* to doe: this muſt be *Opus ſuum*, her *owne* worke, proper to her nature and office: and it muſt be *opus perfectum*, without imperfection. Firſt, Patience is not idle, but ever working: *operatur patiendo*, and *patitur operando:* an active paſſion, or a paſſive action; whereby ſhee worketh, not ſo much her owne extrication out of troubles, as equanimity of ſoule to their eaſier portage. Secondly, ſhe hath *opus ſuum*; for ſhee lives as an Hebrew with Canaanites in her company, that will bee prickes in her ſides, and thornes in her eyes. No neighbourhood is able to make the Serpent and the Woman, the curſed ſeed of the one, and the bleſſed Seed of the other, ever to agree. One bloud, one belly, one houſe, one education, could never make *Cain* and *Abel* accord, *Iacob* and *Eſau*, *Iſaac* and *Iſmael* at one. Here is then worke for Patience, Let us ſee the worke of *Patience*. Temperance hath her worke; that the indulgence of the throte may not bring miſchiefe upon the ſoule. Prudence hath her worke; that perils may bee prevented by foreſight. Fortitude hath her worke; that a good cauſe bee not loſt by a baſe feare. Iuſtice hath her worke; that neither injuries done by our ſelves, nor the want of relieving the poore from injuries done by others, ſtand up againſt us at the laſt Audite. Chaſtity hath her worke, that the bodily uncleanneſſe may not defile the conſcience. Charity hath her worke, to feed the hungry, and comfort the miſerable. Repentance hath her worke, to waſh the ſoule from ſinnes in a bath of teares. Innocence hath her worke, that no wrong be offered: And *Patience hath her worke:* that much wrong be quietly ſuffered. This is her worke, to turne neceſſity into a vertue; for ſhe onely can put evill to good uſe. She will not dance attendance to the humours of ſinfull greatneſſe: but waites at the gate of Heaven without wearineſſe; and is ſtill knocking at that doore, which ſhee never ſaw opened. *Tantò omnibus fœlicior, quantò ſe ferre poteſt patientibus miſeriorum.* Thirdly, this worke of Patience muſt bee *perfect*, and that. Firſt, *Reſpectu conditionis*; hearty and ſound. Integrity is the perfection of all graces, ſo of patience. I dare not commend the ſoundneſſe of that which invites ſorrow, and proſtitutes it ſelfe to unneceſſary troubles. [b] It is not patience, to offer thy ſelfe into bondage when thou maiſt bee free. That is right Patience, *Pati contra quod libeat, non præter quod liceat.* Secondly, *Reſpectu durationis*; to quit the field, before wee have got the victory, is to loſe all the former benefit of Patience. [c] *Hee that endureth patiently to the end, ſhall bee ſaved.* Thirdly, *Reſpectu extentionis*; it muſt bee of a great latitude, for *many are the troubles of* the righteous. It is bootleſſe to vanquiſh one croſſe, and ſinke under another. Patience muſt bee univerſall, enduring all things, and going with the ſame minde to the ſhambles as to the fold. [d] *Our approbation is in much Patience.* Thoſe are counterfeit graces, that higgle with their duties; that ſtint themſelves, and make their owne matches with God. It is not Faith which ſaies, Thus much I will beleeve, and no more: Sound Faith beleeves the whole Word of God. It is not Charitie which ſaies, I will love one man, and not another: True Charity loves all in Ieſus Chriſt. It is not Repentance that ſaies, I will be ſorry for this ſinne, and not for that: Hearty Repentance doth mourne for all ſinnes. It is not Obedience that ſayes, I will keepe this Commandement, and not that: Right Obedience hath *reſpect to all the Commandements.* It is not Patience that ſayes, I will beare this ſorow, and not that: I will endure ſo much and no more. Perfect Patience reſolves to ſuffer any thing for Ieſus Chriſt.

a Iam. 1. 4.

b 1 Cor. 7. 21.

Bern.

c Matth. 10. 22.

d 2 Cor. 6. 4.

Virtus ſine patientia vidua eſt; All vertue is a widow without Patience. The Apoſtle in the behalfe of God, promiſeth eternall life, to them [e] *that by patient continuance in well doing ſeeke for glory:* As if wee could not come to Heaven by well doing, without Patience in well doing. Faith without Patience is but pre-

e Rom. 2. 7.

cipitancie: Zeale without Patience is but furie: Hope without Patience is preſumption: Humilitie without Patience is dejection: Charitie without Patience, fils the veſſell with Milke from her breſts, and then kickes it downe with her heeles. Patience to the Soule is as Bread to the body, the ſtaffe of either the naturall or ſpirituall life: we eate bread with all our meates, both for health and reſſiſh; bread with fleſh, bread with fiſh, bread with brothes and fruits: Such is Patience to every Vertue, we muſt hope with Patience, and pray in Patience, and love with Patience, and whatſoever good thing wee doe, let it bee done in Patience. When our eyes be wearied with any other colours, wee ſeeke to refreſh them with greene: in all our troubles we refreſh our ſoules with Patience. Vertue is faire, rich, and lovely; but beſet with many difficulties; wee can neither get nor keepe her without much Patience. Saint *Paul* would never have gloried *in his tribulations*, but for his Patience. The devill implied ſo much in his challenge to *Iob*: God commends him for a *perfect and upright man, fearing the Lord, and eſchewing evill*: Satan grants all this, but queſtions his Patience: therefore hee doth good, becauſe nothing but good is done to him: but doe thou croſſe him a little, [f] *and he will curſe thee to thy face*. Strip him of his Robes, and clothe him with ulcers; and ſee what hee will doe then. This was the ſoreſt tryall: had *Iob* kept his Righteouſneſſe, his Innocencie, his Integritie, his Fidelitie, and feare to ſinne, and loſt his Patience, he had loſt the day: but keeping that ſound, the old Serpent ſlinkes away with ſhame, confeſſing a feeble man too hard for him. It was not ſo much what Chriſt ſuffered, as with what Patience he ſuffered, that did nobilitate the merit of his ſufferings. Admit an Apologue: Foure Graces were walking together, Zeale, Iuſtice, Temperance, and Patience: three other Vertues meet with them, Innocencie, Hoſpitalitie, and Meekeneſſe: while Patience went aſide ſome little way, the other ſixe conferred about the ſuper-eminence of their owne worth. The argument grew ſo hot, that words were ready to beget blowes: Zeale out-faceth Innocencie, Iuſtice tramples upon Meekeneſſe, and Temperance threatens to turne Hoſpitalitie out of doores. But on the ſuddaine ſteps in Patience, and there ends the quarrell. If the vertuous may fall out, much more ſinners: but the matter will ſoone be compounded, if both ſides admit of Patience. This is one of thoſe Graces, that is never ſeene but in diſtreſſe: Valour and Fortitude is not knowne, while there is no enemie: Repentance appeares not, till we have ſinned: nor is Patience viſible to others, or ſenſible to our ſelves, till we are exerciſed with ſufferings. Theſe Vertues in the time of miſeries and exigents ſhine brighteſt, as the ſtarres doe in a darke night. But it is time to ſhut up this point: My argument is Patience; make me the firſt Object of it: if I have beene tedious, digeſt it with your Patience.

[f] Iob 1.11.

Not willing that any ſhould periſh.] There is no man that hates the Effect of his owne worth: If the Painter have drawne a counterfeit, or limmed the reſemblance of a Creature, hee regards it as the Effect of his owne curious art. If a man begets a Sonne, hee is tyed in Affection to him by the bond of Nature. If a Preacher convert a profligate, and beget a Soule unto Chriſt; hee loves him in a higher degree of Relation, than thoſe of Art or Nature; even of Grace. And will the moſt wiſe and good Creator of all things, hate the workmanſhip of his owne hands? No, *The Lord hateth nothing that he hath made*. There is ſomething in the Creatures he hath made, which he hateth: but the Creature it ſelfe, as it is a Creature, hee loveth. Our weakeneſſe doth often faile to diſtinguiſh *Inter virum & vitium*; ſo we hate the man together with his vice, whereas we ſhould hate the vice, and love the man. But God can diſtinguiſh betwixt the metall which is his, and the droſſe of the metall which is not his: hee rejecteth the droſſe, but he wiſheth well to the metall. If a mans wife bee an adultereſſe, he puts her away, becauſe ſhee then ceaſeth to bee a wife: but if ſhee repent, God doth not put her away, becauſe ſhee does not ceaſe to be a woman. Adulterie may make her no wife, Death it ſelfe cannot make her no Creature. Both God and her husband deteſt her ſinne; yet God doth, and her husband ſhould love her Soule.

But if God bee *not willing that any ſhould periſh*, how then doe any come to periſh? Can they periſh againſt his will? Shall any bee loſt, whom hee will ſave? I might anſwere this Objection, that the queſtion here is not concerning Gods ſecret will; but ſo much of it as is revealed to us in his holy Word, whereby he affords meanes of Salvation to all, declaring himſelfe *not willing that any ſhould periſh*. But let us ſoberly examine this point: for Scripture ſeemes to contradict Scripture. [g] *God will have all men ſaved, and come to the knowledge of the Truth:* And here, *he is not willing that any ſhould periſh, but that all ſhould come to Repentance.* On the contrary, [h] *Whom he will, he hardneth:* and, [i] *I will harden the heart of Pharaoh.* Is the Spirit divided? If Truth be againſt Truth, how can it ſtand? Who will harden? That God which is rich in goodneſſe, whoſe Mercie is above all his workes, will he? He which is grieved for our offences, and *willeth not the death of a ſinner*, will he harden? And of all places, the Temple for his holy Spirit to repoſe in, the Exchequer and Store-houſe for all his Graces; will hee harden the heart? He ſaies, he will: yet dares the blaſphemous ſinner rub his filthineſſe on that immaculate puritie of his Maker? Does he live by his Mercie, and yet charge him of injuſtice, making it the midwife of ſo foule a progenie? Evill could never be the childe of goodneſſe, nor can ſinne (ſo baſely deſcended) lay claime to omnipotencie. Doth pure water, and puddle, flow immediately from the ſelfe-ſame ſpring? or light and darkeneſſe from the ſame Sunne? How then comes it to paſſe? Conſider with me theſe Poſitions.

g 1 Tim 2.4.
h Rom.9 18.
i Exod.7.3.

1. The Devill was *Primitivus peccator*, and *ſinned from the beginning*. From him, ſinne firſt boiled up, as out of the maine ſea: being thence derived to *Adam*, it ariſeth as out of a ſpring: from the ſpring, it is reſerved in Nature, as in a Conduit: from Nature, it is conveied to concupiſcence, as by a Pipe: and from thence doth flow all the miſchiefe and wickedneſſe, that is in the life of man. *Thy deſtruction is of thy ſelfe.*

Ioh.8.44.

2. The Eternall Decree of God is unſearchable: To love his Children, and neglect his enemies, can neither impaire his Mercie, nor impeach his Iuſtice. But why he ſhould love this as his Childe, and neglect that as his enemie; *Nec poſſibile eſt comprehendere, nec licitum inveſtigare*; is beyond the lawfulneſſe of inquiry, and poſſibility of apprehenſion. That is a ſaucy and curious eye, which will be too nicely prying into the Cloſſet of Gods ſecrets. Theſe ſhould rather bring us on our knees, in the humble acknowledgement of his infinite wiſdome and power, than prompt us to ranſacke his boſome, for the revealing of his intents. It is bleſſedneſſe enough to be made Gods Stewards, though we be none of his Secretaries. Will no Manſion in Heaven content us, but that which is the Throne and Chaire for Omnipotencie to ſit in? No Cabinet, but that which is the Treaſurie and Store-houſe of his owne Counſels? If Angells fell for pride and emulation, what place can bee low enough for ſuch buſie inquiſitors? Though God from all Eternitie, knew how to reward every man, either with bliſſe or paine; yet he never impoſed upon any man either a neceſſity, or a will to ſinne. Farre be it from us, to lay the burden of our ſinnes on the ſhoulder of Predeſtination; and to make that the wombe of our foule enormities.

3. God is the cauſe of Good, but in no reſpect of evill. By his Grace, *Multi, ut laberentur, Retenti; nulli, ut laberentur impulſi:* He upholds many, he puſheth none downe. He is ſaid indeed to harden, but it is, becauſe he does not ſoften. *Impios cum non retrabit à malo culpæ, dicitur dimittere.* As the conferring of Grace is the effect of his Election, ſo the withholding of his Grace is the effect of reprobation. *Fieri non poteſt, ut per quem à peccatis ſurgitur, per eum ad peccata decidatur.* For

Aug.
Tho.1.1.q.23.ar.3.

one and the ſame goodneſſe to be the riſe and fall of the ſame ſinnes, is impoſſible. Gregor. *Dei claudere, eſt clauſis non aperire:* God is then ſaid to ſhut, when hee does not open. *Ab illo eſt quod ſtatur, non ab illo quod ruitur.* Our pravitie is the Reed that deceives us; Gods Providence is the ſtaffe that ſupports us. Aug. If hee hardens any, it is not *Malum obijciendo, ſed gratiam non concedendo*; not by cauſing us to commit ſinne, but by not granting us the Grace to overcome ſinne. Ambr. In a word, God never hateth, but where he is firſt hated. *Nemo poteſt Chriſtum tibi auferre, niſi te illi auferas:* no man can take Chriſt from thee, unleſſe thou firſt take thy ſelfe from Chriſt. Aug. Confeſſ. *Nemo eum amittit, niſi qui dimittit:* we cannot loſe him, but by putting him away.

4. God affords the meanes of Salvation to All, therefore Hee would have *None to periſh.* Hee offers his Goſpell, his Goſpell offers Christ. Christ offers his Merits, his Merits offer Iuſtification. If wee bring Willingneſſe, his Goſpell is ours: if wee bring Faith, Christ is ours: if wee joyne with it Repentance, his Mercy and Merits are ours: if wee adde to all new obedience, ſalvation is ours. Why elſe are thoſe affections attributed to God, which are properly and formally found in us, not in him? Sometime he will not be hindred from puniſhing: [l] *Let me alone*, that I may deſtroy them: Why, what can hinder him? At another time, hee deſires to bee hindred, and would have ſome *ſtand in the gap*, to ſave his people from his wrath: as a kinde father being ready to correct his childe, beckens to ſome neighbour to take him off. Othertimes he complaines of his loſt endeavours to bring them to repentance: [m] *I have laboured in vaine.* What doe all theſe ſignifie, but his unwillingneſſe to have any *periſh?* Why then does he puniſh with perdition? No otherwiſe than as ſome juſt Iudge, that would have all men live regularly, and free from diſorders: but having tranſgreſſed the lawes, Iuſtice compells him, and that by a good and rectified will to puniſh them. Some would have this Will of God to be *velleitatem* rather than *voluntatem*; not ſo much an abſolute will and reſolution, as a willingneſſe and deſire: Not unlike a Merchants caſting his Fraight overboord in a dangerous tempeſt: *Vult efficaciter eas jactare, ſed vellet efficaciter eas retinere:* He would willingly ſave them, and yet hee is willingly content to loſe them.

[l] Exod. 32. 10.

Ezek. 13.

[m] Ier. 2. 30.

But if God be *willing that none ſhould periſh*, why then are not ſome made partakers of his grace, as well as others? Saint *Auguſtine* anſweres, ſome men therefore want grace, *Non quia Deus non dat, ſed quia homo non accipit*; not becauſe God does not proffer it, but becauſe they will not receive it. Mat. 14. *Peter* walking on the Sea, and beginning to ſinke, cries out to his Maſter; and hee tooke him by the hand, and ſaved him. This world wherein we walke, is a Sea, ſtormes ariſe, and we are ready to periſh: while we doe not cry unto Chriſt for helpe, is it his fault if we be drowned? Thou lieſt ſicke, an excellent Phyſician comes to thy doore with ſoveraigne remedy, and knockes for admiſſion: if neither thy will nor ability can let him in, blame thy ſelfe, not him for thy periſhing. Wee are all mortally ſicke of ſinne; Chriſt our ſaving Phyſitian profers his helpe; but if either we want will to admit his preſence, or power to take his medicines, or skill to follow his direction; we may die with the meanes of our ſalvation by us. Muſcul. *Meritò perit agrotus qui medicum non vocat, ſed ultro qui venientem reſpuit.* The Patient is worthy to die, that will not invite the Phyſitian to come; but more worthy he, that will not accept of his helpe when he is come.

5 The willingneſſe of God that *none ſhould periſh*, is proved by innumerable evidences. He made us once; certainely he did not make us, becauſe he would damne us. Yea, he hath often made us; when he redeemed us, that was a ſecond making; when he renewes us by his grace, that is, another making: every one of his deliverances is a kinde of *faciamus hominem.* If our ſinnes have made us our Makers offenders, have they alſo made us that we are not his creatures? If

the Devill hath bereaved us of our purity, hath hee alſo bereaved God of his pity? Though juſtice might rightly damne us, cannot mercy poſſibly ſave us? If the Lord reject a ſinner that cries to him for mercy; where is his willingneſſe *to have none periſh?* His Word is a Will, and his Will is a Power: Hee does promiſe nothing but what hee does purpoſe, and hee does purpoſe nothing but what he does performe. If he would have *none periſh*, what neceſſity is there of our being damned? If he *deſire that a ſinner ſhould live*, what difficulty is there of our being ſaved? What power of enemies, or number of ſinnes, can either hinder what he would, or conſtraine what he would not? He will not ſo looke upon us ſinfull wretches, as not to ſee himſelfe: nor ſo regard our wickedneſſe, as not to behold his owne goodneſſe: nor ſo remember the ſinnes that we have done, as to forget the creatures that he hath made.

He that lends the Sunne of Light to all, would have none periſh in darkeneſſe: and he that ſends the Sonne of his Love unto all, intends the redemption of as many as [n] will receive him. Why doth hee not deny the knowledge of Chriſt? Why did he not hedge up that flower in ſome private Garden? Why not locke up that Iewell in one principall treaſury? Certainely hee would never have communicated it, if he did not purpoſe an univerſall benefit by it. Why is the Goſpell forbidden to none, if any bee debarred from the comforts of it? To whom doth not the boſome of the Church lie open? To what convert is the Baptiſmall water denied? To what confirmed Chriſtian is the Sacramentall communication of the body and blood of Chriſt not offered? We are not only admitted, but even invited to that bleſſed Table. To what end are thoſe gratious invitations, *Come ye that thirſt, and drinke Come yee that are heavy laden, and have eaſe:* If any gueſt were excepted? He that bids all, forbids none. When a Prince proclaimes free audience to all ſorts of Clients, who can complaine that his cauſe may not be heard? Thoſe that ſeeme ſuch terrifying ſpeeches, as *The gate is narrow, Few are ſaved:* bee rather meant for ſpurres to our devotion, than barres to Gods compaſſion: They doe not contract his mercy which is ſo infinite, but they would enlarge our hearts which are ſo contracted. His nature is now as apt to forgive, as his Power will bee ſeene hereafter able to puniſh. When did the diſtribuition of his Treaſure ceaſe? When was the doore ſhut to his faithfull Clients? when we did ſinne, he did ſpare; when we did defer, he did exſpect; when we ſhall returne, he will meet and embrace. He that doth all this, *is not willing that any ſhould periſh.*

6 There is no neceſſity that *any* man, any this or that man ſhould *periſh.* Some thinke they have gone farre enough in the clearing of this point, to ſay, that God is no cauſe of our periſhiug, though we muſt periſh: they determine it in this: It is true, your damnation is unavoidable, but you muſt blame your ſelves. Others more fairely and comfortably carry it thus much farther, and conclude out of this Text, that there is no ſuch unavoydableneſſe, no ſuch neceſſity of your damnation at all. The former onely teach, that how deſperate ſoever our caſe bee, how irremediable ſoever our ſtate, wee our ſelves, and not God, are the cauſe of this deſperate irremediableneſſe. The other ſay better; There is no ſuch peremptory ſentence, there is no ſuch deſperate irremediableneſſe declared to any particular conſcience; but whenſoever wee repent, the Lord will receive us. [o] *Once hath the Lord ſpoken, and twice doe wee heare him: wee heare him once ſpeaking for his owne Honour.* He does not damne us, if we be damned. And we heare him ſpeaking a ſecond time for our comfort, wee neede not be damned at all. [p] *Thy way and thy doings have procured theſe things unto thee*; and *deſtruction is of thy ſelfe:* this fully diſchargeth God from being the Author of our ruine. But howſoever God be thus diſcharged, He does not kill me if I die; yet it is but poore comfort to me, if I muſt die, to bee told that I have killed my ſelfe: therefore he gives us here a ſtronger conſolation, by telling us, there is no

[n] Ioh.1.12.

[o] Pſal.62.12.

[p] Ier.4.18.

ſuch neceſſitie, we need not die at all. What can make our caſe ſo deſperate, that he hath not left us wayes of returning to him? What can make our ſtate ſo irrecoverable, that he hath not left himſelfe wayes of redeeming us?

It is not for us to diſpute, what God of his abſolute power may doe, nor what by his unrevealed decree he hath done: but this we gather here, that he hath not allowed me, nor thee, nor any to conclude againſt our ſelves, a neceſſitie of *periſhing.* [q] *Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me:* But why will *Zion* ſay ſo? *My Lord,* and *hath forgotten me?* Can ſhee remember that God is *hers*, and not thinke that ſhe is *his?* Can ſhe remember *him*, and thinke that he hath forgotten *her?* What contradictions are theſe? If he have forgotten her, how is he then *her Lord?* If he be her Lord, how hath he then *forgotten her?* Can *Zion* retaine her bowels of Pietie, and thinke that God is diſembowelled of his? Every where in the Scriptures we meet with Gods *Venites*; both the Teſtaments are full of invitations to come unto God. There is a *venite non habentes,* [r] *Come and buy, though you have no money,* no merits of your owne: yet come, and dilate your meaſures, and according to that dilatation, fill them with the Merits of Chriſt. There is a *Venite & revertimini*; [ſ] *Come,* though your comming be but a *returning:* be not aſhamed of your returning, though it bee a Confeſſion of your former running away: Come in a Repentance, though you cannot come in an innocencie. There is a *venite & conſulite*; if you finde it hard to come, or though you know not the way to come, yet come, that you may know the way: Conſult with God how you may come, and how you may ſtay when you are come. There is a *venite & arguite,* argue, pleade, diſpute, expoſtulate. [t] *Come,* though you come to *reaſon with God:* come upon any conditions. There is a [u] *venite laborantes,* how heavie ſoever the burden of your ſinnes, or the preſſure of Gods Iudgements lie upon you, yet come for your owne eaſe; *Come ye that labour, and I will give you reſt.* There is a *venite ſitientes,* Come you that thirſt for my Righteouſneſſe, and be *ſatisfied* with it, be juſtified by it. There is a [x] *Venite pauperes*; let the *lame* and the *blinde* come, *that my Houſe may be filled:* I have roome enough for them all; *Compell them to come.* [y] *The Spirit and the Bride ſay, Come: And let him that heareth, ſay, Come: And let him that is athirſt, Come:* There is a world of *venites,* and the Goſpell abounds with infinite invitations to come. And there is a *Venite* that cloſeth up all the reſt; [z] *Come, ye bleſſed of my Father:* you have obeyed my firſt *venite,* in comming to my Kingdome of Grace; you are now bleſſed with my laſt *venite,* Come into my Kingdome of Glory. But there is but one *Diſcedite*; that ſame *Ite maledicti, Goe, ye curſed,* is but once heard from the mouth of God, and that not in this World neither; as long as we are in this world, we are ſafe from rejection; God doth not caſt us off, for he *is not willing that any ſhould periſh.* But if thy tender Conſcience, and thy ſtartling ſoule, ſhould miſ-imagine the hearing of ſuch a voice, or in thy melancholy diſtemper, dreame of ſuch a ſound from Gods lips, as *Depart thou ſinner*; a voice of ſeparation, a voice that bids thee goe: Say thou with *Peter,* to his and thy Saviour, *Domine, quò ibimus?* [b] *Lord, whither ſhall I goe? Thou haſt the Word of Eternall Life.* [c] *And I beleeve and am ſure, that thou art that Chriſt, the Sonne of the living God.* And that Chriſt, the Sonne of the living God will call thee backe, and call backe his owne word, and entertaine thee with Mercy and Peace.

q Eſai.49.14.
r Eſai.55.1.
ſ Hoſ.6.1.
t Eſai.1.18.
u Mat.11.28.
x Luk.14.23.
y Rev.22.17.
z Mat.25.34.
b Ioh.6.68.
c Mat.16.16.

For uſe and application of all this; here is matter of reprehenſion, of Inſtruction, of Conſolation.

1. It reprehends thoſe rigid and ſtoically-diſpoſed Chriſtians, that would contract the Mercie of God within their owne limits, and make the Gate of Heaven ſtraighter than it is. Malicious foole, is thine eye evill, becauſe God is good? Wilt thou confine the goodneſſe of thy Maker, and ſet downe what he ſhall doe for his Creature? thus much, and no more? Theſe Heires of the old *Catharoi* ſee men ſinne foully and fearefully, they doe not ſee them repent viſibly:

viſibly; therefore they inferre upon them damnation. O uncharitable cenſure! I would not pronounce it of the greateſt ſinner that I ſhould ſee die; though I perceived his ſinnes to cover him like a cloud, as if they would keepe him from looking up to God, and God from looking downe upon him; the devill waiting for him, as for a certaine prey; yet I would not pronounce it. *The wayes of thy Mercies, O God, are paſt finding out; more unknowne than the way of a Ship in the ſea, or of an Eagle in the Aire.* Let them ſhew me how a flaſh of lightning melts the Sword, without making any impreſſion in the ſcabberd: And I will ſhew them as well, how at the inſtant of our death Mercy more ſuddaine and more penetrating than the lightening, may melt our hearts into Repentance, though this be not viſible to mortall eyes. Of the two, the Pope ſeemes to me to offend the leſſe, becauſe more charitably, in canonizing them for Saints, who for ought he knowes are damned: than theſe men doe in damning them, who for ought they know are Saints. But if I might adviſe them, they ſhould beſtow more time in ſaving of their owne ſoules: leſſe, in damning of the ſoules of others. I know how frivolous a tale it is, that S. *Gregory* drew *Trajans* ſoule out of hell: and how groundleſſe an opinion is father'd upon *Origen*, that at laſt, the Devill ſhall be ſaved: But if they could perſwade me the one halfe, that *Trajan* or the divell came to repentance in hell; I might bee induced to beleeve the other halfe, that they might be delivered out of hell. Farre bee it from us to cut ſhort the Mercie of God, or to weaken the credit of the merits of Chriſt, which ſo manifeſt his *unwillingneſſe that any ſhould periſh.*

2. This teacheth us to underſtand the Scriptures aright. There be too many that preſſe heavily to their owne damnation, every ſentence of Menace or terrour: as, [d] *The wages of ſinne is death:* [e] *The wrath of God comes upon the children of diſobedience:* [f] *It is impoſſible for him that fals after Grace, to be renewed:* with theſe, and the like, they affright their owne Soules. On the other ſide, a great number flatter themſelves with the Promiſes of Mercie; as *Chriſt ſuffered for all: God would have all men ſaved: At what time ſoever a ſinner repents, he ſhall be forgiven:* and with theſe they batten their owne wantonneſſe. But let us know, that it is not a few miſ-underſtood ſentences out of Gods Booke that muſt try us, but the whole Booke it ſelfe: the tenour and purpoſe, the ſcope and intention of God in his Scriptures. His Booke is a Teſtament, and in the Teſtament the Teſtator is dead, and dead for us: and will he that died for us, ſuffer us to *periſh?* His Booke is Goſpell, and Goſpell is good Tydings, a gracious Meſſage: and will God under the colour of a Meſſage of Grace and Life, ſend us the fatall Errand of death? The Scriptures may ſeeme to jarre in the weake apprehenſion of our braines; our beſt way is to reconcile them in our hearts. [g] *Except ye repent, ye ſhall all periſh*; there is terrour: *God would have none at all periſh*, here is comfort: that threatning, and this Promiſe, are both reconciled in our Repentance. *The ſoule that ſinneth ſhall die*; ſaith God by his Prophet: *The ſoule that beleeveth ſhall live*; ſaith the ſame God by his Apoſtle. He that hath ſinned, may beleeve; therefore he ſhould live: Hee that beleeveth, hath ſinned; therefore he ſhould die. How ſhall we atone thoſe? how reconcile death and life? Yes, though wee have ſinned, and therefore deſerve to die; yet if wee beleeve in Chriſt, that died for our ſinnes, and now forſake them, we ſhall live. Thus both the ſentences of God ſhall ſtand, and we ſhall not fall. When thou art tempted to tranſgreſſe, conſider that part of Gods Word which threatneth vengeance to ſinne: when thou art broken with remorſe of ſinne, remember that part of his Word which promiſeth Mercie to Repentance. Thus let us doe our beſt to ſave our ſelves, for God would not have us to *periſh. Why will you die, O ye houſe of Iſrael?*

3. This poures Oile into the wounds of a contrite heart. Were our ſoules in ſuch a ſtraight, as Iſrael betweene the red ſea and the Egyptians; the ſpirits

of

[d] Rom. 6. 23.
[e] Eph. 5. 6.
[f] Heb. 6. 4.
[g] Luk. 13. 3.

of vengeance, like thoſe enemies purſuing us behinde; hell and death, like that red ſea, ready to ingulfe us before: yet would I ſpeake to you in the confi- Exod.14.13. dence of *Moſes, Stand ſtill, and ſee the Salvation of the Lord.* Thou that art oppreſt with the violence and clamour of thy ſinnes, and wanteſt an Advocate either to intercede or pitie, heare the voice of the Lambe; *Cry unto me, I will heare thee out of mine holy hill.* Doth any Soule hunger after Righteouſneſſe? Behold, *I am the bread of life: Take, eate, here is my body.* Doth any thirſt after the waters of Grace? Lo, *I am a living Fountaine; come, and drinke; here is my blood.* Art thou not yet quite dead in treſpaſſes? are not thy ulcers paſt cure? are there any ſeedes of life remaining? Is there any motion of Repentance in thy Soule? Will thy pulſe of remorſe beat a little? Haſt thou but a touch of ſorrow? a ſparke of Hope? a graine of Faith? Be comforted; the God of Mercie will not have thee *periſh.* Not a teare of Repentance drops from thee, either unpitied, or unpreſerved: *God puts it into his bottell. Qui ſeipſum excipit, ſeipſum decipit.* Doth the Lord ſay, *I would have none periſh?* And doſt thou ſay, Nay, but he will have me to periſh? Thee? why thee? He ſaies, *None:* and doſt thou except *one?* and that one, Thy ſelfe? What is this but to croſſe the Croſſe of Chriſt? 1 Tim. 2.4. He would have *All men ſaved:* and thou commeſt in with thy exceptive; *All but me.* What is this, but in Effect, and at a diſtance, to give the lie to *Truth* it ſelfe? There be many that flatter away their ſoules in ſport: but that a man ſhould caſt away his ſoule in wilfull earneſt, is a prodigious deſperateneſſe. Not ſo; but *God would have none to periſh,* therefore not me: this is a ſafe and comfortable inference. We are all naturally given to favour our ſelves where we ſhould not: why then doe we not favour our ſelves where we ſhould? Iuſtice thinks on us in the heat of our rebellions, but then we thinke not on Iuſtice: and in our ſad remorſe, when Mercie thinkes on us, cannot wee thinke on Mercie? If the greatneſſe of thy ſinnes, which is commonly heightned by thine owne dejections, and exalted by thine owne ſinking, grow ſo ſtrong againſt thee, that thou canſt not quench the Ielouſie, nor deveſt the ſcruple of Gods deſertion; doe but conſider who ſhould occaſion it; It muſt be God, or thy ſelfe. God it cannot be, for *he is not willing that any ſhould periſh.* It is then thy ſelfe, it is thy fault, if it bee done: and if thou humbly acknowledge that fault, it is not done: For God doth never ſo irrevocably threaten Iudgement for ſinne, but the penitent Confeſſion of that ſinne cancels and avoides the ſentence. If our clamorous Conſcience, like ſome ſharpe-fang'd officer, arreſt us at Gods ſuite; Let us put in baile; two ſubſidy-vertues, Faith and Repentance, and ſo ſtand the triall. The Law is on our ſide, the Law of Grace is with us: and this Law is his that is our Advocate, and he is our Advocate that is our Iudge, and hee is our Iudge that is our Saviour, even the Head of our ſelves, *Ieſus Chriſt.*

But that all ſhould come to Repentance.] The end of a thing is firſt in Intention, hough it be laſt in execution. The Salvation of mankinde was Gods firſt end, next to his Glory, why he made man: and the accompliſhment of that Salvation is that other end, whereunto in time he brings him. There is *Finis propoſitus,* the end propounded; as we build a houſe to dwell in: and *Finis abſolutus,* the end accompliſhed, when that houſe is made fit for our dwelling. There is *Finis terminans,* the end of a mans life; when he dies: and *Finis prædeterminans,* the end fore-appointing his death, why he ſhall die then. There is *Finis Cujus,* and *Finis Cui:* the end of which, and the end for which? *Finis Cujus,* as wee call that the end of a Dinner, when we have done eating. *Finis Cui,* as the end of eating our Dinner is for ſtrength and health. There is *Finis medius,* and *Finis ſupremus:* The Phyſician perſwades his Patient to walke: the end is to get him an appetite to his meat, that is *Finis medius:* But why does hee ſeeke to procure this appetite? that this appetite may procure health: Health then is *Finis ſupremus. God cals all men to Repentance;* the end is that they might amend their lives; that is *Finis medius:*

medius: But why would he have them amend their lives? that they might not periſh, but have everlaſting life: their Salvation then is *Finis ſupremus*. Hee is *not willing that any ſhould periſh*: how ſhould they ſcape it? *By comming to Repentance*. The end of his Goſpell is, that men might repent: the end of their Repentance is, that they might bee converted: the end of their converſion is, that they might be ſaved.

This then is the point, the force of the argument, the ſumme and ſcope of the place: The intent of Gods *long-ſuffering towards us*, is to bring us *to Repentance*. The principall End is, that wee might be ſaved: the ſubordinate End is, that we might *come to Repentance*, the onely Way to be ſaved. Thus we have all the paſſages of the Text: *The Lord is not ſlacke* to helpe us; there wee ſet out: much leſſe is He ſlacke to performe *his Promiſe*; that way we went: But He is *long-ſuffering toward us*; thither we came: and the purpoſe of this long-ſuffering is, *that none ſhould periſh*; ſo farre wee are gone: but *that all ſhould come to Repentance*, and with this we conclude. For Method in our proceeding, theſe five concluſions will naturally ariſe from the words. Firſt, that *Repentance* is the neceſſarie Way to Salvation. Secondly, that it is *the Will of God*, wee ſhould repent. Thirdly, that this Will extends not to ſome, but *to All*. Fourthly, that we muſt *come to Repentance*, and not expect that Repentance ſhould come unto us. Fifthly, that the intent of Gods *long-ſuffering* and forbearance, is our converſion and *Repentance*. Of theſe briefly in their Order.

1. Repentance is the neceſſary way to Salvation: It is the *Will of God that none ſhould periſh*: yet withall, it is his Will, [k] *that all, except we repent, ſhall periſh*. There was, in the Law, an Altar for Propitiation, and a Laver for Purgation: hee that partooke of the Altar, muſt firſt waſh in the Laver. So in the Goſpell, *John* began to [l] *preach the Baptiſme of Repentance, for the Remiſſion of ſinnes*: Before we can have Remiſſion of our ſinnes, wee muſt waſh our ſoules in the Fountaine of Repentance. Teares muſt not onely waſh out our ſinnes, but ſtand in the place of our ſinnes. [m] *My teares are in thy Booke*: our ſinnes were in Gods Booke before: but our teares comming, doe both blot them out, and fill their place. If there were any other way to Heaven than ſorrow, *Vel fælix mundus, vel fallens Chriſtus*; the world were happy, and Chriſt had miſ-taught us: For Hee ſaith, [n] *Ye ſhall weepe, but the World ſhall rejoyce: but your ſorrow ſhall bee turned into joy*, and their joy into ſorrow. *Yee ſhall mourne* in this world; This is a perpetuall Prognoſtication: the Wiſedome of Heaven teacheth us what Weather wee muſt looke for; Wet and Rainie, to the End of our Iourney. Saint *Auguſtine* askes the price of the Kingdome of Heaven: and anſwers himſelfe, that it is *Dignum æterno labore*, worthy of long labour: yet it is gotten *Brevi dolore*, with a ſhort ſorrow. [o] *God ſhall wipe away all teares from our eyes*: but dry cheekes have no need of wiping. The Papiſts ſpeake wonders of their holy Water: but the right holy Water is the teares of a ſanctified heart: A repentant eye is the true Ciſterne of holy Water. *Pro brevibus lachrymis, gaudia longa metent.* The ſights of our ſorrowfull ſpirits on Earth, makes the ſpirits joyfull in Heaven. God that is grieved at our ſinfull joyes, will rejoyce to behold our penitent griefes. [p] This is the happy Harveſt that growes out of the holy ſeed of our *teares*: wee plough groning, but wee ſhall reape our Croppe *ſinging*. The Ancients in their ſorrowes were uſed to rend their garments: the Prophet diverts us from that Cuſtome, to the [q] *renting of our hearts*. The Prieſts of *Baal* did lance their fleſh, as their heires, the Romiſts doe now macerate their bodies: But there may be a broken heart under a whole ſkinne, under a whole garment: as under torne clothes and hides, there may bee untouched hearts. A whole garment is more handſome to men, than a broken one: but a broken heart is more pleaſing to God than a whole one. Wee are wont to cut and ſlaſh our apparell, in pride: O that we would deale ſo with our hearts, in humility, and repentance! A robe

[k] Luk.13.3.

[l] Luk.3.3.

[m] Pſalm.56.8.

[n] Ioh.16.20.

[o] Rev.21.4.

Paulin.

[p] Pſalm.126.5.

[q] Ioel 2.13.

that is thus artificially mangled, if the ſciſſures and breaches be reconciled with [r] *borders of Gold and ſtuddes of Silver*; or knit together with the ties of Silke and precious ſtones; appeares more glorious, than the former continuity could have made it. The contrite heart, which the remorſe of ſinne hath cut out into peeces, after it is redintegrated with the Spirit of conſolation, and made up with Grace, Peace, and Remiſſion; Iewels ſo precious, that the Pride of Nature and Art are baſeneſſe to them: it is moſt lovely in the Eyes of God, and reſerved for the Wardrobe of Heaven. The Iſraelites muſt croſſe the River *Iordan*, before they enter into *Canaan*: and neceſſarily, *Repentance* is our way to that bleſſed *Ieruſalem*.

2. It is the *Will of God*, that wee ſhould *repent*: His commanding Will, wee ſpeake not of his decreeing Will: That Will of his which He tels us; we may not meddle with that part of his Will which He keepes to Himſelfe. All Righteouſneſſe, all Happineſſe, is the Will of God to his Creature. [s] *This is the Will of God, your Sanctification*: Holineſſe is the Daughter of Repentance. [t] *This is the Will of God, your Salvation*: That is the end, whereunto Repentance is the meanes: wee muſt goe by the meanes unto, the end. *It is my Fathers Will, that none of theſe little ones ſhould periſh*: wee muſt all periſh, little and great, if we repent not. [u] *It is your Fathers Will, to give you a Kingdome*: that Kingdome hath been opened to deplored Impiety, it is alwaies barred againſt Impenitency. This is not onely a declaratory Will, to all: but an efficacious Will, to all that embrace it. God affords many proofes of his Willingneſſe to bring us to *Repentance*. Firſt, his Word preached: Why doth Hee call us, but that Hee would have us come? Why is the [x] *Voyce of the Turtle heard in our Land?* But that as one Turtle ecchoes to another, in their mourning accents, ſo our ſorrowfull conſideration of your ſinnes in our Sermons, ſhould be anſwered with a reciprocall Repentance in your hearts. *Vox Turturis non dulce ſonat, ſed dulce ſignat*: our voice is not alwaies pleaſing to our eares, but it is alwaies profitable to our ſoules. This is the ſcope of all our Preaching, to bring you to Repentance: not to win your eares but your teares: we would not have you commend us, we would have you amend your ſelves. This is the honour of a Sermon, when the Hearer goes weeping home: and in ſtead of *Hee ſaid well*; cries out to God in ſecret, *I have done ill*. Therefore is the word called *Fire*; that it might melt your hearts: Therefore is Chriſt compared to [a] *the Sunne*, and the holy Ghoſt to [b] *the Winde*; that they may both diſſolve your Cloudes into teares. Secondly, the Sacraments, both which are the reall Oracles of Repentance. Baptiſme is a Sacrament of Faith, the Lords Supper a Sacrament of Love; both are Sacraments of Repentance. Baptiſme is a Key to let us in, the Lords Supper a Locke to keepe and ſeale us up: both are in effectuall without Repentance. The former is preciſely called [c] *The Baptiſme of Repentance*: Baptiſme is a Sacramentall Repentance, and Repentance is an allegoricall Baptiſme. In the former wee are Patients, Agents in the latter: There, another baptiſeth us, here, wee baptize our ſelves: In Baptiſme we promiſe Repentance, by Repentance wee performe our Vow in Baptiſme: That was *Semel factum*, wee were but once baptized at the Font: this is *Sapè iteratum*, yea *quotidianum*, we muſt daily baptize our ſoules in the fountaine of our teares. That was one ſhowre of grace falling from Heaven above us: this is a continuall running Spring of compunction within us. To the other Sacrament, Who dares approach without Repentance? The Bread of life will choke him: and that ſacred Wine, the Symbole of Chriſts Bloud; which is ſo ſoveraigne and cordiall to all Beleevers, will run like poiſon through his veines, without Repentance. Yea therefore, therein, and thereby, doth the Lord ſeale unto us the Remiſſion of our ſinnes, upon the fore-granted condition of our Repentance.

I might adde to theſe, many other demonſtrations: but, *Pondere, non numero argumento*.

[r] Cant. 1. 11.

[s] 1 Theſ. 4. 3.

[t] 1 Tim. 2. 4.

[u] Luk. 12. 32.

[x] Cant. 2. 12.

[a] Mal. 4. 2.

[b] Ioh. 3. 8.

[c] Luk. 3. 3.

mentorum, I had rather preſſe you with weight, than oppreſſe you with number of arguments. Wherefore doth the Spirit of Grace knocke at our doores, with ſuch infinite holy motions, but that He would come in? He will not come in till Repentance hath ſwept the Houſe; therefore his firſt knocke is for Repentance. All Gods Bleſſings are like ſo many Sutors, that wooe us to Repentance: yea, they put on even the formes of Clients, and petition us for Repentance. All his judgements are ſo many claps of Thunder, to waken us to Repentance. His afflictions are Ambaſſadours, that treat with us about a League; which cannot bee had without Repentance. All the Creatures of God, ordained for our uſe, are ſo many ſilent Sermons, ſo many Trumpets, that ſummon us to Repentance. Nothing can be plainer, than that the Lord would have *us come to Repentance.* Is He *willing*, and are wee unwilling? Is it not for our good? Why then doe we not conſent? We ſhould continually beg this favour on our knees, though it were hard to be granted; and doe we deſpiſe it, being ſo graciouſly offered? No, let us preſent our ſelves to him, whom we have provoked, if not in innocency, yet in humility: if not with a cleane, yet at leaſt, with a broken heart: and ſeeing we cannot by our righteouſnes, let us endevour to be ſaved by our *repentance.*

3 Neither doth he will this good to ſome, but to *All:* he would have *All come to repentance:* this is the infinite latitude of his Mercy. God looketh downe from Heaven upon the Children of men, and [d] *There is none that doth good, no not one:* And yet is his goodneſſe ſo immenſe, that he would have *none periſh, no not one?* [e] *All men have ſinned*, and yet would he have *all men* ſaved? *All have come ſhort of the glory of God*; and yet would hee have all come home to the glory of God. What, *All?* There be ſome, Lord, that miſ-beleeve thy Truth, ſome that abuſe thy Word, ſome that deſpiſe thy Name, ſome that blaſpheeme thine Honour; and yet doeſt thou except none. Wouldſt thou have *All* come to repentance? That extreeme malice, Sathan, would have *All* periſh: The infinite goodneſſe, GOD, would have *All* bleſſed. How well bee their names fitted to their natures, in our language; *Good*, and *God*: *Evill*, and *Devill*? In the Creation, when God had made all things, he reviewed them, and ſaw that *All was good:* And ſuch is the goodneſſe of his Love, ſuch his Love of goodneſſe, that he would have *All* good againe. I will not diminiſh the mercies of God, by admitting here of any of theſe diſtinctions; of Sufficiency and Efficacy, of the Generalls and Individualls, all of every kinde, or every kinde of all: Let no man ſtraighten, what God hath enlarged. Oppreſſe not thy ſelfe, with what God can doe by his abſolute Power, nor with what he hath done by his inſcrutable decree; but comfort thy ſoule with what he reveales of his incomparable mercy. He tells thee, that he would not have thee periſh; that he would have thee repent; which if thou doeſt, in a thouſand places he hath told thee that he will ſave thee: but no where, at no time, hath he peremptorily told thee, that he will damne thee. [f] *Where is the bil of your mothers divorcement, whom I have put away? or to which of my creditors have I ſold you?* Though I might have done both, and left you without juſt cauſe of complaint; yet I have not done it. *Ubi libellus?* If I have forſaken you, If I have ſold you, ſhew me your bil of Divorce, ſhew me your bil of Sale. Do I wiſh well unto all, and doſt thou exclude thy ſelfe, ô thou wrangling ſoule? Upon what canſt thou ground this jealouſie and ſuſpition in thy Maker? If I have rejected thee, *ubi libellus?* Where is the Bill? ſhew me it any where under my hand In the *66.* books of both my Teſtaments, what one Chapter canſt thou picke out, what one verſe, what one ſentence, wherein I have peremptorily and definitively condemn'd thee? every leafe abounds with the proffers of Gods mercy to *All*; without limitation, to *All* that embrace it, But that he hath rejected thee, or mee, or any name amongſt us; this I am ſure wee never found. No Lord, thou willeſt good unto *All*; O that *All* would will good to themſelves, and give all glory to thee, for thy tender mercies in *Ieſus Chriſt.*

[d] Pſal.14.3.

[e] Rom.3.23.

[f] Eſa.50.1.

4 Wee are directed *to come to repentance,* and not to looke that repentance ſhould come unto us. *Seeke for wiſedome as for ſilver, and as thou diggeſt for gold:* we expect not that gold and ſilver ſhould ſeeke us out: if we doe, our purſes will be light, and our hearts heavy: and we may take up Saint *Peters* ditty, [g] *Silver and gold have I none.* It is true that *without Chriſt we can doe nothing:* but having Chriſt, will we doe nothing, neither? we may ſay of *comming to Repentance,* as to that great Supper: Neither all they that were bidden were willing to come: nor they that came, could have come without calling. They that came, cannot aſcribe merit to themſelues, becauſe they were called: they that came not, may well attribute blame to themſelves, becauſe they were called. But how ſhould we *come* to repentance? Our feete are our deſires: we are what we deſire to be, and where we deſire to be: *Maria non erat, vbi erat: Mary* was not where ſhe was, but where her deſire was, and that was with Chriſt. When wee earneſtly deſire repentance, we are at it: There may be a faint languid wiſh of repentance; *O that I were another man!* this is a foote, but a lame foote; the ſoule cannot walke upon it. There may bee an unwilling willingneſſe to repent, which is a prepoſterous foote turned backeward; *Faine I would repent, but I am loth to loſe the ſweetneſſe of my ſinne:* ſo watermen looke one way, and row another: they give a looke toward repentance, but their actions move toward wickedneſſe: they would arrive in the Eaſt, but they ſteere their courſe weſtward. We cannot goe upon ſuch ſtilts and crutches to Heaven. *Hearty* prayer and diligent endeavour; theſe are the two ſound legges, whereon wee muſt *come to repentance.*

g Act.3.6.

5 The intent of Gods *long ſuffering towards us,* is that we *might not periſh:* His patience invites our penitence. [h] *Knoweſt thou not that Gods goodneſſe and forbearance leadeth thee to repentance?* Why doth hee ſpare us ſo long, but that our amendment might procure him to ſpare us for ever? *Repentance,* thither he leads us, and by his *Patience,* ſo he leads us. O let us have ductile ſpirits, willing to follow ſo ſweet a manuduction! [i] *I gave her ſpace to repent of her fornications, but ſhee repented not.* The Lord ſtrucke *Ahab,* her husband, with a violent death, her elder Sonne *Ahaziah* periſhed, her younger ſonne *Ioram,* had twelve yeeres unfortunate raigne: will *Ieſabel* take no warning by all this? No, for ſtill *ſhe repented not.* God is offended, it is he that ſuffers the injury and proffers the mercy: yet ſtill *ſhe repented not.* While he ſtands waiting, ſhe is painting her cheeks, threatning his Prophets, renting his holy Name with blaſphemies; but ſtill *ſhee repented not.* He doubles her daies of forbearance, that might haſten her day of vengeance: hee lets her breath out reproaches againſt him, whiles hee allowes her breath to repent and coole her torment: and yet *ſhe repented not.* The Divell gapes to devoure her, and ſolicites God that ſhee might be turned over to him for puniſhment; who would uſe her worſe than the [k] Lions did the enemies of *Daniel,* breaking her bones before ſhee could fall to the bottome of the Denne: ſtill the Lord puts of Satan, and enlargeth her terme; but yet *ſhee repented not.* May we not paralell this city with that woman? Thoſe two daughters of the great king, have come hand in hand to wooe us: *Mercy and Truth have met together, Righteouſneſſe and Peace, have kiſſed each other:* Mercy going before with *Peace to you,* if you embrace it, Iuſtice following after with *woe to you,* if you refuſe it: The one with an open boſome, ready to receive the penitent; the other with a drawne ſword to devoure the obſtinate; and yet *we repented not.* One while Peace hath planted Laurells and Palme trees round about our Coaſts, and Plenteouſneſſe hath kept her court within our borders: Another while, fire hath demoliſhed our buildings, Plagues have emptied our walls, loſſes by Sea hath diminiſhed our Eſtates, ſtrange proceedings hath diſtracted our mindes: in the meane time, the Prophets of GOD have told us the cauſes and the remedies of all theſe ſorrowes: yet as if our hearts were Sermon-proofe,

h Rom.2.4.

i Rev.2.21.

k Dan.6.24.

were Shot-proofe, were thunder-proofe too, truely is it ſaid of us, *That wee repented not.*

God is patient, that we might be penitent: All men continue, but with what heart? Behold the aged worldling, that hath overlived all the teeth of his gummes, the haires of his head, the ſight of his eyes, the taſte of his palate: yet he is loth to die. Why? Either he hath not yet enough, and would live to get it; or hee hath too much, and would live to ſpend it. Moſt men would neither die, nor be old, nor are yet content in being young: To whom it may bee ſaid, as the Viſion ſpake to the ſhrinking profeſſors of the primitive times: you would neither live to be old, nor die while you are young; *What ſhall I doe with you?* We ſee old age, an embleme of miſery, a burden *uxori, natiſq; ſibique*: yet being asked what yeere we would die, we ſtill ſhuffle it off to the next; and rather than want excuſes, we would live to *repent.* This were well if it were true. But does not the greater number rather ad to the heape of their ſins by continuance, than diminiſh it by repentance? As if they coveted time, to ſwell the cup of their torment to the brimme: or that Hell-fire could not bee hot enough for them, unleſſe they had more ſpace allowed them to blow it? The ſinne which our birth brought with it into the world, though wee had never done actuall treſpaſſe, is worke enough for us to repent of. Beſides we ſinne too much actually every day, for that daies repentance. [l] *Sufficient to the day is the* ſinnefull *evill thereof.* O that ſufficient to the day were the godly ſorrow thereof. yea, the ſinne of one houre may well taske the repentance of many dayes. Lay all theſe together, and ſee if thy time be not rather of the ſhorteſt, for this great worke of repentance. He that commits one ſinne, hath hath broken *Totam legem*, though not *Totum legis*: but we have broken every one of Gods tenne Lawes ten thouſand times, and tenne thouſand waies. [m] *We have ſinned, what ſhall we doe unto thee, O thou preſerver of men?* What ſhould you doe, replies our gracious God? Make uſe of my patience; I allow you time; doe you lay hold of repentance. Have we ſo many ſinnes, and ſo few dayes; and ſhall we not ſet apart one houre of a day, one day of a weeke, for this weighty buſineſſe? Wee ſinne enough in one day, to repent all our lives: and doe wee thinke, that for the ſinnes of all our lives, we can ſufficiently repent in one day? If we have ſeene many riſing and ſetting Sunnes, and beheld the wheeling Heavens turne over forty yeeres, they ſay, we have had a faire time; yes if we have repented: otherwiſe it may prove a foule time to us. Pleaſure we have little need of, repentance is neceſſary: our time is too ſhort for both, one of them can onely poſſeſſe it: *Detur digniori*, give it to the worthier. Before we came into the World, we had ſinne: after we are gone out of the world, (except Chriſt by his ſatisfaction cleare the ſkore) our ſinne remaines in Gods debt-booke: in neither of theſe ſtates is there place for repentance: onely *Tempus vitæ, tempus pœnitentiæ.* Time was when God did gently admoniſh men, *Quid ſtatis?* [n] *why ſtand you all the day idle?* The day ſhall come, when hee will terrifie their ſoules with a *Quid ſtetiſtis?* Why have you ſtood all the day idle? O then, let us not adde to our other ſinnes, this ſinne alſo; that we have loſt the time of repentance. Let us humbly proſtrate our ſelves before the Throne of grace; and begge not onely ſpace for repentance, but the grace of repentance; that after Gods allowance of time to repent, we may never be driven to repent that we had ſuch an allowance. O let it never bee ſaid of us, as it was of that curſed *Ieſabell*, that *we repented not.*

l Mat.6.34.

m Iob.7.20.

n Mat.20.6.

The uſe of all this teacheth us, not to abuſe the Divine patience, but to take the firſt opportunity of repentance. If ſinne be foſtered in youth, it will hardly be diſpoſſeſſed in age. *Quem juvenis admiſiſti ſocium, Senex habebis dominum.* That which the young man tooke in for his play fellow, when he is aged he ſhall finde his Maſter. Suppoſe that ſickneſſe ſurpriſeth a man in the heat of his blood, and height of his jovialty; though he had rather live to enjoy his pleaſant ſins,

August.

Cypr.

yet he would repent if he muſt die: ***Pœnitentiam dare poſſumus, non ſecuritatem:*** we neither deny him mercy, nor afford him ſecurity. ***Vis ergo à dubio liberari? Tene certum, dimitte incertum.*** Wouldeſt thou be put out of doubt? lay hold on that which is certaine, let goe that which is uncertaine. Repent preſently, now in thy health; this is good: ***Quia eo tempore pœnituiſti, quo potuiſti peccare:*** becauſe in the time when thou mighteſt have ſinned, thou haſt repented. But then onely to beginne to be ſorry, when thou haſt no further ſtomach to ſinne; ***Peccata te dimiſerunt, non tu illa:*** thy ſinnes have caſhered thee, not thou them. If wee ſee no flowers in the Spring, we looke for no fruits in Autumne. The Philoſopher being asked neere his end, why he had not married in all his life, anſwered thus: In youth I was too yong, now I am too old, betwixt both theſe times I had other buſineſſe. In like manner doe wee ſhuffle off repentance, as he did marriage. In youth we thinke our ſelves too yong, and need not: in age too old, and cannot: in middle age we have other buſineſſe and will not. But as the bloody Tyrants in the dayes of Queene *Mary*, gave our forefathers a round and peremptory choice; ***Either turne or burne:*** So we tremble to ſpeake it, but we muſt: Let diſſolute ſinners either haſten their turning to repentance, or expect their burning in the fiery lake of vengeance.

Zach. 4.7.

Thus wee have all the parts of this verſe in every paſſage whereof wee meete with *Mercy*: that as at the repairing of the Temple, the people ſhouted to ***Zerubbabel; Grace, Grace unto it;*** ſo let our thankefull hearts acknowledge in every piece of this Holy building; ***Mercy, Mercy***, there is nothing but ***Mercy in it.*** Wee may breath upon every word, as that Pſalme cloſeth up every verſe, with this bearing, ***For his mercy endureth for ever.*** Firſt, ***The Lord is not ſlacke*** to ſave and deliver us, ***for his mercy endureth for ever.*** Secondly, much leſſe is he ſlacke ***concerning his promiſe to*** doe us good; ***for his mercy endureth for ever.*** Thirdly, ***But hee is long ſuffering toward us,*** full ſweete is his patience, ***for his mercy endureth for ever.*** Fourthly, ***He is not willing that any ſhould periſh,*** hee deſires not the death of a ſinner, ***for his mercy endureth for ever.*** Fifthly, ***But he would have all men come to repentance,*** and by repentance to forgiveneſſe, and by forgiveneſſe to ſalvation, ***for his mercy endureth for ever, Amen.***

2 Pet. 3. 10.

But the Day of the Lord ſhall come as a theefe in the night; in which the heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the workes that are therein, ſhall be burnt up.

WHen God made this lower World, hee did not intend it for perpetuitie; but ſubjected it to mutations, to alterations, to ſucceſſions: albeit theſe changes may challenge ſinne for the cauſe, which God did foreſee but not predetermine: yet after his fore-ſight of ſinne, hee did fore-appoint this mortalitie for puniſhment. One thing thruſts out another, this age hath diſpoſſeſſed the former, and ſhall bee diſpoſſeſſed by the future. ***Adam*** reſignes to ***Noah***, ***Abraham*** to ***David***, the Iewes to the Babylonians, they to the Perſians, the Perſians to the Grecians, the Grecians to the Romanes. As it is in the generall, ſo in all particulars: How hath this little Iland beene uſurped, mixed, metamorphoſed, even to the utter extinction of her firſt natives? Kingdomes have their periods: yea, the earth it ſelfe, though it continually lie ſtill, is not conſtant, becauſe it continually changes, and melts in all parts thereof. Man is the nobleſt part of the earth, and hee ſo melts and moulders away, as if hee were a ſtatue, not of earth, but of Snow. His owne envie melts him, and he growes leane with that: anothers beautie melts him, and he languiſheth away in the fruitleſſe contemplation of that. But a ſickneſſe ſo melts him, as if lead were molten in a fornace: and death ſo melts him, that it calcines him, and reduceth him to Atomes and aſhes. In the Nature of ſenſitive things, Children outlive their Parents; and ſo there is a ſucceſſive propagation, one begets another. But in ſome things, the Mother outlives the Children: the fruites of the Earth die yeerely, the mother remaines. Wee are alſo her Children, and dayly doth ſhe receive us backe into her wombe: ***One generation paſſeth, and another commeth; but the Earth abideth for ever.*** Yet this old gran-dame muſt have her day: there is a funerall fire ordained for her aged bones. In the World one thing devoures another; Fiſhes devoure Fiſhes, and Beaſts devoure Beaſts, yea and Men alſo devoure Men, till they even become Monſters. Wee feede upon the Creatures, the Wormes ſhall feede upon us, the Earth ſhall conſume thoſe Wormes, time ſhall waſte the Earth: but the ***day of the Lord*** ſhall conſume even time; this ſhall put an end to all. This Mountaine is bigger than that; this Cedar taller than that, this River longer than that; this Man nobler than that: yet all have one Earth for their foundation, and the ſame orbicular Heavens for their roofe: But ***the day of the Lord***, ſhall make all even; in the which, the ***Heavens*** ſhall paſſe away roaring, the ***Elements*** vaniſh melting, the ***Earth*** with her works ſtand burning; Hell ſhall open ſhrieking, and all mankinde appeare trembling, at the Archangels Trumpet ſummoning, no leſſe than all the World to this laſt univerſall audite.

Eccl. 1.4.

But the day of the Lord ſhall come, &c.] You may eaſily apprehend the parts;
they are generally but two; An Advent, and an Event: a comming, and what
ſhall happen in that comming. Firſt, *The day of the Lord ſhall come as a theefe in the
night*: there is the Advent. Secondly, *In which the heavens ſhall paſſe away, &c.*
there is the Event. The fruit of the particular branches will be gathered in their
due places. In the Advent, we have two conſiderations; The matter; and the
manner: What ſhall come, and How. Firſt, the matter is, *The day of the Lord
ſhall come.* Secondly, the manner is, *Like a theefe in the night.* To proceede in
order.

1. *The day of the Lord.*] Every day is the Lords; all times are his: and hee hath
a Act.1.7. ſo [a] *Put them in his owne Power,* that hee hath not communicated that Power, nor
b Pſal.74.16. imparted the knowledge of that diſpoſition, to any Creature. [b] *The day is thine,
O Lord, and the night is thine.* But ſome dayes are the Lords, by a more ſpeciall
right, and peculiar intereſt: ſuch as he hath culled out of the common heape of
dayes, and ſet his owne royall ſtampe upon them. So the Sabbath is called *The
Lords day*; ſanctified, and ſet apart by his owne Ordinance, for his extraordinary
worſhip. In no day muſt we forget him, on this day we muſt forget all things
beſides him. The ſame Sunne enlightens other dayes, equally with this: but it
hath a better light, by the riſing of a nobler Sunne; Ieſus Chriſt doth enlighten
it: this is the honour of it: For this cauſe, beſides the morall Precept, it is
called *The Lords day*. Shall we thinke that this *Day of the Lord* ſhall fall upon *The
Lords day?* It was Chriſts Caution to the Iewes; *Pray that your flight be not in the
Winter, nor on the Sabbath day.* We may not pray ſo, concerning this day of the
Lord. But this we know, that as when God had made ſixe day, and all the world
in them, he depoſited them in the hands of a *Sabbath*: ſo in this *Day of the Lord,*
we that are in Chriſt, ſhall enter into that everlaſting Sabbath, the glorious reſt
in Heaven. There be other dayes which God hath conſecrated to himſelfe, and
commanded a ſolemne celebration of them to us, ennobled with the memory of
ſome famous workes of his Mercie: Concerning every one of theſe we may
Pſal. 118. ſay, *This is the day that the Lord hath made*: He made it, he made us happy by it,
and hee would have us remember him in it: This is alſo *The day of the Lord.*
c Mat. 14.6. Potentates, and great Perſons have their ſolemne dayes: [c] *Herod* had his *Birthday*:
and Kings doe ceremoniouſly keepe their Coronation-dayes. The Lord
will alſo have *His day*: once the people would have crowned him, but hee refuſed
it: that was not his day. Now hee will receive that glorious Crowne at the
hands of his Father; to the Comfort of his loyall Subjects, and the everlaſting
d Luk. 19.27. confuſion of thoſe rebels, [d] *That would not have him raigne over them*: this is *The
Lords day.* The Saints have their dayes of Commemoration; and ſo wee call
them; Saint *Iohns day*, Saint *Peters day*: Not that we dedicate theſe dayes to the
worſhip of the Saints, like our ſuperſtitious adverſaries: Wee honour the Saints
Aug. more than they; *Charitate, non ſervitute*: with approbation, not adoration; with
imitation of their lives, not invocation of their loves. On thoſe dayes wee remember
their Graces, and the Benefits God hath done to his Church by their
c Act.17.31. ſervice: ſo that they are more properly *The Lords dayes,* than theirs. But the
[c] *Lord hath appointed a day, in the which hee will judge the world with righteouſneſſe*:
This is emphatically, *The Lords day.*

2. Firſt, wee have our day, and then the *Lord* hath *His*. O *Ieruſalem,* [f] that thou
f Luk.19 42. hadſt knowne theſe things, *in this thy day.* The ungodly have their day, wherein
they may doe their owne pleaſures, as it were without the controlment of the
ſupreme Iudge: The Adverſaries of Chriſt had *their day*: when the State was
incenſed againſt Him, the *Herodians* came to tempt Him in the dangerous queſtion
g Mat.22.15. of *Tribute*: that was *their day.* [g] The *Sadduces* oppoſe Him about the *Reſurrection*:
23. that was *their day.* The Scribe, expert in the Law, that thought himſelfe
34. learneder than *Herodian, Sadducee*, or *Phariſee*; tempts Him about the *Great*

Commandement, that was *his day*. *Iudas* betrayed Him for mony; that was *his day*: the Iewes accuſe Him for envy; that was *their day*: *Pilate* condemnes Him for policy, that was *his day*: *Herode* diſmiſſeth Him in mockery: the Souldiers put Him to death with cruelty: this was *their day*. But ſhall not Chriſt have alſo *his Day*, to bee avenged for all theſe injuries? Muſt Hee ſuffer unjuſtly, and not be openly juſtified? Had *Pilate* a day for his Tribunall, and ſhall not the Maker and Iudge of *Pilate* and all the world, have a *Day* to ſit on his Throne? The Kings of the earth have their yearely Audites, and ſhall not the King of Heaven and Earth have one *Day* for his? Shall luxurious men riot, the covetous oppreſſe, the uncleane wallow in their turpitudes, ſwearers rend that dreadfull Name of God, and perſecutors triumph in the ſufferings of the innocent; and never be called to a Reckoning? Chriſt did put off divers Sutors; his kindred, his Mother, with this; [h] *My time is not yet come*. Hee did put off his Oppoſers, his malicious Adverſaries, with this; [k] *Mine houre is not yet come*. But certainely, his *time*, his *houre*, his *day* will come. Thoſe ſoules under the Altar cry with a loud voice, [l] *How long, O Lord, holy, and true?* And are anſwered in effect, *My day is not yet come*.

There is to every man a [m] *day of Salvation*: we have not onely the firſt dayes, wherein God ſpake by his Prophets; but the laſt dayes, [n] *Wherein he hath ſpoken to us by his Sonne*. There be ſome that are *of the night*; a night which they have ſuperinduced upon themſelves: but wee are [o] *The Children of the day*; and the Lord hath ſhined upon us in a full Noone. The Goſpell is the day of Grace, whereof the Word and Sacraments are the bright Beames; In this day there may be ſome darke paſſages, to them that will entangle themſelves in unneceſſary diſputations: But to our modeſt and humble Faith, the houres are light enough, and wee may eaſily goe our whole journey. That Faith and Repentance ſhall bring us to Salvation by Ieſus Chriſt: this is a cleare light. That the Bread and Wine in the Sacrament, is not more aſſimulated to our body and bloud, than the Body and Bloud of Chriſt is communicated to us in that action: this is a cleare light. There may be darkneſſe in us, there is nothing but light in the Goſpell. This is our day; let us walke in it? Hee that is [p] *The ancient of dayes*, will call us to an account for our dayes: [q] *Why doe wee ſtand here idle all the day*, that are not ſure of more dayes to make up our Harveſt? There are evill dayes, and ſtill the latter the worſe: *Temporum poſteriora, deteriora*: therefore let us put on the Armour of God, [r] *That we may be able to ſtand in the evill day*. But there is a more fatall day than all the reſt; [ſ] *The great day of his wrath, in which no man ſhall be able to ſtand*. This is our day, the next is the Lords: If we doe not in this day provide for that: that day ſhall condemne us for the loſſe of this. When the Sunne ſhines upon the Dyall, it reflects a ſhadow, whereby we obſerve how the day paſſeth: for although the Sunne, not the ſhaddow, makes the day; yet we know not how the day goes, by the Sunne, but by the ſhaddow. The Sonne of Mercie ſhining upon our prepared hearts, reflects a ſhaddow, which is our pious converſation. The light of Grace makes the day: but the ſhadow, or anſwerable reflection of our holy Life, ſhewes us how the day goes with our ſelves; and in what forwardneſſe we are toward the end of our journey, the conſummation of our hopes, even the Salvation of our Soules.

3 This is *The Lords day*, becauſe hee will then ſhew himſelfe in a more glorious forme, than ever the world before ſaw, or apprehended him. The day of his birth was a day of humility *Suſcepta à majeſtate humilitas, à virtute infirmitas, ab æternitate mortalitas*. The day of his death was a day of ſorrow; wee cannot thinke of it without remorſe: the whole frame of nature did put on mourning garments, to waite upon the Funerall of their Maker: His reſurrection was a day of triumph indeed; but becauſe not viſible, therefore not credible to the ſinfull and obſtinate world. To us, it is a day of joy; and that traditionall report of the

Sunnes

[h] Ioh.7.6.& 2.4

[k] Ioh.7.30. and 8.20.

[l] Rev.6.11.

[m] 2 Cor.6.2.

[n] Heb.1.2.

[o] 1 Theſ.5.8.

[p] Dan.7.9.

[q] Mat.20.6.

[r] Eph.6.13.

[ſ] Rev.6.17.

Sunnes dancing, upon every Eaſter day morning, had more than a literall ſenſe in the Authors meaning. But the Iewes pretended theevery; *His Diſciples ſtole him away*. Him, what him alone. They were very favourable theeves, that would ſteale the body, and leave the clothes. I have heard of ſacrilegious robbers, that haue violated the monuments of the dead; ſtealing the clothes when they have left the body behinde: But to filch the bodie, and refuſe the booty, was a ſenceleſſe kinde of robbery. No, the Diſciples did not ſteale his Body out of the Sepulcher; but the Divell hath ſtollen the beleefe of his reſurrection out of thoſe Iewiſh hearts. The day of his Aſcenſion was a glorious day, but ſeen onely by ſome few of his friends: His glory ſhall be the ſame at his [t] comming downe, that it was at his going up: but the manifeſtation of his glory at his going up, was farre leſſe than it ſhall be at his comming downe. But in this day of the Lord, [u] *Every eye ſhall ſee him, even they that have pierced him through*. In the plague of Egyptian darkeneſſe, there was light enough in *Goſhen*: ſo in this terrible *day of the Lord*, when darkeneſſe ſhall overwhelme the reprobates, the faithfull ſhall be in a ſhining light; they ſhall ſhine as the light. To theſe, [x] *The light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſhall be ſevenfold.* To the other, [a] *The Sunne ſhall bee darkened, and the Moone ſhall not give her light*: Woe unto ſuch that deſire the day of the Lord: to what end is it for them? [b] *The day of the Lord is darkeneſſe and not light*. How then ſhall they diſcerne one another? Saint *Chryſoſtome* examines the reaſon, how the rich man could ſee *Lazarus* in *Abrahams boſome*; whereas it is not ſaid, that *Lazarus* ſaw the rich man in hell-torments: and he anſweres it thus: A man that is in darkeneſſe, can eaſily ſee him that is in the light; but he that is in light, cannot ſo eaſily diſcerne him that is in darkneſſe: The light of *Lazarus* help'd *Dives* to the ſight of him; but the darknes of *Dives* hindred *Lazarus* from the ſight of him. But this day ſhall make all manifeſt: the damnable darkenes of the wicked ſhall be viſible to the righteous: and the bleſſed glory of the righteous ſhal be apparant to the wicked. Every one ſhall ſee another, and all ſhall behold the *Lord*: they that have rejected him, to their horrour: they that have embraced him, to their everlaſting comfort.

t Act.1.11.
u Rev.1.7.
x Eſa.30.26.
a Mat.24.29.
b Amos 5.18.

The Scripture abounds with expreſſions of the deſperate fatality of this *day*. *It is terrible, who can abide it?* Happy is hee that *is hid in the day of the Lords anger*. Innumerable are the places, wherein it is called *The day of the Lord Ieſus*. He was put to publike diſgrace before, and inſulted upon by Men and Divels: Now his goodneſſe ſhall bee juſtified, and his glory publiſhed before Men and Angels. Then his attendants were poore fiſhers; now his Throne ſhall bee waited upon by celeſtiall ſpirits. Then he ſprang from the low eſtate of his Mother; now he ſhall come in the glory of his Father. Then *Herod* had a fling at his Infancy, now hee ſhall tremble to behold his Majeſty. Then they cried, *Crucifie him, crucifie him*: Now they ſhall ſay, Glorifie him, glorifie him. Then they laughed at his ſorrowes, now they ſhall mourne at his ſentence. Then they faſtned him to the Croſſe, now they ſhall doe homage to his Crowne. Then hee was a *Lambe, bearing the ſinnes of the world*: now hee ſhall be a Iudge, condemning the world for ſinne. Then he was made a ſacrifice for all men; now all men ſhall be made a ſacrifice to him; either to his mercy in their ſalvation, or to his juſtice in their perdition. Then he rode to Ieruſalem upon a beaſt: his cloth of ſtate being the peoples garments: now hee ſhall come riding on the wings of the winde, and the Cloudes ſhall bee the duſt of his feete. Then a little Starre waited on his Nativity: now the Sunne and Moone ſhall bee drowned in his clarity. All honour ſhall bee ſwallowed up in the honour of Chriſt: As Philoſophers ſay of heat; that it does not onely expell cold, but alſo avocate and call out a leſſer heat: And light does not onely expell darkeneſſe, but alſo extinguiſh a leſſer light: Or as *Iohn* the Baptiſt ſaid of Chriſt; [c] *He muſt increaſe, and I muſt decreaſe*: So that *Matth.* 3. almoſt in every verſe, there

Ioel 2.11.
Zeph 2.3.
1 Cor.5.5.
2 Cor.1.14.
Phil.1.6.
2 Theſſ.5.2.
c Iohn 3.30.

there is a mention, there is a repetition of *Iohn: Iohn* baptized, *Iohn* preached, *Iohn* was thus clothed; untill Chriſts Baptiſme is finiſhed, and then there is no more mention of *Iohn*. all is now referred to *Ieſus*, and *Ieſus* hath extinguiſhed *Iohn*. So now ſtrong men have their powers, great men have their honours, Lords have their Commands, and Kings have their Crownes: But in this day they ſhall all reſigne to this Almighty King: all honours ſhall bee ſwallowed up in the honour of Chriſt: all dignities, all titles ſhall bee concentred in him; as at the Creation, all that diſperſed light was reduced to the one great luminary, and treaſured up in the Sunne: all Crownes ſhall bee caſt at his feete: and all Glory and Praiſe ſhall be given to his bleſſed Name for ever.

4. *The Day of the Lord will come*] For Iugdement, that is the intent of his Comming; yet it is his eſpeciall Mercy, to give us warning. Hee might come, and never tell us ſo: yet He doth tell us of it, before He will come. [d] *The End of all things is at hand.* What then? *Therefore bee ſober, and watch unto Praier. The Son of man comes in a Cloud, with Power and Glory:* What of that? [e] *Therefore take heed to your ſelves, that that Day may not come upon you unawares.* Why doth Hee tell us that *He will come*, but that wee might be in readineſſe to entertaine Him? In all Gods proceedings to Iudgement, whither particular, or this uuiverſall; Hee ever leaves a latitude betweene his ſentence and execution: and that *Interim* is *Sphera activitatis*, the Sphere in which our Repentance and his Mercy move, and direct themſelves in a benigne aſpect towards one another. God ſeldome comes to that diſpatch; a word and a blow: but to a blow without a word, to an execution without a warning, never. *Cain* embrewes his hands in the bloud of his owne brother: God takes upon Him the quarrell; (and indeed it was for his ſake that *Abel* ſuffred) Hee could have ſurpriſed and killed *Cain*: He does not, but onely gives him warning: [f] *Why us thy Countenance caſt downe? If thou doeſt not well, ſinne lies at the Doore:* you may proceed, but if you will needs, you will loſe by it at laſt. *Saul* perſecutes Chriſtians; Chriſt meets upon the way, ſpeakes to him, ſtrikes him to the ground tels him vocally, and tels him actually; that he had undertaken an ill buſineſſe in oppoſing Him. This which God did to *Saul*, converts him: That which He did to *Cain*, wrought not upon him: but ſtill God went his owne way in both; to ſpeake before He ſtrikes, to lighten before Hee thunders, to warne before Hee wounds. *Antequam vulneremur, monemur.* In the caſe of *Corah*, God may ſeeme to proceed apace towards execution, yet not without divers Reprieves. Firſt, when *Moſes* heard of their rebellious chalenge, hee fals not upon them, but [g] *fals upon his face* before God for them; hee laments and deprecates in their behalfe. Secondly, Hee cals them to a faire Triall, the next day: *To morrow the Lord will ſhew who are his, and who are holy: Take your Cenſors,* and come, that it may bee examined: and they ſaid, *We will not come.* Thirdly, it is likely that *Moſes* cited them againe, becauſe againe they peremptorily replied; *Wee will not come.* Fourthly, upon this contumacy, God reſolves to *conſume them in a moment:* but *Moſes* and *Aaron* redouble their petitions; *O God, ſhall one man ſinne, and wilt thou be wrath with the whole Congregation?* Fifthly, *Moſes* went up to them againe, *and the Elders of Iſrael followed*; and yet all prevailed not. Sixthly, Hee makes a ſeparation of the people from them, *Depart from the Tents of theſe wicked men:* hoping that the ſight of the reſt running from them, as from monſters, would have made their hearts miſ-give them. Seventhly, when they ſtill impudently perſiſted to out-face Gods vengeance, *Moſes* comes to pronounce the Sentence; *Theſe men ſhall not die a common death.* Eighthly, then after, and yet not inſtantly after this Iudgement, Execution followeth; *The earth opened and ſwallowed them.* But God begun not there: God opened his mouth, and *Moſes* his, and *Aaron* his, and the *Elders* theirs, before the Earth opened hers. All concludes in this; Gods Iudgements and Executions are not ſuddaine, there is alwaies roome for Repentance and Mercy: but

[d] 1 Pet. 4. 7.

[e] Luk. 21. 34.

[f] Gen. 4. 10.

Origen.

[g] Numb. 16. 4.

verſ. 5.

verſ. 14.

verſ. 21.

verſ. 25.

verſ. 25.

verſ. 20.

but his Iudgements and Executions are certaine, there is no roome for Preſumption or Security. *The day of the Lord will come*; it is certaine: and *like a Theefe in the night*; it is ſuddaine: yet Hee that gives us this premonition, intends our holy preparation, that wee may finde Mercy in that great Day of Retribution.

5 August.

Heb. 10. 31.

Will come.] As no importunity can delay it, no ſecrecy avoid it, no policy corrupt it, ſo nothing but ſanctification can give us comfort in it. The ſuddaine beating up of a drumme may make a very valiant Souldier ſtartle; and the ſounding of the laſt Trumpe may ſtrike a feare into the holieſt body, that wakens out of his grave. It is ſome terrour for a man to be awakened, when the whole world is on fire about his eares: though himſelfe bee *Titio ereptus*, a brand ſnatched out of the fire. *It is a fearefull thing to fall into the hands of the living God:* Which words a Chriſtian conſidering, wiſhed that he might fall into the hands of a dead God. He meant into the hands of that Perſon, who is both God and Man: who even whilſt he was a dead man, was ſtill a living God. In death, his hands were nailed to the Croſſe: then he could not ſtrike us for our ſinnes, becauſe then he was ſtricken for our ſinnes. As that priſoner appealed from *Philip*, to *Philip*: ſo let us appeale from Chriſt as he is a living Iudge, to Chriſt as he was our dying Saviour: that for his ſake who once died for us, this living God may for ever acquite us. But it is a ſweet thing, when a man hath ſlept quietly all night, to be waked in the morning with muſicke. The body that hath ſlept in Chriſt, ſhall be called up with Heavenly muſicke at the reſurrection: The teſtimony of our owne conſcience, the *Halleluiahs* of Saints, the Quire of Angells, yea the very ſound of that Trumpet ſhall conſent in this Antheme: And that which makes up the perfect harmonie, as the voice of Chriſt himſelfe; *Come ye bleſſed.*

Like a theefe in the night.] Similitudes may illuſtrate the things which are to be proved; but they do not juſtifie the things from which they are borrowd. Chriſts comming *like a theefe*, is no warrant for theeves; no more than his cōpariſon taken from piping and dauncing, is a licence for fidlers and dauncers. That God, who would be underſtood literally, according to the direct and plaine ſenſe of all that he ſaith; doth not refuſe alſo to ſpeake by figures and metaphores. The inſtitution of his whole worſhip in the old law, was a continuall allegory: types and figures overſpread all, and figures flowed into figures, and powred themſelves out into farther figures. Circumciſion carried a figure of Baptiſme, and Baptiſme carries a figure of that purity, which wee ſhall have in the perfection of glory. Nor did he onely ſpeake in this language by his Prophets, but even by his Sonne too. He calls himſelfe a *Way*, and a *Light*, and a *Gate*, and a *Vine*, and *Bread*, oftner than the Sonne of God, or the Sonne of Man. But that hee ſhould liken himſelfe to a *Theefe*, is the wonder. Hee is the judge of theeves, and will that Iudge aſſume any *likeneſſe* unto theeves? Theeves will breake into houſes, violently take away other mens goods, and bloodily cut their throates: and will the righteous Iudge of all doe ſo? It was he that cut out mens ſeverall proprieties; for there can bee no *Theft*, where is no diſtinction of ownages. And the ſtate which had once allowed a community, found by experience quickly, that the common Aſſe was never well ſadled; and therefore were driven to make lawes for the deſignation of every ones proper portion: —— *Meus eſt hic ager, ille tuus.* Yea, the chiefe Lord of all, hath beene no leſſe carefull of fencing in his Tenants poſſeſſions, than in the maintenance of his owne homage and ſervice: For he wrote with the ſelfe ſame hand: *Thou ſhalt not ſteale*, with which he wrote, *Thou ſhalt have none other Gods but me.* He well knew the corrupt inclinations of men, and their itching deſires to finger the peculiars of others: In whoſe judgement, *Stollen waters are ſweet: Aliena nobis, noſtra plus aliis placent*: And therefore made a law againſt it: and will hee now ſo ſeeme to favour it, as to admit *a likeneſſe to it? I might anſwere, that Nullum ſimile eſt idem.* No like is the ſame: Similitude, and Identitie are different things: He that is like me, is not my ſelfe. When Chriſt reſembles himſelfe by ſome good thing, that good thing he calls himſelfe. Bread is good; therefore hee does not ſay, I am like to Bread, but I am *Bread.* The light is good, therefore he does not ſay, I am like unto light, but I am *the Light.* But when hee fetcheth a compariſon from ſome queſtionable or unwarrantable things, he ſets it downe with a *Sicut*: which imports a Similitude, not a Truth. A ſnare is hurtfull; therefore his comming is not called *a ſnare*, but *Tanquam laqueus*, [h] *As a ſnare.* A theefe is miſchievous; therefore it is not called *a theefe*, but *Sicut fur, like a theefe.* Chriſt cannot bee a theefe, for what is there for him to ſteale? The principall right of all things he hath reſerved to himſelfe: therefore the Iſraelites did not properly robbe the Egyptians: *Deo miniſterium præbuerunt.* God himſelfe by a ſpeciall commiſſion, intitled them thereunto. Our goods are his, our bodies are his, our ſoules are his, the world is his; what then can he ſteale? yet I will tell you what he hath ſtollen, and wherein he hath played the theefe; (let no profane miſinterpreter abuſe it to his diminution or diſhonour, which I intend to the glory of his goodneſſe) Hee entred into the houſe of mortality, and ſtole from us our ſinnes: He entred into the houſe of the grave, and ſtole from us the ſting of death: He broke open the gates of Hell, and ſtole from us damnation: Of theſe ſorrowes Hee hath robbed us, and with theſe robberies Hee was clothed, even when hee hung naked upon the Croſſe: If this bee theft, it is ſo gratious a one, as merits praiſe to his holy Name for evermore.

[h] Luk. 21.35.

Like a theefe.] The maſter begunne this compariſon of himſelfe, and the ſervants made bold to follow it; *Paul, Iohn* and *Peter*, all concurre in the ſame ſimilitude. But why *like a theefe?* that is now our *Quære.* Firſt, for the uncertainty of his comming. Secondly, for the ſuddenneſſe of that uncertainty. Thirdly, for the perill of that ſuddenneſſe. Fourthly, for the Fatality of that perill. Fifthly, For the Irremediableneſſe of that Fatality.

Mat. 24.43.
1 Theſſ. 5.2.
Rev. 3.3.

1 For the uncertaine time of his comming, he is *Tanquam fur inſidians.* The theefe doth not tell the maſter of the houſe what time he will come, for then he would prevent him, and fortifie himſelfe againſt his moſt ſubtile violence. Nor does the Lord impart to his Creatures, upon what day *his Day* ſhall fall. He hath not ſaid when he will come, though hee hath given us ſome precedent ſignes, before the accompliſhment whereof hee will not come. Things quærible, are in the number of things cognoſcible. Why doe we ſtudy that, which is impoſſible to learne? what kinde of fruite ſoever that was, for which our firſt Parents ſold their Birth-right in Paradiſe, I am ſure there was not juyce enough in it to quench that hote thirſt of forbidden knowledge, which they derived to their poſterity. But that which like a corne of Salt, onely diſtempered *Adams* taſte, is now become a ſalt hydopricall phlegme in mankinde: that the more they doe know, the more they deſire; and the admitting them to one ſecret, doth but hearten them on to ſeeke for another. Wee all take after our Grandmother, and ſetting our ſhoulders to the very Portall of GODS privie Chamber, inn we muſt, and be made acquainted with the Divine Counſell. The eye ſo itcheth after variety of ſights, and the eare of ſounds, that neither the one [i] *is ſatisfied with ſeeing, nor the other with hearing.*

Luk. 12.39.
[i] Eccl. 1.8.

There bee two queſtions that much trouble ſuch ſcrupulous braines: *where* and *when*, this judgement ſhall be. For the former; Chriſt ſpeakes of a ſeparation that ſhould bee made, betweene two in one bed, and two in one field, and two at one Mill; whereof the one ſhall be *received*, the other *refuſed*: unto this the Diſciples preſently reply, [k] *Where Lord?* Some conceive two demands in that one word, becauſe ποῦ is taken in a twofold ſenſe; which they gather from a verſe of *Sophocles*, ποῦ βαίνεις, ἢ ποῖ στείχεις, &c. Importing both a place, *where*, and the motion to a place, *whither*. *Where* ſhall this place of ſeparation bee, and *whither*

[k] Luk. 17.37.

ſhall the ſeparated paſſe? To what Barre ſhall they repaire for their doome, and whither ſhall that doome ſend them? Chriſt accordingly anſweres them with a *whereſoever*, and a *thither*; including both *locum* and *terminum*. *Duo quarentibus unum reſpondet:* He gives them but one anſwere to their two queſtions; but ſuch a one, as the Perſpectives ſpeake of a *Sun-beame*, which is made of two beames gathered into one: or as we ſay of two friends, which are one in heart, but two in ſtrength. This anſwere may reſolve them ſo farre as their ſalvation needed, though not ſo fully as their humours deſired. There can be no queſtion moved by a creature, to which God is not able to make a ſufficient anſwere. The Epitomizer of tenne into two, the Digeſter of ſo large a volume, as the whole *Law*, into ſo briefe a ſumme as *Love*; will bee as plentifull in his ſatisfaction, as fleſh and blood can be in a queſtion. Doe they aske, *where* they ſhall appeare? Hee anſweres, *whereſoever* he ſhall keepe his Court. Doe they demand *whither* they ſhall be tranſlated? Hee anſweres, *whither* hee hath gone before to prepare the place. For the other, Chriſt ſpake of *Ieruſalems* downefall, and the Diſciples *came unto him privately:* It was their boldneſſe to preſſe upou him; but that it
l Mat.24.3. was done *privately*, argued ſome modeſty: [l] *Tell us, when ſhall theſe things bee? What ſhall be the ſigne of thy comming, and of the end of the world?* Our Saviour, to leave a teſtimony, how ill he liked of this curioſity; gives them no directer than an indefinite anſwere: And as before hee would not vouchſafe their *where*, ſo much as a *Here*, or *There*; but did put it by as a demand not pleaſing to him, with an unreſolving *whereſoever:* So here he doth not ſatisfie their *when*, with a *Now*, or *Then:* but cleane diſcourageth ſuch an inquiry; telling them, that though they were Apoſtles, and had the priviledge to bee made acquainted with the heavenly myſteries; yet they muſt not looke to know that which is concealed
m Mark.13.32. from the very [m] Angels. The Divine nature, as it is mercy it ſelfe, ſo it is wiſedome it ſelfe. It is his mercy to impart unto us, that one day we ſhall be brought to judgement: but *when* this *Day* ſhall bee, and *where* this judgement, his wiſedome thought good to conceale. To be ſure he will come, may well deterre us from offending: but to be ſure when hee will come, would breed a ſecurity of ſinne upon the vaine hope of timely repenting.

In other things, knowledge is better than ignorance: but in this, ignorance is better than knowledge. Scholers that know their maſter will not returne before ſuch a day, are apt to play the truants: but when they are not ſure where he is, nor how ſoone he will come, feare will make them ply their bookes. Give over thy proud inquiry, *that* may doe thee hurt: fall to penitent humility, *this* will doe thee good. Expect him every day, that may come any day. Let Gods ſecret alone, it is too high for thee: but be wiſe, and looke unto the ſecret withwithin thee. Thou haſt a ſecret pride, roote up that: thou haſt a ſecret infidelity, caſt out that. Let it not be our buſineſſe, to know *where* or *when* we ſhall be judged: but how we may anſwer for our ſelves when the judgement comes. Did wee know the place and time, wee could not hide our ſelves; appeare we muſt. But knowing what will bee ſaid againſt us, and what may bee pleaded for us, and how well the cauſe ſhall goe with us, we reſt in peace. If wee were bound over to anſwere for ſome pretended crime, at a humane barre, would wee ſpend the time in hearkening after the day of Seſſion, or place of execution? Were it not more wiſedome, to furniſh our ſelves with friends and anſweres for that triall? There be three queſtions, *Vbi, Quando, Quomodo?* Where, when and how? The two former, in this argument, be idle: the laſt is neceſſary. When ſhall this Audite come, and where ſhall it bee kept? be *queres* of fooliſh preſumption. But *how*, *how* ſhall we provide for our account at that Audite? this is the *quære*
n Luk.10.42. of wiſe devotion. [n] *Martha* thought, when ſhe had ſet herſelfe on worke, that Chriſt would pay her her wages; or at leaſt con her thankes: ſhe puts herſelfe to many troubles, and lookes for many commendations. But expecting the reward of

of her cookery, all the fat was in the fire: *Maries* breake-faſt was better than *Martha's* dinner. Let us minde *that one thing which is neceſſary*; and then one of the *Three which beare Witneſſe in Heaven*, ſhall give us the teſtimony of ſo much diſcretion, as to *chuſe that good part, which ſhall never be taken from us.* Thy impertinent queſtions like thy Saviour as ill, as that of *Peters* did, *What ſhould become of Iohn?* Propoſe it when thou liſt, thou ſhalt heare the ſame Reply: Buſi-body, [f] *What is that to thee? Follow thou me.* This is the uncertainty.

f Ioh.21,22.

2. As it is uncertaine for the time, ſo it is ſuddaine for the event. The Theefe does not give a ſignall to the houſe, before his irruption: he is entred as ſoone as he is heard: his violence and his noiſe come both in an inſtant. The Trumpet ſhall ſound, the Iudge ſhall appeare, the Graves ſhall open, the Dead ſhall riſe, the Sentence ſhall be given, the World ſhall burne; all in an inſtant. The Summons, and the Sentence, though they differ in Order and Number, ſhall ſeeme in regard of Time but one Act. Saint *Auguſtine* ſpends two Chapters in the Manifeſtation of this ſuddaine Proceeding. The great Buildings of Nature, like the wals of *Iericho*, ſhall fall together. If onely one breach had been made in that Citie, as it uſes in other ſieges, for the entrance of the enemy: perhaps new ſupplies might have made it up by their forces; or for want of materials, they might have ſtopp'd it with ſlaughtered carcaſes: But now, that at once *Iericho* is turned into a plaine field, every Iſraelite without reſiſtance might run to the next booty: and the throtes of their enemies ſeemed to invite their ſwords, to a diſpatch. Such a deſtitution of ſuccour, and denudation of all refuge, ſhall, in this Day, befall the Reprobates, that they ſhall have neither meanes nor will to reſiſt. Some men are ſicke of a prepoſterous deſire of the laſt Day: and would have the Lord come preſently. Others are lethargiz'd with a drouſie dulneſſe: and they care not how long it be ere He comes. As the Apoſtle hath (in the former Verſe) corrected the fervour of the one, by commending the divine *Patience*: ſo here He rowſeth the torpour of the other, by threatning the laſt Daies *Suddenneſſe*. Theſe require the ſpurre, as the former need a bridle: both are inſtructed, directed, here.

*Civit.Dei. Lib.*20.*cap.* 14.& 16.

Ioſh.6.20.

When Chriſt compared his ſecond Comming in *Fire*, to that former Iudgment [g] of *Water*: Did He meane there ſhould be the ſame pauſes and degrees in burning this World, that there were in drowning that? Shall this hot element be as long a diſpatching the one, as that cold element was a deſtroying the other? No, the ſimilitude intends not the ſame ſpeed of execution, but the ſame dulneſſe of expectation: the World ſhall bee as ſecure now, as it was then. When the Apoſtle ſaies, [h] *It ſhall come upon them, as travell upon a woman with childe*: Does Hee meane, with the ſame proportion of haſte? A woman reckons out her nine moneths, and can gueſſe neare to the day of her comming; and ſaies, that at ſuch a time ſhe lookes her: but can wee by any probable conjecture, aime at the *Day of the Lord?* Saint *Pauls* purpoſe there, is not ſo much to expreſſe the Suddenneſſe, as the inevitableneſſe: Sinfull men can no more eſcape their triall, than pregnant women can avoid their travell. The Day of doome ſhall come as unavoidably, but more unexpectedly. When they leaſt looke for it, then they ſhall finde it; or rather; it ſhall finde them. [i] *When they ſay, Peace, Peace* and ſafety; *Then* ſhall they be overtaken with this extremity. As the Theefe watcheth his advantages, and when hee findes the weakeſt prevention, gives the fierceſt invaſion. If the Maſter be a-ſleepe, the Servants abroad, the doores unbarred, or the houſe unguarded; there is the opportunity hee lookes for. When the Servants of man, his Affections bee wandring abroad: when his Senſes, his Centinels, bee ſtupefied: when the Miſtreſſe, Conſcience, is commanded ſilence: when the Maſter, Reaſon, is rock'd into a ſlumber: and eſpecially above all the reſt, when Religion is put out of her lodging: then is the ſeaſon of this wofull ſurpriſall. Chriſt hath not promiſed ſinners, to come at their fitteſt times: this

g Luk.27.29.

h 1 Theſ.5.3.

i 1 Theſ.5.3.

Day of the Lord commonly takes them at the worſt. *Cain* was not in ſo bad a caſe when he was borne of his mother, as after he had murdered his brother. *Saul* was pious, and begunne his raigne with God: but his proceeding was bloudy; and the farther hee went, the worſe he was; till even the night before hee died, hee conſulted with a Witch, and ended his raigne with the Divell. *Abſalom* begun with Pride, but ſhut up his life with Treaſon. *Pharaoh* was never good: but never ſo bad as at his drowning. *Iudas* had been long a ſecret Robber; then he became a prodigious Traitor, and yet his *Cataſtrophe* muſt bee in a deſperate ſelfe murder. Such is the fatall ſuddenneſſe of this day, to come upon men at their worſt. The greateſt ſinner hath ſome remiſſion, ſome intermiſſion of his wickedneſſe: [k] *Oftentimes Satan caught the* Demoniacke: *Oft-times* Hee caught him; therefore ſometimes, in that violence, he caught him not. He had his lightſome reſpites; not ever tortured, not ever furious: betwixt whiles hee might looke ſoberly, talke ſenſibly, move regularly. It is a wofull comfort, that wee are not alwaies ſinning. If God were bound to accommodate his reſpect of times to thoſe *Lucida intervalla*, thoſe diſtances and ſhort vacations of ſinne, there were hope; but who can looke that the Divine Iuſtice ſhould waite upon the pleaſure of man? *I am going to ſinne, Lord ſpare me now:* there is mickle pleaſure or benefit in it, call me not away at this time: Whoſe voice is this? A mortall mans? Preſumptuous Foole, in vaine doſt thou appoint God, for God can diſappoint thee. At all times feare to ſinne, if ever thou feareſt to die in thy ſinne. Thou canſt not bee ſo quicke to diſpatch thy ſinne, as God can bee to diſpatch thy ſoule. The Theefe watches all night to breake in: if at any houre thou take liberty to ſleepe, hee will hardly be kept out. [l] *Give no place to the Devill.* What, not in Youth? Not in the heat of bloud? Not in the height of pleaſure? No. *Give no place*, at no time. [m] There is a time for all things: *A time to be borne, and a time to die: a time to kill, and a time to heale: a time to weepe, and a time to laugh: a time to get, and a time to loſe: a time to rent, and a time to ſowe: a time to love, and a time to hate: a time of warre, and a time of peace:* a time to ſigh, and a time to ſing: a time to marry, and a time to bury: But of all theſe times, and many moe, *There is no time to ſinne.* Of all the exhibitions and allowances of God to man, Hee hath allowed no time for ſinne. Wee commonly kill our beaſts, when they are at the fatteſt: but Iudgement ſurprizeth ſinners, when they are at the leaneſt; in that point of their life, which is of the remoteſt diſtance from goodneſſe.

k Luk.8.29.

l Epheſ.4.27.

m Eccleſ.3.3.

Obſerv.

God is *ſlow to wrath* untill the laſt Day, and then He is quickeſt. Before, if we pray, He heares us: if wee repent, He pardons us: when wee amend our life, He ſaves us. But in this *Day of the Lord*, there is no time for petition, no place for converſion, no meanes of pacification. If we have done theſe things before, well and good; our ſalvation is ſure: but if they bee then to doe, they are debarred for ever. *As the lightning* flaſheth from one part of Heaven to the other, [n] *So ſhall the Sonne of man be in his Day.* Hee compares his Comming to the Lightening. Firſt, for Manifeſtation; His firſt Comming was privately; ſome few acknowledged Him: this laſt ſhall bee publike and apparent; *Every eye ſhall ſee Him.* Secondly, for terror, the Sunne gives a greater light than the Lightning; but Hee is welcome to all eyes, as the Meſſenger of joy, health, and comfort: He does not affright us with his Beames, but cheriſh us with his Influence. But the Lightening is terrible, and makes the ſtouteſt heart to ſhudder, eſpecially when it is accompanied with Thunder. Chriſts firſt Comming was in ſoft ſilence, like the [o] gentle *Deaw upon the tender Graſſe*: but his ſecond Comming will be with a dreadfull noiſe; the Trumpet ſounding, the Earth trembling, the Seas roaring, the Angels ſhowting, the Wicked ſhrieking, and the Iudge thundring out his finall Sentence. For that extraordinary terrour at the Law-giving, was a little image of this which ſhall bee at the Law-requiring. Thirdly, eſpecially for

n Luk.17.24.

o Pſalm.72.6.

Exod.19.

for the Suddenneſſe: the Sunne compaſſeth the world by degrees; He keepes a certaine courſe, his wonted motion: But the Lightening, though it move through the Aire, does not appeare ſucceſſively, or by graduall approaches: but ſuddenly, inſtantly, it flies from Eaſt to Weſt, and darts through the Hemiſphere, wherein it is begotten. So ſudden will the *Lord* be *in his Day*: Time was when Hee ſtayed for the firſt World an hundred and twenty yeares; He ſtayed for a rebellious nation forty yeares; He ſtayed for a diſſolute City forty daies: now He will not tarry a Yeare, a Weeke, a Day, an Houre, a Minute for any man. He was not wont to come in Whirlewindes, or Earthquakes, or violent fires, but [p] *in a ſtill Voice*, in a ſoft and gentle Aire. Now, no imagination of man can conceive the Terrour, the ſuddeneſſe of his Appearance. He will make his Proceſſe and his Decree; his Citation and his Iudgement, but one Act: His Summons, his Battell, his Victory, and his Triumph, ſhall ſeeme all but one thing. Hee will lead ſinners captive, and deliver them captive to Hell, as ſoone as He hath decla-them to bee Enemies; and cut them off, as it were, without drawing his Sword out of the ſcabberd. A Diſeaſe may make haſte, and Death bee quicke of diſpatch, in diſſolving the body: But much more haſte, and quicker diſpatch, will God uſe, in recollecting and reuniting the duſt of that body at the Reſurrection? Then ſhall wee all heare his Angels proclaime the *Surgite mortui, Riſe yee dead*: Though we be dead, we ſhall heare the Voice: the ſound of the Voice, and the working of the Voice ſhall be all one; and all ſhall riſe in a leſſe minute there, than any one dies here.

p 1 King. 19.12.

Applicat.

They vainely flatter themſelves, that thinke it is enough to doe good ſometimes: if they ſerve God on the Sabbath, it is no matter for all the Weeke. As if they might not die upon a worky-day; as if God were bound to wait their times; till the good mood came on them. Thoſe *Levites*, which once drew their ſwords, for God and *Moſes*, againſt the Idolaters; and for that deed, won both praiſe and bleſſing; become afterward the forwardeſt in a rebellion againſt them. There is no aſſurance of a man for one act: whom one ſinne cannot faſten upon, another may. Yea, the ſame ſinne may finde a repulſe one while, from the ſame hand, which another time gives it entertainment: and that yeelding loſeth all the thankes of the former reſiſtance. It is no praiſe to have done once well, unleſſe we continue. If a man turne from his righteouſneſſe, all that righteouſneſſe ſhall be forgotten: [q] *and in the ſinne that he hath ſinned, hee ſhall die*. If we knew what houre the Lord would come, How eaſie were it, thinke we, to repent the houre before? If we were ſure what day, what moneth, what yeare; wee would not grudge that daies, that moneths, that yeares preparation. Yet, now we wantonize, as if the Iudge were an hundred leagues off; Who, it may be, [r] *ſtands at the very doore*. Suppoſe a man hath ſeven breaches or holes in his houſe, and knowes the Theefe will enter at one of them: Will hee guard this, and not that? Will he watch at ſixe of them, and neglect the ſeventh? Thou haſt ſeven daies in the weeke, like ſo may in-lets for this Iudgement: Wilt thou watch onely on the Sabbath, the ſeventh day, and leave the other ſixe unregarded? Or be ſober one day, and drunke another? Then, at the breach which thou mindeſt not, on the day thou leaſt ſuſpecteſt, this great Iudge will come upon thee, and then, What ſhall become of thee? Thy particular Iudgement followes immediately upon thy death: Is there no Impoſtume, no Apoplexy within thee? No Sword, no Inſtrument within thee? No Thunder, no Iudgement above thee? No Element, no Fiend under thee, that may in a moment diſpatch thee? Gods Doore is ever open to let in our Repentance, and our Doore is ever open to let in his Vengeance: The only way to eſcape future malediction, is by preſent humiliation: now let us be converted, and we are ſure to be ſaved.

Numb. 16.

q Ezek. 18.24.

r Iam. 5.9.

3. The perill by this Suddenneſſe is very dreadfull, for our everlaſting ſtate lies upon it. Thou haſt a triall at the Law, and knoweſt a famous and gracious

Advocate, who if hee undertake thy cauſe, will carry it for thee: but flattering thy ſelfe that the day of hearing is farre off, thou forbeareſt to acquaint him with it, or ſollicite his councell and aſſiſtance: In the meane time, the king preferres this Advocate to the place of a Iudge. The Seſſion is come, and then thou humbly proſtrateſt thy ſelfe before him, beſeeching him to favour thy cauſe. But he anſwereth, That requeſt comes too late, I am not now an Advocate to plead for my Clients, but a Iudge to give righteous Sentence. If we ſinne, we may *Now* 1 Ioh,2,1. *have an Advocate, to propitiate for us*: But in this laſt Aſſiſes, at the tryall of all the world, that *Advocate* is turned into a *Iudge*: and then they that have not formerly wonne him to be their *Mediator*, can have ſmall hope to finde him their *Saviour*. The theeſe does not breake into the houſe, and ſo come his way, forbearing to touch the goods: no, but all that is precious and portable becomes his bootie, and hee lookes for thankes if hee ſpare the blood of the familie. If this impartiall day did onely ranſacke our Wardrobes, empty our Cheſts and Cabinets, fire our cottages, ſtrip our bodies of their garments, or our ſoules of our bodies, and doe us no more harme; it were very favourable: Death it ſelfe, which is but Gods Vnder-ſheriffe, can doe all this, by vertue of his Office and Commiſſion: Let but the *Soule* eſcape, ſuffer not that to bleed or periſh, and *facilis Iactura*, all were but an eaſie loſſe. But this theeſe (like the Robbers in ſome Countries, who breake both the Commandements together) never *ſteales* without *killing*. When a Paſſenger complained to a Captaine, that ſome of his ſouldiers had robbed him of all that he had: the Captaine asked him, Whether he had thoſe clothes on when they robbed him: Hee anſwered, Yes: Then ſaies the Captaine, I am ſure they are none of my Souldiers that did it: for had they beene mine, they would not have left you a ragge to your backe. This *day* ſhall robbe the wicked of all that ever they had, and leave them not ſo much as a rag to cover their ſhamefull nakedneſſe. They ſhall ſpeed worſe, than hee did among Luk,10.30. thoſe high-way cutters: for they ſhall be left *robbed*, and *naked*, and *wounded*, and more than *halfe dead*: without hope of any charitable *Samaritane*, to cure or comfort them. The *Danite*-theeves ſtole away *Micha's* idols: the goods of a worldling are his gods: *Ye have taken away my gods, and what have I more* to loſe? Judg.18.24. What more? Yes, thou miſtaken Idolater, This Theeſe ſhall ſteale away thy ſelfe: as *Micha* was there threatned; *Let not thy voice be heard, leſt they take away thy Life with thy gods*. I might paralell the theevery of thoſe *Danites*, with the avarice of many Chriſtians: As thoſe Images appeared to thoſe Iſraelites, ſo doe riches to theſe worldlings; in their Imagination no leſſe than gods: and they will have them, though they ſteale them. A ſuperſtitious Levite was the Prieſt to thoſe, a covetous heart is the Prieſt to theſe. There, becauſe the gods without the Prieſt could doe them leſſe ſervice, than the Prieſt without the gods, therefore they ſteale the Prieſt with the gods. Here, the Prieſt ſteales the gods, and the gods ſteale the Prieſt: the heart purloineth riches, and thoſe riches filch the heart; and both are contented with this mutuall theevery. O miſerable *Danites*, that could eſteeme that a God, which might be ſtollen: that could looke for protection from that, which could not keepe it ſelfe from ſtealing: which was wonne by their theft, not by their devotion! Could they worſhip thoſe idols more devoutely, than *Micha* that made them? If they could not protect their Maker from robberie, how ſhall they protect their theeves? yet their ſuperſtition hath made them mad upon a god, and have him they muſt, by what meanes they care not; though they offend the true God, by ſtealing a falſe. Riches are the gods of the world, mens hearts are the theeves; they make no Conſcience from whom they ſteale them, ſo they have them. Still one theeſe robbes another, till this laſt Theeſe comes, and he robbes all of all. The oppreſſor robbes the innocent, the Lawyer robbes the oppreſſor, the Tyrant robbes the Lawyer, death robbes the tyrant, and the *Day of Iudgement* robs death: But if a traveller, having ſtore of money about him, and one Iewell more worth than all the reſt, ſuſpect to be ſet upon and rifled by theeves; hee will ſo ſurely and ſecretly convey his Iewell, that they ſhall never finde it: Our Soule is our Iewell, and this ſubtle Theefe will narrowly examine us: Let him take all, ſo we may ſave our Iewell; and there is but one way to ſave it, that is, by hiding it in the wounded ſide of *Ieſus Chriſt.*

4. The Fatalitie of this perill may yet be further amplified, by the inſulting tyrannie of this implacable Theefe. It does not onely robbe ſinners of all, and that ſuddenly; but domineeres over them with painefull deriſion. [a] *It mockes their feare, and laughs at their deſtruction.* Bloudy theeves, when they are once Maſters of the houſe, firſt binde the familie, then put them to rackes and tortures, to force out a Confeſſion of their concealed treaſure: to all this agonie, they adde ſcorne and contempt, which is a racke upon the racke, a mercileſſe aggravation of their torments. The *Day of the Lord* doth not onely binde reprobates with the everlaſting chaines of darkeneſſe, that they cannot [b] move hand nor *foot:* but *delivers them over to thoſe tormentors,* who will never ceaſe torturing of them, till they have both confeſſed and [c] *payed the uttermoſt penny.* Their temporall goods they call their moveables; their bodies are alſo their moveables; and both theſe may be removed without prejudice to their ſoules. When theeves in the night had robbed a Merchants houſe of ſome bedding and ſuch houſhold-ſtuffe; he hearing the noiſe, roſe and went downe, and finding them but new gone, followed to ſee what would become of his goods: the theeves eſpying him, threatned him for dogging them: But the Merchant anſwered, *I onely come to ſee whither you remove me.* If the ſoule could be ſafe, as that Merchant was, whileſt it ſaw miſſe-fortune remove her goods to the ſtranger, or death remove her body to the grave; there were but a ſlight ground of complaint. But as nothing but the diſhonour and rape of *Thamar,* could pleaſe *Amnon,* and nothing but the bloud of *Amnon* could ſatisfie *Abſalom,* and nothing but the heart of *Abſalom* could content *Ioab,* and nothing but the death of *Ioab* could pacifie *Salomon:* So nothing but the Soule of an impenitent ſinner can appeaſe the juſt wrath of this *Day.* Deſperate theeves breake three of the Divine Precepts at once: they doe not onely *ſteale* and *kill,* but they binde three tranſgreſſions together, committing *adulteries,* deflouring Virgins, and raviſhing Matrons. The carnall *Soules* Pleaſure is his wife, to which he is ſo uxorious, that he neglects Chriſt; [d] *I have married a wife, and I cannot come:* His daughters bee the fruit and iſſue of both; ſuch vanities and ſinnes as hee hath begotten upon this concubine. This miſtreſſe of his affections ſhall be raviſhed from his ſide, and theſe Children ſhall be daſhed againſt the ſtones before his eyes: Not unlike that fearefull doome of *Zedekiah:* firſt his ſonnes are ſlaine before his eyes, and then thoſe eyes of his (as if they had ſeene enough, when they had ſeene himſelfe childleſſe) are put out.

The Reprobates ſhall cry at the laſt day, [e] *Hide us from the Face of him that ſits on the Throne, and from the wrath of the Lambe.* Can the Lambe bee angry? or is there ſuch Lion-like terrour in that milde face, ſo full of beautie and ſweetneſſe, when it lookes upon wickedneſſe? Why would they be hidden? and hidden from the Lambe? O, guiltineſſe would faine keepe out of ſight: the Limbes of that infernall head, ſhall not eſteeme it the leaſt part of their torment at that day, to ſee the moſt lovely ſpectacle that Heaven can afford. Hee, from whom they fled in his offers of Grace, ſhall be ſo much more terrible, as hee was and is more gracious. When Chriſt was in his humbled eſtate, that Prince of darkeneſſe was ſo humble as to kneele to him: and though he had ſo much boldneſſe as to expoſtulate, [f] *Art thou come to torment us before our time?* yet withall hee had ſo much feare as to deprecate, [g] *I beſeech thee torment me not.* For the former; whether it were muſicke to Satan to heare the ſhriekes and roarings of ſinners,

because

[a] Prov.1.26.

[b] Mat.22.13.

[c] Mat.18.34.

[d] Luk.14.20.

[e] Rev.6.16.

[f] Mat.8.29.

[g] Luk.8.28.

becauſe he uſeth to enjoy their torments: and therefore held it a peece of his owne torture, to bee reſtrained in the exerciſe of his tyrannie. Or whether, as himſelfe profeſſeth, he were now in a fearefull expectation of being commanded downe into the deepe, for a further degree of actuall execution. Or whether the very Preſence of Chriſt was his racke; for the guilty ſpirit cannot behold the Iudge, or the Executioner, without a renovation of horrour: Howſoever, he deprecates a greater infelicitie. Yet what a thing is this, to heare the devill at his Prayers? *I beſeech thee torment me not.* Nature teaches every Creature to wiſh a freedome from paine: the fouleſt ſpirits cannot but love themſelves, and this love muſt needs produce a deprecation of evill. Devotion is not guilty of this prayer, but feare. There is no Grace in the ſuit of Devils, but nature: no reſpect of Gods Glory, but of their owne eaſe: They cannot pray againſt ſinne, but againſt torment for ſinne. It can be no newes to heare the profaneſt mouth, in extremitie, imploring that ſacred Name, when even the Devils doe ſo. The worſt of all Creatures hates puniſhment, and can ſay, *Lead me not into paine:* onely the good heart can ſay, *Lead me not into temptation.* If wee can as heartily pray againſt ſinne, for the avoiding of diſpleaſure, as againſt puniſhment, when wee have diſpleaſed; there is true Grace in the Soule.

The Concluſion is; If thoſe wicked ſpirits trembled to come before Chriſt in his Humiliation, when he was to Suffer: how ſhall ſinfull duſt appeare before him in his glory, when he comes to Iudge? As one and the ſame thing workes diverſly upon divers conſtitutions, and the nouriſhment of one, is the offenſe of
2 Theſ.1.6,7. another: So this *Day* brings contrary Effects to contrary diſpoſitions; and that which is the greateſt joy to ſome, is moſt terrible to the reſt. The Goates on the left hand never apprehended ſo dreadfull a ſound, as that of the laſt Trumpe: The Sheepe on the right hand never heard ſuch muſicke. For the diſſolution of temporall things, *Communis terminus*, there is the ſame end to all. Men dealing in the world for riches, are but like ſcolars playing at dice for counters; which come and goe; now the heape is on this ſide, by and by on that: on a ſuddaine comes in the Maſter, and he ſwoopes all, both dice and counters; not without ſome juſt correction of the gameſters. So men tug, and ſcramble, and wrangle for theſe paltry vanities, wealth and honours: This Fountaine dryes, that Ciſterne fils: one noble houſe withers, whiles another of low degree ſwels up to a Lord: to day this Merchant hath the caſh, to morrow that: But the *Lords Day* confiſcates all; and then who is the richer man? This world is like a broad Table with a ſcant or narrow Table-cloth; which every man is ſtill drawing to his owne ſide, though he plucke his neighbours part from him: this *Day* comes with a fatall voider, and takes away all, cloth, meat, table, and gueſts too. Thus farre together, all are ſerved alike: but then comes the difference. All men hope well, and thinke themſelves good: but let mee tell them of this *Day*, as
Numb.16.5. *Moſes* did thoſe rebellious *Levites*; *To morrow the Lord will ſhew, who are his, and who are holy.* A common Hen, together with her owne Egges, may hatch the egges of Eagles that are layed under her: but when they are growne up, while her owne brood keepe the baſe earth, thoſe of a higher kind flie upwards. This world breeds us all, and is both to good and bad a common mother: but when that great day of ſeparation comes, all they that are begotten of immortall ſeed ſhall leave their mother, and take after their Father; and while their kindred in the fleſh ſinke downe under their naturall corruptions, theſe Eagles that are ſprung from above, ſhall mount up to the Eternall neſt of Glory.

5. The irremediableneſſe of that fatality ſhuts up the terrour of this point. Theeves may have ſome mercie, in the proſtration of their bootie. Firſt, either they will not take all the goods of the houſe. *If Grape-gatherers come unto thee,*
Ier.49.9. *will they not leave ſome gleaning Grapes? If Theeves come by night, they will but deſtroy*
Ob.ver.5. *till they have enough.* They will not, or, if they would, they cannot carry away

all. Secondly, or they may bee overcome with perſwaſions, and melted with the pitifull complaint of their undone Clients: It was the little Childrens cries and teares that made *Theodoſius* weepe too, and reverſe the ſentence. Thirdly, or if they ſeaze on the goods, they may ſpare the life: It is a rare cruelty, in this land, to cut the throats of the yeelding; to ſecond, and ſecure theft with blood. Fourthly, or if they ſpill ſome blood in the conflict, they will not take the reſt after the conqueſt: Thoſe theeves had ſo much pitie, as though they proceeded to *wound* the traveller, yet they [1] *Left him* but *halfe dead.* Fifthly, or if nothing but both eſtate and life can ſatisfie them, yet their rage can extend no further: all the malice of man is there determined: Death is the end of all the ſufferers miſerie, and murderers crueltie. But the Iudgement of this day is not confined to theſe weake limits: It will not take away ſome of their riches, but all; not riches onely, but their lives; not lives onely, but their ſoules: nor their ſoules for a time only, but for ever: nor to repoſe them in tranquillitie and eaſe, but in the extremitie of torments. Povertie, or caſualtie of loſſes is a theefe; but it can onely ſteale away thy riches temporall: and that is often no more than depriving a Girle of Chalke or Oatmeale, that is troubled with the greene ſickneſſe, or diſarming a mad man of the weapon, wherewith hee would wound both himſelfe and others. Infamie or diſgrace is a theefe; but it can only ſteale away an aiery title, an imaginary Crowne: which makes men prouder than they ſhould be, becauſe they thinke themſelves better than they are. Humility hath made many good, Promotion can only make them great. Advancement may thanke God for the beginning; but if it ſwell into pride, the Divell is at the ending. There is no ſinne doth more aſſimilate men to that curſed nature: for all other ſinnes the Divell made, onely Pride made the Divell. Sickeneſſe is a theefe; but it can onely ſteale away health: and how many a man ſpeeds like that Souldier with the inveterate ulcer; who receiving a hurt in the place ſo deſperately affected, was made whole of the griefe, which before could not bee cured. The ſoule hath growne healthfull by the bodies ſickneſſe, and one diſeaſe hath done more good upon them, than many Sermons. Death is a theefe too, yet what can it robbe a man of, but a long, tedious, and troubleſome way? Theeves take away from the traveller ſome of his money; this theefe doth but robbe him of ſome of his journey. When a yong man is bereaved of life, hee is but deprived of a *Die*, wherewith hee might either winne or loſe. Our life is not more uncertaine, whether it will be long or ſhort, than the uſe of it is, whether we will ſpend it well or ill. When one wiſhed the ſonne to proove like the father, *Cato* replied, *is this a bleſſing, or a curſe?* When long life is apprecated to a childe, it may be demanded, *Whether is this a bleſſing or a curſe?* When it is ſaid, *Every man ſhall bee rewarded according to his workes*, it may bee doubted, whether this is a bleſſing, or a curſe. If death takes a man from his Lands, Houſes, Coyne, and helps him to a ſtarry Throne, a robe of immortality, a glorious kingdome; he rather rights him like a friend, than robs him like a theefe. All the good that may be found in death (as the ceſſation of trouble, the extinction of ſinne, the deliverance from Satan, the quiet reſt of the body, and infranchiſement of the ſoule) the good man ſteales from death; and ſo in effect, doth but robbe the theefe: That which is not worth his reſpect or keeping; as his moleſtations, ſickeneſſes, ſorrowes; of theſe death robbes him, and much good do't him with them.

But this *day of the Lord* is like a ſeverer *theefe:* not onely robbing the wicked of all their delightfull good, but lodging them with all ſorrowfull evill. Other theeves may be brought to a reſtitution: this onely yeelds to a permutation; exchanging paines for pleaſures, torment for ſinne; If a man take away thy ruſſet, and give the velvet; we uſe to ſay, that *change is no robbery:* But if thou loſe thy cordials for corroſives, thy peace and comfort for deſpaire and puniſhment; ſurely *this change is a robbery*. A paſſenger ſtripped of his whole eſtate by theeves,

may

[1] Luk.10.30.

may yet recover a greater fortune by the divine bleſſing upon his induſtry. But alas, the happineſſe which this theefe ſteales, is irrecoverable: millions of yeers cannot weare it out, nor myriads of teares buy off, that everlaſting loſſe. Conſider the vaſtneſſe of the Ocean, and conceive that a Sparrow were allowed, every hundred thouſandth yeere to drinke a draught of it, together with a promiſe to the damned, that when that little Bird had thus drunke up this great Sea, they ſhould be releaſed; here were ſome hope of an end, and ſome comfort from that hope, and ſome eaſe from the expectation of that comfort: But eternity cancells all, and puts out their light for ever. [m] *Their worme dieth not, and the fire never goes out*. It was a fearefull fire that deſtroyed *Sodome*, yet it ceaſed with that deſtruction: but the fire of *Tophet* can never be quenched. Our bodies dy, and when the wormes have devoured them, even thoſe wormes ſhall die too: but the worme bred in our ſoules is not capable of death. Wee are Gods creatures, yet we are mortall: but there is a creature of our owne which ſhall be immortall. We muſt die, but the [n] *Worme of our owne conſcience* muſt never die. In our mortall life, this is but a mortall worme: the blood of Chriſt hath vertue enough to kill it: If now we mortifie it, we ſhall feele it never: if it out-live us here, it will live with us for ever. Let our faithfull repentance, without pity, put it to death: and our bleſſed Redeemer will in mercy give us life.

[m] Mark.9.44.

[n] Eſa 66.24.

To make ſome uſefull application of all this; If we would eſcape the danger of this great *Theefe*, let us take heed of a little theefe, Sinne: this is the theefe that does all the miſchiefe. Could wee fervently pray againſt ſinne, wee neede not pray againſt puniſhment; which is no other than the inſeparable ſhadow of that body: But if wee have not watched againſt this privie theefe, *Sinne*; in vaine doe wee pray againſt the publike theefe, *judgement*: God muſt be juſt, and *the wages of ſinne is death*. This is a ſlie cunning theefe, inſinuating it ſelfe into all places, into all actions. It robbed man, in Paradiſe, of Paradiſe, of Innocencie, of Peace, of Earth, of Heaven, It ſtole into that Garden like a theefe, in the body of a Serpent: it ſtole into the eye of *Eve*, like a thecefe in the ſhape of an apple: it ſtole into her minde, in the forme of an ambitious advancement: it ſtole into the heart of *Adam* like a theefe, involved in an uxorious indulgence: from their tranſgreſſion, it ſtole like a theefe into the loynes of all their poſterity, by a ſecret, but certaine way: wee have it, and can ſcarce tell how we got it. It is a vaine *quære*, *How came this theefe in?* Let it bee our ſtudy to caſt him out. No barres nor barricado's can preclude his entrance: the Monke in his Cell, the Hermite in his ſolitude, the Anachorete mued up in a wall, cannot forbid acceſſe to this theefe. The very Temple is not free from him: there he robbes men of their attention, of their deuotion, and tranſports their mindes into a wilderneſſe of vaine thoughts. It ſteales into our beſt works, and robbes them of their perfection and integrity; I dare not ſay, the action is ſinne, I dare ſay there is ſinne in the action. It laies ſnares in every materiall; *Laqueos in cibo, in potu, in vultu, in veſte.* It takes all formes, that it may be filching at all times: *Fit fera, fit volucris, fit toto corpore ſerpens.* Like a Cameleon, it can turne to all colours, but white the ſymbole of purity: it can be any thing but innocent. Like a Theefe, it creepes into the eares of the wavering, and robbes them of their religion: it creepes into the eyes of the wanton, and robs them of their chaſtity: it creepes into the mouth of the drunkard, and robbes him of his witte: It creepes into the breſt of the malicious, and robbes him of his charity. it ſits in the braine of the ignorant, puts out the light of underſtanding, and rifles the houſe at pleaſure. It ſits at the doore of the ſwearer, and flies fiercely at the majeſty of our Maker: This theefe hath broken into the heart of the proud, of the covetous, of the prophane, of the hypocrite, and there keepes poſſeſſion, yea, pleads preſcription: challenging the houſe, not as a ſtrong uſurper, but as the right owner. It cannot rob God of us, it may robbe us of God.

August.

The day of the Lord is but *like a theefe*;] but this is a theefe indeed. No wiſe man, at leaſt no honeſt man will entertaine a knowne theefe: ſhall wee bid him welcome, make him good cheare, lodge him in our beſt chamber, and thinke nothing too coſtly for him, that wee know comes on purpoſe to robbe us? Yet ſuch is our madneſſe, to give *ſinne* not onely admiſſion, but indulgence; to invite it home to our houſes, to honour it with bankets, to allow it the command of our ſervants, and to let it ſleepe in the ſoft bed of our hearts: our ſenſes receive it, our affections waite upon it, our ſoules make much of it, as if it were a deare friend, and no dangerous theefe. This is that little theefe within, that opens the doore to the great theefe without: this is the Divels intelligencer, his agent, his picke locke, his engine, his truſty vaſſall, that betrayes the whole world to his invaſion. The theefe robs the paſſenger, and if hee ſcape apprehenſion, hee applauds himſelfe: but the ſinne of that act hath beene a worſe theefe to him, and robbed him of the peace of conſcience. Sacriledge preſumes to robbe the Church, and therein the Lord himſelfe; yet is ſo impudent as to expoſtulate [o] *Wherein have we robbed thee?* Alas poore theeves! they do but robbe us of our temporary proviſion: but in the meane time, ſacriledge is a theefe that robbes them of their eternall ſalvation. It is juſt, that theft ſhould bee puniſhed with theft, that one theefe ſhould robbe another. Oppreſſors rob us, ſin robbes them, death robbes ſinne, and the Divell robbes them all.

Our bleſſed Saviour once challenged the people, that they [p] *came out againſt him, as againſt a theefe, with ſwords and ſtaves.* Hee charged his Diſciples, to be ſo unfurniſhed of weapons, whereby they might doe violence, as not to take with them ſo much [q] *as ſtaves:* And yet in another place, hee allowes them nothing toward their journey, [r] *but ſtaves:* As a *ſtaffe* is a weapon, it was forbidden, not as it is for ſupportation. The maſter was taken as a theefe; the ſervants may not be ſuſpected. When they crucified him, it was [ſ] *betweene two theeves, one on his right hand, and the other on his left.* Still he is crucified betweene theeves, in his afflicted members: The Client, betweene the corrupt Iudge and the Lawyer: the Patient, betweene the ignorant Phyſician and Apothecary; the landed debtor, betweene the Uſurer and Scrivener: the poore Miniſter, betweene the Simoniacall Patrone and ſacrilegious pariſhioner: in all theſe hee is crucified *betweene two theeves.* All this while they have beene theeves to him: but in the laſt day he ſhall come *like a theefe* againſt them; and his juſt fury cannot be avoided. It is a happineſſe, when we ſhall meete with this great *Theefe,* to have our goods ſafe in another place. Hee that ſhall ſay in this ſenſe, *Omnia mea mecum porto,* I have all my wealth about me, ſhall bee ſtripped of all by this impartiall Robber. But if [t] *Our Treaſure be laid up in Heaven,* if our Riches bee the merits of Ieſus Chriſt, *No theefe can breake through, and ſteale it.* Then *Cantabit vacuus coram latrone viator,* the empty traveller ſings before the theefe. Our wealth is at home, in the hands of Him that will never ſuffer it to miſcarry.

Like a theefe.] That naturall dependance, which the moſt wiſe Creator of all things, hath made betweene all things: may, by way of Paradoxe, bee called a kinde of *theft.* The ſea doth robbe the land of ſome territories, and the land robbes the ſea of her waters. The Earth ſteales from the Heavens their influence, and Plants ſteale from the Earth her moiſture: Among trees, one robbes another; and the great Oke pines the Underwood. Flowers ſteale from the ground her fatneſſe, Bees ſteale from the flowers their ſweetneſſe, Men ſteale from the Bees their honey. Wee are the univerſall theeves in this ſenſe; for wee ſteale from all: Our light from the Sunne, our breath from the Aire, our Phiſicke from Plants and Mineralls, our food from Beaſts, Fowles and Fiſhes: we robbe the Sheep of their wooll, and the Wormes of their ſilkes, to cloth us: we ſteale warmth from the Fire, and cooleneſſe from the Aire or water: wee robbe the Vine of her vitall juyce, and the Olive of her unctuous fruite. Wee are the

[o] Mal. 3. 8.

[p] Mat. 26. 55.

[q] Mat. 10. 10.

[r] Mark. 6. 8.

[ſ] Mat. 27. 38.

[t] Mat. 6. 20.

theeves in all this, and yet in all this we are no theeves ; becauſe the great owner of all things hath ordained all theſe benefits for us. Onely then we are theeves, when we robbe our ſelves of their comfortable uſe, or of our thankefull obedience by their abuſe. *Quod Deo donante ſit noſtrum, hoc nobis abutentibus ſit alienum.* In all this our taking away from the Creatures, wee are rather borrowers than theeves; yea rather owners than borrowers. By that Patent ſealed by the *Father*, firſt ; then renewed by the *Sonne*, and now confirmed by the *Holy Ghoſt*; we are Lords of theſe things, not uſurpers ; not theeves, but proprietaries.

August.

Here is then no warrant for that Theft, which is the unlawfull uſurpation of another mans goods : therefore unlawfull, becauſe the owner was unwilling : whether deprived of his ſubſtance without his knowledge, by fraud and cloſe carriage : or with his privitie, but againſt his conſent : and that either his full conſent, as by violence and oppreſſion ; or his conſent in part, as in the exaction of covenanted intereſt from diſtreſſed debters. For howſoever they be driven by neceſſitie, into that dangerous gulfe of Uſurie, they wiſh with all their hearts, that creditors would lend according to the Nature of Loane, which is a contract of meere gratuitie , their money according to the nature of money, which is ordained for an inſtrument of exchange, uncapable of ſuch monſtrous improvement. Certainely, *Me nemo Magiſtro Fur erit* -- I will teach no man to be a theefe ; nor give the leaſt countenance to that legall robber, the ſoule-robbed Uſurer. My tongue ſhall be as farre from recanting that ſpeech of *Leo*; *Fœnus pecuniæ, funus animæ* ; as my heart is from diſliking that fire, than which *Ageſilaus* never ſaw clearer, when bon-fires were made of Obligations. God hath committed to the ſonnes of men a right of uſe and diſpenſation ; whereunto, for the avoiding of diſorder, a generall diſtinction of owneages, was added by the Law of Nations. Whatſoever the *Lacedemonians* did thinke of Theft ; that it was an allowable exerciſe of martiall Diſcipline : or others have ſaid even of Kingdomes themſelves, that they are but *Magna latrocinia :* whereas indeed, they are *Magna Patrocinia* ; not Theeveries, but protections againſt Theeveries: Or *Alciatus* dreamed, that Theft was not a reproach in Nature, becauſe it was forbidden by the Law ; as if the Law, and Nature had not both one Author: Or other querulous diſpoſitions have objected, that the Lawes of men are written in bloud ; becauſe in the cenſure of this unjuſt and uncharitable ſinne, they have exceeded the puniſhment of *Moſes* Iudicials : forgetting the Multitude of offenders, which is cauſed not onely by the fierceneſſe of a wilde Nation, but even by the wantonneſſe of a peaceable Nation : for the latter is no leſſe powerfull than the former, to quicken our originall corruptions. This wee muſt conclude ; beſides our Makers expreſſe prohibition of Theft, and the ſevere vengeance he hath threatned againſt it : it is againſt Nature, to rejoyce in the ſpoiles one of another: And the very Law of Charitie being troden under foot, ſeemes in a grieving accent to demand ; *Si ſterilitas in ignem mittitur, rapacitas quid meretur ?* And whether men ſteale in their owne perſons, or teach others ſo to doe, as Anabaptiſts, and thoſe elder Heretickes called *Apoſtolici :* the bounds of proprietie are ancient bounds, and the killing curſe of that *Flying booke* ſhall deſtroy their *houſes*, that dare remove them. A theefe at the gallowes is none of the worſt ſights in a countrey.

Zach.5.4.

In Concluſion, Theft can finde no ſhelter under the ſhadow of this Compariſon : *The day of the Lord will come like a theefe*, and where it findes a theefe, will ſentence him to condemnation. Theeves ? there are few or none amongſt us : we will be all bound for one anothers truth and honeſtie : But may I not ſay in the Prophets ſenſe, *All men are lyers*, ſo *All men are theeves ?* The receiver, we ſay, is worſe than the theefe : therefore ſaid one, Shew mee a *Sinner*, and I will ſhew thee a *Theefe*. The Oppreſſor hath a theeviſh hand, the covetous hath a theeviſh eye, the ſlanderer hath a theeviſh tongue, the drunkard hath a theeviſh throat.

throat, the Harlot hath a theeviſh lip, the Idolater hath a theeviſh knee; the Flatterer hath a theeviſh geſture; every Sinner hath a theeviſh heart. Doe not hold it impoſſible for you, to diſcover and attach a Theefe in your owne boſomes. Our naturall corrupt *Luſt* is a Theefe within us: if wee examine him ſtrictly, wee may finde out his haunts, and fetches, his ſhifts, and devices. Beleeve him not, for he will lie: ſpare him not, for he will ſteale: ſhrieve him to the proofe, for he will hardly confeſſe: arraigne him at the barre of the conſcience, condemne him with a penitent ſentence, puniſh him with an impartiall execution: puniſh him in the body, by faſting and mortification: puniſh him in the ſoule, by repentance and contrition: puniſh him in the purſe, by the workes of charity and reſtitution. If wee can get quit of this Theefe, that ſinne be mortified in us; the comming of the ***Lords Day*** (though it be *like a Theefe*) ſhall not hurt us.

Laſtly, there is an holy *Theft*, which I would commend to your practiſe. There be five waies to get the Kingdome of Heaven: Some innocently finde it, ſome violently ſnatch it, ſome are compulſorily driven to it, ſome expenſively purchaſe it, and others politickely ſteale it. Firſt, they that light upon it unlooked for, are Infants dying ſoone after their Baptiſme. They are ***Candidati fidei***, of the Livery of Faith: and as they live in the Wombe by the life of their naturall mother: ſo they live in the Covenant by the Faith of their ſpirituall Mother, the Church. Theſe finde ſalvation without trouble: they labour not in the vineyard, they grone not in prayer, they are not exerciſed with trials, they weepe not remorſefull teares, they are not charged with many duties; yet the Blood of Chriſt clenſeth them from all their ſinnes. [u] ***Suffer little children to come unto me, for of ſuch is the kingdome of Hevven:*** it belongs to them, and they belong to it; and there they are, before they know where they were: theſe finde it. Secondly, they [x] take it *by violence*, are ſuch as by an utter abdication of the world, doe wholly dedicate themſelves to God: that, by their continuall praiers and pious actions, lay ſiege to that glorious Kingdome; and in the fervent deſire of Gods ſervice, offer up themſelves a living ſacrifice. Such are thoſe Martyrs, that ſwimme thither in the ſtreame of their owne bloods, whoſe ſoules mount up to Heaven in acceptable flames. There bee three ſorts of Martyrs; ***Re & intentione, Intentione non re, re non intentione:*** in both deed and intention, as was Saint ***Stephen:*** in intention not deed, as was Saint ***Iohn:*** in deed not in intention, as were thoſe ***Innocents:*** And three annuall holy-daies are dedicated by the Church, to the memory of theſe three kindes of Martyrs: all which together, in their order, immediately follow the great Feaſt of our Saviours Nativity. But the Pontificians have found out a fourth kinde of Martyrdome: which is ***nec re, nec voluntate, vel intentione***; neither in deed nor intention: Of which ſupernumerary number was their Saint, ***Thomas Becket***; whoſe day they celebrate next after the three former. It is ſtrange, they take him for a Matyr, whom thoſe daies never found but for a Traitor. But the Martyrs of Chriſt are led by another Spirit, who puts ſuch courage into their hearts, that like noble Champions, they breake through all difficulties to the Kingdome of Heaven. Thirdly, they that are driven to it, are beholding to compulſory meanes: they have ſhipp'd themſelves in a Man of warre, and would proſecute their licentious miſchiefes, but are beaten into the Harbour with ſtormes. The Lord often clips our wings, leaſt we ſhould ſtraggle abroad after our boundleſſe and tranſportive fancies: Hee ſtrippes the body of pleaſures, to clothe the ſoule with righteouſneſſe: and by impoveriſhing our temporall eſtate, Hee ſtrengthens our ſtate of grace. Not that wee are therefore ſaved, becauſe we are afflicted: but wee are afflicted, as proper to them that ſhall bee ſaved. [a] ***Through much Tribulation wee muſt enter into the Kingdome of God:*** It is not ***Propter***, but ***per tribulationes***. Affliction cannot worke grace of it ſelfe; for ſorrow can no more bring comfort, than Thornes can beare Grapes: but it is the needle that drawes in the threed.

[u] Matth. 19.14.

[x] Matth. 11.12.

[a] Act. 14.22.

There is no fault to bee found with that neceſſity, which conſtraines us to bee
b Luk.14.21. good. [b] *Bring hither the poore, the maimed, halt, and blinde:* yea, their owne poverty
ſhall bring them; their owne *blindeneſſe* ſhall make them ſee the way, and
their owne *lameneſſe* ſhall enable them to goe. If they yet linger, there is a *Mandamus*
of farther conſtraint; *Compell them to come in, that my houſe may bee filled.*
Affliction is to us, as the *Whale* was to the Prophet: wee goe in Fugitives, we
come forth Converts: we goe in Rebels, we come out Penitents: wee goe in
Sinners, and come out Saints. Fourthly, they that purchaſe it, lay out all they
have upon Earth, for an habitation in Heaven. Let this ground bee laid firme;
that onely the blood of Chriſt is the price of ſalvation: and hee that confides
in the merit of his owne workes, ſhall ſit howling without doores. Yet, though
Faith alone doth ſave us, it muſt not deſtroy Charity: and to our good deeds,
c Matth.13.44, there is a reward of Mercy. There is a way, by [c] *ſelling all we have,* to buy that
46. incomparable *Pearle,* that ineſtimable *Treaſure.* There is a policy, to make ſuch
d Luk.16.9. [d] *Friends of our riches,* as may let us into thoſe everlaſting Manſions. After, [e] *Well*
e Matth.25.21. *done good Servant,* there followes, *Enter thou into the joy of thy Maſter.* How deare
doe men buy a ſmall turfe of earth, and yet how cheape doe they value Heaven?
They will venture their ſoules to get a little money, they will not venture a little
money to ſave their ſoules. They can oppreſſe the poore, to make their children
rich: they will not releeve the poore, to make their children bleſſed. But
as when a miſerly Dung-worme excuſed his oppreſſions, becauſe hee had eighteene
children; another replied, *but eighteene?* Beleeve me, if you had eight
and forty, the Countrey hath curſes enough for them all: So let mee aſſure the
charitable Benefactor, how many children ſoever he hath, Heaven hath bleſſings
enough for them all. Fifthly, and laſtly, there be ſome that ſteale this glorious
Kingdome: under the vaile of humility, an holy dejection, and under-valuing
of themſelves, they lay hold on eternall life. Though the wals of that celeſtiall
f Matth.6.20. City bee too high to climbe over, too ſtrong for any [f] *Theefe to breake through,*
and ſteale: yet there is a way for this pious Theefe to get in: this is neither over,
g Rev.22.14. nor through the wals, but [g] *through the Gates.* He is fitted for entrance; the Gate
is low, and hee is humble: the Gate is narrow, and he is little: ſo little in his
owne eyes, that he can eaſily creepe in, and being once in, he ſhall never be turned
out. Such a Theefe was that modeſt woman, waſted with an iſſue of blood,
h Matth.9.21. reſolving within her ſelfe; [h] *If I may but touch his garment, I ſhall be whole:* Shee
ſtole vertue from him by a touch. Such a Theefe was that penitent Sinner upon
Luk.23.42. the Croſſe; who both lived and dyed a Theefe: He ſtole their temporall goods
Athanaſ. from men, for which hee dyed: and hee ſtole Paradiſe from Chriſt, when Hee
dyed. *Paul* ſaies, *Give your bodies a living ſacrifice to God:* but there God accepted
of a dying ſacrifice. *Iudas* had ſerved Chriſt three yeares, and played the Theefe
with his purſe: he could ſteale his Lords coine: but this man had ſcarce ſerved
Him three houres, yet had learned a better way of theft, and ſtole from Him
Salvation. *Iacob* wraſtled with God, and by an holy kinde of force, robbed Him
of a *Bleſſing.* And the God of comfort thus encouraged that ſhamefaſt and trembling
i Luk.8.48. Patient, that touched the border of his garment; [i] *Daughter, bee of good*
cheere, thy faith hath made thee whole: ſince thou haſt ſtollen vertue from me, take
it, and much good do't thee with it. Other theft ſhall be condignely puniſhed;
but ſuch a penitent, humble, and pious *Theefe* (whom the world condemnes for
a ſinner, but inward ſorrow and compunction preſents to God for a Saint) ſhall
not onely be mercifully pardoned, but even glorioſly crowned in the Day of
Ieſus Chriſt.

Gellius l. 1. *In the night*] *Fur à furvo,* ſay ſome; becauſe that art requires the ſecrecy of
*cap.*18. *Hor.* darkeneſſe. *Vt jugulent homines, ſurgunt de nocte Latrones.* Night is the ſeaſon for
*lib.*1. *Ep.*2. Theeves and Harlots: *The Adulterer waits for the twy-light, ſaying, no eye ſhall ſee*
me. If the night ſhould ſpeake all it knowes, it would put millions to the bluſh,
in

in the day. [k] Theeves in *the darke digge through houſes, which they had marked for themſelves in the day.* The night payes the Devill no leſſe cuſtome than the day. Why elſe are ſinnes called *Opera tenebrarum, The workes of darkeneſſe?* *Caſtè, ſi non caute,* was a Rule to ſave their Credites, though not their Conſcience. *Noctem peccatis, & fraudibus obijce nubem.* There bee indeed ſome ſinnes peculiar to the day, becauſe they are done onely to bee ſeene, and if they might not bee ſeene, would not be done. But commonly [l] *Evill doers love the darkeneſſe,* and deſire to ſinne but of ſight. The whore loves *the blacke and darke night: Nox, & amor, vinumque nihil moderabile ſuadent: Illa pudore vacat, liber amorque metu.* [m] *It is a ſhame even to ſpeake of thoſe things which are done of them in ſecret.* Darkeneſſe cauſeth boldneſſe, and Secrecie is the mother of Securitie: They thinke *Impunè fit, quod fit in abdito.* Therefore it is proverbially ſpoken, *Nox commoda ſceleribus:* iniquitie is beholding to the night, and the Devill is a great noctivagant. The fouleſt fact of the world, *Iudas* his treaſon, was a night-peece.

[k] Iob 24.16.
Hor. lib. 1. *Epiſt.* 16.
[l] Ioh. 3.19.
Ovid.
[m] Eph. 5.12.

Of all, the Theefe longs for the night: then he hopes, that ſleepe hath ſhut the eyes, and locked up the ſenſes of the whole familie. So the laſt judgement ſhall breake in upon men, when they are poſſeſſed with a Lethargie, and drowzie negligence; not minding, not dreaming of this ſudden Audite. But why doth this ſentence begin with, *The day of the Lord;* and ſubjoyne, *Like a Theefe in the night:* Day, and Night are oppoſites: if it bee the Lord's *Day,* how ſhould it come in the *night?* If it come in the *Night,* why is it called the *Day?* Or ſhall we ſay, it is *Quiddam tertium;* a thing mixt, betweene both, partaking of both, or compounded of both? As *in Diluculis & Crepuſculis,* there is a Twy-light: The dawning of the *Day* in the Morning, and the ſhutting in of the *Day* in the Evening make day and night ſo much one, as ſometimes you cannot tell which to call them. It is ſo much Day, that we cannot call it night; and ſo much night, that we cannot call it day. It is true, that [n] *Light hath no communion with darkneſſe: Lux & tenebræ,* midnight and noone never met, never joyned. In the regenerate man there is both [o] *fleſh* and *Spirit:* the ſpirit is not the fleſh, the fleſh is not the ſpirit: and yet both are in the ſame man. There is darkeneſſe in his underſtanding, and in his underſtanding there is light alſo: There is corruption in his affections, and yet in his affections there is holineſſe too. As in a veſſell of lukewarme water, there is both heat and cold together: Wee cannot ſay, This part of the liquour is hot, and that other cold: but cold and heat is confuſed throughout the whole veſſell. In the twy-light, wee cannot ſay, This part of the aire is light, and that other darke: but darkneſſe and light is ſhed, ſpred, and mingled throughout the whole aire. Shall we conjecture by ſuch a ſimilitude, that this Iudgement ſhall be in the Twy-light; when the ſeaſon may be called either, or neither *Day* or *Night?* Certainely, theſe fancies of men have ſo much darkneſſe in them, as to be called *Night:* but no raye or ſtreake of light, to give them a name of *Day.*

[n] 2 Cor. 6. 14.
[o] Gal. 5. 17.

Some very venturouſly gather from hence; that Chriſt will come to Iudgement in the *Night:* and they offer to prove it by many arguments: Firſt, becauſe the firſt borne in Egypt were ſmitten in the night. [p] *While all things were in quiet ſilence, and that night in the midſt of her courſe; God's Almighty Word leap'd downe from Heaven, out of his royall Throne, as a fierce man of warre.* This was indeed moſt fearefull and aſtoniſhing; when God called for the bloud they owed him, at ſo uncomfortable a ſeaſon. In one night, every houſe hath a carcaſe in it; and (which was more grievous) of their firſt borne; and (which was yet more dolefull) in an inſtant. No man could comfort another; every one was too full of his owne ſorrow; helping rather to make the noiſe more lamentable. But all this is no more than the cry of an Infant, to the diſmall ſhricking at Chriſts appearance, when *all the kindreds of the earth ſhall mourne before him.* And why doth this Plague of Egypt prove that he will come in the *Night,* more than the bur-

[p] Wiſ. 18. 14.

ning of Sodome makes it probable that he will come in the *Day?* Secondly, the opinions of the Fathers are alledged for it: [q] Saint *Chryſoſtome* thinkes it ſhall be in the night: *Euthymius* conſents with him: [r] *Hierome* cals it an Apoſtolicall Tradition: and [s] *Lactantius* confirmes it by the Teſtimonie of a *Sibyll: Cùm venerit ille, Ignis erit, mediaque horrenda in nocte tenebra.* In the darkeſt night, ſaith he, the heavens ſhall be opened, and the Lord ſhall deſcend like Lightning. [t] To ſay nothing of thoſe Eccleſiaſticall hymnes, taken out of *Prudentius* and [u] *Ambroſe*, that ſeeme to favour it. Nor to examine the reaſons of [x] *Aquinas*, why he ſtateth this great Audite, in the twylight, betwixt day of night: they bee all but dreames of a night. Thirdly, they argue, that the Paſſeover was to be eaten at night, becauſe the comming of the Lord was expected in the night: [a] *It is a night to be much obſerved unto the Lord:* and *This is the night of the Lord to be obſerved:* The Iewes are ſaid to looke for the Comming of their *Meſſias*, in the middeſt of the night: and about that time of the night, it is very probable that our bleſſed Saviour was borne. The Angels came to the Shepheards [b] *in the night*, with this joyfull tydings. But what is all this to prove, that his ſecond comming ſhall be in the *night* too? That *Paſchall-night*, whoſe obſervation was ſo ſtrictly commanded, is alſo called a day? [c] *This day ſhall be unto you for a memoriall:* and *You ſhall obſerve this day in your generations, by an Ordinance for ever.* And the night of our Lord's Comming in the fleſh, is not called a night by the Angels, but a day: [d] *Vnto you is borne, This Day, a Saviour.* The acceptation of *Dayes* for *times* is a figure frequently uſed. [e] *The dayes are evill*; what? the dayes only? Are not the nights evill too? Yes, but by *dayes* are meant the Times. Whether Chriſt will come in the *day* or *night*, we cannot tell; but we are ſure, there is a time determined when he will come. Fourthly, they ſticke hard upon that ſpeech, [f] *At midnight there was a cry made:* concluding out of it, that at midnight the Lord ſhall come. But why may we not as well inferre that it ſhall be in the day; becauſe the Lord [g] *hath appointed a day in which he will judge the world? Nocte latent menda*; ſay ſome, How ſhould all things bee revealed in the night? But they may be anſwered accordingly; That night cannot want light, when heaven and earth ſhall make one univerſall bonfire. Knowledge ſhould keepe her allowed bounds: *Satius eſt dubitare de occultis, quàm litigare de incertis.* When the poore Debter was adviſed by his friends to watch for his Creditors comming to towne, and to intreat their favour about a compoſition, he anſwered; I will not trouble my ſelfe to ſeeke out them, for I am ſure they will finde out me. But let it be our ſpeedy diligence, to implore the Mercy of our great Creditor, not for any compoſition that can bee made by our ſelves, but to accept the ſatisfaction made by our Surety, his Sonne Chriſt upon the Croſſe: Otherwiſe, though we ſeeke not after him, he will be ſure to finde out us; when wee are neither able to put in baile, nor have one penny toward the payment. *Night* and *day* let us be prepared; and then whether thou commeſt *day* or *night*, welcome our deare *Lord Ieſus.*

4. The Summe is this; *The day of the Lord* is not only uncertaine for the time, but then moſt likely to be, when it is leaſt expected. And to this center, the Fathers, and all faire expoſitors reduce their Meditations: So *Theophylact, Hilarie, Hierome, Bede, and* [h] *Gregory* expound the Metaphor. [i] S. *Auguſtine* moſt plainly: He ſhall come in the night, *Cùm valdè obſcurum & occultum erit, & quando non ſperatur.* Men ſleepe in the night, and looke neither for gueſts nor theeves. His appearing ſhall be in the night of mens ignorance, when their intellectuall eyes are ſealed up with the Spirit of *Slumber*; no more expecting his deſcent from Heaven, than He lookes to finde Faith on the earth. But let us pray that he doe not finde us out in ſuch a *night*; when wee are fallen into ſpirituall darkeneſſe, the Ignorance of Him, and inconſideration of our ſelves. Though he permitted Darkneſſe to be before Light in the Creation; yet in the making of Light he

[q] *Chryſ. in Mat.* 15.
[r] *Hieron. in Mat.* 25.
[s] *Lactan. lib.* 7. *c.* 19.
[t] *Pruden. ad laudes Feriæ tertiæ.*
[u] *Ambroſ. ad laudes Sabb.*
[x] *Tho. Tert. part. in Addit. qu.* 77. *ar.* 3.
[a] Exod. 12. 42.
[b] Luk. 2. 8.
[c] Ex. 12. 14, 17.
[d] Luk. 2. 11.
[e] Eph. 5. 16.
[f] Mat. 25. 6.
[g] Act. 17. 31.
Auguſt.
[h] *Greg. Hom.* 12. *in Evang.*
[i] *Aug. Ser.* 22. *De verbis Dom.*

he did ſo multiply that Light, as that it enlightned not the day onely, but the night too. So albeit ſome ſhadowes of dimneſſe, and clouds of diſconſolateneſſe have ſhed themſelves upon our ſoules; let us beſeech him to afford us the Light of his holy Spirit, againſt which the Prince of darkneſſe can never prevaile, nor hinder his Illumination of our darkeſt nights, our ſaddeſt thoughts. The Viſitation of the holy Ghoſt upon the bleſſed Virgin, is called an *overſhadowing:* There was the Preſence of God, the Fountaine of all Light, and yet an overſhadowing: Nay, except there were ſome Light, there could bee no ſhadow. It is happy for us, when thoſe ſhadowes within us ſhall bee overcome by Gods irreſiſtible Light: That when thoſe ſhadowes have done their office upon us, to let us ſee that of our ſelves we ſhould fall into irrecoverable darkneſſe; the Spirit of Grace may doe his Office upon thoſe ſhadowes, diſperſing them, and eſtabliſhing us in the aſſurance of comfort.

The laſcivious wife is glad of her husbands abſence, and abuſeth the time in unchaſte embraces, till his unexpected returne ſurprizeth her in the bed of adulterie, and turnes her over to juſt penaltie. But the conſtant Spouſe, that hates the leaſt violation of her Faith, (even ſo much as in a wiſh or thought) with earneſt longing lookes for her husbands comming, and knowes no ſolace like to his Preſence. The holy Soule, that hath kept her faith with Chriſt, deſires this *Day*, waites for it, and at laſt entertaines it, and is entertained with it, in a ſweet and bleſſed Peace. But the ſtraggling adultereſſe, that hath preferred her pleaſure before her Pietie, and flatters her ſelfe with the remoteneſſe of her Lords Comming, ſhall bee taken in the *Night* of her careleſneſſe, in the Act of her wantonneſſe, and periſh without hope of Reconciliation. This day, [k] *like a Theefe in the Night, ſhall breake through into her houſe:* She hath barred the doores, and fortified her houſe againſt his entrance, out of a conſcious feare, and unwillingneſſe to ſee him: therefore there is no remedie, her houſe muſt bee broken through, and that unfaithfull ſoule be pluck'd out by force. But the other lookes for the meſſenger, liſtens to the firſt knocke: there is no neede to breake open her houſe, for ſhee readily opens the doore, and yeelds up her ſelfe in joyfull peace to the armes of her lord and husband [l] Yea, ſhee longs for a diſſolution, [m] prayes for the Conſummation, and cryes for the haſtening of his Kingdome. *Behold, I come quickly. Amen. Even ſo, Come Lord Ieſus.*

Auguſt.

[k] Luk.12.39.

[l] Phil.1.23.

[m] Rev.22.20.

In the which the Heavens ſhall paſſe away with a great noiſe.] Concerning the manner and extent of the worlds diſſolution, there is a world of queſtion: the Schoole is full of perplexities, that tend more to the diſtraction, than ſatisfaction of their Readers. They doe indeed but throw a ſtone into the Well, and leave us to take it out. They lay ſuch toiles and nettes for him, that hunts after the Truth in their Forreſt, that ſoone hee is entangled; and being once in, let him get out as well as he can. Three circumſtances are conſiderable in this firſt paſſage. Firſt, the matter alterable; *The Heavens.* Secondly, the meaſure of their alteration; *Shall paſſe away.* Thirdly, the manner of this tranſition; *with a great noiſe.*

1 *The Heavens.*] Some extend it to all the Heavens, even to that higheſt, which is the glorious Court of God himſelfe: but Saint *Paul* ſaith, we have an houſe not made with hands, [n] *Eternall in the Heavens:* that which is Eternall, cannot bee deſtructible. [o] Others abridge the latitude of this combuſtion, and underſtand by the Heavens the lower part of the Aire; confining this fiery deluge to the ſame limits with the former watry: But if the inferiour Aire were the boundaries of it, why are the *Elements* afterwards, *Namely*, expreſſed? The Aire is an element. Others affirme, that they ſhall periſh according to their very ſubſtance; as if there ſhould be no more Heavens: but this croſſeth the Scriptures, which ſpeake of a new Heaven and Earth; and of them, not as *Noua*, but *Novata*. not newly created, but purgingly renewed. This then is our ſafeſt con-

[n] 2 Cor.5.1.

[o] *Hieron. Magius de exuſt. mundi. cap. 6. 7.*

cluſion; that this purgation by fire, ſhall reach as farre, as did the corruption of ſinne, and no further. The corruption of the Heavens ſhall vaniſh, the matter of the Heavens ſhall not periſh. To inquire further, may bee dangerous, it cannot be profitable. Gods Power appeared in the creation of the World, his Wiſedome in the governement and diſpoſition of it, his indignation in the Flood that drowned it, his Mercy in ſaving thoſe eight that repleniſhed it, his Grace in the miſſion of his Sonne that redeemed it, and his Iuſtice will appeare in the re-ſending of that Sonne to judge it. [p] *The Heavens declare the Glory of God*: things or perſons may teach two wayes: either materially or occaſionally; ſo the inſenſible creatures teach man: or morally and vocally, by doctrine and example; as we ought to teach one another. The Heavens can teach us to looke unto our owne preparation; they cannot teach us the time or manner of their owne diſſolution.

p Pſal. 19. 1.

2 *Shall paſſe away.*] There be two errors about this tranſition of the *Heavens*. Firſt, of ſome Theologicall Philoſophers, who attribute to the Heavens an incorruptible nature: From which figment being beaten by the Truth, they labor to evade by diſtinction; that though the Heavens are in their owne nature capable of corruption, yet they may bee *Intrinſecè incorruptibiles*, becauſe they can never bee corrupted. Secondly, the other ſort hold them ſo corruptible, that they ſhall bee utterly aboliſhed. That the Heavenly bodies are maintained by vapours, was but the dreame of ſome Poets and Philoſophers: for certainely, if the Sunne, Moone and Starres were onely nouriſhed by waters and vapours, they would long ere this, have bidden the world good night. [q] Our Saviour foretold us, that *the Powers of Heaven ſhall bee ſhaken*: [r] *Lactantius* thinkes theſe powers of Heaven to bee the Angells, who ſhall then change the order of their motions: They are indeed ſpirituall and ſeparated ſubſtances, *quæ non habent molem, ſed virtutem*; not united to any matter, as the ſoules of men to their bodies; and ſo are *Powers* or *Vertues*: but how thoſe *Powers* ſhall then bee *ſhaken*, ſeemes a forced collection. *Chryſoſtome* ſpeakes peremptorily of ſuch a ſhaking, as ſhall be an utter abolition; which he calls *omnimodam perditionem*. Of the ſame opinion were diverſe of the Greeke fathers; *Theodoret, Theophylact, Oecumenius*; grounding it upon the miſ-interpretation of this and the like places. [ſ] *They ſhall periſh, but Thou ſhalt endure*: whereas the Prophet there expounds his meaning of a permutation, not annihilation of the Heavens: *As a veſture ſhalt thou change them, and they ſhall be changed.* So ſaint *Paul*, [t] *the faſhion of this world paſſeth away: Figura non Natura.* [u] Wee conclude therefore with ſaint *Gregory*, that *the Heavens ſhall paſſe away*, and they ſhall not paſſe away: *Ea quam habent imago, tergetur: Ea quam habent natura, ſervabitur*: The ſubſtance ſhall not bee deſtroyed, onely the quality ſhall be changed. As wee weed our Gardens, to ſuccour the Plants, and doe not roote up the Plants, becauſe of the weeds. Or as we ſweepe our houſes from the duſt and rubbiſh, and doe not for the rubbiſh ſake pull downe the houſe: Or as the Lapidary cuts a Pretious ſtone, or poliſheth a Iewell, and does not for the roughneſſe or fowleneſſe caſt them away. So the Lord will purge this great Fabricke of nature, and not for a little corruption deſtroy ſo goodly a Creature.

Lucan. lib. 9. Pharſ. Plin. lib. 2. cap. 9.

q Mat. 24. 29.

r *Lib. 7. cap. 16. Baſil. Hom. in Hyperi. Greg. Nyſſen. lib. de creat. Hom. cap. 4.*

ſ Pſal. 102. 27.

t 1 Cor. 7. 31.

u *Greg. mor. lib. 17. c. 5.*

3 *With a great noiſe.*] After the manner of a Storme or Tempeſt, *cum ſtridore & ſibilo*, with a whiſtling or craſhing ſound, ſuch as a flight of Fowls make through the winde with their ruſtling feathers. [x] Some thinke that the celeſtiall Orbes ſhall be put to a ſwifter and more violent motion; whereby the world ſhall bee ſet on fire: and out of that concuſſion, this terrible noiſe ſhall ariſe. Fire and Water cannot meet without a hiſſing conteſtation: the Aire repelled, breakes not forth in ſilence; eſpecially reſtrained fire hath a dreadfull eruption; as the report of Ordnance, or Thunder from the Cloudes. What with the rapture of the ſuperior bodies, and the confuſed combate of the Elements, who can conceive

x *Suarez. Tert. par. Tom. 2. Diſp. 58. Sect. 3.*

ceive the fearefulneſſe of this *noiſe?* The Law was given with a great noiſe, Thunders, Trumpets and Voices: the [a] *Thunder* was very lowd, the *Trumpet* farre *lowder*, but the *Voice* of God drowned all. If ſuch were the noiſe at the Law-giving, what ſhall there bee at the Law-requiring? All things will appeare ſtrange at that day: Such a Iudge, ſuch a Seſſion was never ſeene: ſuch a *noiſe*, ſuch a Sentence was never heard: ſuch an evidence, ſuch a horrour was never conceived. The ſound of the Archangels *Trumpe* is a noiſe, that ſhall waken all the World: The crackling of this great frame in the fire is a noiſe that ſhall aſtoniſh all the World: the voice of the Iudge is a noiſe that ſhall confound part of the World: and the ſhriekes of the condemned is a noiſe that ſhall continue with them in the World to come. The firſt *noiſe* ſounds out a *Surgite*, Riſe from your Graves: The ſecond ſounds a *Siſtite*, Stand to your triall: The next ſounds a *Diſcedite*, Depart yee curſed: and the laſt ſounds forth an *Vlulate*, Howle for ever in the ſtate of the damned. The riſing of a Tempeſt makes the Paſſengers afraid: It more amazeth them when the waves beat into the Veſſell: but when they beginne to ſinke, what a diſmall cry is heard among them? *Inſequitur clamorque virum, ſtridorque rudentum.* The Summons will be a fearefull noiſe, the Sentence more fearefull, but moſt lamentable will be the ſhriekes of reprobates in their endleſſe ſufferings. If we heare but the cries of a City upon the ſuddaine invaſion of an unlook'd for enemy; or but the clamour of a Family that cannot get out, when the houſe is burning about their eares: or had wee heard the cry of the Infants in *Hinnom*, which they contended to drowne with their lowdeſt inſtruments: there had beene ſome ſhadow of that prodigious *noiſe*, which ſhall be produced by this univerſall conflagration. It hath beene ſaid, that Deafneſſe is a bleſſing, when a man can heare no noiſe but curſing: but they are happy, that can heare this *noiſe* without terrour, and eſcape from it without danger: and ſuch happineſſe belongs to all that are in Chriſt.

[a] Exod. 19.16.

Virg. Æn. 1.

1 To make ſome uſe of this point: Seeing the *Heavens* ſhall not loſe their beeing, but onely ſuffer a purgation, and muſt bee changed in figure, without perdition of their nature: and in like manner, man hath an everlaſting perpetuity aſſigned unto him, after his temporary tranſmigration: hee cannot ceaſe to be, he may ceaſe to be happy: Let us all labour to be cleanſed in time, leſt wee remaine uncleanſed, when time ſhall be no more. The Heavens muſt undergoe a purging for the ſinne of man, and ſhall not man endevour his owne purging for the happineſſe of Heaven? The way to eſcape the horrour of that purging fire, is for the preſent to purge our ſelves in water. There be two Fountaines, wherein we may waſh and be cleane. The former is a living Spring, and in many reſpects, a ſtrange kinde of Fountaine. It iſſues indeed from the ſide of a [b] *Rocke*, but that Rocke is immaculate fleſh. What is more hard and dry than a Rocke? what more moiſt and ſupple than water? yet hee that once did fetch water out of a ſtone, to convince and ſhame the infidelity of the Iewes: doth ſtill bring it forth of a Rocke, to refreſh our beleeving Soules. The Clouds and Springs are wont to aford water, but it comes not uſually from the Rockes. Other Fountaines may coole and cleanſe the body, but they cannot make it immortall: this Spirituall drinke comes out of *the Well of Life*, and cauſeth the receiver to live for ever. The Leproſie is not got off with other waters, this [c] *Cleanſeth us from all ſinne.* That which proceeds from other Fountaines, is *white:* this is red as blood; even blood it ſelfe, and the pureſt blood that ever ranne from veines: that ſanguine Laver, wherein if Faith can get us a larder, wee are cleanſed for ever. This is the onely Purgatory of our Soules, and without this there is no poſſibility of being cleane. The blood of a man runs in his veines; in the blood of thoſe veines are the ſpirits, and in thoſe ſpirits a kindely and active fire, which by conſuming the redundant and ſuperfluous humours of the body, purgeth it from contracted annoyances. Chriſt is the *Man* of men, the *God* of men; and

[b] 1 Cor. 10, 4.

[c] 1 Ioh. 1. 7.

the blood that ranne from his ſacred veines upon the Croſſe, was full of ſo infinite a Spirit, that it concocts and overcomes all the diſeaſes of his body, the Church; and cures the infirmities of all our Soules. Lower Fountaines may be locked up, or dried up: but this Spring runnes freely, fully, continually, to the end of the world. No mans comming is debarred, no man that comes, departs uncleanſed. They that are purged in this Bath of acceptable ſatisfaction, ſhall neither feare the Iudiciall fire of the laſt Audite, nor the penall fire of everlaſting torment. But every day wee gather new ſtaines; for the mundation whereof, there is another Fountaine provided, within us, as the other was without us; Repentance. This pumpes teares out of our eyes, derived from the Well of contrition in our hearts. Not that this water can cleanſe us by its owne vertue; for the Spring it ſelfe muſt be fed and ſanctified by the former; and is indeed rather a Ciſterne, than a Fountaine. But it is a ſecondary and inſtrumentall meanes of our cleanſing, a conſequent and inſeparable ſigne of our being cleanſed by the blood of *Ieſus*. And without this; the burning of the *Heavens* ſhall but tend to their reſtitution; but the ſame fire to impenitent ſinners, ſhall begin their everlaſting torments. This great world was firſt purged with water, and is againe to be purged with fire: ſo the little world, Man, is firſt waſhed in the Laver of regeneration, the Sacramentall water: and after this *Baptiſmum aquæ, there is Baptiſmus ignis*, a [d] *fiery triall*: and many *are ſaved*, but as it were [e] *through the fire*: as by fire the Heavens ſhall be renewed. The beſt gold may gather ſome ruſt, and the pureſt garment catch a ſpotte: and the holieſt Soule on Earth, needs cleanſing. We are a candle ſet in the winde; blowne out with every temptation: a curious inſtrument, that will out of tune with the very change of the weather: a fine glaſſe, that is not onely broken with a knocke, but ſtained with a breath. If we be not alwayes ſupplying our Lampe with the oile of meditation, and ſetting our inſtrument in tune by prayer, and ſcouring off our blemiſhes by repentance; decay and ruine will incroach upon us. There was a delicate perſon, ſelfe-enamour'd, and too indulgent to his body, eſpecially in the frequency of bathing: A true friend reproouing him for many things, urged that in particular; *Why doe you bathe twice a day?* whereto hee deridingly anſwered, *Becauſe I cannot conveniently bathe thrice?* Seriouſly we may invert the queſtion: *Why doe we not bathe oftner?* Why doe wee not waſh our conſciences twice, thrice, many times, every day in our penitent teares? *Seneca* tells us of a Romane, that kept his ſoule as cleane, as the beſt Huſwife keepes her houſe; every night ſweeping out the duſt, and waſhing all the veſſels: Examining his owne ſoule, *Quod malum hodie ſanaſti? qua parte meliores?* What infirmity haſt thou healed? What falt haſt thou done, and not repented. In what degree art thou bettered? Then would hee lye downe with *O quàm gratus ſomnus, quàm tranquillus!* With how welcome ſleepe and quiet reſt, may wee entertaine the night! The burning of the Heavens ſhall not affright us, becauſe hee that ſets them on fire, hath promiſed to ſave us.

2. This makes againſt all ambition of worldly dignities: the *Heavens* are the pureſt and moſt glorious peeces of nature; if they muſt bee diſſolved, What ſhall become of temporall honours? The ſtatelieſt Pyramid that ever was built to the memory of a man, reached not up ſo high as the Heavens; yea, it is likely that the Tower of *Babel* tranſcended them all: yet *Babel* is fallen, and the Heavens themſelves ſhall not ſtand. Of good Honour the Pyramid may be a fit embleme: for it is broad and large in the foundation, upon earth: but ſtill as it riſeth up toward Heaven, it leſſens, and ſhewes it ſelfe the narrower: deſiring in all the greatneſſe of man, to ſeeme little in the eyes of God: as *Moſes* was a great Prince, yet there was not a meeker man. *Pauls* honour was great to bee rapt up into the third Heaven; yet but *Novi hominem*: *Iohn* was the beloved Diſciple; yet but *Quêm dilexit*: God gave them noble priviledges, and yet they in modeſty

[d] 1 Pet. 1.7.

[e] 1 Cor. 3.15.

deſty conceale their owne names. Dignity comes two waies; either by Deſert, or by Deſcent; by good worth, or great bloud. But when it is ſtated upon the the unworthy, it is a *Noli me tangere?* *Friend ſit up higher:* but when he is advanced like a friend, if he bee found none, hee ſhall ſoone bee pulled downe againe. God gives honour *In utilitatem*, and *In humilitatem:* firſt, for the publike good, and then for our private; that it may make others better, but not our ſelves worſe. But Ambition is the worme of greatneſſe: the *Bramble* deſires to be *King*; the *Thiſtle* to match with the *Cedar:* the *Eagle to ſet her neſt among the ſtarres:* the *Spider* to build in kings *palaces*. *Haman* will never leave lifting up his head, till it be lifted a ſtory higher than hee would have had it. Ambition, the eldeſt ſonne of Pride, mounts up with his gawdy wings, as if he would bandy colours with the Sunne. The ground hee thinkes beholding to him, for vouchſafing to bleſſe it with one touch of his foot; and extremely honoured, if he grace it with one humble looke. Fame is his Goddeſſe, and all her ſervants are his Trumpeters. Hee that croſſeth him in his riſing, and prevailes not; ſhall bee cruſhed by him, when hee is riſen. Hee hath ſo many corroſives, as he hath ſuperiors: and cares not how much he gives the Divell, to rid him but of one rivall. Hee could wiſh his frownes were lightning, and his words thunder. Poore, men he, lookes ſhould part with all their goods, to have him but take knowledge of them. Vaine man, Whither wouldſt thou raiſe thy ſelfe? Could thy blowne up honour reach the cloudes; this laſt Fire ſhall conſume both it and them. How carefull are men for the prolongation of their memories? What ſtately monuments are erected by their poſterities? Marble pillars, and braſſen ſculptures, report to ſucceeding ages, their names and acts. And above all, the Poet undertakes to give life to their vertues, in never dying Verſes: with *Non norûnt hac monumenta mori:* And *Nec Iovis ira, nec ignis, Non ferrum poterit, nec edax abolere vetuſtas:* neither time nor fire ſhall conſume them. Yet in this fire they cannot eſcape: the Braſſe will melt, the ſtones conſume, pillars, pyramides, monuments, all ſhall flame; poems, orations, bookes ſhall periſh: and of all ſecular glory there is an utter annihilation. Then, which is the Signior, and which the Servitor? Where is the difference betweene the Potentate, and the Peſant? What *Coat*, what Creſt can diſcerne the Gentleman from the Mechanicke? Or the Prince from his Page? Or the Lord from the Lacquay? What priviledge ſhall the flouriſhing proud houſe of *Auſtria* have over the now depoſed kings of *India?* Who can diſtinguiſh the ſlave that laboured in the Minerall, from that worſe ſlave which adored the metall? Why may not the Tenant prove as rich a man, as his domineering Landlord? There is onely one Heraldry, that makes the difference of men, and that is the Grace of God. This makes us of the Blood royall, *Partakers of the divine Nature*, *Heires of the Kingdome*, bearing the Armes of *Ieſus Chriſt*.

f Luk.14.10.

Obad verſ.4.

Then, farewell all honour, but what comes by adoption: but who can allow the glory of this world ſo long a continuance? As the names of good men out-live their bodies, ſo too often great men out-live their good names. A good name lives after death; *Defunctus volito viva per ora virum:* but the name of the wicked is rotten, before his carcaſe is cold. g *Yee ſhall die like men, and fall like one of the Princes.* Not onely like *Men*, mortall: but like *Princes*, remarkable. The fall of a Prince fills the world with preſent horrour, and leaves it full of ominous diſcourſe for the future. *Herods* glory laſted not long; it ſate as proudly on his ſoule, as his *royall clothes* did on his backe: but he that would be numbred among the gods, is ſuddainly h *devoured of wormes*. Thoſe wormes were both *Lictores*, and *Lectores*; Executioners to puniſh *Herod*, and inſtructors to teach us the damnable danger of vaineglory. The Heavens are high and glorious, yet they are not proud; but rather full of humble benevolence, bleſſing the Earth with their light, heate, moiſture, influence: Man is a peece of creeping Earth, and yet he

g Pſalm.82.7.

h Act.12.23.

hath lofty and aſpiring thoughts. O that humility ſhould deſcend to the earth, while pride exalts it ſelfe up to Heaven, and that the voice of a creature ſhould dare ſay, [i] *I will lift up my throne, above the ſtarres of God:* but the Lord hath vowed to give Pride a fall.

i Eſa.14.13.

3 Seeing the Heavens are doomed to a *Tranſition*, let us lay up our treaſure in a place that can never paſſe away. Bnt firſt let us be ſure, that we have a treaſure worth laying up. No man eſteemes his Braſſe and Pewter for a treaſure; baſe and abject metalls are no treaſure: we may buy Raddiſh or Lettuce with a farthing token: a Horſe, or a Houſe, or a ſcarlet Cloke cannot be ſo purchaſed. If we have a treaſure that is not good, wee had as good have no treaſure. The Dogge would not change his bone for all the wealth of a kingdome; and the worldling will not part with his wealth, for the Kingdome of Heaven. When a childe comes into his fathers ſtudy, hee will rather chuſe a painted paper, than the beſt booke of his Library. Among all the riches of God, none pleaſeth the covetous ſo well as a little of the better-colour'd earth. If this could be a Treaſure, yet it is laid up in the earth, and ſhall periſh with the earth. There be ſome that lay up a worſe treaſure; even a multiplied hoord of ſinnes: which is, as if a man ſhould take his dung out of his ſtable, and curiouſly ſtore it up in his Parlor. [k] *They treaſure up unto themſelves wrath, againſt the day of wrath:* as if they did pile up plagues, and curſes, and torments, to be ſpent upon themſelves. The former doe but [l] *treaſure up Snow,* which will melt, and flow away. But theſe treaſure up fire, that will never be quenched. [m] *God layeth up the deepe as in a treaſurie:* but theſe lay up treaſure in the deepe. The former is a vaine treaſure, and laid up in earth: the other is a curſed treaſure, and laid up in hell: but that is a bleſſed treaſure, which is laid up in Heaven. Life is brittle, wealth is fickle, honour a bubble, favour a riddle, and the ſmiles of fortune like the kiſſes of a whore, which flatter a man to his deſtruction. The Pontificians promiſe to enrich their Clients out of the Churches *Treaſurie*; the ſuperfluous merits of the Saints; whereof the Pope is the great Lord-Treaſurer: but this treaſure lies in ſome enchanted Caſtle, in the Faery land; no man could ever finde it. In the meane time, they picked the peoples purſes of their materiall treaſure, for the hope of this imaginary ſupererogatory exchange. [n] Chriſt doth not forbid all treaſuring up in the earth; for [o] *Parents may lay up for their children: For your children*; that is an allowed providence: but *not for your ſelves*; that were a groſſe miſ-confidence. The Divine Precepts are full of ſweetneſſe, and doe not take away our affections, but rectifie them. When the Diſciples rejoyced, that in Chriſts Name they had caſt out devils, he does not forbid them utterly to rejoyce: for it were uncomfortable to leave the ſoule without ſome libertie of rejoycing: but he directs their joy: [p] *Rather rejoyce, that your Names are written in Heaven.* To have power ouer devils, is not ſo much as to be adopted Saints. It is happy for ſubjects, when they can ſubdue their kings enemies: but it is happier to be made his heires. So in that other paſſion of feare: when he ſaies, [q] *Feare not them which can kill the body,* he does not preclude all acceſſe of naturall feare: but diſpoſeth that feare towards another object, and teacheth an awefull dread of him, that *can deſtroy both body and ſoule in hell.* S. *Paul* does not take from the minde of men all deſire of Glory, but inſtructs them to doe it without ſinne; [r] *Let him that glorieth, glory in the Lord.* Chriſt, knowing our covetous diſpoſitions, that wee will needs be hoording, doth not forbid us all manner of laying up, but gives us counſell, both for the choiſe of our treaſure, and for the place where wee ſhall lay it up.

k Rom.2.5.

l Iob.38.22.

m Pſa.33.7.

n Mat.6.20.

o 2 Cor.12.14.

p Luk.10.20.

q Mat.10.28.

r 2 Cor.10.17.

Our Treaſure muſt be good and precious. Good workes are ſuch a Treaſure, fit for the reconditory of Heaven. Oſtentation and hypocriſie are baſe money: If you give to my poore members, ſaith our glorious Head, and not *Nomine meo,* you ſhall miſſe of your reward. No wiſe man expoſeth his Treaſure to publike view, but laies it up in ſecret. [s] *Depradari deſiderat, qui theſaurum publicè portat.* *Hezekiah* ranne into an offenſive weakneſſe, when hee ſhewed his munition and treaſure to the men of *Babylon:* [t] for the men of *Babylon* did carry away both his treaſure and munition. Why ſhould wee tempt an enemie with a glorious bootie? He is a fooliſh traveller, that will ſhew his gold to a theefe. The affectation of the praiſes of men, is a theefe that will ſteale away the credite of our good workes with God. [u] *Give thine Almes in ſecret,* if thou deſireſt an *open reward. Vnuſquiſque apud ſe reponat;* [x] *Let every one lay in ſtore by himſelfe:* The left hand muſt not bee made acquainted with the good deeds of the right. Two things belong to a good worke; Reward and Glory: the Reward God gives to men: the Glory he keepes to himſelfe. If we rob him of the Glory, hee will rob us of the Reward. The Grace of God is the Fountaine from whence they muſt all be derived, and the Glory of God is the end to which they muſt all bee directed. To all thy gifts adde this, that thou give the Glory to God. The praiſe of men will follow, but let it not be followed: leſt to gaine the ſhadow, we loſe the ſubſtance. The hands of Chriſt are like [a] *gold rings;* whatſoever we depoſite in them, is ſafe for ever. Many men have impoveriſhed themſelves of wealth and wit, to finde out the Philoſophers ſtone; in a vaine hope to turne their baſe metals into gold. Onely the hand of Chriſt hath this vertue, to turne all our droſſe into gold; our charitable contribution of things contemptible, into the precious Pearles and Iewels of Eternall Glory. Charitie gives a cup of water, and receives a veſſell of wine. Every penny that it leaves in the hand of Chriſt, it findes multiplied to a thouſand pound. Hypocriticall almes is but guilded braſſe, meere ſlippe-coine; which will be nailed to the poſt of deriſion, and pronounced baſe in the day of examination. In vaine ſhall hee give his goods to men, that hath not firſt given himſelfe to God. This was the Apoſtles commendation of his [b] *Macedonians,* that *Firſt they did give their owne ſelves to the Lord,* and then did *Miniſter to the Saints.* Charitie begins at home; be ſure to doe thy ſelfe good: but it ends not at home; [c] *Doe good to all men. S. Paul* doth often call Beneficence by the name of *Grace;* becauſe it is then acceptable to God, when it is done by gracious men. Of all our workes let our *æſtimation* [d] *bee after the ſhekel of the Sanctuary.* The treaſure and the treaſurie ſhould be fitted together: we doe not caſt our Iewels into the duſt-basket, nor put rubbiſh into our Cabinet. Heaven is a holy place, and will not admit of a counterfeit treaſure. Faith is a Iewell on earth, and will prove the beatificall viſion in Heaven. Patience is a Iewell below, and will prove a Crowne above. Charitie is a Iewell here, and will become a Kingdome hereafter. If a man had a Iewell that would buy a Kingdome, how precious would he eſteeme it? This treaſure is laid up in thoſe *Heavens* that ſhall never periſh: and they ſhall never periſh that have it.

The Elements ſhall melt with fervent heat.] It is a received Principle, that there be foure Elements; Fire, Aire, Water, and Earth. The Earth hath the loweſt place in Nature, Water next, the Aire above the Water, and the Fire above the Aire. Theſe be the foure Principles, whereof bodies are compoſed. If by the *heavens* we underſtand the *aire,* before; and the *earth* is expreſſely ſpecified after; both which are Elements: why doth he mention the *Elements,* betweene them both? Is not this a ſuperfluous circumſtance? No, for neither were the Fire, or Water ſpoken of: which being left out, ſome would ſuppoſe them exempted from this univerſall diſſolution. Beſides; this ſheweth the ſubtile and ſupernaturall force of this laſt fire, which ſhall *melt* the very Elements themſelves; and worke upon that which in it owne Nature is not exuſtible. Not that theſe things ſhall be aboliſhed, but purged. For ſeeing that heaven and earth ſhall remaine, it is not convenient that the aire ſhould be conſumed, which fils up the voide ſpace betweene them. The mutable ſtate of the world admitted no vacuitie, much leſſe the ſtate of perfection. And for the Element of fire; it is

[s] *Greg.Hom.* 11. *Evang.*

[t] 2 King. 20.17.

[u] Mat.6.4.

[x] 1 Cor.16.2.

[a] Cant.5.14.

[b] 2 Cor.8.5.

[c] Gal.6.10. 2 Cor.8.

[d] Lev. 27.3.

of the ſame nature with that Inſtrument, whereby God will purge all things. e Rev.21.1. The Water is doubted of by ſome; becauſe the Viſion of S. *Iohn* ſayes, [e] *There was no more ſea.* But he ſpeakes there by way of figure, concerning a metaphoricall ſea: or if you take it literally, yet a totall deſtruction of the ſea cannot be gathered from the ſenſe of the words. *Aug. Civit. Dei. lib.20. cap.16.* *The firſt heaven, and the firſt earth were paſſed away*; not but that there remained ſtill a heaven and earth, but quite changed from their firſt figure: ſo there is ſtill a ſea, but altered from what it was: no more ſhall it be troubled with ſtormes and tempeſts; no more ſhall it ſwell and rage with foaming ſurges: no more ſhall the furious windes cauſe an agitation of her angry billowes. A Saint hath the ſame affections that he had while hee was a ſinner; but renewed, and otherwiſe diſpoſed: provocations cannot ſtirre up his choler, nor troubles worke him to impatience. The Summe is this; Theſe *Elements* ſhall ſuffer an accidentall mutation, not a finall annihilation: they ſhall remaine *Quæ erant*, not *Qualia erant.*

2. The Lord himſelfe tels us, that his Comming ſhall bee *in the Clouds*: and f 1 Theſ.4.17. his holy Servant hath aſſured us, [f] *That we ſhall bee caught up in the Clouds, to meet the Lord in the aire.* Howſoever ſome thinke, that afterward there ſhall bee no more Clouds; becauſe they ſerve but to water the earth, and there is then no further uſe of their miniſtery: yet it is plaine, that we could not meet the Lord in the aire, if the aire were vaniſhed. Moſt Interpreters thinke, and not improbably, that this great Aſſiſes ſhall be kept in the *aire*: but in what part of the aire is an unſearchable ſecret. When the Diſciples inquired of the place, [g] *Where, Lord?* g Luk.17.37. he did not ſhake them off as utterly unreſolved; for hee gave them to underſtand, that in the Clouds he would come. But the Myſtery which hee refuſeth to breake unto them, is that particular part of the Aire, wherein hee will make his Appearance. Yet there bee ſome preſumptuous Wizards, who (as if they had crept into the Counſell-Chamber of God, and over-heard his ſecrets) beare the world in hand, that they diſtinctly know the place: and can appoint the ſettling of his Throne over *the Valley of Iehoſaphat*, neere *Ieruſalem*, at the foot of the hill: from thence he was taken up into heaven, aud thither he ſhall come downe from heaven to judge the earth. This Counſeller is ſilent, and yet duſt and aſhes dares ſpeake. Indeed the Lord hath threatned to ſummon all Nations i Ioel 3.2. into [i] *The Valley of Iehoſhaphat*, and to *plead with them there.* But why ſhould this be underſtood of a materiall valley, and not myſtically, or metaphorically by way of alluſion: becauſe the Iudgement at laſt to be pronounced, ſhall reſemble the Iudgement that was there executed, to the ruine of thoſe reprobates, the inceſtuous generation of *Lot*, the *Moabites* and *Ammonites*? What is *Iehoſhaphat*, if you interpret it, but the *Iudgement of the Lord?* And what is the *valley*, but the depth of that Iudgement? Into the which every heart of man ſhall bee brought, but the manner of it cannot bee brought into the heart of man. Two wayes is this laſt judgement alluded to the *Valley of Iehoſhaphat*. One was the freſh memory of that famous deliverance, which the Lord had there wrought for his people. Another, the neere reſemblance betweene that particular, and this generall Iudgement. Three great armies confederate againſt *Iehoſhaphat*, and his k 2Chro.20.23. *Iudah*: [k] *The Moabites, Ammonites*, and Inhabitants of *Mount Seir*: God ſets them together by the eares; *Moab* and *Ammon* kill up the men of *Seir*, and then fall upon one another, and cut their owne throats. The Lord was not long about it, then: and ſuch a quicke diſpatch of his enemies will he make now. All thoſe potent adverſaries came againſt *Iudah*, but they could not prevaile: So though the *Moabitiſh Fleſh*, and the *Ammonitiſh world*, and the ſavage fiend of *Seir*, the devill, conſpire againſt Gods Elect: yet all the ſhame and ruine ſhall returne upon their owne heads: and they ſhall bee tormented with their owne Conſciences, as thoſe complices fell by their owne ſwords. And as the ſame ver.26. place was a *Valley of Iudgement* to them, which to the Iewes was a *Valley of Bleſſing*:

ſing: ſo this laſt Day is a Day of ſorrow to ſinners, when they ſhall be ſent away with a *Goe ye curſed*: but a Day of joy to the righteous, whoſe ſweet invitation begins with a *Come ye bleſſed*.

The *Elements* may *conſeneſcere*, but they ſhall not *evaneſcere*: they ſhall be melted, not deſtroyed. When we melt Silver or Gold, we intend not the rejecting, but the refining of it: we make it purer and better, we doe not make it nothing. Man conſiſts of the foure Elements: his Breath is *Aire*, his Bloud and ſpirits *Fire*, his radicall Moiſture *Water*, his Body *Earth*. Our bleſſed Saviour, by divers acts, did ſanctifie them all. By his *Breathing*, Hee perfumed the *Aire*: by his miſſion of the holy Ghoſt in fiery Tongues, Hee hallowed the *Fire*: by undergoing his owne inſtitution of *Baptiſme*, He purified the *Water*: and laſtly, by ſhedding his precious Bloud upon the ground, and repoſing his bleſſed Body in the ground, He ſanctified the *Earth*. All theſe were curſed by our ſinnes, and are reſtored by his Grace and Merits. Let us not thinke, that thoſe *Elements*, upon which He beſtowed ſo much honour, ſhall periſh for ever. Some have curiouſly obſerved, that as the times of many paſſages of Chriſt, were much about the *Sixts*: Hee came in the *Sixt Age* of the world, Hee was conceived in the [l] *Sixt Moneth*, He was transfigured the [m] *Sixt day*, He was crucified the [n] *Sixt Houre*: and aſcended the *Sixt Weeke* after his Reſurrection. So his Place and Poſition was uſually in the *middeſt*, betweene others. By his eternall place in holy Trinity, Hee is the ſecond Perſon, in the *middeſt* betweene the Father and the holy Ghoſt: He tooke fleſh in *Iudea*, which is the *middeſt* of the earth: Hee *wrought ſalvation in medio terræ, in the middeſt of the earth*: At his birth Hee was placed in the Stable, as it is delivered to us, in the *middeſt* betweene the Oxe and the Aſſe: In the Temple they found Him ſitting *in medio Doctorum*, [o] *in the middeſt of the Doctors*. [p] At his Crucifying, his place was in the *middeſt*, betweene two Malefactors: After his Reſurrection, Hee ſtood *in medio Diſcipulorum*, [q] *in the middeſt* of his Diſciples: After his Aſcenſion, He appeared to *Iohn, in the* [r] *middeſt of the golden Candleſtickes*: And whereſoever we are gathered together in his Name, Hee will be in the *middeſt* of us. His next Comming as a Bridegroome, will be *mediâ nocte*, [ſ] *in the middeſt of the night*: And his Appearing is likely to be *in medio cæli*, in the *middeſt* of Heaven, for we ſhall meet Him in the Aire. Still *Chriſtus reperitur in medio*: the Philoſopher would have a Fountaine in the *middeſt* of a Citie; as the heart is in the *middeſt* of the body; and Chriſt ſhould be in the *middeſt* of the heart: vertue keepes in the *middeſt*; and the ſafeſt way is in the *middeſt*, betweene both extremes: So Chriſt is in deed a *Mediator*, in the *middeſt*, [t] *betweene God and man*. This is the vertue to which we adhere, and this is the way by which wee muſt goe: Let compounded bodies bee reduced to their firſt Elements, and let the Elements themſelves be molten; if Chriſt erect his Throne of Grace in the *middeſt* of our hearts, wee ſhall ſtand with comfort before his Throne of glory in the *middeſt* of the Heavens.

[l] Luk.1.26.

[m] Matth.17.1.

[n] Luk.23.44.

[o] Luk.2.46.

[p] Luk.23.33.

[q] Ioh.20.19.

[r] Rev.1.13.

[ſ] Matth.25.6.

1 Theſ.4.17.

[t] 1 Tim.2.5.

1. We have here offered unto us, a figure of our owne mortalitie: we are compoſed of the Elements: and if the *Elements* themſelves ſhall *melt with fervent heat*, which are of ſo ſtrong and valid a conſtitution; what ſhall become of our fraile and infirme bodies, weakned with ſo much corruption? As this æſtuant heate is to the world; ſo is a fever to man: it does not onely melt him like ſnow, but even conſume us to aſhes. We ſtudy the art of health, and deliberate upon the choiſe of our diet, aire, exerciſe: yet all our diligence, all our curioſitie cannot prevent a ſickneſſe: it ſummons us, ſeizes us, poſſeſſes us, and deſtroies us in an inſtant. Our care to preſerve health, is a tedious and regular worke: but a diſeaſe keepes no method: when we have been long in hewing and poliſhing every ſtone, that goes to this building; a Cannon batters all in a minute; and levels it with the ground. Man is a little world, an abridgement of the great: and they correſpond not onely in their parts, but in their productions and alte-

rations. The world brings forth monſters, compiled and complicated of divers parents: and do not our bodies bring forth ſtrange diſeaſes, of divers cauſes, and divers kinds: for which we are ſo far from being provided of remedies, that we are ſcarce able to give them names? The world hath not ſo many noxious creatures, as we have venemous and infectious diſeaſes, feeding and conſuming diſeaſes, intricate and intangled diſeaſes, made up of ſeverall ones. Such is our miſerable abundance, ſuch our beggarly riches. For the worlds earth-quakes, man hath his ſudden ſhakings; for thoſe lightnings, ſudden flaſhes; for thoſe thunders, ſudden noiſes; for thoſe eclypſes, ſudden obfuſcations and darkning of his ſenſes; for thoſe blazing ſtarres, ſudden firy exhalations; for thoſe rivers of bloud, ſudden red waters. Is this the honor which man hath by being a litle world; that he hath enough in himſelfe, to deſtroy and execute himſelfe? To breed a ſicknes, to aſſiſt the ſickneſſe, yea, even to antidate the ſickneſſe, and to make it more irremediable by ſad apprehenſions? As fire is made more vehement by ſprinkling water upon the coales: ſo wee wrap up a hot Fever in cold melancholy: and, leſt the Fever ſhould not deſtroy faſt enough without this contribution, we help to perfect the worke of our deſtruction, by joyning the artificiall ſickneſſe of our owne melancholy, to our naturall, our unnaturall Fever. We are not only incident to ſicknes, but to the worſt of ſickneſſes, continuall feare of it. And when this Fever comes, it melts us, it ſcatters us, it powres us out like water; ſo inſtantly, that it ſcarce leaves an anſwer for that queſtion; *How long were they ſicke?* yet our comfort is, that as the ***elements***, though they be molten, are not taken from their being, but rather purged and reſtored to a better being: So our bodies made up of thoſe elements, though death take them in peeces, breake them to clods, ſcarce them to aſhes, and examine every duſt; doe but ſuffer a clenſing; and there is ſuch a quickning vertue in the divine Head of thoſe ſcattered members, that it ſhall recollect thoſe aſhes, give life to that duſt, redintegrate thoſe bodies, and make them ſhine brighter than the Sunne and Starres in their cleareſt glory. When a rich garment, that is capable of waſhing, growes foule, we are content to rip it in peeces, to cut every ſtitch; and having thus ſundred it, wee ſcowre it in ſome convenient lardars: and having ſo done, wee make it up againe, and thinke not ſcorne to weare it on high daies: Mans body is like a watch, conſiſting of many wheeles: his Heart is the principall wheele, his Braine another, his Liver a third: while theſe move rightly, that is, worke kindly, all the inferiour wheeles keepe their due courſes: the eyes rowle, the hands operate, the feet walke, the joynts ſtirre, all execute their ſeverall functions. Every day this watch is wound up, and kept in reparation, by meat, drinke, ſleepe, and exerciſe. Often it gathers duſt, and growes foule, and the hand of Phyſicke is employed to clenſe it. The ſtring that unites theſe motions, and holds them in dependance, is the ſpirits. At laſt the ſtring waxeth old, and breakes; and then all falls to peeces: this Body drops aſunder, and here lies a pin, there a wheele; here one bone, there another. Yet after all this wofull diſſolution, that exquiſite workman which at firſt made it, will re-unite it, repoliſh it, put a new immortall Spring into it, and lay it up as a choiſe Organ of his Praiſe, in his owne glorious Kingdome.

And the earth, with the workes that are therein, ſhall be burnt up.] The Earth is the worlds Center; and ſo extremely violent ſhal the laſt fire be, as to reach from the roofe to the very Center. When a houſe is burnt downe, yet the floore remaines: in the deſtruction of Sodome, though the ground was curſed with a future barrennes, yet it was not reduced to nothing. This fire ſhall extend to the floore and pavement of that mighty Fabricke; to the permutation, not to the anihilation of it. The *ſuperficies* of it ſhall be purged; and ſo deep as the corruption of ſin entred, ſhall this flame reach. Indeed the ***workes that are on the Earth*** ſhall ſuffer more, even to a corruption, to a correption of them. The Earth ſhall be burnt; not as wee burne brickes, by exſiccation, condenſing, and hardening of the Clay:

nor as we burne Wood or Coales, by conſuming them to Cinders and Aſhes: but like metall in a Fornace, or gold in the crucible, which by ſeparation of the droſſe, is brought to perfect pureneſſe. [u] *The Earth abideth for ever*, what it was, and where it was, but not ſuch as it was: an *Element*, but not a ſordid, and ſinne-corrupted Element.

[u] Eccl. 1.4.

2. Two things the Romiſts have reſerved from this univerſall conflagration: one part of the Earth, and one worke in the Earth. Firſt, ſome of them, with [x] *Moſes Barcepha*, contend for the reparation and remanſion of the terreſtriall Paradiſe: whereof although they can ſhew no neceſſary uſe, but admit a vacuity into it: yet they thinke it no more abſurd, than that the places of the loſt Angels are not yet ſupplied in Heaven; or that diverſe parts of the Earth are now without inhabitants. But [a] *Pererius* and [b] *Abulenſis* are againſt this opinion, and affirme that it ſhall periſh in the laſt, if it did not in the former Inundation. Some have imagined a Paradiſe about the Moone, to deliver it from the water: others would have it ſtill upon the Earth, and yet ſcape the fire. But as while the Philoſophers diſputed about the *Summum Bonum*; ſome ſtating it in this thing, and others in that; one ſeeking it here, and another there, and all looking for it where it was not: onely beleevers, by the Light of Grace, found it where it was; even in *Ieſus Chriſt*. So what Paradiſe ſoever they ſtrive for, or whereſoever they conceit it to be; let us ſeeke it where it is; even in the Kingdome of Heaven. Secondly, ſome exempt the materiall Croſſe of Chriſt from the power of this Exuſtion. This priviledge, (howſoever they would father it upon the Fathers, miſunderſtood; as *Ephrem, Cyril, Chryſoſtome*) is grounded upon a teſtimonie of one of the *Sibylls*: *O lignum felix, in quo Deus ipſe pependit*: O happy wood, which ſhalt not periſh, but rather be made glorious, in that day of retribution; *Cùm renovata Dei facies ignita micabit*. What is become of that Croſſe? Is it not cut in many pieces? Would not thoſe fragments, which they pretend to be peeces of the Croſſe, make up many waine-loads. Muſt they all be recollected to the redintegration of the Croſſe? Firſt, they have multiplied it on earth, and now they would advance it into heaven. Doe they not honour it with this imaginary exaltation, onely to colour their abuſe of it unto ſuperſtition? This they underſtand to be that [c] *Signe of the Sonne of man*: which hee ſhall advance in the heavens, when hee triumpheth over his enemies; as Conquerours uſe to erect Trophees and Monuments of their victories. What did Chriſt leave behinde him at his going away, with which the Papiſts cannot furniſh him at his Comming againe? They have all his reliques; ſome in one Citie, and ſome in another: this covent growes rich with one relique, that Church or Monaſtery is proud of another: Amongſt them they can appoint him where he ſhall have all his old furniture: in one place he ſhall finde his coat, in another his ſandals: Theſe they have in abundance, but they have loſt Himſelfe. We have not, ô moſt bleſſed Saviour, theſe thy reliques in our hands: but we deſire to ſhew Thee *Thy ſelfe* in our hearts, and to find our names in thy Booke of Life.

[x] *Lib. de Parad. cap.* 18.

[a] *Perer. li.* 5. *in Gen. qu.* 5

[b] *Abulenſ. in Gen. q.* 120.

Ephrem, li. De vera pœnit. ca. 4. *Cyril. Cate.* 13. *Chryſ. Hom. De Cru. & latro. li.* 6. *Carmin. Sibyllinor.*

[c] Matth. 24.30.

3. If the *earth* with her *workes* ſhall be *burnt*, why doth S. *Paul* mention [d] *the earneſt Expectation of the Creature* for this day? Doth any thing naturally hope for an evill to it ſelfe, or deſire it owne deſtruction? *Anſw.* 1. Wee muſt know, that the Apoſtle ſpeakes there figuratively, by a *Proſopopœia*; perſonating the Creatures and giving them affections, a kinde of ſenſe and feeling of their miſerie, and a longing deſire to be delivered from it. Hee ſpeakes of them groning, and grieving, as the Prophets did ſometime bring in *Vineam lamentantem*, the Vineyard wailing, and the Mountaines lamenting. So that this is a patheticall and emphaticall deſcription of the hope and deſire of the Creatures. 2. They are *Subject to vanitie*, whereof they would faine bee rid: Not ſubject *willingly*, for this their vanitie is *contra naturalem propenſionem*, againſt their naturall inclination: every thing by nature would decline corruption. *Eraſmus* his conceit is too cu-

[d] Rom. 8.19.

Tolet. Annot. 15.

rious, who interpreteth this *vanitie, Fruſtrationem,* the diſappointing of the hope of the Creature; whereby it faileth of that end at which it aimeth: As if it ſought an Immortalitie, in multiplying one *individuum,* or one particular by another: but that end it miſſeth. Nor is this *vanitie* altogether corruption: for neither are the heavens of a corruptible nature; nor yet ſhould the elements have beene incorruptible, though man had never ſinned: ſeeing they were ordained to ſerve for the generation and procreation of things, which cannot be done without corruption. But by this *vanitie* we underſtand the fraile condition of the Creatures, much degenerated ſince the Creation, both in earth, the elements, and heaven. There is a Perfection, to which they long to be reſtored. The deſire or expectation of the Creature is twofold: One naturall, as for the earth and trees to bring forth fruits: Another ſupernaturall; when a thing aſpireth to an end above the naturall conſtitution: as our corruptible bodies, to the ſtate of incorruption, at the Reſurrection. So the Creatures expect *when the Sonnes of God ſhall be revealed:* not that they know who are the Sonnes of God, but they looke for their owne Reſtitution with the Sons of God. As for mans cauſe they were enthralled, ſo with mans happineſſe they ſhall bee enlarged. The bodies of the Saints are made of the earth, and yet thoſe bodies ſhall bee glorified in heaven: *Corruptibles ſhall put on incorruption.* Heaven is the higheſt part of the world, and earth the loweſt: yet hee that dwelt in the higheſt heavens, came downe to the loweſt earth; and carried up his Body which was framed of earth, even to the higheſt heavens. It is the honour of the earth, that part of her is glorified above; and a kinde of aſſurance that the reſt ſhall be but purified below.

4. If the *earth* ſhall periſh, why are we ſo taken with it? what folly can be greater than to adhere unto that which is deſtined to the fire? Thy habitation ſo pleaſeth thee, that thou art loth to remove: it is but earth. Thy gold bewitcheth thee, and thou loveſt the enchantment: it is but earth. A womans beautie tempteth thee, and with the wracke of Vertue thou ſteereſt a courſe to that unhappy port: it is but earth; ſome clearer-coloured earth. If the foundation bee overturned, how ſhould the roofe ſtand? The earth is doomed to burning, and can the ſuperedification eſcape? The earth is but a turfe for man to trample on, Heaven is our home: Here wee have but Tents, there are the Manſions. No mortall *Vitruvius* can make an immortall habitation. Why doe wee build ſo gloriouſly, upon ſo inglorious and miſerable a foundation? Pride begins ſuch a palace, craft undertakes it, oppreſſion raiſeth it, prodigality finiſhes it, emptineſſe inhabites it, vanitie derides it, and fire ſhall conſume it. The ſuperfluous builder is a theefe, if not to others, yet to himſelfe: *Ædificatio te capiat,* was a Lacedemonian curſe. Time hath demoliſhed thoſe great *Pyramides,* the wonders of the world: but the remainders of time ſhall not eſcape the fire. The ſilly Spider may teach us, who upon the leaſt touch of her web flittes and removes. The world is a cobweb-world, to be ſwept downe with the broome of fire. If *Codrus* his houſe burne, hee even warmes his hands at the flame: the loſſe never troubles him, becauſe in two dayes he can make himſelfe another as good. But when the rich mans houſe is on fire, he cryes out on this Cheſt, on that Cabinet; and is diſtracted with impatience. Thoſe Pilgrims to the heavenly Canaan, which eſteeme the world but their Inne, care not to ſee it on fire, becauſe it is none of their owne: but to thoſe that have made it their habitation, ſuch a ſight will goe to their hearts. Let no home content us, but that which is out of the reach of the fire, even the [e] *Manſions prepared for us by Ieſus Chriſt.*

Though the houſe be on fire, be ſure to ſave the Iewell; provide before hand that thy Soule may eſcape in this univerſall conflagration. When a mans houſe is burning, he would ſave many things; but he is content to loſe them all, rather than loſe himſelfe. This was Saint *Pauls* motive, to keepe [f] *A good Conſcience at all*

[e] Ioh. 14.2.

all times, and *in all things*; becauſe he knew there ſhould be a day of account. Indeed, if there were a Purgatory for future clenſing, after this life, there might bee ſome hope: but hee that dares ſinne upon the truſt of a Purgatory ſhall finde the event of his hopes in Hell. Conſider thy life; it is *Peccandi tempus*, the time of ſinning; ſo thou makeſt it: Conſider thy death; it is *Pœnitendi terminus*, the date of repenting; ſo God makes it. Saint *Auguſtine* calls death *Tempus deponendi*, a time of depoſing or putting off: We then put off our clothes, we put off our diſeaſes, we put off our cares, we put off our bodies; but yet wee may faile of putting off our ſinnes. They often goe with the Soule, when that parts from the body: but they ſhall meet with the body, when that meets with the Soule. Be ſure to put off thy clothes ere thou goe to bed, to put off thy ſins ere thou dieſt; or they will finde thee in the morning when thou riſeſt. Thou that dareſt ſell Gods holy Rites, without trouble to thee, wouldſt thou be found in this day of flames with ſuch a Conſcience? Thou that ſettleſt thy eſtate upon uſurie, thy heart upon thy eſtate; wouldeſt thou be found at this day with ſuch a Conſcience? Thou that ſweareſt away thy Grace, that lyeſt away thy Truth, that diſſembleſt away thy Faith, that drinkeſt away thy Eſtate, that whoreſt away thy Body, that playeſt away thy Soule; wouldeſt thou be preſented before the Iudge with ſuch a Conſcience? [g] *Hymeneus* and *Philetus* taught that *The Reſurrection was paſt already*: and the converſations of too many are anſwerable to *Their* Doctrine; they ſo live, as if the day of account were over. Hee hath ſaid, he *will come*: he is not yet come: O let us be ſo kinde to our ſelves, as to remember that Doomeſ-day is not paſt. There is a Day, an Evening, and a Morning: we ſhall finde no peace in the Evening of our death, nor in the Morning of our Reſurrection, except wee provide for it in the Day of our life. O conſider, with what a diſmall cry, and ghaſtly looke, the evill Conſcience ſhall behold the Iudge. [h] *The Sunne ſhall be darkned*: with what light ſhall the unrighteous ſhine? *The Moone ſhall be turned into blood*; it will bee too late then to turne good. *The Starres ſhall fall from heaven*; alas what hope then can Meteors have of riſing up to heaven? *The Powers of heaven ſhall be ſhaken*; how ſhall the infirmities of the earth be able to ſtand? O then make ſafe the Iewell, lay up thy Soule in the boſome of Ieſus Chriſt.

[g] 2 Tim. 2. 18.

[h] Matth. 24. 29.

2 PET. 3. 11.

Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy Converſation and Godlineſſe.

THat which is commonly noted of our Prognoſticators, that they are more diligent to make mention of foule weather, than of faire: ſtormes and thunders they much harpe upon; but calme and ſerene dayes paſſe them unobſerved: The like may be ſaid of mans corrupt Nature, to be more feelingly affected with paine, than with pleaſure; his much good he little thinkes on; a ſmall evill diſquiets him. He is more troubled with an injurie, than pleaſed with a benefit; more mindfull to revenge the one than to requite the other. Hee regards not many yeeres health, ſo much as one dayes ſickneſſe; nor an age of libertie, like one houres reſtraint. The hope of that which is good, does not ſturre him like the feare of that which is evill. Feare is the paſſion that moſt powerfully ſwayes him, and accordingly, the ſearcher of all hearts proceeds to worke upon him. Therefore the ſacred Rolles doe more abound with the threatnings of Iudgement, than with the Promiſes of Favour. For howſoever Love be the more noble affection, yet Feare makes the firſt impreſſion. For this cauſe doth God ſo frequently remember us of our owne death, of the laſt Iudgement, and hell torments: that ſeeing Love cannot winne us to doe good, yet the horrour of thoſe endleſſe paines may fright us from doing evill. We cannot ſeriouſly meditate on our laſt tryall, and admit ſuch things as make us culpable. But alas, it is a death, we thinke, to thinke upon death; and wee cannot endure that dolefull bell, which ſummons us to Iudgement. Therefore are we diſſolute, becauſe we doe not thinke of our diſſolution. But if we would deliberately conſider the mutabilitie of our condition, the neceſſitie of our reckoning, and the diſmall wages of ſinne; though we were not wonne with the Love of Gods Goodneſſe, and his bleſſed recompence; yet the terrour of unavoidable vengeance might drive us to repentance. Divers theeves have robbed Paſſengers within the ſight of the gallowes: but if a ſinner could ſee but one glimpſe of hell, or be ſuffered to looke one moment into that fiery lake; hee would rather chuſe to die ten thouſand deaths, than commit one ſinne. *Seeing then all theſe things, &c.*

The Verſe conſiſts of a Contemplative part, and a Practicall: *Seeing all theſe things ſhall be diſſolved*, that is for Contemplation: *What manner of perſons ought we to be in all holy Converſation and Godlineſſe*; that is for practice. How well do theſe two parts ſymbolize to a Chriſtian the two maine offices of his Life; Speculation and Action? Theſe be his [i] *two wings*, whereby he mounts up into Heaven: [k] Yea, theſe be the *Cherubins hands under their wings*: a winged mind, that ſoares aloft in Meditation; and a working hand, buſie about pious actions. Here is Contemplation, like devout *Mary* at the feet of Chriſt; hearing his Word: and Practice, like hoſpitable *Martha*, providing for his entertainement. Here is *Moſes* at his Prayers on the Mount, and *Ioſhua* fighting in the valley: *Iacob* ſtudying at home, and *Eſau* hunting in the field. The Papiſts place the chiefe Perfection in a contemplative Life; and underſtand it for that *unum neceſſarium*, of Chriſt to *Martha, One thing is neceſſary*: and that *better part*, which was choſen by *Mary*: Action (ſay they) may bee lame and defective through the imbecillitie of the Organ; but Contemplation is pure and defecate on earth, and ſhall be perfected in Heaven; a portion *never to bee taken from us*. I deny not the excellencie of Contemplation: it is as heavenly a buſineſſe, as any belongs to man or Chriſtian, and of unſpeakeable Benefit to the Soule. For by this wee ranſacke our deepe and falſe hearts, finde out our ſecret enemies, buckle with them, expell them, and fortifie our ſelves againſt their re-entrance. By this wee make uſe of all good meanes, fit our ſelves to all good duties: By this wee deſcry our owne weakeneſſe and obtaine redreſſe: wee prevent temptations, and ſtore up Comforts: wee get more Light to our knowledge, more heat to our affections, more life to our devotion. By this, we learne how to contemne the world, and long for the fruition of inviſible bleſſings. By this we ſee Chriſt with *Stephen*, we talke with God as *Moſes*, and are rapt with *Paul* into Paradiſe. This is the remedy of our diſconſolateneſſe, the paſtime of the Saints, the Ladder of Heaven, and the beſt improvement of Chriſtianity. Yet albeit *Maries* part is the better, *Martha's* is not diſallowed for good. They are both ſiſters, and muſt goe hand in hand: for if wee ſuffer meditation to eate up all the duties of our life; God will give us little thankes, who *rewards all men according to their workes*. A publike good excells a private:

[i] Rev.12.14.
[k] Ezek.10.8.

private: contemplation may doe more good to our ſelves; but the workes of charity are more profitable to others. I had rather bee wiſe than rich; yet to releeve a poore mans hunger or neceſſity, my riches will doe more good than my wiſedome. Three noble ends Divinity propounds to her followers: the firſt and chiefeſt is Gods glory; the next to that, mans owne ſolace here, and ſalvation hereafter: the laſt, is the edification and comfort of others; and in theſe conſiſts a Chriſtians perfection. Having therefore contemplated in our mindes this fatall and finall doome of the world, let us proceed to action: and *ſeeing all theſe things ſhall be diſſolved,* God lookes that we ſhould bee new perſons *in all holy converſation and godlineſſe.*

In the former part we have two circumſtances; How much, and how farre: An extent, *all theſe things:* An extinct, *ſhall be diſſolved.* Firſt, for the Extent.

All theſe things.] The reaſon of this diſſolution is the corruption of all things; therefore this future renovation hath the ſame latitude with the former corruption. Saint *Paul* tells us, that [l] *The creature is made ſubject to vanity*; and *The whole creation groneth*, or *every creature*; comprehending (with our Apoſtle here) *All things. Origen* would fetch the Angells within this compaſſe, alledging that they alſo are ſubject to vanity, in reſpect of their employment about the vaine affaires of men: that as they rejoyce at the repentance, ſo they grieve at the diſobedience of ſinners. *Auguſtine* refuſeth this interpretation, yet not without a *Quare*; whether the Angels helping our infirmities, may not be ſaid to be affected with us, and in that ſenſe ſubject to vanity. But the Angels cannot be ſubject to vanity; for in the next world the Saints ſhall bee but *like the Angels*, and yet quite exempted from all ſuch affections. *Gregory* underſtands this *Creature* only of the righteous man, who againſt his will is ſubject to this mutable and corruptible eſtate, and groneth to be delivered. And *Auguſtine* by *every Creature*, underſtandeth man in generall, becauſe he participateth the nature of every creature: hee hath underſtanding with Angells, ſenſe with Beaſts, and a vegetative life with Plants: But the ſenſe reacheth a great deale further. *Ambroſe* and *Calvin* fetch into this reſtitution, the brute Beaſts; as if they alſo ſhould bee no more than changed, of whom there will be no neceſſary uſe. But by Saint *Pauls Every creature*, and Saint *Peters All theſe things*; we may beſt underſtand *Inanimata* or *Inſenſata*, things without life and ſenſe, as the Heavens, Elements, and Earth with her workes. There ſhall be a diſſolution *of all theſe things.*

[l] Rom.8.20.22.

Aug. in Rom. num. 50.

Greg. mor. lib. 4.

Chryſ. Beza.

Of all?] Shall nothing eſcape? what a mad man is the covetous, to ſeeke the ingroſſing of *all*, when as *all* ſhall periſh? I will enlarge my Barnes, (if it were poſſible according to the capacity of my deſires) [m] *And there will I beſtow all my goods.* Where we may obſerve. Firſt, his pride, *Mea, my goods*, as if no man were worthy to taſte of his bread, or drinke of his cup. *Avarus vult eſſe ſolus*, the worldling would dwell alone: but hee ſhall have company: the ruſt will waite upon his gold, the moth upon his garment, the vermine on his garner; and, above all, the worme of conſcience will not faile to be his aſſociate: there is nothing elſe which he can ſo properly call his owne: this will ſticke by him. Secondly his greedineſſe, *omnia*, all: he would have all that is, hee will have all he can. *All*, without leaving ſo much as the tenth to the Levite, or the gleanings for the poore; *All*, if hee could poſſeſſe all the goods upon the Earth, yea and ſtretch his hand to the Firmament, to make the Sunne and Moone his, or reach a Starre from the Skie; yet he and all theſe muſt periſh. The wiſe man, that ſees he muſt loſe all at laſt, wil part with ſomething in time: *Tonde ſuperflua*, clip off thy ſuperfluous riches, as *Abſolon* did cut his haire; it will grow the thicker: he that covets all, ſhall bee left worth nothing. Thirdly, his preſumption; *I will build my Barnes, I will gather my goods:* Wilt thou O foole? How art thou ſure of that? Alas, *Heſterni ſumus*, ſaies *Eliphaz we are of yeſterday:* not *Craſtini*; we cannot ſay, wee are of to morrow. To ſay peremptorily, I *will* doe this or that,

[m] Luk.12.18.

is to robbe God of his prerogative royall. And what will hee doe? Firſt *plucke downe his old Barnes:* indeed barnes full of rapine deſerve pulling downe: but if in ſtead of pulling downe old barnes, he had pulled downe *veterem hominem,* the *old man,* this had beene a farre better exerciſe. Then he will build up new: his goods are his God, and he builds a Barne as a Temple to it. His dropſie is ſo inſatiate, that he would drinke up the whole world: but a dropſie is beſt cured by vomite: the worldlings vomite, is a charitable beneficence: If this bee not his Phyſicke now, he and *all theſe things* ſhall periſh together. But happy are they that repoſe *all* in Chriſt; for when they that coveted *all,* ſhall loſe *all;* theſe faithfull ſoules ſhall finde *all,* in Him that is *All in all,* our bleſſed Saviour *Ieſus Chriſt.*

Pet. Mart.

Shall be diſſolved] This is the Extinct. Full grievous is the corruption, whereunto the creature is ſubject, by the ſinne of man. This ſervitude appeares in three things. Firſt, they are in continuall labour to ſerves mans neceſſity. The Sunne riſeth and ſetteh, and runnes his diurnall courſe, to give man light. The Moone waxeth and waineth, and haſtens about her Sphere, to ſolace him in the night-ſeaſon. The Windes come out of their ſeverall corners, to doe him good, both by land and ſea. The Rivers are ſtill in action, running like Lacquayes by his ſide, and emptying themſelves into the the ſea; from whence there is a reciprocall ſupply of ſprings and fountaines. The pregnant cloudes are in travell to be deliver'd of their fruitfull ſhowers: *God wearieth the clouds in watering the earth.* All the creatures are in a continuall labour to ſerve man; and this is one ſervitude.

Iob. 37. 11.

2. They have a certaine Sympathy and fellow-feeling of mans miſery; as the beaſts of *Niniveh* were driven to faſt with their maſters: yea, they are not ſeldome deſtroyed in the deſtruction of man: the Cattell of Egypt were ſmitten, the ground of Sodome was curſed; and in the periſhing of the old world, nothing, (ſave what was in the Arke) eſcaped. Hence it is, that the Heavens doe waxe old like a long worne garment: The Sunne and Moone have their blemiſhes, their eclypſes: the face of the skie is overcaſt with clouds: the ſtarres infect the Aire with bad influences; the Aire doth annoy us with peſtiferous vapors: the wombe of the Earth doth often afford nothing but barrenneſſe: and when her bowels are ript for our reliefe, ſhee ſeemeth to groane under that painefull paſſion. The Vine bleeds when it is cut, the Mulbery weepes at a breach, and diverſe trees ſweat out their gumme, as if our ſinnes had made them ſicke of a Fever. If any demand, whether ſome injury be not offered to the creature, for being thus ſubdued to vanity: I anſwere with Saint *Chryſoſtome; Nequaquam; quia propter me facta eſt.* No, for it was made for us, and therefore juſtly ſuffers with us. Some have too curiouſly obſerved, concerning this mutability of the Heavens; that the Sunne (in the beginning) was ordained to keepe his courſe in the Equinoctiall onely, without ſwerving: and then ſay they, there ſhould have beene a perpetuall ſpring: neither pinching cold, nor parching heate ſhould have offended the Earth, but the temper would have pleaſed all with an acceptable indifferencie. But now his courſe is not round, nor doth perfect a circle, nor doth he keepe his way directly; but where he roſe to day, hee comes not to morrow; ſtealing by that point with a coſening line: Thus hee changeth his race, and runnes in the oblique circle of the Zodiacke, as it were hedged in by the two Tropickes. But all this is not ſo; for the Sunne and Moone in the Creation were appointed to diſtinguiſh the times and ſeaſons of the yeere: which they could not doe, if the Sunne ſhould not by a ſerpentine courſe, in the declining circle of the Zodiacke, both remove and approach, and ſo make both inequality of daies, and difference of ſeaſons. But ſtill there is vanity in all things under the Sunne; and that which is infected with mans corruption, ſhall ſuffer in mans diſſolution.

3 They are conſtrained to miniſter their ſervice to the wicked deſires of ſinfull men: and this is the ſoreſt bondage of all, even to be a ſlave unto ſlaves. The Sunne was faine to lend his light unto thoſe Pagan monſters, while they committed their moſt execrable rapes and murders. The Moone waites upon the theefe, whiles he acts, his robberies; upon the Goatiſh whoremonger in his foule adulteries. The Starres hide not their aſpects from thoſe atheiſticall aſtrologers, nor deny their influence to their Heatheniſh Idolaters. The winds with proſperous gales, fill the ſailes of Pyrates, and the Sea ſupports their unbleſt veſſells. Vpon the grounds of oppreſſors, the Clouds let fall their fructifying burdens, and the heat of that glorious carbunckle ripens their fruites. Viands make fat the epicure, and Wine is ready for the unnaturall thirſt of the drunkard. Herbes and Mineralls are medicinall to the unholieſt bodies, and recover them from their diſeaſes. Iewels and pretious ſtones are driven to adorne the proud; and gold is made to buy the Libertines pleaſure. [n] The Vine yeelds her Grapes, the Kine their milke, the Sheepe their wooll, the ground her corne, the Medowes their graſſe, and Gardens their flowers; even to thoſe that ſacrifice all theſe to their Idols. Birds are compelled to part with their feathers, to ſtuffe the bed of uncleanneſſe; and the mettalls of the Earth are made the inſtruments of homicide. The Fire warmes, and the Aire cooles, and the Water clenſes, and the Earth beares the ungodly as well as the righteous. They are all forced to ſerve them, that doe not ſerue God. This is the bondage under which they grone, and from which they labour to bee delivered, longing for the time when *all theſe things ſhall bee diſſolved.*

[n] Hoſ. 2.8.

And yet they would be but *diſſolved,* not deſtroyed: they deſire a renovation not an annihilation; not a ceſſation of being, but of ſervitude. So *Paul* ſayes, [o] *The creature ſhall bee delivered from the bondage of corruption, into the glorious liberty of the Children of God.* What ſhall they be delivered, onely by being utterly aboliſhed? Shall they ſo ceaſe to bee miſerable, that they ſhall ceaſe to be at all? No, that cannot be called a deliverance, but rather a puniſhment: for it is a leſſe ill to be miſerable, than not to bee at all: a corrupt eſtate is better than none. But they ſhall be *delivered into a glorious liberty*; both putting off their ſervile corruption, and putting on a happy freedome. As for our ſakes they became corruptible, ſo together with us they ſhall be reſtored to incorruption. I dare not (with *Calvin*) gather in the Beaſts, Fowles, Fiſhes, that remaine at the laſt day, to this number; they are certainely within the compaſſe of this *diſſolution*; but whether deſigned to ſuch a reſtitution, it is doubtfull. Their ſervices being done, in the miniſtration to our neceſſities, why ſhould they bee reſtored to glory. [p] But there ſhall be a new Heaven, and a new Earth: the Heavens ſhall be decked with Starres; the Earth adorned with Trees and Plants: [q] the *Moone ſhall ſhine as the Sunne, and the light of the Sunne ſhall be ſeven fold*: and for the end and uſe of all this Renovation, it ſhall then be revealed, when it is performed.

[o] Rom. 8.21.

Chryſ.

[p] Rev. 21.1.

[q] Eſa. 30.26. Rev. 22 3.

Seeing all theſe things muſt be diſſolved, Why does not man herein read the Neceſſity of his owne diſſolution? His body is not made of the ſame matter, with the Sunne, or ſtarres, or heavens: and if it were, yet even theſe muſt bee diſſolved. But *Homo ab humo,* and *humus ex nihilo:* hee is the ſonne of the earth, and grandchild of nothing. There is nothing in life, more tranſient than life it ſelfe: in the middeſt of life, we be in death. It eats out it ſelfe, ſpends upon the owne ſtocke, and is conſumed, by being peeced. Every day that is added to it, is ſo much as a day taken from it. *Nativitas ex utero viventis & ſecunda matris, Nativitas in uterum mortua & prima matris.* From the morning of Infancy, wee come to the meridian of Youth; and preſently it is evening; our ſunne ſets. Our life is like a candle in the winde, ſoone blowne out: like a ſparke in the water, ſoone extinguiſhed: like a thin aire, ſoone expired: like a little ſnow in the Sunne, ſoone melted: like a flower; What in the Spring is ſweeter for ſmell, fairer

for

r Matth.6.29.
ſ Pſalm 90.6.

for ſight? [r] *Salomon in all his royalty was not clothed like one of thoſe:* yet [ſ] *in the morning it flouriſheth, in the evening withereth:* if it laſt a day, that's all. *Deawes, vapours, ſhadowes, ſnow, dreames, duſt, and aſhes: A ſhippe, Poſt, meteor, aire; ſo mans life paſſeth. We are not debtours to the fleſh,* ſaith *Paul:* but wee are debtours to the death of the fleſh. Let not this little world man, thinke that hee can hold out with the great: common experience confutes it: daily man dies, when as the world ſtands. There is but one thing appointed to diſſolve the world; and that is the laſt Fire: but there are a thouſand things to bring man to his end. Wee uſe to ſay, that a man may live of a little: but alas, Of how much leſſe may a man die? There is ſcarce any thing, that hath not killed ſome body: an haire, a feather hath done it. Let us therefore be carefully prepared for our owne diſſolution, and the diſſolution of the world ſhall never trouble us. If we live well, we ſhall doe well: and if we die well, we ſhall doe better. The world ſhall be diſſolved, but nothing ſhall ſeparate us from Ieſus Chriſt.

What manner of Perſons ought ye to be in all holy converſation and godlineſſe?] This is the practicall part. The wiſe man firſt lookes to the end which he deſires, and then ſtudies the way conducing to it. He does not ſay, This way will I take, becauſe it is faire and pleaſant, and I have ſtore of company, whither ſoever it brings me. But becauſe of the ſmoothneſſe and frequency, hee rather miſtruſts it; having heard that the rode to hell is very delightfull, populous, and numerous of paſſengers: and therefore reſolves to chuſe the ſurer way, though it be troubleſome and ſolitary. Heaven is the place, to which wee would all arrive: Sinne is a pleaſing way, but not the right: Piety is the right way, but not ſo pleaſing: if we be wiſe, we will not minde the pleaſantneſſe, but the directneſſe of the way; and ſuffer a little ſorrow in our journey, for that ineſtimable joy at our journies end. Reveale to us this way O Lord, and ſee if we have followed it; that thou mayeſt have glory, if we have; and we pardon, if wee have not, and helpe that we may. *Domine paratum eſt cor meum; metuo nè non ſit: utinam eſſet paratum: hei mihi quod non eſt.* Wee have here, for ſatisfaction of our good deſires;

1. The Way directed to Felicity, which is *Godlineſſe.*
2. Our Progreſſe in that happy Way; our *Converſation.*
3. The Sincerity of that Progreſſe; *Holy, All-holy.*
4. The Perfection of that Sincerity; *What manner of Perſons ought wee to be*; How holy, how godly; how excellent in all grace and vertue?

Godlineſſe is the way: and this, in the latitude of it, comprehends all thoſe duties which God requireth of us. Indeede, it is a conformity of the whole creature, to the will of his Maker. To live a life as neere to the life of God, as poſſibly we can, is *godlineſſe.* In the underſtanding, it is knowledge: in the will, it is readineſſe: in the affections, it is ſimplicity: in the conſcience, it is ſincerity: in the heart, it is alacrity: in the hand and in all our actions, it is obedience. This is too large a field for us now to ſurvey: wee will looke but upon one canton of it onely: the triall of *godlineſſe* is obedience. Firſt, it is *auſcultans*, and hath an eare liſtening to the Word of God. That ſame, *Ipſum audite*, runnes continually in the minde of *godlineſſe.* Heare not the world, which bids you ſeeke after tranſitory things; but *heare* him that ſayes, *Love not the world.* Heare not the world, profering her honours: but *heare him*, that tels you, *Humility is the way to glory.*

2 It is *Prompta:* the guard, that watcheth at the chamber doore of Kings, ſooner breake of their prattle at the voice of their maſter, and are ready to execute his commands. The godly heart forgets his owne buſineſſe, when his Maker ſets him on worke. The refractary are like a heavie laden veſſell, not moved without ſtrong winds: but the pious heart is like a ſphericall body ſet on a plaine; the

gentleſt breath of Gods Spirit ſtirres it. No warre-horſe is ſo guided by the hand of his rider, as the godly ſoule is by the will of his Maker. Thoſe are paralyticke and ſtupified members of the body, which will not move at the impulſion of the head: If we be living members of our glorious Head, wee have a motion pliable to his direction. [t] *The veſſell of honour is meet for the Maſters uſe, and prepared unto every good worke.* They are more ſtubborne than the windes and ſeas, that will not obey the voice of Chriſt. Thirdly, it is *Integra:* to ſerve God in ſome things leſt repugnant to our corrupt natures; and in other duties to be recuſants, is an heteroclyte and defective *godlineſſe. Miriam*, for one contumely againſt her brother, became a Leper. *Moſes*, for failing in one act of obedience, was not ſuffered to enter into the land of promiſe. *Heli*, otherwiſe godly, for a little indulgence to his ungratious ſonnes, was ſeverely puniſhed. They that profeſſe *godlineſſe* in diverſe things, and take liberty in one ungodly cuſtome, are like a vaine traveller, whom the deſire of ſeeing ſome famous city, after the tedious meaſure of many hundred leagues, hath brought to the gates: and there taking up his Inne, he is ſo well pleaſed, that his glaſſe being runne out, he dies without the ſight of that happineſſe for which he undertooke the journey. If a man have many faire roomes in the houſe of his heart, all which he reſerves for God: and one little cloſſet, which he lets out to Satan, by the tenure of one filthy luſt or affection: will not God diſlike all for that one? Will hee not for that one ſecret rivall, forſake the whole dwelling? Much honey cannot ſweeten a little wormewood, but a little wormewood will embitter a great deale of honey. You have ſeene a mouſe caught in the trappe, by the very tippe of her taile. A little ſinne cheriſhed, puts us out of the way of *godlineſſe.* The word is plurall, *In pietatibus*, in all the duties of godlineſſe. This then is the way, *walke in it*; and, God hath paſt his Word, you ſhall be ſaved by it.

[t] 2 Tim. 2.21.

Baſil. Hom. in Divites avaros.

2 The progreſſe in this way, is our *Converſation.* Man is a ſociable creature, ordained to converſe with his owne kinde. It is neither good, nor ſafe, to bee alone. Of converſation there is a neceſſity; all our care muſt be to make it holy. There be three objects of a Chriſtians care; the devotion of his heart, the profeſſion of his mouth, and the converſation of his life: The firſt and laſt of theſe are hard taskes; onely the middlemoſt is eaſie, with ſmall difficultie wee can ſay well: but to meane well, and to doe well, be the points of labour. Our converſation is the Index of our eſtate: if that bee bad, the credit of our profeſſion is loſt; and wee are broken in our religion, as was *Demas.* The ungodly may bee hoiſted aloft, like chimneyes; but we know by their ſmoke, that they are full of ſoote. The Poets talke of a wedding girdle; which, being tied about the Bride, would inſtantly breake, if ſhe were not a Virgine. The name of Chriſtian is an univerſall challenge among us: but if we be not Virgins, of a pure and holy converſation, this girdle will breake, and we ſhall be expoſed to ignominy. In vaine doe men ſpeake well of us, when God knowes no good by us. If he pronounce us dead, all the mouthes in the world cannot breath life into us: if hee pronounce us living, all the Divels in Hell cannot take life from us. A man is what his manners declare him to bee; as the Tree is judged by the fruites. There is nothing more honours or diſhonours God, than our good or evill *converſation.* The thoughts of our hearts, whether they be fowle or cleane, are onely knowne to himſelfe; and in the matter of his glory before men, they neither make nor marre: as the unknowne bowels of the Earth neither grace nor diſgrace a countrey; but the words of our lippes, and workes of our lives; theſe either hinder, or advantage his glory. But doe our filthy aſperſions below, ſticke any ſpots upon the brow of Heaven? Doe we violate the Virgins there, by committing uncleanneſſe here? Doth it trouble the blood of Chriſt in Heaven, that wee ſweare by it upon Earth? If we oppreſſe the poore, is this any wrong to God? Whatſoever evill we doe, is he ever the worſe? Indeed his honour, in it owne

nature, can no more bee depreſſed by our impiety, than it is heightned by our obedience: but in the regard of men, according to our *converſation*, it receives either encreaſe or dimunition. As the glory of the Sunne is ſtill the ſame; but not ſo to our eyes, when it is obſcured by the interpoſition of Clouds.

There is nothing ſo truely ſpeakes a man, as his *converſation*: what hee does, I am ſure hee is; not evermore what he ſayes. *Iudas* was a traitor: why? He delivered up his innocent Maſter: this hee did, whatſoever hee ſaid. *Herod* was a murderer. why? hee ſlew the Infants of *Bethlem*: *Pilate* was an unjuſt Iudge: why? hee condemned the innocent: the converſation is an evident and unanſwerable proofe. Not that every bad act denominates a ſinner: as to bee once overtaken with wine, makes not a man a drunkard: nor one oath a ſwearer: nor one falſehood a liar. That which juſtifies or condemnes a man, is his *converſation* the accuſtomed courſe of his life. If his manners be lewd, hee ſhames his profeſſion. It were better with Philoſophers, to have honeſty without religion, than with wicked Chriſtians, to have religion without honeſty. Yea, he ſhames himſelfe. In the preparation of ſolemne nuptialls, the wedding clothes are ſumptuous, the Bride-chamber is richly furniſhed, the Marriage-bed is adorned with ſilken curtaines and glorious ornaments, the Roomes are ſtrawed with Roſes and Violets, the preſence is honoured with a great number of faire Virgins and noble friends, great cheare is provided, the Bride-groome is decently accoutred, the attendants waite, all things are in readineſſe: yet after all this expectation, when the Bride is preſented, if She appeare ſwarthy, evill favoured, and deformed, not to bee looked upon without contempt, all the Spectators hang downe their heads, and the whole honour of the nuptialls is quaſh'd. So though there be an affluence of riches, a concurrence of honours, and all that this world can aford, in abundance: yet if thy Soule, which is the Bride, ordained for the Prince of Heaven, *Ieſus Chriſt*, be fowle and ſtigmaticall, beſmeared with luſts, anp polluted with an uncleane *converſation*; the Bride-groome will none of thee, and thou ſhalt be deſpiſed of Men and Angells. Be gratious therefore in thy *converſation*, that thou mayſt not be rejected of that Heavenly Bride-groome.

Chryſ. Hom. 41. ad Pop. Antioch.

The ſincerity of this Progreſſe followes: Our *converſation* muſt not be ſenſuall, but holy: not in part, but *All* holy: even [u] *throughout ſanctified.*

3

[u] 1 Theſ. 5. 23.

1 *Holy.* Holineſſe is Gods owne Image, a beame of that Divine light ſhining within us: a reſultance, a reſemblance of one property of the Divine nature: the Character of Chriſt, the Print of the Spirit, the cogniſance of a Saint, and the Glory of Men and Angells: without which, all riches is poverty, all honour ignominy. For what is all the glory of the world, without holineſſe? *Aut nihil eſt, aut nihil prodeſt*: It is all nothing, or nothing worth. *God hath choſen us before the foundation of the World, that we ſhould be holy*: Holineſſe is the end of our Election. *He hath not called us to uncleanneſſe, but unto holineſſe*: Holineſſe is the end of our Vocation, *This is the Will of God, our ſanctification*: His holy Word doth command it. *Be ye holy, for I am holy.* His holy example doth commend it.

Yet alas, how doth the univerſall practiſe of the world deſpiſe it? *Bee Holy?* It is the leaſt of all their cares: nay they are aſhamed to be holy, for feare of being contemptible: as if they had made a Statute, and ſworne to obſerve it; *Let no man amongſt us bee holy.* Preach *holineſſe* to them, and they reply; This is no age for Saints: They will not be ſo holy, as to goe to Heaven before their bones be cold: that *holineſſe* is but a ſullen quality, and makes men unfit for any good company. Thus doe they ſcoffe at the meanes to be ſaved, and make themſelves merry with their owne damnation. But we muſt tell them againe, that whoſoever will not bee a mortified Saint on Earth, ſhall never bee a glorified Saint in Heaven. He that will not be ſo ſullen, as to be holy, for feare of diſpleaſing the company of ſinners, ſhall neuer bee ſo happy as to enjoy the ſociety of God and his holy Angels. For [a] *without holineſſe, no man ſhall ſee the Lord.* Holineſſe is that Perſpective, through which we muſt ſee God. It is as poſſible to ſee the Sunne without eyes, as to ſee God and be ſaved, without *Holineſſe.* No ſanctification in this life, no ſalvation in the world to come: no *Holineſſe* here, no Happineſſe hereafter. By living ill, thou art ſeene of God, but doeſt not ſee Him: by an *holy Converſation,* thou both ſeeſt Him, and art ſeene of Him. Our Holineſſe beginnes our Bleſſedneſſe; and our Grace is the handſell of our Glory. [b] *The Kingdome of God is an undefiled Kingdome,* becauſe none that are defiled ſhall enter into that heavenly Manſion.

[a] Heb. 12. 14.

Auguſt.

[b] 1 Pet. 1. 4.

This is that ſpirituall circumciſion of the heart, whereof the carnall circumciſion was but a ſymbole. The differences are many. Firſt, the circumciſion of the fleſh was wrought by the hand of man; this, by the finger of God; therefore Saint *Paul* calls it [c] *A circumciſion made without hands.* Secondly, The carnall circumciſion was onely concerning one part of the body; the ſpirituall extends to both body and ſoule; to every part of the one, to every faculty of the other. Thirdly, that was onely done on the eight day, but we muſt bee ſpiritually circumciſed every day. This is the Suburbes, through which we come to Heaven the City: Holineſſe is that *via regia* to all honour; and they that decline this way, ſhall bee written in the infamous duſt. *Enoch* walked with God, and was tranſlated: but ſhall a man walke with the Divell, and ſpeede ſo? Faine wee would be Saints, but we are loth to be holy: as if a man ſhould deſire to bee a Courtier, yet refuſe to leave his ruſticall behaviour, or to put off his ſordid garments. O for a Religion that can make a man a Saint, though he were never holy! This is that Popiſh bait, which catcheth ſo many thouſand Gudgeons: under the pretence of an holy faith, the toleration of an unholy and licentious life. It is their objection; If we be not in the right, it is a wonder that ſo many flocke unto us: few of our Religion turne to you, but abundance of yours come over to us. But wee anſwer, that for the corrupt nature of man to adhere unto a Doctrine, that promiſeth carnall liberty, is no more wonder, than for ſtones to fall downeward. Philoſophers of divers ſects turned to the Epicures, but never did Epicure accept of any other ſect of Philoſophy: an eaſie proffer will winne us from a laborious life to a pleaſant: But who will change a pleaſant for a laborious? *Calliſta* the Whore thus bragged againſt *Socrates*: all thy Philoſophy cannot alienate one of my Lovers from me: but my beauty can fetch many of thy Scholers from thee. But he anſwered her; This is no wonder: for thou tempteſt men to the pleaſing way of perdition, but I perſwade them to the troubleſome way of vertue. We are all naturally diſpoſed to be evill; to be holy and good is the difficulty. Wee are borne ſinners, there is much adoe to make us Saints. Yet holy we muſt be, or we can never be happy. This is the onely way to aſcend that mountaine where the Lord dwelleth: even that holy Hill, which none can come unto, but *he that hath cleane hands*; which none can have, but by that one and ſtrong way of making them cleane, which is by waſhing them in the immaculate bloud of IESUS CHRIST.

[c] Col. 2. 11.

Aelian. Var. Hiſt. Li. 13.

2. *All holy*; our converſation muſt bee holy throughout; ſeparating our ſelves from every knowne ſinne, and ſanctifying our hands to every good worke. Indeed many intercurrent infirmities will mingle themſelves with our beſt actions: but ſtill our deſires muſt bee hearty, our endevours holy, and the conſtant purpoſe of our ſoules reſolved in nothing to offend. *Holy* in all the parts of holineſſe, in all the kindes of holineſſe, in all the degrees, in all the meanes of holineſſe.

1. In all the kindes of *Holineſſe*. There is a Holineſſe imputed; which is properly inherent in Chriſt, but made ours through faith by imputation. And if this holineſſe bee imputed to us, wee are reputed as holy in the ſight of God, as if it were inherent in us. There is an holineſſe imparted to us; either Habituall, or

Actuall: the former is a divine ſpirituall quality, wrought in us by the holy Spirit, who furniſheth us with all graces required in the Saints. The Actuall holineſſe is that power of grace whereby wee ſanctifie our ſelves; both in the affections of our heart, and operations of our life. There bee ſome that care onely to carry a faire ſhew of holineſſe; flattering themſelves, that their garments are of the holy faſhion, their going is of the holy pace, their language is of the holy ſtile, their ruffes are of the holy ſet, their haire is of the holy cut: but their heart is all this while of an unholy metall: the inviſible ſtuffe is meere rottenneſſe and diſſimulation. Others thinke it enough to have a good heart to God-ward, as they ſay, how lewd ſoever their life appeare to the world: and that *Intùs ſi rectè, non laborandum*, if all bee well within, they need care for no more. Some content themſelves with fine linings, how courſe ſoever their outſides be: others will make ſhift for glorious outſides, though they have ſluttiſh linings. Neither of them both is holy: to the former wee may ſay, as hee anſwered the Strumpet pretending her ſoundneſſe of health; I will never beleeve that body to be ſound, whoſe face is broken out into bliſters: if the life be ſpotted with a ſinfull Leproſie, we cannot thinke that the heart is holy. To the other, that pretend ſanctity at the root of the tree, when no fruit but wickedneſſe is ſeene on the branches; I remember what *Paulinus* anſwered to *Severus*, when he wrote unto him to ſend him his picture: *Erubeſco pingere quod ſum, non audeo pingere quod non ſum*; modeſtly diſpraiſing his owne feature: I muſt bluſh to picture my ſelfe as I am, and I ſcorne to picture my ſelfe as I am not. Of the two, it is better humbly to confeſſe the unholineſſe we have, than arrogantly to boaſt the Holineſſe we have not. But to be *All-holy*, is to be holy within and without: like the Kings Daughter, who as ſhe was all [d] *glorious within*, ſo *her clothing alſo was of wrought Gold:* her outſide was comely, her inſide lovely. Or like the Arke of God, which was overlaid with pure Gold, [e] *both within and without*. A good conſcience is the Gold within, and a good converſation is the Gold without. The holy ſoule *provides for things honeſt, not onely before God, but alſo before men.* 2 Cor. 8.21.

1 Ioh.3.3.
2 Cor.7.1.
Iam.4.8.
d Pſalm.45.13.
e Exod.37.2.

2. In all the parts of *Holineſſe*. There is a Privative Holineſſe, in the reforming that which is evill: and a Poſitive Holineſſe, in performing that which is good. This conſiſts [f] *in putting off the old man, corrupt with deceiveable luſts:* and *putting on the new man, created after God in Righteouſneſſe and true Holineſſe.* It is but a peece of Holineſſe; to [g] *deny ungodlineſſe and worldly luſts:* the better halfe is *to live godly, righteouſly, and ſoberly in this preſent world.* We muſt be [h] *Holy in all manner of converſation.* No exception may be admitted againſt the generall Rule of Holineſſe: what ſervant conditions with his maſter, This worke I will doe; in that I will be excuſed? Sanctification is like Leaven, ſpreading the powerfull vertue of it ſelfe throughout the whole lumpe. He that hath a ſtraight ſhooe, and a tender foot, is ſenſible of the leaſt ſtone or rubbiſh got in; nor can he bee at eaſe till he hath taken it out: The holy Soule is troubled with the ſmalleſt errour he commits; and is ſo farre from favouring any ſinne, that hee will not pardon himſelfe for ſtumbling againſt his will. It was the ſaying of one, and it is the conceit of many; *Alijs in rebus pietatem colas, ſanctitatem ſerves*; Lord, be mercifull to me in this infirmitie, and in other things I will bee holy. But Holineſſe grants no ſuch diſpenſation: he that makes not ſome Conſcience of all ſin, makes no true Conſcience of any ſinne: Hee that is not in ſome meaſure ſanctified in every part, is truly ſanctified in no part. In ſecular armies there be *Emeriti milites:* but in our holy warre againſt ſin, neither young, nor old, nor weake, nor ſicke are priviledged. There be ſome treſpaſſes of ſo ſmall a value, in their opinion, that they preſume, neither will their faithfulneſſe bee exacted, nor ſhall their unfaithfulneſſe be noted. But will you not be *fideles in minimo?* who then ſhall truſt you *in multo?* If Holineſſe muſt be in all our converſation, what ſinne can hope for toleration?

f Epheſ.4.22.
g Tit.2.12.
h 1 Pet.1.15.

3. In all the degrees of Holineſſe: we muſt not content our ſelves with an *Huc uſque*; thus farre will I goe in Holineſſe, and no farther: but we are charged to [i] *perfect Holineſſe in the feare of God.* How farre ſoever wee have proceeded, there is *aliquid ultra*, a geater meaſure and degree of Holineſſe to be attained. [k] *He that is righteous, let him be more righteous: and he that is holy, let him be more holy.* It is a happy comfort to a mans life, when he ſhall find in himſelfe the ſweet experience of going on, and growing on to more holineſſe; ſtill *encreaſing with the encreaſe of God.* This is a ſound proofe to his conſcience, that he is truly ſanctified; becauſe he deſires and endevours to be more ſanctified. Saint *Bernard* reports the ſaying of a Monke; *Nec pejor fieri volo, nec melior cupio:* I would be no worſe, and I care not for being better. But we not ſooner ceaſe to be better than we begin to be worſe: nay, we were never truely good, if we deſire not to be better. The waters continually run forward, the winds doe not looke backe to their native home, the Sun is never weary of his courſe: and ſhall the Chriſtian be *weary of well-doing?* Shall our Holineſſe be at a ſtand? No; but let our daily progreſſe be *from ſtrength to ſtrength, till every one appeare before the Lord in Sion.*

4. In all the meanes of *Holineſſe*; of which there are eſpecially two, the Word and Prayer: for wee may ſay of men, as the Apoſtle doth of the Creatures for meat; that *they are ſanctified by the Word and Prayer.* 1. The Word is that outward meanes which God hath ſanctified, to ſanctifie us. [l] *Father, ſanctifie them with thy Truth: thy Word is Truth.* And [m] *now are ye cleane through the word, which I have ſpoken to you.* Therefore is it called *Pure,* not only *Formaliter*, becauſe it is pure in it ſelfe, and contrary to all corruption: but alſo *Effective*, having the power to make us pure and holy. It is no more wonder to ſee a man profane, that neglects the Word preached; than to ſee his hands foule, that did never waſh them. 2. The Word is Gods meanes to worke holineſſe in us; and Prayer is our meanes to obtaine holineſſe from God. The [n] *holy Spirit* himſelfe is given to Prayer; and what Grace comes not with him? When the Diſciples were at their Prayers, the holy Ghoſt did eſpecially come upon them. As Prayer is the hooke to draw downe Holineſſe from above; ſo the time of Supplication is the time of Sanctification. Though God doe grant us more than we begge, in his bountie: hee will not deny our holy ſuites, in his mercie. If we would be holy, let us bee devout: they that pray well, cannot live ill: the deſire of Sanctification ſhall be granted.

Thus happy is it to be holy: nothing can make that man poore: he graceth all conditions, and honours all places. Though he be humbled with the loweſt, and with the vile have a vile eſtimation; yet he is truly noble: the eſtate cannot dignifie him, he ſhall dignifie the eſtate. When a worthy perſon was ſet, by the ignorance of him that ordered the feaſt, at the lower end of the Table; and another demanded why he was placed there: It was anſwered, *Honeſtare locum,* to bring that place into credite and reputation: ſo it pleaſed the maſter of the feaſt to honour that end of the Table. Whereſoever the holy man is, he hath honourable company: the holy Church to pray for him, holy Creatures about him, holy comforts within him, holy Angels to attend on him; and above all, the Holy of Holies, even that *Holy, holy, holy, the Lord God of Sabbath,* everlaſtingly to bleſſe him.

The Perfection of this Sincerity ſhuts up all: *What manner of perſons ought ye to be?* The forme of ſpeech is interrogatory: there is *Quæſtio apponens vel tentativa:* [o] *Whence ſhall we buy bread, that theſe may eate?* ſaith Chriſt to *Philip*, and it is added *This he ſaid to prove him, for he himſelfe knew what he would doe.* There is *Quæſtio negationis*; *Is the Lords arme ſhortned?* No, it is not. [p] *Do we provoke the Lord to jelouſie? Are we ſtronger than he?* No, we are not. And there is *Quæſtio aſſeverationis:* [q] *Have I not choſen you twelve, and one of you is a Devill? Are there not twelve houres in the day?* Yes, there are. Of this nature is our queſtion here, importing *Excellentiā quandam: What maner of perſons ought we to be?* He meanes, very holy, very devout, very zea-

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i 2 Cor.7.1.

k Rev.22.11.

l Ioh.17.17.

m Ioh.15.3.

n Luk.11.13. Act.2.1. Act.4.31.

o Ioh.6.6.

p 1 Cor.10.22.

q Ioh.6.70.

lous. The word in the originall ſignifies rather *quantos* than *quales*: implying not ſo much the *maner*, as the *meaſure* of this required *godlineſſe: How great ſhould we be?*

There is great ambition in the world to be Great; but not to bee great in goodneſſe. Who ſhall have the greateſt honour, millions contend; not who ſhall have the greateſt vertue or ſanctimonie. Men preſſe in throngs to the doores of ſecular glory, and ſtrive who ſhall be the formoſt; but for the way of pietie, we are very mannerly, and will give any man leave to goe before us. Wee would have no man richer than our ſelves, no man nobler than our ſelves, no man happier than our ſelves: but any man may be holier than our ſelves, without our envie. The ſenſuall man wiſheth his life, as the Naturian choſe his wife; He would have her well borne, faire, rich, kinde, with divers other fortunate qualities: but hee quite forgot to have her good and vertuous: ſo among all the deſired priviledges of life, men commonly leave out Holineſſe. But if a little Godlineſſe will not ſerve the turne, what ſhall become of them that have none? *If the righteous be ſcarcely ſaved, where ſhall the ſinner appeare?* Our Religion ſhall not only be examined by the Teſt, whether it be pure or no, but alſo by the ballance, whether it will hold weight or no: If it be found either too light, or too ſlight; *refuſe ſilver ſhall men call it*, not able to endure this tryall of the univerſall fire.

What manner of perſons we ſhould be in our converſation, we have ſeene plainly expreſſed; *Godly, holy*, and all this *in all* things, whether thoughts, words, or deeds: Let me adde three cautions to the manner; How godly, how holy ſoever we are, let us together with theſe, be penitent, patient, vigilant.

1. Repentance muſt not be left out: for as we have brought upon our ſelves a neceſſitie of ſinning, ſo we muſt not exclude the neceſſitie of repenting. Every day we gather ſome ſpots, therfore muſt every day waſh them off with our teares. This houſe of our ſoule is but mortall, made of brittle earth, ſubject to innumerable breaches, to let out the inhabitant: death will creepe in at a little hole: yea, the very ſoule hath her breaches too; every ſmall ſin is a flaw, every greater ſin a fracture in this goodly building: Repentance is the only material, wherewith we ſtop all the leakes of our veſſell, wherwith we mend all the rents of our garment, and repaire all the ruines of our edifice. It is one of the good mans Titles; *Reparator ruinarum, The repairer of the breaches.* Eſai. 58.12. The Godlieſt life cannot ſcape errors; the eye will wander, the tongue will trip, the foot will tread awry, our thoughts wil ramble: therefore the heart muſt be alwaies ready to mend all with Repentance.

2. Patience hath her worke too; for the moſt godly converſation will be exercised with troubles. Either the good we would have, ſhall be deferred; or the evill we would not have, ſhall be impoſed; we ſhall marre all, if we loſe our patience. The ſame meaſure of trouble being laid upon two men, is farre lighter to him that beares it with patience. Of how pure wood ſoever an inſtrument is made; yet if it warpe with the Sun, or cracke with the weather, we diſlike it. Let us not loſe our credit of the Holineſſe, by the leaſt murmure of impatience.

3. Vigilancie guards all: our ſanctitie, our pietie, our charitie, all will be ſtollen from us, if they be not kept by watchfulneſſe. If all bee a-ſleepe in the houſe, the theefe filcheth at his pleaſure: but when the Maſter meetes him at the dore, he faines another errand, as if he came upon ſome buſineſſe, and ſpeakes to him with all reverence. If the Tempter find thy ſoule waking, he goes away ſneaking: He is diſapointed, and thou art preſerved. Thy end may come upon thee, as the laſt day upon the World, like *a theefe in the night*: if it find thee ſleeping, it will never give thee leave to waken: as *Iael* ſerved *Siſera*, when he ſlept his laſt. One finding a ſouldier a-ſleepe, killed him: and being charged with the fact, he made anſwer; that he only left him, as he found him. Should God almighty deale ſo with us, to take away our ſoules, when he findes them in a ſpirituall ſlumber, how deſperately dangerous were our condition? They that lie *perdue* in campes, during that ſervice never ſleep: we are in a continuall warfare, beleaguer'd with enemies

that will give neither truce nor quarter: if wee fall into a ſpirituall drowzineſſe, and be taken napping, their rage will be cruell, their inſultation unmercifull.

But alas, what will become of the ſwearer at this day? Can his loudeſt Oathes drowne the Archangels Trumpe? What will become of the drunkard? Can his floods of wine quench this univerſall fire? Where ſhall the worldling appeare: His bagges of gold will bee melted, his ſtately Mannors turned to Cinders, and all his lands ſhall lie fallow for ever. What will the adulterer and his ſtrumpet doe? The miſtreſſe of his affections ſhall then prove the miſtreſſe of his afflictions: there is no appearing in this Court by proxey, no commuting the penance: they muſt anſwere the matter themſelves. Two things will affright voluptuous ſinners at the laſt day: the ſight of the Creatures which they have abuſed, and the Preſence of the poore, whom they have not refreſhed. Such *manner of perſons* ſhall periſh with the world, from the world, worſe than the world. But bleſſed are they that have kept faith in their hearts, holineſſe in their lives, and ſinceritie in their Conſciences, for they ſhall ſcape both the laſt fire of Iudgement, and the everlaſting fire of torment.

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2 PET. 3. 12.

Looking for, and haſtening unto the Comming of the Day of the Lord, wherein the Heavens being on fire, ſhall bee diſſolved, and the Elements ſhall melt with fervent heate.

IT pleaſed God to make uſe of two Inſtruments, for the calling together of the aſſemblies of the Saints; Bells and Trumpets. In the foundation of his militant Church, his firſt inſtitution was Trumpets; by his appointment the Congregation was called into the Tabernacle by Trumpets: and when they were in, he gave them alſo the ſound of Bells, from the garment of his Prieſt. In the Chriſtian church, we have the uſe of Bells, but not of Trumpets; yet if we diſtinguiſh this Church, as it hath a Militant, and as it hath a Triumphant part, we have both Bells and Trumpets employed, but with an inverted Order. A Bell calls us to the Temple, and a Bell calls us to the Tribunall: For as the Sermon-bell calls us to the Church materiall, ſo our Paſſing-bell calls us to the Church celeſtiall. The Bell toules, and we come into the militant Aſſembly: the Bell toules againe when we die, and then we goe out unto that triumphant Company. And when we ſhall receive our further Conſummation, the re-uniting of Bodies and Soules at the Reſurrection; it ſhall be done by the ſound of Trumpets. In a ſpirituall ſenſe, we have both theſe, Bels and Trumpets, inviting us to the way of Goodneſſe: Every Sermon wee doe heare, is as one of *Aarons bels*, that rings us to repentance and a holy life; But every Sermon upon ſuch an argument as this, the preſentation of the Day of Iudgement to our Soules, whereof the Day of Iudgement will call for a preſentation; this is a loud Trumpet, thundring in our eares the neceſſitie of that Preparation, which may ſave us from eternall deſtruction. Heare therefore theſe lower Trumpets to your profit, that you may then heare that laſt Trumpe to your Comfort.

Looking for, and haſtening unto, &c.] Wherein wee have two generall parts; The Object requiring ſome exerciſe; *The Comming of the Lord's Day*: And the Exerciſe concerning that Object; *Looking for it; haſtening to it.* The Object hath two appendances; *The fiering of the Heavens*, and *The melting of the Elements.* The Exerciſe conſiſts in two actions; *Expectation* and *Expedition*; the one of Hope, the other of Deſire: the former is Patient, *Looking for*: the other is *Properant, Haſtening to.* Both theſe affections of the Soule, are reſembled to two actions of the Body: *Looking for*, that is worke for the eye: *haſtening to*, that is the buſineſſe of the foot: The one is an Organ of Viſion, the other of Motion: Hope muſt keepe the eye open to *Looke*; and Deſire teach the foot to mend his pace, and to *haſten.* The Object hath the laſt place in the Text, but it ſhall have the firſt in my diſcourſe: the journey being knowne, we ſet forwards.

The Comming of the Day of the Lord.] God is no Iudge Dormant, nor Demurrant, nor Rampant. Not Dormant, none of thoſe Iudges that fall aſleepe on the Bench; that like thoſe Idoll-gods, hath eares, and heares not. Not like him that would not [f] right the poore widow, till her importunitie had wakened him. Not [t] Demurrant, like *Felix*, that put off *Paul* to a longer day, *I will heare thee another time.* Nor Rampant, like thoſe in the Prophet, that *flay off the skinnes of the poore*, and *grinde their faces.* Hee is uncorrupt, no bribe can tempt him: not dilatory, no buſineſſe doth detaine him: Inflexible, no power can ſway him. This Supreme Iudge hath ſet the day of his Aſſiſe, and all men muſt appeare before him. All eyes ſhall ſee him, but with a different aſpect: which is ſtrange; that the ſame Object ſhould bee ſo acceptable to ſome, to others ſo terrible. [u] *They ſhall ſee the Sonne of man comming in a Cloud*: but with no comfort. Not that the Excellencie and Splendor of his glory ſhall be hidden, but there is an indiſpoſition in their ſight to receive it. They ſhall know him to bee the Sonne of God, by the Claritie of his perſon, the Majeſtie of his Word, the obſequious readineſſe of the Angels to ſerve him, and by divers other perſpicuous and evident demonſtrations. But as a weake eye is offended with a ſhining light, ſo this Glory ſhall amaze, not cheere them. The good mans honor is the envious mans torment. If [a] *Ioſephs* ſheafe ſtand, the brethren repine. If the fat Calfe be killed, the Elder brother is angry: *Saul* findes not ſo much pleaſure in his Kingdome, as vexation in the proſperitie of *David.* The Glory of Chriſt ſhall adde to the Reprobates confuſion, when they are driven to confeſſe, *This is he whom we had in deriſion.* They will rather chuſe to endure the horrors of hell, than to ſtand in ſo glorious a preſence. Chriſt ſayes of the wicked, that they [b] *ſhall ſee him no more.* If wee underſtand this of the Godhead, they never ſaw it at all. If of the manhood, they ſhall ſee it againe, *Videbunt quem foderunt.* Indeed they ſhall ſee him no more as a Redeemer; that time is paſt: but as a Iudge they ſhall, to their endleſſe diſcomfort.

But theſe are Scarabees and Beetles, and this *Day of the Lord* is to them a Roſe; ſo ſweet that it kils them. The breath of a man hath this propertie, that at the ſame inſtant it can warme that which is neere it, and coole another thing ſomewhat removed. It is no otherwiſe with the breath of God: Doth any man feare him? Then is he neere him; [c] *For his Salvation is nigh to all them that feare him*: and this breath of the Lord, the Promiſe of his ſecond Comming, lights warme upon him, and is a cordiall reviving his heart. But if a man bee farre off from God, through the vaſte gulfe and ſeparation of his ſinnes; then comes this breath very cold and bleake to his heart; and the meere mention of the day of Iudgement ſends a ſhivering through all his bones. [d] It was the Son of man, whom the high Prieſt was promiſed to ſee one day in the Clouds.

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[f] Luk.18.4.

[t] Act.24.25.

[u] Luk.21.27.

[a] Gen.37.7.

[b] Ioh.16.10.

[c] Pſal.85.9.

[d] Matth.26.64.

The Father hath given him the Commiſſion of Iudgement, and that by this Title, as he is [e] *The Sonne of man.* Which conſideration makes us bold to take *Pauls* ſpeech out of his mouth; and what hee ſaid to *Agrippa*, to apply better to *Chriſt*: [f] *I thinke my ſelfe happy, O King* Ieſus, *becauſe I ſhall anſwere for my ſelfe this day before thee, touching all the things whereof Satan accuſeth me. Eſpecially becauſe thou haſt knowledge of all cuſtomes*; whether they be the adverſaries, who is buſie in aſſaulting; or the Fleſhes, who is falſe in betraying; or my poore ſoules, which is weake in reſiſting. Thy owne temptations have given thee experience of my frailty. I ſee the wounds yet bleed, which were taken for my ſinnes: yea, and mine owne nature is aſſiſtant in Iudgement, to aſſure mee I ſhall be partaker in Glory. Is my brother *Ioſeph* thus great? Then ſhall not his brother [g] *Benjamin* be forgotten. If *Heſter* be ſo deare to *Aſſuerus*, her kinſman *Mordecai* ſhall be advanced: there is in ſtore for him, a robe, and a ring, and a horſe, and a crowne, and a traine to proclaime his favour, *Thus ſhall it be done to the man whom the King will honour.*

Wherein the Heavens being on fire, &c. Concerning the Conflagration of the Heavens, liquefaction of the Elements, and diſſolution of the World, ſufficient hath been ſpoken before. My Meditations now are directed onely to ſuch profitable Uſes, which if wee devoutly practiſe, our ſoule ſhall eſcape in that Day of Vengeance.

1. Let there be an holy *Fire* within us, which will be an antidote againſt the rage of this *Fire* about us. The Word of God is Fire; an holy Fire from the Altar of Heaven: Sinne is alſo like Fire; but one heat doth avocate another; the greater Fire extinguiſheth the leſſe. The Word is compared to Fire. Firſt, It doth *calefacere*, warme the heart: more extenſive of beames than the Sunne; *Nihil occultatur à calore ejus*; [h] *Nothing is hid from the heat thereof.* The moſt froſſen breaſt will thaw, when God ſhall lay this Fire unto it. Secondly, It can *illuminare*, give light to the ignorant, if it be not miſ-placed. The Fowler that carries the light on the top of his head, lights others plainely, himſelfe ſees not ſo well: Some carry this light onely for the good of others, not of themſelves; while they teach well, and walke ill: ſuch men, when they goe abroad, leave their lampe at home. Some keepe this Fire to themſelves, and grudge it to others: their light is kept within doores, and ſhall doe no good to their neighbours: they have knowledge, but they will part with none of it. Others rake up this Fire under the embers, as Chriſt cals it *putting the light under a buſhell*; ſo that neither others nor themſelves ſhall bee the better for it. Thirdly, Fire can *purgare*, ſearch, try, examine, and purge away the droſſe from the metall: This operation if the Word had in us, wee ſhould bee preſented pure Gold to the Treaſury of Chriſt. Sinnes are ruſt, and ruſt will not be gotten out but by fire. When we finde our affections ſo droſſie, ruſty, foule, wee muſt remember that this Fire hath not been made on our harthes; the Word hath not been admitted into our hearts. Fourthly, Fire can *aſſimilare*, make the matter it enters into, like itſelfe: as Iron in the fire becomes fire. The ſoule that humbly entertaines the Word, is made pure and holy, like the Word. If we ſee an uncharitable man, like a cold unformed lumpe of metall; know that his conſcience hath not yet taken Fire. Fifthly, It will *permanere*, laſt long in fit matter: as a marke made in a boord by fire, will laſt as long as the boord. If the Word have once throughly taken hold of our hearts, that gracious Fire will never out. Gods Word, and mans Eare are like the Steele and the Flint: they quickely ſtrike out fire; but to no purpoſe, unleſſe our heart be as Tinder to receive the ſparkes. If we have this fire, let it not goe out for want of fewell: Hearing and Meditation are like oile to the Lampe, and fewell to the Fire; [i] *My heart was hot within me, and while I was muſing, the fire burned.* If we maintaine this holy Fire in our hearts, wee ſhall not be hurt by the burning of the Heavens.

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[e] Ioh. 5. 27.

[f] Act. 26. 2.

[g] Gen. 43. 34.

[h] Pſalm. 19. 6.

[i] Pſalm. 39. 3.

2. The *Heavens* ſhall burne, and the *Elements* ſhall melt, both with one Fire. Our Affections are our Elements: under the command of the Heart, as the Elements are under the rule of Heaven: By the Creation, the Elements were pure, and ſo were our Affections: now both of them are corrupt, feculent, and droſſie. Therefore let this ſame holy Fire melt our Elements, new caſt our Affections. Haſt thou a covetous affection, greedy of thoſe baſer things? Melt it. How? Diſſolve it into charitable contributions; like molten Lead, that runnes into empty corners. Melt thy riches into almes, thy rapacity into mercy. Thy money was congealed in thy cheſts; put the Fire of Charity to it: were it frozzen to a ſtone, and bound with iron barres, [k] as with the *bonds of Orion*; this Fire would thaw it; Charity would ſet it a running into the bellies of the poore, the fitteſt receptacles for all our wealthy ſuperfluities. When an ill gotten eſtate is left to a prodigall Heire, Wee ſay proverbially, yea prophetically; *It will melt like ſnow in the Sunne.* The father, like a Conſtable, kept in the ſtockes; but the gallant ſonne will let it looſe, and ſet it a running. The penurious father did clippe the wings of his riches; but the ſonne will open the cage, and make them fly. This is a melting without thankes, without reward. But that which is molten in Charity, runnes into a bleſſed Treaſury: it is but put over by a Bill of Exchange, to be paied an hundred fold in Heaven. This is an holy, an happy Fire: but alas, we may ſay of this vertue in ſpeciall, as the Poet doth of vertue in generall; *Virtus laudatur, & alget*: Charity is ſo cold, as if theſe many Winters it had ſeene no fire. A man had need blow ſtrong and long upon this pile of Charity; for it is greene wood, and hard to kindle. But if this fire cannot melt our hearts into beneficence, the laſt Fire will more than terrifie them with vengeance. Stones will lie long in the fire, and before they melt, they flie in peeces: and ſuch will be the meed of all ſtony hearts. Haſt thou a proud Affection? Melt it into Humility; Lay thy ambitious deſire of Honour in the duſt. Haſt thou an Affection of Revenge? Melt it into Forgiveneſſe, without which thou ſhalt never bee forgiven. Art thou tranſported with a laſcivious affection, troubled with the Itch of Wantonneſſe? Melt it by Mortification: Doe not feed this fire, leaſt it burne thee to cinders; but withdraw the fewell, and it will out of it ſelfe. Is thy Deſire ſet upon Wine? Doeſt thou long after the cups of Exceſſe? Melt it, or it will melt thee. The Drunkard indeed can melt his eſtate into drinke, his body into Surfeits, his time into vanity: but hee cannot melt his ſinne into ſorrow, his inordinate luſt into ſobriety. Theſe Elements of our corrupt nature muſt bee molten by repentance, that when the *Elements* of the world ſhall *melt with fervent heat*, wee may be found pure and refined Oare in the eyes of Iesvs Christ.

[k] Iob. 38. 31.

Looking for, and haſtening unto.] The one is the worke of Hope, the other of deſire: the former commends Tolerancie, the latter Diligence. *Looking for*: this eye of expectation hath three beames: Vigilancie, Hope, and Patience. Without Watchfulneſſe we cannot looke, without Hope we will not looke, and without Patience we ſhould not looke for the comming of the Lord.

1 Vigilancie is required in this Expectation, even a continuall waking. The Prophets of God were called both *Seers*, and *Watchmen*: not onely *Seers*, endued with a power of ſeeing, able to ſee: but *Watchmen*, evermore in the act of ſeeing. Sleepe, in the Scriptures, hath ſo heavie a ſenſe ſometimes, as not onely to bee taken for ſinne it ſelfe, [l] *Awake thou that ſleepeſt*: but even for the puniſhment of ſinne: The moſt fearefull and irrevocable malediction is preſented to us in a perpetuall ſleepe: [m] *They ſhall ſleepe a perpetuall ſleepe, and not wake.* Sleepe is as often taken for naturall death, as for naturall reſt. There is a privation of Motion in both: in ſleepe an interruption, in death a ceſſation. Sleepe is a ſhort death, death a long ſleepe. Spirituall ſlumber is a very death. The Romiſts compare the ſtate of nature but onely to ſleepe, or to a man fallen into a deepe ditch: hee can

[l] Epheſ. 5. 1

[m] Ier. 51. 5

can heare thee call, give him a rope, and pull; he will take hold and be drawne out: this is falſe, for he is dead. A man may ſtruggle out of naturall ſleepe, or *E dormire crapulam*: but it is not in our power to awake from ſinne: wee muſt have a continuall grace, or we cannot ſtand. [n] *I ſtand at the doore and knocke*: *ſto*, not *ſteti*, not *ſtabo*, but *ſto ſtans*; he is ever there. Yet wee muſt adde our owne endevours, and with waking eyes be alwaies *looking for* our Deliverance.

n Rev.3.20.

There be ſignes before ſleepe naturall, and ſpirituall. Firſt, heavineſſe of the head and temples, by reaſon of the riſing up of fumes and vapours. Worldly deſires induce ſuch a drowſineſſe upon the ſoule: theſe hinder the contemplation of heavenly things: the bodies of ſuch men bee at Church, while their mindes are at home. O that they could remember to rubbe their temples with holy thoughts: this would keepe them waking. Secondly, Yawning is another ſigne of ſleepe invading the body: anſwerable whereunto there is a torpour or lazineſſe of the ſoule. O that this Sermon were done! When will he make an end of prating? Shall I goe to my praiers? I care not if I doe: yet 'tis no matter: let it alone till another time. Is this man awake? Doth hee looke for the Day of the Lord? No, but the Day of the Lord may take him napping.

There bee Symptomes of ſleepe: Firſt, Snorting; every one that ſleepes, does not ſnort; but every one that ſnorts, does ſleepe. This is a profound ſleepe; when the whole Pariſh rings of a mans vicious acts, yet ſtill hee ſnorts in the roome. This man ſpeakes of his greedineſſe, that of his frowardneſſe, one of folly, another of his baſeneſſe; he heares all this, yet ſnorts, laughes at it; *Populus me ſibilat, at mihi plaudo.* Doe we know none ſuch? I would there were none ſuch to be knowne. Secondly, Dreaming: there be many fancies in both ſleepes, of body and minde. One while hee dreames that he is on a mountaine, and ſees the glory of kingdomes: an ambitious Dreame! Another while, that he hath found a great treaſure, hid in the earth: a covetous Dreame! Another time he eates and drinkes plentifully; and yet, alas, wakens hungry: a voluptuous Dreame! All the pleaſure, all the bravery, all the money of the world, is but a waking Dreame. Such men will not bee perſwaded that they are a-ſleepe: indeed it is hard for a ſleeping man to know that hee does ſleepe: yet by his Dreames, he may in ſome meaſure finde it. The head hath often very frightfull Dreames in ſleepe: Lions and Beares ſeeme to aſſault us, Gulfes of water to drowne us, fire to conſume our houſes, Theeves and Murderers to robbe and kill us. The ſleeping ſoule hath ſuch dreames too: one thinkes, If I be honeſt, and keepe a good conſcience, I muſt needs be poore: it is but a Dreame. Another, If I doe not collogue and flatter, I ſhall be deſpiſed: it is but a Dreame. A third thinkes, If I doe not bribe, I ſhall loſe my cauſe: it is but a Dreame. Another, If I put up this injury without revenge, I ſhall be held a coward: it is but a Dreame. Another thinkes, If I bee every day giving to the poore, I ſhall bee poore my ſelfe: it is but a dreame. A thouſand of theſe fond Dreames ſurprize us in our ſleepe: if our hearts were awake, we would deteſt them. Wee have ſlept enough, it is high time to riſe. Carnall fancies are but Bug-beares to hinder us from good workes: when wee awake, we will count all things loſſe for Ieſus Chriſt.

But ſuppoſe that ſuch ſenſuall ſoules be poſſeſſed with the ſpirit of ſlumber, What ſay you to them that put on a zealous forme of godlineſſe, and overunne the common profeſſors more than [o] *Abimaaz* did *Cuſhi*, till they are quite out of breath: Are theſe men a-ſleepe? Yes, too many of them that thinke themſelves waking. You ſhall have a Phariſee that walkes from Church to Church, till he hath heard three Sermons in a day, What? Doth he ſleepe? Why not? Did you never heare of men that walke in their ſleepe? They that thinke the whole duty of a Chriſtian conſiſts in viſiting the Temple, and hearing the Preacher,

o 2 Sam.18.23.

doe (in effect) but walke in their ſleepe. But they can tell you ſome notes of the Sermon, repeat the Doctrines and Uſes to their Familie. It may be ſo, but did you never heare of men that talke in their ſleepe? If this be all that they learne by thoſe Doctrines, if this bee all the uſe they make of thoſe Uſes, onely for matter of diſcourſe; they doe no more but talke in their ſleepe. But they can conceive long extemporall praiers in their private houſes, and cut out large peeces of devotion: and are they ſtill a-ſleepe? The Phariſees had their long-winded Oriſons; petitions made up tedious with repetitions: yet *under the colour of long praiers they devoured widowes houſes:* I hope you will not ſay, Theſe men were awake. As the ſenſuall man fals a-ſleepe at his praiers, ſo the Hypocrite doth but pray in his ſleepe. It is a baſtard devotion that is not begotten in the heart: without the heart, all the labour of the lippes and lungs, is but a ſtinking ſacrifice.
p Cant. 5. 8. Chriſts Spouſe acknowledgeth; [p] *I ſleepe, but my heart waketh:* the diſſembling Profeſſor inverts the words; *I wake, but mine heart ſleepeth.* Adde to all this, that ſuch a man is induſtrious in his calling, hee followes his buſineſſe cloſe, and thrives in this world: Is hee yet a-ſleepe? He may be for all that? Are there none that pull up the clothes about them, and wrap themſelves warme in the coverings, even whiles they are faſt a-ſleepe? Even the ſleeping man may bee ſenſible of cold, and catch at ſomething to hill him: the ſcraping together of worldly wealth is no more argument of a mans being awake, than coldneſſe and breathleſſeneſſe is that he is alive; or the abſence of the Sunne proveth it to be day. Farre is it from my intent to cenſure thoſe holy actions in any man: Heare that you may learne to pray, and pray that you may heare to learne: Spend the Sabbath in thoſe holy exerciſes, and woe unto you if you doe not. But let mee tell you, that if you have a falſe and unfruitfull heart, a diſhoneſt and unconſcionable life; for all this hurry and precipitation of outward zeale, you are ſtill faſt a-ſleepe.

Security and expectation are oppoſites: the ſervant that lookes for his maſters comming, is afraid to fall a-ſleepe. There bee foure waies to waken men from their ſlumbers. Firſt, ſome lowd and ſuddaine noiſe, as the beating up of drummes, or the ſound of trumpets; eſpecially the claps of thunder. We heare the rumours of warres on every ſide: the Buls of Rome, worſe than thoſe *Buls of Baſan,* bellow and roare againſt us: How many hornes of that ſeven-headed Beaſt threaten to goare us? If they once get the power, we too well know their malice. Can none of theſe noiſes waken us? If wee could be ſafe at home, yet ſhall wee not pitie our diſtreſſed brethren beyond the ſeas, becauſe wee are not within the hearing of their grones? Shall we not rather ſay with *Vriah;* [q] *Is the*
q 2 Sam. 11. 11 *Arke of the Lord, and Iſrael, and Iudah* in danger, and can wee ſleepe in ſecurity? The tolling of a bell will waken a man at midnight; eſpecially if it goe for a friend. Wee have heard the fatall knell of that ever to be lamented Palatinate, the dying grone of long afflicted *Rochel,* with the expiring gaſpes of innumerable Chriſtians in other places; and are we ſtill a-ſleepe? Wee have heard the honour of thoſe unhappy conqueſts, given away from God to Idols and Images; and are we ſtill a-ſleepe? Secondly, if noiſe will not waken us, me thinkes paine ſhould. We have felt the loſſe of eſtate, the loſſe of honour, the loſſe of our bloud, like ſo many mortall wounds in our ſides; and can wee ſtill ſleepe? Ill ſucceſſe abroad, worſe diſtractions at home, the feare of our enemies, the feare of our friends hath touched us: and cannot all this awake us to feare our God? Thirdly, there is yet another way of rowſing the ſleeper: Pull off the clothes, lay him naked, expoſe him to the cold, and try what that will doe. Diſgrace ſtrips us of honour, trouble ſtrips us of peace, bondage ſtrips us of liberty, ſickneſſe ſtrips us of health, poverty ſtrips us of wealth, perſecution ſtrips us of friends, death ſtrips us of all. Will not ſome of theſe, Will not all of theſe waken us? Fourthly, Well yet there is one thing that will not faile to effect it;

even that ſummons which ſhall be given at the comming of *this day of the Lord:* the laſt trumpe ſhall raiſe us. O then let us looke up in time, and looke for that Day when time ſhall be no more. It is comfort for a man, when he wakes to ſee the light. [r] *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.*

2 Hope muſt not bee excluded from this expectation: Evill is the object of feare, and *that* wee ſuſpect: The object of hope is good, and *this* wee expect. None but the gratious can be ſaid to looke for this day: *Iuſti expectant, & expetunt?* [s] *They love his appearing.* They pray for it; *Thy Kingdome come.* They cry for it, *Come Lord Ieſus.* All this argues their Hope; yea, [t] *They have boldneſſe in the day of judgement.* Wee confeſſe with Saint *Auguſtine, Gaudere judicandum qui timuerit judicaturum.* What chaſte and loving Spouſe will not earneſtly looke for the comming of her Bridegroome? What Princely heire does not long for the day of his Coronation? In Heaven is the perfection of all good things: Fulneſſe is the perfection of meaſure: Everlaſtingneſſe is the perfection of time: Infiniteneſſe is the perfection of number: Immutability is the perfection of ſtate: Immenſity is the perfection of place: Immortality is the perfection of life: God is the perfection of all. We have nothing but what is imperfect below, why then doe wee not long for that univerſall perfection above? If wee hope for it, wee cannot but looke for it: and if wee looke for it, there is ſome comfort to our conſcience that we hope for it. But many are miſtaken in their hope [u] *The righteous man hath hope in his death.* Diverſe have hope *in morte aliena;* they hope for the death of others, that they may get by them: ſome reverſion or legacy runnes in their mindes: whereof they are not ſeldome fruſtrated; for, *Dum ſperant, expirant.* But the good man hath hope in his owne death; that death it ſelfe, like ſome more gentle Iailor, ſhall but unlocke the doore of his priſon, and ſet him at everlaſting liberty. Simple people cannot diſcerne hope from deſire: they thinke that they hope to bee ſaved; whereas indeed they onely deſire it, and doe not truely hope for it. We may deſire many things which we cannot hope for; as to raiſe the dead; but there is nothing that we hope for, which we may not deſire. As diverſe have *fidem,* faith; that have not *fiduciam,* conſtancy. So there may bee *Deſiderium,* a deſire of bleſſedneſſe; where there is not *Spes,* a well grounded hope to be bleſſed.

But the ſoule that knowes herſelfe redeemed by Chriſt, is never throughly contented, till either ſhe returnes to Chriſt, or Chriſt returnes to her. The waters doe not more naturally runne backe to the Sea, nor heavie ſubſtances incline to their center, than the pious ſoule deſires to aſcend to her Maker. The converted unthriſt can never reſt, till he returnes to his Father. A bladder blowne full of winde, and held under the water, will ſtill be riſing upwards; becauſe that is not the place of the Aire. *My ſoule cleaveth to the Pavement;* as ſome read that of the Pſalme. Throw dirte on the pavement, and it ſtickes there: but caſt downe a ball, and it rebounds; it comes backe againe to the thrower. The body is but Earth, and when that is throwne to the Earth, there it remaines: but the righteous ſoule, when it is caſt downe by humiliation, or dejected by the afflicting hand of God, it ſtill rebounds to him: *The ſpirit returnes to him that gave it.* Hope then ſhould make us *looke up,* and deſire enflame us *to looke for* the comming of Ieſus Chriſt.

3 Patience muſt not be left out; as wee *looke for* the Bridegroomes preſence, ſo the Bridegroome lookes for our patience. Wee are unworthy of his honour, if we cannot endure to tarry his leaſure. The nobleneſſe of a Chriſtian is ſeene in his patience: Magnanimity is patient; like the flint which hath fire in it, but it appeares not till it be ſtricken. How contrary is the opinion of the world, to the judgement of God, concerning valour? They thinke it conſiſts in a brave revenge: God ſtateth it in an humble patience. What greater courage can there

be,

r Eph.5.14.

s 2 Tim.4.8.

t 1 Iohn 4.17.

Aug. in Pſal. 66.

u Prov 14.32.

be, than to ſuffer? What victory ſo great, as to conquer a mans ſelfe? Our
expectation may be charged with too much violence, if it bee not qualified, and
corrected by patience. The fond Alchymiſt projects much, and extracts nothing
but poverty and ſhame. Patience is the beſt Chimiſt, for out of courſe Earth ſhe
can draw pure gold, out of trouble peace, out of ſorrow joy, out of perſecution
profit, out of affliction comfort, She teacheth the bondman, in a narrow priſon
to enjoy all liberty. He hath within thoſe ſtrict limits, his galleries, his walkes,
his orchyards: though he be alone, he never wants company: though his diet
be penury, his ſawce is content: all his miſeries cannot make him ſicke, becauſe
they are digeſted by patience. It makes the poore beggar rich: though hee
goes for his drinke to the Well, for his bread to anothers Cupbord, for his garments
to the refuſe of a caſt Wardrobe: yet hee lookes with as chearefull a
a Luke 16.19. countenance, as he [a] that *was clothed in Purple, and fared ſumptuouſly every day*: Or
b Luke 12.19. he that ſaid to his ſoule, [b] *Eate, drinke and be merry*: for this man had but a purpoſe
to be merry, but the patient man is merry indeed. A ſuperiors unjuſt frowns
are all one to him with his flattering ſmiles: and cauſeleſſe aſperſions doe but
rubbe his glory the brighter. The Iailors that watch him, are but his Pages of
honour, and his very Dungeon, but the lower ſide of the vault of Heaven. Hee
kiſſeth the wheele that muſt kill him: and thinkes the ſtayres of the Scaffold of
his martyrdome, but ſo many degrees of his aſcent to glory. The tormentors
are weary of him, the beholders have pitty on him, all men wonder at him: and
whiles he ſeemes below all men, below himſelfe, he is above nature. Hee hath
ſo overcome himſelfe, that nothing can conquer him. As it was ſaid of *Demoſthenes*,
that other Lawyers got not ſo much by their ſpeaking, as hee did by holding
his peace: ſo ſuffering ſinners finde not ſo much eaſe in their complaints
and murmures, as the patient man doth by his humble ſilence. If with ſuch eies
c Heb.6.12. we *looke for* our Lords comming, [c] we ſhall *Through Faith and Patience, inherite the*
promiſes. *Iacob* thought not his ſervice tedious, becauſe his beloved *Rachel* was
in his eye: the ſight of glory future, mitigates the ſenſe of miſery preſent. The
d Heb. 12.2. beſt example teacheth us, [d] *To runne with patience the race that is ſet before us*: As
we *looke for Ieſus*, ſo let us *looke unto Ieſus, who for the propoſed joy, endured the croſſe,*
and deſpiſed the ſhame: and then we ſhall dwell with him, *That ſits at the right hand*
of the Throne of God.

But doth our Apoſtle write this onely for the comfort of the righteous?
would he not alſo (through the uſe of this *expectation*) winne ſinners to repentance?
what can ſooner breake off a ſervants diſſoluteneſſe, than every day looking
for his maſters preſence? Feare and hope are oppoſites: but in this day,
e Luke 21.26. [e] *Mens hearts ſhall faile them for feare, when the powers of Heaven ſhall be ſhaken.* Shew
me the man that ſayes, hee doth not feare that terrible day of the Lord. When
the Maſter of the houſe periſheth, all the Family is troubled: the ſervants looke
ſad, and all things are out of order. No marvell, if there be ſuch a combuſtion
in the Elements, ſuch a commotion in the Heavens; no marvell, if the ſtarres
fall, and the Seas roare; when man, the vſu-fructuary Lord of all theſe, is brought
to his judgement. Though feare and hope have their oppoſition; yet it is not
in diametrall termes, but in termes remiſſe. There is no hope on Earth, without
ſome feare: no feare in a righteous heart, that is quite deſtitute of hope. There
may be a feare without faith: but who will ſay, that hee hath a faith without all
feare? Both may conſiſt in the ſame ſubject: the holy heart beleeveth his ſalvation
f Phil.2.12. with confident truſting: and yet that holy heart [f] *Worketh out his ſalvation*
with feare and trembling. The ground of our faith is Gods infallible promiſe: the
g Mat.8.26. cauſe of our feare, is our owne ſinnefull weakeneſſe. [g] *Why are ye fearefull, O yee*
of little faith? They had ſome faith; but the beſt part of it was loſt in their feare:
the more faith, the leſſe feare: and conſequently, the more feare, the leſſe faith.
Yet not onely may feare and hope conſiſt together, but even feare and joy:
[h] *The*

The women departed from the Sepulchre with feare and joy. The women who were made ſupernumerary Apoſtles, Apoſtles to the Apoſtles, the Mothers of the Fathers of the Church, Angels of the Reſurrection; they did runne, and they ran upon two legs, *Feare* and *Ioy.* Thoſe joy in the Lord, that feare Him: and they onely feare Him, that feele joy in Him. The feare of God and the love of God are inſeparable: innumerable are the places, wherein wee are called upon, to *feare the Lord:* and yet the greateſt Commandement, which is the roote of all, is, *Thou ſhalt love the Lord thy God.* Hee doth neither, that doth not both: hee omits neither, that does one. Well therefore may we feare the laſt Day, when wee conſider our owne deſert: yet hope and long for it, when wee remember the Covenant in IESVS CHRIST.

h Matth. 28.8.

Let Unbeleevers, and impenitent ſinners tremble: let ſuch feare to die, as have no hope to live: let them wiſh for the ſhelter of rockes, that have not built upon the Rocke of ſalvation: as the *Devils beleeve and tremble,* expecting the full meaſure of their torment. But if wee have made our peace through the bloud of Him, that reconciled God and man, and led a life worthy of that noble Priviledge; Let us *looke for* that Day with joy, which ſhall beginne our glory. Blaſphemers doe not looke for this Iudge; for then they would not offer to ſweare Him out of his Throne. Worldlings doe not looke for this breaking of all aſunder, for then they would not be buſie in ſcraping all together. Diſſolute ſinners doe not looke for this Day, but this Day ſhall come upon them unlooked for. [i] *The Lord of that evill ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not ware of.* He that lookes for his Maſters returne, after a long abſence, will bee ſure to have the houſe in a readineſſe; cleanſed and furniſhed for his entertainment: they whoſe conſciences ly fluttiſh, and full of ſordid luſts ſurely doe not looke for the comming of their Lord: but hee is not bound to their times: *When they cry, Peace, Peace,* then comes that fatall trouble unlooked for. Onely the faithfull *looke for* Chriſt: as before his firſt Comming Hee was the *Expectation of Nations:* ſo untill his ſecond Comming Hee is the Expectation of all good Chriſtians. [k] And this long *looked for* comes at laſt; [l] to deliver our eyes from teares, our ſoule from death, and our feet from falling, that we may walke before God in the light of the living.

i Matth. 24.50.
k Heb. 10.37.
l Pſalm. 59.13.

Haſting unto] It is not enough to hope that this Day will come toward us, but we muſt approach towards it. We may pray earneſtly, *Come Lord, come quickly:* yet Hee will come never the ſooner. [m] For *Hee hath appointed the Day wherein Hee will judge the world:* He will come in his owne determined time, not when wee would have Him. We cannot *accelerare Diem,* we may *accelerare ad Diem:* though we cannot haſten it, wee may haſten to it. There be certaine degrees of Preparation, preceding this Properation. *Haſting* is in effect the ſame, that Saint *Paul* cals *Running: Let us runne the Race.* A man that is downe on the ground, muſt ariſe, and ſtand, and be able to goe, before hee can runne. Firſt, a Sinner is laid, and muſt ariſe. *Vp Elias, thou haſt a great journey to goe:* firſt, he muſt *Vp,* and then *Goe.* Repentance is the onely Angell that raiſeth a Sinner: and wee may to as much purpoſe call a dead man out of his grave, as an ungratious ſoule from ſinne without repentance. Secondly, when he is riſen, let him try if hee can ſtand. If a Sinner thinkes to ſtand alone: he fals faſter than he roſe. *In te ſtas, & non ſtas:* hee that ſtands upon his owne feet, ſhall ſoone feele them double under him. It is becauſe, like children, we will preſume to goe of our ſelves, that we get ſo many knockes. The ſame hand that lifted us up, muſt hold us up: if either God let goe us, or wee let goe Him, downe wee topple. But being ſtrengthened by his might, [n] *Let us ſtand.* Standing up is a ſigne that a man purpoſes to be going. It is an erection of body, an elevation of it towards heaven: not creeping upon the earth, but bearing upwards: it is a diſpoſition of motion: he that ſtandeth, hath put himſelfe into a poſture of going. Thirdly, that is the the next degree:

m Act. 17.31.
n Epheſ. 6.13.

let him try how hee can goe. Hee that hath lyen long bedrid, and at the firſt looſe ſets a running, will ſoone be out of breath. When we are helped up, and enabled to ſtand; yet without the ſame ſupportation we cannot goe. *Vphold thou my goings, O Lord, that my footſteps ſlide not.* As an Infant learnes to goe by the hand of the mother, ſo we by the manu-tenencie of God. But being thus upholden, let us be going. It is a ſhame for them to ſtand ſtill, that have ſo long a journy and ſo ſtrong a convoy. Fourthly, when we have learned to goe well, let us try to runne: the ſame power will ſtrengthen us in any pace, ſo long as wee keepe the way of goodneſſe. Our journey requires haſt, let us make as few lets as may be. In many things, the more haſte, the worſe ſpeed: but hee can never ſpeed amiſſe, that [o] *runnes the way of Gods Commandements.* Not ſeldome we ſhall ſtumble; but a trip in the way ſets a man ſomewhat the more forward, if hee does not fall. When wee doe fall, let us remember, that either wee have gone out of the way, or neglected our Upholder. It is our praier, *O God make ſpeed to ſave us, O Lord make haſte to helpe us:* And it is Gods Charge to us, O man make ſpeede to be helped, make haſte to be ſaved.

[o] Pſal.119.32.

Haſte makes waſte, is a true proverbe in the precipitant carriage of buſineſſes: Faire and ſoft goes farre: Not to faſt for falling: Stay a little, and we ſhall have done the ſooner. Theſe be the ſayings of moderation, to correct the raſhneſſe of undertakings. But in ſpirituall proceedings, Delay is more dangerous than Celerity. If ſalvation be, we cannot worke it out too faſt. I ſpeake not for a flaſhy zeale, that runnes upon a line like a fireworke, and ends with a cracke: but for an holy and hearty deſire to doe God all poſſible ſervice; and to make the beſt improvement of our time to his honour. This Apoſtolicall charge condemneth two defects in ſinfull men; The Neglect of Reſolution, and the Delay of Inception to be good: it riſeth in full ſtrength againſt thoſe, that neither begin to reſolve, nor reſolve to begin, the amendment of their lives.

1. The Neglect of Reſolution to enter into the way of Righteouſneſſe, is the forlorne eſtate of a ſinner? What hope can there bee of him, that hath not ſo much as a purpoſe to be holy? Sloth hath been reproved in the very [p] *Market*, How much worſe is it in the *Vineyard?* Time is the meaſure of buſineſſe, as money is of wares: and what thrifty husband will loſe his Market? Yet buſineſſe in the world, is no better than idleneſſe in the ſight of the Lord. As *David* ſaith, that [q] *he kept ſilence, though he roared all the day long:* or as *Ieruſalem* is ſaid to be [r] *a ſolitary City*, though ſhee was then *full of people.* As the wiſedome of the world is fooliſhneſſe before God: ſo all carnall negotiation is but a more ſerious kinde of play. Children thinke themſelves very buſie, when they are riding upon Reeds, or making of Puppets: men doe not thinke ſo. What time ſoever is ſpent out of the ſervice of God, or our owne calling, is but loſt in vanity. Idleneſſe it ſelfe is damnable; nor is it ſufficient excuſe to ſay, We doe none ill: for it is ill, to do nothing. Thou haſt a ſervant, which neither is Theefe, nor Drunkard, nor Swearer, nor taxed with any vice: but becauſe he ſits all the day with his hand in his boſome, thou correcteſt him: Why? What harme hath he done? Thou canſt charge him with nothing, but the not doing of ſomething; yet hee deſerves chaſtiſement. Saint *Auguſtine* confeſſeth, that in his unconverted eſtate, hee returned to Gods call, *Verba lenta & ſomnolenta: Anon Lord, Anon.* But *Lex non dormientibus ſcripta eſt*, ſay the Lawyers: nor is heaven open to the lazy. Saint *Auguſtine* cals idleneſſe *vivi hominis ſepulturam.*

[p] Mat.20.6.
[q] Pſal.32.3.
[r] Lam.1.1.

Chryſ. Hom. 16. in Eph. ad Epheſ.

Confeſſ. lib. 8. cap. 5.

Serm. 17. ad frat. in Eremo.

When thy heavenly Maſter cals thee, O evill Servant, Why doeſt thou loiter? [s] *Zacheus made haſte, and came downe:* the Shepheard [t] *came with haſte*, to finde the Childe Ieſus. *To day let us heare his voice: To day*, that is Gods note; *To morrow*, is the voice of the Tempter. Licentious ſinners *Hodiè ſibi reſervant, & Cràs Deo promittunt:* they will be their owne now, and the Lords another time. This is truely the [u] *Deceitfulneſſe of ſinne*; the perſwaſion of that peſtilent ſpirit.

[s] Luke 19.6.
[t] Luke 2.16.
[u] Heb.3.13.

[x] *Da mihi nunc, futurum Deo: mihi ætatis florem, Deo ſenectutem.* But gods *to day*, allowes no morrow: and mans *Day* is not ſure of a morrow. Out of a whole peece of cloth we may cut any kinde of garment: but when a garment is made of one faſhion, it will bee hard to tranſlate it into another: either wee ſhall ſpoile the ſtuffe, or deforme the garbe. When we have beene long faſhioned to this ill-favoured World; to reforme us to goodneſſe, or to conforme us to Chriſt, is an alteration that requires much difficulty. When wee lend money, we call for ſecurity; and colour the ſuſpition of our want of truſt, with mortality: *Men are mortall, we have no leaſe of our life.* But for the matter of converſion, and in the buſineſſe of our ſalvation, we promiſe our ſelves *Neſtor's* yeeres; and ſo live, as if we never looked to die. Some have beene called into the vineyard at the *eleventh houre*: but if God call thee at the third, faile not to come even then, for thou art not ſure to live unto the fourth. A ſnow-ball growes bigger by rowling, and ſin multiplies by time. A ſhippe of never ſo great burden, may bee overladen till it ſinke againe. He that ſhall aſcend into the hill of the Lord, [a] *Hath not liſt up his ſoule unto vanity*: the vulgar reads it, *qui non accepit in vanum animam ſuam*; that hath not taken his ſoule *in vaine.* Surely, hee that hath a ſoule, and doth not uſe it well, nor ſeeke to ſave it, hath taken it *in vaine*: as he that buyes a garment, and never weares it: or that farmes good land, and never tills it. We deſire to have all good that belongs unto us: *Abraham* would have a good ſonne, *David* a good ſervant, *Iacob* a good wife, wee would have our beds good, our garments good; not ſo much as our very beaſts, but wee would have them good too: and doe we not wiſh to have good ſoules: If but our ſhooes be fowle, we will have them made cleane; and haue wee no care to clenſe our ſoules? Bee not ſo unkinde to thy ſelfe, as to eſteeme thy ſhooe above thy ſoule. What earthly buſineſſe hath the worldling, which he doth not moſt diligently proſecute? If hee be in law, how duely doth hee frequent the chamber of his Advocate? If ſicke, what running is there for the Phyſitian? If he have a hundred things to doe, not one of them ſhall be neglected. His land ſhall be husbanded, his houſe highted, his garments bruſhed; the very haires of his head paſſe not untrimmed: hee thinkes of every thing in due place and order: But for his ſoule, when it comes in his minde: he laies that by till another time For the mending of that, for the clenſing of that, it is the leaſt and laſt thing he thinkes on. No wonder, if that man never come to the end, that hath not ſo much as attempted to beginne. Here is no *haſt*.

x *Nazian. Orat. in S. Baptiſ.*

Auguſt. de verb. Dom. Sen. 59.

Baſil. in Exhort. ad Bapt.

[a] Pſalm. 24. 4.

2 Delay is dangerous, even when we have reſolved. If ever we meane to bee good, why not now? There is but one moneth in the yeere called *May*: if ſome flowers doe not ſpring up then, we looke for none afterwards. Purpoſe and performance are like *Iacob* and *Eſau*: our good purpoſe, as *Eſau*, is the firſt borne: but our good performance, as *Iacob*, carries away the bleſſing. The holy ſoule, like that vertuous woman, doth not onely meddle with *the diſtaffe*, but [b] *She layeth her hands to the ſpindle.* Purpoſe is but the Diſtaffe, actuall obedience is the Spindle. The raw Flaxe is upon the Diſtaffe, the ſpunne yarne or thread upon the Spindle. Aske the harlot, the ſwearer, or the oppreſſor, if they ever intend to change their lives: yes, one day: O they will doe good workes apace, when they once fall to it. Theſe put their fingers to the Diſtaffe, not to the Spindle: they have ſome raw thoughts of repentance upon the rocke; but they doe not ſpinne it into threed, not worke it into actuall obedience. They truſt to the good workes they meane to doe, but who knowes when? Mariners in a ſtorme, if they ſee but one fire upon their ſailes, looke for an unlucky voyage; but if two fires appeare to them, they take it for a good *Omen*, and promiſe themſelves ſafety. The purpoſe of amendment is but one fire, and many have had that, who are ſunke into the bottomleſſe gulfe of Hell: But if the other fire be preſent, a reall converſion to righteouſneſſe, proſperous ſucceſſe will not faile to follow, and

[b] Prov. 31. 19.

the end of our voyage ſhall be ſalvation. What ſervant that lookes for his Maſter every houre, will have the houſe to ſweepe, the fire to kindle, the bed to make, when he knockes at the doore? yet alas, neither are our affections ſwept by repentance, nor is the fire of charity kindled in our hearts, nor have wee prepared the bed of our conſcience, though we may well looke for our Lord every moment. We are ſo farre from *haſtening* toward this *day*, that we cannot endure to heare of this dayes haſtening toward us. Kinde ſervants, that love their maſter, will be ever and anon talking of his comming: this night, ſay they, he lyes in ſuch a citty, ſo many leagues off, to morrow at night in ſuch a citty, nearer; the third night he will be at home: what ſhall we prepare for his entertainement? How ſhall we welcome him? Be theſe our thoughts, or is this our diſcourſe, concerning our Lords? No but rather falſhood, hypocriſie, contumely, ſcurrility, blaſphemy dwells in our lippes, as if we talked of the Divell, not of Chriſt. When Birds are ready to flie, they ſpread their wings: if we did make *haſt* toward our Saviour, we would dilate our affections, enlarge our deſires, and like the Cherubins ſpread the wings of our ſoules to be with him. [c] *Abraham ſate in the doore of his tent*, when he entertained the Angels: [d] *Eliah ſtood in the doore of the Cave*, when he had that viſion of God: ſo let us ſtand in the doore of our life, by a continuall meditation of death, that we may be ready to entertaine our deare Lord IESUS CHRIST.

c Gen. 18.1.
d 1 King. 19.13.

When we expect the comming of our beſt beloved friend, we often runne to the doore, and give many a looke out at the window; and not ſeldome a ſigh ſteales from our hearts, and forceth a ſound out of our lips; *Oh when will he come?* If we did love Chriſt ſo well as we ought to doe, or but ſo well as we ſay we doe; we would give more frequent lookes towards him: and though our eyes cannot carry up our ſoules, yet our ſoules would ſend up our eyes, to the place where *his Honour dwelleth*. The *Father ranne* to meete his returning child, and ſhall not we *haſten* to meete our returning Father? The cunning Serpent does not at firſt daſh bid us utterly forſake God; but he perſwades to delay: what need you make ſo much haſt? God is never to ſeeke; you know where to find him: *At what time ſoever a ſinner repents*, His mercy is at hand: you may take your pleaſure yet a great while: you ſhall be ſaved at laſt, I will warrant you. Hath not that ſoule a goodly ſecuritie for her ſalvation, that hath the Divels warrant? Doe not bad debters, by deferring of payment, grow more unable for the diſcharge? when a ruinous building is ſuffered to run into further decay, wil it not require the more charges to be repaired? One knotte or two may be ſoone undone, but when we have tyed ten thouſand knots vpon our ſoules, by multiplying ſinne all the dayes of our life; can we thinke to untie them all at once in the houre of our death? If we cannot paſſe over the foord, when the waters are low, how ſhall we doe in a flood? If ſin while it is a twigge, be not eaſily plucked up, how ſhall we eradicate it when cuſtome hath growne it to a ſturdy tree? The coales, the ſparkes of ſin be not lightly quenched; how then ſhall we put out the flame? There is trouble in curing greene wounds, much more old feſtred ſores. Try thy ſtrength in combating with one ſin; ſee if it does not put thee hard to't: thou muſt pant, and blow, and ſweat, and bleed too, ere thou getteſt the victorie. If it be ſo hard to wraſtle with one divell, how wilt thou encounter a legion? Youth is vigorous and hath nimble feet: old age is reſty, and fitter for the couch, than the race. Let us caſt away delay, leſt it caſt us away: and with all preſent ſpeed *make haſte* toward ſalvation. If you aske me how you ſhould *haſten* to this *Day*?

Luke 15.

1 By ſending up your hearts to Heaven, as an earneſt that you would have your ſoules there. Let our deſires be above, though our bodies are below. The ſigne that we are riſen, is the object we have choſen: there we are, where our delight is; Neither can we goe from our hearts, nor will our hearts goe from our treaſure. Would you know where this object is? Firſt, tell me where your joy

is. Would you heare where your joy is? Shew me where your minde is. You are young and witty, and your minde is upon that. You are old and wealthy, and your minde is upon that. Are you ambitious, and have your minde ſet upon honour? Are you effeminate, and have your minde ſet upon beauty? Are you proud, and pitch your hearts upon envie? Then heer's your minde, for heer's your treaſure; and heer's your treaſure, for heer's your heart; and heer's your heart, for heer's your ioy. You may cry with the Lapwing till you be hoarſe; *There, There*, above: but you are *here*, even *here*, below. Heaven is a great way from Earth, and, if you doe not make more *haſt*, you will never come there. It is not enough to bee righteous, but wee muſt bee zealous in righteouſneſſe: not enough to doe ſome good workes, but we muſt *abound in all good workes*; and this is to *haſt to the comming of the Day of the Lord.*

2 By ſoliciting God with our conſtant devotions; ſtill praying, *Thy kingdome come:* That Chriſt may have the conſummation of his dignity, by entring into his laſt office, the office of a Iudge; and may have the ſociety of humane bodies in Heaven, as well as hee had ever of ſoules: That as hee hateth ſinne it ſelfe, ſo his hatred to ſinne may be expreſſed, in the aboliſhing of all the inſtruments of ſinne; the allurements of this world, and the world it ſelfe: and all the temporary puniſhments of ſinne, the ſtings of ſickneſſe and death: and all the Caſtles, Priſons and Monuments of ſinne, in the grave: That time may bee ſwallowed up in Eternity: and Hope ſwallowed in Poſſeſſion, and Ends ſwallowed in Infiniteneſſe: That all men ordained to ſalvation, may both in body and ſoule become one intire and everlaſting ſacrifice to God; hee receiving delight from them, and they glory from him, for evermore through *Ieſus Chriſt Amen.*

2 Pet. 3. 13.

Nevertheleſſe, wee, according to his promiſe, looke for new Heavens, and a new Earth, wherein dwelleth righteouſneſſe.

THere is no comfort that ſticks longer to a man than *Hope*; none that more unwillingly leaves him: nay it never forſakes, unleſſe it be forſaken. *Non rejicit, niſi cum rejiciatur.* And when it is deſperately caſt of, it leaves us deſolate, and deſtitute of all comfort. But for *Hope*, the heart would breake: and and when it departs, the heart is broken. Not broken by remorſe; a fracture which the hand of mercy hath promiſed to heale: but broken by deſpayre; ſuch a breach as will not ſuffer it ſelfe ever to be made up againe. Our ſoules are anguiſhed with the ſence of our ſinnes: we ly under that unſupportable lode, panting, and groaning, and afflicting our ſelves with unconceiveable pangs, yet there is hope: A pardon from our offended king revives us, and wee looke up with comfort. Our bodies are ſicke; they languiſh away in faint ſweats, and painefull diſtempers: yet there is Hope. For God hath created both medicines to heale us, and Phyſitians to apply them: And there is ſomething in the great world to helpe the little one; ſomething in nature, to releeve man, if they can light upon it.

Or if theſe faile, yet he hath preſcribed us another method of Phyſicke: [e] *Pray unto the Lord, and he will make thee whole.* But goe we further: Our friends die, our children die, our ſelves die: where is our hope now? yes, death may kill our life, not our hope. Still wee hope to finde thoſe in Heaven, that have left us upon Earth: and wee patiently reſigne our owne bodies to the grave, *in the hope of a better reſurrection.* Still hope cleaves to the Soule, as *Ruth* to *Naomi*; [f] *Whither ſo ever thou goeſt, I will goe with thee.* When we conſider this goodly fabricke, the magnificent ſtructure of Heaven and Earth; of ſo ſpatious a capacity, and of ſo ſpecious a forme and beauty: it cannot but wonderfully aſtoniſh us, to thinke that this glorious *All* ſhould bee reduced to nothing. If that were ſo dolefull a lamentation, *Iam ſeges ubi Troja*; corne growes in the ſtreets of *Troy.* [g] Or if the foreſight of *Jeruſalems* downefall, drew teares from the Sonne of God: certainly, the thought of the worlds abolition, may iuſtly confound the hearts of the Sonnes of men.

But bleſſed be our God, that hath not left us without hope; even the cleare hope of a better renovation. This world ſhall periſh, a more perfect one ſhall ſucceede. Theſe *Heavens,* and this *Earth* ſhall paſſe away; but Hope hath comforted us with a reſtitution. *For wee looke for new Heavens, and a new Earth.* Neither have we a groundleſſe or unwarranted expectation of this; but a confident hope; built on ſo ſure a foundation, as the infallible promiſe of God: *According to his promiſe.* Nor ſhall there bee a blended confuſion or mixture of good and bad, of order and diſorder, of holineſſe and ſinne, in this new place: but *juſtitia habitat*; *Righteouſneſſe dwelleth there*; only righteouſneſſe, and that for ever.

Conceive the whole Verſe to bee one intire building; and therein wee have

1. The foundation of it; *The Promiſe of God.*
2. The materiall parts of it; *Heaven and Earth.*
3. The quality of thoſe parts; They are *New: new Heaven,* &c.
4. The inhabitant that *dwels* there; *Righteouſneſſe.*
5. The hope of it; for it is a reverſion, a future inheritance: therefore there is a looking for it: and it is a thing worth our looking after: *We looke for.*
6. ver. 11. The heires that expect it: not all the world; for hell is ordained for ſome: but *wee*; all thoſe that ſerve the Lord *in all holy converſation and godlineſſe.* Before we come to theſe particulars, I intend to ſet downe certaine *Theſes*, grounds, and poſitions in generall; to give the better light to the enſuing diſcourſe.

1. There is a certaine infallible end and conſummation determined to the world. *Ariſtotle* thus ſcoffed this opinion in his dayes: I was once afraid, ſayes hee, that either tempeſt or time would overthrow my houſe: but now I have great cauſe to feare the ruine of my houſe, and of my ſelfe too: for there be ſome, that, in words, goe about to pull downe the world. But to bee ſerious, there is a twofold end, the one of corruption, the other of annihilation. The end of annihilation is, when a thing ſo loſeth its preſent being, that no part of it, whether matter or forme, remaines in nature, but as of nothing it was framed, ſo it is turned into nothing: and ſuch an end the world ſhall not have. The end of corruption is, when a thing is changed, not ſimply from a being to a not being, as if it altogether ceaſed to exiſt in nature; but into another being, which before it had not. As when fire hath turned wood into aſhes, we ſay there is a corruption of the wood; for it ceaſeth to bee wood, and is become aſhes: But wee cannot ſay, there is an annihilation of it; for there is a ſubſtance remaining: and the matter, which was under the forme of wood, hath now put on the forme of aſhes. Of wood corrupted are aſhes generated: according to that worne axiome; *Corruptio unius generatio alterius*: And ſuch an end the world ſhall have.

2. Crea-

[e] Eccl. 38. 9.

[f] Ruth. 1. 16.

[g] Luk. 19. 44.

2. Creatures, of their naturall diſpoſition, infuſed by God, doe not deſire their owne corruption, much leſſe annihilation: but rather they have a naturall love to be, and an innated hatred of deſtruction. Why elſe is there ſuch a Sympathy, and Antipathy, even in things deſtitute of reaſon? The Lambe, though it never had experience of the Wolves cruelty, yet at the very firſt ſight of him, doth tremble and flie for feare. *Scaliger* tels us of a tree, that at a mans approching, drawes in her large ſhoots and branches; and at his departure, ſpreads them out againe; which is therefore called *the ſhame-fac'd tree.* But this is not ſo much ſhame, as a naturall divination of ſome preſent or imminent danger, and and an uniting of the diſperſed forces, for the ſtronger reſiſtance. [h] That ſame *groaning of the whole creation*, and *fervent expectation of the creature*, muſt not be underſtood of any intent it hath to corruption, but to perfection: not being contented with the inherent forme, it affecteth a better. As the militant Saints, though they [i] *groane under their burden*, doe not deſire to *bee unclothed, but to be clothed upon, that mortality may bee ſwallowed up of life.* Like the childe, that cryes to put off the old coat; not that it would goe naked, but put on a new garment. The baſeſt degree of being, is better than not to be at all. It is perfection therefore, not abolition, which is in the naturall appetite of *Heaven* and *Earth*.

[h] Rom. 8, 19. 22.

[i] 2 Cor. 5, 4.

3. It muſt be ſome higher power than nature, that can effect this renovation. For as Nature can not make ſomething of nothing; ſo neither can She bring any matter from being to a not being; becauſe She hath a finite and limited power. A naturall agent may change a forme, whether ſubſtantiall or accidentall; but never worke an utter extinction. Wee may turne a river, we cannot dry up the water. Tyrants may kill the living body of a man, and make it a carcaſe; they may burne it with fire, and bring it to aſhes: and this is as neare to nothing, as all their power can poſſibly reduce it: But let them ſpend a thouſand thouſand woods, in the burning of one poore carcaſe; yet ſtill aſhes are aſhes; the elements are elements: and they ſhall never bring this body to nothing. Much leſſe can any naturall power annihilate the heavens. Yet an end they ſhall have, but ſuch a one as man hath: whoſe body in death is not loſt, but changed into the firſt matter; whoſe ſoule is not extinct, but paſſeth from time to eternitie. So the world is uncapable of Annihilation; but ſhall bee changed into a more glorious condition, in the Day of the Lord.

4. Concerning the Incorruptibility of the *Heavens*, ſome queſtions would be moved, and ſome errors removed. It hath not onely been the *Tenet* of Antiquity, but the obſervation of all ages, that there is an immutable eſtate of the heavenly bodies. In the ſublunary Region of elementary bodies, we finde great variety, and almoſt a circular alteration: but not ſo in the Heavens. And if the heavens were capable of corruption, How could the Sphere of the Moone, being ſituated ſo neare to the Region of Fire, continue ſo long unconſumed? It is not right to ſay, that *Ob previſum peccatum*, by reaſon of ſinne foreknowne, the Heavens were made corruptible: for, in propriety of ſpeech, we cannot ſay ſo of any creature; much leſſe of the Heavens. And when *Iob* ſaith, [k] *The heavens are not cleane in his ſight*; hee does not meane that they were uncleane; but that they have not ſo perfect a cleanneſſe as in God; and what cleanneſſe ſoever they have, is by the gift, and manuteniency of his Providence. As *Plato* brings in the ſupreme God telling the inferiour ones; that they were *corruptibiles per ſe*, and onely kept from corruption by Him. The Trueth is, that the Heavens are corruptible, for they ſhall be changed: unleſſe we ſay, that this change ſhall be no more, but onely the ſtaying of the wheeles of the clocke; the clocke ſtill remaining the ſame: ſo there ſhall bee a ceſſation of motions in the Heavens, the uſe whereof ſerves for the generation and corruption of mixt bodies. [l] *They ſhall depart as a ſcroll that is rolled together, and the hoſte of heaven ſhall be diſſolved*; as we ſhut up a booke when we have done reading it. The cleare Summe is this; The

Chryſoſt. Hom. 14. in Epiſt. ad Rom.

[k] Iob 15, 15.

In Timæo.

[l] Eſai 34. 4.

Heavens

m Heb. 1.12.

Heavens are capable of corruption; and they are onely kept ſo long in this conſtant and unchanged eſtate, by the ſame hand of God that ſhall hereafter change them. [m] *They ſhall waxe old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed.*

5. There is no impeachment of Gods Iuſtice, in this diſſolving of the world. It was an old cavill; If God be infinitely good, and the world alſo good in its nature and degree, why ſhould he deſtroy it? Shall one *Good* ruine another? If he deſtroy that which is good, how ſhall he continue good himſelfe? If he pull it downe, becauſe it is evill, how ſhall hee bee free from evill, that made it ſo? The anſwere is plaine and eaſie; The world in its originall ſtate was good, for all things were *very good*, ſo allowed upon the Makers review; but doth it therefore follow, that it is ſo now? Doth not a man pull downe his houſe, when it is growne rotten and infected, that he may build up a new? But the Heavens were not infected, why ſhould they periſh? I anſwer; who can clearely prove, that the ſinne of man hath not alſo infected them? Or if they were granted to bee cleane, yet they were made for ſome other end, hereafter to be revealed, and not for themſelves. Therefore muſt they be diſſolved, that that end might appeare for which they were ordained. An egge-ſhell is curiouſly framed, yet to manifeſt the end for which it was made, it muſt of neceſſity bee broken. So the preſent ſtate of this world muſt bee diſſolved, that the glorious Kingdome of Heaven may bee manifeſted. This degenerated condition muſt bee done away, that the ſtate of incorruption and immortality may bee reſtored. This world ſhall have an end then; not of annihilation, but of corruption: not a deſtructive, but rather a perfective end. [n] *The light of the Moone, ſhall bee as the light of the Sunne, and the light of the Sunne ſhall be ſevenfold, as the light of ſeven daies.* Not that this greater light ſhall emane from the glorified bodies in Heaven: Nor that it ſhall bee onely by the removall of thoſe fogges, clouds and vapours, which formerly did obſcure thoſe lights. But certainely, thoſe Luminaries have loſt much of that clearneſſe and ſplendor, which they had in the Creation, and which at the worlds end ſhall be reſtored to them. Not that there ſhall bee an augmentation of their heate, with their light: for as Heaven ſhall have no neede of their light; [o] *(That City hath no neede of the Sunne, nor of the Moone to ſhine in it, for the glory of God doth enlighten it.)* So nor Earth of their heate, when there is nothing to bee generated by it. This permutation of the world therefore, doth nothing derogate from the Divine Iuſtice.

n Eſa. 30.26.

o Rev. 21.23.

p Mat. 24.35.
q Pſal. 102.26.
Lerin.

6. Yea, it is the prayſe of his mercy and goodneſſe, to place perfection in the ſtead of imperfection; or for a leſſe perfection, to give us a greater. [p] *Heaven and Earth ſhall paſſe away*; that better may ſucceed: [q] *Perituri, & veterandi ſunt*; they ſhall *waxe old*, and *periſh*: *Quæ formulæ ſolam indicant accidentalem permutationem.* The uſe of a garment is wearing: no wearing, no further uſe. when the number of the Elect is complete; and that there is no neede of the Heavens for more generation; they ſhall be no longer for garment, they may bee for ornament. Thus in a familiar phraſe of ſpeech, the world is ſaid to periſh; as we ſay, a man is paſt his Infancy, an old man hath loſt his youth: theſe vaniſh, but in neither of theſe did the man himſelfe periſh. If the world ſhould bee reduced to a *Non eſſe*, the Apoſtle would not have ſaid, *Novos cælos, new Heavens*, but *Alios cælos*, other Heavens. But as in the reſurrection, mens bodies ſhall bee of the ſame ſubſtance, though of a purer diſpoſition: [r] Or as our imperfect knowledge in the after-world ſhall bee aboliſhed, that a more perfect knowledge of God may take place. So muſt the Scripture be underſtood, when it ſpeakes of the worlds deſtruction: that it ſhall onely ſuffer a permutation, and the ſame ſubſtance bee endued with a more glorious condition. The Stoickes glance at the meanes of this diſſolution, concluding the inſtrument to be fire. They thought that the Starres and the very Skies were fire; and that they had a waſting action upon the

r 1 Cor. 13.8.9.

the inferior Elements: ſo that their nouriſhing moiſture, by little and little, decaying; when as neither the Aire can have power of procreation, nor the Earth receive further refection by the water; there ſhould then remaine nothing but fire, to conſume all: from whoſe aſhes ſhould ariſe a new world. This their opinion was ſomething conſonant to our Apoſtles doctrine; ſaving that they differ in this: The Philoſopher aſcribes all to a naturall neceſſity, the Apoſtle to a ſupernaturall deſtiny; even to the purpoſe of God at the firſt, and to the hand of God at the laſt. Yet this diſſolution ſhall not reach, either to the ſeate of the bleſſed ſoules in Heaven, nor to the dungeon of the damned ſpirits in Hell: neither the joyes of the Saints, nor the torments of the damned, ſhall bee interrupted by it.

Theſe concluſions being laid in generall, would not paſſe without ſome uſefull application to our ſelves.

1. Let us never repine at any alteration of our being, which ſhall conduce to our better being. If the world muſt be diſſolved, how ſhall man eſcape a diſſolution? Location is inſeparable to exiſtence: therefore ſeeing the world, which is mans habitation and manſion-houſe, muſt bee changed; the principall inhabitant muſt needs have a joint and fellow-diſſolution. The Heavens ſhall ceaſe, not from being, but from motion. The ordering of things below, the continuance of generation, the propagation of the *Species* in living creatures; is the end of their motion: this end being ended, there is alſo an end of their motion. So the labour and trouble of mortall man, ſhall ceaſe together with this motion of the Heavens. Yea, there is an end put to the travell of the Earth, to the working of the Sea, to the procreation of thoſe elementary, liveleſſe and under-bodies. Not that we attribute all this onely to the quiet reſt of the Heavens: For when at the prayer of *Ioſhua*, the Sunne ſtood ſtill in *Gibeon*, and the Moone in the valley of *Aialon*, and with them the reſt of the celeſtiall bodies; there was not a ceſſation of the naturall actions of things below: for even then, the Iſraelites did fight, and their enemies did flie. But the true cauſe of all this reſt from motion, is the will of the firſt cauſe; without whoſe adjuvant working, the ſecond cauſes are not onely ſuſpended, but diſabled to performe their functions. As therefore when the Firmament, and other inferior Spheres together with the Elements, put off theſe accidents and affections of corruption, fitte for the continuall generation of naturall bodies; they doe not then ceaſe to bee: but are endued with a farre more excellent condition, and receive other qualities fitte for that incorruptible eſtate of the future world: their ſubſtance remaines, howſoever they alter or better their qualities; whereat nature does not repine, but rather inceſſantly deſire it. So is death to man: it may change him, it cannot deſtroy him. Nay, that permutation is *In melius*; as [r] *Ambroſe* ſpeakes of the greater world. We may call both theſe diſſolutions, a *periſhing*: *Quia pereunt ab eo quod ſunt, dum immutantur in melius.* They periſh from what they are, by being converted into better.

[t] *To die is gaine*: this is a *paradoxe*, which the world will not beleeve. They thinke wealth the onely gaine, and life the onely time of this gaine: and death, not onely a loſſe of life, but of all things with it. But *Death a gaine?* Let them take this gaine, that have a minde to it: as for themſelves, they will none of it. This ſome melancholy and miſerable Chriſtian may imagine a profit; who is ſo weary of his life, that he thinkes it an advantage to die. But rich men that are wiſe enough to refuſe no gaines, would none of death by their wills. As *Guevarra* cites one of their Epitaphes.

Death did this rich man kill;
Who lies here againſt his will.

But what doe the Heavens loſe by their changing, or men by their dying? [u] Have wee not *Cedar for mulbery*, and for *Bricke, marble?* As it was ſaid of the Temple,

[r] *In cap.* 1. *Epiſt. ad Hebr.*

[t] Phil. 1. 21.

[u] Eſa. 9. 10.

Temple, ſo is it true of the world after this deſtruction, and of man after his diſſolution; [x] *The glory of the ſecond Houſe ſhall bee much greater than the glory of the firſt.* Death is the Sleepe: In the morning, after ſleepe, the body riſeth more freſh and full of vigour, than it was over night when it lay downe. [a] Our bodies lie downe in *weakeneſſe, diſhonour, mortality:* they are raiſed up againe in *power*, in *honour*, and to *immortality:* and, I pray you, What loſſe can you finde in this? But *vivere damnum*, to live is a loſſe; a double loſſe: Privative, becauſe it hinders us from the joy and peace that is in Heaven: Poſitive, becauſe it ſubjects us to miſeries and judgements, and to, worſe than all, ſinnes. But in death there is a privative gaine; it frees us from all cares and troubles: and a poſitive, for it helpes us to all joyes and comforts. If my Landlord pull downe my ſere, weather-beaten cottage; and build mee up a ſtately palace for it, I have no cauſe to complaine. Could the Phyſician turne my foule, crazy, rotten, aged body, into a vigorous and youthfull one; in reaſon, I ſhould rather reward him, than blame him. Death, which is the end of the little world, man; and the laſt Day, which is the death of that great man, the World; are not workes of diſſolution, ſo much as of abſolution: The world ſhall be repoliſhed, man immortalized, and in all God ſhall be glorified.

2. Seeing that a Diſſolution is determined upon the world, and all theſe lower things are condemned to the Fire; [b] *Let us ſet our affections on things above, not on things below:* Let us ſeeke heavenly things. Seek we will certainly, for ſomething; and ſomething there muſt bee for the minde of man to reſt upon. If wee make this world our Center, that and our hopes muſt faile together: the Fire ſhall diſpatch them both at once. Therefore it were wiſedome for us, to ſeeke for ſomewhat without the extent of this combuſtion, and there to repoſe our hearts. The ſumme of mans naturall deſire, is reſt and glory: pleaſure and riches, ſafety, health, and liberty, are but ſubordinate to them, and comprehended under them. Neither of them is to be found here. Not reſt; what the Devill ſought in envie, and *Salomon* in *vanity*, that all men ſeeke in curioſity: [c] *Walking through theſe dry places, they ſeeke reſt, but finde none.* Here we all [d] *dwell in Meſek*, and meet with nothing but diſquietneſſe. They that are toſſed in a tempeſt, how doe they long for a good Haven or Harbour of reſt? And the more our pilgrimage is prolonged, the more we ſeeke this reſt, finde it how we may. But now the Heavens move; they have uo reſt: the Earth fructifies; ſhe hath no reſt: the Waters, Windes, Clouds, and all worke; they have no reſt. Man leaſt of all: no reſt is allowed him, below. Let us not thinke to ſet up our reſt here, in this tumultuous throng of troubles. [e] *Where envying and ſtrife is, there is confuſion, and every evill worke.* Upon this Wheele ever whirling about, wee are no ſooner ſet downe, but ſome trouble or other rouſeth us with a *Surgite*; *Non habemus hic requiem:* Here we cannot have it; [f] *This is not our reſt.*

Nor glory: we love reſt well enough; yet for glory we are content to diſquiet our ſelves. How many enter themſelves into a reſtleſſe courſe of life, for a little puffe of honour; which the Princes breath blowes up, and the peoples breath blowes away? This is not to bee here, *Loco pulicum & culicum:* In the garden of our delight wee find Wormes; and Spiders even in Kings Palaces: This is the Orbe of Wormes and Spiders; and can wee finde glory in duſt and cobwebs? Yet if two ſuch things, as Reſt and Glory, might be had upon Earth; they can never be had together. The moſt honourable places afford not the quieteſt lives: and they that live in moſt quiet, are leaſt glorious. Mortall reſt is a thing inglorious, and ſecular glory a thing reſtleſſe. Some men are of *Iſſachars* minde; [g] *Reſt is good*, though it be betweene a paire of panniers: *They bow their ſhoulders to beare, and become ſervants to tribute.* If we would live unmoleſted, we muſt live ungraced; more for eaſe, than for honour. For reputation, like that *Strumpet* in the *Proverbes*, is alwaies gadding abroad, and meets with none but the

[x] Hag.2.10.

[a] 1 Cor.15.42.

[b] Col.3.2.

[c] Matth.12.43.

[d] Pſalm.120.5.

[e] Iam.3.16.

[f] Mic.2.10.

[g] Gen.49.14.

the ſtirring. But if wee will bee famous men, of place and credit, then farewell reſt. The Fane is advanced above the houſe, but the winde will not let it bee in quiet. The obſcure mans doore may ſtand ſafely open, but the Noble mans gate gets many a knocke.

Well, though theſe are not to bee had here, they are to bee had ſomewhere; even both of them, and both together, and that for ever. For reſt; [h] *O that I had wings like a Dove, then would I flee away, and be at reſt.* In Chriſt there is reſt; and that not onely for the body, which ſleepe may ſeeme to afford; but [i] *you ſhall finde reſt unto your ſoules.* The reſt of the ſoule is the very life and ſoule of reſt. The ſoule is from above, and above is this reſt, and there onely to bee found. [k] *Returne unto thy reſt, O my ſoule:* Where is that? *In the land of the living.* I, there, there's the joy of it. Would it not grieve a man, that hath toiled and turmoiled out his whole life in this world, at his diſſolution, when hee lookes for reſt, to heare the Lord *ſweare, Non introibit in requiem meam:* that [l] *hee ſhall not enter into my reſt?* How unhappily have they ſpent their labours, that at the end of theſe temporary paines, muſt begin everlaſting paines? And for their working without thankes, bee rewarded with working without eaſe, where *there is no reſt day nor night?* But it is bleſſedneſſe and comfort, to be called from our holy labours, to enter into Gods reſt: for that is reſt indeed. Glory alſo is his, and He gives it onely, there. It is but folly to be ambitious of it below: it were to ſeeke freſh water in the midſt of the ſea: or as the Angels ſaid to the women; [m] *Why ſeeke ye the living amongſt the dead?* After two yeares, *Fælix* is gone, [n] *Feſtus* ſucceeds: the wheele turnes, places are changed: ſuch is the caſe of all ſecular glory. Princes and Nobles are but great during their life, or at moſt the worlds life: then all thoſe Titles and diſtinctions ceaſe. Thus then for the reſt and glory of Earth: either wee ſeeke and not finde them; or finde one ſeparated from the other; or if both together, yet ſoone wee loſe them againe: they are gone in a trice. [o] But *to them that by patient continuance in weldoing, ſeeke for glory, and honour and immortality,* ſhall *bee eternall life.* Onely in Heaven let us ſeeke them; there we ſhall be ſure to finde them, and to finde them both together; and have good aſſurance to hold them both, and that unchangeably for ever.

Neverthéleſſe, we, according to his Promiſe] Of which, firſt, the materiall parts, the *Heavens* and *Earth*; next the quality of them, which is *Novitas,* or rather *Renovatio*; they are *New:* and then the manner or methode of this Renovation, which is a purgation by Fire: Of theſe having formerly treated, I will now onely give you the ſumme: and that for our plainer proceeding, by the reſoluing of of certaine doubts or queſtions.

1 That the Apoſtle onely mentions *heaven* and *earth* in this diſſolution, or renovation, without thoſe *media Elementa*, it is no otherwiſe than *Moſes* in the creation; *In the beginning God created the heaven and the earth.* But the firſt queſtion is, why the *heavens* ſhould be purged, that never were corrupted. The Angels ſinned in the higheſt *Heaven*, the glorious Court of the Deitie: yet this was never threatned, nor ever ſhall be puniſhed with an Innovation. We anſwere, that the ſame reaſon holds not. Firſt, becauſe their abode in heaven was but ſhort: *Non ſteterunt in veritate:* [p] *They abode not in the truth.* And as they fell preſently into ſinne, ſo they were preſently caſt out of heaven. But Man, and his ſinne continued long in the World: ſo that this infection did ſoke into the graine of nature, and ſtained it quite thorow; and that ſo ſoulely, that nothing can get it out but Fire. Secondly, that Heaven was the Preſence-chamber of the omnipotent and moſt holy King; and his infinite Goodneſſe was of force to keepe the roome from any contagion, which the ſinne of thoſe ambitious ſpirits could breathe into it. For if in nature, there bee antidotes and preſervatives, to keepe an houſe or man from peſtilent infection: much more could the immenſe Goodneſſe of God preclude all acceſſe of contamination from his owne dwelling. But the divine

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h Pſalm.55.6.

i Matth.11.29.

k Pſalm.116.7.

l Pſalm.95.

m Luk.24.5.

n Act.24.27.

o Rom.2.7.

Geneſ.1.1.

p Ioh.8.44.

divine Majeſty did not dwell in this world ſo preſentially; nor was He pleaſed to exerciſe his Grace ſo powerfully and extenſively to us: ſo that the world was defiled by mans tranſgreſſion, and therefore muſt undergoe this finall Repurgation.

So there bee ſome that exempt theſe Elements which have permiſtion with other bodies and qualities, from this neceſſary Reſtauration: as the Fire under the Sphere of the Moone, and the Aire in his higheſt Region. But in vaine doth man diſpute for the unneceſſarineſſe of that, which God hath decreed: whoſe Decree onely doth make a thing neceſſary. Whether compound or ſimple, whether Heaven or the Elements, the Maker and Owner of them all, hath determined them to a finall Renovation.

2. There is a wondrous mutiny amongſt Popiſh Writers, the Souldiers of errour, What ſhould become of thoſe Infants that die without Baptiſme, at the laſt Day: Where ſhould they dwell? They are uncapable (ſay they) of Heaven, by reaſon of originall ſinne: and they have not deſerved Hell, becauſe they were never guilty of actuall: What then ſhall become of them? Whither ſhould they goe? Lord, what a puzzling thing is errour; and how many abſurdities may be built upon the foundation of a falſe principle? Whether ſhould they goe? Let me aske them, Where are they now? If they can demonſtrate to me, where they are for the preſent, I can certifie them whether they ſhall goe at the laſt. There they ſhall bee then, in the ſame place whereſoever they are now. They point me to a *Limbo Infantum*: but where is that *Limbo*? *Catharinus*, *Pighius*, and divers other promiſe thoſe unbaptized Children, a certaine naturall bleſſedneſſe, and a pleaſant abode in ſome Paradiſe: that they ſhall have knowledge of God, and of ſeparated ſubſtances, and the Revelation of Angels. [q] *Bellarmine* is as hot on the other ſide, and reproves *Catharinus* for ſuch an opinion: Affirming them to be the Children of wrath, forſaken of God, under the power of the devill; and that then there ſhall be but one place of puniſhment: they that are not in Heaven, muſt bee in Hell. Thus *Bellarminus* againſt *Catharinus*: *Salmeron* and *Pineda* differ from them both: Who will have them to bee in the ſame ſtate, that man was *in puris naturalibus*; yet not free from all Satans moleſtations. Some ſay, this priviledge ſhall not bee to them at all: Others, that it ſhall bee, but they know not where; and others allow it, but they cannot tell how. For if the Elements ſhould be reduced to their firſt order; then *Omnia pontus erat*; [r] *The Waters covered the Earth*, as being the lighter Element: and were reſtrained by Gods immediate Hand, for the conveniency of mans habitation. Now if thoſe Waters ſhall returne to their firſt place, Where ſhall bee their Paradiſe for thoſe unchriſten'd Infants? *Pineda* ſo expoundeth *Iob*: [ſ] *He hath compaſſed the Waters with bounds, untill the day and night come to an end*: and concludeth, that after this viciſſitude of day and night, when time ſhall bee no more, *Antiquum locum obtinent*, they ſhall returne to their firſt being. What then? Shall their Paradiſe be under Water? That were a drowned conceit. Shall it bee in the Orbe of the Moone? Or muſt the man in the Moone reſigne his place, and in his ſtead, there be ſhall children in Moone? Theſe be the fancies of Moone-ſicke braines. The trueth is plaine, and needs no evaſions or ſtarting holes. Why may not the Children of Chriſtians, being within the Covenant, though they die without the ſeale of the Covenant, bee admitted through the bloud of the Covenant, into the place promiſed by the Covenant, the Kingdome of Heaven? What ſhould be againſt it, when the Scripture is for it? [t] *I will eſtabliſh my Covenant betweene me and thee, and thy ſeed after thee: and I will be a God unto thee, and to thy ſeed after thee.* Who ſhall hinder them, whom Chriſt will receive? *Suffer thoſe little ones to come unto Him, and forbid them not.* In trueth; neither is there now, nor ſhall be then, any third place: all men ſhall periſh in Hell for their ſins, that are not ſaved in Heaven by the merits of IESVS CHRIST.

[q] *De amiſſ. Grat. Lib.6. cap.2. & 3.*

[r] Gen. 1,9;

[ſ] Iob. 26.10.

[t] Gen. 17.7.

3. To what end ſhall theſe *new Heavens and Earth* ſerve in the next world? What uſe ſhall be of them? The anſwer muſt be partly negative, and partly affirmative. Negatively; the Sunne and Moone ſhall not ſerve for times and ſeaſons; to diſtinguiſh dayes, moneths and yeeres; for then there ſhall be neither winter nor ſummer: [t] *Time it ſelfe ſhall be no more.* Nor by their motions and influences to cauſe a fructifying power in the earth: for then there are no creatures for whoſe uſe the Earth ſhould bring forth: [u] The *Sunne ſhall not come as a bridegroome out of his chamber, nor rejoyce as a Giant to runne his courſe:* His circuite ſhall no more be from one end of Heaven to the other. But rather it ſhall be as in the dayes of *Ioſhau*, when *The Sunne ſtood ſtill in Gibeon, and the Moone in the Valley of Aialon:* there ſhall be an everlaſting *Solſtice.* Nor ſhall they ſerve to give light to the world, for then there ſhall bee no darkeneſſe at all. Not that their light ſhall bee diminiſhed, much leſſe extinguiſhed; but [a] ſeptupled and multiplied. The Sun may be left without heate and motion, becauſe theſe qualities tend to generation; yet ſtill the light may continue: Many things are lightſome, that give no heate, as the gliſtering and ſhining precious ſtones: Nor ſhall the earth labour of fruites in her pregnant wombe, waiting for the heat of the Sunne, and moiſture from the Cloudes, her old midwives to deliver her of her burdens. The miniſtery and ſervice of all things, ſuch as it is now, ſhall ceaſe: It ſhall bee a time of reſt, the great yeere of univerſall jubilee to all creatures. Neither yet ſhall the *new Earth* be without inhabitants. *Bellarmines* conceite, that it ſhall be *operta aquis*, covered with the waters, and ſo unfit for habitation, may eaſily be refuted. Firſt, [b] *The firſt Heavens and firſt Earth are paſſed away; and there was no more Sea.* If we take this literally, there ſhall be no more Sea; much leſſe ſhall all be one univerſall Sea. Secondly, [c] *Bleſſed are the meeke, for they ſhall inherite the Earth.* This promiſe is not performed here, therefore we looke to have it fulfilled hereafter. Thirdly, The ſtate of all things ſhall then be moſt perfect: not confuſed and mingled together, as it was in the firſt act of the creation: when the Earth was without forme and voide, darkeneſſe upon the face of the deepe, and the deepe covering the face of the Earth; untill God made a diſtinction and ſeparation of things, reducing all to order, beauty and harmony; which harmony and beauty ſhall be reſtored at the great day, and bleſſed with an unchangeable perfection.

Nor yet ſhall the Saints ſo inhabite the earth, as to live in terrene delights; eating, drinking and ſporting after the old mannet. This was the hereſie of *Cerinthus*, and the dreame of the carnall Iewes concerning a terreſtriall Paradiſe: and the damnable doctrine of that jugling prophet *Mahomet*. For in the Turkiſh Hiſtories, wee read of one *Alahodinas*, the founder of the Aſſaſſines; who with this ſtrange impoſture got many adherents, and made them the inſtruments of his bloody deſignes. He provided a garden moſt pleaſantly ſituated; ſo ſecure, that there could be no looking over the fenſe. This abounded with all earthly delicacies; curious muſicke, beauteous women, ſumptuous cheare, delicious wines, fruites, junkets, and whatſoever might content a ſenſuall appetite. By an intoxicating drinke he would caſt them into a dead ſleepe, whom he meant to practiſe on: in which ſleepe hee conveyed them to his garden: where waking, they found themſelves encompaſſed with variety of pleaſures. Having there ſolaced themſelves a while, by the helpe of the ſame drinke, hee reported them to their former place: and theſe at their next waking, would give out with noiſe and confidence, that they had beene in Paradiſe. But corruptible pleaſure is not for an incorruptible place. [d] *The eye hath not ſeene, nor the eare heard*, nor can any heart of fleſh comprehend thoſe delights which are given to the Saints and Angels. Our joyes here, are meere toyes and vanities, in regard of thoſe that are laid up for us, in this new World, the bleſſed Kingdome of Iesvs Christ.

Bbbbbb Thus

[u] Pſal. 19. 5.

[a] Eſa. 30. 26.

[b] Rev. 21. 1.

[c] Mat. 5. 5.

[d] 1 Cor. 2. 9.

Thus negatively; now for the affirmative part of the queſtion: To what end ſhall they ſerve then? If not for theſe purpoſes, yet for ſome other, ſure. What are thoſe? Firſt, it is for the glory of God, that they ſhould remaine. [e] *Praiſe the Lord, ye Heavens*: that cannot praiſe him, that hath no being. But how ſhould they praiſe him? Man is occaſioned to praiſe God, by the Heavens, and for the Heavens. Not onely now, but even then alſo: [f] *The Heavens* ſhall *declare the glory of God, and the Firmament ſhew his handy worke.* The cleare and perſpicuous light of this new world, the perfect harmony, the glorious beauty, the wonderfull contexture of Heaven and Earth, ſhall preſent us with continuall occaſion to magnifie the Creator of all. This is one end; and that were enough: there can be no higher, no greater, than the glory of God. All ends are ſwallowed up in this, as all rivers runne into the Sea. Secondly, the other end is for the uſe of man; not ſuch an uſe as we have now: but as there is a new world, ſo a new uſe of that world. *The* [g] *firſt Heavens and the firſt Earth are paſſed away*: and the firſt uſe of them is gone with them. Heaven and Earth ſhall bee the ſeate of the bleſſed: not onely Heaven; for that is granted. All that wee ſticke at, is the Earth: How ſhould the Earth bee the habitation of the righteous? In the ſtate of this queſtion, I determine not: I ſpeake nothing definitively, but by way of probability; and, I thinke, I have good reaſons to proove what I ſay.

e Pſal. 148.4.

f Pſal. 19.1.

g Rev. 21.1.

1. From the Text itſelfe: Saint *Peter* ſpeakes of both *Heaven* and *Earth*, and affirmeth that in them both *dwelleth righteouſneſſe.* What is this *righteouſneſſe?* It is a gracious quality: and every quality muſt have ſome ſubject to inhere in. This cannot be the matter of the Earth: for what righteouſneſſe can an inſenſible ſubject bee capable of? Wee doe not ſay, there is juſtice in Plants, or holineſſe in ſtones, or religion in Beaſts. And for the righteouſneſſe of God; that indeed filleth all places, but properly *dwelleth* in himſelfe. Therefore by *righteouſneſſe*, we underſtand the *righteous*: On Earth ſhall the *righteous dwell*, and in them *dwelleth righteouſneſſe.*

Bucan. loc. 39. qu. 17.

2. We may collect it from that promiſe of our Saviour: [h] *Bleſſed are the meeke, for they ſhall inherit the Earth.* They doe not now inherit it: they, of all men, have the leſt ſhare in it. [i] *If in this life onely wee have hope in Chriſt, we, of all men, are the moſt miſerable. Nimrods*, and tyrants, and oppreſſors, men of rapine and violence; theſe now divide the Earth amongſt them. Whereas men of a *meeke* ſpirit are thruſt *Sedibus, ædibus*, out of houſe and home. Innumerable are the places, where the godly are called *Strangers*, and *Pilgrimes upon Earth*: therefore they can have no inheritance there. *Pilgrimage* and *Inheritance*, are farre different things. The *meeke* have it not here, therefore they muſt have it hereafter; or how can they *inherite the Earth?* This old earth is a place for uſurpers, and roarers, and thoſe ſonnes of violence; there is nothing but noiſe and diſturbance in it. What Earth then ſhould the *meeke* inherite? Sure it muſt be *manſuetorum terra*: this is not to be found here, therefore to be expected hereafter. Beſides, Chriſt aſcribes *Bleſſedneſſe* to the *heires* of the *Earth*: but millions have faire inheritances upon this corrupt Earth, that are farre from bleſſedneſſe. Some have whole countreies, large continents, yea, many kingdomes, yet without bleſſedneſſe. How vaſt dominions hath the Turke, yet (I am ſure, you will ſay that) hee is not bleſſed. It muſt be the habitation of a *new Earth*, that affords *bleſſedneſſe*: therefore this *new Earth* ſhall be *inherited* by the righteous.

h Mat. 5. 5.

Origen.

i 1 Cor. 15. 19.

3. As the Elements had corruptible qualities, fit for the generation of corruptible bodies: ſo, then, they ſhall be made anſwerable to the ſtate of incorruption. But what needs this renovation and concord of the Elements, if the bodies of the Saints ſhould not converſe where this new Earth and Elements are? It is true that now Heaven is the receptacle of bleſſed ſoules; where [k] *Chriſt ſits in his Throne*: yet this hinders not, but that both the *new Heavens* and *Earth* may bee

Aug. Civit. Dei. lib. 20. cap. 16.

k Heb. 8.1.

bee the habitation of the Saints, after this life. Why may there not bee ſuch an entercourſe betweene Heaven and Earth then, as hath beene before? The Angels did often come from Heaven, and appeare in humane bodies upon the Earth. In the next world, the Elect ſhall be [l] *Sicut Angeli, as the Angels of God*: even their bodies ſhall be made [m] *Spirituall*: and by the ſupernaturall property of a glorified body, may aſcend and deſcend at their pleaſure. *Moſes* and *Elias* came downe from Heaven, to talke with Chriſt on the mount. Our Saviour himſelfe, after his reſurrection, was converſant with his Apoſtles upon the Earth 40. daies. Why may there not ſtill bee ſuch an entercourſe betweene the circumference and the center, betwixt Heaven and Earth?

4. Further yet; [n] *The Saints ſhall bee ever with the Lord*, whereſoever Hee is, [o] *They ſhall follow the Lambe whither ſo ever He goeth.* Now Chriſt is not bounded in Heaven: He hath liberty to goe where hee pleaſeth; and certainely the Saints will waite upon him, with incomparably more diligence, than ever Courtiers did attend their King. The glorious preſence of God can make a Heaven upon Earth: and whereſoever the Lambe is, the place is bleſſed, and all bleſſed with him.

5. Laſtly, it is but reaſon, that God ſhould be there glorified, where he was diſhonoured. The *Earth* was witneſſe of the offences done againſt him; let this *new Earth* beare witneſſe of the praiſes given unto him. Beſides this, all the combates and conflicts of the Saints were upon the *Earth*: therefore even there alſo let them weare their crownes. On *Earth* they were perſecuted; give them leave in the ſame place to triumph. Here they ſuffered; here alſo let them be ſolaced: that the memory of their paſſed ſorrowes, may bee an accidentall variation of their infinite and eſſentiall joies. When they ſhall thus revolve with themſelves; Here we were derided, there oppreſſed: in this place wounded, in that martyred. Now thoſe old Monuments of our paines, ſhall turne to Trophees of joy. And that *Earth*, which was the land of the dead, is become *Terra viventium*, the land of the living. How ſpatious ſhall be the Kingdome of the Saints, when *Heaven* and *Earth* is within their dition.

But it is not ſafe wading without a bottome: this is one of thoſe ſecrets, which ſhall be revealed, when this old world is diſſolved. How the Elect ſhall bee diſpoſed of; whither wholly to Heauen, or ſometimes to Heaven, ſometimes to Earth, at their owne choiſe; or how otherwiſe it pleaſeth God to place them, is a great myſtery not yet opened unto us. But that the Saints ſhall have the liberty of comming to the Earth, ſeemes very probable by good reaſon, gathered from the Scripture. And this is enough for us to beleeve, concerning this point. That there ſhall bee *new Heavens*, and a *new Earth*, prepared for the righteous; and that GOD ſhall have a glorious Church, the *new Ieruſalem*, both in Heaven and Earth; for in them both dwelleth Righteouſneſſe. Whereſoever Gods glorified Children ſhall bee, they ſhall never want the beatificall viſion, the fulneſſe of Ioy, the brightneſſe of Glory, the eternity of Peace, the ſociety of Saints and Angels, and the bleſſed fruition of *Ieſus Chriſt*.

4. The laſt queſtion is, what Creatures ſhall bee reſtored in the next World. In the cleareſt likelyhood, though thereof wee can deliver no certainty, no living creatures ſhall bee reſtored, but onely men. That the unreaſonable creatures, as Beaſts, Fiſhes, Fowles, ſhall ceaſe, there bee probable reaſons.

Non ſunt ad immortalitatem condita; as the reſt, which ſhall remaine, were: ſuch are the Heavens, Earth, Sunne and Moone. Neither yet were theſe later made by their conſtitution, apt to immortality: howſoever ſome Schoolemen have thought ſo, becauſe they are a ſimple body, without qualities one repugnant to another. But immortality is the franke gift of God, and dependeth not

[l] Mat. 22. 30.
[m] 1 Cor. 15. 44.
[n] 1 Theſſ. 4. 17.
[o] Rev. 14. 4.

Bucan. Loc. 37.qu.8. *à vi naturæ:* for naturally, as they had a beginning, ſo they muſt have an end. In the purpoſe of God, thoſe creatures that ſhall remaine, were created to immortality, ſo were not the Beaſts.

2 Thoſe Creatures onely, beſides Man, ſhall bee reſtored with Man, which immediately paſſe from their corruptible eſtate, into the glorious Liberty of the Sonnes of GOD. But the unreaſonable Creatures, after they are diſſolved, doe not enter into Glory: nay, they fall into corruption; their Life and Spirit is extinguiſhed with them. But the Heavens and Earth, in the ſame inſtant, ſhall both bee freed from corruption, and receive a glorious liberty. And herein appeares the Divine equity: The Heavens and Earth, for Mans cauſe, were ſubdued to vanity, almoſt from the beginning of the World, to the end. The other Creatures are but a while under this ſervitude of corruption: their time in the World is but ſhort; and they are renewed and multiplyed by continuall Generation. Therefore it is juſt, that they who ſtood the whole tearme of Bondage, ſhould at laſt bee reſtored to Liberty: whereas they that for a time onely ſuffered, vaniſh with time into nothing. Rom.8.21.

3 If the unreaſonable Creatures ſhould bee reſtored, then either the ſame that were before; (as the ſame individuall bodyes of Men ſhall riſe againe) or ſome other of the ſame kinde newly Created. But not the former; for the parts of thoſe Creatures die with them. Were it not abſurd to thinke, that there ſhall bee a Reſurrrection of Beaſts; as if *Balaams* Aſſe, or *Iobs* Oxen ſhould riſe againe? Nor of the ſecond; for in that day there ſhall bee no new Creation. *Acts* 3. 21. It is a *time of Reſtitution,* not of Creation.

Martyr. No kinde of Creatures ſhall remaine, *Niſi opus aliquod habituræ ſint,* unleſſe they have ſomething to doe: For it is againſt nature, to conſtitute any thing, *Quod omnino ſit otioſum.* It is a trite axiome, that without neceſſity, wee muſt not imagine a plurality in nature; for ſhee abhorreth vanity. Theſe irrationall Creatures now ſerve for the profit or pleaſure of Man: There ſhall bee no ſuch uſe of them, then; therefore, by conſequence, no ſuch Creatures. But in this point I confeſſe, with the Maſter of the *Sentences: Se neſcire, quod in ſacris Scripturis ſe non meminerit legiſſe.* Doubtleſſe, nothing ſhall bee wanting, which may conduce to the perfecting of our joy in IESUS CHRIST.

For application of all: Seeing there ſhall bee a *new* Earth and Heavens; why doe not wee become *new,* that hope to dwell in them? As wee doe not *Put new wine into old bottells,* Grace into corruption: ſo neither will God admitte old Tennants into this *new* World, corruption into Glory. If hee therefore will pull downe *Veterem mundum,* the old World: ſhall not wee mortifie, deſtroy, and pull downe *Veterem hominem,* the old Man? Wee muſt *put off the old Man,* before wee enter into that *new Ieruſalem.* Wee have heard how the Heavens and Earth ſhall become *new*; by way of Purgation: the ſame muſt bee our way too. There is a way of purging the body, by letting it blood. So that corrupt blood, with which the ill dyet of wickedneſſe hath filled the veines of the Soule, muſt bee let out. *Hebrewes.* 4. 12. The Word of GOD, is that ſacrificeing knife, which opens the Veine where this ill blood lyes. The hearts of thoſe *Iewes* were fowle, ſubject to the Pleuriſie of preſumption, till *Acts* 2. 37. *Peter pricked them:* that punction cured them. There is a Veine of Covetouſneſſe in thee: humbly deſire GOD to open that Veine, though by the knife of Poverty; rather bee content to loſe thy wealth, than thy Soule. So could that Heathen conclude, when hee was put to the choyce: I had rather that poore *Ariſtippus* ſhould loſe his Wealth, than that rich *Ariſtippus* ſhould looſe his Life.

Or indeede, ſave God the labour, and let thy ſelfe blood of thy redundant riches, by a charitable benificence. Caſt away thy ſuperfluities; thy health will be the better for it. Haſt thou a veine of pride? Breath it out by humiliation. What ſinnefull affection ſoever hath diſtempered thy Soule; doe not launce thy fleſh, like a ſuperſtitious Prieſt of *Baal*; but *rent thy heart*, like a penitent Servant of Chriſt. If the Heavens cannot bee made *new* without a purging, much leſſe ſhall we enter into thoſe Heavens, but by a gracious renovation.

This is principally the worke of God upon us; even of the whole Trinity. [r] The *Father purgeth* the branches of the Vine: the *Sonne waſheth* all thoſe that have part in him: [t] The *Holy Ghoſt reneweth* us by regeneration. Yet doth not God ſo miniſter all the ingredients, that hee leaves no *Dos* for our ſelves to put in. Lord, doe thou [u] *Purge mee with Hyſope, and I ſhall be cleane: waſh mee and I ſhall bee whiter than ſnow.* So alſo man, purge thy ſelfe: [x] *Waſh thy heart from iniquity, that thou mayeſt bee ſaved.* And every one that hath this hope, [a] *Purifieth himſelfe, even as He is pure.* What bee our ingredients, and where ſhall wee finde them? The Apothecaries ſhoppe, is the ſtore-houſe of Grace; the Phyſicians preſcript, is the word of grace. There the good Samaritan hath both oile and wine: wine to ſearch, and oile to ſupple: One handfull of the Law to humble us, and another of the Goſpell to revive us. Let *Moſes* caſt thee downe, that *Ieſus* may raiſe thee up. Phyſicians to ſwellings in the body, firſt apply fomentations, then cataplaſmes: the former gentle and lenitive, the other, purging and ſanative. *Eli* put in too much oile, not wine enough; *Doe no more ſo my Sonnes.* *Iames* and *Iohn* put in too much wine, not oile enough; when they would have commandes fire from Heaven upon the Samaritanes. Thunder without Raine, is a ſigne of much winde: they that onely thunder judgements, and never ſhowre downe mercies, are but windy Preachers. You never found us ſo doing, to build judgement on the ruines of mercy. Neithey yet dare we handle you ſo gently, as not to bee felt. For whiles wee are no further than in your dead fleſh, you can bee quiet: but if wee once touch the quicke, wee ſhall quickely heare of it. If I might teach you to make a ſpirituall purge, it ſhould bee after this manner.

r Iohn 15. 2.
ſ Iohn 13. 8.
t Tit. 3. 5.
u Pſal. 51. 7.
x Ier. 4. 14.
a 1 Iohn 3. 3.

Take a bundle of *Time*, the conſideration of the ſhortneſſe of thy life: a ſcruple of the *Law*, to correct thy proud humour: a dramme of the *Goſpell*, for a cordiall to thy fainting ſpirits: Take *Humility*, *Temperance*, *Patience*, of each a like quantity: Put in a great deale of *Charity*: and that Simple which is the carrier of all the reſt, Faith; without which no Phyſicke will worke. Mingle all theſe in the liquour of thy owne teares: bee ſure to ſteepe them in *repentance*; That is a conſtant ingredient in all our compoſitions: no *recipe*, with us, without a *reſipiſce*: There is no Bill, that hath not this in it, to which we dare underwrite a *Fiat Potio.* After this cleanſing, the Patient muſt keepe a good diet; of *holineſſe* and *obedience*: otherwiſe he will relapſe into the ſame ſickeneſſe by a miſordered life. [b] Hee muſt *keepe himſelfe unſpotted of the world.* But you will ſay; Heaven and Earth ſhall bee purged with fire: why are not wee put to ſuch a purgation? Wee are, doubtleſſe, not ſeldome. Therefore [c] *Thinke it not ſtrange concerning the fiery triall:* Thinke it not ſtrange; for it is an uſuall cuſtome with God to bring his Children this way to Heaven. It is a ſore tryall; yet better this fire to purge us, than Hell fire to burne us. Any way to Chriſt, how ſharpe ſoever: Let mee *bee* [d] *ſaved*, although it bee *through Fire.*

b Iames 1. 27.
c 1 Pet. 4. 12.
d 1 Cor. 3. 15.

To conclude; wee looke for a *new* Earth, and *new* Heavens; and thoſe *new* Heavens and Earth looke for *new* creatures. All men are greedy of *newes*: Concerning *newes* abroad, or *newes* at home, is the univerſall queſtion. Scarcely, two of acquaintance meete; but after ſalutation, and a little complement, the next word is, *What newes?* Loe, my whole argument hath been of *newes*, of *new* Heavens, of a *new* Earth, of a *new* World, and of *new* things in that world: from the firſt to the laſt, here hath been nothing but *newes*. But there is yet one *newes* wanting; our being made *new* creatures in Chriſt: What joy would it bee for us to report, and for Heaven and Earth to heare this *newes*; That wee had left our old waies, our old workes, our old cuſtomes and ſinnes, and were become *new* men; *new* borne to that *new* World, wherein are thoſe *new* delights for ever.

According to his Promiſe] This is the foundation of the building. The foundation of our faith, the foundation of our hope, the foundation of our patience, the foundation of all our comfort, is the *Promiſe* of God.

1. But where ſhall we finde this *Promiſe?* What Evidence, what Record can Rev.21.1. we ſhew for it? *Hugo* and *Catharinus* cite for it; *Revel.* 21. *I ſaw a new Heaven, and a new earth.* But our Apoſtle could not well have relation to that teſtimony: for in all likelihood, *Peters* Epiſtle was written before *Iohns* Revelation. He ſpeakes of a *Promiſe* which they then had, not of a future one which they hope to receive. and in nature, a *Promiſe* muſt goe before the expectation of it. *Thomas* Luke 22.29. *Anglicus* referres us to *Luk.* 22.29. *I appoint unto you a Kingdome, as my Father hath appointed unto me.* There is a *Promiſe* indeed; and an effectuall one, and that of a kingdome: but there is no mention of the place. Chriſts glorious Kingdome is in the higheſt Heavens; But what is this to the Renovation of Heaven and Earth? Some clearer teſtimony therefore muſt be found out; and that we Eſay 65.17. may doe without much difficulty. *Eſay* 65.17. *Behold, I create new Heavens and a new Earth, and the former ſhall not bee remembred.* This is to purpoſe; What can be plainer? Neither does He ſpeake of a future act, but *de preſenti*; not *I will create*; but *I doe create*; for the more certainty of it, as if Hee were now doing it. This is *Promiſe* and aſſurance enough, that He will doe. Nor is this promiſe ſin- [e] Pſalm. 62.11. gle: though one word from the mouth of God be ſufficient: But [e] *Once hath God ſpoken; twice have I heard it:* So that if it be not *ex ore duorum*, yet *ex ore uno bis prolatum.* [f] *As the new Heavens, and the new Earth which I will make, ſhall remaine before* [f] Eſay 66.22. *me, ſo ſhall your ſeed and your name remaine.* The reaſon is drawne from the certainty: I will as ſurely ſave you, as I will make a new Heaven and Earth wherein you ſhall be ſaved. We may adde that, *Eſay* 64.4. I am not ignorant, that divers interpreters underſtand by all theſe places, that reſtitution of things which the firſt [g] 2 Cor.5.17. comming of Chriſt ſhould bring with it. [g] *Old things are paſſed away; behold, all* [h] Rev.21.5. *things are become new.* And [h] *I make all things new.* As if it were onely meant, that there ſhould be a new face and forme of the Church: and to this purpoſe (they farther alledge) *Paul* quotes that of *Eſay* 64.4. in his 1 *Cor.*2.9. *Eye hath not ſeene, &c.* But by their leaves, this expoſition takes it off from the literall ſenſe, and turnes it into a myſtery: Nor yet doth this applying it to the time of grace, hinder the referring of it alſo to the day of glory. So the Fathers underſtand that *Hierom. in Eſa. locis citatis.* of *Eſay*, concerning the beatificall viſion; and thoſe other places literally, of a new Heaven and Earth, and the Church triumphant in them. And indeed, if we *Aug. Civit. Lib.*20.21. 26. make all this no *Promiſe*, Where ſhall wee finde it? Unleſſe wee ſhall adde that *Pſalm.* 102.26. *They ſhall all waxe old as a garment; but thou art the ſame.* The Maker is unchangeable, but theſe ſhall be changed: now this mutation ſhall not be *in pejus*, certainely.

Ambroſ. in cap. 1. *ad Heb.* 2. This *Promiſe* then we have: the Prophet delivers it, the Apoſtle repeats it, wee beleeve it, and Saint *Iohn* in a viſion ſees it; [a] *I ſaw the new Ieruſalem.* The *Tertul. de Reſurrect. carnis.* Heavens and the Earth, and the Elements betweene them, ſhall be reſtored into the glorious liberty of the ſonnes of God. What the forme and faſhion of thoſe new Heavens and Earth ſhall bee, as it is not expreſſed, ſo it were curioſity for us [a] Rev.22.1. to inquire. But that the Heavens and Earth ſhall bee new, of this the Scripture makes us certaine. It may bee expreſſed by this ſimilitude: As a Nurſe that brings up a Kings ſonne, is made Partaker of his preferment when that Prince comes to his kingdome. So the Heavens and Earth are now our Nurſes, contributing their vertues to our preſervation, and cheriſhing us with their beſt indulgence: therefore it is fitte, that when Chriſt ſhall advance us to our glory, they ſhould alſo be made glorious with us. When God was about to make man, he provided an excellent dwelling for him; a beautifull roofe, and a fruitefull pavement: ſo when he is pleaſed to remove man from this lower tenement, into an everlaſting manſion: he will make a *new Heaven*, and a *new Earth* for him: and this is his *Promiſe*. Chryſ.

3. The foundation of our Faith, is the *Promiſe* of God: without a promiſe there can be no Faith. *Orationis fundamentum & baſis eſt fides, fidei fundamentum eſt, Dei promiſſio.* Theophyl. Man hath diverſe wayes or meanes of apprehending things. That which I know by ſenſe, is my knowledge: that which I know by argument is my reaſon: that which I know by proofe and tryall, is my experience: that which I know by authority, is my Faith. The Sunne ſhines, and I ſee it: I am pained with griefe, and I feele it; this I know by my ſenſe. The pillars of an houſe uphold it; take away thoſe pillars, and it will fall: this I know by my reaſon. In my ſickeneſſe or bodily diſtempers, I have found ſuch and ſuch things comfortable to me, and availeable to my recovery: therefore I conclude, they are good for mee: this I know by experience. In my wantonneſſe I have often flien out and ſinned: affliction hath humbled me, and brought me home againe by repentance: therefore experience makes me know, that *it is good for me that I was afflicted*. God hath *promiſed* eternall life to all them that are in *Ieſus Chriſt*: this I know by authority, and it is my faith.

Now this faith is either Divine or Humane. The object of Divine faith is the *Promiſe* and Word of God onely: the object of humane faith is the report of men. That Saint *Peter* was at Rome, and Biſhop there, is not Gods Word; therefore it does not binde my Divine faith. Yet ſee the wonder! Vpon this ſuppoſed foundation all Popery depends. For thereby the Pope challengeth to be his right Succeſſour; and under that title, obligeth men upon paine of damnation, to beleeve and obey whatſoever he decrees. Thus the authority of Popiſh faith is onely tradition, the report of men, and not the Word of God. Hence it comes that they have ſo much of their owne ſtuffe, and ſo little of Chriſts: Five *Ave-maries*, for one *Pater-noſter*; more of our Ladies Pſalter, than of our Lords. So they have ſeven Sacraments, whereas Chriſt ordained but two. As a grave Divine, expounding that miracle of the [b] *ſeven loaves, and two fiſhes*, wherewith Chriſt fed ſo many thouſands; and finding ſome of the Pontifician writers, by a ſtranger kind of miracle to turne them into their ſeven Sacraments; and ſo to make a flouriſh as if they had gotten Scripture for it: wittily obſerved; that there was indeed ſome proportion or reſemblance between them. For ſaith he, here be ſeven things in all; five loaves, and two fiſhes: Two of them were of Gods making, the two fiſhes; and the other five of mans making, the five loaves. So two of their ſeven Sacraments, Baptiſme and the holy Supper, are of Chriſts inſtitution; but the other five of mans invention. But [c] *other foundation can no man lay than that is laid, which is Ieſus Chriſt.* His Word is that wee build upon: his *Promiſe* is the rocke whereon wee fixe the truſt of our hearts, the life of our hope, and the deare ſalvation of our ſoules. To make this uſefull to us.

First, if God hath ſpoken it, this bindes us all to beleeve it: Shall wee call in queſtion the truth of God, the God of Truth? [d] *Heaven and Earth ſhall faile, that* his Word may ſtand: Heaven and Earth ſhall be reſtored, that his Word may not be infringed. Beleeve Gods Word, who doth not? You may ſpeake this to Gentiles; but *God is well knowne in Iury, and his Name is great in Iſrael.* But here is the miſery of it; our hands give our tongues the lie. Wee ſay, wee beleeve; and

b Mat. 14.1

Cor. 3.11.

k, 21.33.

and it may be, we beleeve what we ſay: But may wee not be deceived in both? Faith is a thing not ſeene, and Faith is of things not ſeene: yet there is a Faith that may bee ſeene: inviſible in it ſelfe, viſible in the fruits it produceth. e *In the City of our God, as wee have heard, ſo have we ſeene.* Wee have not onely heard the profeſſion of Faith, but ſeene the workes of it. Faith is a ſparke, and a deluge of luſts may drowne it. There is an hiſtoricall Faith, which beleeves that there ſhall bee new Heavens and Earth: but this comes ſhort of true bleſſedneſſe: And there is *Fides ſalviſica*, that beleeves our owne part in that new glory: that wee ſhall have a dwelling in thoſe Heavens, prepared for us by *Ieſus Chriſt*: and this is the Faith that ſhall doe us good. It was ſmall comfort for the old world to ſee *Noahs* Arke a building, whiles themſelves had no hope of preſervation in it. But *Noah* beleeved that it was built for his ſafety, and rejoyced. The want of our Faith ſhall not diſanull or fruſtrate the *Promiſe* of God, nor make his Word of none effect: That ſhall ſtand, though we periſh. Lord, thou wilt make this new World for us, make us new for it: that we in it, and thou by us may be glorified for evermore. e Pſalm.48.8.

Next, let us alwaies beare in minde the *Promiſes* of God: much good comfort is loſt for want of memory. The troubles of a Chriſtian heart be very great, for number, variety, and bitterneſſe: onely there is one Ingredient that ſweetens them all, the *Promiſe* of God. *I will be with thee in trouble*; and *Thou ſhalt not be tempted above thy ſtrength*: If we could but remember theſe *Promiſes*, when wee feele ſuch aſſaults or pangs, How could we want courage? Why ſhould we feare poverty, the loſſe of a little rubbiſh; or death, the breaking of a brittle glaſſe; that have Gods infallible *Promiſe*, both for a new World and a new Life in that World, never to be taken from us? The memory is *Ærarium animæ*, the ſoules Exchequour or Teaſury, the ſafeſt hold in her Citadell. All the *Promiſes* of God are Iewels, more precious than Gold or Rubies: Where ſhould thoſe Iewels be ſtored up, but in this Cabinet, the memory? This place is not built of Braſſe, but fraile and brittle. Of all faculties in man it does firſt *ſeneſcere*, waxe old: Beauty, which is but a flower, doth often outlaſt it. Of all powers in man, it is leaſt at command: a man may be the Maſter of his Invention, of his elocution: but who could ever boaſt himſelfe to bee the Maſter of his memory, or promiſe himſelfe that that ſhould not faile? There is a Theefe ſtill lurking at the doore of this Treaſury: even hee that robbed us of our firſt eſtate, the innocencie of nature; and would alſo filch away our ſecond, the happineſſe of Grace. Therefore looke well to thy memory; keepe that Cloſſet full of the divine *Promiſes*: that in all thy ſpirituall diſtempers, thou maieſt have a Cordiall ready to revive thy fainting heart. But alas, our memory is more apt to loſe, than to gaine: there is both land and ſea in it: the loſing part, that's the ſea: the keeping part is the land. Many heare the word, as a Tankard-bearer fetches water from the Conduit: all the way he hath it, carries it, feeles it: but at laſt he empties it into anothers Ciſterne, and is never the better for it. We are harrowed with oppreſſions, hurried with perſecutions; our eſtate is taken from us, death diſſolves us: yet what can diſhearten us, if we affie this *Promiſe*, that a *new* Heaven, *new* Earth, a *new* Life, and *new* Glory ſhall bee provided for us, and everlaſtingly abide with us?

We looke for new Heavens.] When as God hath prepared this Inheritance, and *promiſed* it; built it, and given us the grant of it; it is fit wee ſhould doe our part, and confidently expect it. *Expectation* is the action of hope, a continuall action: as hope never ceaſeth looking, till it be ſtated in poſſeſſion. Hope is taken three waies: firſt, for the Doctrine of Faith: f *Render a reaſon of the hope that is in you.* Next for the Object of Hope, the thing expected: g *We wait for the hope of righteouſneſſe by faith.* Laſtly, for that holy affection of the minde, which lookes for the *promiſed* bleſſedneſſe. Faith and Hope differ three waies. Firſt, *Ordine*; f 1 Pet.3.15 g Gal.5.

Faith goes before and begetteth Hope: [h] *Faith is the Hypoſtaſis or foundation of things hoped for.* Yet not Faith, but the Spirit of God is the efficient Cauſe of Hope. Faith may be the Mother, but the holy Ghoſt is the Father of all gracious Hope. [i] *Hee begets us againe to a lively hope.* There is *Spes inflata*, an Hope blowne into us, and as ſoone blowne from us: But this is *Spes generata*; and *Generatio terminatur ad ſubſtantiam*; it brings forth a ſubſtance. Secondly, *Operatione*; the proper office of Faith is to juſtifie us; of Hope, to ſupport us. Thirdly, *Subjecto*; and this differs three waies; *Modo, gradu, tempore.* In the maner; for Faith relieth on the *Promiſe*, Hope reſteth in the thing *promiſed. Fides reſpicit verbum rei, Spes autem rem verbi.* In the meaſure; our ſalvation begins in Faith, is perfected and made complete by Hope. In the time: Faith apprehendeth the remiſſion of ſinnes and juſtification in preſent: Hope is exerciſed in the expectation of Life to come.

h Heb.11.1.
i 1 Pet.1.3.
Auguſt.

2. We *expect* theſe things, we have them not yet. [k] *We are ſaved by hope: but hope that is ſeene, is not hope: for what a man ſeeth, why doth hee yet hope for?* It may bee ſaid, we now ſee Heaven, Why then doe we hope for it? There is one Heaven and Earth which we looke upon; another which we looke for: They bee old we looke upon, *wee looke for new.* But [l] *Stephen looked up ſtedfaſtly into heaven, and ſaw the Glory of God.* Yes, he ſaw *Dei gloriam, non ſuam*: we looke for the things which concerne our ſelves. *Stephen* ſaw the glory which hee ſhould have; yet untill his death hee did not enjoy it, but in Hope. But a man running in a race, may ſet his eye upon the prize which hee runnes for, and hopes to obtaine: ſo there is a an Hope ſeene. We anſwer, that there be two things in Hope; *Materiale*, the materiall part, which is the thing it ſelfe: and *Formale*, the formall part, which is the obtaining and fruition of it; The former may bee ſeene, not the latter but in Hope.

k Rom.8.24.
l Act.7.55.

3. The future eſtate of the militant Saints is an inheritance, and that is properly a ſtate of *Expectancy*, and ſo a fit Object for Hope. Our Hope is in this Life, our Inheritance in the Life to come. Hope we have here, in the ſtate of Grace: Inheritance there, in the ſtate of Glory. Vaine is the Hope which lookes no farther, than to the pleaſure of a mortall condition: that hopes onely to bee rich, noble, happy here. The blame is not in Hope, but in onr miſplacing it. As that is we hope in, ſuch is our Hope. Wee [m] *leane on a Reed,* take hold by [n] *a Cobweb*, catch at [o] *a Shadow*: wee put our hope in them that muſt die, and then our Hope muſt die with them. [p] *Hope not in Princes:* for if wee doe, *to duſt they turne*, and there lyes our Hope in the duſt with them. But a right Hope makes a man alive againe, that was halfe dead: when hee droopes, give him Hope, and his ſpirits will come a-freſh. As *Iacob*, when he was put in Hope to ſee [q] *Ioſeph* alive, *revixit ſpiritus*, he revived. The other Hope is but *vigilantis ſomnium*, a waking dreame: but this [r] is the *Helmet of hope*, [ſ] *the Anchor of of hope:* things of ſubſtance; that will hold, that have metall in them. When breath, life, and all faile, this Hope failes not: but even then puts life into us, when our life is going from us. When we muſt forgoe our life, it bids, Let it goe: when it is gone, it preſents us with a better; even an [t] *eternall Manſion in the Heavens.* [u] *My ſoule had fainted within me, but that I hoped to ſee the goodneſſe of the Lord in the Land of the living.*

m Eſay 36.6.
n Iob 8.14.
o Ecclus.34.2.
p Pſal.146.4.
q Gen 45.24.
r 1 Theſ 5.8.
ſ Heb.6.19.
t 2 Cor 5.1.
u Pſalm.27.13.

4. That there is an *Expectamus*, it is granted; But who are they to whom it is granted? For as Saint *Iames* ſpeaketh; [x] *If any man ſeeme to be religious, and bridleth not his tongue, that mans religion is in vaine.* So if any man hopes for this new Inheritance above, and does not firſt become a new creature below, that mans expectation is in vaine. For ſhall a man engroſſe this world, heape up riches, and glew his ſoule to them; and yet after all this preſent felicity, looke for a new Heaven and a new earth, to boot? No, that rich man heard otherwiſe from *Abraham*; [a] *Sonne remember, thou in thy life time receivedſt good things, and Lazarus evill things: but now he is comforted, and thou art tormented.* To him that had all

x Iam.1.26.
a Luke 16.25.

this plenty, all this pleaſure; *Poſt tantas divitias, poſt tantas delicias*, is this ſpoken. But this *expectation* belongs to Gods afflicted ones; they that ſuffer ſo much miſery in this old world, to them is promiſed a new. [b] *For if in this life only we have hope in Chriſt, we of all men are moſt miſerable.* But wee have a hope that can make us rich; and rich the pooreſt Chriſtian may be, in three reſpects.

b 1 Cor.15.19.

1. By propriety and right which he hath to an eſtate, though for the preſent it be out of his hands. The wealthy Merchant may bee ſometimes out of caſh; becauſe his wealth lies in trafficke or commerce, or is intruſted out to others: yet in reſpect of the evidences and obligements hee hath to aſſure him his owne, he is ſtill rich. Let a Saint be miſerable, even to the want of bread, yet hee hath a right and evidence to infinite riches; the treaſure of bleſſedneſſe laid up in this *new* world: confirmed to him under the hand and ſeale of God; a ſure debter, that never broke his Word. Yea, hee hath already the earneſt of this glorious eſtate; a heavenly peace in his heart: So that he may ſay to the richeſt worldling: *Plus mihi in corde, quam tibi in arcâ.* Wealthy *Cræſus* had not ſo much riches in his coffers, as poore *Iob* had in his conſcience. So long as Heaven hath any treaſure in it, and that Chriſt himſelfe does not breake, the beleever cannot bee poore. Well therefore may wee *looke for* theſe *new* Heavens, that have ſo little under the old. Here is one *expectamus*, of right it belongs to us.

2. By reverſion. A man purchaſeth a Lordſhip, endowed with faire revenewes, to fall unto him after the deceaſe of ſome one in preſent poſſeſſion of it. During this *expectation* he cannot be called poore: for before the expiration his credite is good, and at the expiration his ſtate is good. We preferre the reverſion of ſome great Mannor, before the preſent poſſeſſion of a ſmall Farme. This glorious new world is the militant Saints in reverſion: though wee tarry for it, we ſhall have it. Temporall reverſions waite the end of anothers life: for this we muſt waite untill the end of our owne life. This is another *Expectamus* for us, it is alſo ours by reverſion.

3. By heritage. [c] *The heire, ſo long as he is a childe, differeth nothing from a ſerſervant, though he be Lord of all.* The heire in his minority lives at his fathers finding; and muſt learne how to rule, by being firſt taught how to ſerve. Wee are heires, but yet in our non-age. And as the Law provides in ſome Tenures, that men ſhall not come to their lands, before they come to their wittes: ſo this inheritance is not given to us, till we be fitted for the inheritance. There is great difference betwixt a temporall, and this eternall heritage. Below, the inheritance comes not but by death of the party in poſſeſſion: Above there is no prejudice to the Anceſtor: hee dies not, for the heire to ſucceed him. Wee neede not feare to doe God any wrong, from whom it comes, by our comming to it. Below, the father muſt be dead, and the ſonne living: but above, the Father is ever living, and the Sonne cannot inherite till firſt he be dead. Here wee come to inherite by the death of others: there wee come to it by our owne death. There is no *Filius ante diem, patrios inquirit in annos.* But rather *Succeſſio minorum, ſine receſſione majorum*: a ſucceſſion, as of lights: the ſecond burnes cleare, yet the firſt goes not out, but burnes as cleare as it. Thus rich we are, though our purſes be empty. [d] *Hath not God choſen the poore of this world, rich in faith, to be heires of the Kingdome, which hee hath promiſed to them that love him?* Wee ſay of a rich mans ſonne, There goes a great heire, though for the time his meanes be ſhort enough. [e] *Wee are now the ſonnes of God, but it doth not yet appeare what wee ſhall be*, Wee are now the Children of grace, we ſhall be the Sonnes of glory. Wee confute our owne diſtruſting hearts, with what we are: and the diſgracing world, with what wee ſhall be. Let them devoure this World, that have a minde to it: this rotten, periſhing, troubleſome habitation: *We looke for new heavens and a new earth*, full of peace and pleaſure, and that for ever.

c Gal. 4.1.

d Iam. 2.5.

e 1 Ioh. 3.2.

Wherein dwelleth righteouſneſſe.] A Heathen could ſay, *Mallem virum ſine pecunia*,

cunia quam pecuniam ſine viro: ſo a man without a houſe, or an houſe without an inhabitant, is an unhappy ſeparation. To what purpoſe ſhould God bee at ſuch coſt in the reparation, at ſuch trouble in the repurgation of this great building, if at laſt there ſhould be none to dwell in it? But hee that re-edifies the houſe, will be ſure of a Tenant, and ſuch a one as will pay him rent duely for it; even all he requires; Thankefulneſſe and praiſes. But what doe you call this Tenant? *Righteouſneſſe:* which is a gracious quality, or rather an habite: but what is this to an inhabitant? Shall wee imagine a quality without a ſubject? Holineſſe dwells in Gods materiall houſes on Earth, as being conſecrated to him, and hallowed by him: but yet doth any holineſſe that is inherent to the walls or ſeats, praiſe him? Doe the ſtones ſet forth his glory? No, there muſt be ſome other nature, indued with life and underſtanding, that can bee capable of this office. *Righteouſneſſe* alone cannot doe it, nor can it bee done without *righteouſneſſe*. To what purpoſe is the Sunnes ſhining into an empty houſe? It might bee as well darke as light, if no body ever comes into it. We muſt therefore ſeeke out ſome capacities, wherein this *righteouſneſſe* may bee reſident. Of this there bee divers interpretations: *Vnuſquiſque abundat ſenſu ſuo.*

1. Some underſtand by this *righteouſneſſe*, the cleare juſtice of God, which ſhall pronounce a generall ſentence upon all the world; rewarding every man according to his workes: Binding the ungodly with everlaſting chaines of darkeneſſe, and crowning the Saints with a glorious peace. Then ſhall his *righteouſneſſe* ſhine forth; and it ſhall bee the univerſall acclamation of all creatures, *The Lord is juſt*. Here, men that live beſt, commonly ſpeed worſt: miſery waites onely at the doore of Piety: None but Chriſtians dwell at the ſigne of the Croſſe. Pleaſure courts the rich, and the rich court pleaſure: All their things are *Res ſecundæ*, fortunate; and *Res fæcundæ*, fruitfull. They proſper with them, as if proſperity it ſelfe had ſworne not to dwell without them. Is this thy *righteouſneſſe*, O Lord? (forgive our expoſtulation) Is this *Iuſtice*? that thornes ſhould flouriſh, vines languiſh? That thy friend ſhould mourne, while thine enemies are jocund? Is this the God you have ſerved all this while, ſayes *Iobs* wife to him? *Curſe him* to his face, *and die:* But *Loqueris ut ſtulta*; ſhee had that for her labour. When trouble comes to a good man, one would thinke that the meſſenger were miſtaken; and ſhould bee told that hee knockes at the wrong doore. While the innocent ſuffer, and the guilty domineere, is this *Iuſtice*? Yes the *Righteouſneſſe* of God is beyond exception: All men ſhall finde it; they to their coſt, that cavill againſt it. The Sunne of that Divine *Iuſtice* ſhines cleare now: but there is a miſt before our eyes; wee doe not ſo well perceive it. In this renovation of the world, it ſhall be perſpicuous and manifeſt: All men and Angels ſhall take full notice of it in that finall ſentence of Come and Goe: *Come ye bleſſed*, and *Goe ye curſed:* And it ſhall be the acknowledgement of Heaven and Earth, and of all Creatures: *Righteous art thou, O Lord, in all thy waies, and holy in all thy workes.*

2. But if we thus underſtand it; the *Iuſtice* of God dwells every where: no place can exclude that which is infinite. Heaven is full of his *Iuſtice*; crowning thoſe ſoules there, that are juſtified by the *Righteouſneſſe* of Chriſt. Hell is full of his *Iuſtice*; puniſhing thoſe impenitent ſpirits with inſufferable paines. The Earth is full of his *Iuſtice:* the wicked are often mette withall in their ſinnes, and the innocent are delivered from their enemies. *Michaiah* is juſtified, *Naboth* is revenged, the Baalites confounded, and *Ahab* judged. *Iuſtice* keepes her circuit: yea, without deferring all matters to the laſt Aſſiſes; ſhe walkes her round, and does Marciall law upon incorrigible offenders. Though the laſt day ſhall bee honoured with the full execution of Gods *Iuſtice*, yet it hath a dwelling in all places: in the higheſt Heavens, in the loweſt Hell, and in the midſt betweene both; *Vbique habitat Iuſtitia*. Therefore ſome make the oppoſition thus; *in novo*

orbe habitat Iuſtitia, in hoc miſericordia. Now the mercy of God ſuffers evill men to live promiſcuouſly among the good: in that new world there ſhall be a ſeparation: the Goates ſhall be driven from the Sheepe, the Tares weeded from the wheate, the Chaffe fanned from the Corne, the duſt and rubbiſh ſhall bee ſwept into Hell, and this new houſe ſhall be filled with nothing but *righteouſneſſe*.

There is no hope beyond mercy; and this is the time of it; the next is of *Iuſtice*. There is no hope of mercy without repentance, and this is the time of that too; the next is of judgement. All things are not in ſeaſon at all times: Repentance is now in ſeaſon: firſt, becauſe there we weep for ſin where we have done it: then becauſe there we ceaſe from ſinne, where we might ſtill continue in it. If the heart be broken now, mercy is ready to heale it: but if that day finde it obdurate, *Iuſtice* ſhall fearefully breake it. The teares we ſhed now, ſhall be dried up then: but if our eyes be dry till that day, they ſhall bee ſet a running for ever, without either eaſe or pitty. Repentance now ſeekes ſinners, and they will not entertaine it: ſinners ſhall then ſeeke repentance, and not finde it. If they could, yet in that world repentance ſhall doe them as little good without mercy, as in this world mercy will doe them without repentance. Now therefore let us embrace repentance for our ſinnes, becauſe here dwells mercy to pardon them: at that day it will be too late, for there *dwells* onely *Iuſtice* to puniſh them.

3. Others by this *righteouſneſſe*, conceive thoſe new delights, and ſpirituall pleaſures, which ſhall fill this new world. So they would have the oppoſition to ſtand betweene the ſorrowes of the old, and ioyes of the new. This is the vale of miſeries, that the mount of bleſſedneſſe. And why ſhould not *righteouſneſſe* be taken for delight, as well as ſinne is put for anguiſh? Never did man finde pleaſure upon earth, like the ſweet teſtimony of an appeaſed conſcience, clenſed by the blood of the Lambe, and quieted by the preſence of the holy Ghoſt. It is a continuall feaſt: other feaſts may be ſoone broken off, as was *Adoniahs*; or conclude in bitterneſſe as did *Belſhazzars*: this is an everlaſting banket.

What meet we with in this old world, but trouble and miſery? If we travell into this little world man, we ſhall finde new diſcoveries. Let him be a world, and himſelfe will be the land, and miſery the Sea. Miſery, like the Sea, ſwells above all the hills, and reacheth to the remoteſt parts of this Earth, Man. Wee are but duſt, coagulated and kneaded into earth by teares: our matter is earth, our forme miſerie. We may have one day in ſeven a holy-day of happineſſe; but our whole weeke is miſerie. We may have a breathing of happineſſe; but our whole journy is miſerie. If there be one greenſwarth or faire medow to refreſh us, yet the greater part of our pilgrimage is rough and dirty. There may bee a dramme of honey in the brimme of the cuppe, but the maine draught is bitterneſſe. *Few and evill* are our dayes: few in number, and thoſe few evill in nature; not one of them named for good. Few and evill below, many and good above. Miſery is our familiar, happineſſe but a ſtranger to us. Of this worlds happineſſe, man is the Tenant, of miſery the Landlord: of happineſſe the Farmer, of miſery the Freeholder: of peace but the uſu-fructuary, of trouble the proprietary. If wee have one diſh of comfort, once in many meales; yet our continuall diet is ſorrow: *My teares are my meate day and night.* The deluge of calamity overflowes this humane Earth, many cubites. Of this Earth, the higheſt ground, the loftieſt hills are kings: and yet even they have not line enough to fadome this Sea, and to ſay, my miſery is but thus deepe. *Hodie quoque ſuum Maſſah habet, & ſuam Meribah:* Bitter, bitter all. As the repining Iewes ſaid of the bread of Heaven, *We ſee nothing but Manna:* ſo we may juſtly ſay of the bread of Earth, the bread of affliction, wee ſee nothing but miſery. Miſery in want, miſery in abundance: in want, the miſery of murmuring and impatience: in abundance, the miſery of riot and unthankefulneſſe. Miſery in honour; pride and envie: miſery in a low eſtate, naſtineſſe and drudgery. In health miſery, miſery in ſickeneſſe:

neſſe: there wantonneſſe, here painefulneſſe: in the latter men cry, O their head: in the former they might cry, O their heart. The next world beginnes with happineſſe, and with a happineſſe that never ends. Therefore wee looke for new Heavens and a new Earth, *Wherein dwelleth righteouſneſſe*; that we might exchange our old woes, for new pleaſures.

4. All theſe be faire expoſitions, and analogicall to the truth: they all beare a good ſenſe. But why ſhould wee not take *righteouſneſſe* here, in the literall acception? *There dwelleth righteouſneſſe*: that is, holineſſe, pureneſſe, innocency, and the perfection of goodneſſe. There dwelleth Chriſt, and hee is righteouſneſſe: *The Lord our righteouſneſſe.* So here is the full *Antitheſis* of this new world to the old. *Righteouſneſſe dwells there*, unrighteouſneſſe here: Here, ſinne and guiltineſſe; there grace and holineſſe: Below tranſgreſſion, ſanctification above. This world is the Orbe of ſinne, which corrupted all: that new one, the Orbe of *righteouſneſſe* which reſtoreth all. This is the winter wherein all things wither; that is the ſpring which revives them. The world was made good, onely ſinne depraved it. Satan was honourable before ſinne, for an Angell: amiable before ſinne, for a celeſtiall intelligence: His nature was good, his diſpoſition good; but ſinne, when that came, marred all. Good was before evill; before malice charity. Decay entred by ſinne, diſhonour by ſinne, death by ſinne. Call his name [f] *Ichabod, for the glory is departed.* At the birth of *Ichabod*, ſinne; the glory is gone, the Arke of God is removed. This is a conſtant incumbent of the earth; never non-reſident, never out of buſineſſe. No place can be rid of him, no time exclude him, no action eſcape him. He crept into Heaven with an Angell, into Paradiſe with a Divell, into mans nature with the roote of that nature. Where can we deviſe to keepe it out? At home in our houſes hee is *Famelicus*, abroad *Socius*, in our Travels *Conviator* at our Feaſts *Conviva*, in our Taverns *Compotor*, in our beds *Conſors*, in our boſomes *Tyrannus: ubique Inimicus.* In Gods Temple ſinne will not leave us: at our prayers it will be interrupting us: It inſinuates it ſelfe into every action we doe: even our beſt is not without ſome touch of ſinne, or at leaſt ſome aſſault of ſinne. It may get into our beneficence, and bee vaine glory; Into our devotions, and be hypocriſie: Into our friendſhip, and be flattery: Into our hope, and make it ſmell of preſumption: Into our humility, and turne it into baſe dejection: Into our repentance, and worke it downe to deſperation: Into our beſt workes, and there be an opinion of merite: which is a blow with the left heele that kickes downe all our milke.

f 1 Sam. 4, 21.

Sinne is the epidemicall diſeaſe of the world: as the Aire is a common benefit, ſo ſinne is a common miſchiefe. Other Elements know their owne Lords: for the Earth, this peece of ground is one mans, that anothers: For the Water, this Well is mine, that my neighbours: for the Fire, every man ſits by his owne harth: But the Aire is equally beneficiall to all: the Tenant hath as much Aire as the Landlord, the Foole as the Learned, the Begger as the Prince. So ſinne is a common infection. [g] *In many things we ſinne all.* One man languiſheth of a conſumption, another labours of a fever, a third is racked with the gowte, a fourth ſwollen with the dropſie: every one hath a ſeverall diſeaſe, to bring him to the common end, death. But ſinne is the univerſall diſeaſe of all: [h] *Death paſſed upon all, for that all have ſinned.* The ſinne of the world, is indeed a world of ſinne.

g Iam. 3. 2.

h Rom. 5. 12.

As the aſſaults of ſinne are inceſſant for continuance of time, ſo alſo innumerable for choice of place. There is no faculty of the ſoule, no member of the body, but is a ſpeeding place for ſinne; but eſpecially it aimes at the heart. Let us watch and ward every where; the one an ocular, the other a manuall, martiall, preſidiary defenſe; but eſpecially keepe the heart. The tongue is an unruly member, yet it hath fewer barres: onely the teeth and the lippes are ſet to keepe in the tongue. But for the heart, there is an *omni cuſtodiâ*, and all little enough to keepe the heart. Some men doth ſinne ſhoote in the eye, and here his arrow is uncleanneſſe: thus hee wounded *David* in the eye, by the beauty of *Bathſheba*: ſome in the hand, as *Gehazi*; and his ſhaft was bribery: Some in the tongue, as *Ananias*, by lying; and this is his common artillery for tradeſmen: ſome in the gall, as *Ioab*; and they are all for blood; turning their embraces into embrocadoes: ſome in their foreheads; and they will carry *the* [i] *marke of the beaſt* to their graves: ſome in the foote, by prophaneneſſe; and they are not onely *ſwift to ſhed blood*, but ready to trample upon all religion and goodneſſe: others in the head, with the frenzy of diſſimulation: others in the heart by covetouſneſſe; and Satan ſhall have more ſervice of them for an ounce of gold, than God ſhall have for the Kingdome of Heaven. Thus ſtandeth man in the middeſt of the aſſaults of ſinne, like the anatomized figure of him in the frontiſpice of an Almanacke: where *Aries* is diſcharging at his head, *Taurus* at his necke, cowardly *Leo* at his backe, *Cancer* is gnawing his ſtomach, *Sagittarius* is ſhooting at his thighes, and *Piſces* nibling on his toes. By this time you perceive, that this preſent world is the region of ſinne: Sinne will dwell in us, ſo long as wee dwell in theſe Tabernacles: Let us now looke upon the condition of the next.

There dwelleth righteouſneſſe:] no ſinne there, altogether *righteouſneſſe*. Here indeede we have ſome righteouſneſſe, but it is blended with ſinne: In the moſt regenerate Saint on Earth, there is fleſh as well as ſpirit; and it is a queſtion ſometimes, which of them ſhall get the predominance. We have a *righteouſneſſe* that is perfect, now; but that *dwells* in Heauen, in the perſon of Chriſt, and is onely imputed to us. This is a juſtifying *righteouſneſſe*, and it is abſolute; but *extra nos*, without us. That ſame ſanctifying righteouſneſſe, which is *intra nos*, inherent to our owne perſons, is ſo unperfect, that ſinne is joyned tenant with it in our mortall body: and there is a perpetuall contention betweene them, which ſhall have the ſuperiority. They are like the land and ſea within us: the one would keepe, the other would gaine, *Michael* and the Dragon, in one Heaven: *Caeſar* and *Pompey*, in one Empire: *Nehemiah* and *Samballat*, in one citty: *Iſaac* and *Iſhmael*, in one family: *Iacob* and *Eſau* in one wombe: the Arke and *Dagon*, in one Temple: Grace and corruption, in one Chriſtian. *Michael* againſt the Dragon, *Caeſar* againſt *Pompey*, *Nehemiah* againſt *Samballat*, *Iſaac* againſt *Iſhmael*, *Iacob* againſt *Eſau*, the Arke againſt *Dagon*, Grace againſt corruption, ſhall prevaile: but *Nondum*, not yet. The fleſh is *vulnerata, non victa*; or *victa, non mortua*. We are ſtill mortifying it ſo faſt as we can: but it hath a Serpents tricke, to keepe the head and taile ſafe and whole. Often it bites us, and not ſeldome ſtings us: till wee are full of Saint *Pauls* grone, [k] *O wretched man that I am, who ſhall deliver mee from the body of this death?* Nothing will rid it out of us, but that which riddes us out of the world, Death it ſelfe.

Onely theſe new Heavens and Earth challenge this priviledge, that there ſhall *dwell righteouſneſſe* without ſinne, life without paine, happineſſe without feare, and joy without ſorrow. Darkeneſſe (wee know) is compared to ſinne: *Opera tenebrarum*: now ſinne is as univerſally overſpread this deformed world, as darkeneſſe was over that unformed world: untill God ſaid, *Let there bee light*: and there was light, when as yet there was no Sun. Before the light was made, darkeneſſe was over all: afterwards, the light being formed, darkeneſſe was reduced to one place and ſeaſon, the night. This light continued for three daies unfixed: on the fourth day God created the Sunne: and then it is likely that all the former diſperſed light was gathered into that one body, and treaſured up in that great luminary the Sunne. So ſhall it bee in the recreation of this world: now grace and ſinne are ſcattered all over, as light and darkeneſſe in the twilight is confuſed throughout the Aire: it is twilight with us yet. But at the laſt day Chriſt ſhall make a ſeparation; as the waters once were gathered into the ſea, that the dry land might appeare: All darkeneſſe, all ſinne and wickedneſſe,

i Rev.13.16.

k Rom.7.24.

neſſe; ſhall bee removed downe into Hell, and there bee confined, never to breake out. All light, that is, all *Righteouſneſſe* and holineſſe ſhall be gathered into this new Heaven and Earth, and there bee concentred for ever. *There dwelleth Righteouſneſſe*, and happy they that dwell with it.

Wherein dwelleth Righteouſneſſe] As Travellers that have embarqued themſelves for the diſcovery of ſome new land, unknowne, but not undeſired, purpoſing to make a plantation there; when they are once arrived in it, labour to ſatisfie themſelves of the particular commodities it affordeth: pretermitting no occaſion or convenience, but throughly examining the ſite, the aire, the fertility, the ſtrength and ſafety of it: no corner eſcapes unſearched, no pleaſure unconſidered: and finding all according to their deſire, they not onely reſolve themſelves, but alſo invite their friends to dwell there. So theſe foure Sabbaths together, our meditations have beene buſie in ſurveying this new World, the Land of Promiſe, the Inheritance of the Saints, and the Habitation of *Righteouſneſſe*. And yet all wee have ſaid is but *è Theologiâ negativâ*: and indeed, What other way is there to deſcribe this future happineſſe, than by removing from it ſuch defects, as fill all temporall things with encombrances? One dayes journey more let us adde to our former diſcovery; that the glorious beauty of theſe new Heavens and Earth may both enflame our owne hearts, and kindle an holy Fire in others, to deſire it. This preſent world is troubled with three diſeaſes; a Contagion, a Conſumption, and a Palſey. The *Righteouſneſſe* that dwels in this new World, as it is out of the reach and danger of theſe diſtempers, ſo it is diametrally oppoſed to them. First, Contagion or Infection, as in the peſtilent Fever, is full of ſpots: but *Righteouſneſſe* is moſt pure. Secondly, the Conſumption is a pining away, and languiſhing into death: but [l] *Righteouſneſſe is immortall*. Thirdly, the Palſey is a ſhaking griefe; they that are troubled with it, can hold nothing ſteddily: but *Righteouſneſſe* is conſtant, inflexible, unalterable, and endures for ever. Thus by the preſent ſickneſſe of the old world, wee may gueſſe of the death of the *new*

1. This world is infected, yea, infection it ſelfe. Take it metaphorically, and what finde we in it but infection? Our evill deeds infect by their example: our evill words infect, by their perſuaſion: our lookes infect, by their allurement: wee breathe nothing but infection. Materially, this earth ſoiles us: in Summer wee are ſoiled with duſt, in Winter with dirt. Theſe bee thoſe *Inquinamenta mundi*, which wee are evermore rubbing, or bruſhing, or waſhing, or wiping off. There is nothing in this lower region, but it is ſubject to ſoile: the very earth it ſelfe is a ſoile: our land wee call the ſoile; How can it then but ſoile us? Nothing undefiled below: what ever it is, where ever it is, it muſt needs ſavour of the nature of the ſoile. All foule, all blemiſhed here: but in that new World *dwels Righteouſneſſe*; a pure and ſincere being, without any forraine mixture: [m] *an Inheritance undefiled*, not capable of defilement. Nothing can come in to ſoile it. [n] *Into that Citie ſhall enter no uncleane thing*: all uncleanneſſe ſhall bee kept out for ever. Wee would have all things cleane here below; wee cannot: wee deſite to have cleane houſes, cleane waies, cleane diet, and cleane apparell. O how ſweet will it be to *dwell with Righteouſneſſe* in thoſe new Heavens, where all things are cleane! Chryſtals and Diamonds, nay the Firmament and Stars be not now ſo pure. That ſame *Galaxie* or milken way, a bright circle of the Skie, which the Poets imagined to be a walke for their gods and goddeſſes in Summer evenings; but Philoſophy better ſaies, is cauſed by the reflection of ſtarres: it is but wan and duskiſh in compariſon of the diaphanous clarity of all things in this new Kingdome.

2. This World is in a Conſumption; the vitall parts of it are corrupted. The beſt eſtate of things doth not hold long: and if the ſubſtance remaines, yet the luſtre is gone: and the firſt ſymptome or degree to a Conſumption in a

[l] Wiſd. 1. 15.

[m] 1 Pet. 1. 4.

[n] Rev. 21. 27.

man, is the loſing of his colour. [o] *The glory of all fleſh is but as the flower of the graſſe*: Graſſe, that's for the ſubſtance; Flower, that's the beautie of it. The Graſſe it ſelfe laſts not long, but the Flower of the Graſſe, nothing ſo long as the Graſſe it ſelfe. *Helen* outlived her faireneſſe, *David* his ſtrength. Let no blaſting change the flower, no canker eate it, no beaſt tread it downe with his foot; yet of it ſelfe will it fall off, and leave the ſtalke ſtanding. The Roſe will *marcere*, and the Violet *livere*, of themſelves; though no violence bee done to them: the one will fade, the other waxe pale and wanne. A flouriſhing eſtate is not kept long; either by the flowers that are worne, or by us that weare them. Were the things of this World cleane, yet take them at their beſt, they are fading. Every yeere flowers and leaves too fall off; till the Spring comes and revives them. Of many things the ſubſtances themſelves fade; and of this fading wee all complaine. Or if they fade not of themſelves, to us they doe. We are hungry, and we eate; yet even that fades; and we are as weary of our fulneſſe, as wee were of our faſting. We are weary, and we reſt; yet even that fades; and we grow as weary of our reſt, as ever we were of our wearineſſe.

There is a melting tabe upon all temporarie things: but *Righteneſſe*, the houſholdſtuffe of this new Manſion, knowes no Conſumption. Decay and death are the effects of ſinne: Above there is no ſinne, therefore no decay: no decay, therefore no death. The Roſes and flowers that make up the garland of *Righteouſneſſe*, never can wither: The Pearles and Diamonds, and ſtones more precious, ſet in that [p] *Crowne of Righteouſneſſe*, can never be ſullied. The ſongs of that triumph never ceaſe. There is an eternall Spring; and as the glory is new to us at firſt, ſo old it cannot waxe: it ſhall bee new for ever. As the ſhewes made for the glory and ſtate of ſome ſolemne day, are firſt ſeene of vulgar eyes, before they arrive at their ſight for whom they were ordained. So the honour and bravery of this Earth is more in the ſpectators, than in the ſpectacle; more in the lookers on, than in the perſons that weare it. Say they are gallant ſhewes, yet but ſhewes, tranſient things, Pageants wherewith the eye is ſoone glutted. After three or foure times beholding them, they grow old and ſtale, and wee looke upon them with an idle and careleſſe eye. But the glory of theſe new Heavens, the ſplendor of *Righteouſneſſe*, thoſe true and ſubſtantiall honours, as they are ever permanent, ſo they are ever new: as they are never fading, ſo never cloying: there is infinite variety, ſatiety none at all. Of vanity wee ſoone ſurfet grow weary and lothe it: but the joyes of *Righteouſneſſe* will be as everlaſting in our deſires, as they are in their owne ſweetneſſe.

3. The things of this World are taken with a Palſey; ſo ſhaking, that their joints cannot hold together. There is nothing certaine, nothing ſteddy: nor can we bee more certaine of any thing among them, than of the uncertainty of them. They tumble daily from man to man: one mans inheritance ſhakes into another mans purchaſe. From them that have riches, to them that are covetous, there is a continuall ſhaking. Much wealth is eſcheated for want of heires; or confiſcated for ſome offences; or rioted and made away by unthriftineſſe; or conſumed with Fire, or drowned with Water: many a faire patrimony fals to the ground. *Seges ubi Troia*; yea, *ubi oppidum, aqua*. Or if riches bee not taken from us, yet wee are taken from them; which comes all to one paſſe. The choice is not great, whether I loſe my ſervant, or my ſervant loſeth me: either way he may be maſterleſſe, and I without a ſervant. Such a Palſey poſſeſſeth all ſecular things! Doe we not finde it true by proofe daily? When we feele the pulſe of nature, by the hand of time, doe wee not complaine that it is ſicke of a Palſey? Yet even in this unfaithfulneſſe of the creatures, there is a kinde of faithfulneſſe to us: they are our friends, in telling us their owne fickleneſſe. As the Mechanicke that had a parcell of rich ſtuffe delivered to him, to make up a curious garment; told his Cuſtomer plainely, that for a ſmall matter given him

[o] Eſay 40,6.

[p] 2 Tim.4.8.

in courteſie, he would ſave him a great deale of monie: Put it to another, quoth hee, that hath more skill; for if you truſt mee with the making of it, I ſhall certainely ſpoile it. So when wee are about to place our confidence in worldly things; they tell us really, experimentally, the downe-right truth: Wee are fickle creatures, and have paralyticke and trembling hands, that can hold nothing ſteddily for you: Set your mindes upon heavenly things: they are conſtant to you. Truſt us with nothing, but what you give for loſt, and meane to bee deceived of: This is plaine dealing. *Not unto us*, ſay they, *not unto us*, but to the Lord give your hearts and confidence. q *Charge them that are rich in this world, that they put not their truſt in uncertaine riches.* Not onely doth God charge *Paul*, to charge *Timothy* to charge us; but even the creatures themſelves doe charge us, not to put our truſt in their unſtableneſſe. They will not ſuffer us to ſet up our reſt in them; not in any thing below: but they force us upon the Creatour of all; who hath provided an Inheritance for us, out of all danger; whereof we ſhall never bee diſſeized: Gold that ſhall never bee embaſed by any bad mixture: a Crowne without cares, without rivals, without envie, without end: There is a Treaſure worth our hearts.

q 1 Tim. 6. 17.

It is an Inheritance, and all ſhall inherite; yet without prejudice to the right Heire; Chriſt. There ſhall be no wrong done, by Him to us, or by us to Him. Earthly inheritances are divided oftentimes with much inequality: and the priviledge of Primogeniture ſtretcheth farther in many places, than it did among the ancient Iewes: ſo that *Minor ſervit majori*. One carries it from all, and the reſt goe without: or, if they haue any ſhare, the patrimony of the eldeſt by ſo much is the leſſe. In this new World it is not ſo: all the ſonnes of God are heires, none underlings: and not heires under wardſhip and hope, but poſſeſſive inheritors: and not inheritors of a ſmall pittance of land, but of a Kingdome: and that not of a temporary kingdome, ſubject to domeſticall treaſons, or forrain invaſions: no murmuring, no conſpiracy, no mutiny ſhall diſturbe this Kingdome. There may bee *diſpar gloria ſingulorum*, yet there is *communis lætitia omnium*. All ſhall have the ſame glory, though not the ſame degree of glory. It is of the nature of light, and ſuch ſpirituall things; which be *Omnibus una*, and *Singulis tota*. So it is in ſounds and ſmells: Let there bee a thouſand together, when the bels ring; and they heare all alike. Let there bee multitudes in a garden of flowers, and every one ſmels as much ſweetneſſe, as if there were no more but himſelfe. There is but one Heaven, and what roome ſoever wee have in it, wee ſhall finde peace without trouble, joy without ſorrow, glory without envie, and pleaſure without end.

Auguſt.

1. For the application! If we would *dwell* with *Righteouſneſſe*, firſt, let *Righteouſneſſe* dwell with us: if we with that in the new World, that with us in the old. Many would dwell in Heaven, but they have no minde to *Righteouſneſſe*. We have three lives: *Vitæ*, here; *Famæ*, when we are dead: and *Gloriæ*, in Heaven: but there is a fourth, which is the life of all theſe lives; *Iuſtitiæ*, the life of grace and *Righteouſneſſe*: without which, not onely our bodies ſhall rot in the duſt, but even our memories ſhall ſtinke above ground, and our ſoules periſh in the loweſt pit. *Righteouſneſſe* is life indeed. But doth Righteouſneſſe dwell with us? Where, O where ſhall wee finde it? If wee looke for it in the county; there it is ignorance and ſuperſtition: If in the city, there it is fraud and oppreſſion: If in the Court, there it is pride and affectation. But you will ſay, it dwels in our hearts: Who can tell that? In mens lives wee doe not ſee it; onely in their lips we heare it. So then *Righteouſneſſe* is hard driven for habitation; when it can bee admitted no farther than the mouth, and have no other dwelling than in the lips. Into the chamber of our hearts it may not come: in the hall of converſation it is not ſeene: onely we allow it a little reſidence in the doore of our lips: a lip-righteouſneſſe; that's all. It is in many mens courſes or lives, as

in ſome diſcourſes or treatiſes: wee can ſee no fruit for leaves, nor matter for words. But I remember what anſwer a Stateſman made to a frivolous petition: I may divide, ſaith he, your petition into two parts; Matter and Words: now your matter is naught; and with me, aſſure your ſelfe, your words ſhall not carry it. There bee two things reſpectible in a Chriſtian; his Life, and his Profeſſion: and if his life bee naught, let him never thinke that his profeſſion ſhall carry it out with God.

[r] *Who ſhall aſcend into the Hill of the Lord, or who ſhall ſtand in his holy place? Hee that hath cleane hands, and a pure heart, &c. Hee ſhall receive a bleſsing from the Lord, and righteouſneſſe from the God of his ſalvation.* We muſt get *Righteouſneſſe* to dwell with us, or never looke to dwell with Righteouſneſſe. If we doe not entertaine it here, it will reject us there. [ſ] *When Mercy and Truth have met together; and Righteouſneſſe and peace have kiſſed each other: Then ſhall Truth ſpring out of the earth, and Righteouſneſſe ſhall looke downe from Heaven.* But alas, *Terras Aſtræa reliquit:* thoſe holy-daies be gone: wee are nothing leſſe than righteous. When we reade the Volumes of the Fathers, wee would thinke they did nothing elſe but write: when wee conſider their devotions, wee might thinke they did nothing elſe but pray. But comming to theſe our daies, and marking the backes of men and women, wee may well thinke they ſtudy nothing but pride: obſerving their full tables, that they minde nothing but exceſſe and intemperance: looking upon their lives, that they regard nothing but ſinnes: and minde no ſuch thing as *Righteouſneſſe*.

2. The hope of this future life ſweetens all the bitterneſſe of the preſent. There is nothing that ſo troubles a good heart, as ſinne: To bee rid of ſinne, it holds a great happineſſe. All the epithites and attributes of this world, cannot make up ſo full a grievance, as this one; that it is *ſinfull*. When we have called it, as it is, a vaine world, a falſe world, an unquiet world, a miſerable world; one would thinke wee had ſaid enough to diſgrace it, and to make it loathed. But they all come ſhort of this; a ſinfull world, a wicked world: when wee have ſaid that, wee have indeed hit it right: that alone is ſufficient to make it deteſtable. Let us examine our owne hearts, if ever one drop of remorſe hath entred into them; whether wee would not have given all the world, yea, even our owne life, to bee ſure of the forgiveneſſe of one ſinne that troubles us. And yet that being forgiven, and our heavenly Father pacified by the blood of his Sonne, drying up our penitent teares with the beames of mercie; after all this, wee are apt to fall into new ſinne, and againe to trouble Heaven and Earth. O what peace can there bee in the region of ſinne? But in this new World there ſhall dwell *Righteouſneſſe*, and her inſeparable companions, Peace, Ioy, Glory, Happineſſe, and eternall Life. *Come ye bleſſed of my Father, inherite the Kingdome prepared for you:* The hearing of which words in the the end, ſhall make us bleſſed without end. Amen.

2 Pet.

[r] Pſal.24.3, &c.

[ſ] Pſal.85.11.

2 Pet. 3. 14.

Wherefore (beloved) ſeeing that yee looke for ſuch things, be diligent that you may be found of him in peace, without ſpot, and blameleſſe.

There are two eſpeciall motives to bring us into the way of goodneſſe: the bitterneſſe of this life, which wee feele; and the ſweetneſſe of the future life, which wee expect. For the former, howſoever ſome beſotted Earth-dwellers have deified this World, and call it by no meaner a title than their god, and their maker; yet they ſhall finde it rather a deſtroyer. There bee diverſe kindes of makers, in an abuſive ſenſe: So drunkenneſſe makes Beaſts; that's a kinde of maker: ſo pride makes Divells; that's another maker. The Devill made ſinne; hee is a maker too: Sinne made death; that is a maker too: Death made deſtruction; and hath a ſtroke in making alſo. But all theſe makers bee properly unmakers, marrers, deſtroyers. So wee uſe to ſay, that wealth makes a man: but what does it make him? It may make him proud, it may make him licentious, it may make him a foole, a ſinner, fewell for the fire of Hell: it can never make him a man, much leſſe a Saint. The way for a man to have the world his friend, is not to bee friends with it. Men are naturally friends to their friends, and enemies to their enemies: But the croſſe humorous, and peviſh world is his enemies friend, and his friends enemy. *Inſequeris? fugio: fugis? Inſequor.* Scorne it, and it will wooe thee: love it, and it will undoe thee. But is not the world kinde to the covetous or voluptuous man, her darling, the worldling? Yes, as *Dalila* was to *Sampſon*, or *Iael* to *Siſera*: ſhe will cut his throat in kindeneſſe, and for pure love ſend his ſoule to Hell. But to the poore man that deſpiſeth it, it is indeed a friend, and a meanes to helpe him unto bleſſednes: in the ſame ſenſe that the law is ſaid to help a man to ſalvation, or righteouſneſſe. For the Law ſhewes him that he hath no righteouſneſſe of his owne; and ſo occaſions him to ſeeke it where it may be found, which is onely in Chriſt. So the world ſhewes him that it hath no happineſſe of its owne; and therefore ſends him to ſeeke it in this new world, there he is ſure to finde it. And that is the other motive. In heaven there is a conſtant and eternall fulneſſe of joy: therefore *Surſum corda*, thither let us lift up our hearts. *Wherefore beloved, ſeeing that,&c.*

Generally in the words, we have an inſinuation, and an injunction; a matter granted, and a charge impoſed. In the inſinuation, there is a word of tender affection; *Beloved:* and a word of charitable perſwaſion: *Yee doe looke for theſe things.* upon this ground of incouragement is the reſt of this Text and charge built: This is the *Propter quod* of all that followes. Firſt let mee diſpatch theſe two, before I come to the diſtribution of the reſt.

Beloved.] There is no better cogniſance of Chriſts ſervants than love: there is no love but wiſheth good to the perſon loved: there is no ſuch good to any perſon, as to be ſaved. Thus our Apoſtle expreſſeth his love to us, by perſwading us to diligence in the great buſineſſe of our ſalvation. All affections are radicated in love: there is a feare to loſe, and that feare is grounded on love, there is a deſire to enjoy, and that deſire is love: there is a ſorrow for parting, and that ſorrow proceeds from love. *Mary* wept for their *Abſtulerunt Dominum*; and this was a *Dilexit multùm*. Chriſt was all love: not a word he ſpake, not an action he did, not a paſſion he ſuffered, but was an argument, a character of his love. When he complained of the heavineſſe of his ſoule, *Non hoc fecit ſtuper, ſed amor: nec amiſſus erat animus, ſed ſubmiſſus*. Hee opened the windowes of his body, that through them we might ſee the love that was in his heart. He brought love, he bought love, he exerciſed love, hee bequeathed love, hee is love. As the Iewes ſaid of *Eſdras*, that if knowledge had put out her candle, at his braine ſhee might light it: ſo if all our love were extinguiſhed, yet at the love of Chriſt we might eaſily re-kindle it. Here is the fire, but where is the *victima*, the ſacrifice, our practiall charity? We ſay, charity beginnes at home, but Chriſts charity began abroad: to ſhew love to us, hee neglected to love himſelfe. But our love will neither beginne at home, nor abroad: neither at his nor our owne fire. *Love is the fulfilling of the Law*; and the want of it is the tranſgreſſion of the Law. We complaine that the Papiſts rob God of one commandement: but hee that wants loue, robbes him of all; and ſo commits the worſt ſacriledge.

There is too little of this love in the world: Luſtfull love there is enough, too much, but charitable love is very ſcant. To that queſtion, *Loveſt thou me?* Wee anſwer readily with *Peter*, yes, *Lord I love thee*: But to that other queſtion, *If thou loveſt me*, what wilt thou doe for mee? wee are dumbe: or if our lippes make a faire promiſe, yet our hands will faile in the performance. Some men indeed at ſome times will be beneficiall; that at moſt times they may be injurious. Their love is like the laughter of *Apollo*, who was ſaid to ſmile *ſemel in anno*. Such is moſt mens love to their Paſtor, that they will ſpend tenne times as much in law to maintaine wrong, as they will give him by way of right. It was a by-word; Love and a weapon will kill any man: the worlds love is joyned with a weapon; it dwells at the ſwords point: you ſhall ſooner feele it cold at your heart, than warme in your kitchin. Witneſſe theſe bloody dayes, ſo full of deſperate homicides; as if violence would leave nature nothing to doe. The mercenarie ſouldier can hardly be juſtified; for when he puts on his armour, he puts off his charity, and onely fights for money. This is *Vti robore contra eum qui dedit*. When *Moſes* ſaw the Egyptian ſmiting the Hebrew, he ſmote the Egyptian; we may ſmite our enemies to helpe our brethren; but when we finde ont brethren quarrelling, and ſay to one of them, *Why ſmiteſt thou my brother?* hee is ready to reply, *Who made thee a Iudge?* But for us that are tied together by ſo may bonds; of nature, nation, grace, neighbourhood; upon every ſlight occaſion to bee vexing and wounding one another; here is a love that fills the channells with blood: we may truely ſay, This love lies a bleeding. *Miles ornatus, & cives armatus*; a curious and ſpruce ſouldier, and a furious and rough Citiſen, are two of the worſt fights.

There is ſtore of love in the world, but it is naught. There is a love to other mens wives, and it is adultery or wantonneſſe: a love to other mens goods, and it is rapacity or covetouſneſſe: a love to other mens bloods, and it is murder and revenge: a love to other mens honours and places, and it is envie and ambition. As the Phariſaicall Iewes had a grammaticall devotion, ſo we have a baſtard dilection. But for that love which is the true borne childe of goodneſſe; charity to mens perſons, to their eſtates, to their lives, to their names, to their ſoules; alas it is an *Individuum vagum*: it is dead in the cold, and buried in the grave of uncharitableneſſe. So that now to preach charity, or to perſwade men to bee in love with love, is but our oration at the end of a funerall Sermon; which is to goe on a dead mans errand. As water is of divers colours in diverſe places:

in divers places: in the Sea it is greene, in puddles blacke, againſt rockes foamy, among greene herbes cleare: So love is according to her different objects: when it affects carnall beauty, it is concupiſcence; when riches, it is covetouſneſſe; when honour, it is ambition; when any ſinne, it is malice. It is diſcouloured according to thoſe ſenſuall things, upon which it reflects. But let it bee ſet upon goodneſſe, upon God himſelfe, and ſuch things as are *in ordine ad Deum,* in relation to him; as the welfare of the Church, of the ſtate, of our ſelves, of our neighbours; it is then cleare and perfect: no chryſtall ſo diaphanous, no flower ſo ſweet and lovely, as charity. Then in the heart it is compaſſion, in the eye pity, in the tongue comfort, in the hand beneficence.

If there be love in the Paſtor, he will feed his people: if there be love in the people, they will not wrong their Paſtor. There is indeed a kinde of love in this City to Preachers; but generally it is ſhowne to thoſe voluntaries, that will content themſelves with the pay of a benevolence, and graze on the commons. But if he once require his owne ſeverall, and challenge a proper maintenance by right; though he were an Angell of God, they would abhorre him. But it is not *Quid dabis?* what wilt thou give? But [t] *Quid debes, what didſt thou owe?* Firſt, pay thy debts and juſt dues; then talke of a benevolence, and worke of ſupererogation. It is farre more fit that the Preacher ſhould receive what God gives him, than ſtand to the peoples courteſie: which as it is not honourable for the Prieſt, ſo nor is it ſafe for the people: for then hee muſt ſquare out his poſitions according to their diſpoſitions; and not dare to ſpeake to the full extent of his conſcience: for feare leaſt by diſpleaſing his Auditory, he ſhould looſe his Salary; and where is he then? Moſt of our Patrons are worſe; for they love a Divine, as the Vſurer loves an unthrift heire; that hee may ſucke his eſtate, and ſqueeſe him, and leave him nothing. The Church at firſt choſe lay men for their Patrons; and now thoſe Patrons have made Churchmen their ſlaves. In the councell of Carthage, ſome eminent men were choſen to defend the Church againſt Pagans; they were ordained to oppoſe the tyranny of others: now they are the worſt tyrants to it themſelves. O where is charity? It is our prayer frequently, *From envie, hatred and malice, and from all uncharitableneſſe, good Lord deliver us.* Surely there is more included than ſome men ſuddenly thinke on: wee may thus enlarge it in our thoughts: From quarrelling ſwaggerers, from biting uſurers, from litigious neighbours, from ſeditious lawyers, from corrupt juſticers, from ſimonicall Patrons, from politicke Church-robbers, from coſtive engroſſers, from all oppreſſors, and from all their uncharitableneſſe, *Good Lord deliver us.* Let each one be the others *Beloved,* Let God be the *Beloved* of us all, that we all may be the *Beloved* of God in his onely *Beloved* Sonne, IESVS CHRIST.

Seeing that yee looke for ſuch things. This is the ſecond branch of the inſinuation; wherein he preſumes of their well diſpoſedneſſe towards it.

1. *Expectation* is an action of hope, and hope is not without ſome ground. [u] *Bleſſed be God, who hath begotten us againe to a lively hope, and to an Inheritance incorruptible, reſerved in Heaven for us. Generavit,* He begat us once in the firſt *Adam,* to this life: but this being corrupted, *Regeneravit,* Hee begat us againe in the ſecond *Adam,* to the hope of a better. This act of regenerating is doubly determined: to hope firſt, then to the Inheritance: to hope in the ſtate of grace, to inheritance in the ſtate of glory. This is no dead hope, but *lively:* they that are begotten, are begotten to life; this is ſomewhat. Yea, to an *Inheritance,* which is more: for all that are begotten, are not begotten to inherite. Poore mens children, younger brothers, are begotten; but where is the Inheritance? Yet in Inheritances there is ſome oddes: one may bee better than another: this is the beſt of all. And if this were in our old world wee would ſuſpect ſome encombrances: but it is in the new, in Heaven, and there kept. Earth could not keepe it: here it were in hazard to bee loſt every moment: It would goe the ſame

way

[t] Luk. 16.5.

[u] 1 Pet. 1.3.

way, Paradiſe went: but there it is ſafe. Theſe, and there bee the things wee ſhould *looke for*: But doe wee? Our wants, our wanton deſires finde us *looking* worke enough all our lives long; but our looking failes us in the *modo*, and *ubi*. [x] *Seeke the things that are above.* So wee doe; but it is ambitious *ſupra*: wee would bee above one another, in honour, favour, and power. There bee high places, which wee would not have taken away; but offer in them, and offer for them too, rather than goe without them. But ſuch things are too low and baſe: our Expectation ſhould be higher, above the hils; higher yet, above the cloudes; yea, higher yet, beyond our ſight, even above the Heavens: there we are right.

[x] Col.3.2.

2. *Expectation* is a fervent deſire of having. [a] *The earneſt Expectation of the Creature waiteth for the manifeſtation of the Sonnes of God.* Doe wee thus *looke for* it, that wee long to enjoy it? No, wee are ſo taken up with worldly things, and with looking upon them, that wee have no minde to heavenly things: no looking after them. The poſſeſſion of the vanity wee have, thruſts out the expectation of the felicity wee might have. But who does not deſire the glory of this new World? Some doe not beleeve it, therefore never deſire it: ſome beleeve it, but never minde it: others deſire it, but not yet: they would have a large ſhare of this world before it. Moſt men are content to embrace it, but they will take no paines for it, nor ſeeke the way to it. We have fat deſires, but leane endevours: as *C. Flaminius* played upon *Philoxomenes*; that hee had *Pulchras manus, & pulchra crura*; *ſed ventrem non habuit*: hee had goodly armes, and ſtrong thighes, but he had no belly. Hee meant that *Philoxomenes* had brave and valiant Souldiers, faire Troupes of Horſe and foot, but no money, to pay them. It may be inverted upon us: for we are all belly, full of appetite and deſire to happineſſe; but wee have neither hands nor feet; we will not move nor labour to attaine this happineſſe. If death doe but offer to preferre us to it, wee will none we thanke him: nay, we refuſe him with deprecations, and fortifie our ſelves againſt him with antidotes and preſervatives. Where is our deſire of Heaven, when wee rather die *Neceſſitatis vinculo, quàm voluntatis obſequio?* In ſtead of *looking for* it, wee looke from it: and then onely pretend a faint deſire to it, when we can make no other ſhift, but that we muſt needs venture on it.

[a] Rom.8.19.

Sabel.

3. There is an *Expectation* of feare. [b] *There remaines a fearefull looking for of Iudgement.* So the timorous Traveller lookes for the Theefe: ſo the conſcious Malefactor lookes for the comming of the Iudge; but had rather hee would never come. There is an *Expectation* of hope: *I looked for thy ſaving health.* So in the pangs and ſickneſſe of our bodies, wee looke for eaſe: ſo in the agonies and ſorrowes of our ſoules, wee looke for comfort. There is an *Expectation* of deſire; [c] *My ſoule thirſteth for God, even for the living God.* We give many a looke toward the thing that wee love: the chaſt Spouſe is ſtill looking for her Bridegroome. There is an *Expectation* of Faith: So [d] *Abraham looked for a City which hath a foundation, whoſe Builder and Maker is God.* [e] Our converſation is in Heaven, *Whence we looke for the comming of our Lord Ieſus.* A Merchant in a forraine country, that hath wife and children at home, fixeth all his cares, employeth all his endevours, to confirme an eſtate to himſelfe, not where hee is, but in the place whence hee came, and where hee deſires to be. Wee make uſe of ſpectacles, to ſuccour our eyes in reading: yet we take no pleaſure in looking upon the ſpectacles, but upon the object which is preſented through them, and which they helpe us more clearely to behold. All temporall things are but ſpectacles, through which we looke at the joyes of Heaven.

[b] Heb.10.27.

[c] Pſalm.42.2.

[d] Hebr.11.10.

[e] Phil.3.20.

Laſtly, beſides all theſe, the expectation of our eyes, of our deſires of our hearts, there is alſo an expectation of our hands: when our profeſſion and our converſation ſpeake all one language; that we earneſtly endevour to be ſaved. This is the right *looking for* it; and when either of theſe part, we take the wrong way, and our ſoules will miſſe of their deſired end. It is well, *quando ea petimus, quæ appetimus:* prayer is good and neceſſary; and without this conſtant devotion, we ſhall never ſee the glory of theſe new Heavens. But if we doe not joyne *Orationem* and *Operationem*, prayer and endeavour together, we ſhall no more get to the new *Ieruſalem*, than our bodies can from one place to another without motion or tranſportation. There is an hereſie in faith, which beleeves a lye: and there is an hereſie in manners, which cauſeth a lye to be beleeved. The Devill perſwades men, that Chriſts death ſhall ſave them, though they live not ſuch a life as hee hath commanded them. This is [f] *a ſtrong deluſion, that they ſhould beleeve a lie:* and that is a lye which ſenſuall men beleeve. Hypocrites with their faire profeſſion, make a ſhew of going to Heaven, though Hell it ſelfe bee in their hearts: and this is a lye which ignorant men beleeve. Either of theſe lyes, paſſive or active, the one which ſinners receive, the other which they make is enough to ſend them to [g] *the father of lies.* But as we *look for* that we would have, ſo let us ſtrive to have that we *looke for:* our eyes, hands, hearts, and all muſt be employed about this weighty buſineſſe. Then have we *Cor rectum*, when *Cor erectum*; then pure eyes, when they reſt upon none but pure objects; then cleane hands, when they meddle onely with cleane actions. Then indeed are our ſoules in the way to glory, when they are ſet forwards by the workes of grace. Then may we *looke for* theſe new Heavens, then doe theſe new Heavens looke for us; and the bleſſed renewer and purchaſer of both bring us all together.

[f] 2 Theſſ. 2. 11.

[g] Ioh. 8. 44.

Wherefore ſeeing that, &c.] This is *Axis & Cardo:* the very point upon which the whole Text turneth. It is as it were a *Copula* betweene Heaven and Earth; an argument to winne us, a ligament to unite us. Wee *looke for* a glorious place, *wherefore* let us be gracious men. Ioy and honour is our expectation, *wherefore* let holineſſe and innocency take up our converſation. Wee hope to have an inheritance in that world, wherein dwelleth righteouſneſſe: *wherefore* righteouſneſſe lookes to have her habitation in us, while wee dwell here. This is the ſumme of all; which I ſhould preſſe in generall, before I come to expreſſe in particular.

Let *Righteouſneſſe* dwell in us; that is the ſubſtance of this verſe: Oh that it were granted in all our hearts. If you aske, what is *righteouſneſſe?* you have it here deſcribed to bee *undefiledneſſe, unblameableneſſe, and peaceableneſſe.* In theſe conſiſt righteouſneſſe, and that righteouſneſſe muſt now dwell in us, if we looke to dwell in thoſe Heavens, *wherein dwelleth righteouſneſſe.* Indeede Chriſt is *The Lord our righteouſneſſe:* let him dwell in us, and then wee ſhall bee ſure of righteouſneſſe. Let us heare the end of all: Through this righteous and holy life, *without ſpot and blameleſſe,* God will be wonne to dwell with us, which is the perfection of this life: and we ſhall be admitted to dwell with him, which is the laſt and higheſt perfection of the life to come. For with whomſoever Chriſt vouchſafes to dwell here, they ſhall dwell with him there. He ſends downe his grace to us, that he may dwell with us below: he will advance us to his glory, that we may dwell with him above.

I have done with the generall ſcope of the Text; which perſwades us to a pious and ſanctified life here, by the hope and expectation we have of dwelling in the new Heavens hereafter. I come now to the particulars; in the handling whereof, I ſhall deſire pardon for the prolixity: the profit (I hope) will make amends for the length of my diſcourſe. If I have not runne over things with a briefe dexterity; yet (I am confident) with an honeſt ſincerity. Nor would the ampleneſſe of the argument beare with a quicke diſpatch. The Scripture is like a houſe of many roomes, that hath many doores; and thoſe doores have their ſeverall lockes, and thoſe lockes require their owne proper keyes, to let in our underſtandings to the view of thoſe hidden treaſures. So therefore I would, if I were able, diſtribute a Text, as our bleſſed Saviour did the *loaves*, when hee commanded the broken remainder to be gathered up; that not a ſyllable might be loſt. All places of holy writ are not onely to bee examined *ſecundum ſonum*, according to the literall word; but *ſecundum ſenſum*, according to the myſticall ſenſe.

Be diligent that ye may be found of him in peace, without ſpot and blameleſſe. This the Apoſtle makes the uſe of his former doctrine, the application of all. Wherein we have foure dependances, like ſo many linkes of one chaine. Firſt, here is an induſtry required; *Be diligent*. Secondly, the object of that induſtry, which is innocency or holineſſe: *without ſpot and blameleſſe*. Thirdly, the end of that object, that we may ſo *be found of the Iudge* in that day. Fourthly, the bleſſedneſſe of that end, to be found of him *in peace*; that is in his love and favour. Firſt, there is no remedy, but we muſt *be found*. Secondly, there is no comfort for us, if we be not found *in peace*. Thirdly, we cannot be found in peace without an *unſpotted* innocency. Fourthly, and we ſhall never be *without ſpot and blameleſſe*, unleſſe we be very *diligent* ſo to keepe our ſelves.

1 *Be diligent*: σπουδάσατε: this ſome render, *Satagite*: which they would have to ſignifie more than a ſufficiency of doing; even a vehemency of action. As *Quintilian* (Lib. 6.c.4.) relates of *Manlius Sura*; who was ſo nimble and expedite in a deſign, that *Afer* ſaid of him, *non agere, ſed ſatagere*. They take it for ſome anxiety and diſtraction about the difficulty of an enterpriſe: *Cum non ſolummodo agerentur, ſed & angerentur ſollicitudine.* (Gal.lib.3. cap.8.) They ſtretch it very farre, and for my part, I would not ſhorten or reſtraine the acception of it, in this place, and in this matter: being a buſineſſe of ſuch conſequence, that our eternall life lies upon it. Bee as carefull as you can; and all little enough: we can never be too diligent in the worke of our ſalvation. Morally we may be [h] *Over-juſt*, and preſſe juſtice ſo hard, till it grow ranke rigour. Wee may bee over-zealous, till our anger againſt the errours and infirmities of others, become cruelty to their perſons. We may bee over-patient, till injury growes inſolent, and oppreſſours make uſe of our inſenſibleneſſe. We may bee over-mercifull, and wrong many innocents by favouring one malefactor. But we can never be over-good, nor over-holy, nor over-*diligent* in our care to bee ſaved. We will never ſay of ſuch men, with that Heathen: *Non amo nimium diligentes*, Though we ſtrive never ſo hard to enter, we ſhall finde the gate of Heaven ſtraite enough. Runne we never ſo faſt; wee are in danger of being caſt behind, or comming ſhort.

2 *Be diligent*. The other reddition is *Studete*: the former makes it a worke of the hand, this of the head: there it is labour, here affection: in both an earneſt indevour. Study is a buſie intention of the minde, a ſearching of the ſpirit. *Scopebam ſpiritum meum*: [i] *I communed with mine owne heart, and my ſpirit made diligent ſearch*. So that one referreth to action; *Satagite*: the other to affection, *Studete*. There be two workes that argue ſpirit and life to be in us; motion and ſenſe. In the *Agite*, there is motion; in the *Studete*, ſenſe. There is *motus laſus* in them that labour not, and *Senſus laſus* in them that minde not. Wee muſt both *Satagenda ſtudere*, and *Studenda ſatagere*; minde what we are to doe, and doe what we mind. Both together; one is little worth without the other. There be many that will *Satagere*, finde themſelves worke enough, though they have no thankes for their labour. So *Martha* was troubled about many things, but ſhe neglected the neceſſary one. So *Peter* undertooke enough to ſave his Maſter, though thereby he had loſt himſelfe. Here was *Satagere*, too much; but without a *Studere*; no knowledge to guide it right.

There be others that have their *Studere*, their knowledge in ſome good meaſure; but at the *Satagere* they are quite out. *Sapiunt quæ cæli, rapiunt quæ terræ.* They have competent ſcience, but are the worſt doers in a Countrey. Leſſe of their ſtudy, and more of their practiſe would doe better. *Pariter intelligunt nobiſcum, pariter non diligunt.* (*Auguſt.*) They underſtand ſomething of this future bleſſednes, but

[h] Eccl.7.16.

[i] Pſal.77.6.

but they are coldly affected with it. But *Studete* and *Satagite* would be kept together. For as in a naturall body, it fares betweene the head and the ſtomach: a rheumaticke head ſpoiles the ſtomach with diſtillations; and a diſtemper'd crude ſtomach fills the head with raw vapours: *invicem lædunt.* So an erring minde miſguides the endeavour, and a wrong endeavour puts the minde out of frame. If there want a *Studere,* a minde to Heaven; our *Satagere* or endevour will tend to the worſe: If there want a *Satagere,* the endeavour of a good life to come thither, our *Studere* or contemplation of it is to no purpoſe. The *Studere* of the head, without the *Agere* of the hand, will not ſtirre a foote: The *Agere* of the hand without the *Studere* of the head and heart, will move, but out of the way: better ſit ſtill. Put them both together in their joynt offices, and then give them as much *diligence* as may be.

But herein alas, our *diligence* flagges. A runnagate ſonne, leaving his father, and living in forraine Countreyes, was brought to want: and finding little charity among ſtrangers, he was driven to work for ſuſtenance. Induſtry brought in gaines, and the ſweetneſſe of gaines whetted on induſtry: ſoone hee grew rich, became a Merchant, and dealt in trafficke with diverſe Nations: and, among the reſt, with ſome of that Nation wherein his father lived. Hearing newes how potent and opulent his father was growne; of his wealth and authority in the city, he reſolves to ſteere his courſe thitherward. Foure buſineſſes hee puts in his head: One was to congratulate with his friends and allies, another to be merry with his old companions, the third, to gather up his debts, the laſt and principall, to be reconciled to his father. Being arrived there, hee followes his three former employments cloſe; he failes in none of them: but theſe did ſo wholly take up his time, that he quite forgot the maine, the reconciliation to his father. The Marriners on a ſudden call a-bord, the Tyde tarries no man; preſently he muſt take ſhippe, and ſo leaves that buſineſſe utterly undone. Wee are all ſtrangers upon Earth, our Father is the Almighty King of Heaven: wee are charged but with foure buſineſſes here. Firſt, Honeſtly to provide for our ſelves and our families. Secondly, To performe all juſt duties to our neighbours. Thirdly, to ſolace our heatts with the ſober and thankefull uſe of Gods Creatures. Fourthly, chiefely of all, to ſerve our Maker in all holy obedience, to acknowledge our ſinnes with humble penitence, to get his pardon through the merits of his Sonne *Ieſus,* and to make ſure our inheritance in theſe new Heavens. We are *diligent* in the reſt; we heape up riches, we ſate our ſelves with pleaſures, we are indulgent to our bodies: But for the matter of moſt moment, the pleaſing of our God, and the ſalvation of our ſoules, we are as negligent, as if they were things not concerning us. Death calls us a-bord, carries us away in his deepe bottome; and the maine buſineſſe wee came for, is left uneffected. when wee truely examine our life, the whole courſe of it to this day, doe we not finde this true? Wee cannot but confeſſe it, let us alſo amend it: and what ever become of our riches, of our pleaſures, of our bodies, let us be *diligent* to ſave our ſoules.

Be diligent: to make up the compoſition of *diligence* there muſt goe three ingredients; vigilancie, laborious neſſe, and ſpeed: where either of theſe is wanting, there is no true *diligence.*

1 There is no right ſtudy without ſome watchfulneſſe: *be diligent,* muſt needs include, be vigilant. [k] *Awake thou that ſleepeſt, and Chriſt ſhall give thee light.* They that be called into Chriſt, and yet live in ſinne, are ſleepers. [l] *They that ſleepe, ſleepe in the night.* But our day is broken, why then doe wee ſleepe? When the Sunne is once up, all good husbands thinke of riſing. The ſlumber of the body and ſoule are not much unlike. Firſt, when the body is a-ſleepe, the ſenſes have done working: the eyes are cloſed, and ſuſpend the act of ſeeing. In this ſpirituall ſlumber, ſinners doe not heare Gods Word, nor ſee his Sacraments, nor feele his grace and comforts. We do not ſay they cannot; but we are ſure they do not.

[k] Epheſ.5.14.

[l] 1 Theſſ.5.7.

Secondly, in ſleepe there is an interruption of the working of the animall faculties: So there is a ſuſpenſion of graces powerfull operation in the ſoule, during this ſpirituall ſlumber. Charity is cold, Faith benummed, Zeale obſtupefied; neither Patience, nor Temperance awake. Thirdly, the aſcending of vapours from the ſtomach, cauſeth ſleep: ſo worldly thoughts in a covetous heart, hinder the influences of Gods Spirit. Spirituall ſleep is more dangerous than corporall: this only hinders ſome actions of mortall life: that robs us of our prayers, meditations, repentance, and things that conduce to our ſalvation, it borders upon death: when the Divine ſhould preach, he ſleeps: when the Magiſtrate ſhould do juſtice, he ſleepes: when the rich man ſhould ſhew mercy, and heare the complaints of the poore, widowes and Orphanes, he is faſt a-ſleepe. Call you this *diligence?* Indeed it is ſo in one acception, even a *diligent* courſe to perdition.

2. The endeavour to be ſaved, is no eaſie taske: it will require ſome labor. It is not wickednes gloſſed over with a faire pretence or profeſſion, as Popery is, but Atheiſme dipt in the colours of religion. It is not like the trade of uſury, to ſit ſtill and receive mony. Nor a walking in ſome pleaſant Gallery, where that Epicure ſpent his time, as if he had beene hired to doe errands from picture to picture. It is not a tumbling upon Roſes and Violets, Like the old *Sibarites*, or our new Libertines; that know no felicity but delicacy, nor other Heaven than ſenſualitie. No, but Heaven is the reward of labour: no labor, no reward. [m] *I exerciſe my ſelfe alwaies to have a good conſcience*, ſaith *Paul*. Idleneſſe is allowed to no man, no not to the great man. *Quo major ſum, magis laboro.* And as bodies inclined to be fat, had need of moſt exerciſe: ſo men that have the world comming too faſt upon them, and are in great danger to be rich, ſhould be moſt buſie in the workes of charity. [n] *If riches encreaſe, ſet not thy heart upon them.* If they encreaſe: there is not ſo much danger till then. S. *Paul* knew that [o] *Nothing could ſeparate him from the love of God in Chriſt:* yet who was [p] *in labors more abundant? Nullus labor durus, quo gloria æternitatis acquiritur.* Refuſe no worke for ſuch a reward; we goe to Heaven as *Paul* went to *Rome*; when they were glad to row for their lives, to throw their goods over-bord with their owne hands; and yet when we are got a-ſhore, thinke it a ſaving voiage.

[m] Act. 24. 16.
[n] Pſal. 62. 10.
[o] Rom. 8. 38.
[p] 1 Cor. 15. 10.

The Wicked take paines to doe miſchiefe: as an able Beggar creepes on his hands and knees in the mire, to get money. Aske the Covetous, whether it bee not [q] *in vaine, that he riſeth ſo early, and ſo late takes reſt.* Aske the proud Popinjay, that, like to the fantaſticall Builder, *Diruit, ædificat, mutat quadrata rotundis*; is ſtill dreſſing and undreſſing, changing tires, yea, changing colours, turning pale into red; and ſhee never out of exerciſe. As it was ſaid of *Cain*, [r] *Erat ædificans*, hee did never finiſh: ſo of her, *Eſt adornans*, ſhe hath never done. Aske the Ambitious, whether with [ſ] *lofty eyes, and an haughty heart, hee does not exerciſe himſelfe in matters too high for him.* Aske the pragmaticall Cenſurers of other mens labours; and there is ſome labour in that too. Howſoever it was the Philoſophers anſwere to that queſtion; What is the eaſieſt thing in the world? To finde fault: yet the wits of this age make it their excerciſe. There is no vanity without wearineſſe: and that which the fleſh accounteth her greateſt pleaſure, is accompanied with labour. Let us runne ſo much the faſter, as we runne for a better prize. It is a ſhame that voluptuous men ſhould contend harder for this old earth, than we for that new Heaven. Reward is the encouragement of labour: now the greater reward challengeth the greater labour: Wee muſt all confeſſe, that our reward is better: [t] *For hee that ſoweth to the fleſh, ſhall of the fleſh reape corruption: but hee that ſoweth to the Spirit, ſhall of the Spirit reape life everlaſting.* The ends are divers, the waies are divers, the paines is much at one.

[q] Pſal. 127. 2.
[r] Gen. 4. 17.
[ſ] Pſal. 131. 1.
[t] Gal. 6. 8.

Heat is the ſtate of grace, Coldneſſe the ſtate of ſinne, [u] Lukewarmeneſſe *medium obtinet:* It neither ebbes nor flowes, but is juſt ſtanding water. [x] *Sicut à frigore per teporem tranſitur ad calorem: ita à calore quoque per teporem reditur ad frigus.* The ſweet and pure waters are ever in motion: but *aquæ ſtagnantes* breed

nothing

[u] Rev. 3. 15.
[x] *Greg. cura Paſtor. par. 3. Cap. 35.*

nothing but venemous and noxious things. Houſes that are not inhabited, ſoone abound with Vermine. Grounds untilled, will be overrunne with weeds. Birds are taken while they ſit, not ſo eaſily flying: and *dum morantur in nidis*, they moult and loſe their feathers: idleneſſe doth neither get nor ſave. What is profuſeneſſe and the waſting our eſtates, but the effect of negligence? Earth uſeth to comſume other men, but the prodigall heire conſumes earth. He runnes out of his wits firſt, then out of his patrimony: applauding himſelfe in his witty riot, that though he ſhoud ſell it for ſixpence, yet he ſhould be no loſer by it, for it never coſt him a groat. But that a man ſhould looſely ſquander away his eternall patrimony, and bee ſo prodigall of the purchaſe of *Ieſus Chriſt*, which coſt Him no cheaper than his owne heart-blood: *Ad quid perditio hac?* It hath been ſaid, that of all craftſ-men, Muſitians were the happieſt; becauſe they did earne monie with making themſelves merry: But to buy everlaſting woe and paines, with the expence of a ſhort merriment, is no leſſe than extreme madneſſe. There is a great deale of *diligence* in the world, a world of *diligence*; but it is all for the world. If men by chance thinke on Heaven, they thinke withall, that a very little *diligence* will bring them thither. But it will grieve them when it is too late, to finde how they have deceived their owne ſoules. The Labourers, not Loiterers, have the reward. The [a] *Crowne is laid up*, not for Cowards, but for Conquerers. There is *Corona miſeria*, which is worne below: but *Corona gloria* is laid up, and you know for whom: even for thoſe who have *fought a good fight*. *Bee diligent* then, and in this point that you may bee ſaved: yea, in this point of an holy life *be diligent*, and you ſhall be ſaved.

[a] 2 Tim. 4. 8.

3. *Be diligent.*] As this implies more than a ſimple act of diligence; even an habit, which is a continued act: ſo it bindes us to the preſent. It is a charge that does not onely binde *ſemper*, but *ad ſemper*. It allowes no dilation; not *Bee diligent* hereafter: no ceſſation, not *Be diligent* untill ſuch a day, and then give over: no interruption, not *Be diligent* ſometimes, at other times take your liberty. But it imposeth a conſtant courſe, a perpetuall practiſe of diligence upon us. Lingring is dangerous; eſpecially where the dayes be ſhort, and the wayes not very faire. [b] *Teach us to number our dayes:* Our life is called *Dayes*; for the Brevity, Clarity, Miſery of them. Firſt, for Brevity; the longeſt day will have a night: and *Qui numerat dotes, numerat dies.* Every day that does not abate our reckoning, encreaſeth it. Secondly, for Clarity; all workes are ſeene in the day: we may ſinne *in tenebris*, by doing *opera tenebrarum*: [c] but *the darkneſſe and the light are all one to God.* A man that is in darkneſſe, better ſees another that is in the light; than he that is in the light, can diſcerne him that is darkneſſe. But on the contrary; God is in light, yet Hee plainely ſees us in darkneſſe: but wee that are in darkeneſſe, cannot perceive Him being in light. Thirdly, for Trouble; the day is full of buſineſſe: our worke, we complaine, is never at an end. There is no reſt till night comes; then we fall aſleepe. Therefore let me pray; *Sit ſomnus meus, ut laboris, ſic peccati ceſſatio: nè quid per ſomnia cogitem, quod te offendat, vel me polluat.* Death makes a ſtop of all; whether ſinne or trouble: it ſilenceth all tongues; both that which hath diſcourſed of the Sunne and ſtarres; and that which hath converſed with Fiends and Devils. Sleepe is the image of death: Let mee thinke therefore, *Longum ſomnum, ſomnum mortis*; *Lectum ſepulchri, ſtramentum vermium, operimentum pulveris.* Let us[d] *doe the worke of Him that ſent us while it is day; for in the night no man can worke.*

[b] Pſalm. 90. 12.

[c] Pſal. 139. 12.

[d] Ioh. 9. 4.

In the driving of a naile, wee begin eaſily; but proceed to the redoubling of our blowes: and the oftner we ſtrike, the more is the naile faſtened, and the harder to bee drawne forth. In the ſame manner doth ſinne fortifie it ſelfe in the ſoule: ſo that in our old age, when we grow weaker, the old man in us waxeth ſtronger: and the ſinne wee are not able to doe, wee take pleaſure to thinke. What madneſſe is it to deferre our amendment to ſuch an unable eſtate; which is ſo farre unfit to ſuſtaine thoſe auſtere excerciſes, that both the converſion of a ſinner, and converſation of a chriſtian require, that it is ſcarſe able to ſuſtaine it ſelfe? what caryer will lay the heavieſt burden upon the weakeſt beaſt? will God accept [e] *of the blind, lame, or ſicke for Sacrifice?* If He require the beſt of our ſubſtance, much more the entire ſubſtance of our ſelves. Heaven and Hell are diametrally oppoſite; and the wayes unto them are full contrary: if wee travell altogether the way to Hell, is it poſſible that in the end of our journey, wee ſhould arrive at Heaven? I know it is impiety, to abridge either Gods mercy, or his power: but when ever did hee promiſe a happy death to a ſinnefull life? Say that men ſhould repent in their laſt houre, doth it not rather proceede from feare, than from love? Or if it bee from love, is it not rather the love of themſelves, than of God? And what thankes ſhall they have, to forſake their ſinnes, when they have no longer time to enjoy them? Such an advantage the Devill gathers by their delay; that if hee can poſſeſſe them all their life, hee will hardly looſe them at the houre of their death. I know that God never faileth in his Promiſe of receiving a ſinner, whenſoever hee turneth to him: but whether this turning to God, when Men are turning out of the World, bee a true converſion or not; here is the doubt. [f] *They returned not to the moſt high: they cried not unto him with their hearts, though they lay howling upon their beds.*

To die well is a long arte, but wee have no long time to learne it. Die (wee know) wee muſt all: all by the bond of neceſſity; the righteous by a willing ſurrender of their ſoules. Nor is death an eaſie paſſion; the very diſſolution of the holy, is not without paines. *Si ſit horribilis mors innocentis, quanto horribilior nocentis.* When impediments ſhall bee multiplied, helpes diminiſhed, the diſtraction great, the inclination ſmall, the leiſure none: in this hurly-burly of buſineſſes, pangs, aſſaults, vexations; where ſhall wee get roome for a preparation to die well? Shall a man in one dayes ſickeneſſe, learne more cunning than hee could in many yeeres health? Dare wee adventure to croſſe thoſe Seas, without any feare, wherein ſo many Paſſengers have miſcarried? whereof ſo many skilfull Pilottes make a doubtfull and fearefull report? Chriſt dyed, that ſinne ſhould dye, and wee might live: and ſhall wee ſuffer that ſinne to live, which will make us dye? looke to thy Clocke-houſe, the Time paſt, and bee ſorry for the miſpence of it: to thy Storehouſe, and diſpoſe of thy temporall traſh: to thy Cloſſet-houſe, thy inward Conſcience, and clenſe that by repentance. *Reſipiſcere* is but *Reſapere*, a point of after-witte. To this Reaſon, Equity, Law, doe binde thee: to this Heaven, Earth, and Hell, Life, and Death, Iuſtice and Mercy, doe partly invite, partly enforce, altogether call thee. Wilt thou ſtill deſperately perſiſt in ſinne? The Devils ſinned, having no example of Iuſtice to reſtraine them: thou haſt ſeene many examples of Gods juſt vengeance upon ſinne; is not thy wickedneſſe, in that reſpect worſe than the Devils? For feare of humane lawes, thou doſt moderate thy delights: and wilt thou not forbeare one ſinnefull pleaſure for the love of God? A table of delicate meates is preſented unto thee: but a friend tells thee in private; Take heed how you eate, for ſome of the diſhes are poyſoned: here thy diſcretion can bridle thine appetite, and thou wilt rather bee content with homelyer fare, ſo it bee wholeſomer. The whole World is a Table ſpred full of pleaſing daynties: the Prophets and Apoſtles tell us playnely, there is danger in taſting: wee will not beleeve them, but eate and periſh.

Why ſhould wee preſumptuouſly ſinne againſt that Majeſty, which is onely able to pardon our ſinnes? If wee bee perſwaded of his mercy, we are ingratefull to offend him: If we doubt of his mercy, we are unwiſe to provoke him. If by his mercy we ever come to repentance, the longer we have beene without it, the

[e] Mal. 1. 8.

[f] Hoſ. 7. 14. 16.

the greater ſorrow wee ſhall finde in it: for our ſorrowes, in ſome degree, muſt bee anſwerable to our ſinnes. Therefore, *Explora, Deplora, Implora. Explora*; try and examine thine heart: ſearch out the ſecret ſinnes that there lye ſculking. *Deplora*; weepe, mourne, lament for them. *Implora*, pray for mercy to pardon them, for grace to amend them. Let there be an *eccho* reſounding in the thickets of our hearts: [g] *Seeke ye my face: thy face O Lord, will I ſeeke.* And as the eccho never anſwers the voice ſo well, as where be ruines and ragged buildings: ſo doth ſorrow beſt eccho unto ſinne, where the heart is ruined and broken with afflictions. The waters ſtand in the valleyes, and fill the furrowes: the teares of repentance are found in the humble ſoule: you ſhall bee ſure of them in the fractures and breaches of a contrite heart. We weepe, are thoſe teares for our owne ſins, or for the ſinnes of others? Take either of them, they have a large field to water. The two mid-wives that ſtifle the brattes of ſinne in us, are repentance and circumſpection; and theſe are onely availeable in their ſeaſon. There is aboundance of ſorrow in Hell, but not one dramme of comfort. You remember the ſtory of him, that being often reproved for his ungodly and vicious life, and exhorted to repentance, would ſtill anſwer, that it was but ſaying three words at his death, and he was ſure to be ſaved. Perhaps the three words he meant, were *Miſerere mei Deus*, Lord have mercy on me. But one day riding over a bridge, his horſe ſtumbled, and both were falling into the river: and in the article of that precipitation, he onely cried, *Capiat omnia Diabolus*; Horſe and Man, and all to the Divell: Three words hee had, but not ſuch as he ſhould have had. Hee had beene ſo familiar with the Devill all his life, that hee thinkes on none elſe at his death.

g Pſal. 27. 8.

In vita Thom. Mori. cap. 32.

Worldly men let ſlippe no advantage of gaine, no occaſion of getting riches: but Lord, how many opportunities of getting grace, and pardon for our ſinnes, and of doing good workes, paſſe by us without acceptance, without regard! *Alexander* having ſet his army in battell array, and finding a Souldier then mending his armes, caſhiered him; ſaying that that was the time of dealing blowes, not of preparing weapons. We uſe to bridle our horſe before we ride, not in the middeſt of our race: If wee doe not reine in our paſſions before our dying time, they will ſcorne to be checked then. Wee have our ſeaſon, and that ſeaſon is in time, as the joynt in a member: if you hit on the joynt, you may eaſily divide: if on this ſide, or beyond, you ſhall not doe it, or not doe it ſo well. Delay, and diligence are incompatible things: the time is all; the maine matter; and more adoe ever about that, than the thing it ſelfe: of that let us take ſpeciall care. It was not without great cauſe that our Saviour complained of that point; [h] *If thou hadſt knowne in this thy day the things which belong unto thy peace!* And ſo was faine to breake off, the teares comming ſo faſt, that hee was not able to ſpeake out, but to weepe out the reſt of the ſentence. Thoſe teares ſhew what time is: they ſhew that opportunity is a grace, even to have it: that it is a ſecond grace to know it, but a third grace, and better than both the reſt, to make good uſe of it.

h Luk. 19. 42.

Without ſpot and blameleſſe.] Some would have theſe *duo nomina ſynonyma*: and indeede they are ſo in effect; *unum ſignantia*; they both tend to holineſſe of life: that is the maine obiect of this diligence. But can there bee ſuch a perfection in this life? Some may bee without *blame*; but is there any without *blemiſh*? The World doth *blame* ſome that are without *ſpotte*: and God findes *ſpottes* in many that appeare without *blame*. There bee foure ſorts of Men; as Saint *Bernard* makes foure habitudes or ſtates of Conſcience. Firſt *Tranquilla, non bona*: the way of *Nabal*, whoſe heart was dead within him. Secondly, *Bona non tranquilla*: the way of *David*, who ſtill was bleſt in GODS Love, yet ſtill complained of his anger, Thirdly, *Nec bona, nec tranquilla*: the way of *Caine*, without giving one looke toward Heaven.

Fourthly, *Tam bona, quàm tranquilla*: the way of Angels filled with joy above their fellowes. So of men. Firſt, ſome ſcape without publike *blame*, that are not without inward *ſpottes*: ſuch are hypocrites. Secondly, ſome are without the *ſpottes* of ſcandall, yet uudergoe much *blame*: as they picked quarrels with *Daniel* about his God, and charged *Paul* with ſedition, who had no fault but his devotion: theſe are maligned innocents. Thirdly, ſome are both polluted with many *ſpottes*, and convinced of juſt *blame*: and ſuch are diſſolute and incorrigible ſinners. Fourthly, others are pure from *ſpottes*, and free from *blame*; and theſe be happy Saints. This undefiledneſſe is proper to Chriſtians; and not as they are in themſelves, but as they are in Chriſt: It is not a legall perfection, but an evangelicall righteouſneſſe: Holy, *unſpotted*, and *blameleſſe* they are; *vel comparativè*, in regard of the profane: *vel reputativè*, in regard of the worlds juſt challenge: *vel potius imputatione*, in reſpect of Chriſts righteouſneſſe made theirs: which doth both cover their ſins from the eyes of God, and juſtifie their perſons in the preſence of God.

Without ſpotte.] That we may be found thus immaculate, two things are required of our diligence: Firſt, that we get off the *ſpottes* we have, and then keepe our ſelves from contracting new.

Firſt, we are ſpotted by nature, we came not into the world without uncleanneſſe:
but for this God hath ordained a Laver, a Sacramentall Font to waſh us
in, the blood of Chriſt. And this remedy muſt bee applied with all *diligence*: for
ſo Gods mercy provided for us, that preſently after wee are borne according to
nature, we ſhould be new borne by his grace: and that the blood of the ſecond
Adam, might cleanſe us from the ſinne of the firſt. Thus cleanſed wee are: but
i Pſal.119.9. alas, wee not ſooner come to able yeeres, than wee gather new ſtaines. [i] *Wherewithall*
ſhall a young man clenſe his way? The yongeſt man needs clenſing. But
k Ier.4.14. can he doe it himſelfe? So it ſeemes by the Prophet; [k] *Clenſe thy heart O Ieruſalem*:
l 1 Iohn3.3. and by the Apoſtle too; [l] *Every man that hath this hope, purifieth himſelfe.*
m Ezek.36.25. [m] *Ezekiel* indeed ſeemes to ſpeake otherwiſe: *I will ſprinkle cleane water upon you,*
n Ioel.2.12. ſaith the Lord, *and ye ſhall be cleane.* [n] *Ioel* ſaith, *Turne yee to the Load*: but *Ieremie*
o Ier.31.18. ſayes, [o] *Lord doe thou turne me, and I ſhall be turned.* Doth not that of *Ioel* croſſe
that of *Ieremy*? Is there Prophet againſt Prophet? No, *clenſe your hands yee*
p Pſal.51.7. *ſinners*, and Lord, [p] *Doe thou clenſe us, and we ſhall be cleane*; may both well ſtand
together. Indeed God onely and freely does it: When the filthy ſinner is con-
August. demned, *Inculpabilis Dei Iuſtitia*: when another is purified and clenſed, *Ineffabilis*
Dei gratia. As it is in generation, ſo in regeneration. *Generare* is not to make him
that was an imperfect man before, to become perfect; *ſed efficere ut ſit homo.* So
Regenerare is not to helpe one that deſires to bee good, *ſed efficere ut ſit Iuſtus.* All
is from above nature: That grace which to man *in ſtatu primo* was naturall; *in ſtatu*
q Ezek.36.26. *lapſo* is ſupernaturall to him. [q] *I will take away your ſtony heart, and give you a heart of*
fleſh. Non dicit ſe tranſlaturum, ſed ablaturum. There is no more plyableneſſe in a
mans nature to bee pure and holy, than there is aptitude in a ſtone to bee ſoft.
r Ier.13.29. [r] *Can the Aethiopian change his skinne? or the Leopard his ſpottes?* [ſ] *Who can bring a*
ſ Iob.14.3. *cleane thing out of an uncleane?* No man; onely [t] *The Lord waſheth away the filth of*
t Eſa.4.4. *Sion, and purgeth out the blood of Ieruſalem.*

Chriſt was long knocking at the Churches doore, but ſhee could not open:
u Cant.5.5. at laſt [u] *Hee put in his hand*, and removes *the barre*; loe then ſhee could *riſe and open*
x 1 Cor.15.10. *to Him. Accedat gratia, & fiunt omnia.* [x] *By the grace of God I am what I am.* In the
firſt act of Regeneration, the will is ſo clenſed, that it wils it owne clenſing. For
it is not like to a peece of Waxe, meerly paſſive; which without any act of it
owne, onely receives and ſuffers an Impreſſion: But rather like to Fire, which
as ſoone as it is Fire, burneth; and ſo ſoone as it burneth, is Fire. So the will
of man, in the ſame inſtant that it is converted, moveth it ſelfe to converſion. *I
laboured more abundantly than they all; yet not I, but the grace of God which is with me.*

Betwixt *Not I,* and *With mee,* comes in the *Grace of God,* in the middeſt: That grace which is *Not I,* but *With mee.* Hee might well ſay, *With mee,* that had firſt ſaid *Not I.* In the Commandement it is manifeſt, *Quid facere debemus:* in the puniſhment, *quòd non fecimus:* in our not doing it, *Quid meremur:* in faith and prayer, *unde gratia habenda:* in our converſation and cleanſing, *a quo recepta:* in our perſeverance, *per quem retenta.* Still neither young man, nor old man, nor any man can clenſe away his owne *ſpots:* onely [a] *the bloud of Chriſt clenſeth us from all our ſinnes.* But in every ſinne, beſides the guiltineſſe, there is filthineſſe: and *Cùm remittitur reatus, remanet labes.* Theſe wee daily contract, and there is no houre added to our lives, wherein ſome uncleanneſſe is not added to our ſoules. Theſe ſtaines God leaves to our owne clenſing: here is worke for repentance. And thus muſt thoſe Scriptures and Fathers be underſtood, that ſay, Repentance doth *peccata diluere:* they meane not *ſecundum reatum,* but *ſecundum labem.* The bloud of Chriſt gives us all the right tincture: that dies us into the colour of righteouſneſſe: and this colour is in graine: it will never weare out. If we be throughly dipped in his bloud, that tincture ſhall laſt with us; both to juſtifie us on earth, and to glorifie us in Heaven. But the garment thus heavenly coloured, may get ſome ſtaines; and thoſe muſt be daily waſhed off with our penitent teares. For this clenſing of our *ſpottes,* three acts are required: firſt, *cernere,* to perceive them: then, *ſpernere,* to hate them: and laſtly, *proſternere,* to caſt them off.

1. Our firſt care muſt be to diſcerne them: for wee may have *ſpots,* and not be aware of them. A man may have a moale upon his backe, and yet becauſe hee never ſaw it, thinke his skinne cleare. Polygamie was a ſinne, and therefore a blemiſh: yet becauſe it could plead age and example, it was admitted by thoſe elder Saints: and even good *Elkanah* was tainted with that ſinne of *Lamech.* As faſhions of attire, at their firſt comming forth, are diſliked for uncomely: but when through cuſtome they are growne common, they bee taken up of the graveſt: *Licita quæ ſolita.* The continuance of an unknowne ſinne, currant with the time, doth not hinder the uprightneſſe of a mans heart with God: the leaſt touch of knowledge or wilfulneſſe marres his ſincerity. [b] *Who can underſtand all his errors? Clenſe thou me from ſecret ſinnes.* We have many *ſpots* which God does not heare from us, becauſe wee ſee them not in our ſelves. Who will acknowledge that error, whereof he does not know himſelfe guilty? The ſight of ſins is a great hapineſſe; for it cauſeth an ingenuous confeſſion. Then *Peccavi,* wee cry; and that our ſinnes are *lata,* What place have wee been in, and not left behinde us ſome witneſſe or monument of our wickedneſſe? *Longa,* even from our mothers breſts; yea, from her wombe: *Wee were conceived in ſinne: and wee have done wickedly even unto this day.* [d] *Multa,* more innumerable than the haires of our head. *Magna,* great in quantity; [e] *Pardon mine iniquity, for it is great. Alta, ad cœlum clamore pertingentia.* [f] *Our treſpaſſe is growne up unto the Heavens. Profunda;* [g] *Wee have deepely corrupted our ſelves. Gravia;* they are a [h] *burden too heavie for us to beare. Craſſa,* we have haled them on with [i] *cordes and cartropes:* as if they could not come faſt enough without a violent attraction. [k] *They have given themſelves over to laſciviouſneſſe, to worke all uncleanneſſe with greedineſſe. Qualitate peſſima;* both becauſe they are committed *durâ frontè,* [l] *with a whores forehead, that refuſeth to bee aſhamed:* and done *gratis propter vana;* [m] *What fruit had yee then of thoſe things, whereof yee are now aſhamed?* No fruit doth appeare, but rather we have ſerved the Devill for nothing.

This liberall confeſſion is a degree to our purgation. In the courts of men, confeſſe and be puniſhed: before the Throne of Grace, confeſſe, and be acquitted. Being charged with a fame of uncleanneſſe here, wee anſwer, not guilty: and that is a kinde of purging: There wee charge our ſelves; guilty O Lord, I am uncleane, and that is the way to bee purged. and pronounced cleane. This

bene-

[a] Ioh.1.7.

[b] Pſalm.19.12

[c] Pſalm.51.5.

[d] Ier.30.15.

[e] Pſalm.25.11.

[f] Ezr.9.6.

[g] Hoſ.9.9.

[h] Pſalm.38.4.

[i] Eſay 5.18.

[k] Epheſ.4.19.

[l] Ier 3.3.

[m] Rom.6.21.

benefite comes by the ſight of our ſinnes: for firſt there muſt be knowledge, before there will be an acknowledgement. Gods Law is the glaſſe that ſhewes us all our *ſpottes*: let us hold it right to our intellectuall eye. Not behinde us, as the wicked doe; they [n] *Caſt Gods Words behinde them.* This is to ſtand in our owne light: Can a man ſee the *ſpottes* on his face, by ſetting the glaſſe behinde his backe? He that rejects this Glaſſe, the ſacred Word, cannot but have a leprous ſoule. Not beſides us: there was a rich Worldling that called to Chriſt for this Glaſſe; and when it was ſhewed him, he thought himſelfe well favoured, a very honeſt man: [o] *All this have I kept from my youth up.* Surely he held the Glaſſe to the wrong ſide: that part of him which was *ſpotted* with filthy worldlineſſe, he could not ſee. So *Paul* while he was a Phariſee, thought himſelfe [p] *concerning the righteouſneſſe of the Law, blameleſſe*: but then the Glaſſe was on the wrong ſide of him. Afterward, [q] *I had not knowne ſin but by the Law*: there he held it right. Neither let us turne the backſide of the Glaſſe toward us; which is the tricke of Hypocrites. [r] *I am not as other men are, Extortioners, Vnjuſt, Adulterers, or even as this Publican.* Cunning Diſſembler! Hee kept the backe of the Glaſſe to him; ſo that hee could ſee no reflection of himſelfe at all. If hee had held it right, hee ſhould have diſcerned a deformed and polluted Creature. As one of the Perſecutors in Queene *Maries* daies, purſuing a poore Proteſtant, and ſearching the houſe for him, charged an old woman to ſhew him the Heriticke: ſhe points to a great cheſt of linnen, on the top whereof lay a faire looking glaſſe: hee opens the cheſt, and askes where the Heriticke was: ſhe ſuddenly replyed; Doe you not ſee one? Meaning that hee was the Heriticke, and that hee might eaſily ſee himſelfe in the Glaſſe. So rightly if hee had looked, that Phariſee might have ſeene the reſemblance of an Hypocrite. Nor (laſtly) let us looke upon our ſelves in this Glaſſe, when we are muffled, masked, or caſed: for under thoſe vailes we cannot diſcerne our owne complexions. But let us ſet the cleare Glaſſe before our face, and our open face to the Glaſſe: The ſight of our filthineſſe is the firſt ſtep toward cleanneſſe.

[n] Pſalm. 50. 17.
[o] Matth. 19. 18.
[p] Phil. 3. 6.
[q] Rom. 7. 7.
[r] Luke 18. 11.

2. Next, we muſt learne to deteſt our *ſpots*: The Leopard is full of ſpots, but he does not diſlike them, becauſe they are rather an ornament to him: but ſhall men thinke ſo of their ſinnes? There bee ſome that doe: even [ſ] *glory in their ſhame*: but marke their end; It is no better than *deſtruction*. [t] *Were they aſhamed when they had committed abomination?* Did they bluſh at their blemiſhes? When the proud Dame hath a ſcarre or blemiſh upon her skinne, if with artificiall colours and medicines ſhee cannot remove it, yet ſhee will carefully hide it: By her good will ſhe would rather have a foule ſoule, than a foule face. She hath a glaſſe that tels her all her defects: and ſhe ſtudies by it the art of pride, even to the placing of a pinne, and ordering of an haire; all which diligence is not worth a pinne or haire. Doe ſinners hate their *ſpots?* Doe they not rather take a pride in them, and count them an honour? Did you never heare men ſweare in a bravery? Can there bee fouler *ſpots* upon the conſcience, than vaine and outragious oathes? And, yet is not this eſteemed a grace among our Gallants? What ſay you to a long extravagant locke at the eare; a buſh for the ſigne of a fantaſticall head? Would any men weare this but for pride? And is not pride the beſpottedneſſe of the ſoule? Is the nature of it ſo changed ſince it came to hell, or from hell; that that which made devils, ſhould bee thought to become Chriſtians? Alas, for the meretricious foreheads of ſinners; that they ſhould glory in the fouleneſſe of their *ſpots?* Did you ever read of a Leper, that tooke pleaſure in his ſores and ulcers? Would not *Naaman* have given all his wealth and glory, for the cure of his Leproſie? If wee could perceive the lotheſomneſſe of our impieties, it were not poſſible not to abhorre them, not to abhorre our ſelves for them. Shall we love our owne filthineſſe, as the Ethiopians doe their owne ſwarthineſſe? No, but rather let us [u] *hate the garment ſpotted of the fleſh.* Bee thy

[ſ] Phil. 3. 19.
[t] Ier. 8. 12.
[u] Iude verſ. 23.

ſinne never ſo deare to thee, it ſhould not be ſo deare as thy ſoule. How well ſoever thou thinkeſt it becomes thee, it is a *ſpott*, that makes thee odious to God, to Saints and Angels. Away with it though it lyes in thy boſome: mortifie it, though it ſticke on thy skinne. Will any beautifull woman drinke that potion, which ſhee knowes will turne her faire body into a leproſie, though it bee pleaſant to the taſt of her palate? *Skinne for skinne, and all that a man hath, will bee giue for his life.* If a man will give skinne for skinne, to ſave his life; will hee not give *ſpott* for *ſpott*, to ſave his ſovle?

3. Laſtly wee muſt cleanſe them: when wee come to behold the number of our ſports, we eaſily ſee the neceſſitie of our teares. *Polluere*, that is *opus peccati*: *Diluere*, that is *opus pænitentiæ*. It is true, that Chriſt righteouſneſſe is a garment, ſo covering our *ſpots* that they cannot be ſeene: and his blood a medicine ſo cureing our ſpots that they ſhall not bee. But Chriſt never ſhed his blood for that mans ſinnes, that for his owne ſinnes will not ſhed ſo much as teares. [a] *One ſoweth and another reapeth*: Indeed Chriſt ſowed and we reape: he ſowed in teares, and we reape in ioy: yea he ſowed in blood and death, and wee reape in peace and life: Yet we muſt [b] *ſowe in teares too*, that we may reape in ioy. Muſt not we alſo haue a wette ſeed time, that looke for ſo glorious a harveſt? That [c] *Lambe takes away the ſinne of the world*: he did not die to take away our ſorrow, but our ſinne: not to free us from a ſeaſonable contrition, but to ſave us from everlaſting deſtruction. [d] *From the ſole of the foote to the head there was no ſoundneſſe in us; but wounds, and bruiſes, and putrefying ſores*: As there was no whole part in us by reaſon of ſinne, ſo nor in him by reaſon of ſorrow. His head was full of thornes, his backe full of ſcourges, his eyes full of teares, his body full of woundes, his ſoule full of ſorrowes; and all becauſe wee were full of ſinnes. And ſhall not this fullneſſe of ſinne worke in us a fullneſſe of remorſe? ſhall not our eyes alſo be full of teares, our boſome full of ſighes, our mouthes full of cryes, our hearts full of ſorrowes? Did hee weepe for us, that wee ſhould ſpend our dayes in laughter? *Donec ego in errore, ille in marore*: ſtill whileſt we are ſinnefull, he is ſorrowfull: and ſhall wee not be grieved, for thus grieving him? Our griefes are not meant to requite him: but they are the ecchoes of thankefullneſſe to him.

What was it that did put him to ſo much paines, but our ſinnes; and ſhall we not mourne for them? If we doe not weepe for them as they are our *ſpots*, yet in reaſon wee ſhould, as they were his torments. They were his torture, they are ſtill his diſpleaſure. *As the Diſciples in that tempeſt to him*, [e] *Maſter careſt thou not that we periſh?* So he to us, care you not that I did periſh for your ſakes? He did not with *Iob* curſe his nativitie, nor with *David* cry out on his ſufferings: but [f] *is it nothing to you, all ye that paſſe by?* Haue ye no regard? our careleſneſſe of what he ſuffered; this was his griefe. Haue wee not ſo much as the oyle of teares, to powre into his wounds? the end of all he ſuffered, was to ſave us: no marvell if the diſreſpect of that grieved him. Iuſtly therefore ſhould that coſt us teares, which coſt him blood: eſpecially let us weepe for putting him to ſuch charges. His bleeding does not take away our weeping: no ſoule is iuſtified by his death, that does not daily [g] die unto ſinne. And death cannot be without paine. Thou ſweareſt, and that oath is a *ſpott* upon thy heart: weepe for that. Thou lieſt, and that falſehood is a *ſpott* upon thy conſcience: weepe for that. Thou luſteſt, and that filthy deſire is a *ſpott* on thy ſoule: weepe for that too: weepe for all. How many be our blemiſhes, yet how few our teares? The beloued of Chriſt are [h] *all faire, and haue no ſpott in them*: how got they this faireneſſe? *Like a flocke of ſheepe, they come up from the waſhing.* The Martyre upon the wheele could ſmile in the middeſt of his torture: which being wondred at, hee told his friend, that there was a young man whom they ſaw not, (ſome Angell ſure) who by continuall powring of coole water upon his diſtorted limbes, ſo mitigated his paines,

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x Iob.2.4.

a Iohn.4.37.

b Pſal.126.5.

c Iohn.1.29.

d Eſay.1.6.

e Mark.4.38.

f Lam.1.12.

g Rom.6.3.

h Can.4.2.7.

that he could ſmile at them. We ſee pious and devout men, militant Saints, falling into diverſe infirmities: they have their *ſpotts:* but repentance is the good Angell that powres upon them coole water, continuall teares to waſh them away. This is the Bath that renders us *Immaculatos, without ſpot.*

What is there which they uſed not to clenſe vnder the Law? their cities, their gates, garments, their very Altars. we haue our Cities alſo to clenſe, the corporation of our affections: our gates, which bee our eyes, eares, and ſenſes, thoſe doores, windowes, and in-lets of the ſoule: our garments, our lives and converſations, which are the viſible apparell of our ſpirits: our very altars, our hearts, upon which we offer all our ſacrifices. Our hands muſt not eſcape, thoſe inſtruments of luſt and rapine; [i] *Cleanſe your hands ye ſinners.* For his eyes, *Iob* had his *Pepegi fœdus,* as if hee had bound them to the good behaviour. Eſpecially our hearts: it can bee neither time nor labour loſt, that is ſpent in clenſing of the fountaine. Should any now make it their worke, God would looke graciouſly downe from Heaven upon ſuch Labourers, to whom his owne Sonne hath given that benediction; [k] *Bleſſed are the pure in heart, for they ſhall ſee God.* Mans heart is like *Moſes* his Rod: ſo long as he held it in his hand, it was a Rod: but when he threw it to the ground, it turned to be a Serpent. All the while that we hold our heart in the continuall awe and love of God, it ſhall remaine pure and cleane: but if our boiſterous and unruly ſinnes once throw it to the earth, it changeth preſently, and becomes a foule Serpent. If there be any, whoſe conſcience tels them, that their hearts are now turned into Serpents, crawling upon the earth living upon riches, that better eſteemed mucke of the world; let them bee perſwaded, by ſtretching foorth a hand of ſorrow and true repentance, to take them up againe, in what ſhape ſoever they appeare: for then hee that was exalted on the Croſſe, as the Serpent in the Wilderneſſe, will turne thoſe ſerpents into hearts againe, their venime into innocencie, and waſh them cleane in his owne immaculate blood.

[i] Iam.4.8.

[k] Mat.5.8.

Cyril.

The ſumme of this conſideration preſſeth us with the neceſſity of repentance: For ſeeing we gather aſperſions every day, how ſhould wee bee found without *ſpottes* at the laſt day, unleſſe we waſh them off with repentance? O that our ſorrowes were but ſo manifeſt as our ſpots! Doe we ſpend the night in weeping, that have waſted the day in ſinning? Our neighbours of Rome tell us of a Purgatory hereafter; but by this tricke they make a ſhift to purge mens purſes here. They have many ſtrange deviſes; as *Iejunium viventium, ſpes mortuorum:* the Churches Treaſurie is the Almes of Purgatory: They might better ſay, the wealth they get by Purgatory, maintaines the Churches treaſury. They all reſerre to this common terme money. All Chriſtendome they would have to bee the Popes kingdome: Rome is his Court, France his Garden, Spaine his Shambles or ſlaughter-houſe by their Inquiſition; England was once his Brew-houſe, Italy his Kitchin, but Purgatory his Larder: from thence he ſetcheth all his fat; his Brewis comes out of that Caldron. In Purgatory is nothing but extreme paine; and the Pope (they ſay) can free all at his pleaſure: but why then are any detained there? doth he want power or will? If he want power, hee is weake: if will he is wicked. If hee would and cannot, he is unable: if hee can and will not, hee is uncharitable. But I will bee more favourable, and quite deliver you out of Purgatory; I meane from the tedious trouble of further diſcourſe of it. Keepe your ſelves from Hell, and never feare Purgatory.

All men depart this life *vel mundi, vel immundi;* none hereafter *mundandi.* In this life there is a double Purgatory: the blood of the Redeemer, and the teares of the Redeemed: without the former wee have no cleaneneſſe of juſtification: no juſtification of our cleaneneſſe without the latter. [l] *They have waſhed their clothes, and made them white in the blood of the Lambe:* therein conſiſts our pureneſſe; And every one that hath this hope, [m] *purifieth himſelfe:* thereby wee have the

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[l] Revel.7.14.

[m] 1 Ioh.3.3.

knowledge of it. The Sunne drawes up vapours from the Earth; not for it ſelfe, but to reſtore them backe to the Earth in ſhowres and deawes, to moiſten and cleanſe it, Chriſt, that *Sunne of Iuſtice*, exhales teares from our eyes, not for his owne, but our benefit, even to waſh and cleanſe our ſoules.

And this clenſing muſt be done in time: forget not that. Let us be failing to our luſtfull deſires, before *Deſire failes us.* It is hard for a man growne old in evill, *deponere animum puerilem: adhuc pueritia, & quod gravius eſt, puerilitas remanet.* They may have the authority of ancients, but withall the vanitie of children. Satan in youth caſts in thoſe ſuggeſtions, which hee would haue kept in the ſoule for breed. [o] *Give no place to the devill:* what, not in youth? No, no place, at no time. Where uncleanneſſe hath gotten a haunt, it will bee buſily frequent: out of long poſſeſſion, it will pleade preſcirption. [p] *How long is it agoe ſince this came unto him? Of a child.* Oh then hard to bee helped. It was the beggar womans praiſe of her ſonne, whom ſhee had brought up to her owne trade: while hee was young, I begged for him: now hee is growne towardly, and able to beg for himſelfe. At firſt concupiſcence was an advocate for ſinne, now ſinne is become an advocate for concupiſcence. But as *Hanibal* was wont to ſay of the Romanes, that they could not be overcome, but in their owne countrey: ſo let us fight againſt our ſinne in the very heart, the countrey where it breedes. It was St. *Bernards* expoſition of that ſame *conteret caput tuum*; that the head of the ſerpent is then truely ſaid to be bruiſed, when ſinne is there ſtifled, where it was firſt borne. As malefactors, whereſoever they be taken, are ſent to the countrey where they did the miſchiefe, for execution. Hee is a religious *Herod*, that kills ſuch infants: nor ſhall hee want the name of *Happy*, [q] *that daſheth theſe little ones againſt the ſtones.* The more wee doe to get out our *ſpotts* at firſt, the leſſe worke wee finde afterwards. I know that continuall blemiſhes will come: every day wee waſh our hands; every houre let us waſh our hearts, in the blood of Chriſt by faith, in our owne teares by repentance. This is the way to *bee without ſpott.*

[n] Eccl 12.5.

Sen.

[o] Eph. 4.27.

[p] Mark 9.21.

[q] Pſal. 137.9.

Next; all this cleanſing is not enough unleſſe wee continue ſo: This the Text requires of our *diligence, that wee bee found without ſpott.* Wee cannot bee found ſuch, unleſſe wee die ſuch: and wee cannot die ſuch, unleſſe we live ſuch. It is ſomething to undertake a journey, but the matter is to hold out. To keepe our ſelves cleane a good way & then to fall into a puddle is a foule unhappyneſſe. So *Aſa*, who in the proſperous raigne of fortie yeares long, ſought unto God; in his old age, paſſing by God, ſeekes to Phyſitians. The latter end of a horſe-race is by ſome called the Sobbe: ſo the laſt conflict of a chriſtian is the foreſt: If wee can hold out that brunt, there is prize and victory for us. The old experienced ſouldier feares not the raine and ſtormes above him, nor the numbers falling before him, nor the troupes of enemies againſt him, nor the ſhott of thundering ordnance about him; but lookes to the honourable reward promiſed him. But the delicate ſouldier onely thinkes of flying, and, inſtead of glory, brings home ignominie. If either the reproches caſt upon us, or the adverſaries rage againſt us, or the example of ſinners before us, or the temptations of the world about us, or the pleaſure of our owne luſts within us, can make us with *Ephraim, turne our backes in the day of the Lords battell,* our ſpirituall warfare, we ſhall *not bee found without ſpott* in the day of remuneration. *Abraham* did not give over his ſacrifice, becauſe the foules were buſie about him. [r] Chriſt had *compaſſion on the multitude,* that continued with him *three dayes,* without meate. they did not leave him without audience, nor hee them without comfort. Our Pilgrimage hath three dayes in this deſart. The firſt day is the feare of God, which takes up the begining of our converſion. 2. The love of God, which is ſpent in contemplating the ſweetneſſe of his mercie. 3. Our actuall and conſtant obedience to his commandements: If in this day we bee *found unſpotted*

[r] Mark. 8.2.

Bern. Ser. 1. de Evang. 7 Panum.

ſpotted, we ſhall finde an eſtate for ever bleſſed. It is not enough to get off the s Iam. 1.27. preſent, but to keepe our ſelves from future ſpotting. That is [s] *True religion, and undefiled before God*, which *keepes us unſpotted from the world*. To doe this, there muſt be a deſire, then an endeavour.

1. The deſire of pureneſſe is the firſt ſteppe towards it; an honeſt purpoſe beares out many errours in the eye of mercy. King *Aſa* had divers (no ſmall) faults: yet with one breath, doth God report both theſe; *The high places were not remooved*, and *Neverthleſſe Aſa's heart was perfect*. It were pitty that the beſt man ſhould be judged by every of his actions, and not by all. It is the maine courſe of our life, that muſt either allow or condemne us, not ſome ſuddaine and particular eruptions. How pleaſing a thing is the ſincerity of heart, that in favour thereof, our juſt God digeſts many an error! He will not ſee weakneſſes, where he ſees truth. If our whole deſire be ſet upon holineſſe, though we have many *ſpots*, yet we ſhall *be found without them*. O God, let our hearts goe upright, though our feete ſlide: the fall or blemmiſh may ſhame us, may paine us: but through thy grace it ſhall not condemne us.

The firſt thing that takes the fire of holineſſe in us, is the will: *Deſiderium gratiæ* muſt be *gratia deſiderii*: what wee would bee, we are: yea, and what wee would have done, ſhall bee reckoned to us as done. Wee doe it, *quoad conatum*, though *non quoad effectum*. As the wicked ſinne more than they ſinne, in their deſire: ſo the righteous doe more good than they doe, in their will to doe it. God eſteemes our charitable beneficence, not onely *ſecundùm quod habemus*, but *ſecundùm quod tribuere velimus*. Yea, the higheſt way of ſerving God, which is by martyrdome, hath a name and acceptance in Heaven, though it have no reall being upon Earth. If there be a *paratum cor*, though there be not a *perforatum cor*, a proffer of blood, though no expence of blood; for the honour of Chriſt, it is taken for martyrdome. As *Origen* teſtified of one; *Non ille martyrio, ſed* t Rev. 2.9. *martyrium illi defuit.* [t] *I know thy poverty, but thou art rich*, ſaith the Spirit to the Church of *Smyrna*: poore in thy condition, rich in thy affection to goodneſſe. u Mat. 20. 23. *Facultas ſecundùm voluntatem, non voluntas ſecundùm facultatem æſtimanda eſt.* [u] *Ye ſhall drinke of my cup*: Shall, becauſe you are willing. *Volens & dolens*; the vehement deſire of godly ſorrow, is godly ſorrow. Wee are charged to forſake all, houſes, lands, friends, liberties, lives, for Chriſt: yet many die with houſes, lands and riches in their poſſeſſion, whom Chriſt receives, and crownes in Heaven, becauſe they did part with all *ſecundùm animæ præparationem*. If our heart be ſet upon holineſſe, more than halfe our worke is done; the reſt will be eaſie. In x Mat. 5.28. ſinne it is ſo. [x] *Whoſoever looketh on a woman to luſt after her, hath committed adultery* Chryſ. *in his heart*: that very luſt is a deed of the heart. As the deed of the hand is the outward action, ſo the deed of the heart is the thought. The heart conceives a ſinnefull purpoſe, wich is never borne into action: yet it hath done what it could, and is accounted guilty. So in righteouſneſſe, the heart deſires to doe ſome holy act, which it cannot accompliſh: yet *Quia fecit quod potuit*, it ſhall bee rewarded *tanquam ſi fecerit quod voluit*.

2. This is ſome comfort for us, that our very deſire to leade a holy life, ſhall finde a mercifull acceptation. But this is not enough, our endeavour muſt ſecond our deſire. As *Grace* is that *primus motor*, ſo *Will* is the *primum mobile*: endeauour hath the motion from deſire, as deſire hath hers from God. There may be an endeavour without a deſire; as the ſlave is compelled to labour: and there may be a deſire without an endeavour; as the ſlothfull would bee rich, but hee will take no paines for it. Action is the ſoule of deſire, the very life of purpoſe; without which they both die abortive. Thoughts are not alwaies determined in reſolutions: wee cannot evermore ſay, this was concluded. Actions are alwayes determined in effects; we can ſay this was done. Then are lawes in their full ſtate and maieſty, when the Bench is witneſſe of their execution. Then

have counſels of warre their honour, when wee ſee the ſeale of an army ſet to them. Then purpoſes of goodneſſe ſhine in their luſtre, when they are crowned with actuall performance. As matrimony is ſcarce to bee called matrimony, where there is a reſolution againſt the fruites of matrimony, againſt the having of children: ſo the intentions of goodneſſe are not intentions, but tranſient motions and meere illuſions, where the practiſe is negligently ſuſpended. The Orbe and Sphere of all arts is ſaid to be the head; yet two of them are referred to the hand: Logicke, the arte of proving; and Rhetoricke, the arte of perſwading; are expreſſed, the one by a hand contracted, the other by a hand enlarged. Our deſire of holineſſe lies in the heart: but what evidence, what demonſtration can be taken from that? Who ſearches theſe Rolles? The proofe of all lies in the hand. The head and the hand too are required to a perfect naturall man: Counſell and action too, to a perfect civill man: Faith and works too, to a perfect ſpirituall man. The very trueth, whether of grace or corruption, that is in the heart, may bee diſſembled in the mouth, but it will viſibly appeare in the hand. It is true, that God principally lookes to the heart; but he does not take off his eye, till he come to the hand: he regards that alſo.

Auguſt.

Firſt therfore *keepe thy heart with all diligence:* it is beſt to begin there, but he that ends there, that comes not to the hand, never began at all. The heart is ſeated in man with all advantage of intelligence; almoſt in the very center, with a curious net of veins ſpred over it: like the ſpider in the midſt of her web: which feeling the leaſt touch that ſhakes her worke, retires inſtantly from the danger. If thou wouldeſt keepe thy heart from *ſpottes*, let it avoid the very complement and firſt addreſſe of ſinne; ſhrinke at the leaſt noiſe, murmur, or whiſpering of it; and be ſenſible of perill at the leaſt glimpſe of a temptation. There is a world of fowle thoughts buſie about the doore of the heart: their very aſſaults will give a daſh, but their entertainement ſtickes a hatefull blot on the ſoule Ill thoughts are the Vſhers to ill actions, and ill actions bring ſinners backe againe in a circle to ill thoughts: for *impii in circuitu:* they walke the round. Firſt, they act a ſinne, becauſe the thought hath pleaſed them: and then they thinke that ſinne over again, becauſe the act hath pleaſed them: ſo by a damnable arithmeticke multiplying one ſinne to a thouſand.

Firſt then looke to thy heart; keepe out ſinne there: as Phyſitians doe in a dangerous ſickneſſe, by cordialls to drive it from the heart. Into the other parts it muſt not be admitted neither: in any place it is a *ſpot* of filthineſſe. If it get into the eyes, there it is envie, covetouſneſſe or adultery: If into the mouth, there it is ſcurrility or blaſphemy: If into the eares; there it is an itching petulancy: If into the belly, there it is exceſſe and gluttony: If into the knees, there it is ſuperſtition and idolatry: If into the haire or garments, there it is pride and vanity: whereſoever it comes, it is a *ſpot* of impiety. If wee doe not guard every one, we are in danger to loſe all. And as we finde the ſlippery condition of man in his higheſt mortall happineſſe, that the defect of any one thing conducing to this happineſſe, may ruine it: but it muſt have all the peeces together to make it up. So all places and parts of us muſt be guarded, to ſecure our ſafety: but the neglect of any one may be the loſſe of all. Yet alas, when all is done wee have abundance of *ſpots*, and where is there water enough to waſh them away? Our ſinnes are an Ocean, and yet there is a red ſea greater than this Ocean, and there is a little ſpring, through which this Ocean may powre it ſelfe into that red ſea. Chriſts blood is the red ſea, our eyes are the ſpring. If by the ſpirit of true repentance, wee can paſſe all our ſinnes, through our eyes in teares, into the wounds of Chriſt, we ſhall be cleane, and preſented to him *without ſpot*, in that great day of retribution.

And blameleſſe:] The former might be an inward, this is an externall righteouſneſſe. There be two things deare to mans body; life and health: we would *ſpotted*, we ſhall finde an eſtate for ever bleſſed. It is not enough to get off the preſent, but to keepe our ſelves from future ſpotting. That is [ſ] *True religion, and undefiled before God*, which *keepes us unſpotted from the world*. To doe this, there muſt be a deſire, then an endeavour.

ſ Iam. 1.27.

1. The deſire of pureneſſe is the firſt ſteppe towards it; an honeſt purpoſe beares out many errours in the eye of mercy. King *Aſa* had divers (no ſmall) faults: yet with one breath, doth God report both theſe; *The high places were not remooved*, and *Nevertheleſſe Aſa's heart was perfect*. It were pitty that the beſt man ſhould be judged by every of his actions, and not by all. It is the maine courſe of our life, that muſt either allow or condemne us, not ſome ſuddaine and particular eruptions. How pleaſing a thing is the ſincerity of heart, that in favour thereof, our juſt God digeſts many an error! He will not ſee weakneſſes, where he ſees truth. If our whole deſire be ſet upon holineſſe, though we have many *ſpots*, yet we ſhall *be found without them*. O God, let our hearts goe upright, though our feete ſlide: the fall or blemmiſh may ſhame us, may paine us: but through thy grace it ſhall not condemne us.

The firſt thing that takes the fire of holineſſe in us, is the will: *Deſiderium gratiæ* muſt be *gratia deſiderii*: what wee would bee, we are: yea, and what wee would have done, ſhall bee reckoned to us as done. Wee doe it, *quoad conatum*, though *non quoad effectum*. As the wicked ſinne more than they ſinne, in their deſire: ſo the righteous doe more good than they doe, in their will to doe it. God eſteemes our charitable beneficence, not onely *ſecundùm quod habemus*, but *ſecundùm quod tribuere velimus*. Yea, the higheſt way of ſerving God, which is by martyrdome, hath a name and acceptance in Heaven, though it have no reall being upon Earth, If there be a *paratum cor*, though there be not a *perforatum cor*, a proffer of blood, though no expence of blood; for the honour of Chriſt, it is taken for martyrdome. As *Origen* teſtified of one; *Non ille martyrio, ſed martyrium illi defuit.* [t] *I know thy poverty, but thou art rich*, ſaith the Spirit to the Church of *Smyrna*: poore in thy condition, rich in thy affection to goodneſſe. *Facultas ſecundùm voluntatem, non voluntas ſecundùm facultatem æſtimanda eſt.* [u] *Yee ſhall drinke of my cup*: Shall, becauſe you are willing. *Volens & dolens*; the vehement deſire of godly ſorrow, is godly ſorrow. Wee are charged to forſake all, houſes, lands, friends, liberties, lives, for Chriſt: yet many die with houſes, lands and riches in their poſſeſſion, whom Chriſt receives, and crownes in Heaven, becauſe they did part with all *ſecundùm animæ præparationem*. If our heart be ſet upon holineſſe, more than halfe our worke is done; the reſt will be eaſie. In ſinne it is ſo. [x] *Whoſoever looketh on a woman to luſt after her, hath committed adultery in his heart*: that very luſt is a deed of the heart. As the deed of the hand is the outward action, ſo the deed of the heart is the thought. The heart conceives a ſinnefull purpoſe, wich is never borne into action: yet it hath done what it could, and is accounted guilty. So in righteouſneſſe, the heart deſires to doe ſome holy act, which it cannot accompliſh: yet *Quia fecit quod potuit*, it ſhall bee rewarded *tanquam ſi fecerit quod voluit*.

t Rev. 2.9.

u Mat. 20. 23.

x Mat. 5.28.

Chryſ.

2. This is ſome comfort for us, that our very deſire to leade a holy life, ſhall finde a mercifull acceptation. But this is not enough, our endeavour muſt ſecond our deſire. As *Grace* is that *primus motor*, ſo *Will* is the *primum mobile*: endeauour hath the motion from deſire, as deſire hath hers from God. There may be an endeavour without a deſire; as the ſlave is compelled to labour: and there may be a deſire without an endeavour; as the ſlothfull would bee rich, but hee will take no paines for it. Action is the ſoule of deſire, the very life of purpoſe; without which they both die abortive. Thoughts are not alwaies determined in reſolutions: wee cannot evermore ſay, this was concluded. Actions are alwayes determined in effects; we can ſay this was done. Then are lawes in their full ſtate and maieſty, when the Bench is witneſſe of their execution. Then

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have counſels of warre their honour, when wee ſee the ſeale of an army ſet to them. Then purpoſes of goodneſſe ſhine in their luſtre, when they are crowned with actuall performance. As matrimony is ſcarce to bee called matrimony, where there is a reſolution againſt the fruites of matrimony, againſt the having of children: ſo the intentions of goodneſſe are not intentions, but tranſient motions and meere illuſions, where the practiſe is negligently ſuſpended. The Orbe and Sphere of all arts is ſaid to be the head; yet two of them are referred to the hand: Logicke, the arte of proving; and Rhetoricke, the arte of perſwading; are expreſſed, the one by a hand contracted, the other by a hand enlarged. Our deſire of holineſſe lies in the heart: but what evidence, what demonſtration can be taken from that? Who ſearches theſe Rolles? The proofe of all lies in the hand. The head and the hand too are required to a perfect naturall man: Counſell and action too, to a perfect civill man: Faith and works too, to a perfect ſpirituall man. The very trueth, whether of grace or corruption, that is in the heart, may bee diſſembled in the mouth, but it will viſibly appeare in the hand. It is true, that God principally lookes to the heart; but he does not take off his eye, till he come to the hand: he regards that alſo.

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And blameleſſe:] The former might be an inward, this is an externall righteouſneſſe. There be two things deare to mans body; life and health: we would all live and live happy. So there is *Duplex vita*; *Realis & metaphorica.* Reall, *O that Iſmael might live in thy ſight.* Metaphoricall, as *vivat Rex*, that is, free from miſery; which indeed is *vita vitalis.* Wee doe all, *appetere vitam*; and though with Saint *Paul*, wee *deſire to be diſſolved*; yet *mortem quærimus ut vivamus*: it is not to be *unclothed, but clothed upon.* So there be two thing precious to the ſoule; *Bonitas conſcientiæ*, and *Sanitas famæ*: To bee good, which is the comfort of our conſcience at home:and to be reputed good, which is the teſtimony of the world abroad. There is *Spotleſneſſe* in the one, *unblameableneſſe* in the other. Some care *nec eſſe, nec videri*; neither to be, nor to be thought holy: ſuch are our diſſolute ruffians, and penurious miſers. Some care for the *videri*, to ſeeme good, no matter for the *eſſe*, whether they be ſo or not: theſe are diſſembling hypocrites. Some looke to the *eſſe*, but are not ſo reſpectfull of the *videri*; which may bee good men, but are not good patternes: They will make no ſhew of purity before others, yet are diligent to keepe it in their owne hearts. Theſe are Chriſtians, but cowardly ones: Sonnes indeed, like *Reuben*, but *not excellent* ſonnes. Others regard both the *eſſe* and *videri*: they will bee as good as they ſeeme, and they will ſtrive to appeare as good as they are. As they have light, ſo it ſhall ſhine; that not onely themſelves, but others ſhall be the better for it. In the one they are *ſpotleſſe*, *blameleſſe* in the other: holy within, righteous without, bleſſed in all, through the merits of him that bleſſeth all, *Ieſus Chriſt.*

That wee may lead a *blameleſſe* life, many cautions are required.

1. The abſtaining from groſſe and ſcandalous ſinnes; for they (of all other) deſerve *blame.* There bee ſome that diſcommon communities; meere murderers: Men thinke there is no murder, but where the hands are beſmeared with blood; yea, there be pretences for Mans ſlaughter: Gods Word never knew any ſuch diſtinction; but *Si non paviſti, occidiſti.* The engroſſers arguments are forged in Hell. Homicide findes the patronage of valour; Reputation is dearer than life: This is the Divels ſophiſtry, whereby hee provides diſhes for his owne table before they be cold. But he that maliciouſly ſtrikes anothers body, is firſt ſtricken in ſoule; and indeed is dead, before he kills. Theſe be notorious crimes; no man thinkes they ſhould paſſe without *blame.* The Uſurer that deſires to liue with leſſe faith and more ſecurity, hath ſome reaſons for his legall theft; but he tooke them all out of the Devills lectures: hee is not without evident *blame.* Drunkenneſſe is ſuch a ſcandalous fault: Reaſon is the eſſentiall difference betweene man and beaſt; and this drunkenneſſe takes away. It is a coupling and combining ſinne; therefore more pernicious. The uſurer and adulterer deſire to enjoy their ſinnes alone; but the chiefe delight of a drunkard is to infect others. This is the Dragons ſpeciall venime; wherewith his elves, being intoxicated, ſtrive to make others more beaſts than themſelves. The Ale-houſe is the Studie, the Circle the Pot, the Drunkard the Conjurer, good fellowſhip the Charme, the Characters healths, the Goblin raiſed, is the Goblet or ſpirit of the Buttery; and to empty the purſe of money, the head of reaſon, and the pot of liquor, (the Ale-wiſe of *Keſgraves* three outs) is all the buſineſſe. There is *Poculum charitatis*, a cup of love; and there is *Charitas poculi*, a love to the cuppe. Theſe and ſuch like be monſtrous ſinnes: the doers of them ſhall bee more than *blamed.*

2. The avoydance of injurious ſinnes, ſuch as bring detriment to others. *Qui mihi injuriam, ſibi culpam infert*: If a man makes me ſmart, I may charge him with blame. The generation of one mans riches, is not ſeldome the corruption of anothers. There is no blame in gaining of that, whereby our neighbour is no loſer. But *he that haſteth to be rich, ſhall not bee innocent*: he is ſure of *blame.* This toucheth ſome of thoſe, that have now (let them conſider by what meanes) more plate, than their fathers had pewter. If they did not preferre opulency before innocency, and cared more to be wealthy than worthy, they would rather

have eaten their meate in a wodden diſh. [a] *The hire of labourers kept backe by fraud, crieth; and that cry is entred into the eares of the Lord of Sabbath.* They would never cry againſt you, if ye were not to *blame.* Such worldlings [b] *conſult ſhame to their houſe, and ſinne againſt their owne ſoule.* He that oppreſſeth another, ſinnes againſt his owne ſoule. *The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it.* The ſenſeleſſe walls and ſtones ſhall cry them downe guilty. Doe our Church-robbers quit themſelves from *blame*-worthineſſe? Sacriledge is plaine Idolatry: or if they be not both one, yet Saint *Paul* puts them both in a bagge. Let *Achans* pillage aſſure them, that they are not free from *blame.* Hee was [d] *ſtoned,* with all his family: they ſhall not onely ſmart themſelves, but enwrappe all they have in the judgement. They that defile themſelues with holy goods, are enemies to their owne fleſh and blood, even to all their poſterity. It hath beene proverbially ſpoken of him that deſires to be ſoone rich, that he muſt have two Muches, and two Littles: Much greedineſſe, and much diligence; Little ſhame, and little conſcience: *blame* enough he cannot miſſe of.

a Iam 5.4.
b Hab. 2.10.
c Rom. 2.22.
d Ioſh. 7.25.

3. Cold negligence and perfunctorineſſe in the worſhip of God muſt bee abandoned. Even [e] *Peter* might deſerve *blame,* and *Paul* does not ſticke to tell him of it *for he was to be blamed.* Outward adoration is a part of Gods worſhip: though Hee chiefly requires the heart, yet the body is not priviledged from his ſervice. Chriſt that could bow the Heavens, did yet in prayer bow his knees. If both our body and ſoule be clenſed from their Leproſie, and but one of them returne to give thankes, it is plaine ingratitude. Wee have ſome that hold kneeling at the Communion to be Popiſh and Idolatrous, becauſe it was once abuſed. *Hezekiah* brake downe the braſſen Serpent, becauſe there was no further uſe of it: But did *Licurgus* well to cut downe all the Vines, becauſe ſome were made drunke with the Grapes? Wee continue this laudable cuſtome of kneeling for divers reaſons. Firſt, to withſtand profaneneſſe: Atheiſme is more to bee feared than Papiſme; Contempt than Superſtition. Secondly, to ſtirre us up to a reverent eſtimation of theſe holy and dreadfull Myſteries: Thirdly, to put a difference betweene this, and other common bread and wine. Fourthly, to excite us to prayer, that wee may receive Chriſt in humility. They therefore that refuſe to ſubmit themſelves to this and other ſeemely geſtures in the Church, are duely to be *blamed.* Our irreverent behaviour in theſe holy places, is moſt intolerable. Servants in their maſters houſe and preſence, eſpecially in their ſolemne atteudance, will not preſume to bee covered; nor Courtiers or Nobles in the Kings preſence-chamber. Yet when wee appeare before our heavenly Maſter, the King of Kings, in his owne Temple, on goe our hats, young and old; as if we were too good to be uncovered in his ſight, that is able to cover us with confuſion. *Iacob* had another thought; [f] *How dreadfull is this place? This is none other but the houſe of God, and this is the gate of Heaven.* Pretend what peeviſh reaſons they can, without all queſtion they will not *be found blameleſſe.*

e Gal. 2.11.
f Gen. 28.16.

4. Wee muſt give no occaſion of evill: though wee doe not commit ſinne our ſelves, yet if wee occaſion ſinne in others, we are not *blameleſſe.* Wee know evill by our nighbour, and report it *animo calumniandi*: it is true what we ſpeake, we are no liars: it is malicious what we ſpeake, and we are depravers, A rumor is like a ſparke of fire that is throwne abroad; which, lighting upon ſuch fit matter as catching eares, proves to a flame, whereby not onely guiltineſſe is ſcorched, but even innocency it ſelfe is ſindged. Such occaſion is is ſometimes given by the very behaviour of men and women, that there followes a generation of ſinnes: We may well eſteeme a painted woman, a Sorcereſſe; one that tempts under Satans viſible colours. Who can ſuppoſe but ſhe mindes temptation, that dreſſeth her ſelfe like a Tempter? Shee that ſo attires her ſelfe, as to draw men to folly, though ſhe prevaile not, is more guilty than another that fals into ſinne upon weakneſſe. Her carriage is *blame*-worthy, that hath given the occaſion to

be tryed. True chaſtity ſcornes to have it ever come to this, that ſhe muſt deny: but rather weares a deportment which keepes luſt at ſuch a diſtance, that it can have no hope. But ſhee that baits her deſires with proſtituted lookes, whoſe geſtures and very countenance are inticements, ſhall bee as free from *blame*, as whoredome is from diſeaſes. Let her be cleare from ſinne, ſhee cannot be from *blame: Et ſi illa non perit, tamen perdit.* Many Iſraelites offended by reaſon of the high places, left in *Iudah:* King *Aſa* worſhipped not there: hee eſcaped ſinne in the one, not *blame* in the other. That *Ioſeph* was faire, it was not his fault; that his miſtreſſe inordinately loved him, it was his unhappineſſe: but if he had ſtill continued in her preſence, hee could not have beene excuſed from *blame*. Some Divines have fetched dancing within this compaſſe, of giving the occaſion of foule thoughts: and there is ſome kinde of it that cannot bee defended. One ſpake ſmartly; that a foole and a dancer differed but in this: a foole is a foole all his life, and a dancer while he is dancing. But if we would be free from *blame*, we muſt give no occaſion of ſinne.

5. Laſtly, to be *blameleſſe*, wee muſt [g] *abſtaine from all appearance of evill.* Our firſt rule debarreth groſſe ſinnes; ſuch as was *Davids* uncleanneſſe, *Peters* deniall of his Lord, and curſing himſelfe to get credit amongſt a curſed crew, bee like accuſtomed to ſuch faſhions. The ſecond forbids injurious ſinnes, albeit gloſſed over with faire pretences: as Monopolies, which doe a common miſchiefe, yet beare the ſhew of a common good. Not unlike to ſome Executioners of the Inquiſition, who have been ſo kinde in their cruelties; that when Chriſtians were to bee ſtrangled for Religion, they have greaſed the halters, to diſpatch them quickly. The third forbids all diſorderly ſinnes, by ſuffering that evill to bee done which wee doe not our ſelves. For this the holy Ghoſt blamed the Church of [h] *Thyatira: becauſe they ſuffered the woman Iezabel to teach and ſeduce Gods ſervants:* Contrary to that expreſſe Canon of the Apoſtle; [i] *I ſuffer not a woman to teach, nor to uſurpe authority over the man.* At home ſhe may have *imperium apud virum*, by perſuaſion; not *imperium in virum*, by dominion. But for her to miniſter in the Church is moſt intolerable. We read but of one woman-Preacher throughout the whole Bible; and ſhee was a [k] Whore. That one act of *Zipporah* in circumciſing her ſonne, is neither warrant nor argument that women may adminiſter the Sacrament of Baptiſme. The fourth rule excludes all occaſionall inducements to ſinne: as the erecting of licentious places; which may bee the neſts of uncleane birds, and refuges of exceſſe. The laſt forbids all ſhew and ſemblance of ſinne: the three former are ſinnes, theſe two latter may turne to ſins: there wee cannot eſcape *blame*, here wee may incurre it. Even lawfull actions perverted, become damnable ſinnes: as eating to provoke or maintaine luſt; drinking to ſcurrility or wantonneſſe. *David* daunced before the Arke, without ſinne: the Iſraelites danced before their Calfe, and it was Idolatry: as appears by that which *Paul* quotes: [l] *Neither bee yee Idolaters, as were ſome of them: as it is written, The people ſate downe to eate and drinke, and roſe up to play.* As a faire Virgin eſpouſed, and ſhortly to be married to ſome noble Prince, whom ſhe dearly loves, will not touch the thing which (ſhee but doubts) may dedignifie her, and make her unworthy of his regard: So the good ſoule deteſts the very appearance of that evill, which may make her unfit for the embraces of Chriſt.

g 1 Theſſ. 5.22.
h Rev. 2.20.
i 1 Tim. 2.12.
k Rev. 2.21.
l 1 Cor. 10.7. Exod. 32.6.

3. *To bee found blameleſſe*] That is the maine matter: the Crowne of all is Perſeverance. To be *found* wee are ſure enough: all our care ſhould bee to be *found blameleſſe*. Of the ten Lepers that came to Chriſt, after their healing, nine left Him: onely one ſtayed with Him. Many beginne well, but few continue; becauſe *Many are called, but few choſen:* You ſhall ſee a tree in the Spring making a glorious ſhew, with her leaves and bloſſomes: but in Autumne where bee the fruits? Many a mans life is like an ill play; which begins bravely, goes on dully, and flagges in the concluſion. Rivers, the farther they run, the fairer ſtreames

they beare: the righteous have an eternall Spring of grace that feeds them, and in their running they gather in many waters: they flow with good workes: till at their end, they empty themſelves into the Ocean of Mercy.

God will take men as Hee findes them: not what they have been, but what they are, ſo Hee accounts them. [m] *When a man turnes from his righteouſneſſe, and committeth iniquity, the righteouſneſſe that hee hath done ſhall not bee mentioned: but in the ſinne that hee hath ſinned, hee ſhall die.* Were his head of Gold, in his firſt profeſſion; his armes of Silver, ſomewhat embaſed in his progreſſion; yet if his feet prove of Clay, if his latter end be dirty, fouled with earthly cares: in that ſtate ſhall hee bee found, and according to that ſtate judged. Such are not unlike the *Philiſtine* Kine, that brought the Arke to the land of Iſrael: and then turned backe againe to their Calves at home. *Qui non proficit, deficit: qui in viâ ſubſiſtit, in luto hæret.* [n] Saint *Auguſtine* in every petition of the *Pater noſter*, hath found out our prayer for Perſeverance: I may not ſtand to amplifie it. The Leopard doth not runne after his prey like other beaſts, but purſues it *ſaliendo*· and if at three or foure jumpes he cannot ſeize it, for very indignation hee gives over the chaſe. There bee ſome, that if they cannot leape into Heaven, by a few good workes, they will even let it alone: as if it were to bee aſcended *Per ſaltum, non per ſcanſum.* But they are more unwiſe, that having got up many rounds of *Iacobs* Ladder, and finding difficulties in ſome of the uppermoſt; whether wraſtling with aſſaults and troubles, or looking downe upon their old allurements; even fairely deſcend with *Demas*, and take Heaven they that can get it.

[m] Ezek. 18. 24.

[n] *Lib. de Bono Perſev. cap. 2.*

But it will be unhappy to bee *found* ſo: when the Lord found a gueſt without his wedding garment, Hee queſtioned his entrance: and receiving no anſwere, Hee pronounced his ſentence; [o] *Take him, and binde him hand and foot, and throw him in outer darkneſſe.* He was found in a miſerable caſe, and caſt into a miſerable place. But *Paul* deſired to [p] *be found in Chriſt*, and in the clothing of *his righteouſneſſe.* We are all ſure to be *found* of him; Oh happy are we, if wee be found in Him. [q] We are in Him by *faith*, in Him by *love*, in Him by *renovation*, in Him by *ſanctification:* But if our faith failes, if our love fals, if our newneſſe decaies, if our holineſſe corrupts, if wee be not *found* in Him, all will goe wrong with us. There will be an univerſall day of *finding:* many labour to finde out the day of Iudgement: in all ſober judgement they might ſave that labour. For *Generalis Iudicii tempus non invenies, particularis inveniet te.* To be *found*, there is no doubt: but to be *found without ſpot and blameleſſe*, there is the comfort. This is our time of *finding* Chriſt; that his time of *finding* us. [r] *For this cauſe ſhall every one that is godly pray unto thee, in a time when thou maieſt bee found:* this belongs to us. *In that day God ſhall judge the ſecrets of all hearts by Ieſus Chriſt:* that belongs to Him.

[o] Mat. 22. 11. 13.

[p] Phil. 3. 9.

[q] 2 Cor. 5. 17. Rom. 8. 1.

Auguſt.

[r] Pſal. 32. 6.

If we doe not ſeeke Him while He may be *found*, Hee will meet with us when we would not be *found*. It is his complaint; [ſ] *Ye will not come unto me, that you might have life:* they will not ſeeke Him. At laſt they ſhall cry [t] *to the mountaines and rockes, Fall upon us, and hide us from the face of Him that ſitteth on the Throne, and from the wrath of the Lambe:* ſo loth are they to bee *found* of Him. *Ahab* will not ſeeke after *Elias*, to make his peace: *Elias* ſhall finde out *Ahab*, and that with a wofull meſſage. Our onely way to get favour of Chriſt, in that his laſt office of a Iudge, is now wholly to rely upon Him, in his preſent office of a Mediatour. If wee take other refuges here, wee ſhall be to ſeeke there. The Papiſts promiſe themſelves divers Sanctuaries: they have their choiſe of Saints, and above all the bleſſed Virgin, to whom they direct their prayers. But as the Iewes might not offer ſacrifice, but at the Altar, ſo nor may wee offer up our prayers but in Chriſt. And if wee muſt not pray but in his Name, Shall wee in his Name pray to Creatures, and make Him our Mediatour to his ſervants, whiles we intend to make them our mediatours to Him? No, but as *Epiphanius* writes of ſome of the Iewes, that comming to a dying man, they will ſay; If *Ieſus* bee the *Meſſias*

[ſ] Ioh. 5. 40.

[t] Rev. 6. 16.

He deliver thee from all thy ſinnes: though in life their hard hearts will not let them beleeve it, yet in death they are glad to make ſome doubtfull uſe of it. So whatſoever the Romiſts tell us while they live, I am perſwaded, this is the only refuge they cleave unto when they die; Chriſt, and none but Chriſt. In thoſe legal or typicall ſacrifices, the people were to lay their hands on the head of the beaſt; teſtifying all their ſhares to be there, both in reſpect of the ſinne, and the deſerved puniſhment. In like maner let us tranſferre all our ſinnes upon our Head Chriſt, who was once ſacrificed for us: ſo ſhall we *be found of Him blameleſſe*, becauſe Hee hath taken all our blame from us; and Hee will never condemne us to die for that, for which Himſelfe hath dyed already.

In peace. So to bee *found* is the conſummation of happineſſe. *Peace* to *Righteouſneſſe* is *Filia, Sponſa, Soror:* the ſiſter of a Queene, the daughter of a Queene and a Queene herſelfe: [u] *Glory to GOD in the higheſt, and on Earth peace:* there let her ſtand for a Queene, and bee Righteouſneſſe her King, both married together in Chriſt. [x] *Righteouſneſſe and Peace have kiſſed each other:* there they kiſſe and embrace like Man and Wife. [a] *Love the Truth and Peace:* there let her bee *Soror*, the ſiſter of Truth and Righteouſneſſe: twinne-ſiſters of that Heavenly Parentage, never to bee parted. Here in my Text, let her bee *Filia*, the daughter of righteouſneſſe: for if wee maintaine holineſſe in heart and life, *without ſpot and blameleſſe*, we ſhall *be found in peace.* [b] *Marke the upright man and behold the Iuſt, for the end of that man is peace.* If it bee long before ſhe comes to the Crowne, yet ſhe is borne to be a Queene, and in the end ſhee ſhall have it. Yea, beſides all theſe relations of Spouſe, Siſter, Daughter, ſhee may alſo bee called *Mater juſtitiæ*, the mother of righteouſneſſe: [c] *Follow peace and holineſſe, without which no man ſhall ſee God:* the mother is placed before the daughter. [d] Firſt bee *reconciled to thy brother, before thou offer thy gift at the Altar:* Chriſt himſelfe gives it the precedency, and ſets Piety after *Peace.* And indeed *Peace* prepares the way for righteouſneſſe, and helps to proſper religion. Turbulent ſpirits have neither time nor meanes to be holy: but *Peace* makes us both capable of holineſſe, and acceptable to God in our holineſſe. Howſoever, let us not part them: ſuch inſeparable companions doth our Apoſtle wiſh them to us, that hee would not have us *found without them. Peace* in this world is a precious earneſt, a faire and lovely type of that everlaſting peace of the world to come: And warre in this world is a ſhrewd and fearefull embleme of the everlaſting diſcord, tumult and torment of Hell. Therefore our bleſſed God bleſſe us with externall, and internall, and make them both lead us to eternall peace.

u Luke 2.14.
x Pſal.85.10.
a Zech.8.19.
b Pſal.37.37.
c Heb.12.14.
d Mat.5.24.

If therefore we deſire to *be found in peace* at that day, there; let us live in peace all our daies here. Why ſhould they finde peace above, that flie peace below? I know no fairer or ſurer way to prepare you for the one, than by perſwading you to the other. There may bee many oppoſers of our *Peace:* the peace of Doctrine is oppoſed by Sectaries, the peace of tranquillity is oppoſed by the contentious, and the peace of plenty is oppoſed by the oppreſſors: Againſt all theſe let us maintaine peace; and that in reſpect of the Church, of the State, and of our owne private carriage.

1. Let us beginne at home, and keepe *peaceable* boſomes. [e] *Bee at peace among your ſelves.* Love is *Fomentum pacis*, the veſſell that containes the treaſure of peace: if the veſſell once breakes, *Peace* inſtantly runnes out. Love is oppoſed to malice, ſo it covers offences with the mantle of peace: To churliſhneſſe, and ſo it is liberall in giving: *Opus charitatis:* To hard-heartedneſſe, and ſo it is *charitas operis.* There is one poſſeſſive, *Meum*, which is a generall peace-breaker, a common barretor that ſets us all together by the eares. If men would yeeld a little of their owne right, with a ſmall loſſe of riches, they ſhould purchaſe abundance of peace. *Abraham* to avoide contention with his coſin *Lot*, gave him free choice of the ground. Though hee were the elder, and every way the better,

e 1 Theſ.5.13.

better, and had the better cauſe too, yet hee goes to his Nephew to deprecate ſtrife. He that doth ſo now, that will follow the practiſe of our Father *Abraham*, muſt not acquaint a Lawyer with the matter: for if he conſult him, there is nothing but law in his mouth.

Nor muſt this deſire of *peace* be ſtraitned: but [f] *Live peaceable with all men:* not onely with our friends, and ſuch as love us; but even with our enemies, and ſuch as hate us. Some miſtaking that of ſaint *Paul*; [g] *Follow peace with them that call on the Lord out of a pure heart*; fall to abridge our *peace*, denying it the full extent and latitude. Thus out of a ſurly ſingularity, they will have peace with none but the pure; and the pure in their owne ſenſe. As for others that are not of their pure ſtraine, they are out of all peace with them. They will not ſo much as afford them the common duties of humanity; *Nec monſtrare vias, eadem niſi ſacra colenti*; not ſhew him the way, that goes not the ſame way with them. But though we muſt have peace with the Saints eſpecially, yet not onely; but *with all men.* I know that ſome are [h] given to contention, and wee may [i] *dwell among them that hate peace:* in this caſe it is enough for us to ſeeke peace with them, to ſpeake peace to them, and to bee peaceably affected towards them: And if they will not have peace with us, yet our peace ſhall returne into our owne boſomes. We ſhall have the comfort of it in our ſelves, and the reward of it with God, though wee have not the fruit or effect of it with men. Still therefore [k] *Seeke peace, and purſue it:* Runne after it, follow it with no ſlow pace, but with an earneſt and eager purſuite. We are not to ſtay till peace comes to us, or thinke it enough to accept peace when it is offered: but [l] *Goe thy way to thy brother:* tarry not till hee come to thee, but goe thou to him with an Olive branch of *peace* in thy mouth. Though it bee unwilling to come, ſue for it: though it turne from thee, follow after it: at the gates of Heaven be ſure thou ſhalt overtake it.

[f] Rom. 12. 18.
[g] Tim. 2. 22.
[h] 1 Cor. 11. 16.
[i] Pſal. 120. 6.
[k] Pſal. 34. 14.
[l] Mat. 5. 24.

2. The *peace* of the State wherein wee live, would not bee diſturbed neither. Wee ſee a fearefull combuſtion all over the Chriſtian world; warres in ſome places, rumours of warre in all places; we therefore if we love peace, have cauſe to fall to our prayers for peace; *Pacem ſpirare & ſuſpirare coram Deo:* that hee would ſo rule the Rulers of Nations and Kingdomes, that their hearts may bee diſpoſed to peace. So our Church hath taught us to pray; *Give peace in our time O Lord:* and that hee *would give unto all Nations unity peace and concord.* For our ſelves at home, bleſſed be the God of peace for it, wee have abundance of *peace*: we dwell in the Tabernacles of peace: we ly downe and riſe up in peace: we go to our Temples in peace, we goe to our graves in peace. Yet the quieteſt waters may be moved by the windes; and wee are not without ſome ſuch tempeſtuous ſpirits, that as if they had fed ſo long upon the ſweet plenty of peace, till they had taken a ſurfet, are lowd advocates for warre. [m] *Feare the Lord and the King, and meddle not with them that are given to change.* The deſire of change is the mother of murmuring, which breedes a whiſpering and buzzing of falſe rumours into others eares. [n] *They ſpeake out of the ground, and whiſper out of the duſt.* Theſe whiſpers and murmurings, like vapors riſing out of the earth, multiply into the ſtorms of ſedition, ſedition growes into mutinie, and mutiny ends in confuſion. They that are troubled with the itch of innovation, will bee rubbing upon Majeſty it ſelfe; and had rather than doe nothing, undoe all. Out of their popular and vaine-glorious humour, they would bee counted Angels, though it bee but for troubling the waters. Bee the Garden never ſo faire, they would make the world beleeve that there is a Snake under every leafe. Bee the intention never ſo ſincere, they will prognoſticate and predivine ſiniſter and miſchievous effects from it. Such men have little hope *to be found of Chriſt in peace*, for [o] *The way of peace they have not knowne.* [p] *A troubled ſpirit is a ſacrifice to God*, but a troubleſome ſpirit is farre from it: it is rather a ſacrifice to the Divell.

[m] Prov. 24. 21.
[n] Eſa. 29. 4.
[o] Rom. 3. 17.
[p] Pſal. 51. 17.

3. But woe to them that breake the peace of the Church; that blend religion

with contention; and put thoſe a-ſunder, which God hath joyned together, *Trueth and peace.* With what violent paſſions doe many men bandy controverſies? How doe they wrangle in print, and fight with their pennes, as Souldiers with their Pikes; all wounding the peace of the Church? With what bitterneſſe of ſpirit doe they defie one another? I would to God we had leſſe of the Polemicall, and more of the Poſitive Divinitie. I deny not, but *wiſedome ought to be iuſtified of her children:* An indifferencie to contrary opinions in fundamentall doctrines; a ſhuffling of religions together in the bag, and making it all one which they chuſe, is a curſed ſtupiditie. So a Turke might ſay in ſcorne of us both, Proteſtants and Papiſts: They call you Heretikes, you call them Idolaters; why may not Idolaters and Heretikes agree well enough together? But a true Chriſtian will never make contrarieties in fundamentall things indifferent: nor the word of God, and Traditions of men, all one. But what needes this frequencie of diſputations? This multiplying of volumes? Why ſhould wee anſwere every dog that barkes with barking againe? Why ſhould wee thinke the trueth utterly loſt, unleſſe wee weary the Preſſe with vindications of it? [q] *The tongue is a fire*; but the penne goes farther; addes fewell to this fire, and ſhoots it abroad where the tongue cannot reach. Of all which, being of ſo peace-breaking a nature, like thoſe [r] *Bookes of curious artes*, if there were a good fire made, the Church might well endure to warme her hands at it. For it were certainely better for us to want ſome trueth, then to have no peace: And a man that never ſtudied controverſies, may without controverſie bee ſaved. [ſ] *Striue not about words to no profit, but the ſubverting of the hearers.* For thereby the whole are often wounded, but the weake are ſeldome ſtrengthened. [t] *If any ſeeme to bee contentious, wee have no ſuch cuſtome, nor the Churches of God.* The cuſtome of the Church is to follow peace, to fly contention.

q Iam. 3.6.

r Act.19.19.

ſ Tim.2.14.

t 1 Cor. 11.16.

Seeke peace, when ſhee is hidden; purſue her, when ſhee is flying: they know not the value of peace, that loſe her ſo eaſily, or ſo faintly follow her. There be ſome indeed that doe *perſequi pacem*, but in a wrong ſenſe: they turne proſecution into perſecution; and doe not overtake her, but overturne her. But if wee deſire to be *found in peace* then, let peace be found in us now: And if we have no other meanes to obtaine it, our prayers we have: by lifting up of our eyes, hands, and hearts to the God of peace; and bowing our knees to the Prince of peace. And that our prayers may ſpeed the better, let us make our peace with God by our repentance, that God may make peace with us by his forgiveneſſe. [u] *And the worke of righteouſneſſe ſhall be peace.* This preparation is neceſſary for all them, that deſire to bee *found in peace:* let us keepe the peace, as wee would have the peace to keepe us. [x] *Follow peace with all men*; there is the one: [a] *I will lay mee downe in peace and ſleepe, for thou, O Lord, makeſt me dwell in ſafetie:* there is the other.

u Eſa 32.17.

x Heb.12.14.
a Pſal 4.8.

Let us conſider the bleſſedneſſe of that peace, there; by the ſweetneſſe of the peace wee have here. There is no peace, that is not ſeparated from righteouſneſſe, but it is moſt delectable. *Pax ſumma bonorum*, the breviary and abridgment of all that is good. Peace or nothing; Peace and every thing. The Iewes had ſuch a ſaying, *cum non eſt pax, nihil eſt:* as if all were nothing, or nothing worth without peace. They included all good, plentie, proſperitie, (and what not?) under the name of peace. It is the chiefeſt, and the choiſeſt good, a fundamentall happyneſſe, a mother-bleſſing; that which bleſſeth all other bleſſings to us, and without which they are no bleſſings. *Pax optima rerum:* whether it bee a peace betweene nations: ſuch as was at the birth of Chriſt; and it was a bleſſed fruit of his birth when the Temple of *Ianus* was ſhut up. [b] *There ſhall be a high way out of Ægypt into Aſſyria:* Freeneſſe of trafficke, and the peace of commerce; and that not without a bleſſing: *for the Lord ſhall bleſſe him.* This is *Auguſtus* his peace. Or peace in our owne land, which is ſo good, that *David* cannot tell how to expreſſe

b Eſay.19.23, verſ.25.

expreſſe the goodneſſe of it: ſo ſweet, that hee cannot ſufficienly magnifie the ſweetneſſe; otherwiſe than by breaking into a kinde of admiration of it. [c] *Behold how good and how pleaſant a thing it is, for brethren to dwell together in unity.* For profit, it is as the *dew of Heaven*, that makes all fat and fruitfull where it falls. In what land ſoever peace ſets her foote, her *ſteps drop fatneſſe*, For pleaſure, it is like to *Aarons* ointment, running downe from his head to his skirts; filling and refreſhing both Prince and people with the ſweet comfort of it. This is *Salomons* peace. and may be called the *Kings peace.*

c Pſal. 133. 1.

Or whether it bee the [d] *Taking downe of that partition wall*, which was ſet up betweene the Iew and the Gentile: reconciling them, and making them both one in himſelfe: *ſo making peace:* this is Saint *Pauls* peace. Or whether it bee a peace with Heaven; [e] *Being juſtified by faith, we have peace with God.* The peace that belongs to the Earth, the Earth can give, though ſometimes it will not. But Chriſt ſpeaketh of a [f] *Peace which the world cannot give*; nor can the world take away. Not *Eſay's* bridge, reaching from Egipt to *Aſhur*: but *Iacobs* ladder, reaching from *Bethel* to Heaven. This is Chriſts peace. Or peace at home; tranquillity in our owne boſomes; whereby wee eſcape that *Singultum cordis*, and have the ſweet feeling of the forgiveneſſe of our ſinnes; ſo that our holy conſcience is quiet within us; and we ſing; *Returne to thy reſt O my ſoule:* This is *Davids* peace. Or laſtly, *Pax in noviſſimis*, peace at our departing; which is worth all: a good *Nunc dimittis in pace.* When, in a time of peace, and in a ſtate of peace, and from a place of peace, wee breath out our ſoules into the armes of peace; and ſo enter into everlaſting peace: and this is *Simeons* peace.

d Eph. 2. 14.

e Rom. 5. 1.

f Ioh. 14. 17.

Such is the excellency of peace *Tam bonum, ut ſine ea nihil bonum.* [g] It is the Earths portion, by the Angels wiſh; and a faire portion is peace. All the earth calls for it, and the very Heavens cannot be without it. *Sydera pace vigent, conſiſtunt terrea pace.* It is the glory of Heaven, and joy of the whole earth. And for the credite of it, it is there *votum militare*; it comes from the mouth of Souldiers, that were then in their Military habite; *Peace on Earth.* Even they ſing of peace, and praiſe it, and wiſh it, and know not what better thing to wiſh to the Earth than it. Yea it is *votum Angelicum:* they being heavenly ſpirits, wiſh not any thing at any time but Heavenly. Such a heavenly thing is Peace: no broiles, no brables in Heaven; nothing but peace there: and a kinde of Heaven there is upon Earth, when upon Earth there is peace. Peace is every way lovely: to the eye it is beauty, to the eare melody, to the taſte ſweeter than honey; in the hand it is integrity, it is wiſedome in the head, it is Heaven in the heart.

g Luk. 2. 14.

Yet ſuch is the quarrelling diſpoſition of too many, that Saint *Paul* is faine to take the peace of them, and to binde them to the good behaviour: *Follow peace with all men.* [h] *Marke them which cauſe diviſion*; which breake the peace: how pure ſoever they looke, how holy ſoever they profeſſe themſelves. That is a dangerous holineſſe, which breakes the Churches peace. The Prophets preached againſt the ſinnes of Iſrael, they departed not from the Church of Iſrael, they diſturbed not the peace of Iſrael. We denounce warre againſt your ſinnes, we wiſh peace to your ſoules. It is every good mans deſire in himſelfe, and his wiſh to others: *Peace bee to you. Pacem te poſcimus omnes.* Saint *Paul* in none of his ſalutations leaves out peace. [i] *Grace, mercy, and peace from God the Father, and his Sonne Ieſus Chriſt.* Grace, that a man offend not God: Mercy, that he offend not his Neighbour: and Peace, that he offend not himſelfe. Now *Nihil æquius eſt, quàm ut pro quo quis oret, pro eo laboret:* Let us wiſh and worke peace: not being onely *Pacidici*, Peace-ſpeakers, but *Pacifici*, Peace-makers. And bleſſed are they that labour in the worke of peace: This though wee reape not in the ſight of men, and ſo loſe our thankes: yet we cannot goe out of the ſight of God, and there we never loſe our reward. In peace they that ſeeke Chriſt now, ſhall bee *found of him in peace* then. Thus as we begun this verſe with love, ſo wee end it

h Rom. 16. 17.

Auguſt.

i 1 Tim. 1. 2.

with peace. And where ſhould we better end, than with that peace which ſhall never end? When we ſhall appeare before the ſupreme Iudge, and He ſhall have no quarrell againſt us, nothing wherewith to charge us: O unconceiveable ſweetneſſe! He will not give us a diſmiſſion, *Depart in peace*: but an admiſſion; *Enter into peace*: Thou haſt lived ſpotleſſe, *well done good ſervant*: thou art rewarded with peace; *Enter into thy Lords joy*.

2 Pet. 3. 15.

And account that the long ſuffering of the Lord is ſalvation; even as our beloved brother Paul alſo, according to the wiſedome given unto him, hath written unto you.

AMong the many diſputes and opinions, what became of *Lazarus* his ſoule, all the time of thoſe foure dayes that his body lay in the grave; *Iſidore Peluſiota* thinkes that it was in Heaven: And hee proves it by this reaſon, becauſe *Ieſus* wept at his raiſing. Why wept he? Life is good, and *Lazarus* was his friend: and to raiſe up his friend to life, was a good worke. Here was no cauſe of teares; why then wept Chriſt? What, did He weepe for company? Becauſe *Mary* wept, and *Martha* wept, and the people wept, therefore alſo *Ieſus* wept: was this the cauſe of thoſe teares? Did he weepe for company? Or was it for affection? As the Iewes interpreted his teares; *See how he loved him.* But we weepe for feare to loſe a friend; when ſickneſſe hath ſo farre prevailed upon him, that we give him for dead: and not for his reviving: at his recovery wee rather rejoyce. Or was it for the hardneſſe of the worke, as *Martha* conceived it: [k] *Lord, by this time he ſtinketh, for he hath beene dead foure daies.* Not ſo certainly; even the blinde Iewes could confute that opinion: *Could not hee that opened the eyes of the blinde, have kept this man from dying?* They might conclude, Hee can raiſe him with a wotd, and to ſpeake a word is no ſuch hard worke: hee did not then weepe for the difficulty. Or was it in a myſtery? Shall we underſtand by *Lazarus* lying foure dayes in his Grave, a ſinner many yeeres buried in the cuſtome of ſinnes, and hardneſſe of heart? Indeed there is ſome difficulty in raiſing up of ſuch a dead ſoule: *Ieſus* himſelfe weepes: hee ſpends not onely blood, but teares about it. Was it for any of theſe reaſons? For compaſſion, for affection, for difficulty, or for a myſtery, that *Ieſus* wept?

Yet another, and (ſome thinke) a better reaſon may be given for his weeping: it is this. *Lazarus* his ſoule had now left her mortall tabernacle, and was delivered out of priſon; from all the paines, and ſinnes, and aſſaults, and troubles which ſhe endured in the body: ſhe was taken up by Angells into reſt, peace and glory. Now at this raiſing up of *Lazarus*, ſhee muſt bee called downe againe to her old dwelling; and for this *Ieſus* wept. That a ſoule in triumph, ſhould bee brought backe to warfare: from that mount of infinite joyes, to deſcend into the valley of teares: from the place of peace, to returne to the region of trouble: from *Abrahams* boſome, to *Adams* pilgrimage: for *Lazarus* againe to be made mortall; neceſſitated againe, beſides all ſorrowes to death: this was a change that might well

[k] Ioh.11.39.

ver.37.

well aske teares: for this revocation *Ieſus* wept. I deny not, but this was for the glory of God; and in effect no more than happened to *Moſes* after that glorious ſpeculation, to the three Apoſtles after Chriſts transfiguration, to *Paul* after his rapture, and to *Iohn* after his viſion. Yet for this *Ieſus* wept. *Hinc illæ lacrymæ.*

But *quorſum hæc?* what have we to doe with *Lazarus* his ſoule? what matter is it where it was? Yes, if wee marke it, it is to ſome purpoſe: For all this while we have beene in heaven too: dureing the diſcourſe and meditation upon the former verſes, our tranſported ſoules, if any flame of holy grace have taken hold of them, upon the wings of contemplation have beene borne up into that place of glorious reſt: we have with ſpeculative mindes viewed thoſe *new heavens, wherein dwelleth righteouſneſſe:* wee have converſed with the peace, and ioy, and bleſſedneſſe of that upper world: our ſpirits have taſted the ſweetneſſe of thoſe unſpeakable pleaſures: we were in deſire, together with *Lazarus* in thoſe eternall manſions. Yet now alas, as if wee had all this time beene in an happy dreame, we waken in this verſe, and find our ſelves below, upon earth, in a wilderneſſe of ſinne, in a region of trouble: ſo farre from the felicity of that kingdome, and fruition of that freedome, that we have ſtill an apprentiſhip to ſerve: our ſoules muſt waite till our particular diſſolution, our bodies till the generall reſurrection. There is no remedie, but we muſt tarry till Chriſt come to judge this world, before we can compleatly come to the honour of that world.

Now leaſt this conſideration ſhould affect us with too deepe a melancholy, and put us beyond our patience; our Apoſtle comes in here with a ſeaſonable antidote; and bids us be of good cheare: for God doth not forget *his promiſe* by his *long ſuffering*, but his *long ſuffering* rather conduceth to the performance of his *promiſe.* All this forbearance *ſalutis noſtræ rationem habet.* In this delay of his comming we muſt finde Gods cleare intendment of our *ſalvation.* It is not his ſlackneſſe, but his ſweetneſſe; his mercy rather than neglect, this his dilation. As a learned and skilfull Phyſician can make a wholeſome medicine of ranke poyſon; and ſo order a minerall, dangerous in it ſelfe, that that, which in nature, ſimply, would kill; by his compoſition ſhall bee of ſoveraigne virtue to recover health. So *the deferring of hope,* which is to ſome *the breaking of the heart,* our Apoſtle takes to another uſe, and makes a cordiall of it, to heale the heart when it is broken. The naturall man reaſons thus; while the graſſe is a growing, the beaſt ſtarves: that which is ſo long a comming, will ſcarce ever come: give mee the preſent, take you the future. But the gracious heart reſolues the contrary; Give me the futuritie of thoſe infinite comforts, take you theſe preſent, tranſient toyes. The bad ſervant ſayes, [l] *My Lord delayeth his comming,* therefore I may bee unruly. But the good one ſayes; [m] *Yet a little while, and hee that ſhall come, will come, and will not tarry:* Therefore I will watch for his comming, that when he does come he may not finde me ſleeping. If he comes, it is to receive mee: if hee ſtayes, it is to try mee: howſoever, his purpoſe is to ſave me.

Calvin.

[l] Luk. 12. 45.
[m] Heb. 10. 37.

Therefore *Account that the long ſuffering of the Lord is ſalvation.* There bee 2. generall points in the verſe. 1. *Documentum,* a comfortable trueth delivered: *This long ſuffering is ſalvation.* 2. And *Teſtimonium,* a witneſſe whereby it is confirmed; *even as our beloved brother Paul hath written.* Out of the former part, naturally ariſe three concluſions. 1. That God is not raſh, ſuddaine, and violent againſt us, but *long ſuffering.* 2. That this patience does not tend to our perdition; but to our good, our beſt good, even *Salvation.* 3. That without all miſconſtruction, we ought ſo to eſteeme it: *Account that the Lords long ſuffering is Salvation.* Concerning the Teſtimonie, hereafter, in due place.

1. That God is patient, *veritas manifeſta et conceſſa*; wee neede not racke our faith to beleeve it, for we are ſenſible of it: It is not matter of faith, ſo much as of feeling. Which of us here had not long agoe beene in hell, but that hee hath *long ſuffered* us upon earth, with meanes to bring us to heaven? wee forfeit our

lives

n Gen.6.3.

lives, we forfeit our ſoules, every moment to his Iuſtice: how are wee reprived but by his *Patience*? We are rebells, why does hee not execute martiall law againſt us? ⁿ *My ſpirit ſhall not alwayes ſtrive with man.* Hee might cut us off ſooner: yet there is a faire time left us. The Poets fiction hath a grave morall: They faine *Vulcan* to be the Cutler of heaven, and armour-maker to their gods. Now *Vulcan* was lame, and therefore could not haſtily bring home their weapons. The true God is ſlow to wrath, and unwilling to puniſh, proroguing his Iudgements, and expecting our repentance: yet ſo as by delaying, hee brings to paſſe his owne purpoſes. There is no one Title more frequently attributed to God in the Scripture, than *the Lord of Hoſtes*: yet this Lord of hoſtes and armies is *long ſuffering*.

Two things, one would thinke, ſhould much trouble his *patience*; Idolatrie, and Blaſphemie: becauſe they both neerely trench upon his honour, whereof he is moſt tender. There is no ſenſe for the one, no pretence for the other. Was it not madnes in the Iſraelites, to worſhip the gods of the Canaanites, who (they knew by experience) could not defend their land from them? Would it not anger a man to ſee his child, paſſing by himſelfe, to aske bleſſing of his ſlave? Wee all live at Gods charges, and ſhall wee pay a blocke or ſtone our ſervice; What ſence is there in this? who would endure it? For a wife to play the whore before her husbands face, would not a little trouble his patience. Why doe we ſcratch and teare in pieces Gods dreadfull name, forborne? A water-man, that will undertake to ſweare with the devill himſelfe, and give hime oddes; that let but oathes and, blaſphemies bee the wherry, will row with him for a wager, which ſhall be at hell firſt: yet even this man is *long ſuffered*. Though hee ſpends his life, and gets his living, within leſſe than two inches of death every day; yet this man ſinnes, and is ſpared. O the infinite *long ſuffering* of our gracious God, even in the midſt of theſe ſins that preſſe upon him, for vengeance, and inceſſantly ſollicite his Iuſtice! For every wicked oath is a kind of prayer for Iudgment: and they that know not how to pray as they ought, know yet familiarly how to ſweare as they ought not.

There is not the leaſt punctilio of honour, but your Gallant ſtands upon it; & with ſtreames of anothers, or of his own bloud, he wil waſh off that imaginary ſtaine. He cals you into the field, to doe him right, & to anſwer him like a Gentleman: But that right is manifeſt wrong; and you muſt anſwer him like a Gentleman, not like a Chriſtian. What is the ground of all this? His honour forſooth: he cannot put up ſuch an injury with his honour. But all this while hee forgets the honour of God, thus diſparaged by his bloudy combate. He cannot brooke a ſlight offence done him by his equall, without revenge: yet lookes that the Lord of Heaven and Earth ſhould digeſt his monſtrous wickedneſſe with *patience*.

o Heb.10.36.
verſe.37.

Sen.

How farre diſtant bee the thoughts of God and man? Every little that wee ſuffer from God or man, we thinke too much: all the wrongs that God or man ſuffer from us, we account but little. God *ſuffers long*, and much: Hee hath not dealt ſo with us. Even where He tels us that ° *we have need of patience*, becauſe we muſt ſuffer: He preſently qualifies it; *Yet a little while, and hee that ſhall come, will not tarry: Gravitas miſeria brevitate levatur.* His mercifull Wiſedome hath ſo temper'd our ſorrowes, that *Nemo valdè dolebit, & diù.* If we ſuffer much, it ſhall not be long: if we ſuffer long, it ſhall not be much. *Si longus, levis eſt: ſi gravis eſt, brevis eſt.* Some miſery is like a Conſumption; gentle, but of long continuance: other like a Fever, violent, but ſoone over. If our ſorrow bee long, the lighter: if ſharper, the ſhorter. It is but the body that commonly ſuffers, and that cannot hold out long. Say it fals a pieces, there is but a pitcher broken. It is but the inſtrument of the ſoule: And why ſhould a good Muſitian thinke his skill loſt, by the hurt of his Lute? Or a valiant Souldier thinke his honour loſt by the breach of his ſword? Or a rich man thinke himſelfe undone by the rent of his garment? All our ſorrow is either tolerable, or ſhort. Upon which aſſurance, a man may well endure to have his hopes adjourned to a new day.

But the grievance wee put God to, is neither eaſie nor ſhort: Hee muſt *ſuffer* much, and Hee muſt ſuffer *long* too: much in burden, and long in continuance. And we are ſo farre from eaſing Him of it by repentance, that He is faine to eaſe Himſelfe of it in our juſt vengeance. For though He *ſuffer* long, in mercy: there is no reaſon that He ſhould *ſuffer* alwaies, in Iuſtice. All the while that *David* lay in his ſinnes without compunction, the burden of them lay upon God: ſo *long* He *ſuffered*. But when *David* cried *Peccavi*, and melted into repentance, he tooke the burden off from God, and laid it where it ſhould be, upon himſelfe: and ſo they were both eaſed. Wee commit ſinnes without feare, and perſiſt in them without remorſe: thus farre wee make Chriſt to ſuffer; thus long the whole lode lies upon Him. [p] *I am preſſed under you*, ſo He complaines, *as a cart that is full of ſheaves*. But when wee ſhall humble our ſelves by repentance, and breake our hearts with contrition; we doe then *repetere gravamen*, take off the weight from Chriſt, where it is: and lay it upon our owne hearts, where it ſhould be. [q] *Grieve not the holy Spirit of God*. Till wee come to repentance, Hee is in grievance: ſo *long* He *ſuffers* for us, as we forbeare to ſuffer for our ſelves. But by our penitent humiliation, wee ſtoope our ſhoulders to our owne burden: under which when wee have lyen drooping, and weeping, and crying, and praying for a time; the Lord is mercifully pleaſed to take it off againe, from us; and to transferre it upon the Croſſe of his owne Sonne. This eaſeth us both, this diſchargeth us of all for ever. This is the firſt Concluſion; whereof wee may make a threefold uſe.

[p] Amos 2.13.

[q] Epheſ. 4.30.

1. Here is matter of conſolation: we have to doe with the God of *patience*. The gods of the Heathen uſed to come in tempeſts: indeed they were no gods, but men; and none of the beſt men, neither: but ſubject to ſenſuall luſts and violent paſſions. But our God gives innumerable teſtimonies of his *longanimity*, ſlowneſſe to wrath, and invincible *patience*. It is well that wee fall not into the hands of men: they would not give us ſo much as a breathing time, betwixt our fault and our death. When *Saul* ſaid to *Doeg*, [r] *Fall thou upon the Prieſts*: hee ſlew that day *foureſcore and five that wore a linnen Ephod*. A tyrant doomes Innocents to death; and without any pawſe, execution followes. From God, out ſo Heaven, lightning and thunder comes together: ſometimes we have lightning without thunder, but thunder without lightning never. It is ſome mercy in cruell man, if the lightniug of anger in his eyes, give warning of the thunderbolt in his hand: But too often he kils before he threatens, which is thunder without lightning. If we ſhould defile his bed, and diſhonour him in his wife, Would man endure it? If we ſhould ſtrike and miſ-uſe his children, Would man endure it? If we ſhould violate and robbe him of his goods, Would man endure it? If we ſhould ſticke the aſperſions of ſcandall upon his credite, Would man endure it? Wee doe all theſe wrongs to God, and yet He endures. We lodge that filthy Adultereſſe, Sinne or luſt in the marriage-bed of our hearts: we perſecute and kill his Children, thoſe holy Images of Himſelfe: we robbe Him of his goods, in purloyning his Tythes and Offering: we ſweare, and *blaſpheme his honour all the day long*: yet ſtill Hee endures it. O God, What ſhould become of us, but for thy wonderfull *Patience*? But here is the comfort that keepes us from the gulfe of deſpaire, in the deepe conſideration of our owne wickedneſſe; *The Lord is long-ſuffering*.

[r] 1 Sam. 22. verſe 18.

2. Here is matter of caution: *The Lords long-ſuffering* would not bee abuſed. Shall we perſiſt in evill, becauſe He continues to be good? My Father is full of lenity, therefore I may goe on in levity, and follow my wanton courſes: ſurely, He will forgive all at the laſt: What ingenuous ſonne will reaſon ſo? *Bonus es*

bonis, & benè merentibus: gratioſus es peregrinis, & immerentibus: miſericors es malis, & malè merentibus. What then? Becauſe He *ſuffers long*, Shall I therefore put Him to it, and trie how long Hee will *ſuffer*? Becauſe Hee *ſuffers* much, Shall I therefore lay more weight upon Him? This is indeed the way of the world; beare one injury, and invite more: Put up this offence, and you ſhall have your belly full of them. But *Gravatis addere gravamina*; you muſt ſay in reaſon, This is no faire dealing in the world, And ſhall wee deale ſo with the Lord? They write of the Palme tree, that the more it is preſſed with weight, the higher and ſtronger it growes, and the more fruit it yeelds. But let us not have ſuch a conceit of God: that the more we onerate Him with our ſinnes, the more abundant fruits of his Mercy Hee will afford us. Never thinke ſo, for you ſhall not finde it ſo. Hee that beganne in kindeneſſe, and went on in *patience*, may end in fury. There is a *long-ſuffering* that does not tend to *ſalvation:* So ſinners are ſuffered like fiſhes, to ſwimme merrily downe the ſtreame of their owne ſenſuality, till they come to *mare mortuum*, the ſea of death.

3. Heere is matter of imitation; Gods *Patience* cals for ours: It is but reaſon, for us to ſuffer long, towards whom He is ſo *long-ſuffering*. Saint *Paul* deſcribing the Chriſtians Armour, puts not in Patience for any peece of it: and yet tels us in another place, that [ſ] *we have need of patience.* Good reaſon; for it is not a peece, but the whole Panoplie it ſelfe. There is a *plate* for the *breſt*, a *helmet* for the head, a *ſword* for the hand, a *girdle* for the loines, greaves for the *feet*, and a *ſhield* for the vitall parts: every peece armes a part, but *Patience* covers all. Which way ſoever the blow comes, *patience* receives it. Beſides, if the adverſaries weapon be ſo ſharpe, that it pierceth any peece of this armour; yet *Patience* is a coat of maile, a defence under theſe, that duls the edge of all aſſaults. Eaſe can be found no where, but in *Patience.* [t] If we *looke forward, it is not there: if backward, we cannot perceive it: on the left hand we behold it not, nor on the right can we ſee it.* Trouble is on our right hand, and on our left hand trouble: trouble before us, trouble behinde us, and trouble round about us: but if *Patience* be within us, all is ſafe. If this be *intra te*, no matter who is *contra te.* Our trouble may bee exceſſive, both for the *quantum*, and for the *quamdiù*: this armour of *Patience* muſt be anſwerable to it.

Epheſ. 6.
ſHeb.10.36.
t Iob 23.8.

Long; for [u] *from morning to morning, by day and by night*, there will be a *vexation.* Sorrow commonly comes on horſebacke, but goes away on foote. It runs like [x] *Cuſhi* to *David* with ill newes, ſo faſt that it is out of breath: but when it is come, it tarries with us, it does not run backe againe. [a] *Vulnere ſuper vulnus: it breaketh us with breach upon breach.* [b] *We are killed all the day long:* not a-forenoone, nor an houre, but all the day long. Now *Patience* muſt not bee an inch ſhorter than affliction. If the bridge reach but halfe way over the brooke, wee ſhall have but an ill-favourd paſſage. When [c] *the bed is ſhorter than a man can ſtretch himſelfe on it, and the covering narrower than he can wrappe himſelfe in it*; hee ſhall lie but uneaſily. *Patience* is the bed of the ſoule; it muſt not be too ſhort: it is the covering of the ſoule; it ſhould not bee too narrow. Therefore Chriſt inſtructs us for the length of our *Patience:* [d] *Hee that will come after me, let him take up his Croſſe daily, and follow me.* Daily; for we muſt learne *Patiendo pati. Few and evill have been my dayes:* that Patriarch ſpake of never a good one. Let us praiſe *Patience*, as we doe a faire day, at night. That light is deſpiſed, which holdes not in till we goe to bed. [e] *He that endureth to the end, ſhall be ſaved.*

u Eſay 28.19.
x 2 Sam. 18.32.
a Iob 16.14.
b Rom.8.36.
c Eay 28.20.
d Luke 9.23.
e Matth. 24:13.

Large; as great in quantitie, as afflictions are in number. [f] *What King going to warre, conſidereth not whether he bee able with ten thouſand, to meet him that commeth againſt him with twenty thouſand?* What is a little ſufferance, to a great deale of ſorrow? wee [g] have *five loaves and two fiſhes; but what are they among ſo many?* Some men may be ſtored with two or three acts of *patience*; but what are they among ſo many troubles? If the plaiſter be too narrow for the ſore, it will not keepe

f Luke 14.31.
g Iohn 6.9.

it from feſtering. *By patience let us poſſeſſe our ſoules:* for impatience diſpoſſeſſeth a man of himſelfe. Yea, let us keepe this poſſeſſion given us by Chriſt. Though Satan finde many trickes in law to diſturbe us, and many aſſaults againſt law to diſplace us; yet let us keepe our poſſeſſion of *patience*, and all is ſafe. As a wiſe Phyſician makes a medicine of many ſharpe ingredients, in their owne nature dangerous: but then addes a corrective to them, whereby they become proper Phyſicke for the Patient. So when the Lord doth miniſter to us many ſorrowes, bitter ingredients, with the one hand: let us beſeech him to put in with the other hand as much *Patience*; that they may be at leaſt quantity for quantity. Then though we ſmart for the time, we ſhall bee the better after it; and the end will be our health and everlaſting comfort in *Ieſus Chriſt*.

2 His *Long ſuffering is ſalvation:* that is the ſecond concluſion. This ſeemes to be a ſtrange kinde of ſpeaking: *Is ſalvation?* If he had ſaid, it is a meanes of ſalvation, a helpe to ſalvation, a preparative for ſalvation, or any thing that conduceth toward ſalvation; it had beene ſomewhat intelligible. But that *it is ſalvation*, appeares a nifficult ſaying. What doe we finde in our pilgrimage but wearineſſe? what fruit doth all the vanity of this Earth yeeld, but bitterneſſe? what can bee looked for in this valley of teares, but ſorrowes? And doe you call theſe *Salvation?* But here *In prædicato enuntiati* is *metonymia effecti: It is ſalvation:* that is, it is for *ſalvation* the way to it, the means of it, and an argument for it. In two reſpects.

1. In regard of them that are already called and put into the army of Gods militant ſervants: that are of his traine-band; in the continuall exerciſe of their ſpirituall armes. Secondly, in regard of them whoſe names are in Gods Muſter-booke, but not yet called, and preſſed forth to the warres. In relation to both theſe, this *long ſuffering* conduceth to *ſalvation*. The former God *ſuffers long* to ſuffer much at the hands of his and their enemies. They muſt ſtrive, and fight, and bleed, and conquer, before they receive that victorious wreath of glory. Firſt, [h] *Paul fights a good fight*; then he takes *the crowne*. For the other, ſome of them are not yet called, ſome of them are not yet borne, that have their names written in Heaven. Therefore Chriſt delayes his comming, that theſe might alſo have their day: and but for the filling up of the number of the Elect, the world ſhould not ſtand one moment? This then is the intent of his *long-ſuffering*; *Salvation* to us, *ſalvation* to them: to all *ſalvation*. If thoſe ſoules were charged to ſtay for the accompliſhment of their brethren, that were already ſacrificed, and [i] under the Altar: much more we that are yet to be ſacrificed upon the Altar. God *ſuffers* this for three reaſons.

1. Our affliction prepares us for *ſalvation:* as grapes muſt be preſſed, before they become wine: and Corne threſhed and ground, ere it make bread. This is indeed a meere paradoxe to the children of the world, who runne in a circle of ſinne and pleaſure; till *Finis alterius mali, gradus futuri.* But that *ex vulnere ſalus, ex morbo ſanitas, ex dolore gaudium, ex infirmitate robur, ex morte vita*; this is a harder riddle than *Sampſons* to theſe Philiſtines. Yet *Non eſt idoneus ad præmium, qui nondum paratus eſt ad patibulum.* It is true that [k] *No chaſtening for the preſent is joyous, but grievous:* yet it hath another relliſh beſides the bitterneſſe. The *Manna* in the wilderneſſe was ſo conditioned, ſo qualified, that it taſted to every man like that, which that man liked beſt. Even correction is our *Manna*, part of our daily bread: Let us deſire God to make it ſo taſte to us, not as we would, but as he would have it taſte: and to make our taſte agreeable to his will, not his will to our taſte. As his corrections taſte of humiliation, ſo they taſte of conſolation too: as they have a relliſh of danger, ſo of aſſurance too. God hath imprinted in all his Elements, whereof our bodies conſiſt, two manifeſt qualities. The fire is hot and dry, the water cold and moiſt: therefore as the fire dries, ſo it heates too: and as the water moiſts, ſo it cooles too. In like manner his afflictions, which be the Elements of our mortification, by which our ſoules are brought

[h] 2 Tim. 4.7.8.

[i] Rev. 6 11.

Sen.

Bern:

[k] Heb. 12 11.

home to him, have two qualities and operations: as they ſcourge us, ſo they
ſcourge us into the way to him: and when they have ſhewed us, that we are nothing in our ſelves, they alſo ſhew us that Chriſt is all things to us. And though
m Heb. 12,6. they ſhould remove us out of the world, yet they aſſure us, that no extremity of
ſickeneſſe, no tentation of Satan, no guiltineſſe of ſinne, no horrour of death,
ſhall remove us from him: But that when we die, we ſhall die in him, and by that
death be united unto him, that died for us. Thus are [l] *we chaſtened of the Lord, that
we might not be condemned with the world.* Therefore doth he ſuffer us to bee afflicted, because he will not ſuffer us to be damned. All ſhall prepare us for him, and
helpe to gather us to him. Therefore we may well account *his long-ſuffering ſalvation.*

2. Our afflictions are an argument of our *ſalvation*: [m] *For whom the Lord loveth,
he chaſteneth.* Therefore hee *ſuffers* us to feele the more ſtripes, that wee might
have the more aſſurances of his paternall love. Phyſicians, not ſeldome let us
blood before we be ſicke: and we lop off our ſuperfluous branches, that the Vine
may yeeld better fruit. Sinne is the ſtrength of death, and the death of ſtrength:
by what meanes ſo ever the Lord makes that weaker, wee grow ſtronger. It
was the ground of that long diſputation betweene *Iob* and his friends; whether
that wofull calamity was a ſigne of Gods love, or of his hatred to him. God
himſelfe was the moderator, and decided the queſtion; that all this tended to
n Iudg. 6. his *ſalvation.* [n] *If the Lord be with us, why then is all this befallen us?* It was *Gideons*
expoſtulation with the Angell. Others perſecute, we ſuffer; which of us is likelieſt to be in Gods favour? *Cyprian* reſolves it in that inſtance of *Iudas* and *Chriſt.*
Iudas betrayes, *Chriſt* dies: yet which of us had not rather bee like *Chriſt*, than
like *Iudas?* Like *Chriſt*, who prayed for his enemies, *ut per ſanguinem quem fuderunt, ſalvi fiant*: than like *Iudas, qui per pacis ſignum, rumpit pacis Sacramentum?*
This was *Maries* meſſage to Chriſt; [o] *Lord, he whom thou loveſt, is ſicke. Si ama-*
o Ioh. 11.3. *tur, quomodo infirmatur?* As if none could be ſicke, whom God loves. Yes, even
therefore are we ſicke, becauſe hee loves us. The Fever does not more burne up
our blood, than our luſt: and together with ſweating out the ſurfets of nature, at
the pores of the body: we weepe out the ſinnefull corruption of our nature, at
the pores of the conſcience. So that as the breaking of the Cloudes gives way
to the clearer light of the Sun: the grace of our ſoule ſhines fairer forth at theſe
breaches of our ſicke body. Much fruite breakes the tree, much rankeneſſe layes
the corne. *Mala ſunt graviora, quæ ſuaviora: miſerum te reputo, quia non fuiſti miſer.* God ſees that Men are moſt miſerable, in not being miſerable: therefore
he lets thoſe that he cares not for, ſwimme in pleaſures: but they ſhall be ſure of
woe upon Earth, to whom he meanes joy in Heaven. Therefore in our ſufferings;
let us *account his long-ſuffering*, no leſſe than *Salvation.*

3. Afflictions are our paſſage to *Salvation*, our throughfare to the land of promiſe. [p] *Through many tribulations we muſt enter into the kingdome of Heaven.* If wee
p Act. 14.22. doe not finde ſuch rough paſſages, wee are out of our way. Shew me the man
that hath found a fairer way than ſorrow. I am ſure that Chriſt did not; that
knew the way moſt perfectly: This way he went; and this way hee directed us
q Luk 24.26. to follow him. [q] *Ought not Chriſt to ſuffer theſe things, and to enter into his glory?* He
had firſt his *Oportet pati*, before he could he allowed his *Sic intrare. Humiliari* firſt;
and there is an *Oportet* ſet upon the head of that: *Intrare* laſt, and there is a *Sic*
that is the Vſher to it. The Patriarches went this way, the Prophets this way,
the Apoſtles this way, the Martyrs this way; this way went all the Saints, and
doe we looke for an eaſier way? A Chriſtians life can no more be *ſine luctibus*,
than the Sea *ſine fluctibus.* You will ſay that Gods legacies by his firſt will, in the
old Teſtament, were plenty and victory: Canaan was a land of wine and oile,
milke and honey: and by thoſe galleries he brought them into his bed-chamber;
by thoſe glories and joyes, to the joyes and glories of Heaven. Why hath hee
changed

changed his will? why left his old way? why doth hee now carry us by the ſevere path of diſcipline and mortification? by the melancholy way of mourning and lamentation? by the thorney way of miſery and tribulation? Is the joy and glory of Heaven, no more than a comparative joy, a comparative glory? Not ſuch in it ſelfe, but onely ſuch in compariſon of the ſorineſſe and baſeneſſe of this world? No; for as God himſelfe, who is all, is made of no ſubſtances: ſo the joy and glory with him is made of no circumſtances: eſſentiall joy, eſſentiall glory, all there. But why does hee not beginne them here? What needs this rough way of calamity thither? Beloved, ſhall not he that made the kingdome, appoint the way? He thought it the beſt, and ſhall wee thinke we could have deviſed a better? Surely, he would never ſo long have *ſuffered* his enemies to tyrannize over his friends; but that he knowes it moſt conducing to his glory, and our good: for ſo we are charged to account it, that his *long-ſuffering is ſalvation.* Nor yet in all this preſent miſery does he leave us deſtitute of comfort: for even here we have the beginnings of Heaven, the peace of Conſcience, and joy in the holy Ghoſt. Thus as *in the midſt of life we be in death:* ſo in the middeſt of death we be in life; even in that life which ſhall never die, *Ieſus Chriſt.*

2. Thus is the Lords *long-ſuffering ſalvation*, to ſuch as are called: it is ſo alſo *vocandis*, to ſuch as are to be called: to theſe for their entrance into the Church militant, to the other for their paſſage into the Church triumphant. For God, by letting the world ſtand, allowes thē both a time, when to come in & a place, where to come in; and a light, how to come in. Al which would be taken away, with the taking away of the world. For this cauſe doth Chriſt forbeare his laſt comming, and delay this univerſall conflagration: that the number of his choſen might be made up: and the Book of grace be the counterpain, punctually anſwerable to the Book of life; not a name differing between them. Now a ſecond birth preſuppoſeth a firſt: Generation muſt neceſſarily precede regeneration: Borne once they muſt be, or borne twice they cannot be. The great clocke of Time is kept going for this; otherwiſe the motion of all his wheeles ſhould be ſtayed for ever; and the Angels oath ſhould come in force, that *Time ſhall bee no more.* God hath his determined number, knowne onely to himſelfe, no part of the Earth debarred from them: The Earth ſhould burne, the Elements melt, the Heavens flame, the Devils and reprobates be laid up in Hell, the Elect Men and Angels bee imparadiſed in Heaven; all but for this; Gods number is not yet full. Till this bee done, Satan may range abroad, the wicked domineere, the righteous ſuffer; miſery and ſinne walke their round, the Heavens move, the Seas ebbe and flow, the World ſtand; and the *Lord ſuffers* all this. Well, let us yeeld to God the Election of his owne times; eſpecially ſeeing that all tends to ſalvation. Shall we wiſh the world at an end with our ſelves; and when we goe out, that no more might come in? So it is reported of an envious and uncharitable mans wiſh; That God would ſave his Parents, his Wife and Children, his Brothers and Siſters, and himſelfe; and no more: To whom another replied; It were a great deale better for the world, if the Devill might take his Parents, his Wife and Children, his Brothers and Siſters, and himſelfe, and no more. Farre be it from us to grudge others that mercy wee have found our ſelves, and which our gracious God is pleaſed to ſhew them in *Ieſus Chriſt.*

The Summe of this point is this: All the actions of God toward man, tend to his good, and that to his beſt good, even *Salvation.* In the Creation it was plaine: when the Maker, upon the review of his Workes, ſaw that every thing in particular, and all things in generall, were exceeding good. In the Redemption it was as plaine: *He hath done all things well:* a true confeſſion and applauſe! Here were all things good indeed, all things well: But for whom was this *Bonum* intended? Who ſhall have the benefit of this *Benè?* Who but man? It was fit indeed that the honour ſhould be Gods, but the profit is mans. In that Antheme

r Luke 2.14.
Bradward.
by B. Andr.

of the Angels there be three notes, which are the *compendium* of Chriſtian Religion. [r] *Glory to God on high, peace on earth, good will towards men.* As one reverend Prelate quotes the ſaying of another: Let that bee the Religion, let that prevaile, as the beſt and moſt true of all other, that is *Deo honorabilior*, brings more honour to God; *Paci amicabilior*, beſt friend to peace; and *Homini ſavorabilior*, moſt favorable to man:as ſhewing God better affected to us,and making us better affected to God, better one to another. They blaſphemouſly wrong the goodneſſe of God, that thinke Hee had rather honour Himſelfe in our ruine, than in our *ſalvation*. What meane all thoſe proteſtations; *Nolo mortem morientis*; and *Volo omnes ſalvos fieri?* Bee they curſory ſpeeches? Sure, the God of trueth ſcornes to uſe complements. That is for ſuch diſſembling Politicians, as ſalute one another with *God ſave you*, at their meeting; and wiſh one another hanged, after their parting. But God wils good, ſpeakes good, does good to us: nothing but good comes from that infinite Fountaine of goodneſſe. Chriſt ſpent the daies of his humiliation, in doing us good: his Miracles did good to the bodies of men, his Oracles to their ſoules, his Sufferings both to their ſoules and bodies; all tended to our *Salvation*.

Looke upon his Miracles, (and every Miracle is a new Creation) and we ſhall finde, Hee would doe nothing, which breathed not towards man favour and bounty. *Moſes* wrought miracles, but they were ſcourges; plagues to the Egyptians: *Elias* wrought miracles, but it was to the hurt of the earth; by withholding raine from Heaven: and he brought downe Fire from Heaven, but it was to conſume men upon the earth. *Eliſha* called for Beares; but it was to puniſh unmannerly children. *Peter* ſtrucke *Ananias*, that ſacrilegious Hypocrite, with preſent death: and Saint *Paul* ſmote *Elymas* the Sorcerer, with blindeneſſe: but no ſuch thing was done by *Ieſus*. Thoſe ſervants of God were the Oxen, to tread out the corne, and trample downe the ſtraw: Chriſt was the Lambe of God, full of meekeneſſe. When Hee drew multitudes of fiſhes to their nettes, it was to give them a more liberall proviſion. When He turned Water into Wine, it was to glad their hearts. When Hee multiplied thoſe five Loaves, it was to victuall an hoaſt of people. If He rebuked the Windes, it was becauſe they threatned deſtruction to his ſervants by their fury. If Hee curſed the Figtree, it was for not doing the duty to which He had ordained it, in bearing fruits for man. Hee reſtored motion to the lame, ſight to the blinde, hearing to the deafe, ſpeach to the dumbe, to the ſicke health, to the dead life. Wee can finde no miracle of his ſpent upon revenge and judgement: all reliſh of ſweetneſſe and mercie.

Iohn 4.
Iohn 6.

His Oracles did no leſſe good to the ſoule: not a Sermon did Hee preach, wherein Hee did not brethe Heaven into their hearts. *Luk.* 24.32. From the occaſion of *Iacobs* Well, Hee drew forth a Sermon of the living Waters. By their naturall appetite to thoſe materiall Loaves, Hee perſwades them to a ſpirituall hunger after the Bread of life. Hee did let ſlip no opportunity of winning our ſoules.

ſ Acts 1.1.
t Luke 19.9.
u Phil. 2,12.

His ſufferings crowned all the reſt: he did not only doe for us, but die for us. All his ſayings and doings conduced to our *ſalvation*: but his death was our *ſalvation* indeed. *Mira fecit*, but *dira tulit*. S. [ſ] *Luke* did offer to write of all that *Ieſus did, and taught*: but who did ever attempt to write of all that he ſuffered? In every thing, the goodnes of God to man, ſhines in the beames of *ſalvation*. If he comes to us it is with *ſalvation*. [t] *This day is ſalvation come to this houſe.* If hee defers his comming, it is for *ſalvation*; that we might [u] *worke out our ſalvation with feare and trembling.* If he honours us with peace, it is but to give us a taſt of *ſalvation*: If he ſcourge us with chaſtiſements, it is ſtill an argument of our *ſalvation* His ſmiles are the reflections of *ſalvation*: his very frownes are not without the looke of *ſalvation*. His ſpeedyer approches towards us, are to bring us to *ſalvation*: his *long ſuffering*, is to prepare us for *ſalvation*. The breath of his mouth, the workes of his hands, the deſires of his heart, they all determine in this; *our ſalvation.* Now as[x] *Eliſha* ſaid to the *Shunnamite*; *Behold thou haſt beene, thus carefull for us, what is to be done for thee!* So Lord, thou haſt done all this, *for us men, and for our ſalvation:* what ſhall wee returne thee for all? Surely wee can doe no more, nor will wee doe leſſe, then give thee all honour, and thankes, and praiſe for ever.

x 2 King. 4. 13.

Pſal. 116, 13.

3. *Account that his long ſuffering is ſalvation.* this is the third concluſion: wee are ſo bound to *account* it. It is a Principall granted in Philoſophie, and not cantradicted in Divinitie, that there bee foure elements; Fire, Ayre, Water, Earth, and that they have their proper qualities; Hote, Moiſt, Cold, and Dry, and that of theſe foure, all mixt bodies are compoſed. Grant then theſe foure concurring to the conſtitution of mans body; yet ſo as mans body is a fift ſubſtance, diſtinct from them all. The heate of it does not make it fire: nor doth the cold make it water: there is moiſture in it, yet it is not aire: earth it is, but not without a commixion of the other elements. In the naturall minde of man, while it is excerciſed upon problematicall or diſputable queſtions, there bee foure tempers or ingredients, as his body conſiſts of foure humours: Ignorance, knowledge, doubt, and perſwaſion: and there is no minde of man in this world, without all theſe: though the meaſure bee different; and in ſome then other, one of them may be more predomanant. Ignorance is like the earth, dry and barren: Perſwaſion like the fire, lightſome active, and working: Doubt like the water, cold and running: Knowledge like the aire, clouded and uncertaine. Albeit the brighter the Sunne ſhines, the clearer the aire is; yet you never finde it without ſome cloudes. Now there is a fift thing, which indeed comes from another cauſe, and is infuſed from above: yet being in the minde, it is forced to partake of the other foure: this is *Quinteſſentia*, a fift being, the quinteſſence of them all: and wee call it Faith or Aſſurance. This hath in it ſo much of knowledge, as to underſtand the principale in part: and yet ſo much of Ignorance, as in part to be ſhallow, and to come ſhort of the full comprehenſion of it. It hath ſo much of perſwaſion, as to aſſent unto the trueth of it: and yet ſo much of doubt, as to make many ſcruples and queſtions about it. If we rightly examine it; ſo weake is the faith of many Chriſtians, even in this high point of their owne *Salvation*; that the happy building of, *Lord I beleeve*; cannot ſtand without that collumne to underproppe it, *helpe thou my unbeliefe.*

The fire of our knowledge deſcends from heaven: the earth of our ignorance ariſeth from beneath: our perſwaſion is the grace of God: our doubt is from fleſh and blood. Yet what man upon earth hath a faith ſo full of knowledge that it is free from all ignorance? Or ſo ſtrong a perſwaſion of his owne future happyneſſe, ſuch a certentie to be ſaved, that he never doubted of it? There is therefore a higher degree of faith required of us; even an aſſurance, that this *long ſuffering* of God is meant for our *Salvation.* And this cannot bee a floting opinion of of the braine, an airy ſpeculation, driven too and fro, like the cloudes with every wind; with every tempeſt of afflictions. Nor an epicence, equivocating, doubtfull apprehenſion, ebbing and flowing like the inconſtant water. But as the leſſe melancholy earth and hydropicall water there is in the body, the more ſprightly and active it is: ſo the leſſe doubt and ignorance in our faith, the more holy and heavenly. This then muſt be a firme perſwaſion of the heart; the ground whereof is the will of God, the builder whereof, is the Spirit of God, the pillars whereof are the word and grace of God, the light whereof is the knowledge of God, and the roofe whereof is the glory of God.

That the Divine patience *is ſalvation,* is here pnt upon our *account*: and if wee doe not ſo *account* it, wee ſhall be accountant for it. It is certainely ſo in it ſelfe, whether we *account* it ſo or not; even *Salvation:* but it is not *Salvation* to us unleſſe wee ſo *account* it. Our faith muſt come in, to make up the match: When

Chriſt hath wrought all this for our *ſalvation*, he hath done his part: we muſt beleeve, that our *ſalvation* is thus accompliſhed, or elſe wee faile in our part. This *account* therefore is of no ſmall moment, how ſmall account ſoever wee make of it.

It ariſeth in full ſtrength, againſt foure ſorts of ſinners. 1. *Contra deſperantes*; aganſt thoſe that thinke Gods ſuffering them to lie long under the rod, is an argument of his disfavour: they doe not *account it ſalvation*. 2. *Contra Properantes*; againſt thoſe that are impatient of Gods delay, and will needes urge him to mend his pace: theſe doe not *account his long ſuffering ſalvation*. 3. *Contra non operantes*; againſt them that will not make uſe of this pawſe of judgement, and reprieve of the world, thereby to lay timely hold on repentance: without which they cannot *account it their ſalvation*. 4. *Contra non imitantes*; againſt thoſe that doe not proceed in Gods ſteps; rather by lenity to ſpare, than raſhly to execute: All theſe muſt bee called to account by this charge: *Account that the long-ſuffering, &c.*

1, There bee ſome that take every heavy croſſe, for a ſigne of Gods implacable anger: and make that an argument of rejection, which our Apoſtle makes an argument of *ſalvation*. There is an Indolencie to be without paine at all: and there is a condolencie, or grieving for the paines of others: and there is a dedolencie, to be in paine, and not to feele it: and there is a Superdolency, an over-ſenſibleneſſe, that takes every ſcratch for a wound, and every wound for death. God would not have men make themſelves more miſerable, than they need, than they ſhould; by looking upon their miſeries through a multiplying glaſſe. *Whom the Lord loveth, hee chaſteneth*: that is orthodoxall truth: But that, whom he ſcourgeth, he hateth; what ſtrange Divinity is this? when did the Scripture ever ſpeake ſo? The Lord writes his minde to us in the characters of correction, that he meanes to doe us good: and wee make a falſe conſtruction of it, as if he meant us ruine. Is affliction ſuch a ſtrange language, that wee cannot read it? Or is it expreſſed in ſo hard a dialect, that wee muſt needs miſ-interpret it to Gods diſhonour, and our owne bane? Theſe are the men, that turne every probation into reprobation, every dejection into a rejection: and if they bee caſt downe, they cry out preſently that they are caſt away. Lift up thy ſelfe, thou timorous fainting heart, and do not ſuſpect every ſpot for a plague-token: do not die of a meere conceit. *Heavineſſe may endure for a night*: but as ſure as the morning ſun comes, the morning joy comes: *Ioy comes in the morning*. As the end of all motion is reſt: ſo the end of all thy troubles ſhall be peace: where the daies are perpetuall Sabbaths, and the diet undiſturbed feaſts. Thy pacified ſoule ſhall become *Paradiſus ſine gladio, Templum Solomonis ſine malleo*. Lord ſpeake muſicke to the wounded Conſcience, thunder to the ſeared: that thy Iuſtice may reclaime the one, thy mercy releeve the other, and thy favour comfort us all with peace and *ſalvation*.

Heb.12.6.

2. There be ſome that are over-ſollicitous with God, to mend his pace; as if they would not give him leave to take his owne leiſure, for the execution of his holy purpoſes. I know, there is a ſober and modeſt importunacy of the ſaints; earneſt with God to make an end of the daies of ſinne, and to ſet his glory in the full luſtre. The deſire of the ſoule is never ſatisfied, till it come to the end it aimeth at: (which is a maine argument for the Reſurrection) now this cannot be untill Chriſts ſecond comming. The creatures have a groning deſire of this [a] *They waite for the maniſeſtation of the Sonnes of God*. The militant Saints pray for this; *Thy Kingdome come*. Saint *Paul* was not without his *Cupio diſſolvi*. The Bride, the Church on Earth cryes for this; [b] *Even ſo come Lord Ieſus*. Even that Church in Heaven prayes for this; *Vſquequo Domine? How long O Lord holy and true?* Sanctified eyes that have but a glimpſe of thoſe new Heavens by faith, doe ſo ſcorne the contentments of this old world; that did the Spheres joyne with the Elements,

a Rom.8,19.

b Rev.22.20.

c Rev.6.10.

ments, the Sunne and ſtarres confederate with the Earth and waters, to make them happy; it would be held unacceptable vanitie. Yea, did Heaven itſelfe proffer them all its glorie and pleaſure, it would not ſatiſfie them without Chriſt. *Immo, ne Chriſtus ipſe ſufficeret, niſi ſeipſum dederit.* The beſt of this world is but vanitie; the worſt, vexation. Beautie a flower; to day flouriſhing and worne in the boſome: to morrow withering and ſwept out with the beeſome. Health is not Ague-proofe: and where is the ſtrength that can ſtand a fever; Wealth is a fugitive: either it will leave us, or we muſt leave it; and this comes all to one paſſe. Honour is beholden to vulgar ſpectacles; faine to borrow poore mens eyes to give it a luſtre: and loe, this is all the beſt of the World.

The worſt of it wee all know too ſenſibly: the wicked mans injury, is the good mans patrimony. There was [d] *joy in the Bridegroomes preſence:* but ſorrow followed immediately upon his abſence. It was the politicke malice of the world, that aimed by the death of the Generall, to disband the army. So long as Chriſt lived on earth; wee read of no perſecution againſt his Diſciples: but let Him bee once removed, and then there is havocke made of the Church: ***Stephen*** is ſtoned, ***Peter*** crucified, ***Paul*** beheaded: ſome ſtrangled, ſome burned, ſome broiled, ſome brained; all, but onely Saint ***Iohn***, murdered. The Spouſe lovingly invites her Beloved to her armes, tother bed: and he ſummons her to armes, to warfare. [e] ***Illâ monſtrante lectulum, ille vocat ad campum, ad exercitium.*** In her Garden grow both Lilies and Roſes; becauſe ſhe is both [f] ***Operibus candida, & cruore purpurea.*** Her lot is to doe good, and to ſuffer evill. Untouched fortunes, and untouched conſciences, ſeldome dwell together. And it is uſuall for them that know no ſorrowes, to know no God. It is oppoſition that gives the tryall, and cauſeth argent to ſeeme more bright in a ſable field, as the Sun is more pleaſing, when it breakes from a Cloud. No marvell if all theſe conſiderations make us importunate with God, to haſten his Kingome: thinking the time long, till the tyranny of ſorrow, and uſurpation of ſinne, give place to righteouſneſſe and peace.

Importunate we may be in this deſire; we may not be impatient. ***Hope deferred is the fainting of the ſoule:*** but againſt that fainting, God hath provided cordials for us. As He hath imprinted all the medicinall vertues, that are in all creatures; and made even the fleſh of Vipers to aſſiſt in cordials: ſo Hee can raiſe ſtrength out of weakneſſe, and make ſickneſſe it ſelfe a medicine to procure everlaſting health. As the children of vanity finde, that ***in the midſt of laughter there is heavineſſe:*** ſo the ſonnes of patience finde, that in the midſt of heavineſſe there is comfort. Chriſt himſelfe had a ſadneſſe in his ſoule, even unto death: not without a reluctation, a deprecation of death, in the approches of it: yet Hee had his cordiall too; ***Not my will, but thine be done.*** When He cried out, ***My God, my God, Why haſt thou forſaken me?*** His Father did then reach out his hand to Him: but not to deliver his ſad ſoule, but to receive his holy ſoule. Neither did Hee longer deſire to hold it of Him, but to recommend it to Him. Whether the good wee hope for, be deferred: or the evill we feare, be inflicted: ſtill patience is a cordiall: a ſilent and abſolute obedience to the Will of God, is a ſoveraigne cordiall: which if God preſerve to us, will certainely preſerve us to Him. And from this lower forme of a gentle Catechiſme, in the ſchoole of patience; we ſhall take a greater degree, in an higher place, and joyfully ſerve Him in his Kingdome of glory.

3. There bee ſome that grow the more wanton by Gods forbearance: and the more ***long-ſuffering*** Hee is toward them, the more bold they are to offend Him. They doe what they liſt, and the Lord lets them alone: therefore they thinke He is pleaſed with them, and with what they doe: and that which way ſoever they take, the end of their journey muſt needs be ***ſalvation.*** Such men may thinke it ſo; but they ſhall not finde it ſo: for betweene theſe two, ***Tolerantiam,***

&

[d] Matth. 9. 15.

[e] ***Bernard. in Cant. Serm. 47.***

[f] ***Cypr. Ep. 9.***

& ſalutem: there is a breathing place, an ***Exiſtimate.*** This is no light opinion, or ſond imagination; that though they ſpend their daies in vanity, they ſhall end their daies in mercy. You have read of ſome, that *Ducunt in bonis dies ſuos:* ſo they goe on: and *ſubitò ad Infernum*, ſo they goe out. They preſume that they are in Gods favour, and that all his patience doth but further and accompliſh their *ſalvation:* yet they bring forth nothing but the fruites of perdition. With this conceit they paſſe their lives, and with this conceit they paſſe out of their lives. As if they reſolved to put their ſoules in a venture; and to come to Heaven their owne way, or not to come thither at all. [g] *Turne to the Lord with weeping and mourning*, ſaith the Prophet *Ioel:* But theſe will change *Ioel* into *Iael:* in ſtead of *teares*, they bring [h] *milke*; and for contrition, warme *covering*; and ſo lay them downe, and never riſe more. They will not ſhed a teare, nor loſe a meale, all the yeare long: but ſpend their dayes in a pleaſant dreame, not interrupted by ſorrow: and yet thinke that all this makes for their *ſalvation.* This is a fantaſticall conceit, our Apoſtle chargeth us here with an *Exiſtimate*, a well grounded perſwaſion, that the *Lords long ſuffering is ſalvation.*

Now this perſwaſiō cānot be in our hearts, unleſſe we apprehend the meanes of *ſalvation*; Faith and Repentance. For what man that continually ſteeres his courſe weſtward, can flatter himſelfe that he is travelling towards the eaſt: [i] *The long ſuffering of God leades us to repentance.* Except his patience worke repentance in us, it will not worke *ſalvation* for us. The meaning of his forbeareance, is to bring us to repētance: & repentance is the earneſt of *ſalvation.* If we do not take Gods time, to Gods intēt; & while he delayes his cōming, lay hold on converſion: we may *count* & reckon long enough, but we reckon without our Hoſte. For howſoever this propoſitiō is true in the *Theſi*, or foundation: yet it may prove otherwiſe in the *Hypotheſi*, or ſuppoſitiō: *Gods long ſuffering is ſalvation*; that is infallible truth but it will never be *ſalvation* to us, without our hearty & timely repentence. Repentance then is the grace we call upon you for, as you call upon God for *ſalvation. Expecto, Domine, ſalutem tuam:* I waite O Lord, for thy *ſalvation:* that is the prayer of my ſoule to God: *Expecto, peccator, pænitentiam tuam*; I waite, O ſinner, for thy converſion; that is the anſwere of God to my ſoule. How can wee be ſaved, without repentance? And how could we have ſpace to repent, but by Gods forbearance? Sinne is a wrong to the divine goodnes: and no wrong to that, muſt eſcape unrevenged. There be two times or places for the revenge upon ſinne: this mortall life upon earth, or that other immortall death in hell. In that infernall torture, it is Gods time for vengeance: then and there, hee will plague all offences with inſufferable paines. While we live in this world, this is our time of vengeance: here, and now, we ought to puniſh our ſelves with bitter ſorrowes; that wee may prevent the future. And this is truely the office of repentance, to afflict our hearts with griefe, for that wee have committed with folly. This is impoſed upon the ſinner; [k] *Vt ſemper puniat ulciſcendo, quod commiſit peccando,* All thoſe iniuries to his infinite Maieſtie, will God revenge upon us in hell; which hee hath not found us to revenge upon our ſelves on earth. He will be iuſt, whatſoever we are.

Aske thy conſcience, thou ſecure offender; what puniſhment thou haſt inflicted upon thy ſelfe for thy ſinnes? Intolerable have beene thy wicked actions, execrable thy oathes and blaſphemies, innumerable thy foule thoughts and deſires: *Hic eſt culpa, ubi pæna?* Here is the guiltineſſe, but where is the penaltie? Let us thinke: have our cryes beene as lowd as our ſinnes? Have our teares beene as thicke fowne, as our tares, as our weedes, our treſpaſſes? Have we taken pills of gall and wormwood, for our ſurfeits of exceſſe and wantōneſſe? What proportion hath our ſorrow held with our offences? [l] *Pænitentia crimine minor non ſit.* There is no deepe valley, but neere to ſome great hill: From the moun-

[g] Ioel.2.12.

[h] Iudg.4.19.

[i] Rom.2.4.

[k] *Aug: de ver. et falſ. Pænit. cap.*

[l] *Cypr. Serm de lapſ.*

mountaine of our ſinnes, let us deſcend into the valley of teares. There is a neceſſitie of ſorrow for ſinne, to them that expect pardon of ſinne. We have ſinned for very anger that we could ſinne no more: and ſhall we not weepe for very ſorrow, that we can weepe no more? Let us rejoyce that wee can ſorrow a little; for we have ſorrowed that we could not rejoyce enough. Our ſorrow was for the abſence of worldly ioy: let us bee glad for the preſence of penitent and godly ſorrow.

Nor muſt our griefe be *Impatienter habitum, ſed deſiderio ſuſceptum*. I know that the validity of repentance does not ſo much conſiſt in the length of time, as in the ſincerity of heart: And even in the approach of death, when the ſoule is now ceaſing to informe the body, and longing for her deliverance out of priſon; God then heares the groanes, and the very inarticulate ſighes of repentance. I know, that as there is no ſinne ſo great, but it may bee pardoned; ſo no time ſo late, but it may bee accepted. I know, that neither the greatneſſe of the crime, nor the ſhortneſſe of the time, can barre true converſion from forgiveneſſe. Repentance is a Superſedeas which diſchargeth ſinne; moving God to bee mercifull, the Angells to be joyfull, man to be acceptable, and onely the Devill melancholy. But I know withall that it is not ſafe to put off that buſineſſe till late in the evening, which cannot bee diſpatched too early in the morning. I know that it is unthankefull to abuſe Gods long-ſuffering, and to take advantage by his gracious forbearance, to bee ungraciouſly impious. But as *Pliny* writes of a ſtone, called *Theamides*; which is of a contrary nature to the Loadſtone; *Repellit enim ferrum*; it drives backe iron. So whereas ſome hearts draw iron to them, even the hardeſt afflictions, magnetically, and make profitable uſe of them: Other hearts are a *Theamides*, repelling ſorrow, reſiſting the meanes of repentance, and fighting againſt their owne *ſalvation*.

Idle wantons make no other uſe of a faire day, than to wander abroad, and follow their pleaſures: the good husband takes that time to doe his worke, and thereby to better his eſtate. The Lords *long-ſuffering* is to carnall men but a faire day to play in, and to ramble after their laſcivious vanities: the Chriſtian knows it to be his time, wherein to [m] *worke out his owne ſalvation*; and that not without *feare and trembling*. There is a time, and a time: [n] *A time to weepe, and a time to rejoyce*: and this diſtinction of time argues a viciſſitude of occaſions. But that one and the ſame time, to one and the ſame man, ſhould bee both for mourning and rejoycing; is incompatible. Doubtleſſe, this is the time for teares: and they that ſpend it in jollity, quite miſtake the ſeaſon. Senſuall pleaſure hath no time allowed it: what it gets, is by uſurpation: And if it bee not tempered with the ſorrow of repentance, it will bee drowned in the ſorrow of vengeance. But as one ſpake wittily of wine, that it had two diſcommodities: If a man puts water into it, he marres the wine: if he puts no water into it, hee marres himſelfe. So we may ſay of Earthly pleaſure: If we mingle it with penitent ſorrow, wee ſpoile the pleaſure: if wee doe not thus mingle it, we ſpoile our ſelves. [o] *When he ſlew them, they ſought him*. *Cùm occideret*, when hee ſlew them: it had beene a better report. *Cum ſervaret*, when he ſaved them. Good men cleave to God in a calme: the worſt ſinners will ſeeke him in a ſtorme. In this gracious Sun-ſhine of his *long-ſuffering*, while he forbeares and deferres the comming of his day; let us ſo repent, that we may be found blameleſſe in the day of his comming. This is the onely bleſſed uſe of it.

4. There be ſome that like well enough of Gods *long-ſuffering* toward themſelves; but they have no mind to follow his example in the forbearing of others. Infinite are our offences againſt him, and yet we looke that hee ſhould ſpare us: few and triviall are the wrongs done to us, and yet they ſtirre us to impatience. Three things we do well commit to God; our injuries, our loſſes, and our griefes: for he is onely able to cure our griefes, to reſtore our loſſes, and to redreſſe our injuries.

[m] Phil. 2.12.

[n] Eccl. 3 4.

[o] Pſal. 78.34.

injuries. Vengeance is Gods owne weapon; ſo appropriated to his hand, that no creature may meddle with it. [p] *I forgave thee all the debt*, ſuch was the mercy of Gods patience: *Thou wouldſt not have compaſſion on thy fellowe*: ſuch was the cruelty of mans impatience. Hee had much forgiven him, even tenne thouſand talents: yet he would not forgive a little; no not an hundred pence. A *talent* is eſteemed at above a hundred and ſeventeene pounds: the Romane *Penny* was under our ſhilling; ſo that the ſumme, according to our account which was owing to him by his neighbour, was not full three pounds: the debt which he ought to his Maſter, was farre above tenne hundred thouſand pounds: yet he had neither ſo much mercy as to quit ſcores, and cancell the debt; nor ſo much patience as to allow a day of payment: But preſently, from his Lords armes, he falls upon his fellowes throate.

There is nothing that makes a man ſo unlike to God, as a hard heart; without pittie, without patience. [q] In the Tabernacle, the doores of the *Sanctum Sanctorum*, were of Olive tree; which is the Hieroglyphicke of mercy: But the gates of that fearefull Dungeon, which is Hell, are ſaid to be of braſſe and iron: [r] *Hee hath broken the gates of braſſe, and the barres of iron in ſunder*: the ſignes of hard hearts and inſtruments of deſtruction. Which ſerves to ſhew, that the way to Hell, is by inhumanity; to Heaven, by pitty. Of all the paſſions in us, compaſſion is the beſt: and a man without this tenderneſſe, is but the Statue of a man; a meere ſtone in a humane figure. The very ſtones will ſeeme to weepe, when foule weather is a comming: and as if they had been once ſo full of ſorrow for Chriſts ſufferings, that their ſolid breaſts could no longer containe it, they brake in pieces. There be men harder than ſtones, that have hearts more impenetrable, obdurate, and unrelenting; and leſſe capable of remorſe. Nay, in ſtead of pittying the wounds of the miſerable, they make thoſe miſerable wounds.

It was held a ſhame to an Athenian, (it is worſe in a Chriſtian) never to have beene in the Philoſophers Academy, nor in the Temple of Mercy. If we cannot through diſability, relieve others with our goods; which is the mercy of contribution: yet what can hinder our comfortable words to them, which is the mercy of conſolation? or our teares and prayers for them, which is the mercy of interceſſion? Or our pity and ſenſible ſympathy of their griefs, which is the mercy of compaſſion? It was an act of *Lycinius* the tyrant, I know not whether more cruell or fooliſh; that when Chriſtians were put to their torture, hee forbad all the lookers on to ſhew the leaſt pity toward them: threatning the ſame paines to them that did ſhow it, which the Martyrs then ſuffered. His malice was greater than his power: for hee could not hinder thoſe from ſuffering with them, that dayly ſuffer in them.

But alas! Where now is mercy to forgive? nay, where is patience to forbeare? witneſſe our dayly homicides, duells, and quarrells, that we have no patience. Witneſſe that monſtrous number of thriving Lawyers, to juſtifie ſacriledge and oppreſſion, that wee have no mercy. The Lord may *ſuffer* us, as *long* as he pleaſe; yeare after yeare, to the end of our lives: one terme, one moneth, one houre, we thinke too much to beare with our brother. *Patience* is dead, but how wee know not. We have our weekely bills that informe us the particular diſeaſes, whereof men die: but of what diſeaſe died *Patience?* Sure it was ſome violent death, and wee may juſtly indict pride and malice for her murderers. Where ſhee lives, ſhee will keepe the hands from ſtriking, and the mouth from traducing, and the heart from envying: Shee makes the brow ſmooth, the eye modeſt, the foote ſlow, the ſpeach courteous. But where ſhe is dead, fury lightens in the eyes, frownes dwell in the forehead, ſcandall in the tongue, blood beſmeares the hand, wickedneſſe infects the whole man. Though ſhee be dead in the world, yet let us pray the God of patience to revive her in our hearts: that wee may poſſeſſe our ſoules in patience whiles wee live, and returne our

ſoules

[p] Mat. 18. 32.

[q] 1 King. 6. 31.

[r] Pſal. 107. 16.

ſmiles in peace, when wee die, into the armes of Iesvs Christ.

15. *Account that the long-ſuffering of the Lord is ſalvation.*] As a man that ſees the modell of a Church, in a perſpective piece, thinkes at firſt that he may ſoone ſurvey it all, without leaving any thing unobſerved: But when the glaſſe is given him, made for the purpoſe, through which he is to looke upon it, both his eyes and minde are taken up with a longer time of ſpeculation, and he findes it worke enough for a paire of houres, to note every part of that curious fabricke: Many a pillar, and many a poſture is preſented to him, worth his ſight, which at the firſt bluſh he would have paſſed over as not remarkeable. So at my firſt entrance into this ſhort argument, (little in ſhew, infinite in ſenſe) I promiſed my ſelfe a quicke diſpatch, and thought it but one dayes journey at the moſt: but the farther I paſſed into this magnificent and beauteous ſtructure, the buſier my thoughts grew, and the more worke I found: Many a columne of comfort, many a doore of hope, many a window of light is eſpied, and would not be left undiſcovered: that the weake might have inſtruction, the ſtronger ſatisfaction, all conſolation; and in all, God might have the glory of his wiſedome. Foure concluſions, like ſo many corollaries, I deſire not to leave unmentioned.

1. If God ſhould take us away in the midſt of our ſinnes, we cannot taxe him of injuſtice: but that his *long-ſuffering* affords us ſpace of repentance, is the great praiſe of his mercy. ſ *I gave her ſpace to repent of her fornication, but ſhe repented not.* That ſhe had ſpace, this was Gods faire allowance: that ſhe repented not, this was her fowle miſcarriage. We all know that our *daies are few*: and we ſhould know that our ſins are many. t *Ceaſe, and let me alone, that I may take comfort a little.* Ceaſe O Lord, from puniſhing, that I may take comfort: ſo prayes man: yea, O man, ceaſe from ſinning, for there is no other way to finde comfort, ſo anſwers God. The cloth that hath many ſtaines, muſt paſſe through many larders. Our godly ſorrowes are put in one ſcale, our ungodly ſins in another: the Lord will trie one day, which of them weighs heavieſt. Let us try them both firſt: & if we perceive the balance of our ſins to overpoiſe; Let us put in grones and ſighes, and prayers and teares into the other balance, to make it up. It is true that nothing but Chriſts blood can hold weight with ſin, in reſpect of ſatisfaction: yet our repentance muſt ſtrive to do it, in reſpect of deprecation. Repentance and good works have their ſeverall acts and offices in this buſineſſe. Repentance doth empty the ſcale of our ſinnes: and good workes helpe to fill up the ſcale of our righteouſneſſe.

Indeed, of the members from the Head, there can be no ſeparation: and the peace once made in Heaven, can never be broken: yet the more confirmation, the more comfort. In Chriſt, our ſalvation is ſure: but that it is at all times ſure in our particular feeling, what militant Saint dares affirme? Vpon ſin will follow doubt, upon doubt terror, vpon terror remorſe, upon remorſe deprecation, upon that pardon, & after pardon, peace: ſo after ſin admitted, the more time of forbearance, the better means of repentance: the better means, the ſtronger hope: the ſtronger hope, the ſweeter comfort: the ſweeter comfort to man, the nobler mercy of God. Therefore his *long-ſuffering* well deſerves the name of *ſalvation.* It is truely ſaid, that time makes every thing aged, yet it ſelfe was never above a minute old. But if time, which makes us old in yeeres, ſhall make us alſo old in grace and good workes: for ſuch a time let us bleſſe the Lords *long-ſuffering.* Why is hee that opens his mouth in blaſphemy, ever *ſuffered* to open it againe in prayer? Or he that profanes the Lords day, to breathe out that night? Or hee that ſleeps drunke, to wake ſober? Or he that oppreſſeth the poore, to live one houre rich? Surely nothing can be ſaid but this: It is the goodneſſe of God, and that goodneſſe is *long-ſuffering*, and that *long-ſuffering* is mercy, and that mercy is *ſalvation.*

The Lords *long-ſuffering* is miſ-interpreted, if it bring us not to *ſalvation*, and to *ſalvation* it cannot bring us without repentance. It is manifeſt, that he *willeth not the death of a ſinner*; for then he would not afford him ſuch liberty of converſion. All

ſ Rev.2.21.

t Iob.10.20.

afflictions are his meſſengers, and hee gives all thoſe meſſengers their errands, with a gracious qualification, as *David* to his captains concerning *Abſolon*: [u] *For my ſake deale gently with him*. Yet we requite this favor like the unthankfull earth; which for the Sunnes radiant beames and influence ſhed upon it, returnes him myſtes, and fogs, and filthy vapors, to diſhonor him. Gods end in this, is our repentance, as our end is ſalvation: let not him loſe his hope, and we ſhall not loſe ours. So will he take away our iniquity, which otherwiſe would take us from his mercy, and paſſe by our tranſgreſſions as a ſtranger, which otherwiſe would make us ſtrangers to him for ever. Yea, ſuch is his *long-ſuffering*, that hee doth not long retaine his anger, though we retaine the cauſe of his anger; but turnes to us with indulgence, before we turne to him by repentance: and hath compaſſion upon us, that have none upon our owne ſoules: and drownes our ſins in the bottome of the ſea, that would drowne us in the bottome of Hell.

u 2 Sam. 18.5.

The fruit of Gods *long-ſuffering*, is our *ſalvation*: the fruit is on the tre, but without the hand of faith we cannot gather it; & without gathring, it is none of ours. The benefit of a good thing is in the uſe: wiſedome is good, but not to us, if it be not exerciſed: cloth is good, but not to us, except it be worne: the light is comfortable, but not to him that wil live in darknes: *Chriſt* himſelfe, that *ſumū bonū*, does us no good, except he be applied. So time is good, & repentance is good: yet neither of them good to us, unles we couple them together, & in time fall to repentance. [x] *Deſpiſeſt thou the riches of his goodnes, forbearance and long-ſuffering, not knowing that this goodneſſe leadeth thee to repentance?* The unthankful and diſſolute ſinner is ſo far from rightly valuing, and juſtly requiting this favour, that *he deſpiſeth* it; and what doth he deſpiſe? *goodnes*; a nature of ſuch beauty and ſweetnes, that every man loves it. And in what degree ſtands this goodnes? It is not common, but extraordinary, not penurious, but bountifull: ſo far from poverty, that it is *the riches of his goodnes*. And what is this riches? Even *Gods long-ſuffering* and forbearance. So this afordment of time to repent in, is a favor: and not a mans favor, but the *Lords*: and not a cōmon grace, but one ſpecial fruit of his *goodnes*: and that not in a ſmall meaſure, but the *riches* of his goodneſſe: and ſhall any ſinner *deſpiſe* all this? But whither tends this goodneſſe? It *leads us to repentance*: therefore to neglect this time of repentance, is to *deſpiſe* his goodneſſe.

x Rom. 2.4.

It is remarkable enough, that *long-ſuffering* leads us to repentance: why do not menaces humble us, with *Ahab*? or why do not judgements breake us, with *Pharaoh*? why doth not the plague empty our ſtreets of people, or war fill them with blood? why doth not God ſpeake to us in fire, and thunder, and earth-quakes, as he paſſed by *Elias*? why in that *ſtil voice* of mercy and forbearance? why does he not come to us in the rough way of vengeanse? why rather lead us, than draw, or drive us to repentance? There is no cauſe to be found of it, but in his goodneſſe. [a] *His ſheep follow him: ducere maluit, quàm trahere Chriſtus*. Yet would he not have his patience abuſed. Say that repentance could be as eaſily obtaind after ſin, as mercy may be obtaind after repentance: yet will any gracious ſon mock the kindnes of his indulgent father? [b] *This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Ieſus came into the world to ſave ſinners*. A ſweet & univerſal truth: but what kind of ſinners? the obſtinate & impenitent ſinners? No, he never came to ſave them: but but the relenting, repenting, broken hearted ſinners: theſe he wil as ſurely ſave, as he came to be a Savior. This is that faithful ſaying, this is worthy of all acceptation. That he can forgive more than we can offend, is another granted truth: but that he will forgive all that we ſhall wilfully commit, and perſevere in, is a fearfull queſtion. A malefactor is reprieved after judgement, ſuffered to goe abroad: vpon his amendment and future good behaviour, the king hath a purpoſe to pardon him: hee falls to his former outrages, building on his Princes favour: on a ſuddaine hee is caught, and fairely executed. Man ſinnes, and GOD ſpares: this prorogation of judgement hee takes for a plenary pardon:

a Ioh. 10.14.

b 1 Tim. 1.15.

hee multiplies his crimes, and buildes upon favour: the workes of iniquitie fill his hands, while the voyce of mercy fills his mouth: and ſo with mercy in his mouth, hee runnes to Hell. The oppreſſour encreaſeth his wealth by violence and rapine, yet flatters himſelfe that at the laſt pinch, hee can lay all his load on the backe of mercy, and goe lightly and nimbly to Heaven. The ſwearer makes his Soule Hellfire hote with oathes and blaſphemies, yet preſumes that one ſhort prayer for mercy ſhall coole him. The homicide killes, and makes mercy his Sanctuary: as if the crying blood of *Abel* could bee ſtilled or ſilenced with one *Miſerere mei*, or Pſalme of mercy. The adulterer makes a lazar of his conſcience, with the aſperſions of uncleanneſſe; and yet lookes to cleanſe and whiten it againe with one droppe of mercy. The Theefe ſteales, ane makes mercy his receiver: the Epicure ryots and makes mercy his Cator: the Worldling forrageth, and makes mercy his Purveyor. Profane ſinners perſiſt in wickedneſſe, and upon the leaſt twitch of Conſcience, runne to mercy, as to the hornes of the Altar. Mercy hath all the worke, as if Iuſtice had nothiug to doe among the Sonnes of Men. But this is a falſe gloſſe upon the Text, a wrong comment and interpretation of the Lords *long-ſuffering*; Hee meant it for our *ſalvation*, and wee pervert it to our deſtruction: No marvell if before theſe men ſeeke for mercie, they ſtumble upon vengeance. For they that will *ſinne that grace might abound*, ſhall paſſe from the abundance of neglected grace, to the abundance of endleſſe woe. But while God *ſuffers*, let us repent, and then it is *ſalvation*.

3. The goodneſſe of God may be abuſed; and then where the ſentence of mercy failes of the effect, the ſentence of judgement will take place. The divine patience *leads us to repentance*, ſaith Saint *Paul*: *it is ſalvation*, ſaith Saint *Peter*: yet ſome it leades to hardneſſe of heart, (as wee finde by experienc) and ſo to ſome it is damnation.. But where is the fault? Not in Gods patiene, but in mans perverſeneſſe. What debtor blames his creditor, for giving him day: [c] eſpecially ſeeing that with God, acknowledgement ſtands for payment: and a ſorrow that we cannot ſatisfie, is a current ſatisfaction. But there be ſome places of Scripture, that may ſeeme to croſſe this. [c] *My fury ſhall depart from thee; I will bee quiet and no more angry:* Not to be angry, is the greateſt anger, *Whom the Lord loveth, he ſcourgeth:* Is it his love, to ſtrike? and to forbeare, is that his love too? Why not? To withhold confuſion, is his favour: and yet it is his favour alſo, not to withhold correction: [d] *For my Names ſake, I will deferre mine anger, that I cut thee not off.* He will take away his deſtroying anger, for his Names ſake: but not his paternall anger, for his childs ſake. *It is his mercie, that wee are not conſumed*: and it is his mercie too, that we are chaſtiſed. His threatnings are his mercies, and his corrections are his mercies: otherwiſe, he would neither threaten, nor correct. Certainly he would not warne them that never will repent, if he meant not to pardon thoſe that do repent. And this is one argument to ſatiſfie our conſcience, that God intends his *long ſuffering* for our *Salvation*; if he ſpare us from ruine, but not from the rodde: If he ſcourge us though we bleed not; or till we bleed, though we faint not; or till we even faint, though we periſh not. If the Lord prunes his vine, he meanes not to root it up: if he miniſter phyſicke to our ſoules, he would not have us die in our ſinnes: all is for *ſalvation*.

4. This binds us to waite his leiſure, with patience and thankfulnes. Faith, love, and patience, are three of a Chriſtians rareſt Iewells. By faith we poſſeſſe Chriſt, and all his riches: by love we poſſeſſe others, and all their comforts: by patience we poſſeſſe our ſelves, and all quietnes. He that hath not faith, is without the Head: He that hath not love, is without the Body: and he that hath not patience, is without himſelfe. Faith and patience are the two miracles in a Chriſtian: I doe not meane that miraculous faith, which could remove mountaines: But as *Auguſtine* ſaith, Faith it ſelfe is a miracle: to beleeve things ſo far

c Ezek. 16. 42.

d Eſa. 48. 9.

above reaſon and nature, is miraculous. Patience is a miracle too; if we compare the frailtie of the Fleſh, with the victorie of the Spirit. *Caſſianus* reports, that when a martyr was tormented by the Infidels, and asked by way of reproch; *Tell us, what miracle thy Chriſt hath done*; he anſwered; *He hath done what you now behold, that I am not moved with your contumelies, but patient under all theſe tortures:* this miracle he hath wrought. It was proverbially ſpoken, *Magiſtratus indicat virum:* and as truely, *Patientia indicat Chriſtianum.* Two vertues are neceſſary to a quiet life: *Sapientia in verbis, Patientia in verberibus.* [e] Chriſt does not ſay, *in patience poſſeſſe* your hands, or your mouthes: for a naturall man may forbeare ill language, when he is affronted: or refraine from blowes, when he is provoked: and yet ſtill have revenge boiling in his heart. But all faculties of man are ſubject to the ſoule, and under her command: if we can poſſeſſe *our ſoule in patience*, ſhe will in patience poſſeſſe all the reſt. [f] *I was dumbe, and opened not my mouth, becauſe thou diddeſt it.* For that I did, I was not dumbe; but opened my mouth in the confeſſion of my ſinne. But for that thou, O Lord, haſt done, I was dumbe; and durſt not open my mouth againſt thy puniſhment. *Amove plagas tuas*, Yea *& plagas meas. Remove thy ſtrokes from me:* they are thine, for thou didſt ſend them: and mine, for I ſuffer them: Thine, becauſe they come from thy Iuſtice; and Mine, becauſe they come from my demerites: Remit what I have done, and Remove what thou haſt done; Or if thou wilt farther excerciſe me with the Croſſe, ſtill further fortifie me with patience. *Non cogor pati, plus quàm merui.* I complaine of no wrong thou haſt done to me: of the wrong I have done to thee, I have great cauſe to complaine. *Qui in pœnis murmurat, ferientis Iuſtitiam accuſat.*

So ſoone as ever Chriſts Diſciples had received him into the ſhip, [g] *immediatly the ſhip was at the land whither they went.* Why have not we ſo quick a diſpatch? Why are wee not paſt all the ſwelling billowes of afflictions, ſo ſoone as we have taken in Chriſt by our prayers? The purpoſe of God terminates every action: and that is immediately done, which is done when hee would have it done. If it be not done yet, I perceive that it was his purpoſe not to have it done ſo ſoone. Shall the deferment of it, either ſlacken my hope, or weaken my patience? No, [h] *It is good that a man ſhould both hope, and quietly waite for the ſalvation of the Lord.* The worſt men paſſe this life at moſt eaſe; their judgements are put off to the laſt day: and ſhall not wee endure the putting off of comfort for one day? And yet our gracious Father puts us not to that: for even the aſſurance of future mercy, is preſent mercy. To be certaine that wee ſhall have eaſe in the end, is eaſe before the end. Let us neither bee weary of Gods peace, nor of our owne patience. We ſhould not provoke him with a prayer, not with a wiſh, not with a hope, to more haſte than conſiſts with his purpoſe: nor looke that any other thing ſhould have entred into his purpoſe, than his glory. To heare his ſteppes comming toward us, is the ſame comfort as to ſee his face preſent with us; although not the ſame meaſure and degree of comfort. Heaven it ſelfe is but an extention of the ſame joy: and for God to proceed at his leiſure, in the way of mercy and comfort, is a manifeſtation of Heaven to us heare upon Earth. *Quæ nondum data ſunt, ſtulte, negata putas?* Bleſſings are not denied, though they bee not preſently granted. Somewhile God is not fit to give: the time for his greater glory is not yet come. Another while wee are not fit to receive: the time of our capacity and preparedneſſe is not yet come. The Lord lookes to be waited on: [i] *Waite on the Lord, and he ſhall ſtrengthen thy heart:* waite on him with patience; this quiets all.

The Cenſurers of the World, by way of Apologue, being mette together, conſulted about the redreſſe of diverſe enormities: One with the countenance of *Heraclitus*, was ever weeping for the diſorders: another with the face of *Democritus*, was ever laughing at the abſurdities: a third of a more pragmaticall and ſtirring ſpirit, was ever buſie where hee had no thankes; one

[e] Luk.21.19.

[f] Pſal.39.9.

Iſidor.

[g] Ioh.6.21.

[h] Lam.3.26.

[i] Pſal.27.14.

one that would thruſt himſelfe into other mens brawles and quarrels, and meddle with impertinent matters. They all ſtudied and plotted how to reforme the ataxie of things, and to bring the world into ſome peace and order. Princes were implored, Philoſophers conſulted, Phyſicians, Souldiers, the eminent in all profeſſions were convented: many ſtratagems were deviſed. Still the more they projected to quiet the worlds troubles, the more troubleſome they made it. One would have it this way, another that, the next differs from them both, a fourth oppoſeth them three, a fifth contradicts them all. So that here was nothing but croſſing one another; an image of that miſchiefe which they mett to remedie. Phyſicians with their *Recipes*, Commanders with the *Precipes*, Ieſuites with their *Decipes*; all the reſt with their *Percipes*, could doe noe no good. At laſt, a grand Father, in a religious habite, preſented them an Herbe of ſuch ſoveraigne vertue, that when every one had taſted of it, they were all calme and quiet preſently. The Herbes name he called *Bulapathum*, the Herbe *Patience*. Let this be our dyet continually, and wee ſhall finde a ſtrange alteration in our ſelves. No troubles abroad can breake our peace at home: for Peace is the daughter of *Patience*. So ſhall there be joy in Heaven, for the peace on Earth; and this peace on Earth, ſhall bring us to the joy of Heaven.

Even as our beloved brother Paul alſo, according to the wiſedome given unto him, hath written unto you. This is the Teſtimony. In the Creation of the World, God made but one Sunne: but Hee made many bodies that receive and give light. The Romans began with one King; then they came to two Conſuls, not without many Senatours. It is no diminution to the greatneſſe and dignity of a Monarch, to have divers Counſellers, and to derive part of his care upon others. That State is ſafeſt, where buſineſſes are carried by more counſels, than can be in one breſt. In our ſickneſſe, we admit more Phyſicians than one: the providence is the more, the danger is not the more by it. There is one Sunne, many Starres: one King, many Magiſtrates: one Trueth, many Witneſſes; one Word of God, many Preachers. Howſoever that ſacred Word is called the *Teſtimony*, becauſe it can ſufficiently beare witneſſe to it ſelfe: yet is God pleaſed to take in that ſame [*Ex ore duorum*] for the better ſtate and credite of a truth. And Chriſt himſelfe, that eternall Word, and Trueth it ſelfe, tooke in [*Ex ore duodecim*] the Witneſſe of the twelve; *Matthias* ſupplying the roome of *Iudas*. [k] *Yee ſhall bee Witneſſes unto me. Iohn Baptiſt* in the Wilderneſſe, ſeemed to bee a Witneſſe alone: [l] *He was ſent to beare witneſſe of that light*. Hee then, and none but He. He was to witneſſe but to a few, there: and thoſe few had fewer temptations, fewer buſineſſes, fewer worldly allurements, to withdraw them from his witneſſe, there. But in places inhabited, the world hath many allegations, and pretences, to croſſe the Teſtimony of Trueth. [m] Here, all thoſe excuſes meet: ſome have purchaſed lands, and they mnſt ſtate them: ſome have *bought* commodities, and they muſt utter them: ſome have *married* wives, and they muſt ſtudy them. One Witneſſe was enough for the Wilderneſſe; but Chriſt ſends all his Apoſtles to *Ieruſalem*, and *Samaria*, to city and countrey: and all little enough. Here, Saint *Peter* cals in Saint *Paul*, for a co-witneſſe to his Doctrine: ſo to one verity, there is a double Teſtimony. *As our, &c.*

In the Teſtimony we have three notes of excellency. First, *Teſtantis dignitas*; the worth of the Witneſſe; *As our brother Paul.* Secondly, *Teſtimonii claritas*, the clearneſſe of the thing witneſſed: *Non dixit, ſed ſcripſit*: not onely ſaid, but *written*: for a more certaine manifeſtation. Thirdly, *Vtriuſque authoritas*, the authoritie of them both; *according to the wiſedome given him*: all is from above, by the Inſpiration of God. In the firſt note there are three circumſtances. Firſt, *Quadam circa citatum*; *Pauls* trueth of honour; he is worthy to be cited: and the honour of his trueth; it is worthy to be received. Secondly, *Quadam circa citantem*; *Peters* humility, in that he daignes to quote *Paul*: and his charity,

[k] Act.1.8.

[l] Ioh.1.8.

[m] Luk.14.18.

in calling him *Beloved Brother*. Thirdly, *Quadam circa utrumque*: firſt, the Apoſtles uniting their forces, to maintaine one anothers Doctrine. Next, the ſtrong aſſurance wee have of the Goſpell, whereof wee have more than a ſingle teſtimony.

1. Here is commended to us our Apoſtles humility. Hee does not (in pride of heart) ſay; Why not I as well as *Paul*? Why is not my word as credible as his? But without any ſelfe-reſpect, he appeales to *Paul*, he honours *Paul*, he fetcheth in *Paul* for the warrant of his writings. [n] *Paul* once chidde *Peter*, *Peter* commends *Paul*. It was well done of *Paul*, to reprove *Peter to his face*: and it is well done of *Peter*, to praiſe *Paul* in his abſence. *Pauls* cenſure of *Peter* behinde his backe, had been calumnie: and *Peters* commendation of *Paul* to his face, had been flattery: both being done in their due time and place, are proofes of their ſynceritie.

n Gal.2.11.

Pride is odious in all men, intolerable in Church-men. *Paul* was rapt up to the third heaven; yet cals himſelfe *minimus Apoſtolorum*. *Peter* was firſt called, firſt named, hee firſt preached after his Lords departure: yet hee ſubſcribes to *Paul*, and (in the former Epiſtle) ranked himſelfe with the meaneſt Saint living. *Paul* was in danger to be *puffed up with revelations*: many have no ſuch revelations at all, and yet they are puffed up.

2 Pet.1.

Some reaſons may bee given, why *Peter* thus exalted *Paul*. Firſt, to vindicate his authority: for ſome might haply not thinke him an Apoſtle, becauſe hee was none of the twelve; nor choſen with the reſt: but *Peter* acknowledgeth him for an Apoſtle. Secondly, to juſtifie his Doctrine: ſome of the faithfull, among them of the Circumciſion, did oppoſe him, and wrangle againſt his Teaching: *Peter* cleares him from all ſuſpition of errour. Thirdly, to quit himſelfe from all miſtruſt of envie: that it might appeare, notwithſtanding the jarre betweene them at *Antioch*, yet there was no ill opinion, no grudge, no ſiniſter thought in the breſt of *Peter*, concerning *Paul*. Fourthly, to manifeſt the ſyncerity of his love: *Paul* had reſiſted *Peter*, and ſet that downe in writing; publiſhing it to the Church of the *Galatians*, and thereby to all Chriſtians: yet *Peter* praiſeth *Paul*, and puts that in writing too, that all the world might read it. This ſheweth him *magis amicum ſacræ veritatis, quàm proprii honoris*. A good man loves his owne credite well, but the trueth better: It is but weakneſſe, to erre; to perſiſt in errour, is the ignoble wilfulneſſe. Therefore, though *Peter*, ſaith *Gregory*, was *Primus in Apoſtolatus culmine*; yet hee was *primus in humilitate*, alſo. *Paul* taxed *Peter* of infirmitie, *Peter* commends *Paul* for *wiſedome*.

Greg. Hom. 18. in Ezek.

O for ſuch a ſpirit of meekneſſe in the Miniſters of the Goſpell! Wee are ſo farre from admiring others, that wee would have none admired but our ſelves. *Pulchritudo quam videmus in aliis, facit nos deformes*. Why doth one Divine diſparage the worth of another? Is it not pride? Why doe Repeaters play the Criticks, and turne the contractions of Sermons, into the detractions of perſons? Is it not pride? If meere ſhame, or awe of the aſſociates, or ſecret conſcience of a mans deſerts, compell them to ſay ſomething in his praiſe: yet it goes off with a *But*, but ſuch or ſuch a thing is amiſſe in him. One compared ſuch a Commender to an ill Farrier; that never ſhod an Horſe, but hee prick'd him: ſo all the good he ſpeakes of men, hee ſtill concludes with an exception: which is a bitter herbe that marres the pottage: like a boy, that when he hath written a faire copy, blurres it all with one daſh of his penne: or a Cow that hath afforded ſtore of milke to the veſſell: and then kickes it downe with her heeles. If there muſt be ſtrife among us, let it appeare in this; who ſhall be formoſt, not in taking honour from another, but *in giving honour to another*. If there muſt bee emulation, let it conſiſt in this; who ſhall winne moſt ſoules to Chriſt. The way for a man to be eſteemed the greateſt, is to eſteeme himſelfe the leaſt. Let not him that joynes the frame, deſpiſe him that hewed the timber: nor hee that drawes the knot, ſcorne him that digged the ground. If a man have more excellent gifts, let him uſe his owne, not contemne others: for both may be good, and they come from the ſame fountaine of goodnes. All men have not *Peters* abilitie, all men ought to have *Peters* humilitie. If we cannot come neare him in other graces, yet let us be equall to him in this; an humble mind. If we cannot be ſo high as he, yet let us be as lowly as he.

The Apoſtles themſelves, in the Infancie of their calling, were not without an itch of pride. While the Maſter was upon the point of dying, the ſervants contended which of them ſhould be greateſt. They ſtrive for their Fathers goods, before himſelfe was dead, and in his ſight. And, by the Papiſts leave, *Peter* thought himſelfe moſt touched; as being more eſpecially ſingled out by his Lords ſcrutinie: n *Simon, Simon, Satan hath deſired to winnow thee.* The proverbe ſayes, (and proverbes are the extracts of experience) *When pride comes, ſhame comes:* they both ſhoote out together; one will not tarry behind the other. There is no ecclypſe of the moone, but in the full: when our glory is in the full, it will be darkned with ſhame. o *By the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent*; brags the King of *Aſſyria:* but *I will pull downe his high lookes*, ſayes the King of heaven. So for *Herode*, when the people deified him, p *Immediately the Angel of the Lord ſmote him.* Pride even in good men, hath bene puniſhed. *Hezekiah* did but gratifie the Ambaſſadors with the ſight of his treaſures: and he had a ſhrewd nippe for it. *David* does but number his people, and beſides the remorſe of his owne heart, thouſands of them dyed for it. They that will be aloft, are ſubject to moſt tempeſts: but the plants that roote loweſt, grow higheſt. Looke not upon tall *Eliab*, or *Shammah* but upon little *David*: All the ſons of Ieſſe were likely: but God would have the holy oile onely powred upon *David*. Humilitie is the way to glory. A man may be miſerable, and yet honourable: but when, by pride, he comes once to be in diſgrace with God, farewell honour. *Adam* was placed in Paradiſe; he did not intrude himſelfe: Humilitie will ſtay for honour, till authoritie place it there. *Non ſum dignus*, is ſtill found in the mouth of all the Saints. Not, every one that is exalted, *ſhall be brought low*; but *qui ſe exaltavit, he that hath exalted himſelfe*. So, not every one that is humbled, *ſhall be exalted*, *but qui ſe humiliavit, he that hath humbled himſelfe.* Therefore *in humilitate ſapientia*, ſaith the Proverbe: If a man would be noble, let him be humble. *Elatus animus, datus Icarus*; ſure of a fall.

To thinke to gaine honour by pride, is meere folly: the wiſe man knowes that by humilitie he cannot miſſe it. *In giving honour, goe one before another*: but this is not the worlds opinion: we would all goe before one another, but it ſhall be in taking, not in giving honour. *Peter* ſate in his Apoſtolicall chaire, but with an humble ſpirit: when one of his ſuppoſed Succeſſors is advanced to this chaire, O how ſcornefully does he looke upon his inferiour Miniſters! We all taxe the Pope for this: but it is no harme to wiſh, that no Prelate among us, howſoever orthodoxe in faith, were in reſpect of maners thus Popiſh. No ſinne begins ſooner on us, no ſinne later leaves us, than pride. It is like the heart, *primum vivens, ultimum moriens in us*. But it is better to be humbled under a fowle ſinne, than to be proud of any grace. And St. *Auguſtine* is peremptory; *Audeo dicere*, that it hath bene profitable for proud men, to fall into ſome groſſe offenſe: for they have not loſt ſo much by their fall, as they have got by being downe. Honour is the fruite of birth, of wiſedome, of valour, of riches, of place and authoritie, or of the royall favour: But it is never the fruite of grace, nor the bleſſing of God, without humilitie. We have not the Signe of a Starre in our foreheads, but the Signe of the Croſſe: ſtill humilitie is our way to glory. This way went all the Saints of God; this way went even the God of Saints: r *He humbled himſelfe: Therfore God hath exalted him.*

2. The next Starre that ſhines in this Orbe of goodneſſe, is our Apoſtles charity:

n Luk. 22. 31.

o Eſa. 10.12.

p Act. 12.23.

Mat. 18. 3.

r Phil. 2.8.

rity: which hath two rayes, illuſtrated in two termes; ***Brother***, and ***Beloved***. One of theſe were enough; the other might ſeeme ſuperfluous. ***Brother***, is faire: for that naturally includes love: ***Beloved***, is more; for that is able to adopt a brother, yea a ſonne. But there may bee a ***Beloved***, who is not a ***brother***: yea worſe, there may be a ***brother***, who is not ***beloved***. Nature too often runnes retrograde; and there is more reſpect of a ſtranger, than of a ***brother***. In that firſt paire of ***brothers***, there was hatred on one ſide, even unto blood and death. ***Iſmael*** derides ***Iſaac***, though he were his ***brother***. ***Eſau*** vowes the death of ***Iacob***, though his twinne-brother. ***Abimelech*** climbes to the throne by the blood of ſeventy men; and yet they were all his ***brethren***. It is no more wonder, to ſee ***brothers*** at variance for a legacy or portion, than to ſee beggers wrangle for an almes, or dogges fight for a bone. ***Deficit charitas***: ***Brother*** and ***Beloved***, are not convertible termes: they may bee ſeparated; and too often they are found a-ſunder. Among thoſe tenne brethren, there was but one ***Reuben***, that ſpake in the behalfe of poore ***Ioſeph***; ***Let us not kill him, for hee is our brother***. There was once a whole Church called ***Philadelphia***, or ***Brotherly love***: but wee know not what is become of it.

But how was ***Paul***, ***Peters brother***? Surely not by blood. They were ***brothers*** by nature, as they were men: ***brothers*** by nation, as they were countrey men: ***brothers*** by adoption and grace, as they were Chriſtians: ***brothers*** by office, as they were Apoſtles: and by all theſe reſpects, they were ***brothers*** in love and affection, as being Saints. ***Love*** is the comfort of naturall men: the comfort and bond of Chriſtian men: the comfort, bond, and ornament too, of Miniſters. ***Love*** hath laid more obligations upon us, than upon others: and requires a ſtricter account of us.

Firſt, we teach ***Love***: it is the abridgement of the Law; the Tenor of the Goſpell, and ſo the ſumme and maine ſcope of all our Sermons. Faith is the Center, and ***Love*** the Circle: all our doctrines and concluſions, are but lines drawne from the Center to the circumference. Therefore he that preaches all Faith, and no ***Charity***, comes into the Pulpit without his compaſſe: hee ſtickes in the Centre, without minding the Circle: or layes a foundation, and never reares any building. Now, ſhall we commend ***Love*** to others, and not embrace it our ſelves? ***Bilhah*** and ***Zilpah*** brought forth children to ***Iacob***, and they were free: yet the mothers ſtill remained bond-women. Shall we infranchiſe you in the liberties of ***Love***, and ſuffer our owne hearts to bee bound with the ſhackles of uncharitableneſſe? No certainly, we that preach ***Love***, and profeſſe ***Love***, and pray for ***Love***, will never ſhut our doores againſt ***Love***. Wee doe not perſwade you to other cheare, than we wiſh our ſelves. You ſhall never ſay, that we commended a way to you, which wee refuſed to walke. Howſoever wee come behind you in riches, in honors and proſperity; we will make bold to goe before you in ***Charity***.

Next, wee practiſe ***Love***: wee are ſet up as lights; and ***Love*** is one of thoſe Lampes, alwayes burning in our breſts. We are not like mercenarie ſouldiers, that put themſelves into unwarrantable warres: ſuch men forget charity, and fight onely for money. The exerciſe of our love is rather to make peace, though we have ſmall thankes for our labour. Wee reprehend your ſinnes: is not this ***Love***? We would ſave your ſoules; and is not this ***Love***? you may object, that all this is but our duty: and God will not take that for a free-will offering, which ſhould bee our dayly ſacrifice. Grant that it is ***Debitum charitatis***: yet you cannot deny but that it is alſo ***Opus Charitatis***: and ***Love*** is no wayes better diſcerned than ***ex operibus***, by the workes and fruites of charity.

Laſtly, we have great reaſon to ***love*** one another; Miniſter to affect Miniſter: for few love us beſides. The externall coldneſſe of the Aire abroad, teacheth nature to fortifie her heat within: the world hates us; wee had neede to love one another. But doe all ſo? I would they did: it is pitie they doe not. For a miſerly Worldling, or a lewd Companion, to ſpeake ill of their Paſtor, is no great matter: their diſpraiſe is his honour, their praiſe his diſhonour. As when a man was commended for dauncing well, another replyed; The better, the worſe. So when deboiſh'd perſons ſpeake ill of their Miniſter; The worſe, the better. But if *Peter* ſhould traduce *Paul*, and one Divine inveigh againſt another; I am ſure, this is not divinely ſpoken. A litrle ſpice of ſelfe-love embitters the whole cup of charity. This is that proud affectation, which makes a *Cenſere* of a *Recenſere*: when a man toucheth his *brothers* reputation with dirty hands; and defiles it in ſport. But that man paies too deare for a jeſt, who ſelles his honeſtie for it. Preachers are called Angels; and ſhould like the *Cherubins*, looke graciouſly one upon another: they are Oxen, that ſhould draw Chriſts yoke quietly, laboriouſly, and lovingly together. They are like Men of warre, with letters of marque from the King of Heaven, to let flie upon his enemies. But if they ſhoot one againſt another, with the Artillery of their tongues; or like Veſſels at ſea, fall foule one upon another; howſoever they may keepe their faith, I am ſure they have loſt their charitie. The preciſe Lecturer covertly diſgraceth the honeſt Paſtor; and ſteales the hearts of the Pariſh from him. They that call themſelves the *holy brotherhood*; how doe they ſcorne and cenſure thoſe that are conformable to order and diſcipline: forgetting that we are their *Brethren* in function, though not in faction; and labour in the ſame worke, though perhaps not with the ſame tooles. But Sermons that tickle the peoples eares, with invectives againſt learning; wherein tautology and ruſticity of ſpeech is called *The evidence of the Spirit*; theſe bring them in throngs and tumults to ſuch Churches. I will not cenſure them, but pray for them; The God of wiſedome and peace abate of their pride, peeviſhneſſe, and ignorance, and ſend them more charity.

To conclude; *Peter loves Paul, Paul loves Peter*; every good Paſtor *loves* his *Brother*; they all *Love* you; why ſhould uot you *Love* us all? *Love* us? So you doe: who doubts of that? Yes *Beloved*, give us leave to doubt it, till we find it, or at leaſt ſome likely hood of it. Two things would make you *Love* us: Firſt, if we would preach as you would have us: next, if we would refuſe our right, for a Benevolence. Eſpecially this latter ſtickes in your ſtomachs: Men would *Give* ſomething, but they will *Pay* nothing to the Church. If we remit of our owne, you are beholden to us: but it wee had nothing of our owne, and ſtood at your courteſie, then we muſt be beholden to you. Tythes have been alwayes due. 1. *A promiſſo*; [q] *Bring your tythes into my ſtore houſe, and prove me if I will not give you a bleſsing*: a bleſſing is entailed to it. 2. *A periculo*; [r] *Ye are curſed, becauſe ye have robbed me of them*: there is a curſe threatned for it. 3. *A contrario*: [ſ] *He that giveth a cup of cold water to a Diſciple, ſhall not loſe his reward*: therfore it followes, that if he take away, though but a cup of cold water, from a Diſciple, he ſhall loſe the reward. 4. *A beneficio*: by your maintaining your Paſtors body, he is enabled the better to feed your ſoules. When the Lampe is not fed with oile, there will be a darke houſe. 5. *Ab exemplo*: all good men ever did it. *Abraham* payd tythes to *Melchiſedech*: and *Ioſeph* excepted the land of the Prieſts, even in Idolatrous Egipt. 6. *Ab æquo*: he that workes with us by the day, we ſay, is worthy of his wages: we do not call it a Benevolence. O but we muſt not be too ſtrict in requiring our owne; for then you cannot *Love* us. And yet to call for your owne, of your debters, you thinke no breach either of Iuſtice of charitie. If you would have us *De jure cedere*, Learne you alſo *Ius reddere*. Sometimes, and in ſome caſes, a Miniſter muſt not wilfully loſe his right. 1. In reſpect of other Paſtors that live about him; to whom the example of his Indulgence may doe much prejudice. 2. In regard of his Succeſſors: for by making a cuſtome, he may endammage thoſe that come after him. This is one impediment of your *Loves*: ſtill you thinke we have too much. I know, that other colourable ex-

ceptions

[q] Mal. 3. 10.

[r] Mal. 3. 9.

[ſ] Matth. 10. 42.

ceptions be taken againſt us; and you have Bills and clamors againſt ſcandalous Miniſters: But if the trueth were knowne; it is not our Lives, but our Livings, that is your eye-ſore. Let thoſe criticall, and hypocriticall cenſurers pretend what they pleaſe: They that had rather be rich, than good; care not how evill we were, ſo we be poore. And poore enough, God wote, they have made us: even to a proverbe, as *Iob* was. Scarce one of a hundred is called by any other title or attribute, but *a poore Miniſter*. Is thouſands but ſufficient for a Tradeſman and an almes enough for a Prieſt? If they could Impropriate all the reſt of the Churches revenues; as they have done well toward it already: then would they chuſe Prieſts according to their owne hearts; and give them exhibitions out of their owne purſes: Then would they pull downe the Churches of State, and build themſelves Chappels of eaſe. Such a one we have heard of; that in king *Henry* the eights dayes had gotten much by the fall of the Abbeys; and in Queene *Maries* dayes built himſelfe a pretty chappell: which was not unfitly likened to a man, that having firſt raviſhed the mother, would afterward pay for the nurſing of the child.

For that other requiſite; of adapting our Sermons to their humours; there is ſuch a curſe ſet upon it, that we durſt not climbe up into the Pulpit, for feare leaſt thunder ſhould ſtrike us downe, if we ſhould ſo abuſe the Lords meſſage. Yet theſe are the two common invitations of your *Love*: if we would preach to your liking, and live at your finding, all would be well. But you are miſtaken, for then would nothing be well: Neither we could be well ſatisfied, nor you well edified, nor God well pleaſed. But ſeeing it can be no better, God be praiſed that it is no worſe. And though we cannot have your pleaſures, nor your riches, nor your honours; yet let us have your *loves*. As *Peter* was to *Paul*, and *Paul* to *Peter*: ſo you are our *Beloved*, let us be your *Beloved*; that we may all be the *Beloved* of God in *Ieſus Chriſt*.

As our beloved brother Paul alſo, &c. As a man that hath ſeene a goodly ſtatue, the monument of ſome famous Warriour and Deliverer of his Countrey; though hee hath long gazed on it, and is wonderfully taken with it: yet being told of another comparable to it, or rather tranſcending it, doth not ſuffer his eyes and thoughts ſo to dwell on the former, but he will remove to take a view of the other. This Epiſtle is one ſacred Statue or Monument of Saint *Peter*; wherein we have beheld many rare figures and ſweet lineaments, making up the repreſentation of ſo divine a ſoule. If wee be not ſtockes, inſenſate and dead to all apprehenſion of goodneſſe, wee cannot but bee enamoured of ſo gracious a Saint, Chriſts ſpeciall ſervant, the living inſtrument of building up his Church, the Doctor of the Iewes, the firſt Preacher to the Gentiles, the Inſtructor and Comforter of all our hearts; a fundamentall Pillar of the Church on Earth, and now a triumphant Soule in Heaven. Yet leſt our mindes ſhould bee fixed upon him onely, he modeſtly takes us off from himſelfe, and ſends us to his fellow-Peere, his *beloved brother Paul*: there hee would have our contemplations reſt another while. To him he referres us, him he commends to us, and his Epiſtles, thoſe bleſſed Trophees of his immortall honour. Now being told of ſome valiant Champion, renowned for his atchievements and conqueſts, whoſe fame is ſpred over all the world, we are inflamed with a deſire to ſee him. His death debarres us of that: ſee him we cannot; yet we deſire to ſee ſome picture or reſemblance of him; by which ſhadow wee may gueſſe at the ſubſtance. *Paul* is that great Conqueror, whom we would behold; that Champion of the trueth, that Demoliſher of the ſtrong holds of ſinne, and kingdome of Satan: we cannot ſee him upon earth, for he is in Heaven. Yet he hath left a teſtimonie behinde him, enough to ennoble his memorie, and to ſatisfie our capacity; his heavenly Doctrine: upon that let us meditate, in that let us bee converſant: there wee we ſhall read him: and if wee follow the direction of that, in Heaven we ſhall ſet him. Thus *Peter* ſends us to *Paul*, and both of them ſend us to their and our Lord *Ieſus Chriſt*.

1. Great was the honour of *Paul*, or elſe *Peter* would not have referred us to him. They were both princely Doctors of the faith, and had the whole earth under their paſtorall Iuriſdiction. It ſhall exalt the glory of either, and not eclypſe it, by being compared. Firſt, *Peter* was firſt called, and *Paul* confeſſeth himſelfe an [t] *Abortive*: yet *Peter* was called *A Chriſto mortali*, and *Paul A Chriſto Immortali*. *Peter* was called with a calme voice, *Paul* with a thunder-clappe. The one from the boate of his vocation, the other ſtricken from his horſe in the careere of his perſecution. *Peter* taken from his nettes; *Paul* from his bloudy letters. *Peter* was called before *Paul*, yet *Paul* overtooke *Peter*: *he was in labours more abundant than they all*: therefore more than *Peter*. Secondly, *Peter* received his Inſtructions from the mouth of Chriſt, and *Paul* his Inſpirations from the Spirit of Chriſt. The ſame holy Ghoſt came upon *Paul* and *Peter*: and though upon *Peter* in a viſible forme; yet upon *Paul* by an inviſible power, in no leſſe meaſure. Thirdly, Chriſt changed the Name of *Peter*: and did not the ſame Chriſt change the Name of *Paul*? *Peter* was but added to *Simon*, but *Saul* was wholly turned into *Paul*. Fourthly, They both wrought miracles alike; *Peter* with his *Shadow*, *Paul* with his *Handkerchiefe*. If *Peter* cured a creeple, *Paul* raiſed the dead: yea both; *Peter* raiſed *Dorcas*, and *Paul Eutichus*. Fifthly, *Peter* wrote two Epiſtles, *Paul* fourteene; he had a larger pariſh than *Peter*, as being Doctor of the Gentiles. Sixthly, *Peter* ſaw Chriſt in that glorious transfiguration; but *Paul* ſaw him in his glorious habitation: *Peter* on mount *Tabor*, *Paul in Paradiſe* or the *third Heaven*: *Peter*, in the company of *Moſes* and *Elias*; *Paul* ſaw him waited on with thouſands of Angels. Is *Peter* than the higheſt of the Apoſtles? Yet during his mortall life, he never was advanced ſo high as *Paul*. But I ſtand upon thornes, while I ſtand upon compariſons.

Nor do I intend any way to derogate from Saint *Peter*, but ſomewhat to abate the pride of his uſurping Succeſſor. *Peter* was in admiration of *Paul*: now all the world muſt worſhip the Idol which bragges to ſitte in his Chaire. That *Paul* was at Rome, it is manifeſt: but what proofe have we in the Scripture, that *Peter* was ever there? If he were, yet what Canon of his appears upon record, that the Pope ſhould be advanced to a Prince? was the Founder of that Hierarchie ever ſo brave? Nay, was there ſuch regalitie apparent in the Founders Lord and Maſter? Did Chriſt weare a Crowne of thornes, that the Biſhop of Rome ſhould weare a Crowne of pearles? Aske the Pope, and the Cardinals his ſonnes, (and too commonly they are indeed his ſonnes) whether they ever read of ſuch pompe and magnificence in the Apoſtles? It is the opulencie, and glorious Soveraigntie of that See, which makes men ſo ambitious of it; not the Sanctitie. Our Engliſh Cardinall, when he was choſen Pope, thought now he ſhould ſurely have ſome ſtrange revelation from heaven; ſome extraordinary wiſedome inſpired, and grace infuſed into him. But good honeſt ſoule, he was deceived: he found no ſuch matter: But briberie, corruption, flatterie, were his continuall ſollicitours for the Hierarchie, and for the world, he had a world of buſineſſe: whereupon he concluded, *Siccine fiunt Pontifices?* Are Popes made thus? and ſo quitte the place. What would he ſay of it now? if *Peter* ever ſate in that Seate, ſure he did not ſo leave it, as now we find it. *Peter* and *Paul* were both bleſſed Apoſtles, painfull Preachers, patient Martyrs, gracious Saints on earth, and now ſhine glorious Starres in heaven.

2. Thus for the trueth of *Pauls* honour, which was much: now for the honour of his Trueth, which is more. For *Peter* does not not onely commend *Pauls* Perſon, but in a higher degree his Doctrine. This is the Charter we hold by; the word of God, the Goſpell of Chriſt, inſpired by the holy Ghoſt, and recorded by *Paul* and *Peter*: for they both wrote from one and the ſame Spirit. No faith-

full

[t] 1. Cor. 15. 8.

Verſ. 10.

full meſſenger of God can either come but by his miſſion, or ſpeake but by his
a Act. 16. 6.7. direction. For the former; *Paul* would have gone to [a] *Aſia*, but he *could not* to
Bithynia, but the Spirit ſuffered him not: Why? God had intended good to *Philippi*.
Verſ. 9. *There ſtood a man of Macedonia by Paul* in the night: that man of *Macedonia*
was either an Angel, that ſpake to him in the language of *Macedonia*: or a
man in the habite of *Macedonia*: this man diverts *Paul* from his owne purpoſe,
b Rom. 10. 15. to Gods purpoſe. [b] *How ſhall they preach, except they be ſent?* Now as they cannot
c 1. Cor. 11. 23. come without Gods ſending, ſo nor ſpeake but by his inſpiring. [c] *I have received*
of the Lord that which I delivered unto you. To this word of our gracious God,
delivered by his ſervant *Paul*, doth *Peter* referre us. Though it be conveyed to
us by ſeverall pipes, it is ſtill the ſame water of life. In the writings of *Paul* and
Peter, there is no contradiction: ſuch is the ſweet harmony of the ſacred Scriptures,
and conſent of Gods publicke Notaries. Phyſicians may differ in their
opinions and preſcripts: Lawyers may vary in their counſells and Iudgements,
according to the proportion of their capacities or fees: Hiſtorians differ not
onely in circumſtances, but in ſubſtantiall matters. But in Gods Booke, written
by ſo many penmen, in ſo many places, at ſo many times, we find no contradiction:
What *Moſes* teacheth, that doe the Prophets: what they teach, that did Chriſt:
what Chriſt taught, that did his Apoſtles: what they all taught, we have received,
and you have beleeved, that thereby we might all be ſaved. *Da Domine,*
ut ſicut verbum eſt caro factum, ſic cor meum fiat carneum. O with what delight and
reverence ought we to read the Epiſtles of S^t^. *Paul*, which are ſo highly commended
d Rom. 2. 16. to us by S. *Peter*? His Epiſtles are Goſpell. [d] *God ſhall judge the ſecrets of men*
by Ieſus Chriſt, according to my Goſpell. In the Acts of the Apoſtles, there are reckned
two and twenty Sermons of theirs; beſides thoſe that are not mentioned, for in
every place they preached: And yet that Booke is not called the Preaching,
but the Practiſe; not *The words*, but *The Acts of the Apoſtles.* All *Pauls* Epiſtles
are (in effect) Sermons; the arguments and Text whereof is the Goſpell:
The Scope of all is to bring us to *Ieſus Chriſt*: yet they are called his *Epiſtles*,
not his Goſpell. With the ſame faith we receive both: with the ſame love we embrace
both; to them all we yeeld obedience, for them all we render thankes, and
in them all we looke for Salvation, through the ſubſtance of them all, *Ieſus Chriſt*.

According to the wiſedome given unto him. This is Authoritie: wherein we
have two things to obſerve.

1. It is *Sapientia, Wiſedome*: not *Scientia*, a common knowledge. There is a
e Luk. 16. 8. *wiſedome*, which is *Munus naturæ*, the gift of nature: [e] *The children of this world*
are wiſe in their generation. And there is a *wiſedome*, which is *Munus Gratia*, the
f Iam 3. 17. gift of Grace: [f] *The wiſedome that is from above, is pure and peaceable.* And that
g Prov. 8. 22. which is the Fountaine of all *Wiſedome*: [g] *The Lord poſſeſſed me in the beginning of*
his way. Albeit there was a groſſe miſtake in the Tranſlation, whether by reaſon
of the Scribes ignorance, or neare affinitie of the words; in the Septuagint it is
ἔκτισε. *He created*: whereas the originall ſignifies, ἐκτήσατο, *He poſſeſſed*. Chriſt is *Wiſedome*
it ſelfe: becauſe he was for his nature, in reſpect of the Father; and for his
h Col. 2. 3. office in reſpect of us, λόγος, *The word.* [h] *In him are hid all the treaſures of wiſedome*
and knowledge. But in an inferior place; ſubordinately under Chriſt, and derivatively
from Chriſt, the diſpenſation of the Goſpell is called *Wiſedome*. Both in
reſpect of the Inſtruments: ſo Gods publike Notaries, the Canonicall writers of
i 2. Pet. 1. 21. the Scriptures, were all the children of wiſedome, and [i] *Spake as they were moved*
k 2. Tim. 3. 15. *by the holy Ghoſt.* And in regard of the effect; which is to [k] *make us wiſe unto ſalvation.*
This *Wiſedome* is onely happy: for it made *Paul wiſe* to know good, *Wiſe*
to teach good, *Wiſe* to doe good, and *Wiſe* to be thankfull for the good he had
received.

2. It is *Data, given*: It came not into the world with him: he had it not by
traduction, or by Inheritance from his parents: ſo it was not *Innata.* Not was it

Acquiſita, wrought out by his owne Induſtrie; not the fruite of time and ſtudie. But *Given*, he had it *Aliunde*, from ſomewhere: not from man, ſure: Fleſh and bloud could never teach it him; though *Plato* and *Ariſtotle*, thoſe great Clerkes of Nature, had bene his Schoolmaſters. Nay, grant that *Gamaleel* was his Tutor, a famous Doctor of the Law: yet his *Wiſedome* was not ſo much above a Samaritans, as it came ſhort of *Pauls* a Chriſtians. *Empta* it was not: bought no man thinkes it. Let his l *Money periſh with him, that thinkes the gift of God may be purchaſed with money. Data* then it muſt be; and *Deſuper*, too: no library on earth could furniſh him with ſuch knowledge. It is a breath from heaven; a beame of that Sunne of righteouſneſſe, a ſtreame of that Chriſtall river of life, a fruite of that eternall tree, a bright irradiation of the holy Ghoſt. *Given*; *Paul* is beholden to God for it. If we can but gleane after his full ſheaves; if we have any heavenly *Wiſedome*: Let us not reflect upon our ſelves, or looke like the ſwannes into our owne boſomes. It growes not there: we muſt have it from ſome better garden. m *Every good gift is from above. Wiſedome*, as promotion, comes neither from eaſt nor weſt: it is not on our right hand, nor on our left: it is not within us, nor about us, but above us. What good thing can a man have, n *except it be given him from heaven?* From the puddle of our owne hearts, ariſeth nothing but muddy cogitations. o *Why doe thoughts ariſe in your hearts?* If they ariſe there, if that be their originall, they are not good. Right *Wiſedome* is a thing deſcendent: an influence, no vapour: an inſpiration, not an exhalation: it comes from above, from below it riſes not. For uſe of it.

1. Let us be thankfull to God for *Pauls wiſedome*: for if we be true Chriſtians, we are both the wiſer and the better by it. Some Antichriſtian ſpirit it was ſure, that blaſphemouſly affirmed; It had bene better for the Church, if St. *Paul* had never written. It ſeemes, that *Pauls* doctrine of Iuſtification by faith onely, hath much croſſed their opinion of Iuſtification by workes: and this vexed him. But if we doe not bleſſe God for Inſtruments of our Salvation, for whom will we praiſe him? The people glorified God, that *he had given ſuch giftes unto men*: we are none of his people, if for theſe gifts we doe not glorifie him.

Which of the Fathers was not in love with the *wiſedome* of *Paul*? a *Quis fidelior illorum Propheticorum Interpres? Quis cæleſtium myſteriorum ſacramenta magis pandit?* b *Chryſoſtome* ſtickes not to preferre him before all the reſt in learning, and to call him c *Totius ſapientiæ magiſtrum*: and confeſſeth that he could not take off his eyes from reading *Paul*. d *Auguſtine* acknowledgeth, that he read *Paul* more than all the reſt of the Apoſtles: and e *Nihil nobis iſto viro notius, nihil ſuavius, nihil in Scripturis familiarius eſt.* f *Ambroſe* compares him with *Benjamin*, whoſe g *Meſſe was five times as much as any of the others.* h *Hierome* ſayes that as often as he read *Paul* he thought he heard not ſo many words, as wonders; yea thunders: *Tonitrua & fulmina.* Though for the time of his calling, he was the Fiſhermens ſcholar: yet for the improvement of his Preaching, he might be the Fiſhermens Maſter. And in regard of his rapture to heaven, and revelations there, learning his Divinitie among the Angels, he was not unworthy to teach even the Apoſtles. Some others, as *Dionyſius*, have called him *Secundum Solem*, another Sunne; and *Sapientiſſimum Intellectualium. Sed reprimam me*: ſome of the Romiſts may hap to grudge at this commendation of *Paul*; as ſuſpecting thereby an undervaluing of *Peter*. But both their honours may well ſtand together: eſpecially ſeeing we honor them for Chriſts ſake, and honor Chriſt in them. Let them be honored as ſtars, he as the Sun. When wee have caſt up the particulars of all the *Wiſedome* in them, of all the *wiſedome* we get by them, we are farre from giving the glory to them. But this is the Sum: *Non nobis Domine, quia non à nobis*: though the high *Wiſedome*, even the *Wiſedome* of God; yet it comes from on high; from the God of *Wiſedome*: all is his. *Non omini noſtro; ſed Nomini tuo*: not to our wit, nor to our lucke, nor to our induſtrie, but *to thine own Name, Lord give the glory.*

l Act.8 20.

m Iam. 1. 17.

n Ioh. 3. 27.

o Luk. 24. 38.

a Hilar. de Trin. 5.

b Præam. in Ep. ad Rom.

c Hom. 25. in Ioh.

d Confeſſ. lib. 7. cap. 21.

e In Pſal. 147.

f In Pſal. 119. Octon. 22.

g Gen. 43. 34.

h Ep. 50.

Nazian. cont. Eunom. con. 33.

2. Let us ſeeke for *Pauls wiſedome* out of *Pauls* writings: we may be made wiſe
Ier. 8. 9. by it, unwiſe we muſt needs continue without. *They have rejected the Word of the Lord, and what wiſedome is in them?* They that are not converſant with the booke and language of *wiſedome*, in the ſtudy and exerciſe of *wiſedome*, in the houſe and company of *wiſedome*; ſhall never attaine to ſo much *wiſedome* as to ſee their owne
Aguſt. folly. *Non poſſunt ſtulti beatius vivere, quàm ſi ſerviant ſapientibus.* But alas, too many come to Church, that Schoole of *wiſedome*, as *Pythagoras* ſaid, they came to the Olympian games. Some came to winne the prizes, ſome to ſell their commodities, for it became the Mart of all Greece: ſome to meete their friends, and to be merry, for there were companions of all ſorts: others onely to looke on. Men make of a Sermon, as it is ſaid of a Medow: *Bos quærit herbam, avis vermem, canis leporem:* The Oxe lookes for graſſe, the Bird for a worme, the Dogge for a Hare: Some would have controverſies, and they ſearch for wormes: ſome liſten for quicke conceits, and theſe come to picke up ſallads, or catch butterflies: ſome ſeeke for matter of exception; and theſe come to finde a knot in a bulruſh: all theſe in the ſchoole of *wiſedome*, and yet never the wiſer. Onely they that have no other end, but with an honeſt heart to receive the food of life, are made *wiſe unto ſalvation.*

Hath written unto you. This is *claritas teſtimonii*, the evidence of his teſtimony, which affords us three conſiderations.

1. *Written:* but what? and where? Firſt, what? Our Apoſtles argument here, is the divine *Patience*; the Lords gratious forbearance of ſinners, and deſire of their converſion. Secondly, where doth *Paul* touch upon that ſtring, and make an uniſon with *Peter?* Wee are referred to two places, principally: though we finde it *Sparſim* all over his Epiſtles. The former. *Rom.* 2. 4. Where wee have a
Rom. 2. 4. copious amplification of Gods longanimity: and ſo *Paul* and *Peter* agree for the matter: *Paul* ſayes, *This longſuffering leads to repentance*; *Peter*, that it brings to *ſalvation:* and ſo they agree in the end. This is *luce clarius:* cleare as day. The other. *Heb.* 10. 35. and from thence to the end of that Epiſtle. Where *multifariam*, he doth both perſwade us to patience, upon the expectation of Gods promiſes and commend his patience, in ſo long ſparing of ſinners. There is great probability, that *Peter* here alludes to that epiſtle; becauſe it was written to the ſame perſons, *the Hebrewes*, or converted *Iewes*. Which is one pregnant argument, that *Paul* was the Author of that Epiſtle to the *Hebrewes*. To them writes *Peter* here, to them wrote *Paul* there: therefore doth *Peter* cite *Pauls* teſtimony as a thing familiar and well knowne to that afflicted company.

2. *Hath written.* It was Gods good pleaſure, that his Word ſhould be *written*. Hee ſhewed the way himſelfe; and wrote his owne law, with his owne finger. He taught man the way to write, as by other direction, ſo by his owne example. There be ſome Atheiſticall naturians, that would diſparage *Moſes*, and therein diſcredit the divine Truth, by affirming that *Triſmegiſtus* wrote before him; and that *Moſes* learned of *Hermes*. And other Antiquaries derive it from an age before them both: Saying, that the Reed was uſed for a penne; and the canes that grew on the bankes of *Nilus*, miniſtred matter for paper. But certainly, the faculty of writing came from a better invention, and was taught by a higher maſter. When man was fallen, and naked, God cloth'd him: he made him a leather garment: there God deſcended to one ocupation: when the time of mans redemption was come, then God as it were to build a houſe for man, became reputed a Carpenters ſon: there he deſcended to another occupation. When he meant to overflow the world with a deluge, that he might preſerve ſome from periſhing, he deviſed an Arke for man: he gave him the module of a ſhip, a means of tranſportation: which in all likelyhood, man would never have thought on: there God deſcended to a third occupation, to be mans ſhipwright. Conſidering the fickleneſſe of mans memory, how irretentive it is; he thought good to ſet downe his

will in writing: and ſo God deſcended to another arte and profeſſion, teaching man to expreſſe his owne minde in characters. Naturally man would have been his owne Taylor, and his owne Carpenter: Neceſſity would have taught him ſome wayes, to cloth and houſe himſelfe. Invention would have done ſomething in the other kindes too, though God had given him no ſuch patterne. But the neareneſſe and perfection of the way, was of Gods teaching. All theſe ſciences as he ordained for our uſe, ſo for his owne glory: in a ſpeciall manner *writing*: That what the eare hath loſt in defect of hearing, or the minde in the want of remembring, may be reſtored to the ſoule by reading. All that is *written us for our learning*: It could not be Scripture, if it were not *written*: and for our ſakes it is *written*. So many wayes hath God contrived to ſave us, let us take all occaſions to glorifie him.

Rom.15.4.

3. *Hath written unto you.* What was the matter of his *writing*? The *long-ſuffering* of a mercifull God toward ſinfull men. This was the argument of both thoſe divine pennes: for the teſtification of this, *Paul* is cited by *Peter*. Sure, it muſt be a point of great importance, which both of them ſo labour to prove. An important matter indeed, and exceedingly beneficiall to us, even ſo much as our *ſalvation* comes too, if wee make the right uſe of it: which conſiſts in the obſervation of thoſe foure rules formerly taught us. Firſt, that we take the advantage of repentance by it. Secondly, that we acknowledge Gods unſpeakable goodneſſe in it. Thirdly, that we expreſſe a hearty thankefulneſſe for it. Fourthly, and laſtly, that we apply our ſelves to the imitation of it: with which I conclude.

It is juſt that Gods *patience* ſhould call for ours, eſpecially conſidering the infinite diſproportion betweene us. It is one of thoſe graces, that is not ſeene but in diſtreſſe: as the Starres that are hidden all day, and onely ſhine in the night. Beneficence, the fruite of a charitable heart, is not exerciſed but in want. If no man was in miſery, there were no object for our eleemoſynary charity. Repentance, the humble ſorrow of a relenting heart, is not diſcerned till after ſinne. If we never had ſinned, nor offended our gratious God, there were no uſe of repentance. So *Patience*, the compoſedneſſe of a reſolute heart, could not appeare but in croſſes and perturbations. If there was no evill to ſuffer, there were no neede of *patience*. But the tree of faith, the more it is ſhaken with the violent ſtormes of trouble, the faſter it becomes rooted by *patience*. O that this leſſon would enter home into our hearts, before wee goe home to our houſes: Then ſhould we live in peace, and die in peace, and receive the reward of *patience*.

Wee have conſidered theſe two famous and bleſſed Apoſtles, ſeverally and aſunder: In *Peter*, his *Love* and Humility: In *Paul*, his Faithfulneſſe and Excellency. Now, let us put theſe two *Beloved Brothers* together; and their conjunction will afford us two profitable Obſervations.

1. Their Fidelity, or mutuall readineſſe to uphold one anothers reputation. It may eaſily bee gathered out of the Epiſtle to the *Galatians*, that certaine factious ſpirits, wandred abroad, diſturbing the peace of the Churches, and labouring to weaken the credit of *Paul*: under this pretence, that his Doctrine was not agreeable with the reſt of the Apoſtles. Therefore doth *Peter* make an honourable mention of *Paul*: both to juſtifie his Doctrine, and to teſtifie his conſent with the reſt: that all ſuſpition, and occaſion of calumnie might be utterly precluded, and the mouth of all wickedneſſe ſtopped. Thus did they maintaine each others Doctrine, againſt Sectaries; each others reputation, againſt Slanderers. O bleſſed amity, which became the breſts of ſuch a paire of noble Saints! Many doe *ſibi canere*, and *ſibi plaudere*: they thinke themſelves dedignified, if any honour be done to others: All Chronicles muſt be filled with their praiſes; all tongues become the Trumpets of their worth. They, And who but they? There was another minde in theſe holy Teachers: *Peter* honours *Paul*, and *Paul*

Gal.3.1,&c.

Peter: either is humble in himſelfe, and both ſtrive to give all glory to Ieſus Chriſt.

3. Their Unanimity, and combining of all their forces, to beat downe the bulwarkes of ſinne, and to eſtabliſh the Kingdome of the Goſpell. For our better aſſurance, wee have more than a ſingle teſtimonie of the ſaving Trueth. *Peter* is not alone; *Paul* goes along with him, in the verifying of the ſame Doctrine. For the recovery of our bodily health, we admit as much helpe as wee can. Divers Phyſicians bee not divers Indications, and Symptomes of death; and ſo many Aſſiſtants and Proctors of life. Our imagination is not ſo much fed with the apprehenſion of danger, as our underſtanding is with comfort, in the multitude of ſuccours. Wee may beleeve one witneſſe: but *ex ore duorum*, wee take ſtronger ground of confidence. Such was the wiſedome of *Moſes*, that hee was able alone to judge Iſrael: yet he refuſeth not the counſell of his father in Law, to divide the burden of the Government with others, and to admit them for Aſſiſtants in the Iudicature. [a] *Why ſitteſt thou alone?* Yea, God himſelfe joyned Aſſociates with [b] *Moſes,* in that waighty buſineſſe. *Peter* had endowments ſufficient to preach the Goſpell: yet the Lord gave him *Paul* and more Aſſiſtants. Two Conſiderations here, then we muſt not omit.

1. That God allowes us many helpes to ſalvation. There is abundant power of ſalvation in any one Evangeliſt; yet our indulgent God thought good to afford us foure. Chriſt himſelfe is the [c] *chiefe Biſhop of our ſoules*, the chiefe [d] Preacher of the Goſpell: yet hath He ordained others under Him; both [e] Biſhops and Preachers. The way of God (and Hee loves to walke in his owne waies) was ever to multiply our helpes. He that ſaid *Faciamus hominem*; ſaid alſo, *Faciamus homini*, an Helper fit for him. The Power of a ſingle Angell is wonderfull; whether in deſtroying, which the army of [f] *Senacharib* felt: or in preſerving and comforting, as Chriſt was [g] *ſtrengthened:* and to ſtrengthen Chriſt in that agonie, was no eaſie worke. Yet for the better manifeſtation of Gods plentifull goodneſſe, and the reliefe of our diffident weakneſſe; He employed many Angels, in many of his remarkable Workes. Chriſts Birth was celebrated with a Quire of Angels, with an [h] *Armie* of Angels. His Reſurrection, or ſecond Birth, was ſolemnized with [i] Angels. They were plurall, Angels accompanied with Angels. In *Iacobs* viſion, they which aſcended and deſcended that Ladder, as it were maintainining a trade or commerce betweene Heaven and Earth, were [k] many Angels. They which haſtened [l] *Lot* out of *Sodome,* were in the plurall, Angels. [m] They that are appointed to bee the Harveſt-men, and to ſeparate the Tares from the good Corne, after they are both growne up together in one field, are Angels. They that have the charge to keepe us in all our waies, while wee live, are many Angels: [n] *Angelis mandavit.* [o] They that have the Commiſſion to carry up our ſoules to Heaven, when we die, are many Angels. They who attend at the ſeverall gates of the new [p] *Ieruſalem,* to admit us into that bleſſed City, are many Angels. At the ſecond Comming of Chriſt, in the laſt day, when Heaven and Earth ſhall be all one, [q] *He ſhall appeare in his glory, and all the holy Angels with Him.* In all their adminiſtrations to Gods Servants, from the firſt to the laſt, there are Angels, in the plurall number; many Angels. The Apoſtles, and their Succeſſors, the Miniſters of the Goſpell, are honoured with the name of Angels: and thoſe come not ſingle. Wee have not *Paul* alone, nor *Peter* alone: but [r] *are compaſſed about with a cloud of witneſſes.* Witneſſe with witneſſe, witneſſe upon witneſſe: which way ſoever wee turne, wee are compaſſed with a cloud of witneſſes. This whole cloud guides us to the celeſtiall *Canaan:* being Witneſſes of the Goſpell, they bring to us the joyfull newes of ſalvation.

But, Why then did [ſ] *David* expect good newes from a ſingle Meſſenger? When the Watchman told him of a man running alone, hee concluded out of

that

[a] Exod. 18. 21.

[b] Numb. 11. 16.

[c] 1 Pet. 2. 25.

[d] Luke 4. 18.

[e] Epheſ. 4. 11.

[f] 2 King. 19. 35.

[g] Luke 22. 43.

[h] Luke 2. 13.

[i] Iohn 20. 12.

[k] Gen. 28. 13.

[l] Gen. 19. 15.

[m] Mat. 13. 39, 41.

[n] Pſal. 91. 11.

[o] Luke 16. 22.

[p] Rev. 21. 12.

[q] Matth. 25. 31.

[r] Heb. 12. 1.

[ſ] 2 Sam. 18. 25.

that circumſtance, that if he came alone, he brought *good newes*. It was contrary to *Iob:* that ſame *Ego ſolus*, brought him bad newes: Wofull tydings were in every Meſſengers mouth, that came to him with *Ego ſolus aufugi*; [t] *I onely am eſcaped alone to tell thee.* Why then ſhould *David* take it for a preſage of happineſſe? Indeed our Tranſlation reads it in a word of indifferencie; onely *newes*; *If hee bee alone, there is tydings in his mouth:* without any ſpecification of good or bad. But all others interpret it *Bonum nuntium*. And why *David* ſhould perſwade himſelfe of good newes, becauſe the Meſſenger came alone, is to mee a wonder. Neither yet was the Meſſenger in all reſpects alone; for another came after him, that did ſet out before him. There is ſmall comfort in ſolitude; and it was no leſſe than a complaint of *Paul* to *Timothy*; [u] *Onely Luke is with me: Luke*, and no body but *Luke*. Though *Luke* were able, and forward, and conſtant, in aſſiſting *Paul* about that great worke wherein hee laboured; yet is Saint *Paul* affected with this, that there was none but *Luke* to aſſiſt. Chriſt did not ſend his Meſſengers ſingle: *Lambes among Wolves:* Hee does not ſay one Lambe among many Wolves: that was his owne peculiar lot: Hee was the onely *Lambe* that came alone.

[t] Iob 1.16.
[u] 2 Tim. 4.11.

2. It is obſervable, that moſt commonly Hee diſpoſed them to his worke, by paires and couples: as *Peter* here doth joyne himſelfe with *Paul*. [x] *Peter and Iohn went up together into the Temple, at the houre of prayer. Peter* and *Iohn*; a paire: ſo they went to praying. [a] *Separate mee Paul and Barnabas for the worke whereunto I have called them: Paul* and *Barnabas*; another paire: ſo they went to preaching. When thoſe two parted; [b] *Barnabas tooke Marke, and ſailed into Cyprus:* and *Paul choſe Silas*, and went another way: ſtill by paires. Afterward, [c] *Silas* and *Timotheus* were coupled, and came together from *Macedonia*. So *Paul* inſcribed divers of his Epiſtles, his former to the *Corinthians*, with *Paul* and *Soſthenes*: his other, with *Paul* and *Timothy*. So to the *Philippians*, and *Coloſſians*; *Paul* and *Timothy*. His firſt to the *Theſſalonians*, with *Paul* and *Silvanus*, and *Timotheus*; three: That to the *Galatians*, with many: *Paul, and all the brethren which are with me.* As *Peter* here deſires the teſtimony and conſent of *Paul:* ſo *Paul* will have the partnerſhip of *Peter*, or ſome other Apoſtle. The Miniſtery is Chriſts Yoke, of all and in a yoke, numbers, two draw beſt together. [d] *The Lord appointed other ſeventy, and ſent them two and two before his face.* Twelve Apoſtles he ſent firſt, then ſeventy Diſciples. [e] At *Elim*, in their journey to *Canaan*, *there were twelve wels, and threeſcore and ten Palme trees.* The twelve Apoſtles were as twelve fountaines; out of whoſe ſacred Doctrines, ſinners might draw the water of life. The ſeventy Diſciples, like thoſe ſeventy Palme trees; under whoſe coole ſhades, as Travellers might refreſh their ſcorched and weary limbes; ſo their worſe than Sun-burnt, even ſin-burnt ſoules might finde comfort. And as [f] *God tooke of the Spirit that was upon Moſes, and put it upon thoſe ſeventy Elders:* ſo he tooke of the Spirit of his Sonne, and put it on thoſe ſeventy ſervants, toward the adminiſtration of his ſpirituall Kingdome. The twelve were called Apoſtles; the ſeventy Diſciples; there was a plaine diſtinction betweene them: Anſwerable to the former, the Church hath her Prelates and Biſhops: to the other, her inferior Prieſts, and ſubordinate Miniſters. But my obſervation is, that they were ſent two and two. *Binarius numerus valde fauſtus*, So ſent, for divers reaſons.

[x] Acts 3.1.
[a] Acts 13.2.
[b] Acts 15.39.
[c] Acts 18.5.
[d] Luke 10.1.
[e] Exod. 15.27.
[f] Numb. 11.17.

1. *Ad Facilitatem*; for the better facility. Two will more eaſily diſpatch a worke, than one. Two Oxen ſooner plow the ground: two Sowers ſooner caſt in the ſeed. [g] *Elias* himſelfe fainted under this apprehenſion: *I am left alone, and they ſeeke my life.* [h] And *Martha* complaines of her burden: *Lord, doſt thou not care that my ſiſter hath left me to ſerve alone?* To beare the waight alone, to take all the care alone, which ſhould be ſhared betweene two, is hard.

[g] 1 King. 19.14.
[h] Luke 10.40.

2. *Ad Vtilitatem*, for the more commodiouſnes. If one erre, the other may direct and reclaime him. In the deliberation about any act, two Iudgments are

better than one. If one fall, the other may helpe him, up: but *væ ſoli*, [i] *woe to him that is alone when he falleth.* One may be cold alone, but two lying together have heate. If the devotion of the one waxe cold, the othes zeale may warme it. Beſides, as two together may doe the greater worke, ſo they ſhall have *the better reward.* There is a more liberall promiſe to two, than to one: [k] *Where two or three of you be gathered together, I will be with you.* I deny not, but ſolitarynes, and abandoning of ſocietie ſometimes diſpoſeth us beſt for God; who accompanies us moſt, when we are alone. Therfore *Moſes* was commanded to come neare to the Lord alone. Yea, and when we are alone, God comes neare unto us: as he did to *Elias* in the cave: and to [l] *Iacob*, when *he was left alone:* yet he wraſtled with him, and lamed him. But for our benefite, and comfort, we embrace a good aſſociate.

3. *Ad Humilitatem*; for the better meanes of humbling them. The honour that is divided among *two*, is leſſe than if it were wholly given to one; and ſo leſſe indangers either of them to pride. In a worke of great conſequence, it argues the candor and modeſty of a man, to deſire a co-adjutor. If the danger bee great, he juſtifies his proceedings: for hee diſguiſeth nothing, that calls in witneſſes. If the danger be not great, yet it cleares him from ambition: in that he is ready to divide the thankes and honour of the worke with others, which by his atchievement he could have had alone. This keepes us within the bounds of humility: that how well ſoever the Vine proſpers under our hands, yet *Peter* cannot ſay, I have wrought in the Vineyard alone; but that *Paul* was with mee.

4. *Ad Charitatem*; for the advancement of their charitie. Love divided among many, is *minor ſingulis:* but when they are but two, how can they chuſe but love one another? Therefore the moſt perfect friendſhip is held to be betweene two. Such was betweene *Damon* and *Pythias*, among the Gentiles: betweene *David* and *Ionathan*, among the Iſraelites.

5. *Ad Societatem*, for the better ſocietie. Company beguiles both way and worke. *Binarius numerus ſocialis*; and therein tends to perfection. *Two are better than one.* God, who ſaw that all he had made was exceeding good; came not ſo neare ſeeing a defect in any of his workes, as by ſeeing man ſolitary. This he acknowledged; *It is not good for man to be alone:* therefore he made him a companion, a helper, and ſuch a one as ſhould helpe him to more companie than her owne; even a generation of aſſociates, by their encreaſe. How many a difficult worke, how many a tedious journey, is overcomne and digeſted by good ſocietie: But *Longam incomitata videtur Ire viam.* Whiles *Peter* lookes to *Paul*, and *Paul* hath reſpect to *Peter*, in their travels, they are the better encouraged to the Lords worke.

6. *Ad Validitatem*; for the better ſtrength of defenſe. When theeves ſee a paſſenger alone, they boldly ſet upon him: but if there be two to two, they will be afraid to venture. Say theſe Apoſtles were but two, and their enemies three; the Fleſh, the World, and the Devill: yet were they three hundred, let but theſe two hold together, and they ſhall be conquerors. So the Proverbe hath it; *Brother that holdeth with brother, is like a fortified citie. Vis unita fortior.* What bulwarkes of error could ſtand againſt their aſſaults? *Ne Hercules contra duos:* Againſt theſe two, hell it ſelfe could not prevaile.

7. *Ad Securitatem*; for their better ſecuritie, tranquillitie, and compoſednes. Howſoever it was ordained for a bleſſing, and for a dignitie to *Iſrael*; [m] *The people ſhall dwell alone, and ſhall not be reckoned among the nations:* not among the curſed nations: not *among* them, but *above* them. [n] *Iſrael ſhall dwell in ſafetie alone:* free from the infeſtation of enemies. Yet for particular perſons, there is great comfort in ſocietie. Our grieſes are leſſened, our joyes enlarged, our cares lightened, by a friendly aſſociate. It was a plague upon a plague to the leper, that he

was

[i] Eccl. 4. 10.

[k] Mat. 18. 20.

[l] Gen. 32. 24.

[m] Numb. 23. 9.

[n] Deut. 33. 28.

was condemned to live alone. It cannot but be the aggravation of any ſicknes, when a man is compelled to be ſicke alone; without any viſitant, either to eaſe, or pitie him. In his deepeſt extremitie, *Iob* had ſome called *Comforters*, though they were *miſerable ones* : and miſerable comforters are better than none at all. It was for that Almighty man, [o] *to tread the wine preſſe alone*; and to have *none of the people with him*. Death takes a cruell advantage upon him that muſt die alone: without a comforter, nay without a condoler. It was a ſad entrance into *Ieremies Lamentations*; [p] *How doth the citie ſit ſolitary, that was full of people!* But in all heates of anguiſh, good aſſiſtance and ſocietie breathes ſome coole aire of comfort. When *Paul* muſt anſwere before *Nero*, he complaines that [q] *no man ſtood with him, but all men forſooke him* : O then one *Peter*, one Comforter had bene exceeding welcome to him.

[o] Pſal. 63.3.
[p] Lam. 1.1.
[q] 2 Tim. 4.16.

8. Laſtly and chiefly, *ad credibilitatem:* (for you may take all this for a digreſſion: yet pardon it, you have loſt nothing by it) the maine ſcope that led me into this meditation, is for their better credibility, and to worke a beleefe in mens hearts of that truth, which they have both delivered. *Paul* and *Peter*, thoſe two are conjoyned, that their teſtimony might be the more fairely received. *Ex ore duorum, ſtat omne verum.* For this cauſe Chriſt ſent his Apoſtles and Diſciples before him, *by two and by two* : that the one might witneſſe for the other, and all beare witneſſe to Chriſt, *Solus teſtis*, ſeldome allowed. [a] *If I beare witneſſe of my ſelfe, my witneſſe is not true.* And yet that mighty Prince might well write, *Teſte meipſo* : and ſo he does: [b] *Though I beare record of my ſelfe, yet my record is true. Ipſe de me*, and yet *verum*. But commonly more witneſſes are uſed than one. [c] *There are three that beare record; the Father, the Word, and the Holy Ghoſt; and theſe three are one* : ſo we have three witneſſes *in Heaven*. [d] And there are *three* more; *the Spirit, and the Water, and the blood* : ſo we have three witneſſes *in Earth: and theſe agree in one* : there is no diſcord among them. At the leaſt *Two*; [e] *I will give power to my two witneſſes.*

[a] Iohn 5.31.
[b] Iohn 8.14.
[c] 1 Iohn. 5.7.
[d] ver. 8.
[e] Rev. 11.3.

Chriſt called his Apoſtles by paires : [f] *Simon* and *Andrew* : *Two*, and thoſe were *Brethren*. Going a little farther, He [g] calls *Iames*, and *Iohn*; *Two* more, and thoſe alſo *brethren*. So he ſent them out by paires : [h] *Hee called to him the twelve, and ſent them forth by two and two.* To the [i] *two* Diſciples going to *Emmaus*, hee ſhewed himſelfe on the day of his reſurrection. In this number *Iohn* the Baptiſt ſent his Diſciples to Chriſt : [k] *two* together. God brought his people out of Egypt by *two* leaders; [l] *By the hand of Moſes and Aaron* : So he brings our ſoules out of ſpirituall bondage, by *Peter* and *Paul*, by *Iames* and *Iohn*; by *two* and *two*. As the [m] *two* ſpies brought the cluſter of grapes betweene them from Canaan : ſo he did appoint *two* Diſciples to bring us the wine of ſalvation, for the cheering of our hearts. The Arke of God was borne betweene *two* : *Two* were called to build the Tabernacle; *Bezaliel* and *Aholiab* : So the meſſengers of the Goſpell were ſent by *two's*, to beare Chriſt into the world, and to build up his *Church*. There were *two* Cherubins at each end of the Mercy-ſeate; as at either end of Chriſts grave, *two* Angels. [n] *Hiram* made *two* pillars, and *two* chapiters for thoſe pillars in the Temple. The Church hath [o] *two wings*, to flie from perſecution. Her ſervants are clothed *duplicibus*; each hath [p] *two* garments. The principall members of our body are double, for the better mutuall ſupply. We have *two* eyes; that if one miſcarry, the other may guide us : *Two* eares, *two* hands, *two* feete; that the one may releeve the weakeneſſe of the other. There were *two* Tables of the Law : *Two* Teſtaments : and the Lord ſent the Miniſters of them both, by *two's*, paires and couples. *Ecce duo gladii*; *two* ſwords; and they are enough to kill thoſe *two* enemies; Sinne and Satan.

[f] Mat. 4.18.
[g] ver. 21.
[h] Mark. 6.7.
[i] Luk. 24.13.
[k] Mat. 11.2.
[l] Pſal. 77.20.
[m] Numb. 13.23.
[n] 1 King. 7.15.
[o] Rev. 12.14.
[p] Prov. 31.21.

There are but *two* principall relations in the world; and all men muſt fall under one of the combinations: Husband and Wife, Father and Sonne, King and Subject, Maſter and Servant : ſome of theſe we muſt all be. By paires are *Chriſts* meſſengers ſent, to teach all theſe paires their duties. Therefore *two*; to explane *two* covenants, the Law and the Goſpell: To keepe enmity betweene the *two* ſeeds; of the Woman and the Serpent: to maintaine warre betweene thoſe *two* foes, the fleſh and the ſpirit: To execute *two* offices, of preaching and baptiſing: To preach *two* doctrines, of faith and good workes: To ſet upon men thoſe *two* Seales, in the adminiſtration of the *two* Sacraments: To exerciſe *two* juriſdictions, of binding and looſing: To unite *two*, Iewes and Gentiles: To overcome *two*, Sin and Satan: To reconcile *two*, God and Man: To ſave *two*, Body and Soule. Let us be ready for theſe Ambaſſadors, with *two* preparations, of oureares and hearts: meet them with two gratulations, of joy and reverence: welcome them with *two* entertainments, of faith and repentance and returne them with *two* ſatiſfactions, of our thankfulneſſe and obedience. So ſhall we depart this life with *two* comforts, peace and a good conſcience; and reſt in Heaven with thoſe *two* noble ſocieties of Ssints and Angels: when thoſe *two* parts, of the Church, the militant and triumphant, ſhal mak but one Pariſh; where *Ieſus Chriſt* ſhal be all in all; *Amen.*

2 PET. 3. 16.

As alſo in all his Epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood: which they that are unlearned and unſtable, wreſt, as they doe alſo the other Scriptures, unto their owne deſtruction.

Rev.12.1. WE read of a great wonder in Heaven: *A woman cloathed with the Sunne, and the Moone under her feete, and upon her head a crowne with twelve Starres.* In Heaven are many wonders: wondrous joy, wondrous ſanctity, wondrous glory: all wonders to us that live in this darke grove of morrality. But the Heaven here ſpoken of, is upon the Earth: and the *woman* is the Church in her militant condition. This *Woman is cloathed with the Sunne*: that is a wonder: who can imagine a garment for any creature, to bee cut out of the whole peece of the Sunne? Not onely cloathed with his beames, and rayes, and light: For ſo Men and Plants, the Earth and all things upon it, are cloathed with the Sunne: in that ſenſe, the Sunne cloathes whatſoever it ſhines upon. But this *Woman* is cloathed with the *Sunne* it ſelfe: the very body of that great Luminary is become her veſture. The proudeſt Lady, and the higheſt Princeſſe of the world; though the riches of nature be raviſhed into their wardrobes, and their ſilken garments bee interwoven with gold, and embroidered with Pearles and Diamonds; cannot ſhew ſuch a ſute. The *Sunne* is Chriſt: the garment wherewith this Sunne cloathes his Spouſe, is his owne righteouſneſſe: thus covered, ſhee appeares juſt, pure, and amiable in the ſight of God. The *Moone is under her feete:* Her location muſt needs be high, even above the Moon. The Moone governes the Sea; than the Sea and the Moone, there is nothing more inconſtant: both are emblemes of the world. This Moone the Church treads under her feete; deſpiſing the vanity of all tranſient things. *Vpon her head was a crowne of twelve Starres:* a wonderfull rare crowne, that was made of Stars.

Gold is the principall materiall of a crowne: but what needs ſhe weare gold upon her *head*, that tramples it under her *feete?* The *twelve Starres*, are the twelve Apoſtles: theſe are the armes of this glorious Queene: but ſhe beares them with a difference from her Lord and King. For Chriſt *hath them in his hand*, as his ſervants: but his Spouſe, *on her head*, as her chiefe ornaments.

Rev.1.16.

To our purpoſe: The Sunne gives to the Starres all the light they have: ſo the Apoſtles receive all their illumination and wiſedome from Chriſt, by the holy Spirit: as a lanthorne hath no light of it ſelfe, but what is put into it. Of theſe Starres, thus inlightned, ſome are fixed in the Firmament; others wandring. The Apoſtles were to range abroad, by their commiſſion: not after Saint *Iudes* meaning, who calls falſe teachers, *wandring Starres:* For in that ſenſe, the Planets themſelves are not wandring, but keepe a direct and conſtant courſe in their Orbes. But thoſe that *Iude* ſpeakes of, are Meteors; ſhooting or gliding ſtarres: which can neither guide Travellers by land, nor Mariners by Sea. But theſe Starres of Chriſt are ſtable, bright, glorious: we acknowledge their light and influence: they are our faithfull Sea-markes, and directions to the Port of bleſſedneſſe. But in theſe Starres, my Text notes, *there are ſome things hard to bee underſtood:* as the variety of their motions and magnitudes, but eſpecially of their influences: in the Doctrine of the Apoſtles, *quadam difficilia*, Therefore as the Aſtronomers have framed, to their imagination, Eccentrickes, and Epicycles, and a ſtrange engine of Orbes, out of the Heavens: So the ſchoolemen have deviſed a world of paradoxes, problemes, improper poſitions and concluſions, out of the Scriptures: all to ſave the *Phænomenon* of Popery. Yea, which is worſe, as Aſtrologers have impiouſly gathered the prediction of futurities, the calculation of nativities, the alteration of States and Kingdomes, and the event of all contingent fortunes, out of the Starres: perverting the ſober uſe of thoſe Heavenly bodies, to magicall purpoſes: So Heretikes have violently forced errors, and ſchiſmes, and factions, and helliſh tenents, out of the ſacred Doctrine of the Apoſtles; *wreſting the Scriptures to their owne perdition.* The full view of whoſe profane and ſacrilegious proceedings, wee have in this verſe: *As alſo in all his Epiſtles, &c.*

Iud.ver.13.

Wherein there bee two generall occurrences; a Virgine, and a Rape. The Virgine is faire Truth, the Holy *Scripture:* The Rape is a *wreſting of it*; which is foule violence done unto it. For the former; three things commend a Virgine: unſpotted beauty, uncorrupted vertue, and modeſt retiredneſſe: Anſwerable whereunto we finde in the *Scripture* in generall, and in this parcell of it, *Pauls Epiſtles* in particular, Firſt, for vertue, a ſufficiency: *In all*, and every peece of all, there is full ſatisfaction. Secondly, for beauty, an harmony, and agreement: it *ſpeakes the ſame thing:* there is no contradiction. Thirdly, for retiredneſſe, *a difficulty: ſome things are hard to be underſtood*; they ſurpaſſe our apprehenſion. For the other part, which is the Rape. Firſt, here is an inditement of the raviſhers; and that under two titles, as it were their names; *Illiterati, Inſtabiles.* They are *unlearned*; their booke cannot ſave them: they are *unſtable*; no man will ſpeake for them: who will plead for the inconſtant? Secondly, here is the fact whereof they are indicted, and that is the rape of a Virgine; *wreſting the Scripture*, violation of the ſacred Truth. Thirdly, their execution followes: they ſhall die for it: they meant it for their owne defence; it ſhall turne *to their owne deſtruction.*

In all his Epiſtles. It was a materiall point which our Apoſtle here urged, and in which he ſends us unto *Paul* to bee confirmed; even ſo great that our *ſalvation* lies upon it. Therefore it is not lightly or rarely touched, in ſome one *Epiſtle*; but ponderouſly and frequently inſiſted upon *in omnibus Epiſtolis.* Out of which premiſſes ariſeth this concluſion: The fundamentall points of religion are repeated often: the Prophets did not more labour in the explanation of the Law,

than

then the Apoſtles in the application of the Goſpell. There is no leafe, almoſt no line, which doth not inculcate this; and that without any weariſome tautologie or needleſſe repetition, but by a ſweet way of amplification. How carefull was Saint *Paul* to ſpeake home? [a] *I ſhunned not to declare unto you all the counſell of God.* He had rather write one thing twice, than have it paſſe unobſerved, or vaniſh unremembred. [b] *To write the ſame things unto you is not to mee grievous, but for you ſafe.* Such is the All-ſufficiency of the *Scriptures,* without any need to bee peeced up with traditions. [c] *It is able to ſave your ſoules:* And who would aske more? [d] *They can make a man wiſe unto ſalvation:* and I would never deſire to bee wiſer. *Paul* cals it, *The Counſell of God:* the Romiſh Traditions then are none of the counſels of God. If they muſt challenge a corner, yea, halfe the roome in our faith; Why then doe wee entitle the New Teſtament, *The Goſpell*; when as it were but of a part of the Goſpell? Or, *The new Teſtament,* when as it were but a part of Chriſts Teſtament; and Traditions a ſchedule to bee annexed to it?

Let no man preſume above that which is written: That mans faith hath a Dropſie, which the *Epiſtles of Paul* cannot ſatisfie. The Papiſts call the *Scripture,* a dumbe Rule; becauſe it hath no ſound: How ſhould a paper ſpeake? Doe they make it an Idoll, *that have a mouth and ſpeakes not?* Indeed, they are not willing to heare it ſpeake: as *Marius* could not heare the lawes, for the noiſe of armes: ſo they cannot heare the *Scriptures,* which are the Lawes of God, for the noiſe of Traditions. But they ſhall heare it one day when their awaked conſcience ſhall convince them of wilfull ſacriledge: for the contempt done to Kings Proclamation that cannot ſpeake, redounds to the Perſon of the King that can ſpeake. The Orbe of Chriſtian faith is the *Scripture:* if we be fixed ſtarres, wee content our ſelves within our owne orbe. The Iſraelites tooke in unto them ſome of the Heathens: but firſt they muſt bee circumciſed, and ſo become Iſraelites. Wee admit ſome traditions of the Ancients, and make uſe of the very learning of Pagans: but firſt we circumciſe it; we doe as it were Chriſten it in the Font of Trueth. And if any Tradition ſhall grow ſawcy, and offer to confront the Word of God, being ſo oppoſed by a Sectary; we ſoone excommunicate it: as *Iſmael* muſt bee turned out of doores, when he once fals to jeering of *Iſaac.* Our God and Saviour hath written his Will to us, by his Evangeliſts and Apoſtles: to them we adhere. There is Light enough to enforme our underſtandings, Truth enough to ſatisfie our knowledge, an holy Covenant and precious Promiſes to excerciſe our faith, glory and eternall life to feed our hope, the rules of Sanctimony to direct our life: What can we require more of God? What ſhould be done more for us, but onely this? To fill our hearts with his grace; that wee may underſtand what Hee teacheth, and beleeve what Hee promiſeth, and doe what He commandeth. *In every Epiſtle* God ſhewes us the way, how we ſhould ſerve Him, how He will ſave us. Lord, we ſeeke no fartther than to thy Word, wee aske no more than thy ſelfe: Guide us by the one, and ſatisfie us with the other.

Speaking of theſe things] The Pontificians ſay the Scripture is a dumbe Rule: but ſure, Saint *Peter* was of another minde: For making mention of *Pauls Epiſtles,* which were his Writings, hee attributes the facultie of *Speaking* to them. Saint *Paul* writes; and yet Saint *Peter* ſaies, hee *ſpeakes.* Their Images have mouthes, but they *ſpeake* not: Gods Word doth *ſpeake,* yet it hath no mouth. They *ſpeake,* by ſignifying unto us what God hath ſpoken: and to take this honour from the Canonicall Writing, is an injury done to the Author of that Doctrine.

Theſe things] What are they? The Mercy of God, that is; and the Thankfulneſſe of man, that ſhould bee: Chriſt dying for us, our faith beleeving on Him: the one performed by Him, the other required of us: the lenity of his

a Act.20.27.

b Phil.3.1.

c Iam.1.21.

d 2 Tim.3.15.

Patience, the neceſſity of our Repentance. *Theſe things Paul ſpeakes of*, and *in all his Epiſtles he ſpeakes of them.* *Eadem*, not *aliena*; no heterogene, forraine, or wandring things: much leſſe *Contraria*, things thwart and oppoſite to the firſt principles: but *Eadem*; for matter and forme, for weight and faſhion, *the ſame*: like ſo many lines tending to one center; the Goſpell of *Chriſt*.

The Concluſion that ariſeth from it, is this: There is no repugnancy in the divine Scriptures. Evangeliſt doth not croſſe Prophet; nay, rather the Hiſtory verifies the Prophecy, with a *Sic impletur*. Apoſtle doth not croſſe Apoſtle: but *Peter* and *Paul*, *Iames* and *Iohn* and *Iude*; they all preached, they all wrote the ſame Trueth. Some atheiſticall ſpirits have ſearched narrowly, to finde contradictions in them: but the ſpirit of contradiction was in them that went about it. O that wee could all as well agree with them, as they agree with themſelves. But while they are at peace in the Doctrine, wee are at warre in the Interpretation. As hee that tumbles in a calme bed, hath his tempeſt within: ſo they that picke quarrels out of the articles of peace, ſeeke more the praiſe of their wits, than the profit of their ſoules. A father makes a Will, and bequeathes divers Legacies: the children come to demand their portions: but brangling Lawyers finde out unneceſſary cavils: one interprets a clauſe of it to this ſenſe, another to that: ſo the Orphans patrimony becomes the Lawyers booty. The Goſpell is Chriſts Will: and Hee hath left all his Children bleſſed Legacies: but Heretikes, like contentious Advocates, miſ-interpret the termes, and wrangle about words: and though they get nothing by it, but the fame of ſingularitie on earth, and the penalty of damnation in hell; yet they ſet the Chriſtian world in an uprore: and the poore children by this meanes are coozened of their portions, even their patrimony in heaven. Let us acknowledge, that all the Evangeliſts and Apoſtles were but ſo many ſeverall Engroſſers of our Fathers Will; that they all write in the ſame tenour: Let us humbly truſt upon his Riches, thankfully receive our portions, and carefully obey his rules and precepts, and we are bleſſed in *Ieſus Chriſt*.

In which are ſome things hard] *Difficilia quæ pulchra*: What excellency is obtained without difficulty? Wiſedome is an excellent grrace; but it is no inheritance: wee were not borne wiſe. Wee may thinke our ſelves wiſe betimes; (and he is no foole that doth not thinke ſo) but God, time, and induſtry muſt concur to the making up of wiſdome. The Kingdome of Heaven is a moſt excellent place; yet it will not bee obtained without violence. The Scripture is divinely excellent; no flowers ſo ſweet, no jewels ſo precious: no wonder than if it be underſtood with ſome *Difficultie*. Yet the Apoſtle here qualifies the matter; *Quædam non omnia*; *Some things are hard*, not all. If all the will of God were enigmaticall, myſticall, and abſtruſe; (like the jugling Oracles of falſe prophecy) there were ſome excuſe for our ignorance, and by reaſon of that for our diſobedience: but they are onely *ſome things*.

From which we may inferre this concluſion; that both in *Pauls* particular Epiſtles, and in the generall ſcope of the Scriptures, there is a plaine and evident demonſtration of Gods good will towards us. *Quædam* does not onely oppoſe it ſelfe to *omnia*: *Some*, therefore not all; but alſo to *Plura*; *Some* therefore not the moſt. Two of a thouſand places, are *ſome*; but ſcarce a number: yea, ten of a hundred are *ſome*: but comparatively very few. *Some* neceſſarily implies a leſſe part: *Quædam difficilia*; therefore the greater number are *facilia*. The *quædam* are but ſome few hillockes in a large plaine: ſome few ſtrange herbes in a familiar garden. Herbes they are certainly, though wee know not their names, or their vertues. As children, well entred into reading, runne away with the chapter currently; untill they light upon a hard word, which puts them to their ſpelling: there they make a ſtoppe; and unleſſe they skippe it over, they muſt conſult their Maſter, ere they can goe any farther. We are all ſchollars, both *catecumenoi*,

cumenoi, and *Catechiſta*: and when we come to ſtudy St. *Pauls* writings, with many divine rules we goe away roundly: in ſome faire meaſure we underſtand them, and much ſweete comfort we find in them: But here and there we light upon a ſentence, that puzzleth our dull intellect: there we pawſe, we meditate, we ruminate: we ponder the ſenſe: we compare the precedent with the ſubſequent wordes: And if the wings of our apprehenſion cannot ſoare ſo high as this reverend myſterie, then with the wings of our zealous prayers we mount up to the throne of Majeſtie; we conſult our great maſter in heaven; that moſt holy Spirit: there we have the [c] *ointment* that cleares our eyes: there we finde a [f] *revelation* of theſe deepe ſecrets.

e 1. Ioh. 2.27.
f 1 Cor. 2.10.

2. They are but *Quadam* then, that are in danger of this difficultie: and among multitudes of plaine and facile rules, we may allow *ſome* to be *hard*. Eſpecially ſeeing that without theſe *Quadam* we may be ſaved. At ſome royall feaſt, among many diſhes of delicate and eaſily digeſtible viands, there may be ſome ſolid and ſtronger meate: while a good ſtomach falls to that, the nicer and weaker appetites need not faſt: for if the other be more nutritive, they are leſſe digeſtive. [g] *Strong meat belongeth to them that are of perfect age.* We are riding a journey, and there be diverſe monuments ſet up as markes for our direction, with inſcriptions upon them: Moſt of them tell us plainely and familiarly, This way you muſt take: here and there we find a ſtately pillar, meant for a guide too; but the characters are in ſo curious a language, that though we can read them, we do not fully underſtand them: we fixe not there, but paſſe by them with reverence, to the next of a plainer indication. Or in our travell we are driven to croſſe a river, as the Iſraelites did *Iordan* to their *Canaan*: this river in ſome places is very deepe, but in moſt places foordable: they that like elephants, are ſtrong in underſtanding, may ſwimme over: the feebler, like poore lambes, yet may wade over: It matters not, as from *Pauls* ſhipwrackt veſſell, which way; whether the skilfull by ſwimming, or the reſt by other helpes; ſo they all get to ſhore. In the ſacred writte there be depths, for the deeper Iudgements to ſound: and for the weaker paſſengers there be ſhallowes. There be mountaines of learning, for the higher wittes of the Schoole: and there are pleaſant valleys, for the walkes of humbler ſoules. There is milke for babes, and *harder* meate for abler ſtomachs. If *ſome things* will not downe with us, yet there is choice enough among the reſt to nouriſh us to everlaſting life.

g Hebr. 5.14.
Act. 27.43.

3. This trueth then muſt be undenyably granted, maugre all the cavills of Rome; that the moſt places and paſſages of the Scripture are intelligible enough, and containe in them the manifeſt doctrine of our ſalvation. So [a] *Chryſoſtome*; *All thoſe things that are neceſſary, in the holy Scriptures are cleare and plaine.* [b] And, *when we ſay any thing without the Scripture, the thoughts of our auditory are uncertaine.* I deny not, but there are ſome places of difficultie in St. *Paul*: as 1. Cor. 11. 10. and chap. 15. 28. 29. To be ſhort in this enumeration, though [c] *Salmeron* was long enough: for he pretends to have found out no leſſe than fifty difficulties or obſcurities in *Pauls* Epiſtles. Captious critickes ſcarce turne over thoſe ſacred leaves, for any other ends. I confeſſe, that I have not uſed to looke upon Gods booke with ſuch eyes: I deſire not to feed my fancie with ſcruples, but my ſoule with comforts.

a In 2. Theſſ. 2. 15.
b In Pſal. 95.
c Tom. 13. Diſp. 2.

Some have ventured to alledge reaſons, why *Paul* is ſo full of difficulties. [d] *Ob Velocitatem Sermonum ſuorum*, ſayes one: [e] *Propter impetum Spiritus, elocutiones habet minus explicitas*, ſaith another. [f] *Profundos ſenſus Græca lingua non ſatis callebat.* He had his Idiotiſmes and phraſes peculiar to himſelfe: whereof [g] *Nyſſen*, with *Ierome* and *Chryſoſtome*, give ſome inſtances. *Thomas Anglicus*, quoted by *Lorinus*, hath a ſtrange ſuſpition; that *Paul* wrote obſcurely on purpoſe; to hide his doctrine from heretickes: And that the ſimple might underſtand him, he ſent his Epiſtles by his Diſciples, that they might expound them to the Churches.

d Irenæus. lib. 3 cap. 7.
e Origen in Epiſt. ad Rom. Princ.
f Hieron. Ep. 50.
g Tract. in 1. Cor. 15.

[h] The principall cauſe was *multitudo, & altitudo rerum quas tractat.* [i] *Salmeron* gives diverſe other reaſons of his obſcure writings, and preſcribes certaine rules for their explication. Some thinke that this Difficultie ariſeth from the multitude of Interpreters upon St. *Paul* writings: no Author having ſuch abundance of expoſitors as he.

[h] *Lorin. in Loc.*
[i] *Tom.* 13. *Diſp.* 7.

But *Paul* was not more *hard* in his writings, than theſe men are in their cenſures of him. They would ſpeake further, if they durſt, to the diſabling of ſo glorious a witneſſe. Sure, there is ſomething wherein he hath galled them; or elſe they would not thus kicke againſt him. We dare not be ſo bold with that bleſſed Saint: for we know, he wrote nothing, but what the holy Ghoſt dictated to him; Divine trueth, all. As *David* patiently bore all his afflictions, *Quia Dominus fecit, becauſe it was the Lords doing*. ſo we faithfully and thankfully embrace all St. *Pauls* writings, *Quia Dominus dixit,* becauſe it was the Lords ſaying. What if, *Baptiſing over the dead*, were a *hard* ſaying? yet that the dead ſhall riſe againe; this is a plaine ſaying: that the *dead in Chriſt ſhall riſe to glory*; this is both a plaine and a comfortable ſaying. What if, [a] *It is impoſſible for thoſe that were once enlightened &c. If they fall away, to be renewed againe by repentance*; be a *hard* ſaying? Yet that [b] *Ieſus Chriſt came into the world to ſave ſinners*; this is a *true ſaying*. What if, [c] *Before the children had done either good or evill, the purpoſe of God upon them muſt ſtand*; be *hard* to underſtand? Yet that [d] *God would have all men to be ſaved*; this is eaſy to underſtand. If we know not the meaning of that; [e] *God hath concluded them all in unbeleefe:* Yet [f] *there is no condemnation to them that are in Chriſt Ieſus:* we know the meaning, the comfort, and the aſſurance too of that.

i 1. Cor. 15. 29.
[a] Heb. 6. 6.
[b] 1. Tim. 1. 15.
[c] Rom. 9. 11.
[d] 1. Tim. 2. 4.
[e] Rom. 11. 32.
[f] Rom. 8. 1.

Beloved, we need care for no more than to be ſaved: and the meanes to that, is plainely and punctually declared to us by the Apoſtle *Paul.* If there be ſome things *hard*, yet theſe plaine things are the moſt: though we doe not reach the other, we cannot miſſe theſe. If profounder wittes will venturouſly dive into this ocean, to fetch up deeper myſteries; yet we have enough to ſerve our turnes. There is ſufficient ſtore of comforts affoorded us, to make us bleſſed: and who would aske more? Yea we have a faire portion, a goodly heritage, and the lines are fallen unto us in plaine and pleaſant places. Let us content our ſelves with it, and be thankfull to him that gave it, that we may be ſaved by it.

Hard to be underſtood. Theſe two, *Difficilia intellectu*, muſt be read *in ſenſu compoſito.* For if there was no fault in our underſtanding, there could be no *difficultie* in the word of God. It is a principle in nature; *Quicquid recipitur, ſecundum modum recipientis recipitur:* Shall the little viall be angry, becauſe it cannot containe all the water of the fountaine? Or a ſubject, being allowed to take his full burden out of the kings treaſurie, become pettiſh with himſelfe that he cannot carry away all the gold? No ſober gueſt at a banket, deſires to eate more than his ſtomach will beare. Becauſe we cannot devoure all, will we faſt? *Pliny* writes of the hedge-hog, that when he hath loden himſelfe with nuttes and fruites, and is going to diſburden them in his ſtorehouſe; if but the leſt filberd chance to fall off, he will fling downe all the reſt in a peeviſh humour, and beate the ground for anger. Many ſweet and heavenly comforts we lay up in our conſciences, derived out of the treaſurie of the Scriptures: perhaps there is ſome one Iewell that we priſe above all the reſt, though we underſtand not the full value of it; ſome one ſentence like a mine of gold, too deepe for us to come at: ſhall we vilipend all the reſt, becauſe we cannot be the Maſters of this? Shall we fling downe all the fruites we have, becauſe there is one in ſome toppe-branch, too high for us to reach? Is our language ſo ambitious, as *Totum aut nihil?* All, or none? The rules of our faith and life are manifeſt enough: O that we would enough ſtudy them, enough practiſe them. The myſterie which is above us, is not that *unum neceſſarium:* Let us not feare it; we may be ſaved without the knowledge of it. I feare the want of my diligence, to attaine that I may know:

I feare the want of my obedience, to follow that I do know: I doe not feare the defect of my capacitie, in not comprehending what I cannot know. My neſcience in ſuch things is pardonable, my curioſitie may be dangerous.

Let this therefore be the concluſion: The myſteries of ſalvation be *hard*, but to our *underſtanding*: the difficultie is not in their owne nature, but in our capacitie. The word of God is *inſtar lampadis*; no dimme taper, but a bright ſhining light; excelling the Sunne in his glory: But we are thicke-ſighted, and can receive this light but according to our owne meaſure. The obſcuritie is not in the object but in the organ. Shall the *Lumine luſcus*, the blind man blame the Sunne for ſhining no brighter? As ſome rurall Inhabitant, being admitted into a royall Palace, admires the building, and is tranſported with the rareneſſe and magnificence of it; and much of it he underſtands: when he comes into the hall, he knowes that that is a place for feeding: when into the gallerie, he knowes that to be a place for walking: when into the bedchamber, he knowes that to be a place for ſleeping: But into ſome roomes he is brought, no whit inferior to the former, for ſtate and pleaſure; the uſe whereof he knowes not: will he now cenſure the Architect, for making of ſuch unneceſſary and ſuperfluous places? or not rather lay the blame, where it is, upon his owne ignorance? The Scripture is a goodly edifice, the Almighty kings Palace; wherof *Paul* was one of the Maſter-builders: when we read his Epiſtles, we are ſurveying the roomes and receptacles: ſome whereof we eaſily apprehend: As that [g] *Chriſt came into the world to ſave ſinners*: we know this for the common Hall to all beleevers: Or that [h] *there is no condemnation to them that are in Chriſt*: we conceive this to be a ſweet repoſitory or lodging chamber for the conſcience: Or that we muſt follow the things that are [i] *true, honeſt, juſt, pure, lovely, and of good report*: this we take to be the gallerie, and walke of the Saints: Or that we muſt [k] *pray without ceaſing*: we looke upon this, as the Chappell, the oratory, or houſe of prayer: But ſearching farther, we light upon ſome uncouth and curious roomes; bearing as much arte and majeſtie in them as the reſt; but more obſcure, and myſticall, and vailed with the curtaine of awfull ſecrecie: Such are certaine doctrines of S^t^. *Paul*: we are not forbidden to view them, and review them, to ſtudy, and meditate on them: but if we cannot perfectly underſtand them, farre be it from us to taxe St. *Paul* of obſcuritie: no, let us impute the fault to our owne ſimplicitie? [l] *O the depth of the riches of the knowledge of God*! His wiſedome muſt not come under the cenſure of man: but the folly of man muſt be ſubmitted to the cenſure of his wiſedome, that in all things he may be juſtified. Thus many things in the Scriptures, at the firſt bluſh, appeare difficult; which being better conſidered, are eaſily reconciled. I will inſtance but in two, which now offer themſelves to my memorie; and two may give us the taſt of all.

1. Chriſts teſtimonie of *Iohn the Baptiſt*, recorded by S^t^. *Matthew*: [m] *This is Elias which was for to come*: Compared with the Baptiſts owne denyall of this, recorded by St. *Iohn*; [n] *I am not Elias*. Here appeares not onely difficultie, but even contrarietie. But neither, indeed; as St. *Auguſtine* eaſily compoſeth it: *Iohn* was *Elias in Spiritu, non in Perſona*; in Spirit, not in Perſon. [o] *I will ſend you Elias the Prophet, before the comming of the great day of the Lord*: upon this promiſe the Iewes depended; ſtill looking that [p] *Elias ſhould firſt come*; and not for the *Meſſias* without that precurſion. To ſatisfie this ſcruple, Chriſt calls *Iohn Elias*: and ſo he was in diverſe reſemblances. Firſt, In regard of the corrupt times wherein either of them was borne: *Elias* in the greateſt declination of *Iſrael*; *Iohn* Baptiſt, of *Iudah*. Secondly, Their comming into the world was ſuddaine and unexpected: *Elias*, without mention of his parents: *Iohn*; of parents ſuperannuated, paſt expectation of a child. Thirdly, In regard of their habite and dyet: of a ſingular auſteritie, both of them. Fourthly, In reſpect of their habitation, in deſarts: they were no Hermites, yet their generall abode was in the wildernes. Fifthly,

In

[g] 1.Tim.1.15.
[h] Rom.8.1.
[i] Phil.4.8.
[k] 1.Theſſ.5.17.
[l] Rom.11.33.
[m] Matth.11.14.
[n] Ioh.1.21.
[o] Mark.4.5.
[p] Mark.9.11.

In reſpect of that burning zeal, and powerfull ſpirit, wherwith they preacht: both *ſhining lamps*. 6. In their boldnes to reprove Kings and Queens: which is incident to none but great Prophets. 7. In regard of perſecution for the Truth: ſo *Herod* was ſuch another as *Ahab*, and *Herodias* very like to *Ieſabel*, both in life & death. So then, when *Iohn* ſayes, *I am not Elias*, he ſpeaks properly, in regard of the dimenſions of his body, and individualitie of his perſon: in that ſenſe he was not *Elias*. And *Chriſt* ſpeakes as truely, though figuratively, when he ſayes that *Iohn is Elias*; not in the perſon, but in the power and ſpirit of *Elias*: and ſo is the difficultie ſoon removed.

2. Take one Inſtance more. [q] *Matthew* and [r] *Marke* ſay, that *the theeves which were crucified with him, reviled him*: the number was but two, and both of them are accuſed. Yet *Luke* ſayes, that one of them [ſ] *rebuked* his fellow for that contumelie caſt upon Chriſt; prayed, and was ſaved. This is a difficultie; how ſhall we underſtand it? Some anſwere, that at firſt both the theeves railed on Chriſt: but one of them, obſerving the patience of the ſufferer in his extremitie, the wonderfull miracles, and the compaſſion of nature it ſelfe: the Sunnes darkening, the earths ſhaking, the ſtones rending; was converted; and did ſalve his former exprobration of Chriſt, with an humble confeſſion of him. But againſt this may bee objected. Firſt, Theſe miracles were the effects of Chriſts death, and begun when he ended: but the theefe was then *in articulo mortis*, and could not be ſenſible of them. Secondly, When he reproved his fellow for reproching of Chriſt, why did he not reply; Thou haſt alſo reviled him. Thirdly, It is the cuſtome of the ſacred ſtory, when it hath diſgraced a man for ſinne, not to conceale the honour of his repentance, if ever he had remorſe. S^t^. *Matthew* therefore had done the malefactor ſome wrong, to ſet downe his offence, and not his penitence. The moſt and beſt expoſitors flie to this, with *Auguſtine*; that it was *Enallage numeri*: as, [a] *The Diſciples* are charged to ſay, *Why is this waſte?* When Saint *Iohn* chargeth onely [b] *Iudas* with it. So, [c] *The Kings of the earth ſet themſelves againſt Chriſt*: yet literally, no king but *Herod*: ſo *Peter* quotes it, and ſo expounds it; [d] *Herod and Pilate againſt Ieſus*; now Pilate was but a Iudge, no king. So, [e] *They were ſtoned, ſawen aſunder, wandred about in skinnes*: and before, *they ſtop't the mouthes of Lions*: In the plurall, *They*: yet none ſtop't the Lions mouths but *Daniel*; none ſawen but *Eſay*, and that but by tradition: none wandred in skinnes but *Elias*. So *Beza* obſerves upon that of *Iohn*, [f] *It is written in the Prophets*: yet none expreſſely ſaith ſo but [g] *Eſay*: albeit indeed [h] *Ieremie* hath ſomething to the ſame ſenſe. When a gentleman lights among clownes, and receives ſome injurie by one of them; he is ready to ſay, looke how theſe clownes abuſe me; when one onely did it. A father that is diſpleaſed with one of his children, will ſay, See how unruly theſe children are; when as but one onely offended him. Indeed S^t^. *Matthew* and *Marke* mind onely Chriſts humiliation, and looke to that, S^t^. *Luke* alſo intended the theefes converſion, and to ſhew that miracle of mercie. By theſe two Inſtances you may gueſſe at the reſt: for all of them fall under one of theſe kinds; Doctrinall, as the former: or Hiſtoricall, as the latter.

[q] Matth. 17.44
[r] Mark. 15.32.
[ſ] Luk. 23.40.

Hieron.
Chryſ.

[a] Mat. 26.8.
[b] Ioh. 12.4.
[c] Pſal. 2.2.
[d] Act. 4.26.27.
[e] Hebr. 11.33.37.
[f] Ioh. 6.45.
[g] Eſa. 54.13.
[h] Ier. 31.34.

Let us take this for one eſpeciall rule in the clearing of theſe difficulties: To ſupply Scripture with Scripture. For *Non planè ac plenè vbique loquitur Scriptura, quia alibi loquitur*. Howſoever the Evangeliſts wrote the ſame ſtory; yet ſome paſſages of that ſtory are ſet down by one or two of them, not by al: and by ſome of them more obſcurely, more apertly by the reſt: That they might not ſeeme to write by any compact or colluſion, but meerely by the inſpiration of the holy Ghoſt. Let this conſideration, that all things in the Scriptures are perſpicuous in themſelves, and ſome obſcure to us, only by the occaſion of our owne blindnes; ſo far humble us; that we both admire the excellencie of the Divine trueth, and confeſſe the baſenes of our underſtanding. Sin at firſt was the cauſe of ignorance; now ignorance is the cauſe of ſin. [i] *You ſay, we ſee, therefore your ſin remaineth.* So long as we thinke we ſee, we continue blind: when we once perceive our owne blindnes,

Chryſ.

[i] Ioh. 9.41.

then we begin to ſee. There be ſome that runne away with the interpretation of Scripture, as faſt as if they had been at the making of it: rare Muſitians that can ſing the hardeſt notes at the firſt ſight. They no ſooner read a Text, but they have Gods meaning by it, ſtraight: There is nothing *hard* to them; but I can hardly beleeve them. There may bee ſome ſpeciall Reaſons given of this great *Difficultie*.

1. The imperfect knowledge which wee have upon Earth. Howſoever our Iuſtification may bee perfect, our Sanctification is not ſo. In the beſt militant Saints, as their affections cannot bee wholly regenerated, ſo nor is their underſtanding wholly enlightned. [k] *Wee ſee through a glaſſe, and wee know but in part.* If we did not know in part, wee were miſerable ſtrangers: if wee did fully know we were glorified Saints. The man ſtarke blinde (in the Goſpell) preſents to us our ſtate by nature: his eyes being opened ſo farre as to ſee men walke like trees, is our ſtate of grace: ſeeing clearely, our ſtate of glory. In Heaven *we ſhall know as we are knowne*: there ſhall be the fulneſſe of knowledge, as well as the fulneſſe of joy: yea, there could bee no fulneſſe of joy, without the fulneſſe of knowledge. There, all problemes and queſtions ſhall be reſolved, diſſolved; and we ſhall perfectly underſtand the trueth of thoſe things, which ſtrong wits ſo argue here below. Now our eyes are dazzled with looking upon the Sunne: there we ſhall ſee the Sonne of God *face to face*; and in that infinite Glaſſe of the Deity, behold enough to ſatisfie us for ever.

k Cor. 13.12.

2. The figures and metaphors of the Scripture may a little retarde the pace of our underſtanding. There be ſuch peregrinations to fetch in remote and ſignificant figures: ſuch an heightning and elevation of ſtile: ſuch powerfull hyperbolees, ſuch myſticall alluſions, ſuch majeſticall imparatives: ſuch ſpreadings and curtaines of allegories, ſuch third Heavens of eloquence: ſuch commanding perſwaſions, ſuch perſwading commandements, ſuch patheticall abjurations: ſuch ſinewes in Gods milke, expreſſions of reſervedneſſe even in familiarity. All prophane Authours ſeeme to be of the ſeed of the Serpent, that creepes: the holy Ghoſt is the *Dove*, that flies. No words but his owne, can expreſſe the texture and compoſition of his Word. So doth Hee enforme the weakeſt, that the higheſt Iudgements are rapt with admiration: ſo doth Hee excerciſe the ſtrongeſt, that the weakeſt are filled with conſolation. *Hierome* and *Auguſtine* confeſſed one to another in their muturall Letters, that there are ſome places of Scripture which they thought they did not underſtand: And yet both thoſe Father call upon old women and young virgins to read the Scriptures; all the Scriptures, without confining them to ſome certaine places: and yet they knew them to be of weaker judgement than themſelves.

As the Lord gives us the ſame earth, to labour on, and to lie in; to be unto us both an houſe, and a grave: So He gives us the ſame Word, for our ſatisfaction, and for our inquiſition; for our inſtruction, and for our admiration too. The argument that bindes one mans faith to beleeve it, is the reverend ſimplicity of it: that which bindes another, is tha awefull Majeſty of it. So that of two men, equally pious, meeting; the one wonders that all men ſhould not underſtand it: and the other wonders as much that any man ſhould underſtand it. When theſe myſteries fall into the way of wrangling wittes, they ſuffer much injury: for *Vnuſquiſque abundat ſenſu ſuo*: which might bee well, ſo long as they keepe the analogy of faith, and impound their ſtraying fancies within the bounds of ſobriety. But when birds of ſicke feathers will emulate the Sunne in their ſoaring; ſoone doe their wings flagge, and witneſſe to the earth the ſhame of their proud undertakings. Lord, where wee doe ſee, give us an humble knowledge: and where we cannot ſee, a contented ignorance: in all a beleeving patience, a patient faith. *Clauſis oculis ſequendus eſt Deus*: Our eyes muſt be ſhut to the world, leaſt it withdraw us: yea, ſhut to humane reaſon; that though we cannot reach the *why* of Gods command, to underſtand it; yet wee may know the *what* of his command, and in ſincerity of heart obey it. Take now ſome helpes for our underſtanding.

1. Conference with others; eſpecially with them whoſe *lippes preſerve knowledge.* It was the Eunuchs reply to *Philip* [l] *How can I underſtand, except ſome man ſhould guide me?* But now we all thinke that we know the way to Heaven ſo perfectly, that we need not aske [m] *I goe my way*, ſaith Chriſt, *and none of you asketh mee whither goeſt thou?* Nay, wee will ſcarce aske, Lord, which way ſhall wee goe after thee? How ſhall we come unto thee? [n] *Exhort one another dayly*, ſaith the Apoſtle: *Edefie one another in the holy faith.* But wee take theſe for ſuperfluous counſells: every man knowes enough to ſerve his owne turne. While theſe two Diſciples [o] *communed together, and reaſoned, Ieſus himſelfe drew neere, and went with them.* While they were talking of *Ieſus*, *Ieſus* preſented himſelfe to them. Our talke is of vanity, and vanity is with us. If *Chriſt* could be kept in our mouths, we ſhould alwayes have him in our hearts.

[l] Act. 8. 31.
[m] Iohn 16. 5.
[n] Heb. 3. 13.
[o] Luk. 24. 15.

2. Conſtant reading of the Scriptures, and meditation upon them. The good man doth [p] *Meditate on the Law of God day and night.* The Pontificians beate off the people from this common Treaſury, by objecting this ſuppoſed difficulty. O the *Scriptures are hard to be underſtood*: do not you trouble your heads about them: we will tell you the meaning of them. They might as well ſay: Heaven is a bleſſed place, but it is a hard way to hit: doe not you trouble your ſelves, we will goe thither for you. Thus in the great day of triall, when they ſhould be ſaved by their booke; alas they have no booke to ſave them. In ſtead of the Scriptures they can preſent images; theſe are the Laymens bookes: as if they were to bee tried by a jury of Carvers and Painters, and not by the twelve Apoſtles. Be not you ſo coſſened: but ſtudy the Goſpell, as you looke for comfor by the Goſpell. He that hopes for the inheritance, will make much of the conveyance.

[p] Pſal. 1. 2.

3. Humility and a devout reverence to thoſe ſacred monuments of Truth. [q] *The ſecret of the Lord is with them that feare him, and he will ſhew them his covenant:* Thoſe leaves are too holy, to be turned over with profane fingers. Pride is a barracado againſt all graces, therefore againſt knowledge: it makes the heart uncapable of goodneſſe, as cold iron cannot bee wrought to any faſhion. A heart full of pride, is but a veſſell full of aire: this ſelfe-opinion muſt be blowne out of us, before ſaving knowledge be powred into us. Humility is the knees of the ſoule; and to that poſture the *Lambe will open the booke.* But pride ſtands upon tiproes; as if ſhe would ſnatch the book out of *Chriſts* hand, and unclaſp it herſelfe. The firſt leſſon of a Chriſtian is humility: and he that hath not learnd the firſt leſſon, is not fit to take out a new. Humble eyes are moſt capable of high miſteries.

[q] Pſal. 25. 14.

4. Prayer, when all failes, this will doe it. Why did God write his minde to us in ſo myſticall a dialect? We anſwere, The obſcurity is not in his dialect, but in our intellect. Why does not hee that made the will, make us alſo to underſtand it? Wee ſay againe, *Ideo non intelligimus, quia intelligere non petimus:* Wee want wiſedome, becauſe we doe not aske it. But many have prayed for knowledge, whereby they might apprehend theſe high myſteries, and yet have not obtained it? It may bee they begged it, *Non ex ſimplicitate cordis, ſed ex effectu ſingularitatis:* They would bee made wiſer, not holier by it. It is their owne honour they ſeeke, not the honour of Chriſt. If they may bee thought great Rabbi's, deepe ſcholars, this is the height of their ambition: though neither the Church bee beneficed, nor God glorified by it. *Scire volunt, ut ſciant:* that is all. *If any man lacke wiſedome, let him aske it of God?* If, there does rather *ponere* than *ſupponere*; *Ponere in natura*, then *Supponere in argumento. If any lacke:* Who, does not lacke wiſdome? How ſhould hee get it? *Poſtulet a Deo*, that fountaine of Wiſedome; *And it ſhall bee given him:* there is promiſe; hee ſhall bee ſure of it, Bnt *let him aske in Faith*; that is, *Modus adipiſcendi,* the

Iam. 1. 5.
Iam. 1. 6.

the way of obtaining: that God may be honoured by it; that is *finis adepti*; the end of enioying it. As the grace of God is the fountaine, from which our wiſedome flowes: ſo the glory of God is the ocean, to which our wiſedome runs. It is derived from the one, and muſt be directed to the other.

St. *Auguſtine* was ſo bold as to beg of God, that *Moſes* might come, and tell him what he meant by ſome places of *Geneſ.* We dare not doe ſo: but yet we may begge of the ſpirit of God, who opens darke things, ſettles in the trueth, and keepes the key of the Scripture; to informe our hearts what *Paul* meant by ſome paſſages of his writings: The grammar whereof we know; that ſuch is the ſignification of the wordes: but the Logicke or the Retoricke we underſtand not; nor what is the full meaning of thoſe words.

Prayer is the remedie; the cure of all obſcuritie: ſepecially being accompanied with fervour and frequencie. Though we have fiſhed all night and caught nothing; yet let us caſt out the nette againe; pray ſtill. *Paul* with exhortation, ever joyned Invocation: Let us bedeaw the ſeed of the word with our prayers and teares; ſo will it grow in our hearts. Chriſt loves thy prayers; *Non ut ipſi manifeſtes, quod ipſe non novit: non ut ipſi des, quod ipſe non habet: ſed ut ab eo accipias, quod ipſe promiſit.* It was a feeling complaint, ſeconded with a hearty prayer; *I beleeve; Lord helpe my unbeleefe:* So in praiſe to God for what I have, and in prayer to God for what I want; Let my ſoule confeſſe, I underſtand a little; Lord, helpe my ignorance.

Which they that are unlearned, and unſtable, wreſt.] Theſe be the raviſhers. It was for the honour of dead *Patroclus*, that two armies fought for his corpſe: And it was for the glory of dead *Moſes*, that two Spirits, a good and a bad, an Archangel and the devill, ſtrove for his body. And it is ſome dignitie for the Scripture, that it is contended for by the two Churches; the Chriſtian true Church, and the Antichriſtiau Synagogue. But as when the two mothers conteſted for the child before *Solomon*, the pretending mother (upon the kings ſentence) was content to have it divided; but the naturall mother would not endure it: *vel totum illi, vel totum mihi:* hurt not the child: So the malignant Church could well enough brooke, that the written word were hacked, and ſlaſhed, and torne in pieces; becauſe ſhe knowes it is none of her owne; and doth rather prejudice than further her cauſe: But the Proteſtant and reformed Church, like the true mother, is carefull to have it preſerved ſound, and entire, and untouched with the fingers of corruption. When the Phariſees and the Sadducees ſtrove for *Paul, the chiefe Captaine fearing leaſt he ſhould be pulled in pieces, commanded his ſouldiers to take him from them all:* So if the Scripture be not taken from heretickes and Sectaries, they will even teare it in pieces. For rather than they will beleeve as the Scripture ſpeaketh, they will *wreſt the Scripture* to ſpeake as they beleeve: It muſt ſay as they ſay, or hold the peace. Yea more, as ſeven cities ſtrove for the honor of the birth of *Homer:* Or as the Sadducees in their intent to appoſe Chriſt, bring in ſeven husbands challenging one wife: whoſe mouths Chriſt ſoone ſtoppes; that in heaven there is no wife at all: Or as it is ſtoried of a woman, of ſuch admirable beautie, that all the gallants courted her; quarrelling in troupes, and making bloudy mutinies for her: at laſt, becauſe every one could not enjoy her, they tore her in pieces, that ſo never a one might enjoy her. So innumerable ſects, and ſchiſmes, and hereſies lay claime to the Scriptures, till they even dilacerate and rent in ſunder thoſe ſacred leaves: and that which is written for their inſtruction, *they wreſte to their owne deſtruction.* Act. 23.10.

1. *They are unlearned.*] Learning is the ornament of a man, the oile to the lampe of his underſtanding, which maintaines the light living. The ſoule would grow ruſty without it; like a ſword that is never ſcowred. Eloquence is good, and memory is good: but if theſe be without learning, they are but like the rocke and the ſpindle, without ever an inch of yearn. There may be learning without

eloquence; which is like a handſome body lapp'd up in ill faſhioned cloathes. There may be eloquence without learning; which is like rich embroidery upon baſe ſtuffe. There may bee both eloquence and learning without diſcretion: mens actions doe expreſſe their knowledge better than their words. A meere ſcholar is but a live booke; and it is wiſedome that ſets forth a man, yea, that conſtitutes a man, more than literature. It is eaſie and uſuall for a man to be without learning; and it is not rare, to find learning without a man. To ſpeake ſentences, is farre eaſier than to ſpeake ſenſe; yea, and a ſenſible diſcourſe is eaſier than a rational carriage. There may be learning, eloquence and diſcretion too, yet without honeſty. We may ſooner get acquaintance with the 9. Muſes, than with the 3. Graces. Learning, diſcretion, and honeſty, are three degrees of compariſon: the laſt is *Summus gradus*. The other may make a man eminent in the world, the third brings him nereſt to heaven. Our perfection in this life is vertue; in the next knowledge, when wee ſhall read the glory of God in his owne face. Hee that wants learning, hath an imperfect head: but he that lackes honeſty, hath a defective heart. This is one of their characters, that are heere indicted for enforcing the virgin, Trueth; Chriſts royall and immortall daughter: *They are unlearned.*

2. Theſe *unlearned* men are apteſt to *pervert* the Scriptures: out of which we gather this undenyable concluſion: That Ignorance, or the want of *learning* is no wayes a helpe to devotion; but rather a ready way to damnation. This is plainely delivered by St. *Peter: The unlearned wreſt the Scripture to their owne deſtruction.* The principall columne, whereby both the Turke and the Pope uphold their Soveraigntie, is by keeping the people in a helpeleſſe ignorance. The Pope will allow his ſubjects no divine learning: the Turkes denies to his, any learning at all. *Indocti*, all of them: yea, and *Indociles*, ſome of them. The latter ſuch as cannot be taught for want of meanes; that is their infelicity: The other, ſuch as refuſe to be taught, for want of will, that is their obſtinacy. There is not one tackle in all the Barke of Papacy, for which the Devill is more beholden to the Biſhop of Rome; than the doctrine of ignorance. Give him but darkeneſſe in any man, and hee is never from home. This is the maintenance, the revenues of both their crownes; as ſtrong as an oth of allegiance to both their kingdomes. Neither is this *unlearnedneſſe* peculiar to the laity of Rome; but it is entertained into their Cloiſtures, and incrocheth upon the Clergy. That of *Melchizede rex Salem*, to render *Salem*, ſalt: or to interpret [ſ] *Maria*, the Seas; for *Maria* the bleſſed virgine were but eaſie miſtakes. To read, [t] *Domum evertit*, for *Domum everrit*; might bee the falt of tranſcription. But, to turne *Pauls Hereticum devita*, into *Tolle de vita*; was a wicked miſpriſion. But enough of that: it is not their ignorance of Gods Law, which we ſo much blame; as their law of ignorance; their paradoxicall praiſe of ignorance. For ſo they commend it, as if Chriſt had bequeathed ignorance for a legacy to his Church. Love he commended, and Faith he commended, Peace and obedience hee commended; yea, and knowledge he commended: [u] *This is life eternall to know God and Chriſt:* theſe bleſſed legacies he left us; either *præcipiendo*, or *præbendo*: But that any way; by inſinuation, toleration, or diſpenſation, he ſhould be a friend to ignorance, it were blaſphemy to thinke. *The ſervant that knoweth not, ſhall bee beaten.* And it was not his charge to the Apoſtles onely, but to the Iewes, and in them to all men; [x] *Search the Scriptures.* Meddle not with them ſay the Romiſts: *Search* them throughly, ſaith Chriſt. But unlearned men, ſay they, when they come to the Scriptures, are apt to miſunderſtand them. But why then ſay we, are they not bred up in the Scriptures, that they might learne them? Firſt, they deny them to read the Word of God, wherein they might be learned: and then becauſe they are unlearned, they ſhall not read the Word of God. A young man is not ſuffered to come into the river, whereby hee might learne to ſwimme: and then in his able yeeres;

[r] Gen.14.18.
[ſ] Gen 1.10.
[t] Luk.15.8.
[u] Iohn 17.3.
[x] Iohn 5.39.

yeares, becauſe he cannot ſwimme, hee may not be ſuffered to come into the river. Hee hath a very groſſe and dull eye, that does not diſcerne this juggling. There is a myſt of darkneſſe, a myſtery of iniquity in it.

3. To leave them; our Apoſtle peremptorily concludes, that *unlearned* braines are apt to miſ-interpret theſe ſacred Rolles: And, O how happy had it been for the Church, if the expoſition of them had never been intruſted into the hands of ignorance! But whoſe feete doe ſo nimbly carry them up into the Pulpit, as theirs that have the leaſt matter to ſay when they come their? Yet who dare be ſo bold as they? Who ſo tedious? They are able to ſpeake more with eaſe, than any man can endnre to heare with patience. I cenſure no man: yet I could wiſh for the credite of the Goſpell, that ſome whoſe Congregations are numerous enough, would either ſtudy more, or ſpeake leſſe. But like will to like: *unlearned* Hearers will reſort to *unlearned* Teachers. They care not for matter in their diſcourſes, but ſtore of words; as if they would tell us that their very profeſſion was all words, no matter. As one ſaid of a poore Apothecaries ſhop; that hee could finde no drugges, for the pots and boxes: ſo it may bee ſaid of thoſe that pretend to Religion, and no farther; we cannot perceive good deeds, for words. Or as when *Iacob* looked for *Ioſeph*, hee found nothing but his coat: ſo whiles we looke for honeſt men, wee ſee nothing but their cloake: onely a cloake of a good nappe, and a faire gloſſe of profeſſion: that is all. I would it were not almoſt the religion of theſe diſſembling and wanton times.

4. But for you, Beloved; though you cannot bee profound Clerkes, yet you may be honeſt men. Holineſſe is not tyed to literature: Doctor, and Saint, are not convertible termes. For then hee that knowes his maſters will, could not chuſe but doe: and ſo there had beene a needleſſe threatning of *greater ſtripes*. But as you cannot conclude upon us; becauſe our life is bad, therefore our Doctrine cannot be good: for that were an harſh *Non ſequitue*: So neither doe we conclude upon you; becauſe your knowledge is little, therefore your goodneſſe is leſſe: for that were a falſe argument. Indeed, firſt men muſt know, before they can doe: yet your conſcience will tell you, that you doe not doe all the good you know. Illumination, and ſanctification, are two ſeverall things; and differ as a light, and a perfume: Put a candle into a lanthorne, and it will make it light, but it will not make it ſweet: ſome perfume muſt doe that. Divine knowlege doth make us underſtand the Goſpell: but it is divine grace which makes us live according to the Goſpell. Therefore what you want in great *learning*, ſupply with good living: I love Preaching, and I love practiſing: and I had rather heare one Sermon in a day, and doe three good workes; than heare three Sermons in a day, and doe never a good worke, elſe *Franſciſcus Petrartha*, *Scholarium Tetracha*, was famous in his time; yet could not eſcape cenſure. Foure men undertooke to ſit upon him: one had no learning, the ſecond a little, the third uot much, the fourth ſomewhat, but intricate and perplexed: (Good man! Hee was not tryed by his Peeres) All their opinions were ſummed up in this ſentence: *Petrarcham ſine literis, virum bonum.* The King ſtormed at this cenſure, the Nobles fretted, his friends were vexed, and almoſt all men threatned revenge upon ſuch ſawcy Iudges. But *Petrach* himſelfe appladed their judgment: *O utinam hoc unũ verè dixerunt:* The end of all which ſtudy, was to be a good man: if learning came in upon the by, I did not refuſe it: But now ſeeing that by their ſentence, without learning I may have goodneſſe; What a comfort is this to mee, and to thouſands more of no better knowledge? I had rather, of two unhappy diſjunctions, ſee an honeſt man without learning, than a learned man without honeſty.

Doctrina, Salina; learning is a ſalt-pit; from whence wee have the ſeaſoning of all our actions: But *virtus, venuſtas*; virtue is the beauty, which makes them all lovely. Learning is but the ſowing of the ground: an holy and virtuous life is the harveſt. Knowledge in the ſoule is but for breed: when it is once married to Grace, they will bring forth a glorious iſſue, a race of heavenly fruites, a poſterity of good workes. *Abraham begate Iſaac, Iſaac begate Iacob*; and ſo by a lineall deſcent, downe to Chriſt: So *faith* begets *virtue*, and *virtue* begets *knowledge*; and ſo by a lineall aſcent, up to Chriſt. Faith is a ſecond *Mary*, the Mother of Chriſt; to beare Him: and good workes, another act and office of the ſame Mother; to nurſe Him. For the former; *Faith:* it doth againe incarnate the Sonne of God: ſo *Mary*, that bleſſed Virgine, *Non minus credente mente, quàm pariente ventre, exultavit.* For the latter; *good workes:* they doe ſtill nurſe the Sonne of God, with a charitable indulgence. This Himſelfe acknowgeth: [a] *I was hungry, and yee gave mee meat.* And if in a modeſt humility they ſeeme to put it off; *Lord, when ſaw we thee an hungred?* He both ſatisfies others, gratifies them: *In doing it to my brethren, yee did it unto mee.* This is that milke of charity, and nouriſhment of pious deeds, that will make Chriſt batten within us. The woman joyned them both together in a naturall ſenſe; [b] *Bleſſed is the wombe that bare thee, and the pappes which thou haſt ſucked:* acknowledging them both to belong to the ſame Mother: And Chriſt joynes them both together in a ſpirituall ſenſe; *Bleſſed are they that heare the Word of God, and keepe it:* knowledge and faith come by hearing; and ſo is Chriſt borne in our ſoules: The effect of faith and knowledge is obedience and doing good, and ſo is Chriſt nurſed in our lives. Heare therefore, that you may *learne: Learne*, that you may know: Know, that you may doe. And though you cannot attaine to ſo much learning, as may become great Scholars: yet at leaſt get ſo much, as may make you honeſt men, and good Chriſtians. So farre make ſure to bee *learned*, that you may bee ſaved. It followes;

a Matth. 25. 35.

b Luke 11. 27.

They that are unſtable] *Stabilis, a Stando:* the *unſtable* man is one that cannot ſtand: like a Drunkard, he reeles from place to place. He hath put ſo much intoxicating ſcrupuloſity into his head, that he cannot ſtand on his legges. A Drunkard indeed; not ſo much for exceſſe, as change of liquours: for his ſoule doth affect variety of Doctrines, more than the intemperate body doth variety of drinkes. Now hee ſuckes the Grape of *Orleance*, anone that hoter fruit of the *Canaries:* then hee is taken with the pleaſant moiſture of the *Rhemiſh* plants: ſometimes the juyce of the preſſed Aples and Peares delight him; which hee warmes with the Iriſh *Vſquebah*, and then quencheth all with the liquour made of Engliſh Barley. So the *unſtable* ſoule takes a draught of religion from every countrey: ſo much of Anabaptiſme, as may make him a Rebell: ſo much of that *loving Family*, as may make him an Adulterer: ſo much of Rome, as may make him a Traitor or Idolater: ſo much of Arianiſme, as may make him a Blaſphemer. Onely he will ſtand in nothing, as the Drunkard can ſtand to nothing. As a foole or childe, that hath an aire in his head, thinkes that the bels (then ringing) goe to the ſame tune: and rather frames the ſound of the bels to his imagination, than his imagination to the ſound of the bels. So when a fond opinion is got into *unſtable* head, hee conceives all places of Scripture to tend unto that purpoſe: and will not bring his owne doctrine to the Rule, but rather bends the Rule to his owne doctrine. So, becauſe he hath a crooked poſitiou, he *wreſts the Scriptures*, to make them as crooked as his poſition as himſelfe.

The unſtable man partly knowes what he hath beene, he knowes not what he will be, nay he knowes not what he is. He runs through as many Religions, or rather Sects and Schiſmes, as Saint *Paul* did through perills: *Perills of waters, perills of robbers, &c.* He finds *watry* perills, by lighting among the Anaeaptiſts, with their ſecond Immerſion in the *waters* of Baptiſme: Perills *by his owne Countreymen*, by ioyning with them that murmure againſt Order and Diſcipline: Perills *by the heathen*, in partaking of their prophaneſſe and ſuperſtition: Perils *in the city*, by ſiding into ſingularity and faction: Perils *in the wilderneſſe*, by following the

2 Cor. 11. 26.

brethren of the Separation; leaving the Church for private conventicles: Perils *on the ſea*, by offering to ſound that inſcrutable depth of predeſtination: Perils *among falſe brethren*; while they pretend to bring him to the true Mother, the Church of Chriſt: they lead him to Rome, that unnaturall ſtepdame, the Strumpet of Antichriſt. No perils could overwhelme *Paul*, becauſe he ſtucke to his God: the *unſtable* ſoule waves God, and therefore is ſubject to all perills.

Opinions in the minde, and diſeaſes of the body are alike infinite. The maſters of that Phyſicall arte can ſcarce number or name all ſickneſſes. Whatſoever diſorders a faculty, and the function of it, is a ſickeneſſe. Let the eye bee diſtempered, yea let but the finger ake, it is a ſickeneſſe. Some names they derive from the place affected; as the *Pleuriſie*: ſome from the effect of the diſeaſe; as the *falling* ſickneſſe. From what it does, or from where it is, they deviſe how to call it. And yet becauſe all theſe will not ſerve, they are faine to extort names from what it reſembles, what it is like: ſo they have the *Wolfe*, and the *Canker*, and the *Polypus*. But certainely, opinions and tenents in religion, which are diſeaſes of the minde, doe for number out-vie all the diſeaſes of the body: nor are there names enough for them. Therefore as the Papiſts call diverſe of their orders, by the names of their founders; the Dominicans of *Dominicke*, the Franciſcans of *Francis*; of *Auſten*, the Auguſtines; of *Bennet*, the Benedictines: So Schiſmatickes are faine to borrow apellations from their ring-leaders, of *Browne* to be called Browniſts, of *Arminius* Arminians: as once of Arius Arians; of *Donatus* Donatiſts: and yet ſtill they lacke names. It hath beene a queſtion, whether there be more names or things: but in this inſtance it may bee eaſily reſolved; for certainly in religion, there are more ſects than names: and ſo farre are many from knowing how to denominate their opinions, that they muſt even let them paſſe with the bare name of opinions.

c 1 Theſſ.5.21. [c] *Prove all things: hold faſt that which is good.* Saint *Paul* gave great liberty;
Omnia probate: but with all good counſell; *Quod bonum eſt tenete.* Theſe *unſtable*
men will take the liberty, *omnia probare*, to proove all religions; but not the
counſell for they commonly chuſe that which is worſt. The *unſtable* man, is a
live weather-cocke; that turnes with every puffe of vaine doctrine: onely the
dead one does more good, becauſe it tells which way the winde blowes. If hee
cheats that old Serpent in any thing, it is in this, that he is in ſo many minds, the
Devill knowes not where to have him. Yet at laſt death takes him up for a vagrant,
and delivers him over to the next Seſſions, where he is indicted for plurality
d Pſal.106.39. of wives: for he hath married himſelfe to aboundance of errors, and [d] *Gone*
e Mat.24.26. *a whoring with his owne inventions* and is caſt by that Statute: [e] *If they ſhall ſay, Hee is*
is the deſart, goe not forth. Hee is in the ſecret chambers, beleeve it not. Hee that is
f Mat.11.7. *Multivolus*, will ſurely be *Malevolus*. He is [f] *a reed ſhaken with the winde*: to day
the reed bends to the South, to morrow to the North: Now the head lookes
Eaſtward, by and by Weſtward: never upright, but when the winde is
downe. Alas, that ever a trembling reed ſhould bee the embleme of any Chriſtian.
g Rev.2.25. Let us not be ſuch; but rather [g] *Hold faſt that which wee have.* The Lord
hath enriched us with his ſaving trueth: Let us ſtand in it, ſtand to it, ſtand for it,
h Eph 3.14. againſt all aſſaults. [h] *For this cauſe I bow my knees unto the Father of our Lord Ieſus*
Chriſt. What weighty ſute had that devout Client to the Throne of Grace, that
ver.16. he does not onely put himſelfe into ſuch a poſture, but alſo tels us of it: *That*
he would grant you according to the riches of his glory, to be ſtrengthned with might by his
Spirit in the inner man: All is for *Stabilitie* in the truth, for our perſeverance in
grace. Lord, reclaime the obſtinate, recall the wandering, eſtabliſh the wavering,
raiſe up them that are fallen, and confirme thoſe that ſtand: that wee may
all live to thee, and die in thee, and dwell with thee for ever.

They wreſt the Scriptures to their owne deſtruction.] We may ſay of the *Scriptures*, which are Gods ſpirituall nettes to catch our ſoules; [i] as of that nette which had incloſed ſuch a multitude of fiſhes; *Their nette brake. Rumpebatur rete, & non rumpebatur*: in nature it was broke, but by Divine power kept whole. So *Temeratur Scriptura ſacra, & non temeratur*: It is raviſhed by theſe Impoſtors from the pure and virgin-Innocencie; and yet it is not raviſhed. They *wreſt* and pervert it, to themſelves: but ſtill the word of God remaines ſound and intire. *Figmentis ſuis lacerant, & tamen integra manet.* So apoſtates [k] *crucifie to themſelves the Sonne of God*; to themſelves: yet Chriſt is ſafe and glorious in heaven. As he that luſtfully deſires to defile a virgin, hath committed adulterie in his heart: the virgin remaines ſpotleſſe, but he is polluted. So theſe miſ-interpreters of Gods Booke, in their intention of miſchiefe, can make a ſhift to befowle themſelves: but the maiden honour of the *Scripture* is undefiled. Fooles throw dirte at the moone; yet ſhe needs no charitable hand to make her cleane againe. A naturall fountaine may be ſo poiſoned; that all his ſprings cannot worke it out: but no ſuch injurie can be ſuffered by the ſupernaturall fountaine of Trueth. Swearers are ſaid to teare Chriſt in pieces, and blaſphemie to wound the Majeſtie of God: yet ſtill is the Deitie out of the reach of this impious violence. As the will to doe God acceptable ſervice, is as acceptable as if it were indeed ſervice: So the intent and offer of wrong, ſhall be judged for wrong in the Court of Iuſtice. Theſe men *wreſt the Scriptures*; not to the prejudice of that ſacred Canon, but *to their owne deſtruction*. This is done many wayes.

1. By admitting no more of the *Scriptures*, then will make for their owne turnes. This courſe that old Father of lies tooke; when with a Bible under his arme, and a Text in his mouth, he did ſet upon Chriſt: [l] *It is written, He ſhall give his Angels charge concerning thee &c.* He that durſt touch the bleſſed body of Chriſt with his hand, will venture to touch the holy word of God with his tongue. But here was ſubtletie mixed with preſumption: What can be a more authenticall weapon than the Scripture? But that the devill ſhould fight with it, is the wonder. He cites it indeed, but with mutilation, with diſtortion: by wronging the words, by *wreſting* the ſenſe. It comes not out of his mouth, but maimed and perverted. The Text quoted is this: [m] *He ſhall give his Angels charge over thee, to keepe thee in all thy wayes.* One piece of it is left out, all miſ-applyed by Satan. The promiſe of preſervation is with a limitation; *In all thy wayes*: But to fall downe from the pinnacle, was not the way. So much as ſerved Satans turne, to tempt Chriſt, to tempt God, he cites readily: *The Angels ſhall keepe thee*: But that they ſhould keepe him *in his wayes*, this he leaves out, for it would have made againſt him. His *way* of deſcending, was by the ſtaires, not by a precipitation. It is eaſy to ſee from what Schoole they come, and where they learnt their divinitie, that *wreſt* and mangle the *Scripture*, to their owne purpoſe. As *Marius* tooke ſo much of the Romane lawes, as would ſerve for his ambitious ends: the reſt he left out as ſuperfluous. It is a common practiſe of the Pontifician writers, in their quotation of *Scriptures* or Fathers, onely to cull out here and there an Eunuched and maimed authoritie, for the better colour of their ſchiſmes: but that which makes againſt them, is ever paſt over in ſilence. And yet they keepe a noiſe, as if the *Scriptures* and they were good friends. The devill did ſay as much; and yet he was never the nearer to the Trueth. Let us take the word from the Author, not from the uſurper.

2. By adding that to the *Scripture*, for which they have no warrant: with Apocryphall ſhreddes patching up the ſacred Canon. This is the cenſure of that Antichriſtian Synagogue, concerning the holy *Scripture*: They call it an unperfect rule, an inky Divinitie, flexible to every humour, without the complement of their Traditions. They have a booke called *Protevangelion*, fathered upon St. *Iames*, full of ſtrange ſtuffe. As that when Chriſt (an Infant) was carried into Egypt, and aſſaulted by theeves; one theefe withſtood all his fellowes, and

would

[i] Luk. 5.6.

[k] Hebr. 6.6.

[l] Mat. 4.6.

[m] Pſal. 91. 11.

would not ſuffer them to lay hands upon *Ioſeph*; deſiring the child *Ieſus* to remember this good turne: and that this was the very theefe whom he remembred upon the croſſe. That Chriſt in his minoritie, working with his father *Ioſeph* in the trade, had bene corrected by him for cutting a piece of tymber too ſhort: but that miraculouſly with his hands he pulled it out to the full length. Is not this goodly ſtuffe, to be put upon our faith? Thus out of the vanitie of their wittes, they deviſe all varietie of tales, whereby they may lead mens minds from the written word, to a beleefe of ſtrange fictions. From hence grow thoſe voluminous Legends, and infinite fabulous inventions, and dreames of the ancient heretickes. With theſe deluſions do they ſtuffe their Sermons and Poſtills; turning the holy ſtory into a meere Comedie, with their ſeverall hints, and actors, and entrances. No ſooner have they ſingled out a Text from the Bible, Like a flower out of the garden, but they dreſſe it with ſuch new termes of arte, that the Gardiner can ſcarce know it againe. There be ſuch myſteries, and parables, ſuch metaphores and allegories, forced out of plaine propoſitions; that as they wonder how we ſhould not receive them, ſo we wonder more how they could find them. But a ſober ignorance is better than a drunken knowledge.

3. By diſtinguiſhing the *Scripture*, till (in a maner) they extinguiſh the light of it. [n] *Chriſt was offered up once for all:* This they diſtinguiſh, telling us of a Sacrifice Bloudy and unbloudy: the one, once on the Croſſe; the other, daily in the maſſe. [o] *Drinke ye all of this:* They diſtinguiſh of *All*; and would have it to be meant onely of *All* the Apoſtles, not of *All* Chriſtians. [p] *Marriage is honourable among all men:* That is, ſay they, among all them that are not bound by a vow to the contrary. [q] *There is one Mediator, Chriſt:* this they diſtinguiſh; He is the onely Mediator of Redemption, not ſo of Interceſſion. Againe; that he is Mediator both in regard of nature and office: the Saints are mediators in regard of office, not of nature. So, ſay they, Chriſts ſatisfaction is in vertue ſufficient, but not efficient in act, unleſſe it be applyed by our ſatisfaction. To take away all opinion of merite, Chriſt chargeth us, *when we have done all we can*, to hold our ſelves *unprofitable ſervants*: To eſtabliſh merites, they elude this with a diſtinction; we are unprofitable to God not to our ſelves. When we prove that diverſe Popes have erred, and bene Heretickes; they anſwere that the Pope may erre, *Quatenus homo, non quatenus Papa:* But when the man did erre, where was the Pope all the while? Be not theſe pretty diſtinctions, whereby they mangle the word, and delude the world? upon this file hang all thoſe duſty cob-webs of Rome; where in they catch ſoules like flies, and prey upon them with their poyſonous breaths. Upon this drumme beate all the Schoolemen, making a harſh clattering with their ſubtle queſtions, and idle diſputations. By this laſt kind of enigmaticall Divinitie, the witte and capacitie of man is fettered and intangled: By the next, which is their hiſtoricall figments, it is fondly trained on, and inveigled: By the firſt way, it is inchanted and aſtoniſhed: by every one of them it is cozened and fowlly abuſed.

[n] Heb. 9. 28.
[o] Mat. 26. 27.
[p] Hebr. 13. 4.
[q] 1. Tim. 2. 5.

4. By miſ-alledging the *Scripture*, to the defenſe of their Schiſmaticall tenents. If you will take an Inventory of Poperie, what can you light upon, but ſuch notorious diſtortions and miſ-applications of holy writte? What the Evangeliſt teſtifies of *Chriſt*; that [r] *he did many other ſignes, which are not written in this booke:* That the booke of Conformities applyes to S. *Francis*; *Multa quidem & alia ſigna fecit Franciſcus, quæ non ſunt ſcripta in hoc libro.* To S^t. *Agnes* they aſcribe that; [ſ] *Thou art all faire my love, and there is no ſpot in thee.* To S^t. *Lucie*, that; [t] *The light ſhineth in darknes, and the darknes comprehended it not.* Be not theſe impudent profanations? [u] *God made two great lights:* the Pontificall, *to rule the day* of the Spiritualtie; the Regall, *to rule the night* of the laitie: and this latter is leſſe than the other by 57. degrees: ſaith a Gloſſer, Like ſome skilfull Aſtronomer.

[r] Ioh. 20. 30.
[ſ] Cant. 4. 7.
[t] Ioh. 1. 5. *Dormi ſecure.*
[u] Gen. 1. 16.

[x] *Thou ſhalt tread upon the Lion and Adder:* Pope *Alexander* the 3. applyed this to himſelfe, when he trampled upon *Fredericke* the Emperors necke. Certaine Ambaſſadors Lying in ſuch a poſture, under the Popes feete; were taught to cry; *Qui tollis peccata mundi, miſerere noſtri.* They fetch the like ground for it out of the Pſalme: [y] *Thou haſt put all things under his feete: The fowles of the aire,* which are, ſay they, the Angels in heaven: *The beaſts of the earth,* Chriſtians in this life: *The fiſhes of the ſea,* the ſoules in Purgatory. What honour doth the *Scripture* attribute to Chriſt, with which the Pope hath not made himſelfe bold. [a] *A ſure foundation, a precious corner ſtone:* [b] *Kings and Queenes ſhall bow downe to thee, and licke up the duſt of thy feet:* [c] *They ſhall appoint themſelves one Head:* [d] *All power is given unto mee in heaven and in Earth.* It was ſaid of Pope *Leo*; *Ecce Leo de tribu Iudah.* Of another; *Lux venit in mundum.* He is called the *Great Shepheard of the flocke, the Bridegroome, the Lambe.* Chriſt hath no royall Robe, but the Pope fittes it to his owne backe: about which ſacrilegious worke, the Ieſuites are his cunning Taylors. Becauſe Chriſt contradicted not *Petres* ſpeech; *Ecce duo gladii:* this was warrent enough for *Boniface* the 8; to chalenge the power of both ſwords, Temporall and Spirituall. [e] *Peter* was charged to pay tribute both for his Maſter and himſelfe: therfore is *Peter* the chiefe over the reſt of the Apoſtles, becauſe none of the reſt payed: as if paying of tribute were a ſigne of preheminence, and not rather of ſubjection. [f] *Riſe Peter, kill and eate:* was not this a goodly foundation for *Baronius* to build on, that the Pope might excommunicate the Venetians. [g] *A man is taking a farre journey, who left his houſe, and gave authoritie to his ſervants, and to every man his worke, and commanded the porter to watch.* This *man,* ſay they, is the Soule: *going into a far countrey,* departing out of this world: *the authority left with his ſervants,* is his charge to his executors: what muſt they do? with his good they muſt procure the prayers and ſuffrages of the *Church,* to free him from Purgatory: the *watching of the Porter,* is the Dutie of his Paſtor; daily to ſacrifice for him by ſaying Maſſe: were not theſe deft interpretations? What is, if this be not *wreſting of the Scriptures?* They have yet one way more to abuſe them.

5. By raiſing ſtrange and unnaturall concluſions out of them. One proves that *Peter* had no skill at his weapon; becauſe he did but ſlice off *Malchus* his eare, when he ſhould have ſtrucke off his head. Another, that the King is inferior to the Prieſt; becauſe *Peter* was an Apoſtle that ſmote, and *Malchus* ſignifies a king that was ſmitten. Another, that Eccleſiaſticall dignities are not to be conferred in regard of kinred, but of merite: becauſe Chriſt gave the Keyes to *Peter,* and not to *Iohn*; though *Iohn* were his Coſin, and not *Peter*. Be not theſe marvellous proper collections. They can tell you how many thornes were in Chriſts crowne: and what he wrote on the ground, when he abſolved the Adultereſſe: and what ſpeeches paſſed betweene the Father, Sonne, and holy Ghoſt in Paradiſe about the Incarnation of Chriſt. Such metaphyſicall ſpeculations ſwarme in the braines of our Pontifician Doctors: ſuch frothy inferences boile out of their unskimmed wittes. God hath ever bene jelous of his word, as of his owne Honour: His Name is but that whereby he ſignifies his Nature to us: and his word is but that whereby he ſignifies his will to us: They that take either of them both *in vaine, ſhall not be held guiltleſſe.*

This latter is the reverend and impartiall Iudge of all controverſies: and whatſoever contradicts it, is not an Illumination of the Spirit, but an Illuſion of Satan. *Hierome* by thoſe [h] *foure and twenty Elders,* underſtands the foure and twenty bookes of the law, as they are divided by the Hebrewes: *Clothed in white,* becauſe therein is no lye to be found: and *on their heads crownes of gold,* becauſe of their victorie over ſinne and Satan. The Antichriſtian ſynagogue labours to bereave the *Scripture* of this honour: as the Title or office of a Iudge; becauſe the Church is ancienter than the *Scripture*. But if this were a good reaſon, than Magiſtrates could not be Iudges of the people, becauſe the people are ancienter

[x] Pſal. 91.13.

[y] Pſal. 8. 6.

[a] Eſa. 28.16.

[b] Eſa. 49. 23.

[c] Hoſ. 1. 11.

[d] Mat. 28. 18.

[e] Mat. 17. 27.

[f] Act. 10. 13.

[g] Mark. 13. 34.

[h] Rev. 4. 4.

than the Magiſtrates: nor ſhould the lawes have authority over them, becauſe they are ancienter than the Lawes. If we do not underſtand by the *Scripture*, the paper and print onely; but the doctrines therein contained: then all that is thereſaid of the nature and properties of God, of his eternall counſels, and of the worlds creation, muſt needs be ancienter than the Church. [i] *The word that I have ſpoken, the ſame ſhall judge them in the laſt day, that receive not my words.* This ſhall be judge, when all the world, even theſe perverſe judges themſelves ſhal be brought to judgement. [k] *They have Moſes and the Prophets, let them heare them.* If *Moſes* and the Prophets were ſufficient to inſtruct the brethren of *Dives*, how much more able is the addition of the Goſpell and Epiſtles to bring us to ſalvation? Chriſt lives now, *non ſolum inter nos, ſed etiam intra nos.* In this Evangelicall glaſſe, we can behold him crying in the cradle, and dying on the croſſe, buried in his grave, and riſing from the dead, aſcended far above all Heavens, and there ſitting as an Advocate to plead our cauſe. Who then ſhall lay violent hands on this ſacred Canon, with impunity? To take off God from his owne meaning, and to father upon him a baſtard ſenſe, is intolerable blaſphemy. Yet wee know where ſuch *wreſters* dwell; that offer to wring Gods weapon out of his hand, and impiouſly returne the point upon his owne boſome.

[i] Iohn 12.48.

[k] Luk, 16.29.

Marlor.
Coſter.

The ſummary concluſion is this: Impoſters and perverters of theſe ſacred Records, are in the ſtate of damnation. They that will give God a new tongue, ſhall feel his old hand. *Detorquent*, they put the text to the rack, the *Scripture* to the torture: firſt, they conceive an opinion, and then ſcrew the Word of God to the maintenance of it. They will not ſo conceive as he ſpeaks, but they will have him ſo ſpeake as they conceive. Firſt, they conclude, thus it ſhall be: then they force the *Scripture* to conſent with them, that ſo it is. As when luſtfull *Amnon* could not win *Thamar* by fair meanes, he defloures her by force. A litle flouriſh of words, is with them a main advantage: lik raging wild beaſts, that when they cannot come at the perſon, they rend in pieces his garment. But as a man, ſo the Bible conſiſts of a body and ſoule: the ſound of the letter is but the body, the ſenſe is the ſoule. The ſeed is the Word of God: they that corrupt it, as hereticks: or choke it, as hypocrites: or keepe it downe forcibly from growing, as tyrants: or thruſt other ſeed into it, as Papiſts; ſhall have juſt vengeance for their pains. For as God gave pure ſeed, ſo he wil require pure corne. [l] *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:* this is pure ſeed. To worſhip Angels or Saints, or the crucifix, or images: this is ſophiſticate ſeed; God did never ſow it: it is the enemies ſuperſemination of tares. Chriſts ſeed was left in the garners of the Prophets and Apoſtles: they that adulterate it before it be ſown, or nip it when it does ſpring, or cut it downe before the Lords harveſt; ſhall bee indicted of this felonious rape, the *wreſting of Scriptures.* When all their fond alluſions, ſhal be found illuſions: and as they have attempted to make *God* ſpeake againſt himſelfe, ſo their owne tongues ſhal be their own accuſers, & condemnd they ſhal ſtand by their own cõſciences.

Cyril.

[l] Mat. 4.10.

Here let us tak 2. cautions; as marks to know them, and meanes to avoid them.

1. We may diſcern them: al the cunning of an Impoſter cannot keep him from a diſcerning eye. [m] *Whether we be beſides our ſelves, it is to God: or whether we be ſober, it is for your cauſe:* this is the beſt tẽper of *Gods* faithful workman; his cariage towards *God* is ful of zeale; not without grones, agonies and raptures. But his converſation towards men is ful of mildnes; of a ſoft, ſweet, cool & affable demeanor: hipocrits and impoſtors deal otherwiſe: for in the Church, in the Pulpit, they ſeeme to be men inſpir'd with holy furies, like burning Seraphim, rapt with extaſies, and amazing all their hearers: tak them into their chambers, in their ſolitary and ſeparate meditations, whereunto *God* only is privy: view their life, as it is abſtracted from the publike eye: they are not only calme and tepid, but even fowle and wicked: ſober enough to *God*, and tranſported only towards men. As hypocrits with their diſſembling holineſſe towards God, doe palliate their injuries done to men: ſo

[m] 2 Cor. 5.13.

heretickes by their morality and faire deportment towards men, make a way for their blaſphemies againſt God. The former is like a meteor, which burnes cleare upward to Heaven, but hath a ſqualid taile dangling to the Earth: The other like the Moone, is then lighteſt towards the Earth, when ſhe is darke to Heaven. Roaring profaneneſſe makes too much noiſe for Impoſture: that is the Devils ſuite when he goes a whoring: it is the language he ſpeakes amongſt ruffians and ſtrumpets: He hath another garbe for the brethren of ſingularity. Iniquity is a coard or cable; a groſſe bungerly ſinne: but hypocriſie is a fine ſpun threed, ſcarce diſcernible. If you ſee a man that hath nothing but Heaven in his mouth, and yet nothing but the world in his hand, you may ſuſpect that hee hath a Devill in his heart. They that mingle the reſpect of themſelves with the ſacred Truth, have not the *Scripture* for a Text, they may have it for a pretext. But ſuch as minde only their Maſters glory, with trembling and innocent hands turne over their Maſters booke; and interpret it as it is meant, to direct us the way to Heaven, and to bring us to ſalvation.

2. We may avoid them; by cleaving to that word, which they are ſtill cleaving a pieces. *Thou ſhalt protect them in thy Tabernacle from the contradiction of tongues,* ſaith the Pſalmiſt. Out of the Tabernacle of God, wee meete with the contradictions of the World, with a world of contradictions: which way ſo ever we turne our ſelves, there is no end of controverſies. That as in the burning of ſome danke and ſobby fewell, we cannot ſee the fire for the ſmoake: So the light of the *Scriptures* is dusked by the vapours of controverſies. Whileſt green wits range abroad into the woods and thickets of Schoolemen, that wilde Forreſt of Polemicall Divinity; they cannot eſcape vnſcratched. Thoſe bryars and brambles plucke of the wooll of the ſheepe. They that love ſuch intricate and perplexed walkes, had need of iron-ſhooes, for they tread upon thornes. I deny not but there may be a ſober uſe of thoſe abſtruſe queſtions; but then they muſt be read with ſober eyes: otherwiſe there is more danger in being ſnared with difficulties, than hope of benefit to our ſaving knowledge. The Dove that keepes her cloſe in her neſt, thoſe[n] *clefts of the rocke*, is not troubled with theſe wilde flutterings. Adhere to the Church, and therein to the *Scripture*, whereof the Church is the depoſitary, not the Iudge. In the tabernacle was the Arke, and in the Arke the Teſtimonie. The Tabernacle was but the huske, the Teſtimony was the kernell. Never tell mee of the huske without the kernell; of the Tabernacle, without the Teſtimony. The Tabernacle was ordained for the keeping of the Law: and the cuſtody of the Goſpell is alſo intruſted to the Church. But as the Teſtimony was the life of the Tabernacle, ſo the life and ſoule of the Church is the Goſpell. On this bleſſed covenant let us reſt our faiths, and it ſhall bring reſt to our ſoules.

They wreſt the Scriptures to their owne deſtruction.] That which is ſaid of Tapers; *quod me alit, me extinguit*: or of the creatures, that *Nutrimenta* may be made *Nocumenta*: ſo alſo of the *Scriptures*; that *verbum vita*, the Word of life may bee ſo diſtorted from *vita verbi*, the life of the word, till it becomes *Eſca mortis* to us. Like an over-charged Cannon, it may recoile upon us, and braine us with the ſplinters. That which God gave us for a ſpirituall *Sword*, wherewith to wound our enemies; may be ſo *wreſted* out of our hands, that it becomes a ſword for our enemies, wherewithall to wound us. As the Taper is put out by an inverſion of it: the fire ſhould be above the oile, and ſo it burnes; but if the oile gets above the fire, ſo it drownes. Or as the creatures are noxious only by the abuſe: meat nouriſhes, exceſſe of meat ſuffocates: wine chears the heart, too much wine overheats and endangers a Surfet. So it is with the *Scriptures*; Take them in their pure, proper, naturall, and genuine ſenſe; they are the Bread of life, and the Waters of life, and the immortall Seed of life: there is nothing but life in them. But as *Paul* ſaid of the Law; [o] *The Commandement which was ordained to life, I found to*

[n] Cant. 2. 14.

[o] Rom. 7. 10.

[p] Rom 7.12.
Hilar.
Auguſt. in Pſalm.67.
Tertul. de Reſur. c.40.
Iren l.c.1.

be unto death : So Heretikes may ſay of the Goſpell ; What God meant for our life, that we have abuſed to our owne death : yet ſtill the Covenant, no leſſe than the Commandement, is [p] *holy, and juſt, and good. Ex perperàm intellectâ Scripturâ natas hæreſes.* Hereſies are raiſed out of the *Scriptures*, though they be revincible by the ſame letters. *Irenæus* cals it *Imaginem confictam & refectam, ex regiâ (quæ eſt in eâ) Divinâque Imagine diſſoluta.* Wicked men will build errors upon the Pillar and Ground Trueth. Foure Obſervations are here offered to us.

[q] Matth.4.6.
[r] Act.16.17.
[s] Matth.4.7.
[t] Act.16.18.

1. Hypocrites and Impoſters never meddle with the *Scriptures*, but to wicked purpoſes. This project they learned of their father : [q] *Caſt thy ſelfe downe, for it is written, He ſhall give his Angels charge over thee.* Hee knew the baite that Chriſt would ſooneſt bite at : that he relyed upon nothing ſo much as the voice of his Father: If any ſtratagem can prevaile, it muſt be a pretence of *Scripture.* Therefore he drawes out his *Scriptum eſt* ; dealing with the ſharpe, and blading it out with the Word of God. He, forſooth, is a lover of the trueth ; and will perſwade Chriſt to nothing, but what he hath *Scripture* for. Hee does not alwaies ſhew his hornes, but ſometimes vaile them with holineſſe. What an honourable teſtimony was given by that Maiden, poſſeſſed with a ſpirit of Divination? [r] *Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.* Who would looke for the Devill, under the habite of ſuch good counſell? He is the father of lies, And will hee beare witneſſe to the trueth? He knew *Paul* to bee a ſworne enemy to his kingdome, and yet he rings the Bell to his Sermon, and gathers a great audience about him. But he had another drift in all this : he made a ſhew to underprop the trueth, but he meant to undermine it. By the maids repeating and clamorous noiſing of it, hee hoped to worke a ſuſpition in the hearers, that *Paul* and the Devill had compacted together. Hee hath *Scripture* for Chriſt ; and a faire teſtimony for *Paul :* yet [s] Chriſt ſtrucke him downe, and [t] *Paul* threw him out. So his Factors, to prove their hereticall tenents, make bold with the *Scriptures :* as, in the Fable, the Foxe never praiſed the Law, but when it might make him a way to his booty.

[u] Matth.7.7.
[x] Ioh.7.17.

2. This is the cauſe of many mens irreſolution, the diſſonant interpretation of the *Scriptures :* in that all men, of all Religions, doe alleage it. The places ſeeme to contradict one another: Chriſt alleadgeth it, the divell alleageth it: what ſhall we doe? Which way ſoever we take, it may be the wrong. Therefore ſome *lie downe,* like *Iſſachar, betweene both the burdens*, and ſue out a writ of eaſe for their conſciences ; thinking it beſt to let all alone. Muſt we needs be either Gnoſtickes, or Sceptickes? Becauſe we cannot know all, ſhall we examine nothing? To leave the war, wherunto we are lawfully preſſed, till we have diſputed the cauſe, which belongs not to us, is but a baſe tergiverſation and flinching. Becauſe our enemy hath recovered ſome of our Artillery, and plaies upon us with our owne Ordnance, Shall we therefore quite abandon all the reſt of our Munition? Becauſe we cannot reconcile both parts, Shall we be ſo civill and manerly as to diſpleaſe neither part? Though one ſide be falſe, wee muſt not ſhift our ſelves from all inquiry of the trueth. We might as well feare to eat, leaſt we ſhould be choaked : or leave watching, and ſet the gates wide open, becauſe the enemy will hardly be kept out. Let us not turne that to ſecurity and idleneſſe, which God hath made the matter of our excerciſe. Wherefore ſerve thoſe Promiſes: [u] *Seeke, and ye ſhall finde :* [x] *Hee that would doe the will of God, ſhall know his Doctrine.* If wee bee not prepoſſeſſed with prejudice, our heavenly Schoolemaſter will teach us. And if wee underſtand not ſo much as will make us learned, yet ſhall wee underſtand enough to make us bleſſed.

3. The foreknowing that doubts will ariſe, ſhould make us more skilfull in the way to cleare them. *It is written,* ſaith Chriſt : *It is written,* ſaith the Devill : If they bee written, they are both true : If true, How are they contrary? And contrary they muſt bee, being cited by Enemies. The Text cannot ſpeake :

What reſolution then is there for the Conſcience? Shall we make the *Scriptures* like Waxe, ſuſceptible of any impreſſion? Or like Bels, tunable to the eares of the Hearer? Though the printed letter cannot ſpeake; and they that wrote it are in Heaven: yet there are meanes to come by their meaning. Firſt, Prayer; that it is a Key to thoſe heavenly Myſteries. *Qui docuit orare, dabit & intelligere.* He that gives us the underſtanding to pray, will alſo give us the underſtanding that wee pray for. *O Lord, Teach mee thy Statutes.* Secondly, examination of the words; what they bee in the Text, what in the Context: whether proper or figurative. Hee that makes a propriety of ſpeech of a figure, is like him that tooke the curtaine for the picture. Thirdly, the drift and ſcope of the place muſt be weighed. To the Ruler that asked what hee ſhould *doe to inherit eternall life*,[a] Chriſts anſwere was a direction to *keepe the Commandements*. Not that Chriſt meant, the way was by the workes of the Law; as the Papiſts gather from it: but to confute his opinion that thought ſo, when as hee could never fulfill it. [b] Wee are *juſtified by faith*, ſaith *Paul*: [c] wee are *juſtified by workes*, ſaith *Iames*: Saint *Iames* dealt with them that ſtood too much upon faith without workes: Saint *Paul* dealt with them that ſtood too much upon workes without faith. The one a Iuſtice of Acceptation with God, the other a Iuſtice of Approbation before men. Fourthly, *Scripture* muſt be conferred with *Scripture*: it is *Index* both *Sui* and *Obliqui*. Compare that of Saint *Peter*; [d] *Charity ſhall cover the multitude of ſinnes*: with that of *Solomon*; [e] *Love covereth all ſinnes*: then we ſhall finde, that it doth not cover ſinnes before God, as the Papiſts would have it: but qualifies and hides them from men, as God would have it. Fifthly, that which is not proportionable to the Analogy of faith, and agreeable to the rule of trueth, is a *wreſted* Interpretation. *This is my Body*, If I take it for the ſubſtantiall fleſh of Chriſt, as it was upon earth; this croſſeth a Commandement, *Thou ſhalt not kill*; yea, it croſſeth my Creed, which bindes me to beleeve that Hee is in Heaven. I know that in *Scripture* ſome things are not expreſſed, which are yet implyed: *Scriptura non dicit, ſed non contradicit.* If it croſſe not the rule of faith, it may bee received: the honeſt and beleeving heart ſhall be inſtructed.

4 This is no diſgrace to the *Scriptures*, that they are depraved by Heretikes: nor is it a wonder, to heare Hypocrites quote that authority, which Satan himſelfe hath not ſpared to cite. Though *Scripture* bee oppoſed to *Scripture*, yet this muſt not withdraw the determination of matters from the Booke of God: for none can better trie the trueth, than the *Spirit of Trueth*. When the Devill had abuſed that place; *Pſal.* 91.11. by enforcing the promiſe contrary to the Commandement; making that abſolute, which in it ſelfe was but conditionall: as if the Lord, who would protect him *in his waies*, would alſo protect him out of his wayes: which was to adulterate the *Scripture*: yet this detracts nothing from the glory of it, becauſe Satan and his Impes meddle with it. Nay, this rather graceth it; for their very allegation it a ſecret acknowledgement of the honour due to it. [f] Chriſt therefore did not throw away his weapon, but ſtriketh with the ſame ſword, wherewith He was ſtricken: and makes an holy uſe of that to his Fathers Glory, which to his diſhonour was abuſed by the Adverſary. The Word of God is not the worſe, becauſe theſe men have depraved it. The Bee gathers hony on the ſame ſtalke, from which the Spider ſuckes poiſon. Some have been poiſoned by their meats and drinkes, yet either theſe things muſt nouriſh us, or nothing. Though the bloudy Hel-hound ſlay a man with his weapon; yet the Souldier may layfully gird a ſworde to his ſide. [g] *It is expedient that one man ſhould die for the people*: A *Caiaphas* ſpake it; muſt not we therefore beleeve it? [h] *Let me die the death of the righteous, and let my laſt end bee like his*: Though this were the wiſh of an inchanter, yet the prayer will doe well in the mouth of an honeſt man. [i] *Theſe men ſhew us the way of ſalvation*, ſayes the Pythoneſſe: yet *Paul* will not deny himſelfe to be a Preacher of ſaluation, becauſe ſhe affirmes it.

[a] Luke 18.20.

[b] Rom. 4. 3.

[c] Iam. 2. 21.

[d] 1 Pet. 4. 8.

[e] Prov. 10. 12.

[f] Matth. 4. 7.

[g] Ioh. 11. 50.

[h] Numb. 23. 10.

[i] Act. 16. 17.

And if the Devill transforme himſelfe into an Angell of light, ſhall therefore the good Angels forgoe their light? The intemperance and ſurfet of an epicure, does not make our ſober appetites out of love with our dinner. It may bee the Devill by alleaging of *Scripture*, meant to make Chriſt weary of his weapon: as the faſhions of apparell, when they are taken up by the baſe, are caſt off by the great. And it was one cauſe, why Chriſt afterward forbad the Devill even to confeſſe the truth, becauſe his very mouth was a ſlander.

It is Satans old tricke, to counterfeit an Imitation of the ſonne of God: *Chriſt* alleageth a *Scripture* to him, and hee re-alleageth *Scripture* to Chriſt. What one act ever paſſed the hand of God, which Satan did not apiſhly attempt to ſecond? they that quote Gods Word againſt the Authors meaning, are the heires apparant to Satan. If we ſeeme to follow Chriſt in the outward action but with contrary intentions, we doe indeed but follow the Devill in following Chriſt. It is not poſſible for Impoſtors, to finde out a better colour for their hereſies, than out of the *Scriptures*. Therefore with that Heavenly gold, they guild over their baſe metall, that it may paſſe current. The Prince of darkeneſſe will not ſcorne to borrow ſo much of an Angell of light, as to ſeeme godly for a miſchiefe. If hypocrites deceive us with the glorious luſtre of holineſſe, wee ſee where they have learned thoſe projects. Yet is not our Saviour diſtaſted with the *Scripture*, becauſe the Devill miſ-layes it in his diſh: but rather he ſnatcheth the ſword out of that impure hand, and beates him backe with that uſurped weapon. It is not the letter of the *Scripture*, that can carry it, but the ſenſe: while we ſeparate theſe two, we profane both. The *Scripture* is one, as that God whoſe it is: where it ſhewes any appearance of difficulty or inconvenience, it needs no light to cleare it, but what it hath in it ſelfe. All doubts that may ariſe from it, are fully anſwered by collation. It is not the glorious flouriſhes of hypocriſie, but the eaſineſſe of our ſlothfull credulite, that abuſeth us.

I know indeed, that many ſoules are betrayed by corrupting that truth, whoſe vertue is ſoveraigne and ſaving. There is no Devill ſo dangerous, as the religious Devill. Yet as *David* would not doubt to eate of that ſheepe, which hee pulled out of the mouth of the Beare or Lion: ſo let it be no ſcruple unto us, to fetch our owne patrimony out of the hands of the Philiſtines: and to ſeeke for ſalvation in that Arke, which they joyned with their *Dagon*. Good meate put into a ſtomach corrupt, feveriſh, or hydropicall, doth not more nouriſh nature, than the diſeaſe: yet we doe not thereupon forbeare utterly to feed: but rather ſtrive to purge out thoſe bad humours, which cauſe the offence. The Lord hath given us light; let us beſeech him alſo for cleare and ſound eyes; that wee may take comfort in the light hee hath given us. Let not the divine Table of Chriſt bee *made a ſnare* to our ſoules. The Word of God is holy, O that our hearts were ſo: then ſhould we finde that word not more true, than cordiall. And after all theſe depravations and cloudes of darkeneſſe caſt before that bleſſed light; wee ſhall ſee it as plainely, as the Sages did the Starre, and it ſhall bring us directly to *Ieſus Chriſt*. It followes.

1. *To their owne deſtruction.*] They make a faire buſineſſe of it; ſo *wreſting* the booke of Grace, that they quite *wreſt* themſelves out of the Booke of Life. To ſay nothing of thoſe ſacrilegious Poets, that have turned the ſacred ſtory into playes and enterludes; and preſented that on the Stage, which was ordained for the Pulpit. But if a man playes with God, hee ſhall finde God in earneſt with him. Two cauſes of this perverſion are principally here aſſigned by the Apoſtle: the want of knowledge, and the want of ſobriety: *unlearned, unſtable.*

What innumerable abſurdities have ſprung from the former, Rome can give you a large Inventory. Ignorance paſſeth among them for one of the Graces, (I had almoſt ſaid) for one of their Sciences. The mother of devotion they call it: the blinde mother of as blinde littor: ſuperſtitious devotion, the daughter of mopiſh indiſcretion. *Ye worſhip ye know not what*: well may they worſhip they know not what, that are religious they know not how. Laymen are eſteemed as hogges; and muſt not bee allowed thoſe precious pearles. *Eſpencæus* relates the ſpeech of a noble Italian Biſhop: Our countreymen are terrified, ſaith he, from the ſtudy of Divinitie, with feare of incurring hereſie: as if error ſprung from the knowledge, and not rather from the ignorance of the *Scriptures*. When an old Prieſt of theirs heard a young man alledge *Scripture* out of the new Teſtament, he wondred at it: and proteſted that he had bene a Prieſt fifty yeares, and yet never knew what the new Teſtament was. The prohibition of the Bible was ſo ſtrictly urged, that it was more danger to be found reading a chapter of it, than counterfeiting the Kings coine. This appeares by that ancient law in our kingdome; that in many criminall offenſes, he that could but read a Pſalme in Latine, though he underſtood never a word of it, ſhould be exempted from the ſecular power, as being fitte to make a Clerke of. This law is ſtill continued; not that all ſuch as can read, are fit to be made Prieſts; but to mitigate the rigour of the law in petty offenſes. Now they have tranſlated the Booke of God into diverſe vulgar Languages: but ſtill, as they have corrupted it with falſe gloſſes, ſo they teddar it up within certaine limits. It is not permitted, but to ſuch as have a diſpenſation from their Ordinary, or that by their yearly revenewes can diſpend ſuch a ſum of money: As if hereſie could faſten upon none but beggars: or the rich only, and not the poore, ſtood in need of comforts. Thus the Title which *Epiphanius* gives to all heretickes, belongs principally to them; *Lucifugæ*, the lovers of darkneſſe.

Iohn 4.22.

In 1. *Tit. pag.* 105.

2. For the other cauſe, the want of ſober judgements, how ſhall wee doe to excuſe our ſelves. We have too many of thoſe that *wreſt the Scriptures*.

1. Reprove a ſenſuall gallant for his voluptuous life, ſhared out into play, dalliance, drinke and ſleepe, and he hath *Scripture* to defend it. [k] *There is nothing better for a man, than to eate and drinke, and make his ſoule enjoy good in his labour.* God would have a man to enjoy good in his labour; but what is this to them that never labour in good? There is a particular calling; follow that, there is a generall calling, to labour in the vineyard of ſalvation; [l] *worke out that.* When you have done both theſe, if there be any ſpare time left, you may goe play. But it is a ſacrilegious impiety, to make that word the buckler of ſinne to defend it; which is given for a ſpirituall ſword, to kill and mortifie it. Such men *wreſt it to their owne deſtruction.*

k Eccl. 2.24.

l Phil. 2.12.

2. Rebuke a worldling for his ſcraping rapacity: tell him that *Covetouſneſſe is idolatry*; that it brings on a catalogue of curſes: He contradicts you with *Scripture*: [m] *That man is worſe than an infidel, who provides not for his Family.* As if men muſt needs provide for their owne, by taking away other mens: and could have nothing to leave their children, but that which they purloyne from the children of God. Hee that buyes a patrimony for his childe, with the loſſe of his owne ſoule, hath but a deare purchaſe, a very hard bargaine. There is a true ſtory of a rich oppreſſor, who had ſtored up a great maſſe of wealth for his only ſonne: This man falling into ſickeneſſe, and thereby into ſome remorſe, called his ſon to him, and told him how aboundantly he had provided for him: withall asking him, whether he did truely and really love him. The ſonne anſwered, that nature (beſides his paternall indulgence) bound him to that. The father being now in his ſicke bed, farther puts him to it; how he would expreſſe this love to him: the ſonne ſaid in any thing that he ſhould command him. Hereupon, his father chargeth him to hold his finger in the burning candle, but ſo long as hee could ſay one Pater-noſter, without removing it. The ſonne attempted it, but could not endure it, Yet ſayes his father, to get thee wealth and a large eſtate upon Earth, I have hazarded my ſelfe to Hell; for the welfare of thy body, I have

m 1 Tim. 5.8.

ventured my ſoule: Thou canſt not ſuffer the burning of a finger for mee, I muſt burne body and ſoule for thy ſake: Thy paine is but for a minute; mine muſt be unquenchable fire, even torments for ever. By this conſideration, being melted into repentance; he reſtored all the gaines of his unjuſtice, made the poore partakers of his riches, abandoned all worldlineſſe, and was recovered both in body and ſoule to the Lord. As hee hath many followers in his baſe avarice, ſo I would to God he had ſome in his gracious repentance. Little doe gripulous fathers, that what was forty yeers a gathering, ſhould be ſpent in one Chriſtmaſſe-revelling.

3. Reprehend a diſſolute liver for his inordinate courſes: perſwade him to a ſeaſonable repentance: tell him that hee hath no promiſe of forbearance: that many are cut off by ſuddaine death in the midſt of their ſinnes; or juſtly delivered over to hardneſſe of heart, and finall impenitency: yet hee can prolong his ſenſuall pleaſure, by a warrant of *Scripture*: [n] *At what time ſoever a ſinner repents, &c.* Thus, what is written for his conſolation, he tutnes to poyſon: of his phyſicke and reſtorative, hee makes a drinke of intoxicating deſperateneſſe. Alas, why did God give us his Word, but that we might be ſaved by it? Why are we not left in blindneſſe, like the Heathen; but that the Lord intends this gracious light for our converſion? Shall we make that our encouragement to bee evill, which God hath ordained to bring us to goodneſſe? The Goſpell is our Fathers will; ſhall we dare to interline it? To get a falſe legacy, ſhall wee forfeit the true? It is our Charter; the covenant that God hath made with us, to ſave our beleeving ſoules in Chriſt: ſhall wee ſubtilly picke words and cavils out of our evidence, to overthrow our owne inheritance O why ſhould we *wreſt that to our owne deſtruction*, which is meant for our ſalvation? There bee ſayings, by which a profane ſoule heartens himſelfe on to lewdneſſe: and yet even thoſe, the tender conſcience takes for motives to repentance. There bee ſentences, from which a too late repenter will ſucke deſperation: and yet they that ſeeke the Lord earely ſhall receive from them his morning deaw, his ſeaſonable mercy, his ſweet compaſſion. In a word, let us neither extenuate thoſe places that make againſt our ſinnes, nor miſconſtrue thoſe that make for the peace of our ſoules. So whiles we doe no way wrong the *Scripture*, it ſhall every way comfort us in *Ieſus Chriſt, Amen.*

[n] Ezek.18.27.

2 Pet. 3. 17.

Ye therefore beloved, ſeeing yee know theſe things before, beware leſt ye alſo being led away with the errour of the wicked, fall from your owne ſtedfaſtneſſe.

IT is the policy of that old Serpent, to get upon us the ſame way that hee did at firſt: which is by drawing ſhadowes over ſubſtances, as hee did the body over the ſoule. The way to mend this, and to cheat the Divell, is to turne man the right ſide outwards, and to ſet the ſoule formoſt againe. *Ioſephus* thinks that the Serpent, before it was an inſtrument of *Eves* temptation and fall, did goe upright and ſpeake: and that his preſent muteneſſe and creeping, were a curſe laid upon him for that fact. But if hee formerly went upright, if he formerly ſpoke, it might bee wiſhed that hee did ſo ſtill: Becauſe if hee did goe upright, wee ſhould the ſooner ſee him; if hee ſpoke, the ſooner heare him. In his curſe wee are curſed too; his very creeping undoes us. When hee preſents pleaſing objects to our eyes, the ſnares and bates of ſinne, hee ſaies nothing: he is a dumbe ſerpent, but ſtill a ſerpent. When hee windes errour and falſhood into our ſoules, through the labyrinth of our eares, hee lickes the duſt in a cozening humility: he is a creeping ſerpent, but ſtill a ſerpent. The vanities of the world, honour, pleaſure, wealth, envenome our affections: but the errors of the world, ſchiſme, faction, ſeparation; theſe impoiſon our judgements: There the body is more taken, here the ſoule. The rule to helpe the former is this; that the body and the ſoule ſtill goe together, but the better before. The rule for the other, that the ſoule ever follow God, as the body followes her: that ſhee never ſtand to her owne judgement, but to his that made her. The rule for both; that wee lay hold upon the Goſpell of grace with both hands, of faith and practiſe: for ſo the underſtanding and the will, which is the whole ſoule of man, is made up againe, and ſanctifies the body. Let us keepe the will and teſtament of our once dead, and ever living Teſtator, the ſacred record of the Goſpell, perpetually in our hands, in our hearts; and then *Errour* may knocke at our doores, but finde no entrance: it ſhall not come in. The *wicked* may invite us to their houſe, and promiſe us pleaſant cheare, novelties and dainties; new opinions, new poſitions, new ſpeculations, rare forren ſtuffe; but wee will not goe. Thus if wee ſticke cloſe to the evident written truth; when thouſands periſh in their ſtrange devices, which did creepe like ſerpents into their wanton heads, and ſtung their hearts; we ſhall not *fall from our owne ſtedfaſtneſſe*: which is our Apoſtles ſpeciall care in this place: *Ye therefore beloved, ſeeing yee know, &c.*

The maine building of the Text is a caution: the Porch or entrance into it, is by an inſinuation. The Apoſtle inſinuates himſelfe three waies. Firſt *Per viam illationis*, by an illation upon the premiſſes; *Therefore*: Secondly, *Per viam dilectionis*, by his love to their ſoules; *Beloved.* Thirdly, *Per viam conceſſionis*, by granting their former acquaintance with theſe dangers; *Seeing ye know theſe things before.* The caution armes us againſt two miſcarriages; the one of wandring; that we be *not led away*: the other of Falling; that we do not *fall away*. The former is a ſinfull way, the latter a fatall end. In the way, there is *Quiddam activum*, the *error of the wicked:* and *Quiddam paſſivum*, the *Seducement* of the weake. In the end, we have a Station, *Firmitas, a Stedfaſtnes* : and a precipitation, or *falling* from it, But then there ſeemes to be a kind of *Dilemma* in the words: for if they were *ſtedfaſt*, how could they *fall?* If they did *fall*, where then was their *ſtedfaſtnes?* It is cleared by diſtinguiſhing the times: So long as they continued *ſtedfaſt*, they never fell: but when they once fell, they ceaſed to be *ſtedfaſt*. [o] He that ſtandeth now, may yet fall hereafter.

o 1.Cor. 10.12.

Therefore: this Illative bids us looke backe a little: There is no word ſuperfluous, that ever droped from the pen of the holy Ghoſt: ſomewhat ſure there is in it, and that of no ſmall moment. As *David* anſwered his brother *Eliabs* chiding; [p] *Is there not a cauſe?* Certainely there is a cauſe. Whereſoever we find an *Igitur*, we muſt not ſlippe it: for the whole weight of the ſentence lyeth upon it. It is the ground that feeds the roote, it is the roote that beares up the tree, on which all the fruites grow. It is the Prophets rule; Firſt to looke to the [q] *roote downeward*, before to the *fruite upward*. Every argument is ſhut up with an *Ergo*; it is the knowne note of a Concluſion. Thus may the Syllogiſme be framed: Whoſoever would eſcape *deſtruction*, muſt adhere to the trueth: But you all deſire to eſcape deſtruction: *Vos igitur, Ye therefore* ſticke to the trueth. *Erring* from the *Scriptures*, is the *Medius terminus*, whereupon the whole argument runnes; from which the very life of the Induction breathes. There is perdition threatned to them that abuſe Gods word: this we would faine avoid: *Cavete igitur*; *Beware* of committing, ſuch an abuſe, beware of being led away with ſuch an error. The *Wherefore* of it is deſtruction, and who would not flie from that? Yet we are naturally ſo ſlow, that we muſt be ſpurred on with a Caution.

p 1.Sam. 17.29.

q Eſa. 37.31.

Beloved.] Of all the medicines and electuaries, miniſtred to us by our ſpiritual phyſicians, *Love* is the ſweetening. Bitter pilles will downe, when they are made up in *Love*. We will ſuffer inciſions, the opening of our veines, and the letting out of our blouds, when we know it is done in *Love* to our healths. And ſhall we not ſuffer the word of Exhortation, when it is the argument of *Love* to our ſoules? *Paul* with paſſion, Chriſt with compaſſion, reproved ſinners all in love. If there bee any other intention in the diſpenſers of theſe heavenly myſteries; whether it be Covetouſnes; as *Simon Magus* would have bought the holy Ghoſt, that he might have ſold him, and ſo got money by him: Or pride; as the ſonnes of *Sceva* would needs be caſting forth devills, without a commiſſion: Or Flatterie; that ſay to men that [r] *deſpiſe God, Yee ſhall have peace:* Like Chaplens of *Abiathars* humour, that with blanching vices at the Table, ſpoile their grace before dinner: Or vain glory; as the Phariſees made long prayers, and (doubtleſſe) longer Sermons; that the people might commend their memories, and have a rare opinion of their merites: Or emulation, as *Tertullus* offered to outvie *Paul* with eloquence: Or envie, as thoſe that bitterly ſtomached that Apoſtles credite: Or hypocriſie, as *Iudas* preached againſt unneceſſary waſt, becauſe he would faine have put it in his owne purſe: Or contention, as [s] ſome *Preached Chriſt in ſtrife*, that contend more for the honour of their owne witte, then of Chriſts Goſpell: If any of theſe ſprings ſet our wheeles a moving, if theſe bee the ends of our Preaching ſuch an end will follow it, as we had better be without it, even ſuch a miſerie at the end, as will know no end of miſerie.

r Ier. 23. 17.

Love, Love is the promptuary of all our labours: this obligation, this adjuration, did not *Chriſt* lay upon *Peter* only, but upon every Miniſter; [t] *If you love me, feed my ſheepe*. *Love* is the Maſter of all difficulties, the digeſter of all injuries, the ſilencer of all excuſes, the heart and life of all good actions. Law is not ſo ſtrong as *Love*: we do many things in *Love*, which we need not do in law; be pleaſed to note here the difference of affections, that is in the Paſtor & the peole, he people will render

t Ioh. 21. 16.

no duties

to their Paſtor, but what they are compelled to by Law: Nay, *Vtinam vel ſic*, would it were no worſe. It might bee wiſhed, they would doe but that: wee finde the contrary, they doe not. Wee doe not, like dull Oxen, tread out no more corne than the goad of the Law prickes us to: but though you muzzle our mouthes, wee fill your garners. *Onely love conſtraineth us*; and that with ſo pleaſing a violence, that we even *love* our owne fetters.

But we crie out on the want of *love* on all ſides. The Miniſter profeſſeth *love* to his people, but they will not beleeve it. The people pretend no leſſe *love* to their Miniſter, though hee cannot finde it. How ſhall they be tryed? There is one rule to trie both faith and love: the proofe lyes in [u] *good workes*. What you doe for us, and what we doe for you; this ſhewes in what meaſure we love one another. I we feed you with our ſpirituals; this is a demonſtration of our *love* to you: But if you let us languiſh for want of your temporals, I am ſure here is no proofe of your *love* to us. If wee ſhould all examine our hearts according to this infallible rule; your want of *love* to us would be judged by your owne conſciences.

Wee like any charity well, but the doing charity: If our *love* would coſt us nothing, wee would make it welcome. But gracious *love* is of a nobler nature: it hath Eagles wings, and will flie to doe good: it will runne, where it cannot flie: it will goe, when it cannot runne: yea, *love* will creepe, where it cannot goe. Sometimes charity flies; as an Eagle to feed her young ones: ſhee flies Eaſt and Weſt, ſwifter than the winde, with an ardent deſire of doing good: ſhe flies up to Heaven, and would ſhew her ſelfe in thoſe glorious Courts: and this is an Angels pace. Sometimes ſhe runnes, faſter than *Cuſhi* or *Abimaaz* to *David*, or *Peter* and *Iohn* to the Sepulcher of the Sonne of *David*: [x] *Halfe my goods I give to the poore*: His almes ranne from the fountaine of his heart, as ſtreames from an overflowing ſpring: and this is a Saints pace. Sometimes it goes; if with a ſlower agilitie of foot, yet with the ſame alacrity of minde: when the Samaritan ſaw the wounded Paſſenger [a] *He went to him.* [b] *Wee would have come unto you, but Satan hindred us*: hee could not come yet he ſent; [c] *We ſent Timotheus our brother*: and this is a Friends pace. Sometimes it is driven to creepe: ſuch a Creeple was Saint *Peter* in his purſe, as the other was in his legges; whom hee thus gratified; [d] *Silver and Gold have I none, but ſuch as I have I give thee.* [e] At the building of the Tabernacle, if mens eſtates could not reach to Gold, or Silver, or Scarlet; yet their Goats haire was accepted. *Love* will ſeeke many wayes. If the rich afford their almes, the poore may give their prayers: [f] ſo the Widow gives her two mites; all: and this is the Widowes pace. Two Conſiderations here, are not to be omitted.

1. It is our *love* that makes us [g] *jealous over your ſoules, with a godly jealouſie*: like Guardians that have the charge of ſome noble Virgins, wee dare not truſt you with your ſelves. *Paul* in his conſtrained abſence, [h] *ſends to know their faith*. wee would not have you, like to *Pharaohs* leane Kine, feed much, and be never the fatter. [i] *The Hireling careth not for the ſheepe*: they are not his owne, and what mindes he whether they be fat or leane? A mercenary Advocate lookes onely to his fee: let his Clients cauſe ſtand or fall, it is all one to him, ſo long as he hath his money. A Capon that hath moulted away all his feathers, and is cold and naked; in the abſence of the Hen, will runne to her neſt; not for any love to the Chickins, but to warme his owne ſides. Such heteroclyte and imperfect Paſtors have more *love* to your riches, than to your ſoules. [k] *I ſeeke not yours, but you*, ſaith *Paul*: that is the voice of *love*. With no leſſe fervency, with no fewer teares, doe we pray for you, than for our owne ſoules. The Dogge forbeares to barke, becauſe he is *attentus ad offam*: *Canes multi, quia canes avidi*: therefore are [l] they *dumbe*; becauſe they are *greedy Dogges*. [m] *I will gladly beſtow, and bee beſtowed for your ſoules*. Hee will *beſtow*: that *love* is welcome, which brings meate in the

mouth

[u] Iam. 2. 18.
[x] Luke 19. 8.
[a] Luke 10. 34.
[b] 1 Theſſ. 2. 18.
[c] Chap. 3. 2.
[d] Acts 3. 6.
[e] Exod. 35. 26.
[f] Marke 12. 44.
[g] 2 Cor. 11. 2.
[h] 1 Theſ. 3. 5.
[i] Ioh. 10. 13.
[k] 2 Cor. 12. 14.
[l] Eſay 56. 11.
[m] 2 Cor. 12. 15.

mouth of it; which talkes of beſtowing. In our meaſure, we thus ſtrive to beſtow our *loves* too: *Impendamus*; yet what, alas, have we to beſtow? For Gold and Silver, you have it already; wee have it not. But our ſtudies, our labours, our *loves*, our lives; theſe we have to beſtow, and wee beſtow what we have. *Fecit quod potuit*, ſaith [n] Chriſt, of *Maries* piety: [o] and *Dedit quod habuit*, of the Widowes charity. If nothing but Gold and Honour were worth the beſtowing, our liberality were ſoone ſtalled. But by the Grace of God there is ſomething elſe. There bee *Talents*; though the world ſcarce value them at pence a peece; and [p] *Treaſures of wiſedome*, and *Riches that never fade*, comforts everlaſting; and theſe are worth the beſtowing, and worth the accepting too, when wee conſider all. For howſoever in our vaine dayes, wee looke upon theſe proffers with faſtidious eyes; as it is uſuall with men to have no ſenſe of their ſoules, till they muſt leave their bodies: yet when they muſt part from them, or when they are diſquieted within them; that they may either keepe them in peace, or in peace forſake them: then ſome gift of our *love*, ſome counſell or comfort will be held worth the beſtowing: and it is our *love* to beſtow it.

n Mar.14.8.
o Luke 21.4.
p Col. 2.3.

Yet our *love* ſtickes not here; but we even yeeld our ſelves to bee beſtowed. There bee many that care not what they beſtow, ſo they may not bee beſtowed. We would ſpare our goods; but rather let them periſh, than not ſpare our ſelves. If it once trench upon life, then *Propitius eſto tibi*: [q] *Be it farre from thee*: favour thy ſelfe then, or never. [r] *Skinne for skinne, and all a man hath, will be give for his life*: we will give all to our skinne, to ſave the bloud under our skinne; ſpend all we have, to ſpare our ſelves. There we part with our goods, not our blouds; with our living, not with our life. We have not ventured [ſ] *unto bloud*: *nondum ad ſanguinem*: it is not yet come to that. Our goods are but *Bona fortuna*: our labours are but *Bona natura*: our prayers, but *Bona gratia*: But when it comes to our lives; that we muſt [t] *lay downe them for the brethren*; here is *love* in his zenith and exaltation. This is a [u] *Love ſtrong as death*: and *Majorem nemo*: [x] *Greater love hath no man than this; to lay downe his life for his friends.* When a man dares challenge death to a ſingle combate; and all this, *cauſâ alienâ, non propriâ*: We then ſhew proofe that you are our *Beloved*; when to preſerve your ſpirituall life, wee ſacrifice our owne naturall life. [a] *Much ſtudie is a wearineſſe of the fleſh*: *Folia vertimus, corpora terimus*: it makes our fleſh weary of our worke, yea, it makes our ſoule weary of our fleſh. Wee abridge our naturall courſe, draw on untimely diſeaſes, and haſten upon us death, before wee have halfe runne our Race of Life.

q Matth. 16,22.
r Iob 2.4.
ſ Heb.12.4.
t 1 Ioh.3.16.
u Cant.8.6.
x Ioh.15.13.
a Eccleſ.12.12.

This our *love* coſts us more than the ſweat of our browes; even the teares of our eyes, the ſorrow of our hearts, the vexation of our mindes, and the very anguiſh of our ſoules: all to teſtifie, that you are our *Beloved*. [b] *Timothy* muſt ply his booke, and *give attendance to reading*, till hee grow ſicke againe: [c] *Ieremies* eyes muſt runne like ſpouts: *Lots* righteous ſoule muſt bee vexed: and [d] *Pauls* heart muſt be grieved. Lay the peoples unkindeneſſe upon our ſoules, together with the burden of our calling on our bodies: and wee doe (in effect) antedate the day of our death, prevent our terme, and pay the debt of nature ere it bee due. In this ſenſe we may ſay with *Paul*, [e] that we die daily. We make no more reckoning of our labours, than of chaffe: and are more glad of our loſſe, than others would be of their gaine. We doe not hold our very life precious, to win the ſoules of our *Beloved*. Death is bitter, and loſſe is not ſweet: yet *love* can ſo change their natures, that in loſſe wee ſhall finde ſweetneſſe, and gladneſſe in death. This is *love* indeed, the very ſoule of *love*; and without this, all the reſt is but a carcaſſe. Not the outward action, but the inward affection is all in all. If we caſt up the bill of our expences; the expence of our goods, of our bloods; yet without this *love*, the ſumme will amount to nothing: *Nihil eſt*. They are all but cyphers, till the figure of charity bee ſet to them: then they have their valu-

b 1 Tim.5.23.
c Ier.9.1.
d 2 Cor.11.29.
e 1 Cor.15.31.
i Cor.13.3.

valuation, and riſe up to tennes, and to hundreds. Lay all theſe together, and deny if you can, that you are our *Beloved*.

2. But now it is time to ſee what will become of all this band, what fruite and love will bring forth in you. *Love* againe, at the leſt ſure wee can looke for no other. Sen. Ep. 77. *Nulla eſt major ad amorem provocatio, quam prævenire amando.* No attractive like this: He that beginnes to us in *love*, lookes that we ſhould pledge him. That man hath an obdurate heart; *qui amorem etſi nolebat impendere, nollet tamen rependere*: that will neither lead, nor follow; neither one way, nor other, will be wonne to *love*. We may commend *love*, as one did water, for two good properties: it neither makes a man in debt, nor in drinke: ſo *love* is neither hard to get, nor coſtly to keepe. If for all our expenſive *love*, ſo liberall of our meanes, of our health, of our life, wee cannot finde bare and naked *love* againe, wee have very ill lucke. Yet ſuch lucke had saint *Paul*. f *The more abundantly I love you, the leſſe I am loved.* For all his deare and precious bounty of *love*, he ſought onely to winne the like favour and mutuall *love* at their hands; without reſpect to any other thing in the world; yet he even miſſed of that. If hee had gotten it, yet what ſingular thing were it? g *If ye love them that love you, what reward have you?* In a word, there is but one Sunne, infinite rayes; all our loves are but the beames of the *love* of God. All rivers runne into the Sea; and all *loves* ſhall be ſwallowed in the *love* of Chriſt.

f 2 Cor. 12.15.

g Mat. 5.46.

Seeing yee know theſe things before.] The Orators which declaimed in the preſence of the Romane Emperours, in their Panegyriques, tooke this courſe to make thoſe Emperours ſee what they were bound to doe, by ſaying that they had ſo done already. *Sic facienda docent, quæ modo facta vocant.* For this both encreaſed the love of the Prince to his people, to be told how well he had done: and withall conveyed a counſell into the Prince, to doe ſo ſtill. Such praiſes come of good reſpects and wiſhes; and is a forme of civility, that workes much upon noble natures: *Laudando præcipere*, to wrappe up the pills of good advice, in the golden leafe of commendation: when by telling men what they are, they repreſent unto them what they ſhould bee. As their way was to procure things to bee done, by ſaying they were done: So our Apoſtle here takes another way; and by telling them what they ſhould bee, doth in effect tell them what indeed they are. His caution for the future, is but a narration for the preſent. When hee biddes them take heed of *falling*, hee doth praiſe their ſtanding. By exhorting them to what they ſhould doe, hee inſinuates what they have done already. As if hee ſpake not to moove a wheele that ſtood ſtill, but to keepe the wheele in due motion: perſwading them, not to beginne, but to continue in goodneſſe: and propoſing to them their owne examples, to be as conſtant ſtill, as hitherto they have beene. Praiſe is the reflection of vertue: but it is as the glaſſe or body is that giveth the reflection. Here it comes from a mouth that would not flatter: and falls upon a ſubject which it might make better, by no meanes worſe. It might not make them proud of their ſtanding: it might humble them with feare of *falling*. o *Ieſus Chriſt the ſame yeſterday and to day, and for ever.* In adhering to the truth, let us be ſo too: yeſterday, and to day, and the ſame for ever here: So then hereafter, when time ſhall bee no more; no more yeſterday, no more to day, yet for ever and ever, wee ſhall enjoy that comfort and glory, which ſhall never be taken from us.

o Heb. 13.8.

1. We gather out of theſe words, this doctrinall ſumme, or evident concluſion; that conſtancy in goodneſſe, is not the inſeparable effect of *knowledge*; for then this caution were in vaine. *Beware leſt yee fall. Poteſtis ſimul & hæc ſcire, & à firmitate excidere.* Looke to it well, for it is no impoſſible matter: neither is it rare to finde *knowledge* in the head, without goodneſſe in the heart. *Scientia inflat, Charitas ædificat.* p *A certaine Lawyer ſtood up and tempted Chriſt.* Hee came not to be caught by him, but to catch him: not to reverence that Divine wiſedome of

p Luk. 10.25.

his

his Teacher, but to magnifie himselfe for some great Scholar. Let him know never so much, he is resolved to be never the better man. All things are valued
Sen.Ep.77. by their proper good: *in vitem commendat fertilitas, sapor vinum, velocitas Cervum.* We minde the strength of the Oxe, which we buy for the plough: the fatnesse of another, which we buy for foode. Wee would have our Hound of a quicke sent, *investigare*: of a swift foote, *consequi*: of a bold courage, *aggredi & invadere*. That is best in every thing, for which it was made. Man was made to serve God: if he be not good at that, he mistakes his end. *Knowledge* is but the *Commencement*, Obedience is the *Act*: that prepares, this perfects. As when that *Hippomachus Aliptes*, in *Plutarch*, a man of exceeding tall stature, was commended to the place of a Champion, and warranted to winne the day: another answers, yes, if the prize were given to him that could reach highest, his height would much advantage him: but it is valour, not stature, that must get the Crowne. So if the Kingdome of Heaven were promised to learning, then the greatest scholar would soonest obtaine it. But it is *well done good servant*, not well read great scholar, that
q Iohn 13.17. carries it. q *If ye know these things, happy are ye if ye doe them*: Doe them; never happy till then. Did you never heare of some miserly merchants, that sell rich wines, and drinke nothing but water themselves? Nor of hypocrites, that will lie, cheate, slander, whore, and doe such close villanies, that are never without a Bible in their pockets.

Speculation, be it never so excellent, is not the whole building of a Christian: but it is rather the ground-worke of action. The former is like the lower milstone, that of it selfe lies still: but practise, that upper mooving milstone to it, and they both will grinde well together. Where exercise is not, learning will want experience: and where experience failes, errors will creepe in: and where errors creepe in, *knowledge* will creepe out, or be thrust out perforce: and where *knowledge* is outed, the soule will quickely bee seduced. So for all their *knowing of these things before*, Saint *Peters* caution is not in vaine, to take heed *of falling from their owne stedfastnesse*. The Priests and Scribes may *know* where *Christ* is to bee borne, and truely informe *Herode* of the place; yet never stirre afoote towards him. Such men are like artificiall teeth set into the mandibles: they may bee of some use for speaking, they are of none for eating. What availes it a Philosopher, that he can dispute learnedly of the nature of fire, when he is ready to perish with cold? Or the Physician to prescribe a wholsome diet, when himselfe feeds fowly, and surfets with intemperance? When the answerer gave for his question a matter of State, and the replier, who was something dissolute, found fault with it: *We may not meddle with this*: the answerer said, that the priviledges of the Schoole were much wronged, by confining it onely to such questions as wherein they were practised: and added, wee have heard you dispute of vertue, which no man will say, you much put in practise: *You are loth to meddle with that*. Practise is the soule of *knowledge*.

r Cant.1.11. r *We will make thee borders of gold, with studdes of silver. Murenulas aureas, vermiculatas argento*: so *Hierome* reads it. Who ever saw the like? For borders of silver to bee hatched and overlaid with gold, it is common: the better mettall covers the baser, ever. But to overlay gold with silver, is a rare kinde of polishment. Yet that is the fashion of the Saints: they are silver without, but gold within: that holinesse which appeares, is nothing so pretious as that which lies hidden. Hypocrites will guild copper: but they that are good as well as wise, though their conversation bee but silver, will have a golden heart. There is a double martyrdome: a bloody one, when Christ is magnified in the *Roses* of his Church, by death: and a bloudlesse one, when he is magnified in the *Lilies* of his Church, by life. This is not onely verball, by confession of the mouth: but reall, when our deeds make good our words. ſ God is glorified, Christ is magni-
ſ Mat.5.16. fied, and *Wisedome justified*, all of their children: not onely by the testimony of

their lippes,but of their lives. Our *knowledge* prepares us to doe it, but our holineſſe does it indeed.

Geographers ſpeake of a footleſſe bird, that is ſtill hovering in the Aire: ſuch footleſſe ſoules have they, that are ſtill hovering in the Aire of contemplation, but never deſcend to action. Take the carcaſſe of a man, and cloth it with a thouſand garments, yet you ſhall never make it warme; becauſe it wants the naturall heate within, which thoſe adventitious helpes might cheriſh. If a ſoule bee dead to goodneſſe, though you feed it with a thouſand precepts, till it become a quicke Library of learning, a Magaſin of *knowledge:* yet you cannot put the heate of holineſſe into it, becauſe the living principle is wanting; Grace Divine. Let that ſparke be firſt in it, and then all theſe helpes will blow it into a flame. Otherwiſe *knowledge* is but a faire light,put into a fowle and dirty Lanthorne,and gives but a poore glimmering. By a redundance of meate, and exceſſive repletion of the ſtomach, are cauſed obſtructions: and from them ariſeth an opilation or ſtopping of the liver and that ſtopping breeds the head-ach:and that head-ach often growes to a phrenſie, ſometimes to an epilepſie. The vices of an inordinate life are ſuch obſtructions to mens *knowledge*, that they come to forget God and all goodneſſe: their *knowledge*[t] *withers away with their hearts*: and they forbeare to liſten to their conſcience, as if *they forgate to eate their owne bread*. No marvell then, if the Apoſtle warnes them of an *extidatis*,though hee praiſe them for an *Hac noſtis:* for *knowledge* will fall from us, when wee fall from goodneſſe. They both love to dwell together: and if we once turne goodneſſe out of our doores, *knowledge* will not tarry behinde with us.

[t] Pſal.102.4.

2. The *foreknowledge* of aſſaults, is a ſpeciall helpe to the reſiſtance of them. *If we know theſe things before* they come, we may the better withſtand them when they doe come. When we finde men *perverting the Scriptures*, this is not *Res inaudita:* we *knew* they would doe ſo: and if they doe ſo, it is no more than was foreknowne to us. He that is told of his enemies poſtures, and at what ward hee will lie; may both the better avoid him, and the more eaſily vanquiſh him. We make but a ſorry uſe of our *knowledge*, if our adverſary wanting a ſword,can foile us with the ſcabberd. This makes to the conviction of two defects in hearers. Firſt, of them that will not remember the good they did once *know*. Secondly, Of them that will not doe the good, they both *know* and remember.

1. For the former, it is eaſy to forget the leſſons we have beene taught: but then to forget them, when we ſhould uſe them, is unhappily dangerous. *David* who had long beene exerciſed in the ſchoole of patience, yet in the provocation of *Nabal*, had his leſſon to ſeeke. He that happily digeſted all the railing and perſecutions of a wicked Maſter, cannot put up this affront of a neighbour: Nothing can aſſwage his choler, but blood. There bee two ſhrewd picke-lockes, that wrench open the cloſſet of our memories: Wine is one,the ſubtile fumes whereof unrivet every joynt of it, and looſe the ciment that holds it faſt. Deepe drinkers have ſhallow memories. Women is another: *Dalilah* crept ſo farre into *Sampſons* boſome, that ſhe forced a ſecret from him with her weakeneſſe, which all the Philiſtines could not have wrung out with their ſtrength. The greateſt bleſſings that ever befell mankinde have beene ruſted with this canker of oblivion; even the death and paſſion of our deare Saviour, and the redemption by that act purchaſed. For why ſhould we crucifie him againe,and make his wounds bleed afreſh, but that we forget his ſufferings? How durſt we, with ſerpentine tongues, full of the venome of oathes and curſes, blaſpheme his ſweete and precious Name? All our excuſe is, that though we *know theſe things* in the Hiſtory, yet we forget them in the act of our ſinne and blaſphemy.

A traveller hath balſame about him, to cure any wound: he falls among robbers, receives wounds, faints, and bleeds to death, and quite forgets his balſame all the while. We know many comfortable doctrines, and have layed them up in our memories: Yet when temptations aſſault us, we are foiled: what is the reaſon? That ſame *Reminiſcentia*, the key to unlocke our memories, is wanting: and ſo we *fall* into groſſe errors and odious crimes. [u] *Remember Lots wife*: we all know the ſtorie; and yet when the occaſion comes that we ſhould uſe it, we utterly forget it. It fareth with Sentences, as with coines: In coines, they that in ſmalleſt compaſſe containe greateſt value, are beſt eſteemed: and in Sentences, thoſe that in feweſt words compriſe moſt matter, are moſt ſet by. The ſhorter, the better: the better carried away, and the better kept, and the better called for when we need them. *Remember Lots wife*, is one of rich contents, yet very compendious: it conſiſts but of three words, and five ſyllables: ſo that we are without all excuſe, if we doe not remember it. Yet alas, when we are departed from Sodome, and have bidden farewell to our ſinfull pleaſures; there is ſtill ſuch an itch, to returne, upon us; or at leaſt a mind to looke backe ſo farre prevailes with us, that we neither remember *Chriſt*, nor *Lots wife*, nor our ſelves. [a] *Lord remember mee when thou commeſt into thy kingdome*: thinke on me then, and there. So Chriſt to us; *Remember me*, ô man, in thy thraldome: now, and heere thinke upon me. You know me well enough, but give your mind to remember me. [b] *Remember the word that I ſaid unto you*. If we remember what Chriſt hath ſaid unto us, we ſhall the better remember what he hath done for us. When we are tempted to wantonneſſe, by beautie: or to covetouſnes, by gaine: or to drunkennes, by diſſolute companions: or to Idolatrie, by Papiſts: doe we not know the vileneſſe of theſe ſinnes? [c] *Know ye not that the unrighteous ſhall not inherite the kingdome of God?* Yes, *Scientia* is not wanting, but *Reminiſcentia*; that failes. We are all valiant ſouldiers, till we come to fight; excellent philoſophers, till we come to diſpute; and good Chriſtians, till we come to maſter our owne luſts.

2. For the other; many are good at the *Noſcere*, but naught at the *Facere*: they *know*, and remember too; but practiſe and they are ſtrangers. Our dutie is not diſcharged in *knowing* our Maſters will; few Chriſtians ſhould then ever goe to hell. To ſmall purpoſe doe we keepe the Law in memorie, and breake it in life: in vaine doe we remember Chriſt in our words, and forget him in our deeds. It is not a ſpeculative, but a practicke memorie, that pleaſeth God. What though we had a memorie beyond *Cyrus*, that could call every ſouldier in his army by name? What though the evidences of time were recorded in our braine? Yet without the obedience of life, the life of obedience, all this *knowledge* would but *animam pragravare*, comber the ſoule, as *Sauls* armour did *David*. [d] *Be ye doers of the word, and not hearers onely, deceiving your owne ſelves*. He that doth ſo, how ſure ſoever he makes himſelfe, and how wiſely ſoever he thinkes to carry the matter, is fallen into a *Deceptio viſus*: and if he heare no otherwiſe, into a *Deceptio auditus* too. His receiving of the word, is nothing but a *deceiving of himſelfe*. All the matter is in the word *Onely*: we cannot ſpeake ſo much good of hearing as we muſt ſpeake evill of hearing *Onely*. To heare, is ſomewhat, but not all: a part, not the whole. [e] *One thing is needfull, and Mary hath choſen the good part*. Though Chriſt commendeth hearing, and urgeth the neceſſitie of it: yet he calls it but a part: The better part: is but a part: it is not the whole: *Vnum*, but not *Vnicum*. [f] Is all the body an eare? *Is all hearing?* Yet as ſome are like *Malchus*, with his right eare cut off; that heare all ſiniſterly: ſo others put all the ſenſes into hearing, and make all the body an eare, whiles they place all religion in hearing. Thus it comes about, that many *Praſcientes* in ſpeculation, prove *neſcientes* when it comes to action. The birds of the aire ſeeme to be wiſer than we: for when they *know* the ginne, they will avoid it: but we, *knowing* the devills illuſions yet wilfully runne into them.

We have a *knowledge*; but there is an untoward *Sine* that marres it: It is *ſine cura, ſine conſcientia, ſine humilitate*. There was ſuch a conceit in a fiction, that a well

[u] Luk. 17. 32.

[a] Luk. 23. 42.

[b] Ioh. 15. 20.

[c] 1. Cor. 6. 9.

[d] Iam. 1. 22.

[e] Luk. 10. 42.

[f] 1. Cor. 12. 17.

well informed Citie found yet many defects in her members, and wondred where the fault ſhould reſt. It was told her by a Criticke, that there was one ſmall particle, *Sine*, *Without*, that ſpoiled all, adviſing the extermination of it. An edict was made, and certaine orders ſet downe, for the baniſhment of *Sine*, and for the exprobration of them that retained it. A Magiſtrate without Iuſtice, is *Fluvius Sine aqua*, a river *without* water: a rich man without liberalitie, *arbor ſine fructu*, a tree *without* fruite: a young man without repentance, *Domus ſine tecto*, a houſe *without* a roofe: a woman *without* modeſtie, *Cibus ſine ſale*, meate *without* ſalt: a ſcholar without diſcretion, *Calamus ſine atramento*, a pen *without* inke: worth without ſilence, *theſaurus ſine cuſtodia*, a treaſure *without* a keeper: a deſigne without power to goe through with it, *Volatus ſine pennis*, a flight *without* feathers: witte without patronage; *terra ſine rore*, land *without* deaw: *knowledge* without practiſe, *Fumus ſine incenſo*, ſmoke *without* incenſe: a Chriſtian without patience, *Equus ſine freno*, a horſe *without* a bridle: and intendment without conſtancie, *rota ſine pondere*, a wheele *without* a ſpring or balance. If we could be once ridde of this *Sine*, *without*, all would be well: we ſhould then no longer have *fidem ſine operibus*, faith *without* workes; which is like fire *without* light or heate: Nor *pœnitentiam ſine emendatione*, repentance *without* amendment; which is a waſhing *without* being cleane: Nor *profeſsionem ſine honeſtate*, profeſſion *without* honeſtie, which is a face of goodnes *without* a body: Nor *Zelum ſine ſcientia*, Zeale *without* knowledge, which is a fire *without* a chimney: Nor *Scientiam ſine obedientia*, knowledge *without* obedience; which is an eye *without* a foote: Nor *religionem ſine conſcientia*, religion *without* conſcience, which is a body *without* a heart. If theſe *Sine's*, theſe privations that ſo offend pietie, were gone: the reſt, that ſo offend felicitie, would follow. For then we ſhould attaine to peace *without* trouble, comfort *without* ſorrow, light *without* darknes, health *without* ſicknes, life *without* death, glory *without* envie, and joy *without* end.

Leſt ye alſo being led away with the errour of the wicked.] Man is naturally ſuch an arch-flatterer of himſelfe, that he hath a better conceit of his owne rules, than of the Divine principles: and thinkes that he can guide himſelfe well enough, without God. More than once were the Iſraelites chidden for going a *whoring after their owne inventions*. The way taught us by God, diſlikes us: we muſt have one of our owne invention. g *Ye ſhall not doe whatſoever is right in your owne eyes, but what I command you*, ſaith the *Lord*. But our Father *Adams* old diſeaſe ſtickes upon us; we muſt *ſcire bonum & malum*: ſomething we muſt find out to our ſelves, or make to our ſelves: of ſomethings we muſt be the authors and inventors, that ſo we may ſeeme to be as wiſe as God, if not wiſer: and to know what is for our turnes, as well as hee, if not better. This is not onely a diſeaſe of our common life, that we ſtill labour of new inventions: We invent new meates for our dyet, new faſhions for our apparell: and there is not onely *Ingenioſa gula*, that ſtudies the witty gluttonie of a meale: but *ingenioſa manus*, forming new garbes for the backe, and tempering new colours for the face: And theſe inventions have not their viciſſitudes, like the ſeaſons of yeare, but their ſucceſſions, and poſterities, and genealogies, like the deſcents of nature, And as faſt as we are weary of one, a new invention is found out; which we muſt embrace, coſt what it will: though the price of it hinders our giving of almes, yea though it bring us to the begging of almes; yet have it we will. Theſe be our inventions: we ſpend all upon them, and we know no end of them. Yet were this vanitie confined to ſecular matters, it were more tolerable: but even in the worſhip of God we have our inventions too. h *We have itching eares, and after our owne luſts heape to our ſelves teachers.* We fill the chappells of our eares with new Teachers, that they may fill our heads with new inventions. We are ſtill deviſing trickes, opinions, and faſhions, i *which our fathers never knew of*. God charged *Saul* to deſtroy all *Amalek*: but he would invent a better way, which God perhaps could

g Deut. 8.12.14

h 2. Tim. 4.3.

i Deut. 32.17.

not thinke of; In frugalitie, he will ſpare ſome: in policie, the fat and beſt: and in pietie, forſooth for ſacrifice. Such an error was once in *Peter*, [k] *Be it farre from thee, Lord: This ſhall not be unto thee*: As if he had found out a better way, as he thought, than Chriſt could deviſe. Theſe new inventions have ſuch a taking qualitie, that the authors once infected with them, become peſtiducts to others, and meanes of a vaſt contagion. There is enough in the firſt view of them to make them hated.

1. They are *Errours*: and what beautie can we find in *Errour*, that we ſhould be in love with it? *Errour* is nothing but a wandring out of the way. [l] *They wandred in the wildernes, in a ſolitary way.* When a traveller is bound for Ieruſalem, where his Inheritance lies, is it a pleaſure unto him to wander in the wildernes? It is a curſe to [m] *wander in the wildernes, where there is no way.* Wandring is for rogues and drunkards: The former are ſo taken by the Statute, for vagabonds: they are never out of their way, becauſe they acknowledge no certaine home, whither any way ſhould bring them. For the other, [n] *They grope in the darke, and ſtagger like a drunken man*: though they were in the way, yet it is very hard for them to goe upright. We are all prone to *erre*: ſome out of ignorance: [o] *Ye erre, not knowing the Scriptures.* Others out of malice: [p] *It is a people that doe erre in their heart.* All out of weaknes: [q] *All we like ſheepe have gone aſtray: we have turned every one to his owne way.* As if the Bellweather or leading ſheepe takes a vagary, all the flocke will follow him: So when *Adam* went out of the way, we all turned aſide, and have wandred ever ſince. Nor could we ever have recovered the way againe, unleſſe the Sonne of God had become the Sonne of man, and ſo reduced us: For, [r] *He came to ſeeke and to ſave that which was loſt.* Neither yet, without *Him*, can wee hold right one moment: wee cannot keepe the way, except *Hee* keepe us in the way. [ſ] Saint *Auguſtine* ſeemes to bee very angry with his friends, that they would offer to vindicate him from all *errour*. I my ſelfe, ſaith hee, am able to judge both you and my ſelfe: for both I have erred, and you erre in ſaying I have not erred, It ſhall never pleaſe mee, to bee eſteemed what I am not. Such men doe not love *Auguſtine*, but ſome other man under the name of *Auguſtine*: *Si non quod ſum, ſed quod non ſum, diligunt.* For ſuch a bragge, he condemnes that great author of the Romane eloquence, who gave out of himſelfe, that he never ſpake that word, which he wiſhed recalled: Tearming it a ſpeech that better became a foole than a Philoſopher: And to ſay trueth, he had great cauſe to recall even that word, by which he ſo meant to cleare all the reſt from any need of recalling. St. *Auguſtine* concludes; That of *Tully* does not pleaſe me; *Non neceſſe eſt verbum revocare*: But rather, that of *Horace* does grieve me; *Neſcit vox miſſa reverti.* To *erre* than is very eaſy: *In te ſtas, & non ſtas: Per te vadis, & vel erras vel cadis.* An Infant that will offer to goe alone, ſhall fall: and a blind man without his guide, will miſſe the way.

Why therefore ſhould *errour* tempt us? That which is rottenneſſe in fruits, barrenneſſe in the earth, darkneſſe in the aire, ſickneſſe and deformity in the body is errour in the minde. Was ever any man in love with corruption in his meat, raggedneſſe in his clothes, Leproſie in his skinne, or with famine, or any uncomfortableneſſe that is? Why then ſhould a reaſonable ſoule doat upon *errour*? A man affected with *errour*, is an heddy beaſt: one that will be miſerable in deſpight of pitie. The divine Word, humane reaſon, and the direction of nature, he abhorres. Admoniſh him, he jeeres you: ſhew him the way, hee ſcorns you: offer to lead him, hee ſpurnes at you. Hee is the onely man in his owne conceit, that having a ſhoppe without tooles, can build a city without materials, cure the ſicke without medicines, and be a great Stateſ-man without any braines. Hee is his owne Academie, his owne Magazine; and is in all things, *Sibi compendium, aliis ludibrium.* One onely Companion he admits, him hee truſts, with him cohabites:

k Mat. 16.22.

l Pſal. 107.4.

m Pſal. 107.40.

n Iob. 12.25.

o Mat. 22.29.

p Pſal. 95.10.

q Eſa. 53.6.

r Luk. 19.10.

ſ *In Epiſt. ad Marcellum.*

habites; and that is Cuſtome. Hee takes his owne wayes, whether his fancie leades him; and thinkes himſelfe onely in the right: till at laſt hee fals into a deepe bogge, and there is an end of him.

Alas, that a man ſhould buy *errour* ſo deare, when he may have trueth ſo good cheape! Wee onely thinke thoſe things coſtly, for which wee pay money: ſo we complaine of deare commodities, deare purchaſes, and deare bargaines: but we never thinke that deare, for which we pay our ſelves. That *errour* and vanity, which ſtands us in no leſſe price then our owne ſoules, wee eſteeme penyworth good enough: wee never grudge, never ſticke, or hunch at this: For which if we were to pay our dwelling houſe, or all the coine in our purſe, we would take time to thinke upon it; and conſider well ere wee bought it. Which makes it plaine, that *Nihil cuique ſe vilius*: the vileſt, baſeſt, and cheapeſt thing wee have, we hold our ſelves. O that we could learne, both by the eſtimation of our monies, how highly to prize our ſoules: and by the deare valuation of our ſoules, how to hate *errours* and vanities! But as in *Luthers* time it was a Paradox: *Iuſtitia cauſa injuſtitia*: a conceited righteouſneſſe was the chiefe cauſe of all unrighteouſneſſe. Firſt, becauſe it makes men proud; and pride is an ougly ſinne. Secondly, becauſe it does not perceive it ſelfe to ſtand in ſo much need of Chriſt; without whom there is nothing but ſinne. So we may ſay, *Prudentia cauſa ſtultitia*; an opinionated wiſedome is (in a maner) the ſole cauſe of all folly: For it ſo tranſports a man with the imagination of his owne knowledge, that hee runs into *errour* with confidence. And whiles hee forbeares to take God along with him, hee is moſt certaine to leave the trueth behinde him. Thus *errour* at firſt creepes in at the backe doore, till trueth be diſpoſſeſſed of her old dwelling: and then hee revels, domineres, and keepes open houſe. This deformity, that it is *errour*, is enough to make it loathed.

2. *Nefariorum*: it is the *Errour of the wicked*: this aggravates it, and makes it yet more deteſtable. For there may be an *errour* of infirmity, without any notorious wickedneſſe of life: and there may bee wickedneſſe in life, without any palpable *errour* in Iudgement: They are both bad, aſunder: put them together, and they are ſo much the worſe. There were Heretikes, called the *Nicolaitans*; wherewith God charged the Church of *Pergamos*: *Thou haſt them that hold the doctrine of the Nicolitans, which I hate*: Sprung from *Nicolas*, one of the ſeven: and their poſterity, the *Gnoſtiques*, from *Carpocrates*: as *Euſebius* teſtifies. Theſe held, ſaith *Epiphanius*, that onely faith was neceſſary: and ſo a man did beleeve and embrace their poſitions, live how hee liſt, hee could not chuſe but be ſaved. There be ſome of their minde ſtill: that thinke, ſo they forget not their Creed, they cannot miſcarry. Which is as much, as if a man carrying his ſword in his hand, might not be drunke at the Taverne, or ſtumble into a ditch. The *Encratites*, ſprung from *Latianus*, fell into the other extreme. *Non eſt curandum quid quiſque credat: id tantum curandum eſt quid quiſque faciat*. So the Creed might be well enough cancelled, becauſe a good courſe of life is onely regarded with God: and in every ſect, he that lives well, ſhall be ſaved. Which is as if a traveller ſhould throw away his weapon, and yet never be in danger of theeves: or reject the light, and yet feare no darknes.

Rev.2.15.

Nefariorum: *Hierome* reads it, *Inſipientium*: which *Lorinus* labors modeſtly to reconcile: by telling us, that in the Scriptures, the *foole* is ever taken for the *wicked* man. But he ſhould alſo have ſhewed us *Econverſo*; that the *wicked* man as alwayes taken for the *foole*. But falſe Teachers, though they be *wicked* enough, yet are cunning *fooles*. The devill is *that wicked one*; yet we do not vſe to call him *foole*. He is the great Patron of Seducers; and indeed he makes *fooles* of them: but withall, he makes them wiſe enough, to make *fooles* of us. It is not his *foolie*, but his *wickednes* and cunning that does us the miſchiefe. And if his Inſtruments were not more *Abitophels*, than *Nabals*, more cheats than ſots, our danger were the leſſe. But as the briſtle could not draw in the groſſe and pitchy threed, unles way were firſt made for it by the naule; ſo theſe *Doctrina dæmoniorum*, ſo called as they are the Inſpirers and authors; and *Doctrina hominum*, ſo termed as they are the Inſtruments; being ſo blacke, pitchy, and ſooty as hell it ſelfe; would find no entrance into our beleefes, if they were not brought in by that cunning way of ſophiſtication and plauſiblenes. a Certaine Impoſtors, having the Statue of the king curiouſly carved, and compoſed of gold and precious gemmes, for their profite, melt it, and caſt the ſame gold and Iewells into the Image of a dogge: and then give out, *hanc imaginem ſuam canis, eſſe Imaginem Regis.* that this is the very Image of the king: becauſe heere is the ſame gold, the very ſame precious ſtones. So Heretiques take the Scriptures, which is the word of the great king: they coine new gloſſes and expoſitions upon it; giving ſuch ſtrange and uncouth ſenſes, that they force it to ſpeake what it never meant: yet ſtill perſuade their hearers, that is it the very gold they looke for; the right *Scripture*, word for word, weight for weight. But as we ſay of the former Image ſo changed, that it is neither the kings, nor a dogges, but rather their owne that deviſed it: So we may ſay of the *Scripture* thus abuſed, that it is neither Gods word, nor it owne ſelfe; but theirs that have corrupted it. *Sed male dum recitas, incipit eſſe tuus*; ſayes the Poet to a baſe repeater of his verſes.

a *Iren. lib.* 1. *adverſ. Hareſes.*

b *What haſt thou to doe to declare my Statutes, or that thou ſhouldeſt take my covenant in thy mouth?* Seeing thou not onely *hateſt* it in they heart, but alſo perverteſt it with they lippes? It were good and fitte that ſuch men, before they be ſuffered to meddle with the *Scripture*, ſhould put in ſureties, that the ſenſes they give of it ſhall be orthodoxe, and conſenting with the Church. For the truſting of every man upon his ſingle bond, to interpret any place of *Scripture*, is the occaſion of much *error*: So grow they bold to utter their owne fancies, and looke to be beleeved upon their bare word: which is *Dominari fidei*, to be Lords over the faith of their hearers. If Satan came to us in broad termes, charging us to renounce Chriſt, we ſhould utterly defie him: the trueth (he knowes) we will embrace. Therefore he creepes in like a Serpent, and [c] *Superſeminat errores*, ſowes tares: that theſe growing together with the ſeeds of trueth, may in time choake them. [d] The things that were ordained for a meanes, whereby the Gentiles might come to know God, by Satans illuſion became occaſions of their more offending him. e By the *viſible things of the Creation*, they might have *underſtood the inviſible things of the Godhead*: ſo they might. But they fell to worſhip the Sunne, Moone, and creatures, omitting to know their maker: ſo they did. Where ſhould we know Chriſt, but out of the *Scripture*? [f] *Search the Scriptures: they teſtifie of mee.* g Yet as it often happens, that in the very high way, we cannot ſee for the duſt: ſo upon the face of this ſacred ſpring, the devill collects ſuch cloudes of *errours*; that many men doe loſe Chriſt, in the very place they are appointed to find him. Or as in darke nights, pyrates vſe to kindle fires, and make great lights upon the rockes and maritime coaſts: whither when the ſeamen ſteere in hope of harbour, they meete with wracke and ruine: h So heretickes flouriſh with *Scriptures*, or at leaſt with ſome flaſhes of it, like falſe lights: to which when diſtreſſed ſoules repaire for ſuccour, theſe peſtilent ſeducers feed them with nothing but pernicious *errour*. Fowlers by ſetting up a dead tree, beſmeared with Lime, and dead birds upon it, as if they were all living; allure the live-birds to them, as to their friends and acquaintance, and ſo bring them to deſtruction. The application is eaſie; the experiment too common: Dead *errours* are the ſnares of living ſoules.

b Pſal. 50. 16.

c Mat. 13. 25.

[d] *Chryſ. Orat.* 2. *de Providen.*

e Rom. 1. 20.

f Ioh. 5. 39.

g *Baſil. in libr. de vera virginitate.*

h *Origen. in Ep. ad Rom. cap.* 14.

This is the cunning of theſe *wicked* impoſtors: ſomething they will have good, to draw downe the evill: the greater part ſhall bee evill, to poyſon the good. i *Miſcent recta perverſis: ut oſtendendo bona auditores ad ſe pertrahant: & exhibendo mala, latenti peſte corrumpant.* If Rome had not ſome truth, ſhe would ne-

i *Greg. Mor. lib.* 5. *cap.* 11.

ver be beleeved: if ſhe were not full of errors, her followers could not be deceived. As the Apoſtle here from God, ſo wee from the Apoſtle, by the commandement of God, warne you of theſe things; that *yee fall not into the error of the wicked.* It may be that you ſlight our ſpeaking: but they of whom we warne you, wold give much to have us hold our peace. If the truth had not ſome champions, *errour* would ſoone over-run the field. *Philip* of *Macedon* beſieging *Athens,* ſent Legates to the city, conditioning with them; that if they would deliver into his hands tenne of their Orators, ſuch as he ſhould chuſe, whom hee pretended to be the diſturbers of their common wealth, hee would raiſe his ſiege, and bee at peace with them. But *Demoſthenes* ſmelt out his plot; and with the conſent of the Athenians, returned him this apologicall anſwere. The Wolves came to treat of a league with the ſheepheards; and told them thus: All the feud and diſcord betwixt you and us, ariſeth from a certaine generation of dogges which you maintaine amongſt you: Deliver us up thoſe dogges, and we will be good friends with you, neither will we any waies wrong you. The dogges were delivered up, the peace was concluded, the ſhepheards ſecure: but Oh the wofull maſſacre that was preſently made amongſt the poore lambes: they were all devoured, the ſhepheards undone; and all by parting with their dogges. If the Popiſh faction could once get the Miniſters of the Goſpell to hold their peace, or procure them to bee muzzled by authority, or to bee delivered over to their Wolviſh cruelty; woe were to your ſoules. *Errour* would then play *Rex,* Darkeneſſe triumph, Hell make play-day, Truth would languiſh, and all good neſſe fall flat to the Earth. As little as you now regard us, you would then miſſe us, and wiſh for us, and ſay, *Bleſſed is he that commeth to us in the Name of the Lord.*

3. *That ye be not led away.*] This touches our coppy-hold: for there may bee *errour* in men, and yet this not to extend to *wickedneſſe*: there may bee a *wicked errour* in others, and yet that not extend to us; farther than to bee an occaſion of our teares and prayers for their recovery. But if we be *led away with it,* now the danger is come home to us: it nearely concernes our ſelves. There is an *errour* in judgement, and an *errour* in practiſe: That in judgement perſiſted in, and violently defended, growes into hereſie: That in practiſe continued and reſolved upon, growes into *wickedneſſe*: Either of them is a *wicked errour.* A man may ſtumble and not fall: or fall, and riſe againe: It prooves to a mans good ſometimes, that he hath *erred* into evill. But it is better to *erre* tenne times *in via pedum,* than once *in via morum.*

The maine ſcope of the point armeth us againſt vacillation and inconſtancy. There be ſome that will [k] *Turne away their eares from the truth, unto fables*: very toyes will lead away fooles. So greedy is our nature of change, that it will liſten to any whiſper of innovation: To the Papiſt, when hee promiſeth change: and what change doth he promiſe? You ſhall have the old religion againe: wherein (for your comfort) you ſhall never underſtand a word, what either God ſpeakes to you, or you muſt ſpeake to God: and for variety, you ſhall have halfe a Communion for a whole one: is not this a faire exchange? To the Sectary they will liſten, when hee promiſeth change: and what is his change? O you ſhall have a fine new Church-governement for your old one: a Presbytery is better for you than an Hierarchie; Elders than Biſhops. There bee braines that are the forges of ſuch alterations: and there be eares that drinke in, and fingers that itch for ſuch fatall projects. In the Inventors, pride and malice breeds them: becauſe they cannot riſe themſelves, they would ruine all: and make it their practiſe to bring men to the bough though they have never a tree in their garden for the purpoſe, as *Timon* had. One calls them fit tymber out of which Politicians are to be hewen: knee-timber, which is good to make ſhippes of, that are ordained to be toſſed on the ſeas; but not for houſes that ſhould ſtand firme on the Land: Theſe bee the *Leaders.* In the embracers, it is at firſt weakeneſſe,

then

[k] 2 Tim. 4. 4.

then wilfulneſſe, that yeelds to this *leading away*. Without patience and perſeverance, wee could never hold out our journey. For as our nature is tender, and would not endure the croſſe but for patience: ſo it is flitting, and would ſoone be weary of any good courſe, but for perſeverance. The *Romanes* were highly
l Rom.1.8. commended by S. *Paul*: [l] *That their faith was ſpoken of throughout the whole world*:
m 2 Tim. 4.16. And yet when *Paul* was convented at *Rome*, [m] *They all forſooke him*: all ſhrunke
n Mat.26.33. away. [n] Though men be as confident as was *Peter*; *Et ſi omnes non ego*: yet they may faile as *Peter* did. The motives of perverſion or *leading away*, be commonly two: *Aliquod novum*, or *Aliquod mirum*.

1. The former is the way of Schiſmatickes, who are therefore called *Noveliſts*. The lower parts of Germany are grievouſly peſtered with them: as I have heard of above thirty ſeverall ſects of religion in one Towne: So that, come, will you be of our Church? is as familiar among them as good morrow. It is reported, I know not how truly, that diverſe among us, tranſported by the novell doctrines of their halfe Lunaticke teachers, are taking up for a new plantation beyond the ſeas: but it were happy for the old plantation, if ſhe were well ridde of them. Such men are *led away* with *quid novi?* A new faſhion does not more take your proud lady, nor a new play your gallant, nor a new Taverne your drinker, nor a new tricke your cheater, nor a new drugge your empiricke, than a new opinion does your ſchiſmaticke. Which having once handſomely formed, and outwardly beautified, hee dares now advance in the Pulpit; and
o Mat.11.7. there is ſuch crowding to it, as if it were the onely Iewell in requeſt. [o] *What went ye out into the wilderneſſe to ſee? A reed ſhaken with the winde?* Yea, O ye reeds ſhaken with the winde, what went ye out into the wilderneſſe to ſee? A vanity lighter than your ſelves? Yet as the golden Calfe tooke the Iſraelites, becauſe it was made of their eare-rings: ſo a factious conceit tranſporteth theſe hearers, becauſe it is made fitte for their eares.

2. If it be *Res mira*, it is more catching, for then *Res nova* is included in it. It could not be ſtrange, if it were not new. Not new in it ſelfe, but new to us: for familiarity takes away ſtrangeneſſe, as time takes away the newneſſe of any thing. By this tricke the Romiſts *lead away* their Proſelytes: they tell you of wonders: here is nothing in your Church, but what is common and obvious: come to us, and we will ſhew you glorious objects: Temples adorned like Theaters, Prieſts like Actors, Images richer in their ornaments than Queenes: utenſils, and properties, and appendances; no Millaners ſhop can compare with us: We have a great Maſter that commands kings, that can pardon ſinnes, that can give faire indulgences: To all which the amazed hearer anſweres, *It is very ſtrange*. Wonder in naturall things, is but the daughter of ignorance: and if ignorance bee in love with theſe vaine ſhewes of wonder, who can wonder at it? As in the Poet, *Myrrha*, was in love with her owne father: ſo give ignorance leave to bee affected with her owne daughter. *Mira canimus*: they doe almoſt nothing but worke miracles: Naturall effects, with them, are miracles: caſuall accidents, miracles: magicall illuſions, miracles. They can make a miraculous drawing of a tooth, a miraculous cutting of a corne. So *Iuſtus Baronius* affirmes, that when hee was converted to them, he was miraculouſly cured of the Colique, by ſtooping to kiſſe the Popes foote. Pope *Iohn* 22. did pile up miracles ſo faſt, that he ſaid in the Canonization of *Aquinas*, *Tot miracula confecit, quot determinavit quaſtiones*. Which of their Saints is not reported to have done many miracles? It is a great favour of them that they have not put S. *Iohn* the Baptiſt quite out of the Catalogue of Saints; becauſe the Scripture teſtifies of him, that he wrought no miracles. Indeed to me this appeares the greateſt miracle, that they can finde men to beleeve their miracles.

But *Beloved*, ſhall they *lead us away* thus? Shall they catch us with ſuch a poore tricke, as the oſtentation of miracles? Their relying upon miracles, implies an induction of new doctrines: That which is old, and received, needs no ratification by miracles. So that we have juſt cauſe to ſuſpect their doctrine of Novelty, becauſe they ſo labour to uphold it by miracles. And ſhall that which is new, the invention of man, *lead* us from that which is old, the inſtitution of *God?* Wonders we have at home; we need not goe to Rome for them. Our Faires, and Marts, and popular ſtreets abound with wonders. If there may be found any Heteroclytes; any ſtigmaticall monſtroſities; or but ſo much as uncommon formes, and uncouth productions of nature; they are expoſed to view for mony. Men that are growne up toward the ſtature of Gyants, or ſtunted to Dwarfes, Hermaphrodites, or the like; are held very ſtrange things. Yet the plaine Chriſtian Tell-troth did know a ſtranger thing than all theſe. Being demanded what it was, he anſwered, A Sinner. That a man ſhould provoke God, ſo gracious and mighty: that he ſhould beleeve Satan the father of lies and cruelty: forget his owne death, ſo imminent and inevitable: obey the command of his fleſh, a drudge ſo ignoble: admire the world ſo fickle and dangerous: deſpiſe Heaven, ſo bleſſed and glorious; and all for vanity, ſuch a wretched emptineſſe: this hee good man, thought the ſtrangeſt thing in the world: And ſo indeed it is, in one ſenſe; in regard of reaſon: though not ſo in the other ſenſe, in reſpect of cuſtome.

This indeed might ſeeme ſtrange, if wee that are bred children of the truth, ſhould *be led away with the errour of the wicked.* This would bee a griefe to our Father: *The holy Spirit leads us into all truth:* and ſhall a lying ſpirit *lead us away* into falſehood? [p] *If we be led by the Holy Ghoſt, we are the Sonnes of God:* If we be otherwiſe miſ-led, what are wee but baſtards? [q] *Grieve not that Holy Spirit of God, by whom ye are ſealed to the day of redemption:* By no meanes let us grieve our Father. This would bee a griefe to our mother: the Church mournes when ſhee loſeth her children. She loſeth them, or rather they loſe her and their owne bleſſing, when they are *led away by the wicked:* Let us not grieve our Mother. This would be a griefe to our brethren: to ſee one that ſprung from the ſame wombe, and was nouriſhed with the milke of the ſame breſts, to turne recreant, and revolt to the common enemy: *Our brother is loſt*, is a wofull complaint: Let us not grieve our brethren. But the worſt griefe will bee to our owne ſoules: for in being *led away* from our Father Mother, Brothers, we have loſt our ſelves. Wee have choſen our profeſt foes for faſt friends, and made our true friends to become our foes. And if this *leading way* were by force and compulſion, againſt our wills, it were more tolerable: as *Iſrael was led away captive by their enemies:* But wilfully to follow ſeducers, againſt our owne conſcience, is moſt damnable. Take here two remedies for the avoiding of this miſchiefe.

p Rom. 8. 14.
q Eph. 4. 30.

1. Let us truely waigh the folly of inconſtancy. [r] *Bee not carried about with ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace.* To bee looſe then, in the maine joynts of religion, muſt bee very bad. The tottering wall is ſoone blowne downe: but being downe, who ſhall ſet it up againe? The righteous ſoule is like a body of a ſquare figure: turne it on which part you will, lay it how you liſt, it will ſtill be conſtant, and like it ſelfe. An unſtable Chriſtian is the worlds worſt mooveable: a little reſembling the ſilkeworme, but not of ſuch profit: one day you ſhall finde him a flie, another time a maggot; ſeldome twice in the ſame ſhape. Take gold and throw it into the water; yet it loſeth neither the value nor colour: caſt it into the fire; and it comes forth purer: but dirt is hardned with the fire, and diſſolved with water. The ſonnes of levity are ſuch, as that they are joyned withall would have them to bee: hard or ſoft, cold or hote, tall or low, great or ſmall; of any temper. Their ſoules are like common ſtrumpets, that take in all ſuggeſtions. For ſhame let us once bee ſteddy, before we are laid in the ſteddy earth, wherein there is no motion. We ſay the Fowler cannot eaſily kill the flying Bird: but whether wee ſtand or goe,

r Heb. 13. 9.

lie or ſitte; in what poſture or place ſoever wee are; death can both hitte, and wound, and kill us. And in the grave, the moſt pragmaticall buſie-body ſhall be quiet. There is no ſhifting of ground, no changing of ſidds there. They that troubled all their neighbours, ſhall bee there as tame and calme as their fellow-cloddes. The body ſhall be confined to one place, the ſoule to another, without removing: till they be removed to the Barre, and brought before the Tribunall of Chriſt.

2. If we would not be *led away*, let us ſticke cloſe to our God. We are ſheepe apt to wander: wee ſhall not, if we keepe to our ſheepeheard. Wee are reeds, moveable with every winde: yet binde the reed to a pillar, and it ſtands firme. It is ill ſticking to any thing but God: all other proppes will faile us. Riches cannot keepe us, but that we may be *led away* from them: nor keepe themſelves, but that they may bee *led away* from us. Nay, doe they not rather helpe to *lead away* our confidence from God? The Forreſters knowing that the Elephant uſeth to ſleepe leaning againſt ſome tree, are wont to cut the likelieſt tree with a ſaw ſo deepe, that the unſuſpecting beaſt thinking to reſt upon it, falls downe with it, and ſo is ſurpriſed by them. They that put their truſt in man, ſhall ſoone finde him hewen downe by death; and then there lies their hope in the duſt with him. God appeares to the Iewes in types, ſignes and figures: but at laſt hee departed from that people, becauſe they too much truſted in them. In the fulneſſe of time he appeared to his Church in himſelfe in his Son; and from that Church Hee will never depart, becauſe wee cannot too much truſt in him. *I will hold my ſelfe faſt by the hand of my God*: as to that purpoſe the royall Prophet. Let us wed our ſelves to him, wedge our ſelves to him: ſo ſhall we not be *led away*. *Antaus*, when *Hercules* threw him to the ground, ſtill roſe up the ſtronger; becauſe he got new ſtrength by touching of his mother: So if wee hold our ſelves faſt to the Lord, and depend upon him by our faith and prayers; all the forces of Satan ſhall not lift us from the truth, becauſe wee ſhall perpetually get new ſtrength and vigour by touching our Father.

If we flinch never ſo little from God, preſently *errour* catcheth us: as chickins that will ſtray from the wings of the henne, are in danger of the kite. Hee that would deſcribe a circle in paper, if hee hath brought that circle within one inch of finiſhing, and but remove his Compaſſe a little, hee cannot make it up a perfect circle, except hee beginne againe, and finde out the ſame or a new center. Though we have ſo made God our Center, as to fixe our hearts upon him; yet the leaſt remove of our Compaſſe, a little wandring from him, may endanger us to *errour*. Nothing can fill a mans heart but God: ſo that if God be in the mind, though nothing elſe be there, it is full: If God be not there, although it bee full of other things, it is ſtill empty. For the world like that transformed king, does but feede upon thiſtles; things that will pricke, but never ſatisfie. So nothing can keepe a man from wandring, but the manutenency of God: if he let goe his hand from us, wee will preſently goe from his hand: and going from his hand, which is truth, wee are preſently ſurprized by the hand of *errour*. The Divell does but watch this opportunity: if we ſtirre forth of doores without God, he inſtantly ſets his bandogges upon us; Schiſme and Hereſie. So the Noveliſts, leaving him, by leaving that order and diſcipline whereby hee governes his *Church*; hee hath ſuffered to bee *led* into factions and errours, till they crumble away into private conventicles; and at laſt become nothing, either in exiſtence or appearance. That Church which will needs bee the forme to all Churches, becauſe ſhe hath left his written will, he hath left to her ſelfe and her owne traditions: and now ſhee is ſwollen into tumours and ulcers, and bliſters. When men once neglect Gods leading, their next ſteppe beginnes at this *leading away*. How often hath the fantaſticall deſire of ſeeing Maſſe, beene plagued with falling into idolatry? As fooliſh young men have beene ſo taken with an enterterlude, that they muſt needs (forſooth) become Players. But as *Vliſſes* bound himſelfe to the Maſte, that the *Syrens* might not tempt him: ſo let us unite our ſelves to the Lord, our Faith to his Word, our Obedience to his Will, and our Confidence to his Power and Promiſe: and then as no ſtrength [s] *can plucke us out of the hand*, ſo no perſwaſion can *lead us away* from the ſide of IESVS CHRIST.

s Ioh. 2.28.

4. *Cavete ne excidatis, beware leaſt ye fall from your owne ſtedfaſtneſſe.*] There be two things much conducible to the keeping of us upright: Elevation when wee are downe, circumſpection when we are up. For the former; [t] *Shall they fall and not riſe?* For the other; [u] *Let him that thinketh he ſtandeth, take heed leaſt he fall.* It is good to goe on; provided that wee be in a good way; or elſe it is better to returne. [x] If *Agar* bee going from *Abrahams* houſe toward Egypt, the Angell cals her to returne, and not to perſevere: [a] but if *Lots* wife bee going from Sodome toward *Zoar*, the Angell willeth her to perſevere, and not to returne. St. *Peters Cavete*, here; is but an expoſition of his Maſters [b] *Memores eſtote*, elſewhere: Both fortifie us againſt recidivation. [c] As there bee *Goads*, to pricke us on to goodneſſe: ſo there bee *Nailes*, to faſten us into goodneſſe. As our mothers had not onely wombes to bring us forth, but alſo breſts to bring us up: ſo the Church, as ſhee daily ſtrives to convert and make new Proſelytes, ſo thinkes it an honour to ſhew old and conſtant Profeſſors. The Poet did put no leſſe vertue into *Tueri*, than into *Quarere*. Nor will the Lawyer paſſe a conveyance with a meere *Habendum*; but hee will adde a *Tenendum* too. The Phyſician ends not the cure of his Patient, with the cure of his diſeaſe: but after all, mindes the preventing of a relapſe. Our firſt ſtudy is *Vt accedatis*, to winne your entrance: next, *Nè excidatis*, to hearten your continuance. Wee are glad of a *Well begunne good Convert*: but moſt joyfull to heare that *Euge* at the laſt; *Well done good ſervant*; that's the Crowne of all.

t Ier. 8.4.
u 1 Cor. 10.12.
x Gen. 21.18.
a Gen. 19.17.
b Luk. 17.32.
c Eccleſ. 12.11.

Our bleſſed Saviour did not alwaies content himſelfe with *Venite ad me*, [d] *Come unto mee*: but ſometimes changed his note into *Manete in me*, [e] *Abide in mee*. To one that would enter into the Church, and be baptized, Saint *Philip* had his condition, [f] *Si credideris, If thou beleeveſt*: To the other, that were entred, and thereby might be ſecure, Saint *Paul* had his caution; *Si permanſeris*, [g] *If thou continueſt: otherwiſe even thou ſhalt be cut off.* The firſt care is to lay the foundation ſure, *Nè corruat*; leaſt it fall, like the houſe built on the ſands: [h] the next, to perfect the roofe, *Nè perpluat*; that it raine not through, and rotte the principals. It is not enough to call them backward, which are loth to come on; but to ſpurre them forward, that are ready to lagge behinde. There is an *Ingredimini*, proclaimed to them that are without: and there is a *Progredimini*, inculcated to them that are within. Of all the Stories in the old Teſtament, Chriſt ſets a *Memento* upon the head of *Lots* wives turning backe: as if he earneſtly deſired thoſe that have forgotten, to remember it; and thoſe that doe remember, never to forget it. With ſalt from her Pillar, let us ſprinkle our ſelves; that wee never goe backe, or *fall from our owne ſtedfaſtneſſe.* There were two memorable monuments of Gods Iudgment in that Story; The Lake of Sodome, and *Lots* wives Pillar: the one the plague of reſolute ſinne, the other of faint vertue. The Sodomites are an example of Impenitency; *Lots* wife of Inſtability: they of obſtinate perverſeneſſe: ſhe of relapſing righteouſneſſe: they of never being good, ſhe of turning from good to evill. To them that wilfully continue in the ſtate of ſinne, there is a monument of Reclamation; the Lake of Sodome: For them that languiſh in the ſtate of grace, there is another monument of caution; *Lots* wives Pillar. But our *Cavete* here, points directly to the latter; *that wee fall not from our owne ſtedfaſtneſſe.* This the Apoſtle diſſwades us from by his counſell; as his Maſter ſhewed the danger of it by an example. Let us borrow a little more light of the Lords example, that wee may the better embrace the ſervants counſell. Two

d Matth. 11.28.
e Ioh. 15.4.
f Act. 8.37.
g Rom. 11.22.
h Matth. 7.25.
Gen. 19.

particulars let us examine; why ſhee was turned into a Pillar? Why into a Pillar of ſalt?

1. First, why into a Pillar? Firſt, ſhall we ſay, for the ſimilitude it beares unto an humane body? That were ſomething: both were erected to ſtand upright. Secondly, or that it was a uſuall monument of the dead? *Abſalom* in his life, built himſelfe ſuch a pillar againſt the time of his death: and great Monarchs had their Piles and Pyramides. But that was not the intent of this Pillar: it was never meant for *Lots* wives honour. Thirdly, or becauſe when they intended in elder times to diſgrace men to the world, they ingraved their faults on Pillars? Fourthly, or becauſe when ſhee ſhould move, ſhe ſtood ſtill; therefore ſhee was turned to a Pillar; alwayes to ſtand ſtill, and never to remove. This is indeed ſomewhat neere the matter: but not all. Fifthly, a Pillar is a durable thing, and God meant her a ſpectacle to poſterity. They that lived in thoſe times, (and it laſted long, even to *Ioſephus* his daies) might be inſtructed by their eyes: wee have a *Memento* for our eares: yea, this Pillar is ſet up for our ſakes. And this is one good which the Lord drawes out of evill; that He ſuffers not evill examples to vaniſh as ſhadowes, but to remaine as Pillars, to warne them that come after. When we come at this Pillar, we are put in minde to change our courſe, and take another way: ſo ſhall we not be *led into errour*, nor *fall from our owne ſtedfaſtneſſe*. This way tooke ſhe that periſhed: that way went hee that was ſaved: Let us *remember Lots* wife, but follow *Lot*: remember her, but follow him; by no meanes looking backe.

2. Next, why of ſalt? Saint *Auguſtine* gives the reaſon of it; *Condire nos*, for our ſeaſoning: *Vt ſal ſtatua ſit nobis condimentum vitæ*. For our benefit, God erected this monument: Hee does not onely embalme the memory of the juſt, for our imitation: but powders and makes brine of the evill, for our admonition. So that if wee take the Pillar, and engrave Chriſts *Memento* upon it; there is both a Statue, and a Statute. God could have ſunke her into the earth, or blowne her up into aire, that no viſible relict of her ſhould remaine: But hee makes her a Pillar; not onely for gazing; but of ſalt, for our ſeaſoning. If wee finde any itch of relapſing to the world, any corrupt humour of returning to our former luſts, let us draw it out with the ſalt of this Pillar. This is an happy arte of extracting ſalt out of others, as Triacle out of Vipers: and to make them profitable to us, that were unprofitable to themſelves. Though *Lots* wife were evill, yet her ſalt is good. If wee have ſeene others miſ-carry before us, by being *led away with errours*; and can remember Saint *Peters Cavete*; we ſhall draw honey out of hemlocke, the ſtrength of ſtanding from their weakneſſe in falling. Why are not Traitors buried, ſo ſoone as they are executed? Why are their heads and limbes advanced upon poles, but *in terrorem omnium?* God could root out the remembrance of the wicked, together with their lives from the earth: hee does not; but rather ſets up their Quarters in ſtories; *Vt pœna Impii ſit eruditio Iuſti*; that their puniſhment may be our advertiſement. He does not powre out their bloud, and caſt it away, but ſaves it for a Bathe; *Vt lavet Iuſtus pedes in ſanguine peccatoris*; [i] *that the Righteous may waſh his feet in the bloud of the Wicked.* i Pſal.58.10. *Cavete* then, and wee are ſafe: this is a handfull of ſalt to keepe us, and to make us keepe. Put them both together; *Et hæc columna nos fulciat, & hic ſal nos condiat*: Let this Pillar prop our weakneſſe, and this ſalt ſeaſon our ſacrifice, that we may be kept in our *owne ſtedfaſtneſſe*. For ſome uſefull application.

1. Let us ſhunne the ſociety of idolatrous Seducers, and hate the very aire wherein they breathe. k 1 King.13.9. So deepely doth God deteſt Idolatry, [k] that Hee forbids the Prophet to eate the bread, or drinke the water of a people infected with it. That inhibition might be perſonall, but the grounds of it are common. No peſtilence ſhould bee more avoided than the converſation of the miſ-religious, or openly ſcandalous. Wee ſhall hardly winne them to goodneſſe: their familia-

rity will eaſily infeoffe us of their wickedneſſe. Wee may doe good turnes to the ſuperſtitious, but it is dangerous to receive any from them. Kindeneſſe is more ſafely done to a Papiſt, than taken from him. That which is done to him, obligeth him ; that which is taken from him, obligeth us. His obligation to us may be an occaſion of his good : our obligation to him may occaſion our hurt : the ſureſt way is to keepe a-looſe from all peſtilent Seducers.

2. The greater ſhew of ſanctity that errour puts on, the more ſuſpitious let us bee of the intended miſchiefe. [l] *Ieroboam* threatens, the Prophet ſtands undaunted : *Ieroboam* fawnes and promiſes, the Prophet is not moved. But then comes a gray-headed Seer, and pleads a counter-meſſage from God ; the Prophet yeelds and tranſgreſſeth. It may be he thinkes ; An aged man, a Prophet, an old Prophet, will not (ſure) belie God to a Prophet : No man will forge a lie but for an advantage : what can hee get by this but the entertainment of an unprofitable gueſt ? Though God would not ſuffer mee to feaſt with *Ieroboam*, yet Hee may allow mee to eate with a Prophet. Why are not Gods Revelations as free to others, as to mee ? A counter-mand from an Angell of God releaſeth mee from my ſtrict charge. My fidelity is approved in refuſing the bread of *Bethel* : God may in pity of my faintneſſe, afford me ſuſtenance otherwhere. Thus if we once come to diſpute with Gods expreſſe commands, how eaſily doe wee *fall from our owne ſtedfaſtneſſe ?* Who would have look't for a Liar under hoary haires, and an holy mantle ? Who ever ſaw more externall ſtrictneſſe, than in thoſe Emiſſaries of Rome that come to turne us from our God ? Who would not truſt that gravity, that auſterity which they ſeeme to carry over themſelves ? It is the concluſion of ſimple ſoules, Theſe men muſt needs be Saints. There is no Tentation ſo dangerous, as that which comes ſhrowded under a vaile of holineſſe, and pretends authority from God himſelfe. Nothing is ſo apt to deceive us, as the faireſt ſemblances, as the ſweeteſt words. Satan as a Fiend may affright us, but hee would appeare an Angell of light wh en hee educeth us. Our ſafeſt way to bee kept from errour, is not to beleeve the ſpeech for the perſon, but the perſon for the ſpeech.

[l] 1 King. 13. 18.

3. Let us conſider, that theſe Seducers helpe to overthrow us, and caſt us downe ; but what helpe is there in them to raiſe us up ? There they leave us ; in a forlorne condition, as the Prieſts left *Iudas* after his treaſon. [m] *What is that to us ? See thou to that.* [n] Or as the old Prophet of *Bethel* left the Prophet of *Iudah* : Hee could take the paines to fetch the man of God into ſinne, but hee will not beare him company one foot at his departure. Hee had been the occaſion of his fault, but he was loth to be enwrapped in his judgement. All the kindeneſſe hee will doe for him, is to interre him in his owne ſepulcher, and to weepe over him. It is a cruell courteſie to kill a man, and then helpe him to his grave ; to betray him with our lips, and then to bedeaw him with our teares : The Prophet had needed no ſuch friend if hee had not met with ſuch enemie. So the Romiſts teach their followers to direct their prayers to Saints : but for themſelves, when they come to die, then Chriſt, and none but Chriſt. When they have brought their Proſelytes whither they would, then let them ſhift for themſelves. The miſchievous guides of wickedneſſe leave a man, when they have led him to his bane : as familiar Devils forſake their Witches, when they have brought them once into fetters.

[m] Mat. 27. 4.

[n] 1 King. 13. 23.

Beware leaſt you fall from your owne ſtedfaſtneſſe.] After all theſe premiſed particulars, for the better methode in handling the ſummary Doctrine, I will ſette downe certaine *Theſes*, concluſions, or grounds ; which either are radically in the Text, or naturally without force may be derived from it. Firſt, men may *fall from their owne ſtedfaſtneſſe*, or elſe this *Cavete* had been in vaine : for no man is charged to *beware* of that which cannot happen. Secondly, there is a proneneſſe in the nature of man to *fall* : the ſpirit is willing, but the fleſh is weake : therefore there is great need of this Caution, *Ne excidatis.* Thirdly, If any *fall away*, it is their owne fault; they are not compelled, nor throwne downe by God, but they fall of themſelves: it is by their owne weaknes, or their owne wilfulnes: Another thing implyed in the *Cavete*: for if the Almighty power ſhould doe it, all the *Cavete's* in the world could not withſtand it. Fourthly, If God ſuffer ſome to fall, that have ſtood, yet this is no impeachment to his Iuſtice; becauſe he leaves none without meanes of ſtanding, or hope of riſing. In the Text, they have *knowledge* granted; therfore they may ſtand: there be Seducers forewarned of; therfore they may *fall*: and the fall is not pronounced deſperate; thefore they may riſe againe. Fifthly, Men may *fall* farre; *from their owne ſtedfaſtnes*, that is, from that meaſure of ſtabilitie which for the preſent they have, yet not totally, ſo as to have no firmeneſſe at all; to loſe even the very foundation and principles of trueth, or to ſuffer an utter eradication of grace: Or if ſo much, ſo farre, ſo deſperately they *fall*; yet this lapſe may not be finall: the grace of God is not debarred them, nor the gate of mercie ſhut againſt them, nor is the ſentence of irrevocable damnation paſſed upon them. Sixtly, It is dangerous to *fall* at any time; but then worſt, when Chiſtians have ſtood ſometime in the trueth; as theſe to whom our Apoſtle writes: To them a *Cavete ne excidatis*, is eſpecially needfull: for the nearer heaven, the greater *fall* to the earth. Seventhly, Laſtly the ſummary uſe, the principall ſcope, the maine antidote to prevent all this, is a conſtant Perſeverance unto the end.

Concluſion.

1. Men may *fall from their owne ſtedfaſtnes.* Though it be true; *Abundans cautela non nocet*: yet there is no need of warning, where is no poſſibilitie of danger. Now this *falling* can be incident to none but Chriſtians: for they that never were up, cannot be ſaid to fall: *Qui iacet in terram, non habet unde cadat.* Nay not onely to Chriſtians at large, in the latitude of all that are baptized: for in that number, we ſhall find abundance of heretickes, no fewer hypocrites, and innumerable ungodly perſons: ſome not informed in their Iudgments, the reſt not reformed in their lives: theſe cannot be ſaid to fall, for they never ſtood. But we muſt reſtraine it to converts, ſuch as are called into Chriſt, have embraced the Goſpell, graced their faith with good workes, and conformed their demeanor to pietie. Yet that theſe may *fall from their owne ſtedfaſtnes*, there is poſſibilitie: that they doe fall ſo, it is great pitie. Oh that this point were not to be proved by too deare experience. How many have fallen, even with all the helpes of ſtanding about them? *Iudas* was continually in the preſence of Chriſt: he heard his Sermons, he ſaw his miracles, he taſted his bountie, did eate at his table, even that Sacramentall bread: yet he fell. Who would thinke that the devill durſt enter into Chriſts owne Colledge? Or that any of his Colledge ſhould entertaine the devill? So in *Noahs* octonary familie, one was a ſonne of *Belial*: he ſaw the Iudgment of the floud upon all the world: by a miraculous mercie himſelfe eſcaped: he was at his fathers Sacrifice: yet he *fell*. In the little familie of *Lot*, one *fell* off: ſhe was by being *Lots* wife, incorporated into the houſe, and made partaker of the bleſſings of faithfull *Abraham*: ſhe was brought out of the Idolatrous world, kept ſafe in Egipt, preſerved from the ſinne of Sodome, from the fire of Sodome, delivered from the captivitie of the five kings, from the periſhing of the five cities: how gracious were all theſe mercies? what abundant meanes, and ſtrong helpes had ſhe to ſtand? Yet ſhe *fell*. She was brought out of Sodome, warned of the enſuing danger; had Angels to goe before her, her husband to goe with her daughters, to attend and follow her: ſhe was gotten to the entrance of *Zoar*: Yet that place ſhe made choiſe of to periſh in, which God had picked out to ſave her. Thus ſhe ſinned, in reſpect of her ſelfe, deſperately: in reſpect of the Angels, contemptuouſly: in reſpect of her husband and daughters, ſcandalouſly: in reſpect of God and his mercies, unthankfully: and *fell away* in the wickednes of a will-

full defection. There were but twelve in Chriſts familie, and one of them *fell away:* but eight in *Noahs* familie, and one of them *fell away:* but foure in *Lots* familie, and one of them *fell away*. *Ham* was preſerved in the Arke yet he *fell*. *Lots* wife was reprieved by the Angels, yet ſhe *fell:* who would not feare, if one may periſh in the companie of Angels? Yea, *Iudas* was under the Tuition of Chriſt himſelfe; yet he *fell*. There is then a poſſibilitie of *falling*.

For uſe and application, here, it is but having recourſe to our Apoſtles *Caution:* we may *fall*, therfore let us looke to our ſtanding. We may be *led away*: the devill will venture to trie: therfore let us not budge, nor give him one foote of ground: but if he beckens one way, be we ſure to take the contrary: There have bene ſome that ſtood in as little feare of *falling*, as now they are in hope of riſing: Pride and wantonnes was the cauſe of their *fall:* faith and humilitie muſt keepe us upright. When we remember what we have bene, we have juſt cauſe *Erubeſcere*, to be aſhamed: ſo when we conſider what we may be we have no leſſe cauſe *contremiſcere*, to be afrayd. We know our beginnings, we doe not foreknow our endings. We may be certaine that thus we are: but that thus we ſhall be, is above our aſſurance. We ſee how much of our way we have paſt: we ſee not how much is left, or whether we ſhall be able to hold out to the end. As we have cauſe to pray; [o] *O God, when we are old, and gray-headed, forſake us not:* ſo to gird up our loines, and redouble our ſtrength, that we may perſevere.[p] For it is nothing to begin, unles we continue: nor to continue, unles we doe it unto the end.

Bern.

[o] Pſal.71.18.

[p] 1.Theſſ.5.23

2. There is a proneneſſe in the nature of man to *fall*. Not that when we ſtand, we are held up by force: for God offers no violence to the will of man, but ſweetly diſpoſeth it to deſire the owne good. Yet the Second *Adam* hath not ſo farre caſt out the firſt, but that the new ingraffed ſiens doth relliſh of the old ſtocke, and ſtill there is a a tang of originall corruption left in us: as a veſſell, after much rinſing and clenſing, will ſmell of the firſt ſeaſoning. [q] *I am carnall, ſold under ſinne.* Sold? This is not ſuch a ſale, as wherein there is a ſeller a buyer, a thing ſold, and the price: So in *Adams* ſelling, Satan was the buyer, Innocencie and heaven ſold, and the price was an apple. So *Ahab* ſold himſelfe to Satan for a ſlave,[r] *to worke wickednes*, by his wives inſtigation, and ſetting him on to the bargaine. *Paul* was not ſold thus: [ſ] but there be two kinds of ſlaves: one that ſelleth himſelfe into captivitie, and willingly obeyeth a tyrant: another that is ſold into ſervitude againſt his will, as *Ioſeph* was ſold by his brethren: and ſo was St. *Paul* ſold. Selling is ſometimes taken for a ſimple [t]tradition, without any price. *Ye have have ſold your ſelves for nought, and ye ſhall be redeemed without money*. But this ſelling and buying muſt be underſtood in a different ſenſe. In the Sale, the price is *Nought*; but it is *nought* in reſpect of God, for he had no honour by it: no gaine redounded to him: And yet while they ſold themſelves, they ſold not their owne, but Gods: and in reaſon, the owner of the thing ſold ſhould have the price. So in the purchaſe or *Redemption*, the price is *nothing:* that is, *nothing* to them: it coſt them *nothing:* they payed not one penny for their owne deliverance. But in reſpect of God, the price was not *nothing:* [u] *for the redemption of their ſoule is precious:* It coſt him much; even as much as it could coſt him, the precious bloud of his deare Sonne.

[q] Rom.7.14.

[r] 1.King.21.25.

[ſ] *Aug. lib*, 7. *in Iudic. cap.* 17.

[t] Eſa.52.3,

[u] Pſal. 49.8.

Sinners out of Chriſt are ſold two wayes. Firſt, they are ſold in the common market of man, when *Adam* ſold himſelfe and all his poſteritie. Next they have made a new bargaine with Satan, and ſold themſelves over to him againe for the pleaſures of the fleſh. Thus did *Ahab*, and *Iudas*, and *Demas* wilfully ſell themſelves, though long agoe they repented the match. But *Paul* does not ſpeake there of himſelfe, as in the perſon of a naturall man: for every man conſidered in nature, is *ſold under ſinne:* And there be ſome that have abandoned and proſtituted themſelves to ſinne: ſo that as *Iude* calls them *Arbores bis mor-* x Iud. verſ. 12. *tuas*, [x] *Trees twice dead*: ſo we may call theſe *animas bis venditas*, ſoules twice ſold. The buyer hath fine and recoverie upon them. But S^t. *Paul* ſpeakes in the perſon of a regenerate, ſpiritual, ſupernatural and ſanctified man: meaning that no man upon earth, in what meaſure ſo veler holy, can ſo emancipate himſelfe from that captivitie wherein *Adam* hath inthraulled him, but that he is ſtill enwrapped Bez. in ſinne, and *ſold vnder ſinne*. There be two kinds of ſervitude: Some are ſlaves becauſe they are ſo borne, being the children of ſlaves and bond-parents: Others have ſold themſelves, and wilfully become bondmen. Like to the firſt are the a Pſal. 51. 5. regenerate, for they are borne ſervile, being [a] *conceived in ſinne*. The unregenerate are like to the other, for they have ſold themſelves into bondage. Yet may the very regenerate be ſaid to be ſold two wayes. Firſt, In regard of originall corruption; for which they may thanke their firſt parents; if at leaſt it be worth their thankes. Secondly, Becauſe the embers, the ſpawne, the leaven of that originall ſinne remaines in them, and makes them ſubject to many infirmities: ſo that they cannot doe what they would, but they too often doe what they would not.

The concluſion then is plaine, that there is ſtill a proclivitie left in our nature to be *led away into errour*. The ſeed of all ſinne is within us, therefore even of apoſtacie. A good ſcholar, that will ply his booke in his Maſters preſence, yet may flie out when his backe is turned. The bird that hath long contented herſelfe with her cage, feeding and ſinging there; yet if ſhe ſpyes the doore open, b Pſal. 78. 57. will whippe out, and flie abroad. Our nature is [b] *Like a deceitfull bow*: which when it is bent to the full, except it be followed hard, till it be ſure and faſt; ſtarts backe againe, and is as farre off as ever. It is called *the fleſh*: and ſuch fleſh is it as will *Sine ſale putreſcere*: if it be not corned, it will of it ſelfe bring forth corruption.

For vſe of this concluſion: we find here juſt cauſe to deplore our miſerable eſtate by nature, and to conſider how deeply our firſt parents have ingaged us: ſo that (not to let goe the former metaphor) we are all even *ſold under ſinne*. We exclaime againſt any man that hath ſold a citie, or a countrey, or an army, to the enemie: but *Adam* ſold the world. He ſold his children, and childrens children; *Abraham*, *Iſaac*, and *Iacob*: he ſold all the Patriarchs, and all the Prophets, and all the Princes of the earth: he ſold all the Apoſtles, *Peter* and *Paul*, and both their Regiments, the glorious hemiſpheres of the world, Iewes and Gentiles: he ſold all, even the deareſt friends that God had among the ſonnes of men: even the Diſciple whom the Lord loved, and the mother of the Lord herſelfe, whom all generations call bleſſed. He ſold his wife, yea he ſold himſelfe: and if Chriſt had not provided for himſelfe by a miraculous generation, *Adam* had ſold him too. If Chriſt had bene conceived in originall ſinne, he muſt have dyed for himſelfe: nay he could not have dyed for himſelfe, but muſt have needed another Saviour. Such an unthrift had we to our Father: and we take after him, for in this reſpect we are all prodigall children.

But now what was the price of us? He ſold all; what had he for it? When the Patrimonie is at ſale, the children looke for portions. Alas, he had nothing for us, and nothing could he leave us; but Sinne, Shame, and Sorrow: that is, the portion of all the ſonnes of men. We complaine now that land will not ſell, that the price of it is fallen: that twenty yeares purchaſe is come downe to ſixteene. Yet ſure, as cheape as it is now, it was cheaper at firſt; both land, and Landlord. What was Paradiſe ſold for? What was the whole earth ſold for? what was mankind ſold for? what had *Eve* for her part? It could be but a little fruite: ſo little, that the Scripture will not tell us what kind of fruit it was: yet ſhe had ſomething. What had *Adam* for his part? Yea, for the whole? Nothing beſides a morſell of fruite; except it were any content to him in pleaſing his wives humour: as *Ierome* thinkes, he ſo dearely loved his wife, that he did eate, leſt otherwiſe ſhe ſhould have bene diſcontented. Yet if he had that ſatisfaction he had ſomething. But now after both theſe, what had we for our part? He ſold our Inheritance as well as his owne: it is fitte, we ſhould have ſomewhat for our right. Now what fell to our ſhare? What had we for earth, and heaven too? For Innocencie and happynes too? Alas, nothing could accrue to us by this ſale, but ſin and woe. *Adam* ſinned, and we ſuffer. Before we had any poſſeſſion of felicitie, or could claime any intereſt in it, we had (in him) forfeited it. We had a puniſhment, before we had a being: God was diſpleaſed with me, before I was I. I was built up not fifty yeares agoe, in my mothers wombe: and I was caſt downe almoſt ſixe thouſand yeares agoe, in *Adams* loynes. We all heere are borne in the laſt age of the world; yet dyed in the firſt. This is that portion left us by our parents; originall ſinne, and a corrupt inclination of our nature to tranſgreſſe, to be *led away into error:* and the moſt holy ſoules upon earth cannot be quite ridde of it. [c] *O wretched men that we are, who ſhall deliver us from the body of this death?* We are prone to *fall.*

[c] Rom. 7. 24.

3. If any *fall away from their owne ſtedfaſtneſſe*, it is their owne fault. *A Deo eſt quòd ſtatur, à nobis quòd ruitur.* If God did caſt us downe, our *Cavete* would doe no good, there were no remedy, wee muſt *fall.* But ſeeing there are but three that can doe it; the Divell, his engines, or our ſelves; the *Cavete* is requiſitely put upon us: and if we doe hit it right, it will ſave us. But if we will *fall* for want of circumſpection, it is in vaine for us to blame any but our ſelues. *Saul* would have put his tranſgreſſion upon the people, but it would not doe: God would not take that for an excuſe. *Adam* would have diſcherged his ſinne upon his wife: but God findes *Adam* guilty, and ſo judgeth him. [d] *Thy way and thy doings have procured theſe things unto thee:* They be our own, and we muſt anſwer to them, and anſwer for them. We may have leaders into temptation: but it is our fault if we follow them. Nay, to come cloſer home, doe not we tempt our ſelves? Satan is not the ſole cauſe of evill. The fowler ſets his glaſſe, ſpreads his net, whiſtles like the bird: yet cannot all this make the fowle come into his nette whether ſhee will or no. If we had not pliable eares, and flexible affections, the Syrens might ſing in vaine. But there is ſomething within us, that befriends temptation: ſome combuſtible matter, which that fire ſoone takes, and will ſoone take that fire. If we were pure Chryſtall glaſſes, that would endure no poyſon, it were ſome ſecurity: but naturally Satan is not more ready to offer, than wee to receive his infection. So that the Apoſtles *Cavete* is of uſe at every turne: As God hath ſet *Timete* upon the very porch of our houſe, and made it *The beginning of all our wiſedome. Vis in timore ſecurus eſſe? Securitatem time.* The onely way to be ſecure in feare, is to feare ſecurity. So ſaint *Paul* helpes them out with their *Si permanſeritis*, by this adviſe; [e] *Be not high minded, but feare.*

[d] Ier. 4. 18.

Bern.

[e] Rom. 11. 20.

So then there is ſomewhat *intra nos, quod contra nos:* we may challenge others for miſleading us; but [f] *Every man is tempted, when hee is drawne away of his owne luſt:* which is not any one appetite, but the fountaine of all corrupt affections. And this remaines in the moſt regenerate: [g] *There is a law in our members, warring againſt the law of our minde.* How holy ſo ever we are: yet [h] *Secundum repugnantia principia, repugnantia habemus ſtudia.* Our owne feete carry us to ſinne, and wee love the journey. Our owne affections ſeduce us, and wee runne into errours by our owne wills. We are not onely ſold in *Adam*; there begun the miſchiefe: but we have confirmed the ſale, by further ſelling over our ſelves unto vanity. By him wee are ſold to originall ſinne: to actuall and habituall ſinnes, by our ſelves. Wee, we have beene our owne undoers. [i] *You have ſold your ſelves*; and your owne immortall happineſſe. Immortality was ſold in that firſt contract betweene man and ſinne. We talke of twenty yeeres purchaſe: but what number of yeeres was the price of immortality: It is our eternity: God hath another

[f] Iam. 1. 14.

[g] Rom. 7. 23.

[h] *Parens.*

[i] Eſa. 50. 1.

manner of Eternity in him, even an whole eternall day: an eternall forenoone, and an eternall afternoone too: for as he never ſhall have end, ſo hee never had beginning. We have an eternall afternoone, in our immortality: for we ſhall no more ſee an end, than God hath ſeene a beginning. Millions of yeeres, multiplied by millions, make not up a minute to this Eternity. And yet this we ſold; wee, to witneſſe that the fault is in our ſelves. And what did wee ſell it for? When that tormented worldling in Hell valued one drop of water at ſo high a rate; what would he have given for a river? How poore a clod of the Earth is a Mannor? How poore an inch, a Shire? How poore a ſpanne, a Kingdome? How poore a pace, the whole Earth? And yet wee have ſold our bodies, and ſoules, and conſciences, and Heaven, and Eternity, for a few graines of this duſt.

Whom then can we blame for our *falling?* we have ſold out ſelves, and all our ability of goodneſſe. Doe you aske for what? Our firſt father ſold us cheape: but we ſell our ſelves cheaper. Our ſelves, all our ſelves: our bodies to luſt and intemperance, our ſoules to pride and malice, our conſciences to hypocriſie and unfaithfulneſſe, and all this for nothing. For ſinne is but a privation, and privations are nothing, [k] *What fruite had ye then in thoſe things, whereof yee are now aſhamed? for the end of thoſe things is death.* That wee got by it, is but barrenneſſe, ſhame, and death. Barrenneſſe is a privation of fruite; ſhame a privation of innocency, and death a privation of life: For theſe privations wee ſell our ſelves, and theſe privations are nothing, poſitively nothing. But hath not the covetous man gold and riches for his ſoule? would hee ſell his conſcience for nothing, though he eſteeme it nothing worth? Hee may have gold, and want comfort: riches, without the uſe of them: as the miſer's curſe is, *Penuria in Penaria*; hunger in plenty: and what is hunger more than nothing, unleſſe it bee worſe than nothing? The adulterer ſatisfies his filthy luſt: he hath his pleaſure; therefore he ſells himſelfe for ſomething. To night indeed ſinne may looke like a purchaſe, like a treaſure: but aske him to morrow how hee likes his bargaine: then his awaked conſcience will confeſſe, that hee hath ſold himſelfe for nothing: for weakeneſſe in his limbes, for darkeneſſe in his underſtanding, for emptineſſe in his purſe, for abſence of grace in his ſoule. Now weakeneſſe, darkeneſſe, emptineſſe and abſence, are privations, and privations are nothing. All the name of ſubſtance that ſinne takes, is that it is a heavy and intolerable burden. [l] *My iniquities are a burden too heavy for mee.* All the treaſure that is in it, is [m] that *Treaſure of wrath, againſt the day of wrath.* All the poſitive reality, that it is a vexation to the conſcience. Now vexation doth but deprive us of peace, a burden of eaſe, and wrath of comfort: And this is a fearefull privation, of the grace of God here, and of the face of God hereafter: a privation ſo much worſe than nothing, as that they upon whom it falls, would faine be nothing, and cannot.

k Rom. 6.21.

l Pſal. 38.4.
m Rom. 2.5.

The concluſion is cleare then, that this *falling away* is our owne fault; and ſo much our fault, that we ſell our ſelves to that purpoſe. Rather than want ſinnes, we are apt to tempt our ſelves. He that frequently feeles not ſome ſecret invaſions upon his honeſty, as when he is poore, to ſteale; when he is rich, to be idle; when he is full, to wantonnize; when he is in authority, to bee proud; is nearer an Angel than a Man. Nay, how often doe wee ſave Satan the labour, and become our owne tempters? Concupiſcence is in ſome a flaſh, in others a flame: in the former it is ſoone gone, in the other it burnes long: but what man is quite without this fire? This ſame fleſh and blood is a giddy guide: as when the Serpents taile would needs lead the body, there followed mad courſes, and deſperate precipices. Paſſions, like *Actæons* dogges, when they are once blooded, will devoure their owne Maſter. Our affections will bee doing, ſet them on what worke you will. Like horſes, whether you put them to your perfumed coaches, or to the noiſome ſoile-carts, they will draw. Hence it comes, that luſt in the deſire and thought, (contemplative uncleanneſſe) is often more puniſhed than luſt in the act: becauſe to the latter we are tempted partly by others, to the former, we wholly tempt our ſelves: And he that wilfully but wounds a man, is more puniſhable than he that kils him againſt his will. The Drunkard hunts after the wine: temptation needs not ſtand like a Taverne-buſh in his way, for he invites himſelfe. The[n] *Adulterer waits for the twy-light*: the Harlot needs not to attract him with her wanton lookes or language: *Ipſe ſe allicit*. The *Movere* to ſin is within us: Satans *Promovere* is but a working upon us. In a maner, we are Devils to our owne hearts: wee puſh our ſelves downe, and are the maine occaſion of our owne *falling*. What a mockery is it to pray, *Lead us not into temptation*; when as we in the meane while ſeeke temptation? *Age quod postulas*. Then ſhall we finde, that though *Tentat diabolus, ſuſtentat Dominus*: for Satans tentation we ſhall have, Gods ſuſtentation: yea Lord, *Deliver us from evill, for thine is the kingdome, the power, and the glory, for ever and ever. Amen.*

[n] Job 24.15.

4. If God ſuffer ſome to *fall* that have ſtood, yet this is no impeachment to his Iuſtice: becauſe he leaves none without meanes of ſtanding, or hope of riſing. In the Text it is granted, that there is *knowledge* in generall, and *fore-knowledge* of theſe things in particular, in them: therefore they may ſtand: there bee Seducers forewarned of, and a *leading away* by them is not denyed to bee unpoſſible; and a *Cavete* is given them for that purpoſe: therefore they may *fall*: yet being downe; their fall is not pronounced deſperate; therefore they may riſe againe. This Concluſion hath two branches: the former vindicates God from Injuſtice, if wee doe *fall*: the other ſaves us from deſpaire though wee are *fallen*.

1. That *Peccatum* ſhould be *cauſa peccati*: for ſinne is no Eunuch: it can and will beget children, and that in the owne likeneſſe: Or that *Peccatum* ſhould be *Pœna peccati*, as the brood of the Viper kill their Damme, or as *Senacharib* was ſlaine by the iſſue of his owne loines: who can complaine of either? Whether God doth deliver us over to puniſhments for ſinnes; that when the meaſure of our ſinne is full, He ſhall empty the meaſure of his Iudgements upon us: Or to ſinnes for puniſhments; making future iniquities the ſcourges of former; there is no Injuſtice in it. If hee ſhall leave any particular ſoule that hath left him: or withdraw his Spirit from a whole Church, that hath withdrawne her ſelfe from his Trueth: this is not done out of any tyrannicall wilfulneſſe, but out of a puniſhing Iuſtice: not for for his pleaſure, but our deſerts. Hee is not bound to ſticke unto them that forſake Him. If He opens his boſome when wee come to Him, and holds us there ſo long as wee will tarry with Him; it is his Mercy: But when wee will flie from his armes, if Hee lets us goe, is it not his Iuſtice? They miſ-judge the liberty of our infinite Creator, that imagine Him any wayes bound to his Creature. Wee are obliged to Him, not He to us: wee not to offend Him, not He to defend us.

If they will goe into captivity, let them goe: yea, if they will needs goe, He will ſend them, and give them up into the hands of their enemies, and deliver them over to puniſhment for ſinne, or to ſinne for puniſhment. If Hee takes the ſinne which He findes within us, and makes it his executioner upon us; ſo that future ſinnes become the plague of former; ſtill Hee is juſt. It is no eaſie ſmart wee feele, when God laſheth us with puniſhment for our errours: but to puniſh one errour with another; *Peccatum grande, Peccato grandiore*; O this is a ſore revenge. *David* had his choiſe of three Roddes; Warre, Famine, Peſtilence: either of them could ſccourge him throughly, and fetch bloud of his ſoule: but if all three had bin inflicted on him together, they had not bin ſo heavie, as when God gave him over into his owne hands, and ſuffered the ſin in his owne boſome to become his maſter. Luſt now hath the regiment of *David*, and that ſends him to Adultery, Adultery prompts him to Murder, Murder muſt be ſecreted by Hypocriſie, and that produceth Impenitency and a ſenſleſneſſe in ſinne. After hee had *fallen* one ſtory, into Uncleanneſſe, he ſtaies not there, but *fals* another ſtory, into Homicide: and from that to another, Diſſimulation: till at laſt hee *fals* to the very bottome, Security and benummedneſſe of ſoule; and lower hee could not *fall*. Being there, hee had cauſe to lift up his voice, with [o] *De profundis clamavi*. Now all theſe were his owne ſinnes: God had no hand in the doing of them. The Adulterie was his; hee polluted the marriage bed: the Murder was his; hee ſlew *Vriah* with the ſword: [p] Though *Vriah* fell by the ſword of the children of *Ammon*, yet ſaies *Nathan*, *Thou haſt ſlaine him*. The Blaſphemy was his: it came out of the mouth of the uncircumciſed, even of the Lords enemies; yet becauſe he *gave the occaſion*, it was his Blaſphemy. The obdurateneſſe and perſiſting a whole yeare without remorſe, was his ſinne: all his: [q] *I acknowledge my tranſgreſſions*. God had no hand in the doing of them, but God will have a hand in the diſpoſing of them. With an idle wantonneſſe hee beganne: God tooke his Adulterie, and made it his Bayliffe to attach *David* for his idleneſſe: and then Hee tooke his Murder, and made it his Bayliffe to attach *David* for his Adulterie: and then Hee tooke the Gentiles Blaſphemy, and made it his Bayliffe to attach *David* for his Murder: and then Hee tooke his long deadneſſe of heart and made it his Bayliffe to attach *David* for that Blaſphemy: So here was a generation of ſins, a race of iniquities; one begetting another, and the laſt worſe than the former.

o Pſal.130.1.

p 2 Sam.12.9.

q Pſal.51.3.

Beware therefore: for if yon bee once *led away*, who knowes where you ſhall ſtoppe? Errour begets errour: and if we once languiſh or bate of *our owne ſtedfaſtneſſe*, ſtill wee *fall* lower: and the leſſe hold we have of God, the more hold Satan hath of us. [r] *Let us fall into the hands of God*, ſaies that ſtraitned King, *for his mercies are great*: and not into the hand of man. Betweene God and man there may be ſome kinde of compariſon: But would any ſinner ſay, Let mee fall into the hands of the Divell, and not of man? Rather into more ſinnes, than ſome puniſhments? It was a moſt fearefull imprecation upon Gods enemies: [ſ] *Adde iniquitie unto their iniquity*: that was wofull: Bnt, *Let them not come into thy righteouſneſſe*; into which they can never come, unleſſe they firſt come into repentance; this is the fatall doome. Among all the phials of wrath, there is none more tetricall and deadly; when men ſhall be ſuffered to adde ſinne unto ſinne, that *Finis unius mali ſit gradus alterius*; and never offer to repent of their paſt ſinnes, till they are paſt repentance. This is that reprobate ſenſe, to miſtake miſeries for mercies, ſinnes for comforts. So many thinke to aſſwage the anguiſh of one ſinne, by doing another: which is a remedie farre worſe than the diſeaſe.

r 2 Sam.24.14.

ſ Pſal. 69.27.

Prodigality is a gallant ſinne: but the Prodigall cannot but ſee that his patrimony waſtes: how then ſhall hee maintaine his riot? Why, it is but coupling another ſinne with it; oppreſſion of his Tenants, extortion of fines, and taking of forfeitures; and all ſhall bee well. All well? So the Divell thinkes it, but ſo hee ſhall not finde it. If the horror of whoredome and prodigious uncleanneſſe have cauſed in others a dejection of ſpirit; how ſhould they remedy this? How? Strait, there is a factour of hell preſent, that cries; Come, you are melancholy, let us to the Taverne: hee can cure all your ſadneſſe with a charme of wine. How could the common Strumpet ever ſleepe, without this incantation of ſtrong drinke? Her affrighted conſcience would bee a worſe fury within her, than the ſevereſt Marſhall could bee about her; but that the inceſſant noiſe of ſinne will not let it be heard. The covetous mucke-worme could never digeſt his legall pillage; but that the hope of the next advantage adjournes the anguiſh of the former. Theſe ſinners take all ſuch carnall ſatisfactions for medicines: but God ſends them for plagues: O madneſſe, [t] *to call great plagues peace*! To ſmother ſinne from the eye of the world, or to ſhadow it from the eye of our owne conſcience, by interpoſing more ſinnes, is a phyſicke preſcribed by the

t Wiſd.14.22.

devill. Repentance is appointed by God, the onely phyſicke for ſinne; a remorſe for the evill we have done: not the adding of more evill to it. As the drunkard is ſicke in the morning, till he hath qualified the old heate with a new. To cure ſinne with ſinne, is but to heale an ulcer by deading the fleſh: which indeed doth not make us whole, but inſenſible of paine. Repentance be our phyſicke: this if we take, we may be cured: this if we continue, we ſhall be ſaved.

2. As this cleares God, ſo the other branch of the concluſion comforts us. If we have fallen, let us not conclude upon our ſelves that we ſhall never riſe againe: for God doth not ſay ſo: Not in this Text, not in this Epiſtle, not in the whole Bible. Farre be it from us, to impoſe upon our ſelves a neceſſitie of periſhing. There may be a falling off on our part: and there may be a withdrawing of grace on Gods part: yet he hath ſtill reſerved to himſelfe the power of reſtitution, in both parts. There be many termes of union betweene God and us, none of ſeparation, that diſioynes us from God, that I ever read of: Of eternall ſeparation none, I am ſure, in the Scriptures. [u] *Your iniquities have ſeparated betweene you and your God:* this is the neareſt to it. And yet that was particularly ſpoken to the revolting Iewes, not indefinitely to all ſinners: And it was a commination, that if they perſiſted in ſinne, ſo it would be; rather than a concluſion that ſo it was: Or it was a Caution, that it might not be ſo; rather than a commination, that it ſhould be ſo: Or: it was a complaint, that they had done enough on their part to make it ſo; rather than a decree on Gods part, that it ſhould be ſo indeed. Or take it in the moſt ſtrict and literall ſenſe, yet it was not a determination without a condition. Though they were now divided, they might be united: though their ſinnes had put them aſ-under, yet their repentance might bring them together againe.

u Eſa. 59. 2.

He is called our [x] *Father*, and *full of pitie*: what will not a father doe, and ſuffer, to reclaime his ſonne, before he leave him to his owne deſperate wayes? It muſt be a prodigious offenſe, that can ſeparate a ſonne from the love of his father. He is compared to a mother: [a] *Can a mother forget her child?* was Gods queſtion to *Zion*. He ſtayes not her anſwere, nor aſſures himſelfe of any good anſwere from her; but addes to it: *Yea, a mother may forget her child, yet I will not forget thee.* Can God doe it? Did God ever doe it? Did he ever caſt off without poſſibilitie of re-accepting? When? Where? Whom? We neither can ſhew the time, nor the place, nor the perſons; to whom God gave ſuch a peremptory repulſe, ſaying, you ſhall never repent, but you ſhall periſh. That of the Prophet is moſt comfortable: [b] *I will betroth thee unto me for ever.* The husband and wife are *una caro*, one fleſh: Chriſt and our ſoule, by this marriage, *unus ſpiritus*, [c] one ſpirit. The words of the Contract are, *Sponſabo te mihi in æternum.* There can be no divorce imagined, where there is no marriage: and if there be a marriage with God, there can be no divorce, neither: for *Sponſat in æternum*, Therefore as often as our hearts, upon the dolefull conſideration of our ſinnes, be afraid of a divorce from our God; let us cheare them up with the comfort of a marriage with our God. So *Ambroſe* ſweetly and ſaftely: *Audiſti repudium? Crede conjugium.* Did God ever take in a favourite, and afterwards utterly reject him? The Crow went out of the Arke, and came no more: the Dove went, and came againe, and came with an olive branch. God may abſent himſelfe, on purpoſe that he might be ſought: but he comes againe, and that with an olive branch of peace. The Iewes did indeed put away their wives; not onely for the wives fault, but for the husbands frowardnes: But we have too good experience of our Gods love and patience, ever to charge him with that: we muſt deny him firſt, for *he cannot deny himſelfe.*

x Pſal. 103. 13.

a Eſa. 49.15.

b Hoſ. 2.19.

c 1. Cor. 6.17.

To follow this comfortable metaphore of our marriage to God, and to take away all miſtruſt of a ſeparation: Let us conſider for what cauſes the Iewes might put away their wives, and by that precedent examine whether God (our

Husband)

Deut. 24.

Husband) hath ſo threatned to put away us. And becauſe in the place where divorce is permitted, thoſe eſſentiall circumſtances are not ſet downe, which were required in thoſe bills of divorce, and without which they were void: give me leave to borrow ſo much exemplification from a great light in our Church, as he hath collected for the clearing of this point.

1. This bill of divorce might not be written in private; not in the Husbands bed-chamber, but by a Scribe, a publicke Notary, or ſome ſuch authorized officer. Where, ô diſconſolate ſoule, canſt thou find ſuch a bill ſent thee from the hand of God? There is no looking for it in his Bed-chamber, in his unrevealed decrees, for they are kept private in heaven; but in his publicke Records, his Scriptures. Now theſe are bookes of Covenant, of Contract, not of Separation or divorce. In what place hath God ſaid to thy ſad ſoule, get thee gone, I will none of thee? If any clauſe in that ſacred Inſtrument ſeemes to trouble thee, doe not follow the miſ-interpretation of thine owne braine, but conſult the Diſpenſers of thoſe holy Myſteries; from them thou ſhalt find comfort.

d Ezek. 33. 11.

e 1. Tim. 2. 4.

2. The wife, how guilty ſoever in her owne conſcience, might not take herſelfe to be put away, except the husband had expreſſely given her a bill of divorce. Hath thy Husband, thy God done ſo to thee? Hath he any where ſet downe the peremptory ſentence of thy condemnation? d *As I live, ſaith the Lord, I would not the death of a ſinner*, nor *the falling away* of any ſoule. If of none, why of thine? e *He would have all men to be ſaved*: If all, does he except thee?

3. Thoſe bills of divorce were to be teſtified by witneſſe, and theſe beyond exception. If thou imagine a bill of reprobation againſt thee, what witneſſes be there to it? Heere thou mayſt bring in againſt thy ſelfe, the melancholy of a diſtempered braine, the uncomfortable ſadnes of a ſullen heart, the dejection of a jealous ſpirit, the diſtruſt of mercie, and diffidence in the promiſes of the Goſpell: But are theſe witneſſes to be heard againſt God? Yea, againſt thy ſelfe? They have not *ſanam mentem*; their teſtimonie is nothing worth. O but my conſcience is a thouſand witneſſes. It is, that thou haſt committed a thouſand ſinnes: it is, that thou haſt received a thouſand bleſſings. But that there is an eternall decree of reprobation againſt thee, thy conſcience (miſ-informed) can be no witneſſe: for thou waſt not called to the making of thoſe decrees. God calls heaven and earth to witneſſe, that he hath offered thee thy choiſe of life or death: but that he hath thruſt death upon thee, in heaven or earth there is no witneſſe.

f Heb. 12. 6.

4. Thoſe bills of divorce were to be authentically ſealed: but canſt thou ſhew any ſuch bill of everlaſting ſeparation from God, with his ſeale to it? Hee hath given us two faire and broad ſeales of his mercy, in both the Sacraments; Seales in white, and Seales in red waxe: Of white, in the participation of the candor and innocency of his Sonne, in our Baptiſme: Of red, in the participation of his Body and Blood, in the holy Supper. But for any ſeale of reprobation, or of irrevocable divorce from God, thou canſt ſhew none: there is none. If thou pretend ſuch a one, becauſe thou haſt fallen into ſinne; know that it is but a counterfeit deed, an inſtrument of Satans forging: there is neither Gods hand nor ſeale to it. O but I am plagued more than other men? What of that? Is this a ſeale of Gods anger? It was not to be a ſeale of Gods favour. f *Whom the Lord loveth, he chaſteneth.* For ſpirituall defects; there may bee a ſcruple in thy Conſcience, a perplexity in thy reſolution, a darkeneſſe in thy underſtanding; yet who dares call all this, a ſeale of Gods utter dereliction? For temporall ſufferings, not a ſuddaine death, not a ſhamefull death, not a ſtupid death, not a raging death; muſt bee to thy ſelfe by the way, or to thoſe that ſee thine end, an evidence or ſeale of reprobation, or of finall *falling* from God. That God, who hath unſearchable wayes to his unſearchable ends, both bleſſe us from all theſe

in our ſelves; and from making any of theſe, when they fall upon others, ſeales and tokens of his everlaſting wrath.

5. The names of the parties muſt bee ſet downe, and of both the parties parents, and that to the third generation. Is there any ſuch thing in our fained bill? We may conceive three deſcents on our husbands ſide, in the bleſſed Trinity: Firſt God the Father, then God the Sonne begotten of the Father; and then God the holy Ghoſt proceeding from the Sonne and the Father. The holy Spirit we know to be the God of our conſolation: the Sonne, to be the God of our Redemption: the Father to bee the God of our Creation: but can wee finde a God of Separation, a God of rejection among all theſe? Wee may conceive three deſcents on our owne ſide: firſt as we are the children of duſt, of nothing: next, as we are the children of *Adam*, reducible to nothing: laſt, as wee are the Children of God in Chriſt, in whom we are all things. God hath married us in all theſe eſtates. Firſt in the houſe of duſt, where he made us good: then in the houſe of ruine, where he found us loſt: and laſt in the houſe of peace and grace, where he redeemeth us in Chriſt. He did not put us from him in our creation, nor utterly reject us in our prevarication: and now in the houſe of our reſtitution, in the Church, in the Body of his Sonne, will he divorce us there? Who can ſuſpect it?

6. Laſtly, if the Bill were interlin'd, or blotted, or dropt upon, it was voide. Pretend any place of Scripture that may ſeeme to condemne thee; and know that that place is interlin'd; interlin'd by the Spirit of God, with conditions, limitations, proviſions and exceptions, *If thou repent, if thou returne*: that interlining cancells the Bill. Looke well, and thou ſhalt finde it blotted and dropt upon: the venome of the Serpent is dropt upon it: the worme-wood of thy deſperation is dropt upon it: the gall of thy melancholly is dropt upon it: and this voids the bill. And if thy moody and clouded eyes cannot diſcerne theſe drops; doe thou droppe upon it thy ſelfe. Droppe upon it the teares of true contrition and repentance: that ſhall voide the bill. Droppe upon it the blood of thy Saviour; that ſhall deſtroy the bill. Through that blood looke upon the bill, and thou ſhalt ſee that it was nayled to the Croſſe, when hee was nailed; and torne, when his body was torne: and that hath quite cancelled the bill. Now *Vbi libellus?* [g] *Where is the bill of your divorcement?* There is none ſuch: never imagine it, for God hath not made it. There is a Booke of his Covenant with us in *Ieſus Chriſt*: to that let us adhere faithfully, and we ſhall never *fall away* from his mercy.

[g] Eſa.50.1.

5. Men called into the truth, may yet fall farre *from their owne ſtedfaſtneſſe*: that is, from that meaſure of ſtability which for the preſent they have: Yet not totally, ſo as to have no firmeneſſe at all, to loſe even the very foundation and principles of truth, or to ſuffer an utter eradication of grace: Or if they fall ſo fearefully, yet this lapſe may not be finall: the grace of God is not debarred them, nor the gate of mercy ſhut againſt them, nor is the ſentence of irrevocable damnation paſſed upon them. *Falling* muſt needes include a mutation of ſtate and place: hee is not *fallen*, that is not removed from off the place, or downe from the ſtation which hee had, and wherein hee ſtood. A man may ſlippe, or ſtumble, or ſtoupe low: but if he *fall*, his footing was loſt, his hold-faſt gone. He is not *Vbi erat* nor *Vti erat*: neither *Statu*, nor *Gradu*, the ſame that he was before. There is a conſummation, when holineſſe is crowned with reward in the end: and there is a continuation, which holds out to the end: and there may bee an interruption; either by the *ſeducing* of others, or *falling away* of our ſelves, in the Text: which yet is not quite ſecluded from mercy, nor deprived of hope: For after one, moe, many falls, there may bee as many recoveries by grace. *Multi dantur ad gratiam receſſus*: Hee that falleth to day, may riſe againe to morrow, hold out to the end, receive the reward of righteouſneſſe, and be crowned with

immortall glory. In this great queſtion, which at this preſent ſo exerciſeth the ſtudies of the Chriſtian world; whether a man may fall from grace; or if he doe fall, whether totally and not finally, or finally and totally, or neither; it were a dangerous boldneſſe for me to determine. *Non eſt noſtræ parvitatis dicere:* humble Doves, muſt not preſume to ſee ſo farre as Eagles. That which I purpoſe to deliver concerning this argument, ſhall bee ſhort, profitable, and comfortable: and all this by way of application and uſe, in three words: *Cavete, Sperate, Confidite*; of Caution, Hope, Confidence.

1. *Cavete, Beware:* that is our Apoſtles rule here; ſo he teacheth mee: it is my rule; ſo I deſire to teach you: and let it be your rule, ſo to guide your owne hearts. There be foure degrees that incline and diſpoſe us to *falling*; as it were foure ſtaires ere wee come to the bottome: *Hæſitatio, Remiſſio, Retroſpectio,* and *Alienatio cordis:* this *Cavete* is to be ſet on the forehead of them all. Firſt, *Hæſitatio,* a wavering: when we beginne to doubt, and to queſtion that truth, which we have ſo long embraced: This is the firſt ſteppe of *falling from our owne ſtedfaſtneſſe.* Unbeleefe is the bane of conſtancy and perſeverance: of conſtancy in the purpoſe of our minde, of perſeverance, in the tenour of our life. When we once come to dally with Gods Word, and to regard it by halves, wee are in the way to deſpiſe it, or not to regard it at all. *Let him that ſtandeth, take heede leſt hee fall:* If the Divell can but once get us to ſtand ſtill, he conceives hope of our falling. His ſalvation, is like the theefes; ſtand and deliver: no ſooner ſtand at a ſtay in goodneſſe, but preſently deliver your innocence. Secondly, *Remiſſio,* a fainting; when we grow weary of the walke of righteouſneſſe. Fainting is the next ſteppe to forſaking: they that keepe not their old pace, have a minde to tire. *Cavete, beware* of both theſe; *Ne ſiſtas,* that thou ſtand not to demurre: *Ne deficias,* that thou languiſh not in the way. Thirdly, *Retroſpectio,* a looking backe: ſo *Lots* wife loſt herſelfe. Her charge was, *Looke not backe, leſt thou die:* ſhe would looke backe, to die for it. [h] *Be not weary of well doing:* It is ill to buy the eaſe of our body, with the hazzard of our ſoule: but worſe to looke backe; for that is as much as to ſay, we have left our heart behinde. The firſt thing that a recreant ſouldier forſakes, is his courage: and the laſt thing that forſakes him, is his heels. He that hath but his eye ſet a running from the ſpirituall warres, meanes that his ſoule and body ſhall follow after. Fourthly, *Alienatio cordis,* an eſtranging of the heart; that is the lower ſtaire: when we come to be glutted with godlineſſe, to loath *Manna,* and to be weary of our obedienne. So *Lots* wife was weary of ſhifting ſo often; and removing from *Ur* to *Haran,* from *Haran* to *Canaan,* from *Canaan* to *Egypt,* from thence to *Canaan* againe, then to *Sodome,* and now to *Zoar:* ſhee takes the conceite of more troubles enſuing ſtill: and therefore even reſolves to prefer *Sodome* and her pleaſures, before *Zoar* and the deſolate mountains.

h Gal. 6. 9.

Cavete, beware of theſe dangerous precipices. Firſt, let us thinke that it is the Divells ſuggeſtion; you neede not make ſo much haſte: you ſhall come thither time enough: Heaven will not runne away. Secondly, that wee forfeit all the fruite of our former well continued courſe, by a relapſe: wee have done all in vaine. Nay, wee have not onely loſt our owne labour; but have cauſed Chriſt to looſe his labour too; ſo that all his ſorrowes and ſufferings are in vaine, to us. Thirdly, let us thinke on the folly, [i] *Of beginning in the Spirit, and ending in the fleſh:* of laying a precious foundation of our houſe, and then finiſhing it with a covering of thatch. [k] *If the righteous man turne, all his righteouſneſſe ſhall be forgotten.* Would it not grieve us, by the errour of one houre, to make void the perſeverance of many yeeres? Fourthly, Let us thinke on the diſgrace, the ſcandall, the infamie of this recidivation: the diſgrace to our ſelves, whiles we live: the ſcandall to others, when we are dead: and the infamy of our names to be inrolled in the Catalogue of *The revolters from the faith.* Fifthly, Let us thinke on the difficulty to be reclaimed: when the reſidence of *one* [l] *wicked ſpirit*

i Gal. 3. 3.

k Ezek. 18. 24.

l Mat. 12. 45.

ſpirit is filled up with *ſeven worſe*. Sixthly, Let us thinke on Gods exemplary judgements upon the relapſed: how [m] *Lots* wife in the act of her looking backe was turned into a pillar of ſalt. Wee deſire to repent ere we die, ſhe was taken away in the very article of her ſinne. Wee deſire to die with reſpite, and from ſuddaine death we pray God to deliver us: hers was ſuddaine: ſhe looked backward, and never looked forward more: it was her laſt looke. [n] *Wee would die the common death of mankinde, and be viſited after the viſitation of other men*: Hers was a ſtrange kinde of death. Being dead, our wiſh is to be buried: ſhe remained above ground, the ſpectacle of Gods wrath to poſterity. A reed ſhe was, a pillar ſhee is: ſhee was melting water, ſhe is congealed to ſalt. Seventhly, Conſider, that not to continue, ſhall ſpeed as ill as not to beginne. *Non ingredientes*, and *Non progredientes*; not to enter the way, and not to keepe the way, finde but little difference at laſt. Not to come out of the ſtage of ſinne, is to periſh: and to relapſe when wee are come out, is to periſh too. One and the ſame end is to the ſinner without repentance, and to the righteous without perſeverance. Eightly, Yea laſtly, revolting beleevers ſhall juſtifie unbeleeving ſinners: their froſſen iniquity ſhall condemne our melting piety. If they bee obdurate in vice, ſhall not we be conſtant in vertue? *Cavete* therefore: you may fall, *beware* you doe not: you may fall very farre, God keepe you from it.

2. *Sperate:* when we conſider ſin in the horrid fowlnes of it, we have great cauſe of dejection: And to him that will not fall down on his knees in repentance, for *falling from his owne ſtedfaſtneſſe*, I dare promiſe no comfort: no hope of comfort: no more than I can promiſe fruits to that piece of ground, upon which no moiſture falls. We have erred, and ſo are guilty of weakeneſſe: we have erred after knowledge, and ſo are guilty of wickedneſſe: we have erred after the receit of many mercies, and ſo are guilty of unthankefulneſſe: wee have erred againſt many ſtoppes and gratious withſtandings of our ſinne, and ſo are guilty of wilfulneſſe. If all this cannot humble us, and breake our hearts with remorſe, no *Sperate:* Looke not for that at my hands. I dare not, I cannot open the doore, when God hath ſhut it: no more than I can or dare ſhut the doore, when God hath opened it. [o] *He that hath the key of David, openeth and no man ſhutteth, ſhutteth and no man openeth*. He hath opened the doore of mercy to repentance, and who dare ſhut it with a *Diſcedite?* Againſt impenitency hee hath barred it, and who can open it with a *Sperate?* But when on the other ſide, we conſider the infinite mercy of our gracious God; how farre our evill comes ſhort of his goodneſſe; how readily he anſweres to the voice of repentance, how willing he is to lift up thoſe that be downe, and that call upon him for helpe; how able he is to re-advance the dejected: then wee proclaime to all them that would ſtand, and yet doe fall; to them that are fallen, and would riſe; that are *led away*, and would returne; *Sperate*, be of good cheere. [p] *God is faithfull, and will not ſuffer you to bee tempted above that you are able*. [q] *I have loved you with an everlaſting love*. [r] *Whom he lov's, to the end he lov's*. [ſ] *Though he fall, he ſhall not utterly bee caſt downe: for the Lord upholdeth him with his hand*. [t] *I will never leave thee, nor forſake thee*. Every ſentence breaths into our fainting hearts a *Sperate*; ſure comfort.

Though you may thinke in your ſorrow, that you have quite left *God:* yet *God* in his purpoſe, hath not quite left you. But it is you ſay, a common complaint: [u] *The Lord hath forſaken us. Thou haſt caſt off and abhorred*. *David* expoſtulates; *Why haſt thou forſaken me?* Yet the Sonne of *David* came to this; *My God, my God, why haſt thou forſaken mee?* Yet conſider: did *God* forſake either of them? He might be angry with *David* his ſervant, for his grievous ſinnes: more angry with Chriſt his Sonne, for the ſinnes of all the world: And in their preſent ſenſe, that anger might worke in them an apprehenſion of his forſaking them: But he did not forſake them, nor will he forſake thee: thou mayeſt thinke ſo, but *God* will not doe ſo. Who ſhould occaſion ſuch a forſaking? It muſt be

[m] Gen. 19. 26.

[n] Num. 16. 29.

[o] Rev. 3. 7.

[p] 1 Cor. 10. 13.

[q] Ier. 31. 3.

[r] Iohn 13. 1.

[ſ] Pſal. 37. 24.

[t] Heb. 13. 5.

[u] Pſal. 89. 38.

either God, or thy ſelfe: *Cedo tertium*: no deviſing of a third. Satan is an enemy, and God will not heare him: thou knoweſt him a lier, doe not then beleeve him. God will not doe it, hee never forſakes firſt. If it be done, it muſt bee thy fault: and if thou acknowledge that it is done for thy fault, it is not done; for that acknowledgement implies a free confeſſion: that confeſſion proceeds from a true repentance: repentance procures a pardon: and what is pardoned, is as if it never was committed.

3. *Confidite*: Let us truſt in the Lords ſtrength, by which alone we may bee kept from falling; and in the Lords mercy, by which alone we may be raiſed up when wee are fallen. So feeble are we without the ſupportation of grace, that there oftentimes appeares very little difference betweene the righteous and unrighteous. Both are ſubject to, and the former more exerciſed with temptations. When a bad motion is ſuggeſted, the wicked receive it, and delight in it: and by your favour, ſo did *David* as well as *Saul*: and ſo doe wee all too often. The wicked give conſent of will to it: ſo doe the other, if grace but a little hide it ſelfe. They practiſe it: ſo ſometimes doe the righteous, if the Spirit reſtraine them not. The ungracious lie in ſinne: and ſo doe the other, till God raiſe them. Where then is the difference? Surely, ſomewhat in the perſons: the ungodly are carried into ſinne without reſiſtance: the other are over-borne with violence, but not without reſiſtance, [a] *Malum quod nolo, facio*. But the maine difference is in the mercy of God: if we eſcape temptation, it is his mercy: if wee ſtand in temptation, it is his mercy: if our wills conſent not, it is his mercy; if we conſent and the act be hindred, it is his mercy: if we fall and riſe againe by repentance, all is his mercy. All our truſt ſtands in his mercy, Not that thereby we ſhould be encouraged to fall; for that were preſumption: but being fallen, that thereby we ſhould hope to riſe againe; and ſo be kept from deſperation. We are nothing in our ſelves; wee have no way but to truſt in IESVS CHRIST.

a Rom.7.19.

6. It is dangerous to fall at any time; but then worſt, when wee have ſtood ſome time in the trueth. To have *ſtedfaſtneſſe*, and not to hold it; after long ſtanding, then to fall, is deadly. The neerer to heaven, the ſorer bruiſe in falling downe to the earth. For the [b] *winter brookes*, if they dry: for the [c] *ſummer fruits*, if they rotte: for [d] the *morning cloudes*, if they ſcatter: for the [e] *ſhallow-rooted corne*, if that wither: for flitting and unſtable profeſſours, if they languiſh: the griefe is the leſſe, becauſe there was little better hope of them.

b Iob.6.15.
c Amos 8.1.
d Amos 6.4.
e Mat.13.20.

But for men that have embraced the Trueth, a long time defended it, ſuffered many iniuries for the defence of it, digeſted the bitterneſſe of many ſorrowes, when that ſhewed them their ſinnes; and ſucked the ſweeteneſſe of many comforts, when that aſſured them of forgiveneſſe: that theſe men, after all this, ſhould *fall from their owne ſtedfaſtneſſe*: *Proh dolor*! How can it bee thought on without teares? *Pharaoh* could ſeeme religious when the fitte tooke him: every great plague did put him into a fever, and then hee was godly on the ſuddaine: *O pray for mee now*. But when the fitte was over, *Pharaoh* was *Pharaoh* againe; as profane as ever. Nine times hee beganne to relent, and nine times againe hee hardened his heart. But hee was never good, egge nor bird: his beginning was naught, his proceeding worſe, and who could looke for any better at his latter end? *Saul* kept himſelfe well for two yeeres, *Iudas* for three yeeres, and (as it is ſtoried) *Nero* for five yeeres: yet all fell into damnable wickedneſſe: ſcarce three worſe in the world.

But moſt lamentable is the memory of *Lots* wife: How long did ſhee ſtand *ſtedfaſt*? By computation of time, from *Abrahams* going out of *Vr*, to the deſtruction of *Sodome*, it was thirty yeeres; ſo long did ſhee abide in the family of the faithfull, full thirty yeeres. Shee eſcaped the ſuperſtitions of Egypt, ſhe was not defiled with the ſinnes of Sodome: neither the famine of Canaan, nor the fulneſſe of the cities of the plaine, made her fall away: She endured much with *Abraham* and *Lot*, in their exile, in their travell, in all their afflictions. Yet ſhe that eſcaped all theſe perils on the ſea of this world, ſhipwrackes in the very Haven; at the entry of *Zoar*: where ſhe ſhould have ſaved her life, ſhe wilſully loſt it. How ſhould we tremble at theſe precedents? what a ſenſible impreſſion ſhould we take of our owne weakeneſſe? Let the wicked bee like goates; the elder they grow, the worſe and more fulſome meate they are: and in their old age, not edible, not indurable. But that men ſhould appeare ſheepe all their dayes, and in their latter end turne to goates, from pillars in the Church, for their *ſtedfaſtneſſe*; to reeds in the wilderneſſe, for their levity; is ſad newes to Heaven and Earth, to Angels and Men: and onely welcome tidings to the fiends in Hell. *Beware* therefore, let us not verefie *Nebuchadnezzars* dreame, to bee golden proſelites, braſſen profeſſors, iron polititians, and then to end our old age in clay. Let not our ſoules turne to clay, before our bodies bee turned into clay. But rather in this, let us be like Fame, which *vires acquirit eundo*; Or let our goodneſſe be a river; which is ſmall at the ſpring or beginning, but enlargeth it ſelfe, gathers in freſh watets, fills the channell, and at laſt empties it ſelfe into the Ocean of mercie.

7. Laſtly, the ſummary uſe, the principall ſcope, the maine antidote to prevent all this, is Perſeverance to the end. When God had created the Light, it is added, [f] *He ſaw that it was good.* When hee had created and diſpoſed the Heaven, the Earth, the Waters, [g] *He ſaw that it was good.* When hee had diſtinguiſhed the lights of Heaven, [h] *He ſaw that it was good.* When he had bleſſed the earth to bring forth Plants, Graſſe, Herbes, and made the Beaſts and Cattell to feed upon it: [i] *He ſaw that it was good.* When hee had repleniſhed the Aire with Fowles, the Water with Fiſhes; [k] *He ſaw that it was good.* He gave them all his approbation, and commended them every one in the beginning; *Vidit quòd bonum*: each in particular, all in generall, *very good.* But when hee came to man, and had made him for whom hee made all the reſt, hee pauſed upon the matter, and never graced him with the leaſt commendation in the beginning. What might bee the reaſon? Saint *Ambroſe* gives it, [l] *Prius probandus, quàm laudandus*: hee was firſt to bee tryed, and reſpectively to be commended. *In Christianis non laudantur initia, ſed finis.* [m] *I will keepe thy ſtatutes alwayes, even unto the end.* We belong to Chriſt, *if* [n] *we hold faſt the confidence, and rejoycing of hope firme unto the end.* We are partakers of Chriſt, [o] *if wee hold the beginning of our confidence ſtedfaſt unto the end.* [p] *Bee thou faithfull unto the death, and I will give thee a crowne of life.* [q] *To him that keepeth my words unto the end, will I give the morning ſtarre.* This is the way to bee ſafe while wee live, and to be ſaved when we die. Wee have many conſiderations and motives to ſpurre us on to perſeverance.

[f] Gen.1.4.
[g] ver.10.
[h] ver.18.
[i] ver.12.25.
[k] ver.21.
[l] *Lib.7. de Inſtitut. Virg.*
[m] Pſal.119.112.
[n] Heb.3.6.
[o] Heb.3.14.
[p] Rev.2.10.
[q] Rev.2.26.

1. Without this, all our ſervice is a maimed ſacrifice. If a ſacrifice be offered to God, he likes it not, unleſſe it come entire; [r] *cum cauda*, with it's latter end. No defective oblation pleaſeth: the [s] *lame and ſicke* will be refuſed by the very *Governour*. It muſt have [t] *horne and hoofe*: and not want ſo much as a tayle: for the taile-piece (by name) is diſpoſed of in the [u] ſacred Rituals. To ſhew that no holy courſe is accepted, if it be not cloſed up with a good end. The holy oile which was powred on *Aarons bead, ranne downe to the skirts of his veſtiment*: *In extremis deficere*, if God doe not find the unction of his grace in the concluſion of our life; if that be dryed up in the skirts; we might as well have neither had garment nor oile at all. Perſeverance is the ſiſter of patience, the daughter of conſtancie, the mother of peace, the miſtreſſe of concord: [x] *Nutrix ad virtutem, mediatrix ad præmium. Maria virtutum*, ſaith *Gregory*: the pickle and preſerver of vertues, without which they will putrifie. The Salt of the Covenant, without which the fleſh of our ſacrifice will take wind and corrupt.

[r] *Greg. mor. 1. cap. 40.*
[s] Mal.1.8.
[t] Pſal.69.31.
[u] Lev.3.9.
[x] *Bern. epiſt.*

2. *Vnſtedfaſtnes* is an argument of unſoundnes: they that are not conſtant, never were ſyncere. [a] *A friend loveth at all times*; for ever: and he was never a true friend, that ceaſeth to be ſo. He that truely loves Chriſt, never leaves him. [b] *Ye are they which have continued with me in my temptations:* I, that's the tryall: they love him indeed, that love him in his diſtreſſe. It was a juſt complaint of that rebellious generation, that [c] *their ſpirit was not ſtedfaſt with God; their heart was not right with him.* Though it be an argument *a Poſteriore*, yet it holds: if we ſee men give over their loyaltie to God at laſt, their hearts were never upright with him at the firſt. God takes up no roome in the corporation of man, for his bedchamber, but the heart: He lies at the ſigne of the Heart. Therfore the voice of conſtancie is, *Paratum cor, my heart is ready:* If thou wilt make me a king, *paratum cor:* if I muſt continue a ſhepheard, ſtill *paratum cor.* So *Paul* was *ready for honour, ready for diſgrace*; for povertie or riches, for joy or ſorrowes, for life or death; for all *ready.* Such a Chriſtian is well ſhod: he will hold out to the latter end.

3. It is a rule in the civill law: That is as good as nothing, which holdeth not. *Nihil dicitur factum, quamdiu aliquid ſupereſt ad agendum.* A Will unfiniſhed, is no Will: a deed, unles it be ſigned, ſealed, and delivered, is no deed. In the paying of money upon bond, the want of a ſhilling forfeits a hundred pounds. [d] *Niſi totum ſoluitur, nihil ſolvitur: nec abſolutus eſt debitor qui multa reddit, ſed qui omnia.* They that wrought in the vineyard, muſt labour to the evening, before they have the reward: will any maſter thinke his ſervants dayes worke done, when he goes to bed at noone? Is that houſe finiſhed, which wants a roofe? *Concedunt prima poſtremis*: the former part of our life yieldeth unto the latter, and the latter carries it quite away from the former. The ſinner that repents, hath his wickednes blotted out: [e] *in his preſent righteouſnes he ſhall live:* The righteous that relapſeth ſhall not have his righteouſnes mentioned: *in his preſent ſinne he ſhall die. Secundum quod ſumus, non quod fuimus*, we ſhall be judged. *Mary Magdalen* was a ſinner at firſt, at laſt a Saint: ſo a Saint ſhe ſhall be found in Iudgment, not a ſinner. *Herode* heard *Iohn*; good was his beginning: *he did many things well*; better was his proceeding: but when he concluded with the murder of *Iohn*, this marred all. His beginning is forgotten, his proceeding not thought on, but his concluſion was his confuſion; that ſent him to hell. *Iudas* ſhall not be judged as a Preacher, but as a traitor: not according to his Apoſtleſhip, wherein he lived: but according to his treacherie, wherein he dyed. [f] Our *firſt love* will doe us no good, if we forſake it: [g] nor our *beginning in the Spirit*, if we end in the fleſh. As *Gregorie* the great was ſaid to be the firſt of the bad Biſhops of Rome, and the laſt of the good ones: The firſt of the bad, becauſe he brought in Innovations: and the laſt of the good, becauſe there never came any ſo good after him. So our ſtanding at a pawſe in religion, and weighing (with *Demas*) the trueth of the Goſpell in one balance, for which we are ſo troubled; with the peace of the world in the other balance, by which we may be ſo enriched, may be called the firſt of our bad actions, and the laſt of our good ones. The firſt of our bad; for he that ſhall but dare to bring Chriſt in competition with the world once, hath ingratefully ſinned: The laſt of our good: for to *trie the ſpirits*, and by examination of the truth to confirme our owne faith, may be a good worke: but Chriſt ſo ſcornes to be put into the ſcales with the world, that he juſtly gives that man over to the world, which durſt offer to ranke it with Chriſt.

4. The end of every thing is all in all. [h] *Terminus ad quem dat appellationem:* The end for which a thing is ordained, denominates it. *Ante obitum nemo beatus:* die well, then bleſſed. [i] *Bleſſed are the dead that die in the Lord:* they that die bleſſed, are ſure to live bleſſed for ever. Blaſphemers and ſecure tranſgreſſors were ſo hedged in with proſperitie, that *David* ſtood at a maze, wondring

what

[a] Prov. 17.17.

[b] Luk. 22. 28.

[c] Pſal. 78. 8, 37.

[d] *Greg. mor. lib. 22. c. 6.*

[e] Ezek. 18. 22. 24.

[f] Reu. 2. 4.

[g] Gal. 3. 3.

[h] *Hieron.*

[i] Reu. 14. 13.

what the Lord meant to doe with them: at laſt he was let into the *Sanctuary*, and ſuffered to behold, and [k] *then he underſtood their end*; which was indeed ſuddaine deſtruction. But [l] *marke the righteous, and the end of that man is peace.* The children of this world ſeeing the righteous ſo encompaſſed with troubles; their eyes ſtill wette, their whole life excerciſed with ſufferings, give them for loſt men, quite out of Gods bookes: but marke their end: [m] *Now they are numbred among the children of God, and their lot is among the Saints:* Loe now the wicked are of another mind. We ſay, All is well that ends well: ſo the maine end of our whole life, ſhould be to make a good end of our life. We may alſo ſay; That is ill which ends ill: he that dies a bad man, was never indeed a good one. In ſhew there might be little difference: but the end diſtinguiſheth all, as St. *Bernard* ſpeakes of *Paul* and *Iudas*. [n] *Iudas benè cœpit, ſed malè finivit: quamvis Paulus benè finivit, malè cœpit.* The bulruſh, in the fable, derided the vine, that it muſt endure ſuch digging, and weeding, ſuch pampination or pruining, and binding, and be vexed with ſuch a deale of trouble, onely to yield man a little good liquour: whereas the other without any moleſtation might injoy it owne happynes. Summer comes, the Sun ſcorches, yet ſtil the vine flouriſhes ſhaded with leaves, and loden with fruites: but the moiſture of the bulruſh being ſpent, it hangs downe the head, and droopes, and withers; and being trodden upon with beaſts, confeeth that the end is all: in vaine is it in the beginning to flouriſh, and in the end to periſh.

k Pſal.73.17.

l Pſal.37.37.

m Wiſd.5.5.

n *Ad Soror. cap.* 20.

5. Chriſt perſevered for us: and ſhall not wee perſevere for Him? In Him? To Him? He was a Friend indeed; for [o] *He loved to the laſt.* To the end, ſhall I ſay? Nay more; of his love there is no end. There was no beginning of his love, nor can there be an ending. He is not onely [p] *the Founder*, but *the Finiſher* of our ſalvation. To ſignifie this, He appeared to Saint *Iohn*, [q] *veſtitus podère*, in a long garment downe to his lower end. He never reſted, till He could triumph in his *Conſummatum eſt:* till all was done, that was to be done, for the accompliſhment of our Redemption. Much He endured, and that much long, even to the laſt gaſpe. How ſtrangely was that heavenly Vine pruined upon earth? His honour was pruined *cultro Ignominiæ:* his peace, *cultro Inimicitiæ:* his eſtate, *cultro Paupertatis:* his friends, *cultro Perſecutionis:* and yet He held out, till his life was pruined *cultro Mortis*. Nor was this a common death: but *Triſtius ipſa Morte genus mortis.* [r] *My ſoule is exceeding ſorrowfull, even unto death.* Not his ſcourges, nor his Thornes, nor his nailes, made Chriſt open his mouth; but the ſorrow of his ſoule. Why then did He not give over? All that He was to endure that night and the day following, was preſented to his minde, when He ſaid, *My ſoule is heavie even unto death.* Why then did Hee not draw backe? Why did He not follow *Peters* counſell; *Hoc tibi non fiat*, [ſ] *this ſhall not be unto thee?* No, the love of our ſoules triumphed over the love of his owne life: on He will goe, and perſevere He will, till his laſt droppe of bloud be ſpent on the Croſſe for us. Yea, what King ever went ſo willingly to be crowned, as Hee to bee crucified? Who ſo gladly from execution, as He to it? What man was ever ſo deſirous to ſave his life, as Chriſt was to loſe it? Witneſſe that ſpeech; [t] *I have a Baptiſme to bee baptiſed with, and how am I pained till it be accompliſhed?* His minde was in paine, till his body and ſoule came to it. And to him that diſſwaded Him from it, Hee uſed no other termes than to the Divell himſelfe; [u] *Avoid Satan.* So willingly went Hee to it, ſo unwillingly would He be kept from it. Hee went on foot when Hee was to preach and doe good: but Hee rode for haſte, when Hee was to ſuffer evill. His willingneſſe was ſo great, that his bloud would not ſtay the Executioners leaſure, but did burſt out into a Sweat, a ſtrange Sweat, in his bitter Agonie in the Garden.

o Ioh.13.1.

p Heb.12.2.

q Rev.1.13.

r Matth.26.38.

ſ Matth.16.22.

t Luk.12.50.

u Matth.16.23.

All this He foreſaw before He ſuffered: and whiles He did foreſee, He ſuffered. This made his ſoule ſo heavie: it might ariſe from three Cauſes: *Ex ob-*

jectorum gravitate; never ſorrow like his ſorrow, for never ſufferings like his ſufferings. *Ex patientis ſuſceptibilitate:* He was able (through that hypoſtaticall union)to ſuffer all that Gods Iuſtice cold inflict; all the puniſhments due to all the ſins of all men. *Ex doloris ſimplicitate*; no reliefe, no eaſe, no comfort: He found never a *Reuben* to ſay, [a] *Let us not kill him, for hee is our brother.* There was no ſuch cleare apprehenſion of ſinne as in Him: He ſaw it in all the fowleneſſe. No ſuch perfect deteſtation of ſinne as in Him: He hated it with all extremeneſſe: yet He muſt ſuffer for it: [b] *The Lord laid on Him the iniquities of us all.* Hee foreknew all this: why did Hee not prevent it? Why did it not diſhearten Him? Hee was ſafe enough; who could touch Him? Hee was at ſupper among his friends; why did He goe into the Garden among his enemies, where the Traitor waited for Him? His Apprehenders fell backeward with a word of his mouth: why then did Hee not leave them? When Hee had ſmarted with the ſcourges, why would He endure the Thornes? Loſing ſo much bloud with the Thornes, why would He yeeld to the nailes? O Lord, how little ſorrow makes us draw backe, and ſlinke away from Thee? Yet no torments could procure Thee to forſake us? Thus did Chriſt perſevere unto the death, that He might ſave us: and ſhall not we perſevere all our life in our ſervice to Him? Hee is [c] *Alpha* and *Omega*: not onely *Alpha*, for his happy beginning: but *Omega*, for his thrice happy ending. He never left us, till He had made it ſure that God would never leave us. Now the higheſt act of Religion, is for the Chriſtian to conforme himſelfe unto Chriſt. Hee never fell from us: wee are baſely unthankefull, if ever wee fall from Him.

[a] Gen.37.26.
[b] Eſay 53.6.
[c] Rev.1.8.

Auguſt.

6. God Himſelfe is eternall, who expects our ſervice. Now what hath levity and inconſtancy to doe with eternity? When doth God give over feeding, and protecting, and bleſſing of us; that wee ſhould give over ſerving of Him? In youth? No, *Thou haſt upholden me ever ſince I was borne.* In old age? No, *I am feeble and gray-headed; but thou art my comforter.* In my joy? [d] No, *For thou makeſt my cup to overflow.* In my ſorrow? No, [e] *For in the multitude of the ſorrowes in my heart, thy comforts refreſh my ſoule.* At any other time? No, [f] *For thou wilt never leave mee, nor forſake mee.* Is there any time then for us us to forget Him in? In our jollity? No, [g] *I will remember thee in my mirth.* In our ſorrowes? No, [h] *In trouble we will viſite thee, and pray when thy chaſtening is upon us.* In youth? No, then wee muſt [i] *remember our Creator.* In our old age? No, let *Aſa's* example forewarne us of that. The Lord takes charge of us ſo long as we have any being: therefore ſo long as wee have any being, let us looke to the charge of the Lord. If God bleſſeth thee, O Chriſtian, *in æterno ſuo:* Hee lookes that thou ſhouldeſt ſerve Him *in æterno tuo.* His love laſts longer than our ſervice: yet let our ſervice laſt as long as our life: this is all wee can doe, and our gratious Maker askes no more.

[d] Pſal.23.5.
[e] Pſal.94.19.
[f] Heb.13.5.
[g] Pſalm.137.6.
[h] Eſay 26.16.
[i] Eccleſ.12.1.

Bern.

7. The reward of our ſervice is eternall; why ſhould not our ſervice be ſo? Why ſhould not God require a long laſting obedience, for an everlaſting recompence? Why not, holineſſe unto the end, for a bleſſing in the end, which ſhall be without end? *Gaudium in fine, ſed gaudium ſine fine.* Indeed it is baſe, meerely to ſerve for the reward. That is *cauſa impulſiva*, not *cauſa conſtituens* or *efficiens*: for the good man would be good, were there no Heaven. The Heathens called vertue, *Bonum Theatrale:* as if a man would not bee vertuous, if hee had no ſpectators, to take notice of him. But it is falſe: for vertue will be as cleare *in ſolitudine*, as *in Theatro*; though not ſo conſpicuous: onely it may grow more ſtrong by the obſervation and applauſe of others, as an heat that is doubled by the reflection. Of two Horſes, the one will goe well without the ſpurre, the other will goe better with the ſpurre: Shall wee ſay of this latter, Tuſh the life of this Horſe lyes but in the ſpurre? No, for the ſpurre is no matter of impediment, but an ordinary inſtrument. So the reward, which is glory, and honour

and eternall life, are but the ſpurres to righteouſneſſe and good workes; which would often lagge and languiſh without them: and theſe are ever ready to attend upon goodneſſe. So though wee would runne well without a reward, yet the conſideration of this reward may make us amend our pace. The Lord and Giver of life did not refuſe the propoſed reward. [k]*Who for the joy that was ſet before him, endured the Croſſe.* Though hee were the fountaine of joy, and had it infinitely in himſelfe; yet the better to beare out his ſorrowess in the way, he propounded to himſelfe the joy in the end. I know that *verus amor non ſumit vires de ſpe*; it loveth without hope of benefit: yet to quicken our love, which is ſo apt to faint, let us remember the reward. [l]The foreheads of the righteous are marked with *Tau*: which (as *Omega* in the Greeke) is the the laſt letter in the Hebrew Alphabet; and the ſigne of *Conſummatum eſt*, among them. Now theſe Titles are inſeparable to the reward. It is not onely a life, but a [m] *Life everlaſting*: not onely an Inheritance, but an [n] *Inheritance incorruptible*: Not onely a Kingdome, but [o] a *Kingdome that cannot bee ſhaken*: Not onely a Crowne, but a *Crowne of Immortality*. Theſe bee the attributes that belong to the reward; and muſt not the like belong to the ſervice? [p] *Æternitatis Imago Perſeverantia.* All that wee can doe, is to ſerve God whiles wee live: and all that wee can wiſh, is to raigne with God when wee die. O then let us fixe our eyes on the prize, and gather up our feete to the race, and ſtill *tendere in anteriora*: [q] *forgetting the things behinde, and preſſing toward the marke, for the price of the high calling of God in Chriſt Ieſus.*

8. As Perſeverance is the Queene of all vertues, *Quia ea ſola coronatur*. ſo it is alſo, *Quia Satanas ei ſoli inſidiatur*: the devill is ever fighting againſt the latter end. As the king of *Syria* charged his captaines, [r] *to fight neither with ſmall nor great, ſave onely with the king of Iſrael*: So the Prince of darknes commands his commanders, the leaders of his troupes, and thoſe that ſtand at the head of his companies, his maſter-temptations, not to fight againſt any vertue, ſmall or great, but onely againſt Perſeverance in goodnes: *Quam ſolam novit coronari*, upon whoſe head he knowes the Crowne muſt full. He beſtirres himſelfe; not onely becauſe [ſ]*he knowes his owne time to be ſhort*, but becauſe he perceives our time to be ſhort. Therefore he redoubles his forces, as if he ſtill meant to make the laſt conflict the foreſt: reſolving to ſet all at that ſtake, and either now to winne, or to ſit downe with loſſe and deſpaire. The moſt fiery dart in his quiver, he reſerveth to our death bed: if we can quench that, the enemie is hopeleſſe. Good cauſe have we then to make much of Perſeverance, which the devill would ſo faine get from us. Eternall life is not given to all, for then we would all preſume: nor to none, for then we would all deſpaire: but *vincenti dabitur*, it is given *to him that overcommeth.* Fight therefore to the laſt minute: the eye of thy Saviour is upon thee; if thou faint, to cheare thee; if thou fight, to ſecond thee; if thou conquer, to crowne thee. So that no combate, no conqueſt: no conqueſt, no triumph. Continuance is the crowne of all other graces, and heaven ſhall be the crowne of continuance.

9. The wicked are conſtant in their ſinnes: why are not we ſo in holynes? They labour hard for that which ſhall confound them, and ſhall we thinke any paines too much for that which ſhall ſave us? They will not be perſuaded to breake off their ſinnes by repentance: and ſhall we be tempted to breake off our repentance by ſinne? If they will know no period of their rebellion, till they ſinke downe into hell: for ſhame let us know no date of our obedience, till we come up into heaven. Wickednes, like the ſea, hath bounds: God by his bleſſed providence, hath limited the raging waves of them both: but goodnes knowes no limitation. They cannot be ſo evill as they would, we have libertie to be ſo good as we can. The children of grace, and the children of diſobedience, have their ſeverall races: they ſet out together: heaven is the gaole of the former,

[k] Heb. 12. 2.

[l] Ezek. 9. 4.

[m] Mat. 26. 46.

[n] 1. Pet. 1. 4.

[o] Heb. 12. 28.

[p] *Bern. de Conſid. l.* 5.

[q] Phil. 3. 14.

[r] 1. King. 22. 31.

[ſ] Reu. 12. 12.

mer, hell of the other: indeed the wicked may ſooner and more eaſily get to their Iourneys end; for *facilis deſcenſes* : it is but tumbling downe the hill : yet though we cannot be in heaven ſo ſoone as they are in hell, we may be as ſure of the joyes of the one, as they are of the paines of the other, if we hold on our journey. Though our ſalvation be with more difficultie wrought up, than their perdition; yet grace, time, and diligence may worke it up in due ſeaſon. You find none of them hankering in the wayes of ſinne: the drunkard will hold out till he have loſt his eyes : the incontinent, till he hath waſted his loynes: the contentious, till he hath beggard his purſe. *Quis pudor, quòd infælix populus Dei non tantam habent perſeverantiam in bono, quantam mali in malo?* If ever they turne from ſinne, it is Gods eſpeciall grace that gives them repentance : but when we fall from our *ſtedfaſtnes*, it is through the defect of our owne perſeverance. The Lord make the former good, and the other better unto the end!

10. Laſtly, it is Perſeverance alone that carrieth away the crowne. [t] *Finis, non pugna, coronat.* Patience and perſeverance are fellow-labourers in Gods harveſt : they worke together, they ſweate together: they ſuffer together: [u] and if either of them be compelled to beare the heavyer lode, it is Patience: yet though Patience endure the burden, Perſeverance goes away with the bleſſing. [x] *The Lord bleſſed the latter end of Iob :* yet he was bleſſed very well in the beginning : For he had [a] *ſeven thouſand ſheepe, three thouſand camels, five hundred yoke of oxen, five hundred ſhee aſſes :* and for the heires of all this ſubſtance, *ſeven ſonnes and three daughters.* But his extraordinary bleſſing came at the laſt, when all his temptations were paſt: in the latter end of his booke, and the latter end of his pacience: *God bleſſed the latter end of Iob.* The maine matter is not [b] *In quo medio, ſed in quibus extremis.* Men are either curſed or bleſſed, not as they ſuffer in the middle, but as they ſpeed in the end. *Iob* might have ſome bleſſings in the beginning, ſure he had many troubles in the midſt, but his end made amends for all: *God bleſſed the latter end of Iob.* Chriſtianitie is compared to a race : now in a race, all that run, winne not : onely [c] *one receiveth the price.* He gets the garland, that firſt gets the gaole. But in this ſpirituall race it is otherwiſe: Not he that commeth firſt, but every one that holds out to the laſt, is crowned. *Non qui primus venerit, ſed qui cunque pervenerit.* I deny not, but we muſt alſo make haſt and not onely ſtrive to out-run them that run with us, but even to out-run our ſelves. Let this dayes pace mend yeſterdayes, and to morrowes exceed them both. Old age, in ſecular races, is the more unweildy diſpoſition: but in this, the more vigorous, as being neare the end of the courſe, and almoſt having the prize in hand.

The Schoolemen make of this Perſeverance, not any one particular vertue, [d] but *Conditionem annexam cuilibet virtuti*, a condition implyed in every vertue. I is [e] *Dei donum, quo cætera ſervantur dona :* Gods rare and eſpeciall gift; the maintainer and preſerver of all his other gifts. Without this, faith would languiſh into diffidence, hope give over her expectation, patience ſinke under her burden, and charitie be weary of welldoing. Perſeverance to vertue, is like the lungs to the heart; which keepes it in breath, and encourageth it to the end of the race. [f] *He that endureth unto the end, ſhall be ſaved :* and he that doth not, ſhall loſe all that he hath done. Comming but a foot ſhort, may make a man miſſe the prize, and loſe the wager he ran for. As in travell to a citie, he loſeth all his paines in the way, that gets not to his journeys end. True it is, that [g] *every good and perfect gift is from above, and commeth downe from the Father of lights.* The vertues that adorne a Chriſtian ſoule, doe every one of them claime kinred of allmighty God: *Et Deus eſt in vtroque parente :* they deſcend from him in the one, and the other line. Yet Perſeverance is *vnica filia*, his onely daughter and heire, which carries away all the Patrimonie. *Cùm enim omnes virtutes currant in ſtadio, ſola Perſeverantia accipit bravium.* Patience, repentance, temperance, all run well: onely

Perſ-

[t] *Bern. de Paſſ. Dom. cap.* 14.

[u] *Bern. libello qui vocatur.* 8. *punt.*

[x] Iob. 42.12.

[a] Iob. 1. 3.

[b] *Aug. Civit. Dei. lib.* 17. *cap.* 5.

[c] 1 Cor. 9. 24.

Chryſ.

[d] *Bonavent. in Sent.* 3. *Aquin.* 1. 26 *Iu.* 5. 8. *ar.* 3

[e] *Aug. de bon. Perſ. lib.* 2.

[f] Mat. 24. 13.

[g] Iam. 1. 17.

Bern.

Auguſt.

Perſeverance to the end gets the Cuppe; the cuppe of Gods bleiſing: as *God bleſſed the latter end of Iob.* Our bleſſed Saviour once provided a Table on earth, for the people, [h] who had *continued with him three dayes:* not becauſe they heard him, and a little followed him; but *Quia perſeverarunt, becauſe they continued with him.* And he hath promiſed a Table in heaven; [i] *Ye ſhall eate and drinke at my table in my kingdome:* but to whom? Not to thoſe that onely heard him with ſome attention, and followed him with ſome admiration: but to them onely *Qui permanſerunt,* that continued with him. [k] *Ye are they which have continued with me in my temptations.* To teach us, that both theſe Tables, the bleſſings of earth, and the bleſſings of heaven too, are provided onely for them, which perſever in their righteouſnes unto the end.

All thoſe graces which the holy Ghoſt hath wrought in us, muſt be cheriſhed and continued to the latter end; for of thoſe the Lord onely bleſſeth the latter end. Patience is an excellent grace, but without Perſeverance it would often be to ſeeke: as when an unwonted blow comes, the Fencer is put from his ward. Repentance is a happy and neceſſary grace, yet without Perſeverance it would be daſhed out of countenance, and be jeered for a ſullen melancholy: *Lacrymâ nihil citius areſcit:* nothing dryes up faſter than a teare: it ſeldome continues moiſt a whole day. Obedience it ſelfe would loſe the reward by comming ſhort, but for Perſeverance: for no vertue can expect thoſe eternall bleſſings, but that which holds out to the latter end. Nothing but Eternitie can looke to be rewarded with eternitie. *Per noſtrum æternum conſequimur Dei æternum.* If we looke for a happyneſſe that ſhall continue as long as Gods being, we muſt continue in a holyneſſe which ſhall laſt as long as our being; I meane our mortall being on earth. So that no grace can lay claime to that bleſſednes, which is in the eternitie of God; but Perſeverance to the end, which is the eternitie of man. We would be happy upon earth, but eſpecially we deſire to be bleſſed in heaven: we cannot riſe from the one to the other, but *Per ſcanſum: Iacobs ladder* is our way. Let us begin at the foote, which is grace heere below: and ſo get up to the toppe, which is glory there above. But ſtill remembring the ſtate and condition of that *Ladder:* [l] there were Angels *deſcending,* and Angels *aſcending:* but none ſitting, none ſtanding ſtill. If we deſire to have our faith bleſſed with viſion, our hope changed into fruition, our repentance comforted with pardon, our charitie crowned with glory, and all our ſervice rewarded with eternall life; let us keepe theſe graces in breath and motion, ever in the aſcendent, climbing higher and higher, till they come to the toppe of Immortalitie. And as when rivers toward their end, approch neare unto the ſea, then the tyde comes and meetes them: So when the courſe of our pietie draweth neare to the end of our life, God comes and meetes us; comforts us with a taſt of heaven before our death, and gives us, after death, the everlaſting poſſeſſion of it through *Ieſus Chriſt.*

We ſee (by this time) the manifold dangers, and manifeſt ruines, which follow upon the *falling away from our owne ſtedfaſtnes:* But [m] *Quid iſta proderit prænoſſe, ſi non contingat evadere?* Take therfore ſome ſhort rules, to keepe you conſtant in the way.

1. Begin with reſolution: forecaſt the worſt, and prepare for it. [n] *Et æquiſſimum ſpera, & ad iniquiſſimum te para.* Sonne profeſſors are but like thoſe that goe to ſea upon pleaſure: they purpoſe to ſaile no further, than they ſee the way cleare before them: if the ſea begin to worke, or they to be ſicke, backe againe with all haſt to the ſhore. But the right Chriſtian is bound for heaven, as the merchant is for his Port: ſtormes and tempeſts cannot affright them: on they goe, through faire or fowle, till they arrive at the deſire of their owne hearts. Reſolve to continue, or never begin.

2. Fortifie thy heart with ſynceritie: be that within, which thou wouldſt

appeare

[h] Mat. 15.32.

[i] Luk. 22.30.

[k] Luk. 22. 28.

Tull.

[l] *Bern. Ep.* 253.

[m] *Greg. in Evan.* 36.

[n] *Sen. Ep.* 24

appeare without. [o] *Nihil fictum, diuturnum.* A falſe gloſſe diſgraceth the ſtuffe. [p] *Caduca ſunt, quæcunque fucata ſunt.* Counterfeit pearles will not hold their luſtre. [q] If *our heart* bee not *right*, wee cannot bee *ſtedfaſt:* the [r] *ſeed among ſtones* will not proſper: hollow-hearted, and ſhallow-rooted, ſoone gone. Whereas the firme plant [ſ] *Sole ardente nutritur & vireſcit, non areſcit.* As *Iehu* to *Iehonadab*, [t] *Is thine heart right?* Then come up into my charriot: *Come up*; no deſcending, but all *aſcending* and riſing then. Some [u] *have a forme of godlineſſe, but deny the power thereof:* all becauſe they are not ſound at the heart, A man is what he is, when hee is tried: the times of peace ſhew no difference: every man then thinkes himſelfe good, but knowes not whether he be ſo or not. Perſecution is the touchſtone: then many of the forward ſlinke away; and they that made the leaſt ſhow of religion, ſticke cloſeſt to it. The outward profeſſion of ſome is a blaze; the inward holineſſe of others a ſparke: perſecution is the bellowes, which blowes the ſparke into a flame, the blaze into nothing; to the wonder of all men.

3. Keepe a good conſcience in all things, and thy [x] *faith from ſhipwracke.* Conſcience is the Barke, and Faith the commodity imbarqued: if the Barke miſcarry, what ſhall become of the commoditie? Sinnes againſt conſcience make fowle breaches in this ſhippe: Repentance indeede is the Calker, to ſtoppe the leakes: but it is better to prevent the making of a breach, than put it to the remedy of ſtopping. We deale with our conſcience, as with our apparell: when we have got on a new ſuite, freſh and faire, we are very chary of abuſing it: we take heede where we ſit, what we touch, or againſt what we leane: but when it once growes a little old, ſoiled and ſullied, we have no ſuch regard of it: wee little paſſe what wee doe with it, nor minde where wee caſt it, So the uxorious husband at the firſt Idolizeth his wife: no noiſe muſt diſturbe her, the cold winde muſt not blow upon her, the Sunne muſt bee ſhaded from her beauty, her feete muſt ſcarce touch the Earth; nothing muſt offend her: ſhee commands all: her will is a law. The ſinner that is ſuddainely turned zealous profeſſour, is no leſſe tender over his conſcience: not a word muſt paſſe his lippes, nor a thought bee admitted into his heart, without her ſtrict examination and approbation. But full ſoone doth that dotard grow ſicke of his wife, and this zelot grow weary of his conſcience: their loves will languiſh, and if they doe not fall into the other extreme, of abuſing their wives; yet they could both bee content to become widdowers. The new ſuite is bruſh'd, and carefully look'd to: the wife at firſt is tenderly regarded: and the conſcience for a while is kept moſt pure. But ere long, the ſuite will grow old, the wife ſtale, and the conſcience troubleſome; and there is no more reſpect had of them: ſo little duration there is in extreemes.

4. Encourage thy heart to perſeverance, by conſidering how ſhort a time is ſet downe for thy laboriouſneſſe. So we to God [a] *Remember how ſhort my time is:* So God returnes it to us; yea O man, remember this thy ſelfe, and be not weary of thy paines. [b] *Punctum eſt quod vivimus:* and what can be long in that, which is ſo ſhort of it ſelfe? [c] *Be faithfull unto death*; no longer is required: it is a note of ſtint, as well as of extent, there. Not that our fidelity to Chriſt ſhall then ceaſe, but then it ſhall be out of the danger of ceaſing. Doe but hold out to that day, and then thou art ſure for ever. It is but for a ſpurt, for a brunt, that we ſerve and ſuffer: and who would not for a ſhort brunt or ſpurt endure any hardneſſe, to live at hearts eaſe for ever after? We would ſerve a hard and unkinde maſter upon ſuch termes: [d] much more a Lord ſo kinde and liberall, that came to ſerve for us, ere he required this ſervice of us. It is not long, but light, which is exacted of us, in reſpect of that which is expected by us, and promiſed to us. [e] *Our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory.*

[o] *Ambr. offic. lib. 2. cap. 20.*
[p] *Cypr. ad Donat.*
[q] Pſal. 78. 37.
[r] Mat. 13. 21.
[ſ] *Aug. in Pſal.* 43.
[t] 2 King. 10. 15.
[u] 2 Tim. 3. 5.
[x] 1 Tim. 1. 19.
[a] Pſal. 89. 47.
[b] *Sen. Ep.* 49
[c] Rev. 2. 10.
[d] Mat. 20. 28.
[e] 2 Cor. 4. 17.

2 Pet. 3. 18.

But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever. Amen.

THoſe things that God intended not for multiplication, were made perfect in their firſt being. Perfect in nature, there needed no completion: Perfect in number, there needed no addition: Perfect in order: there needed no mutation: Perfect in meaſure, there needed no augmentation: Perfect in degree, there needed no melioration. The ſtarres doe not propagate: one ſtarre does not beget another: therefore God in the Creation made as many ſtarres, as he purpoſed there ſhould be. The Angels doe not multiply: one Angell cannot beget another: therefore at firſt they were made in an aboundant number. Nor needs there any acceſſion of goodneſſe or happineſſe to their being, for they are perfectly good, abſolutely happy, according to their condition. But for the things of this world, their bleſſing was a *Creſcite:* and therefore their number was but ſmall at the beginning, becauſe they were made capable of a propagation. So mankinde began with two, in the Creation: and the world was repleniſhed by eight, in that reſtitution after the deluge. From thoſe firſt two, how many millions have beene and ſhall bee derived? The Earth is full, Heaven ſhall be full, and it is to bee feared that Hell will be full too; and all of perſons ſprung from their loines. [f] *Bee fruitfull and multiply, and repleniſh the earth.* This had beene an infinite bleſſing, if *Adam* had ſtood in his innocency, and begot ſuch as himſelfe was *Statu primo:* but alas, hee begat ſuch as himſelfe was *Statu lapſo.* The bitterneſſe whereof he taſted in his firſt borne ſonne *Cain,* who was a fratricide and a reprobate. It is worth our obſervation: the firſt man that died, went to Heaven: the firſt man that was borne went to Hell. Death is a puniſhment; yet though it ſeized on *Abel,* he was ſaved. Primogeniture was an honour; eſpecially to bee (though not the firſt man, yet) the firſt borne of mankinde: *Cain* had this honour, and yet periſhed. *Adam* and *Eve* begate children in their owne likeneſſe; but they could not beget them in the likeneſſe of God. They were created *in his image,* but *in his image* they could propagate none. By nature we increaſe our kinde, but it muſt be by grace, if any of our kind be bleſſed.

Thus we ſtill multiply, nor ſhall there be a ceſſation of this encreaſe, till God puts a ſtoppe into the wheeles of time, and ſets a period to all things. But this is not the full extent of that *Creſcite:* There is a vegetative life in the body, whereby it growes in ſtature: and there is a quickning Spirit in the ſoule, whereby it growes in goodneſſe. The tree beares a ſeede, by which it may bring forth other trees of the kinde; and yet withall, the ſame tree may *grow* in it ſelfe, both in reſpect of bulke, talneſſe, and fruites. There is a *Creſcere* in the one, and a *Multiplicare* in the other. If the body may *grow* in his capacity, why not the ſoule, in her capacity? The body may *grow* in quantity, till it become greater and taller:

[f] Gen. 1. 28.

ler: Why may not the ſoule *grow in grace* till it become holier; and *grow in knowledge*, till it become wiſer, than it was before? The Starres are at their higheſt, the Angels are at their happieſt: they cannot grow more bright or glorious. But men may *grow* from ſinners to Saints, by repentance; and from Saints (as it were) to Angels, by holineſſe. Wee come not immediately from our mothers wombes ſo perfect men, nor immediately from the ſacred Font ſo perfect Chriſtians, but that we may admit a time of *growing*. We have the parts, but not the degrees of perfection. Hee that was perfection it ſelfe, yet would yeeld to the courſe of nature, and order and regulate his life by the direction of that. [g] *Ieſus increaſed in wiſedome and ſtature, and in favour with God and Man.* [h] *In him dwelt the fulneſſe of the Godhead bodily*: He was *the wiſedome of God*, and the *onely beloved of God*: yet would hee increaſe in all theſe; in wiſedome, and ſtature, and favour with God and man. So muſt we [i] *Grow till wee come to a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.*

g Luk 2.52.
h Col.2.9.
i Eph.1.13.

But grow in grace, and in the knowledge, &c.] Wee read of [k] *two Trumpets* which *Moſes* was commanded to make of ſilver. So we have here two Trumpets: one ſounding from Heaven to Earth, *Creſcite in gratia, grow in grace*: the other reſounding from the Earth to Heaven, *Chriſto ſit gloria, to Ieſus be glory.* The former ſoundeth foorth a point of Theology; the latter, a point of Doxology. The ſound from Heaven, is a point of Theologie or Divinity, ſummoning us to an encreaſe of *Grace.* The ſound from Earth, is a point of Doxology, or thankeſgiving: returning to *God* praiſe and *glory.* When *God* gave the Law, it was delivered with the ſound of Trumpets: when he requires the Law, it ſhall bee with the ſound of Trumpets: *in tuba noviſſima.* In both the Angells are the Miniſters: in both, the inſtruments are Trumpets. So after a metaphoricall ſenſe in the Goſpell, both in reſpect of what comes from Chriſt, and what is returnd to *Chriſt*; here is a Trumpet, and a Trumpet: The one for proclamation, the other for acclamation: the proclamation of *Grace*; the acclamation of *Glory*: *Grace* proffered by him, *Glory* aſcribed to him. [l] *I will take the cup of ſalvation, and praiſe the Name of the Lord.* So here is *Sumam calicem*, in the one: and *Laudabo nomen*, in the other.

k Numb.10.2.
l Pſal.116.13.

In the ſound of the former Trumpet, two things are remarkable. 1. The ground of the leſſon; *the grace and knowledge of Ieſus Chriſt.* 2. The deſcant upon it, and elongation of the note; *Grow in this grace and knowledge.* In the ſound of the other Trumpet, there are three notes. 1. *Quid* what; *Glory.* 2. *Cui*, to whom: *to Chriſt Ieſus.* 3. *Quamdiu*, how long: *now and for ever.* There is a time when this Trumpet from Heaven ſhall ceaſe: The Angelicall Trumpet ſhall put an end to the Evangelicall Trumpet. There can be no time of profering or receiving grace, when *time it ſelfe ſhall be no more.* No *growing*, then, for the harveſt is come. No increaſing then; for all they that are not full, ſhall be ſent away empty. But the latter Trumpet ſhall ſound alwaies: *glory to God*, is the ſong of the Church militant, unto the end: and the ſong of the Church triumphant, after the end, without end. All the Saints and Angels ſhall ſound this Trumpet, and ſing this ditty *for ever*: [m] *Bleſſing, honour and glory, and power, be unto him that ſitteth on the Throne, and unto the Lambe for ever and ever.*

m Rev.5.13.

The Text begins as the World began, with a *Creſcite*: and ends as the Bible ends, with an *Amen.* There is *Fiat* in either of them: that we may *grow in grace*; there needs Gods *Fiat* to that: that we may ſet foorth his *glory*; there is required our *Fiat* to this. This *Amen* is an eccho, the anſwere to both theſe Trumpets, and hath relation to both the Corollaries. Chriſt wiſheth *grace* to us, and we ſay *Amen* to this: we wiſh *glory* to Chriſt, and adde againe *Amen* to that. That his *grace* may be increaſed in us; *Amen* to that: That his *glory* may be advanced by us; *Amen* to that too. In regard of Gods favour, and mans thankfulnes; to them both, *Amen.* Thus the roote of the tree is the *Grace* of God, and the toppe of the tree is the *Glory* of God. *Grace* in the foundation, *Glory* in the roofe of the building. Bleſſing in the beginning, and bleſſing in the end; It begins with Gods bleſſing of us, it ends with our bleſſing of God; [n] *who is bleſſed for ever. Amen.*

n Rom. 1.25.

In the ſound that comes from heaven, which is an hortatory perſuaſion, there be two principall things to be obſerved. *Fundamentum*, and *Incrementum*: *Grace*, and *Growth*. *Radix arboris*, and *Accretio arboris*. No *growing* without a roote, and no live roote from which there is no *growing*. *Chriſt* is the Roote, *Grace* the ſappe, and *knowledge* the fruites: for ſo we ſhall find it to be, *Cognitio practica*; which conſiſts meerely in the production of good workes. *Chriſt* is the Roote that ſupporteth us, *Grace* is the ſappe which he communicates to us, and *knowledge* or obedience is the fruite he expects from us. *Grace* hath the firſt roome in the Text, and ſo it ſhall have in my diſcourſe. Wherein two circumſtances ſumme up all. 1. What it is. 2. Of what valve it is.

1. What it is. The poets tooke *Grace pro venuſtate*: with them, beautie in the face, was a grace: comelynes in their carriage, a grace: handſomenes in wearing their garments, a grace: pleaſantnes in their diſcourſe, a grace: braverie in their actions, a grace: but by their leaves, it was but a Poeticall grace. We have thoſe that take *Grace* in a worſe ſenſe; even for that which is moſt ungracious; Sinne. He that wantonly can court his miſtreſſe, is ſaid to doe it with a grace. He that juſtifies an untrueth, and beares it out with a ſmooth impudence, is ſaid to come off with a grace. When a gallant mannageth a fowle quarrell, his abettors will not ſticke to ſay, that he carries it with a grace. Yea of the very deſperate blaſphemer, his paraſites will not be aſhamed to report, that he ſweares with a grace. But if this be a grace, certainely it is a diabolicall grace; it came from hell. The poets grace owes much to nature and education: the ſinners grace is indebted to the devill and corruption: The former may paſſe, the latter is intolerable. God forbid that we ſhould *grow in ſuch grace.*

Divine *Grace* is another thing: as it ſprings from a higher generation, ſo it is of a nobler diſpoſition. As there be diverſe acceptions of it in the Scripture, ſo infinite diſtinctions of it in the Schoole. There is *Gratia increata*, the free love and favour of God, which is called χάρις: ſo to *Mary*, *Inveniſti gratiam cum Deo*: [o] *Thou haſt found favour with God*. And *Gratia creata* or *Infuſa*; which are the gifts of the firſt *Grace*, called χαρίσματα: ſo every good gift, naturall, morall, or ſpirituall, is *Grace*. Some would have χάρις to ſignifie onely ſaving *Grace*: and *Chariſmata*, ſuch common *graces* as may be in the wicked. All *grace* is Gods gift; nor will he give it to thoſe that will not receive it. *Non eſt dare niſi Dei: non eſt accipere niſi hominis.* The grace of God is without our will, but it is not within us without our will. The Papiſts ſpeake in the dialect of that harlot to *Solomon*: *Nec mihi, nec illi, ſed dividatur*: Neither all to God, nor all to man, but let it be divided betwixt *grace* and free will. This is falſe and injurious to God: for all goodnes is from *grace*. It is either *Gratia praveniens*, that converteth: or *Gratia ſubſequens*, that confirmeth. So St. *Auguſtine*: *Gratia pravenit, ut velimus: Gratia ſubſequitur, ne fruſtra velimus.* The cauſe of Gods *grace* to us, is meerely in himſelfe: the internall motive is his owne free love: the externall impulſive is the merite of Chriſt, The effects of it are either Eternall, in our election: or temporall, in our vocation, and ſanctification. The gifts of *grace* are either common to all, or peculiar to the elect. There is *gratia Privativa*, that keepes us from evill: and *Poſitiva*, that plants us with good. As for that of *Gratia operans*, and *cooperans*; it muſt be qualified; as that *Acta ſit activa voluntas*, the will being firſt moved by *grace*, is not idle: or els it will croſſe that infallible poſition, [p] *It is God that worketh in us both the will and the deed.* And for that old one, of *Gratia gratis data*, and *Gratia gratum faciens*; juſt exception might be taken againſt it: for when they ſpeake of one kind of *grace* that is freely given, what doe they but inſinuate that

o Luk. 1.30.

Pſal. 59.10.

p Phil. 2. 13.

n Rom. 11.5. there are other *graces* which are not freely given? But this is a diſtinction which hath ſo many gray haires upon it, that I am loth to diſcredite it. Some, on the other ſide, are ſo young and abortive, that they would not be mentioned.

In a word, *Grace* is either taken actively, for that love and favour of God whereby we are accepted in *Ieſus Chriſt*: or paſſively, for the ſeverall gifts wrought in us by the holy Spirit, and that improvement of our talents, whereby we bring foorth acceptable fruites. The firſt *grace* is the cauſe, the other *graces* are the effects: the firſt is without us, the reſt within us: the firſt is the originall *grace* in God, the other are *graces* created and infuſed into us. In the former conſiſts our Iuſtification, our ſanctification in the latter. Our *Rooting* is in the firſt, our *growth* in the other. When our faith waxeth ſtronger, our charitie hoter, our patience meeker, our obedience more conſcionable, our conſcience more ſyncere; this is to *grow in grace*. And the more we grow in goodnes, which is the latter grace, our Sanctification: the more aſſured we grow of the former, even the favour of God in Chriſt, which is our Iuſtification. Still the more holy, the more happy. It is true that our Iuſtification admits no latitude: we can be no more than juſt and righteous: but that *grace* is without us; no growing in that. But our Sanctification admits of degrees and meaſure, and is within us; ſo that we may grow in that. We cannot be more juſt to day than we were yeſterday, in reſpect of God: we may be more holy, in regard of our ſelves. And if we be not more beloved than we were; yet we ſhall feele our ſelves more beloved and bleſſed than we were. We are all equall, every beleever of us, *in gratia remittente*; but not *in gratia inhærente*: all equall in the *grace* that juſtifies us, not in the *grace* that ſanctifies us: in this latter let us be growing. In the old Teſtament we doe not read of *grace*, but as it is taken for Gods favour, or mans favour: never for an inherent habite. [q] *The law given by Moſes, but grace and truth came by Ieſus Chriſt.*

q Ioh. 1.17.

Grow in grace;] that is in the improvement of the holy ſeed with in us, and brining forth the workes of *grace*: then ſhall the firſt *grace*, which is the favour of God, enlarge his beames of mercie upon us. Thus our Apoſtle began his Epiſtle; *Grace and peace be multiplyed unto you*: that was his apprecation: So he concludes here in the end; *Grow in grace*. this is his exhortation. *Peter* onely joyned *peace* with *grace*, in his ſalutation: *Paul* uſed alſo to put in *mercie*: [r] *Grace, mercie, and peace from God our Father, and Ieſus Chriſt our Lord.* We might looke upon them; *Qualia, Quota, Quomodo*; What they are, how many, and how ranked. *Tria ſunt omnia*: all good things are referred to theſe three heads: a Trinitie of bleſſings, as it were from the Trinitie of Perſons. *Mercie* from God the Father, *Grace* from God the Sonne, and *Peace* from God the holy Ghoſt. Yet as *Grace* never comes alone; mercie and peace come with it: ſo it never comes hindmoſt; it hath alwayes the firſt place. But you will ſay, *Mercie* is the cauſe of *grace*; why then is it placed after the effect? S^t^. *Paul* went *a notiore ad ignotum*: for we had never knowne *mercie* but by *Grace*: as he that would goe to ſea, muſt take a river by the hand. *Mercie* in the remiſſion of ſinnes, *Grace* in the ſanctification of life, *Peace* in the eternall bleſſednes of heaven. But ſtill *Grace* hath the prioritie of place: and indeed, under God, it is all in all: we have no good, we doe no good, but we muſt thanke *Grace* for it. Therefore in our common ejaculations, upon all occaſions, when we heare others wiſh for diverſe temporall things; we ſumme up all in this one vote; *God ſend us his grace*, we aske no more. And ſurely we need not: for all bleſſings waite upon *Grace*, as maides of honour upon the Queene: *Grace*, or nothing: *Grace*, and every thing. This makes us equall to the Angels; and without this we are miſerable and forlorne wretches, worſe than beaſts: *Præſtat non naſci quàm ſine gratia mori*: which is my tranſition to the next point.

r 1.Tim. 1.2.

2. Of what value it is. But alas, who can value it? What Gold can buy this

Pearle? What Indies can purchaſe it, where it is not; or redeeme it, when it is loſt? What would not the reprobate Angels give, what would they not ſuffer, for one dramme of *grace?* Though in their malice they hate it, yet for their eaſe they would faine have it. We cannot better tell how to value it, than by way of compariſon. Put it into the ballance with temporall things, and that will helpe us a little to know the worth of it.

1. *Grace* comes from the beſt Fountaine; the Mercy of God in Chriſt. You will ſay, all temporall things come from the ſame Fountaine of goodneſſe: [s] *Every good gift is from above.* But though the Spring be the ſame, *Solomon* diſtinguiſheth them in the ſtreame or current: [t] *Length of dayes is in her right hand, and in her left hand riches and honour.* Temporall things are *Dona ſiniſtra*, the gifts of Gods left hand: *Grace* is *Donum dextra*; the gift of his right hand: this He gives to his choſen, as [u] *Ioſeph laid his right hand upon the head of Ephraim.* Temporall things doe not make the Poſſeſſor happy; *Grace* does: yea, they make his account greater; *Grace* makes it leſſe.

[s] Iam.1.17.
[t] Prov.3.16.
[u] Gen.48.17.

2. *Grace* ſerves for the good of the nobleſt part of man, his ſoule: other things doe but nouriſh or delight his mortall body. This moving coffin of the ſoule is but earth, and will crumble to earth: from that wombe it proceeded, and to the ſame tombe it ſhall bee gathered: duſt to duſt. But *ſancta anima cœlum eſt*, the gracious ſoule is a Heaven; *Habens pro Sole intellectum, pro firmamento Fidem, pro influentia charitatem, pro motu ſpem, pro Movente Spiritum ſanctum, pro aſtris exercitum virtutum:* having for a Sunne underſtanding, for a firmament faith, for influence charity, for motion hope; the holy Ghoſt for our Mover, and an army of vertues in ſtead of ſtarres. Such is the honour of *Grace*.

3. Nothing but *Grace* can ſatisfie the ſoule. The proud Selfe-lover will have all his apparell ſit in print; and though he be in paine, yet will he not complaine that his ſhooe wrings him. The Worldling hath all things commodious about him; yet there is a little fury within that wrings him, a froward conſcience that troubles him. Could hee ſwallow the earth that ſwallowes all; it might choke him, not ſatisfie him. But give him *Grace*, and then hee goes away ſpringing like *Ioſeph*, and ſinging like *David*; [a] *The lines are fallen unto me in pleaſant places, and I have a goodly heritage*.

[a] Pſal.16.6.

4. Temporall things have no Charter of continuance: *Vel viventem deſerunt, vel à moriente deſeruntur:* they are ſometimes gone from a man before hee dyes, but they will never tarry with him longer than hee lives. Yea, worſe; for *Viventem ſi non abeundo relinquunt, manendo vexant.* They will either worke his diſcontent in leaving him, or his vexation in ſtaying with him. Like a bad wife, that either will bee gadding abroad, or ſcolding at home. Did you never ſee a Porter troubled with his burden, though all that hee carried were his owne? [b] *The abundance of the rich will not ſuffer him to ſleepe. Quò major ſonitus, minor ſomnus:* the more noiſe, the leſſe ſleepe. While they doe tarry, *nihil quietis*, no tranquillity: of their tarrying *nihil certitudinis*, there is no certainty. [c] *At my firſt anſwer no man ſtood with mee, but all forſooke mee.* As Saint *Paul* at his firſt anſwere, ſo wee ſpeed at our laſt anſwere; no temporall things will *ſtand with us, but all forſake us.* If we looke on this hand for riches, they are gone: if on the other hand for pleaſures, they are gone: if behinde us, for friends; or before us, for honours; or under us for our lands and poſſeſſions; all gone. [d] *Onely Luke is with me:* onely *Grace* is left us; nothing but *Grace* tarries with us. *Grace* ſtands out for eternity, and nothing elſe.

[b] Eccleſ.5.12.
[c] 2 Tim.4.16.
[d] 2 Tim.4.11.

For *Bona naturæ*, ſome beaſts exceed us: for *Bona fortunæ*, many wicked men goe beyond us: but we have *Bona Gratiæ*; this makes us bleſſed, when the former are not, and the latter had better not bee. What *Solomon* was among the Prophets, and *Iohn* among the Apoſtles, ſuch is *Grace* among the vertues; even the eſpecially *Beloved* of God. *Solomon* had his dreame, and *Iohn* had his viſion:

wiſedome reſted in the boſome of *Solomon*, and *Iohn leaned on the boſome* of Wiſedome: *Grace* is now comforted with the Preſence of God, and *Grace* ſhall bee hereafter bleſſed with the Viſion of God. Chriſt now dwels with her: even in the boſome of *Grace*: and ſhee ſhall dwell with him, even in the boſome of glory. This is the beauty of the ſoule, the ſtrength of the ſpirit, the peace of the minde, and comfort of the conſcience. It makes the body a cabinet of immortall Treaſure, cleareth the eyes, fortifieth the hands, directs the feet, composeth the geſture: And when this body muſt fall to the grave, *Grace* covers it with comfortable duſt, *unto the hope of a better reſurrection*, and leaves it in a quiet ſleepe. At our diſſolution, *Grace* is both our phyſicke and our Phyſician: a cordiall that never failes: it doth qualifie the ſorrowes, mittigate the bitterneſſe and pangs of death: it ſtampes the Devill under foot: it throwes all our ſinnes into the bottome of the ſea; or buries them under Chriſts Croſſe, without poſſibility of ever riſing againe to witneſſe againſt us. It takes the ſoule out of her weariſome tabernacle, and delivers it as a precious charge into the hands of an Angell, and ſtill keepes it inſeparable company. The Angels beare it up unto Chriſt, and Chriſt preſents it ſpotleſſe to God the Father, where it remaines bleſſed for ever and ever.

Grow in Grace] There be divers meanes of acceleration, in plants and vegetables; wherein art is uſed to helpe nature: And for the procerity and ſtature of mans body, much is attributed to nouriſhment, ſomething to the aire, and not a little to education. But what is there that can make us *grow in Grace*? Surely nothing but *Grace*: the plantation, and the accretion is by the ſame hand. *Qui dat eſſe, dabit & creſcere.* When God had made all living creatures, Hee breathed on them a *Creſcite*: the former act gave them a being, the latter a bleſſing. One *fiat* was enough for both: to make the world when it was not, and to make it more numerous than it was; not *in generibus ſingulorum*, but *in ſingulis generum*: not in new kindes, but in new individuals. Yet the former is called a Creation, the other a Benediction. There was a *Benè* in both: in the making, for there all things were very good: in the bleſſing, for there they were ſo much the better by increaſing their kinde. Howſoever God foreſaw the decay that would follow upon ſinne, and the death that would follow upon the decay: yet Hee gave this bleſſing of multiplication, before that either ſinne, decay or death were entred into the world. So that as then out of the ſame mouth came both the *fiant*, and the *creſcant*: ſo here from the ſame hand proceeds both the *Grace*, and the *Growth*. Both the *Eſſe*, and the *Melius eſſe*, know no other but one and the ſame Authour.

The *Growth* of any plant is improved principally by three helpes: the fecundity of the ground wherein it growes: the kindely heat of the Sunne, chearing it up with his influence: and the contribution of the cloudes towards it, with their deawes and ſhowres deſcending upon it. The ground wherein wee are planted, is the Church; and ſhe, like a kinde and indulgent mother, accommodates us with all her helpes: Her Doctrine to direct us, that we may doe well: her Diſcipline to correct us, when wee doe amiſſe: her Sacraments, which are Cordials to our heart, like ſprings, veines, and chanels of *Grace* to the root: her praiers to Heaven, for a bleſſing upon that ſhe gives, and for a bleſſing which ſhe cannot give. *In commune orat, in commune operatur.* The raine that continually fals upon us, to make us ſhoot up in goodneſſe, is a frequent diſtillation of the Word preached. If thoſe holy deawes doe not ſoake into our hearts, wee ſhall bee Dwarfes in *Grace*. For this purpoſe Chriſt ſends [e] *Apoſtles, and Paſtors, and Teachers*: thoſe be the cloudes, and from thoſe cloudes come raine and ſhowers: the effect ſhould bee, that wee may *grow up to the ſtature of Chriſt*: there is our *growth* by it. The Sunne that ripens us, and is the principall cauſe of this accretion, is *Chriſt* Himſelfe; that *Sol Iuſtitiæ*; all our *Growth* is meerely beholding

Auguſt.

[e] Epheſ.4.11.

to his beames and ſaving Influence. He bleſſeth the ground that beares us: He filleth, and emptieth the cloudes upon us. Thus there is *Gratia acta*, wrought in us: and *Gratia aucta*, increaſed in us. As *Grace* is not given *Nolenti*, to him that would none of it: ſo nor is it increaſed *Negligenti*, to him that does not labour to improve it. Wee are not onely living, but reaſonable and holy plants: and muſt both labour for our owne ſuſtenance, and mature and further our owne accreſcence. The *Grace* that is in us, is perfect: for the leaſt *Grace* is *Grace*, as a ſparke of fire is fire, [f] If men ſee but a little, ſo little that they thinke themſelves blinde; yet they doe ſee: but they may be brought to ſee better. Wee know, there is a double perfection; of parts and degrees: The *Grace* that is infuſed to us at the firſt, is perfect in regard of the parts: as a childe is ſo farre a perfect man, becauſe it hath all the parts of a man: but it is not perfect in regard of degrees; for wee may *grow up in Grace*, as a childe does in ſtature. In our converſion, when wee firſt receive this ſaving *Grace*, we are but Infants in Chriſt: yet Infants may bee tall men in time. Deſire wee to know whether wee bee *growne in grace*, or not? As by the growing of one plant, wee may give a gueſſe at all the reſt: ſo here let us make a triall.

[f] Ioh. 9. 39.

1. For faith and charity. Is our faith ſtronger? As our *ſalvation is now nearer than when we firſt beleeved* ſo is our faith in that ſalvation ſtronger than when wee firſt were converted? Is our charity *growne* from an Iſſope on the wall, to a Cedar in *Libanus*? From the love of a few, and thoſe our friends, and thoſe very ſparingly, and this with limitation and proviſion, that our love coſt us little: is it *growne* to the ſyncere love, of many, of all, even to our dammage, even to our death?

2. Conſider we our Humility; how doe we thrive in that? At the firſt we thought ſome worſe than our ſelves: doe wee not now thinke all better? Indeed of all *Graces* in us, Humility *growes* croſſe to the reſt. Other vertues aſpire upwards, humilitie lookes downewards. Wee ſay of the reſt, the higher they *grow*, the better: but Humility is the beſt at the loweſt. Faith, Hope, and Devotion have an holy ambition: they diſdaine to looke lower than Heaven: nothing can content them but an immortall Crowne. But Humility pleaſeth herſelfe in a low dejection: you ſhall finde her (with *Iob*) in the duſt, in that ſchoole of mortality, diſputing and conferring with wormes and rottenneſſe. Yet even there ſhe *growes*; and that in the favour of God and his Angels. The deeper ſhe roots, the higher ſhe ſprouts: The lower her *Humiliavit ſe*, on earth: the higher her *Exaltavit Deus*, in Heaven.

3. Our Repentance hath ſuch another kinde of *growing* too. She *growes* from a ſpring to a brooke, from a brooke to a river, from a river to a great ſea. This is a *Grace* that does not onely *grow* herſelfe; but waters all other *Graces*, and makes them *grow* faſter in us. It is our owne contribution of moiſture, beſides that of the cloudes, that the young plants, which we have almoſt eradicated and withered by our ſinnes, may be cauſed to *grow* againe by our teares. As the morning deaw is a pawne of the evening fatneſſe: ſo our penitent teares put a fruitfulneſſe into all our *Graces*. When for that ſinne, which coſt us at firſt but a ſigh, wee now fetch many deepe grones: and for that which coſt us but grones and prayers, wee now ſpend floods of teares; and if it were poſſible, wee would weepe teares of bloud. This is to *grow in that Grace*, which moiſtens all our plants, all our vertues: and deſtroyes all the weeds, all the ſinnes in our garden; happy Repentance.

4. Patience hath her *growth*, in our better hability to beare croſſes. It may be at firſt, that we ſcarce durſt wade through a foord of troubles: now wee can ſwimme in a ſea of ſorrowes. Then a ſlight wrong moleſted us, now wee can beare a lode of injuries. Then we were provoked with words, now wee can endure wounds, without minding revenge. Then wee were angry with our perſe-

cutors, now we pray for them. Then we would have retaliated, and could not: now we can, and will not. Then we thought all ſuffering a puniſhment, now we judge it a preferment. As Queene *Anne Bullen*, the mother of the bleſſed Queene *Eliſabeth*, when ſhe was to be beheaded in the Tower, thus remembred her thankes to the King. From a private gentlewoman he made me a Marquiſſe, from a Marquiſſe a Queene; and now he hath left no higher degree of earthly honour for me, he hath made me a Martyr. This is indeed to [g] *let patience have her perfect worke*, and to come up to her full *growth*; when for Chriſts ſake, and his Goſpells, perſecution ſhall be held an honour, and miſerie a dignitie; *Ipſamque crucem coronam. Here is the patience of the Saints.*

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r 1 Cor. 15, 10.

ver. 58.

1. *Concurſus ad orbem gratiæ*. Seeing it is ſo precious, that life without it is but death, or worſe: Let us creepe into the Sunſhine, and live within the ſphere and compaſſe of *Grace*. [ſ] *Yee are not under the Law, but under grace.* There is no ſmall benefit, to live within the precincts of *grace*. I doe not ſay, that all who are *Sub gratia*, are therefore neceſſarily *In gratia*. Plants and ſtones lie under the ſame beames of the Sunne, and are wet with the ſame moiſture of the Cloudes; The Plants ſpring and grow, yet there is no alteration of the ſtones. But to live within the verge of the Court, gives ſome hope that the king may one day caſt a favourable eye upon us. We cannot come into the roome where they make perfumes, but we muſt carry away ſome of the ſweetneſſe on our clothes. Nor can we walke in a garden of Roſes and Violets, without participation of their pleaſant odours. Which if either our ſuperſtitious Recuſants, that refuſe the Church in ſtate and pride: or our wanton Recuſants, that refuſe it for delicacy and pleaſure: or our worldly Recuſants, that refuſe it for the love of their Mammon; rightly underſtood: they and the Temple would bee better acquainted. [t] *Thomas* was not with the Apoſtles, when *Ieſus* firſt appeared to them: and to his abſence ſome have imputed his incredulity. It is ill to take, but worſe to make occaſions of our abſence. God hath appointed a day in a weeke, the Church an houre in the day, and the State a place for both. To neglect that day, that houre, and that place, is no leſſe than to diſobey the commandement of the State, of the Church,

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Church, and of our God himſelfe. If *Peter* be out of the ſhippe, hee may ſinke: If *Shimei* bee out of *Ieruſalem*, hee may die for it. Out of the Temple, when wee ſhould be there, we may periſh; if God not as mercifull to us, as Chriſt was to *Peter*; and more mercifull, than *Solomon* was to *Shimei*; what buſineſſe ſoever we pretend.

What bee the common occaſions that detaine us? Playing or ſleeping, or drinking, or evening of accounts, or viſiting of friends. Thinke on it: when you play, and are at your ſport, what if God ſhould come to you in earneſt? What if death ſhould make a gameſter among you? He throwes at all: and would hee not ſwoope all the ſtakes, to your terrour and moſt unrepairable loſſe? Had it not beene better for you, that he had found you praying, than playing? When you ſleepe, why may not that ſterne Serjeant take you napping? Why may not a palſey, or an apoplexie, or a lethargie, put you into your laſt ſleepe? You would not riſe to ſerve God at the Church; why ſhould God ariſe to preſerve you at home? Drinking, that is the common hinderance: O how many hundreds about this city, doth the Taverne and Tap-houſe robbe the Church of? With ſuch an Hoſt, gaine is godlineſſe; and with ſuch gueſts, the health of their ſoules is drowned in healths to their miſtreſſes. One houre ſpent in praying, is tedious to them: tenne houres in drinking ſeeme nothing, ſo merrily the time paſſeth with ſuch toſ-pots. Thinke ſeriouſly, with the cuppe in thy hand: why may not that draught be thy laſt! Some Merchants and Tradeſmen make bold with that holy time to ſet even their accounts: but how if God at that very time ſhould call them to an account? It is to bee feared, that no chearefull account could bee then rendred. Others have their friends to viſite: but how if God ſhould then viſite them, and ſmite them with ſome mortall ſickneſſe? It would be ſmall comfort to their ſoules, that the Church was then forſaken of their bodies. Theſe judgements may fall upon men, in their wanton or wilfull abſence from the congregation: they have no ſuperſedeas againſt them. Let us therefore keepe the orbe of *Grace*, and the God of all *Grace* will keepe us.

2. *Apparatus ad vocem gratiæ. Faith comes by hearing*, and by hearing comes all other *grace* too. The holy Ghoſt is the Fountaine, Preaching the pipe, our Eare the channell, and our Heart the ciſterne for this water of life. [u] *Receive not the grace of God in vaine.* In vaine it is to us, when either it is tendred, and not accepted; or accepted and not improved. [x] *Stirre up the gift of God which is in thee.* The ſparkes will not bee kindled in our ſoules without hearing, and they will die in their owne aſhes without ſtirring. Hearing is the light that kindles them, Prayer the tongues to ſtirre them up, and meditation the bellowes to make them burne. The Word of the Goſpell is compared to a feaſt; and the hearers are the gueſts: but there is ſome difference in the carriage of the buſineſſe. Firſt, to a feaſt we are bidden, and wee come: one invitation is enough: To the Word we are invited often, but in ſtead of our ſelves; we ſend our [a] *excuſes*: wee have no need of it, no ſtomach to it. Secondly, in a feaſt we are glad to have the beſt morſells carved to us, and let the courſer diſhes paſſe by: But in hearing of the Word, when the beſt counſell is offered us, we are ſo mannerly as to commend it to our neighbours: That reprehenſion toucheth ſuch a one, not me. Thirdly, at a feaſt we deſire to be *Primi* the firſt: but in Gods houſe we are well content to be *Poſtremi*, the laſt. Fourthly, a Sermon is ſtill thought too long; when will he make an end? At a feaſt, we looke for a ſecond or third courſe, and ſeldome call to take away. Fifthly, we make reaſonable election of nouriſhment for our bodies: but we are bad chuſers of the diet for our ſoules. That pleaſeth us which is ſweet to the ſenſe, not that which is wholſome to the conſcience. By nature we have no more skill in our owne diet, than in our owne Phyſicke. We ſhrinke in our profeſſion, and ſinke in our dignity, in reſpect of very meane creatures; that are their owne phyſicians, their owne caters and carvers. They write that

u 2.Cor.6.1.

x 2.Tim.1.6.

a Luk.14.18.

the Harte being purſued, and wounded, knowes an herbe, which being eaten, throwes of the arrow : a ſtrange kind of vomite ! The dog is ſubject to ſicknes, but he knowes the graſſe that recovers him. It may be true, that the drugges are as neare to us as to other creatures: it may be that obvious and common ſimples, eaſy to be had, would cure us. But we have not that innate inſtinct, to apply thoſe naturall medicines to our preſent dangers, which theſe inferior creatures have : we are not our owne apothecaries, not our owne phyſicians, as they are. Thus ignorant are we for our bodies, and naturally worſe chuſers for our ſoules. If we knew the valve of the word of *Grace*, nothing could keepe us from the hearing of it. As *Diogenes* being repelled of *Antiſthenes* lifting up his ſtaffe to drive him away, replyed : Doe, beate me : yet thou ſhalt never drive me from thee, ſo long as I can learne any good by thee. As meate does not enter the body, but by the mouth : ſo *grace* does not paſſe into the ſoule, but through the eare.

3. *Affectus ad fontem gratiæ.* The Spirit of God is the fountaine of *grace*, let us pleaſe him, as we deſire to be made gracious by him. [b] *Grieve not the holy Spirit of God, by whom you are ſealed unto the day of redemption.* He is the high God; let us not grieve him for his dignities ſake : he ſeales us up in *grace*; let us not grieve him for his benefites ſake. Becauſe of his Greatnes, and becauſe of his Goodnes : Greatnes in himſelfe, Goodnes to us: for either of theſe, or for both of theſe, we ſhould be ſo reſpective to him, as not to grieve him. The Apoſtle might have ſaid; Yield him all cauſe of joy and contentment : it had bene but reaſon, ſo. But not to give him any cauſe of grievance; what could he ſay leſſe. Grieve him not for his owne ſake ; if not for his owne, yet for his Seales ſake, for his *Graces* ſake. *Si rem grandem mandâſſet*, ſay the Servants of *Naaman* to their Maſter:[c] *If the Prophet had bid thee doe ſome great thing, wouldeſt thou not have done it.* So *ſi rem grandem dixiſſet*, If the Apoſtle had impoſed ſome great piece of ſervice upon us, yet we ſhould not have thought much of it. But he onely chargeth us not to grieve him; which is no poſitive or actuall ſervice, of paines or perill : onely a prohibition of diſ-ſervice ; as little as can be required. Hath he made his owne ſacred bed in the chamber of thy heart? O then trouble him not. Let not the noiſe of vaine wordes diſquiet him, nor the ſtench of carnall luſts offend him, nor the ſluttiſh heapes of worldly deſires make him weary of his abode : *Molliter in tenero præſta requieſcere lecto.* If thou find that glorious king in thy poore cottage, bow thy ſelfe with *Abraham* to the ground, and ſay; [d] *My Lord, if I have found favour in thy ſight, paſſe not away, I pray thee, from thy ſervant.* There be two ſorts of perſons whom we would not willingly offend : the Great, and the Good. Not the Great in regard of their power : they may doe us a diſpleaſure : which is the motive of feare. Not the Good, in regard of their bountie: we may be the better for them; which is the motive of hope. If he be great, though he give us nothing; yet there is no wiſedome to diſpleaſe him. If he be good, and ready to doe us good, though his power be not mighty; yet in honeſtie we ſhould not anger him. But if he be great and good, able and willing to pleaſure us; then farre be it from us to grieve him : which is the motive of love; and of ſuch love as we alwayes carry about us; love to our ſelves. For all theſe reſpects, let us grieve the Spirit of *grace* no wayes : for his Greatnes, *ne noceat :* for his goodnes, *vt benefaciat :* and for our owne ſakes, *Quos ſignavit.* If we deſire *Grace* in our Ciſterne, let us dearely love the fountaine.

4. *Reſpectus ad honorem Gratiæ.* It honours us, we have good cauſe to honour it. As *Theodoſius* the Emperor preferred the title of *Membrum Eccleſiæ*, to that of *Caput Imperij :* profeſſing that he had rather be a Saint and no king, than a King and no Saint. [e] *Them that honour mee, I will honour :* and ſhall not we *honorare honorantem?* [f] St. *Paul* chargeth us to *adorne the doctrine of our Saviour in all things :* a good life adornes *grace*; ſcandalous ſinnes caſt diſgrace upon it. We

begin

[b] Eph. 4. 30.

[c] 2. King. 5. 13.

[d] Gen. 18. 3.

[e] 1. Sam. 2. 30.

[f] Tit. 2. 10.

beginne to ſtorme at this challenge; what, diſhonour *grace?* In our brave and lofty ſtile; we ſcorne the imputation: what, Wee to diſcredit the Goſpell? Wee that profeſſe it, and love it, and live in it, and are ready to die for it; We to diſhonour it. I would it were not true: yet the Apoſtle begges but an eaſie requeſt of them that were, and (poſſible) thought themſelves very famous Chriſtians; [g] *Grieve not the holy Spirit:* Not for an *Honorare,* nor a *Latificare* nor a *Glorificare,* but onely for a *Nolite contriſtari;* and would be glad of that, till more comes. If you will not advance, nor credite, nor defend the Goſpell of *grace,* yet at leaſt doe but thus much for it, as not to diſgrace it. [h] *Let not the Name of God, and his doctrine be blaſphemed.* Gods Name? ſay we in our ruffe and heate: what doe we but glorifie it, and make it famous and renowned every where. Ye ſay well; but heare you? In the meane time I would [i] *his Name might not be evill ſpoken of* by your meanes. Diſhonour *Grace?* Why it is our life, our ſoule: the very life of our life, and the ſalvation of our ſoule: we will never doe it. But is there not ſuch a thing, as [k] *turning the grace of God into wantonnes?* What doe you call this? Is it not a diſhonouring of *Grace?*

When we ſhall abuſe either the promiſes of *Grace,* which are the covenants: or the Pledges of *Grace,* which are the Sacraments; by deriving an encouragement to evill from that mercifull indulgence: is not this a turning of *grace* into wantonneſſe? And is not that a diſcredite done to the honour of *grace?* If from the Sermon which forbiddeth ſuch a ſinne, we ſhall immediately runne into the ſinne forbidden by the Sermon; doe wee not diſparage the houſe of *grace,* the time of *grace,* the word of *grace,* the very God of *grace?* Is it not a diſcredite to them all? When the Pagan beheld Chriſtians receiving the bleſſed Sacrament, and obſerved with what reverence and devotion they demeaned themſelves in that holy buſineſſe; he was inquiſitive what that action meant. It was anſwered him by one of them; That God having firſt emptied their hearts of all their ſins, as pride, envie, covetouſneſſe, contention, luxury, and the reſt; did now enter into them himſelfe, with a purpoſe to dwell there. He was ſilent for the preſent: but followed and watched them whom he ſaw to be communicants in that action, for two dayes together: And perceiving ſome of them to fall into quarrels, uncleanneſſe, rapacity and drunkenneſſe ſo ſoone, hee declared his cenſure of them with this exclamation: I confeſſe that your religion may bee good, your devotion good, your profeſſion good; but (ſure) your hoſpitality is ſtarke naught, *Apud quos ne Deus quidem biduo commorari permittitur.* Are you ſo unhoſpitable; that you will not let your God dwell with you for two dayes together? This is the ſhame of Chriſtians, this, the diſparagement of *grace;* when it is forced, againſt the nature of it to encourage lewdnes: I may take this bribe, put up this Intereſt, admit this uncleannes, drinke this quantitie: why? O! God is *gracious:* nay, therfore doe it not, becauſe thy God is *gracious.* [l] *Shall we continue in ſinne, that grace may abound? God forbid.* Will any ſober man wound himſelfe, to try the skill and love of his Chirurgion? God forbid it; and the thankfulnes for his mercies, the remorſe of our owne hearts, the tendernes of our owne conſciences, and the love of our owne ſoules, for ever forbid it. [m] *Our God is a conſuming fire.* Even our God, the God of *grace,* is a conſuming fire. If wee will dare to preſume; he will not ſpare to conſume. [n] *keepe backe thy ſervant from preſumptuous ſinnes; let not them have dominion over me.* [o] *In many things we ſinne all:* but let not the preſumption of pardon induce us. Though Gods *grace* be an inexhauſtible treaſure; yet we may ſpend ſo much of our owne ſtocke, till we become meere bankerouts. Let *grace* be the deſire of our hearts, *grace* the prayer of our lippes, *grace* the direction of our lives, *grace* the protection of our bodies, and *grace* the ſalvation of our ſoules.

Thus we have found out the way to get it; now we muſt ſeeke out the meanes to improve it; *Grow in grace.* This is done firſt by preſcribing the Furtherances, and

[g] Eph. 4.30.
[h] 1. Tim. 6. 1.
[i] Rom. 2.24.
[k] Iud. verſ. 4.
[l] Rom. 6. 1.
[m] Heb. 12. 29.
[n] Pſal. 19. 13.
[o] Iam. 3. 2.

and next by removing the hindrances: both which I might make diſtinct paſſages: But I will knit them together, and ſette downe certaine Rules which may direct us how to *grow.*

1. I beginne at Prayer; and where better? *Qui fecit vivere, docuit & orare. Hannah* prayed to have a childe, *Monica* prayed to ſave a childe. Let us pray that wee may have *Grace*, and pray that wee may ſave *Grace*, and that *Grace* may ſave us. Prayer is requiſite, that we may be new borne in *Grace:* and that being ſo borne, wee may *grow in Grace*, Prayer muſt not bee left out. [p] *They are all gone aſide:* Why? *They call not upon the Lord.* Prayer is a Key, to open the Gate of Heaven, and let *Grace* out: and Prayer is a Locke, to faſten our hearts, and keepe *Grace* in. Prayer is a Meſſenger to fetch that holy ſeed out of the Garner above: and Prayer is the former and latter raine, to make it *grow* beneath. Prayer wooes it to come, and Prayer winnes it to tarry. Prayer is the Invitation of that noble Gueſt to our houſe, and Prayer provides for the entertainement of it. Prayer procures it a being in us, and Prayer ſupplies it with a bleſſing. *Fundatur precibus, precibus firmatur:* therefore [q] *Pray continually*, if thou wouldſt *grow* continually. Yea, there is a *growth* in Prayer, as there is in the *Grace* wee pray for. Our Prayers may *grow* in zeale, in confidence, in penitence, in humility. Some Cenſers may bee fuller of Incenſe than others: and the higher our Invocations riſe up in fervency, the more doe *Graces* come downe in plenty. Therfore as they put ſome water into the pumpe, that thereby they may fetch up more: ſo let us pray, that we may pray better. When the mill is ſet a going, an eaſie winde keepes it ſo, and a ſtronger encreaſeth the motion: If the Spirit blow upon us, this ſets us a praying: but a more powerfull gale of *Grace* and Inſpiration, addes vigour to our Devotion. In vaine doe we expect that almes of *Grace*, for which we doe not ſo much as begge.

[p] Pſal.143,4.

[q] 1 Theſ.5.17.

2. A jealous ſuſpition of our owne ſtrength. We ſay, He that teacheth him ſelfe, hath a foole to his maſter: ſo he that relyeth upon himſelfe, hath a reed for his upholder: either he will fall quickely, or is already downe. Confidence in God doth onely ſupport us: wee cannot put too much truſt in Him, nor too little in our ſelves. It was *Peters* over-venturouſneſſe, that tripp'd up his owne heeles: [r] *Though all men ſhould be offended becauſe of thee, yet will I never bee offended.* Bravely promiſed: but *Peter ſware, I know not the man:* cowardly anſwered. *I know not the man?* He knew well enough what his Maſter was, but he knew not what himſelfe was. [s] *Multos impedit à firmitate, præſumptio firmitatis.* Many had ſtood, if they had not made themſelves ſure of ſtanding. Therefore is *Peters* fall recorded; [t] *Ut ruina majorum, ſit cautela minorum.* Every errour of theirs, is a catechiſme to us: their lapſes are our cautions. Thoſe Iudgements [u] *happened to them for enſamples: Ex cinere Iudæorum, lixivium Chriſtianorum:* the aſhes of the Iewes will ſerve to make a Lie for Chriſtians; to waſh and ſcowre us from impiety. That which is upon Record to their diſgrace, can neither give courage nor comfort to us in the imitation of it. *Scriptæ ſunt etiam ruinæ priorum, ad cautelam poſteriorum.* If thou ſtand upon thine owne bottome, *Remember Lots wife:* remember her that fell before thee. If thou beeſt confident of thine owne ſtanding, remember *Peter:* he fell that was moſt confident. There are two ſorts of *Memento's* ſet upon all ſtories: If the example bee good, *Memento & fac*, [a] *Goe and doe thou likewiſe:* If bad, *Memento & fuge*, Doe not thou likewiſe. Thinke upon *Lots* progreſſe, and comming ſafe to *Zoar*; *Memento & fac:* Thinke upon his wives retardation and retroſpection; *Memento & fuge.* Wee are like to ſicke men; who when they have had a good day or two, thinke themſelves preſently well againe: ſo they make bold to put off their kerchieſes, to put on thinner garments, and to venture into the freſh aire: whereupon follow unrecoverable relapſes. Let us onely be confident in *Ieſus Chriſt.*

[r] Matth.26.33. verſe 74.

[s] *Auguſt. de verb. Domini* 13.

[t] *Gregor. moral. l.*33. *cap.* 15.

[u] 1 Cor.10.11.

Ardeus.

[a] Luk.10.37.

3. An holy feare of falling muſt ſtill poſſeſſe us. [b] *I will put my feare in their hearts, that*

[b] Ier.32.40.

that they ſhall not depart from me. In the former part of that Verſe, there is an *everlaſting promiſe* of God not to *depart* from us: yet ſtill *feare* is placed in us of purpoſe, that we may not *depart from Him.* It generally granted, that no man truely ingraffed into Chriſt, can either totally or finally fall away from *Grace* : And that *Peter* did not ſo fall, becauſe [c] *Chriſt prayed for him, that his faith would not faile.* To ſay, it might *deficere re, non tempore*, is abſurd : for can a thing periſh, and yet remaine in time ? What time can bee given to that which is not ? Nor is it enough to ſay, that faith loſt may bee reſtored againe : For then Chriſt prayed not at all for that faith which *Peter* had, but for that faith which he ſhould have. Yet there can be no fall without great danger. Sin is a fall: we have taken up the terme our ſelves, in calling *Adams* ſinne, *Adams* Fall. A fall indeed ; for it fowles us as a fall, it bruiſeth us as a fall, it bringeth downe as a fall : downe from the ſtate of Paradiſe, downe to the duſt of death, downe to the barre of Iudgement, downe to the pitte of hell. Yet all fals doe not harme us alike: there is in ſinne, the fall, the relapſe, the wallow, and the not riſing againe : this latter, the not repenting, damneth.

[c] Luke 22, 32.

There may bee *Lapſus*, a grievous ſinne: and *Relapſus*, thoſe *Recidiva peccati*, worſe: and a lying ſtill, *Volutabrum peccati*, the wallow ; worſe than that: But if it once comes to impenitency, that [d] *they fall, and not riſe* ; this not onely makes it moſt culpable, but leaves it moſt inexcuſable. To prevent this, let us [e] *feare alwayes.* Feare is but a cowardly paſſion, yet it is ſet to watch the chiefe Citadell ; the very heart: As in a Towne of Garriſon, the moſt white liver'd Souldier may ſerve to ring the Alarme-bell : yea, he is fitteſt for the purpoſe : for the feare of his owne danger will make him vigilant to give warning to the reſt. God doth give us feare for a ballaſt, to carry us ſteddily in all weathers: but yet Hee doth ballaſt us with ſuch ſand as hath Gold in it ; with that feare which is his feare. [f] For *The feare of the Lord is his Treaſure.* The Father ſaies, [g] *The feare of the Lord is the beginning of wiſedome :* [h] the Sonne repeats it : he that collects both, cals it [i] *The roote of wiſedome :* and that it might embrace all, *Wiſedome it ſelfe.* Therefore [k] *A wiſe man will feare in every thing :* hee is never without it, never without the excerciſe of it ; not onely in heavie and calamitous times, but even in good and chearfull daies too. [l] *Noah being moved with feare, prepared the Arke ; to the ſaving of his houſe :* though he had aſſurance of his deliverance, yet he provides the meanes of it with an holy feare. Though wee can pretend to no other degree of wiſedome, yet let us be abundantly rich in this ; that wee are poſſeſt with a feare of ſinning. Let us feare all ſtoppes, all impediments, all obſtacles that may croſſe or retard our *growing in Grace :* ſo ſhall our feare be turned into joy, and that joy bee crowned with glory.

[d] Ier. 8. 4.
[e] Prov. 28. 14.
[f] Eſay 33. 6.
[g] Pſal. 111. 10.
[h] Prov. 1. 7.
[i] Ecclus 1. 20, 27.
[k] Ecclus 18. 27.
[l] Heb. 11. 7.

4. Next to the *Timete*, let us place a *Cavete :* as wee feare a dwarfing or growing downeward, ſo let us beware of a ſtunting or not *growing* at all. That feare was a neceſſary caution, and this caution is no leſſe neceſſary a feare. If we feare God, wee will beware of diſpleaſing Him ; ſhunne the leaſt act, the leaſt word, the leaſt thought of diſloyalty towards Him. [m] *Qui operatur ut accedamus, idem operatur nè diſcedamus.* It is good and ſafe therefore to feare Him. The Divell could never have prevailed upon *Eve*, to withdraw her from God, but by working this feare out of her : Be not afaid ; [n] *Yee ſhall not ſurely die.* To one kinde of feare, faith is oppoſed : [o] *Why are yee fearefull, O yee of little faith ?* With another kinde of feare, faith is accompanied : [p] *Thou ſtandeſt by faith ; Bee not high minded, but feare.* In the former, the more feare, the leſſe faith : in the latter, the ſtronger faith, the more jealous feare. [q] *Fides facit formidinem, formido facit ſollicitudinem, ſollicitudo parit perſeverantiam.* This feare if it bee freſh in us, will make us ſticke cloſe to God, without ſtirring (as wee ſay) an inch from Him. Let us not more frequently bruſh our clothes, than our feare ; that it may alwayes bee kept freſh in our ſoules.

[m] *Auguſt. de bon. Perſ. cap. 7.*
[n] Gen. 3. 4.
[o] Matth. 8. 26.
[p] Rom. 11. 20.
[q] *Tertull. ad Mart.*

Then take heed of ſtanding ſtill: flatter not thy ſelfe, that becauſe thou haſt runne thus long, thou maieſt now make a ſtoppe; nor becauſe thou haſt gotten thus far, thou maieſt now ſit downe and blow. One of theſe two muſt be choſen; [r] *Aut ſemper proficere, aut prorſus deficere.* No *growing*, ſome decaying: while we are not making onwards, wee are going backe a-maine. In rowing up a river, that runnes with a ſtrong current, if we reſt our oares, we fall downe the ſtream. Betweene mending and pairing there is no *medium*: while wee neglect to gaine, we doe but ſpend on the ſtocke. So one ſinne opens the doore to another: and while ſinnes come in at the foredore, *graces* will out at the poſterne. [s] *What communion hath light with darkeneſſe?* They will not keepe company together. The Arke would not ſtay with the Philiſtines, nor will the grace of God tarry with ſinners. Vertues droppe from ſuch a tree, like leaves and fruites in a great wind. The idle ſervant might have had as many talents as the reſt, if hee had beene a good husband: but he buried that he had, ſtood at a ſtay, did neither good nor harme with it: therefore his Lord would truſt him with no more, leſt he ſhould hide them too. *Reubens* non-proficiency is remembred in *Iacobs* Will, when hee bequeaths Legacies. [t] *Thou ſhalt not be excellent.* So we trie our caske, firſt with water: and if they hold that, then we truſt them with wine. *Habenti dabitur*: there is a ſeede in our heart, which if it lives, and is foſtered, we ſprowte, grow, and proſper: but if it die, farewell all ſpirituall life. For if one vertue be offended, ſhe lureth away all her fellowes, as many of *Iſhboſheths* friends ſhrunke away with *Abner*.

5. We muſt be wary not onely to ſhunne ſinne in the action, but in the very occaſion. [u] *Sæpe occaſio peccati, voluntatem facit peccandi.* How many that meant not to ſinne, are wonne by the very opportunity? [x] *In the way wherein I walked, have they privily laid a ſnare for me.* Map in his innocency was not free from this. Paradiſe was made for man, yet there behold the ſerpent. Who can wonder if our corruption finde him in our cloſſets, at our boords, in our beds, in our garments, in our lawfull recreations, when our holy parents found him in Paradiſe? And thither he no ſooner came, than he fell to worke: he can no more be idle, than he can be harmeleſſe. And marke his cunning: there were many trees in the garden, he meddles with none of them: onely you finde him at the forbidden. This he ſuggeſted to *Eve*, that ſhe might looke upon the fruite though ſhe did not taſte it: [a] *Non eſt interdictum, ne videam, ſed ne comedam.* By looking, ſhe came to liking of it: by liking, to longing for it: and ſo taſted it in her heart, ere it came to her hand. Thus *hauſit virus peritura, & perituros paritura*: She loſt us all.

He that would have the trees in his garden *grow*, muſt do what he can to keepe them from all noxious things. If occaſion be not ſinne, yet it is a friend to ſinne: *Et indicium eſt commiſſa, & cauſa committendæ.* There bee ſparkes in a flint, which being let alone are quiet, and appeare not: but beate it with a ſteele, then you ſhall ſee them come out, and be able to kindle a great fire. The ſparkes of ſinne are raked up in the embers of our affections: let them not bee ſtirred with occaſion, they are quiet: but when opportunity blowes them, there is the danger. It was a fearefull curſe upon trees and plants; [b] *What the Palmer-worme hath left, the Locuſt hath eaten, &c.* It is appliable to our purpoſe. Conceive by the *Palmer-worme*, the ſuggeſtions of ſinne: which are infinite, as that is called *Multipeda*, of many feete: this eates off a part of our tree. The Palmer-worme gives way to the *Locuſt*; which is a pendulous liking of the motion: ſuggeſtion delivers us over to approbation. The *Locuſt* reſignes to the *Canker*, to idleneſſe; which devoures another part of our tree: approbation of evill delivers us over to ſloth. The canker yeelds place to the *Caterpiller*, to lewd company; which conſumes the reſidue of our tree: ſloth delivers us over to wicked ſociety. But as they that live in a pure aire, ſhut their gates againſt thoſe that come from infected cities.

[r] *Bern. de divers. 36.*

[s] 2 Cor. 6. 14.

[t] Gen. 49. 4.

[u] *Iſidor. Soliloq lib. 2.*

[x] Pſal. 141. 3.

[a] *Bern. de Humil. grad. 4. Bern.*

[b] Ioel. 1. 4.

Or as the Bees in winter keepe their hives, and will not expoſe themſelves to the bleake aire, ſharpe windes, cold raines, and bitter froſts: ſo if wee deſire to *grow in grace*, we muſt ſhunne all theſe dangerous infections. How worthy, is he to miſcarry, that will put to ſea in a ſtorme? If a man have a profeſt enemye hee does not onely watch to avoide him, but all his faction and adherents: wee muſt ſuſpect all the occaſions of ſinne, if wee deſire that our *growth in grace* may not bee hindered.

c Mic. 6.8.
d 2 Cor. 11.5.
e 1 Cor. 15. 10.
f Rom. 15. 19.
g Phil. 3.13.
h Rom. 6.16.
i Iohn 9. 39.
k 1 Pet. 5.5.

6. Go on in humility and learne to [c] *Walke humbly with thy God*. If we take any pride in our *growing*, we are neare a fall. *Paul* could not deny but that hee had done much, and gone farre: [d] *I was not a whit behinde the very chiefeſt Apoſtles*: yea more; [e] *I laboured more aboundantly than they all*: [f] *From Ieruſalem, round about to Illyricum, I have fully preached the Goſpell*: from *Syria* to *Sclavonia*: yet [g] *I forget the things that are behinde*: As if all that is paſt were nothing, hee lookes to that is to come. They that runne well in a race, doe not eftſoones looke backe, to marke how farre they have runne, and how many they have out-runne: But they ſtill keepe their eyes forwards, upon the ground before them, and upon thoſe that have got ground of them. Though our tree did ſpread the branches, and flouriſh with leaves, and ſtand loden with fruites: yet pride is an unluckie winde, able to blaſt all. Two markes are uſually given of our growing; Obedience and Humility. Obedience; [h] *Know you not that you are his ſervants, to whom you obey?* Know you not this? The workes of obedience are an infallible teſtimony: if thy conſcience can teſtifie theſe fruites, then know that both the witneſſe, and the thing witneſſed, are *graces*. Humility: [i] *For judgement am I come into this world, that they that ſee not, might ſee; and they which ſee, might be made blinde*. How ſhall wee underſtand this? Scripture can beſt interpret Scripture. [k] *God reſiſts the proud*: they that ſee, ſhall be made blinde: *He gives grace to the humble*; they that ſee not, ſhall ſee.

l Pſal. 138.6.
m Luk. 13.11.
n 2 Cor. 12.7.

Men looke up to the hills, but they love to dwell in the valleyes: God may *behold a farre off* the proud height of the lofty, but hee plants his *grace* in the low vale of an [l] *humble heart*. The [m] *woman bowed downe with a ſpirit of infirmity*, may be an embleme of humility: the humble ſhall be lifted up. Pride in the ſoule, is like the ſpleene in the body: when that ſwelleth, all the other parts languiſh. It is poyſon at the roote of the tree, which corrupts the ſappe: and if the ſappe bee corrupted, what will become of the tree? It is ſo dangerous a poiſon, that of another poyſon there was confected a counter-poyſon, to preſerve Saint *Paul* from it. *God* would rather ſuffer him to fall into ſome infirmity, than to be proud of his ſingular priviledges. [n] *Leaſt I ſhould be exalted above meaſure, through aboundance of Revelations*: there was the poiſon of pride inſinuating it ſelfe: *I had a thorne in the fleſh, the meſſenger of Satan to buffet me*: there was the counter-poiſon or antidote which did at once make him both ſicke and whole. We are never more in danger of pride, than when wee have made the greateſt progreſſe in the practiſe of godlineſſe. It groweth faſteſt upon us, when other evills decay: and out of their decay ſucketh matter wherewith to feed and foſter it ſelfe. *Principium ætatis noſtræ occupat, finem obſidet*: It is alwayes buſie, but then moſt eager, when we are moſt holy. If thou beeſt ringed about with friends and comforts, beware of high-mindedneſſe then. The Tares may out-grow the Wheate, according to that proverbe; an ill weede *growes* apace: but let the humble wheate be ripe and ready by harveſt, and that ſhall be had into the barne, whiles the reſt are caſt into the fire.

o Luke 16.10.

7. Thinke no ſinne ſo contemptible, that thou ſhouldſt make light of the admitting of it. In ſmall matters the decay of *grace* firſt diſcovereth it ſelfe: as the decay of a tree firſt appeareth in the waſhie boughes or twigges, and by little and little goes on further into the bigger armes, and at length pierceth into the maine body. [o] *He that is not faithfull in a little, will be unfaithfull in much*. He that

corrupts his conſcience for a litle, will at laſt mak bold with it in a greater matter. That which is a mote in compariſon of another ſinne, is a great beame conſidered in it ſelfe. There is no ſin that is not in it ſelfe mortall: the [p] *ſting of death* is in every one: and who dares play with the ſting of a living Serpent? But the worſt miſchiefe of ſmall ſins is, that they make way for greater. To omit that, *Quæque minus lædunt ſingula multa nocent:* To fall by one *Goliah*, or by the whole army of the Philiſtines: to be killed with many ſmall ſhot, or with great Ordnance, what is the difference? But as huntſmen make uſe of their little beagles: firſt they ply the Deere with them, till hee be heated and blowne; and then they ſet on their great Bucke-hounds, that will pull him downe, and plucke out his throte: ſo the Divell employeth our little ſins. Little ſin is that little boy put in at the window, that opens the door for the great theefe. A long threed of iniquity may be let in with a ſmall needle. Wee have ſeene by experience, what hurt a little worme will doe at the roote of a tree.

8. Thinke on the comfort that comes by this *growing in grace* [q] *Every branch that beareth fruite, he purgeth, that it may bring forth more fruits.* So are we dreſſed, that all comes not at once: But as the blade followes the ſeed, and the eare the blade, and the corne the eare; ſo *grace* firſt ſhewes it ſelfe in good deſires, then proceeds to good ſpeeches, and without faile *growes* up to good workes. Faith calls to love, and love to obedience, and obedience to conſtancy; and one *grace* fore-runs another. [r] *Whom God predeſtinates, them he calleth: and whom he calls, he juſtifieth: and whom he juſtifies, hee glorifieth:* there is no defect on his part. [ſ] *Let us grow up into him in all things, which is the Head, even Chriſt.* Let there bee none in ours. As the rich *grow* eaſily richer, ſo the good *grow* quickly better. [t] *See here is water,* ſaies that noble Eunuch, *What doth hinder me to be baptized?* Nothing, *if thou beleeveſt,* anſwers *Philip*. If we deſire to *grow in grace*, what hinders us to bee loved? what hinders us to be bleſſed? what hinders us to be ſaved? Chriſt calls them to receive his Word and *Grace*, that hunger for it: now that very hunger is *Grace:* for *Incipit infundi, ut incipiat poſci.* When the ſeed is in the ground, the holy Spirit waters it, that it may ſpring up to a blade, he waters it in the blade, till it put forth an ear: he waters it in the ear, till it be ripe for the harveſt. His charge to us, is to give them that need; his own practiſe, is to giue them that have. Temporall things are given *egentibus*, ſpirituall *habentibus*. Not that for the good preparation of nature, *God* ads the gift of *grace*. That *habenti* ſhould be meant of nature, and *dabitur* of *grace*, is falſe logicke, and fit for the ſchool of Rome, which would have ſomething in nature, to merit ſomething of *grace*. But how ſtands this with the Iuſtice of God, to enrich the wealthy, and ſuffer the poore to ſtarve? Yes, for Hee gives but his owne, and ſo hath free election of the object of his bounty: [u] *Is it not lawfull for him to doe what Hee will with his owne?* But how ſtands it with the Trueth of God? [x] *Hee hath filled the hungry with good things, and the rich hee hath ſent empty away.* Yes, for that very hunger is *grace*; and if they had not firſt taſted the ſweetneſſe of it, they would not have had ſuch an appetite to it. Beſides the rich thinke that they have a ſufficiency of *grace:* the hungry confeſſe their owne emptineſſe, therefore it is fit that they ſhould be filled.

Indeede we are all either full or empty, riſing or falling, getting or ſpending winning or loſing, *growing* or fading, till wee come to Heaven or Hell. *Paul* turnes an Apoſtle, *Iudas* an apoſtate: the Gentiles become beleevers, the Iewes Infidels: *Zacheus* turnes from the world, and *Demas* turnes to the world. One *grace* opens the doore for another: for God is not weary of bleſſing, where hee hath once begunne: yea, one gift is a kinde of obligation upon him, to give more. Therefore are his mercies called infinite, becauſe they are above number: and everlaſting, becauſe they have no end. Firſt hee moves *Solomon* to pray for wiſedome, & then beſtowes it on him. If *Cornelius* be a praying, *Peter* is ſent to inſtruct him. If the ſon be cōming homwards, you ſee the father running to embrace him.

[p] 1 Cor.15.56.

[q] Iohn 15.2.

[r] Rom.8.30.

[ſ] Eph.4.15.

[t] Act.8.36.

[u] Mat.20.15.

[x] Luk.1.53.

Firſt, you have the Eunuch with a good minde reading; then by *Philips* helpe underſtanding, then by the *grace* of the Spirit beleeving, and laſtly taken into the Covenant by Baptiſme. [a] *Beleeveſt thou for this?* ſaith our Saviour to *Nathaneel: thou ſhalt ſee greater things.* So repenteſt thou for this example? thou ſhalt ſee more. Loveſt thou Chriſt for this benefit? thou ſhalt receive more. If thou be meeke, like *Moſes*, God willl make thee wiſe, like *Solomon:* if wiſe, he will make thee righteous, as *Abraham:* if righteous, then patient, as *Iob:* if ſo, then penitent as *Peter*, and thankefull as *David.* Every inſtruction ſhall make thee carefull, every benefit gratefull; and thou wilt never be well, but when thou art doing good. Thus as a traveller paſſeth from towne to towne, till he come to his home: ſo a Chriſtian from *grace* to *grace*, till he comes to Heaven.

9. Laſtly, let us be ever meditating on that royall reward, which is promiſed to Perſeverance. [b] So *Moſes had reſpect to the recompence of the reward.* [c] *Be faithfull unto death, and I will give thee the crowne of life. I will give*, who am able to doe it: *I will give*, who am faithfull to performe it: *I will give*, it is his free bounty, wee cannot earne it. Wee owe unto him all the good wee doe; hee oweth us not ſo much as thankes for it. [d] *Doth the Maſter thanke that ſervant, becauſe he did what hee was commanded?* Yet his free goodneſſe will not ſuffer us to goe unrewarded. What will he give? A *Crowne:* who would not ſtrive hard for a *Crowne?* The kings of this world have Crownes, which cannot keepe their heads from aking, nor their hearts from vexation: They may die, they do die, for all their Crowns, and returne to their duſt. But this is a Crowne of life; that giveth life, and keepeth life, to them that weare it. But this very life will decay, and ſpend it ſelfe into the grave: yes, but that is an eternall and everlaſting life; a *Crowne* of Immortality. Who would not ſeeke by all meanes to *grow in grace*, that he might winne a Crowne of Glory?

And in the knowledge of our Lord and Saviour Ieſus Chriſt.] There is nothing more pleaſant to mans nature, nor more winning upon it than knowledge. For
2 the hope of this gaine, a ſuper-addition of *knowledge*, *Eve* ſold her husband, *Adam* ſold himſelfe, and all his poſterity, even all the world. Let mee have leave by the way of induction, to ſet downe two preparatives to the ſubſequent matter. The argument is *knowledge*; concerning which I deſire to obſerve. Firſt, the pleaſure which rationall men take in it. Secondly, The ſtrange properties of it.

For the former; *Knowledge* is ſo faire a virgin, that every cleare eye is in love with her: it is a pearle, deſpiſed of none but ſwine. They that care not for one dramme of goodnes, would yet have a full weight of *knowledge.* Though they never mind to doe good, yet there is no good which they would not *know.* Among all the trees of the garden, none ſo pleaſeth them as the tree of *knowledge.* Conceive, by way of Apologue, that a meere naturall man is by Gods permiſſion, let into his owne Treaſurie or Storehouſe, where all his graces lie reſerved: he is allowed to take his choice, of ſome, or of all, or of what likes him beſt. He poiſeth theſe precious Iewels in his hand, and judgeth of them onely by the weight: that which is moſt portable, and eaſyeſt to carry away, he reſolues to make choiſe of. He firſt makes aſſay of *Charitie:* and perceives that this Grace would much abridge him of his old libertie; binding him to love his enemies, to pray for his Injurers, to doe good for evill, and to ſupply the wants of the needfull out of his owne ſtore: therfore he lets it alone, as being too heavie for him. Then he tries *Temperance*; and conſiders that this *grace* would reſtraine his appetite, cut the throte of his ſenſuall pleaſure; that it would keepe him from feaſts, and revells, and the fruition of merry company: this is alſo too heavie for him. He layes hand upon *Humilitie*, to ſee if this were any lighter: but obſerves that this Grace doth delight to dwell in the duſt: ſhe is not for the honour of courts, nor for the favour of Princes, nor for ſecular glory: but teach-

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[a] Ioh.1.50.

[b] Heb.11.26. Gal.6.9.

[c] Rev.2.10.

[d] Luke 17.9.

eth him to make his bed on Gods cold earth, to dwell in obſcuritie, and never to thinke himſelfe lowly enough: He likes not this; it is too melancholy, too heavie for him. He comes now to *Patience*; but that, of all, leaſt pleaſeth him: for then he muſt ſuffer wrongs with ſilence, revenge his adverſaries with prayers, digeſt loſſes with thankfullnes, and be content with all impoſitions: By no meanes can he endure this: it is by farre too heavie for him.

He removes to *Obedience*, and makes experiment of that: but this confines his extravagant inclinations too ſeverely: There is a law ordained, and he muſt be tyed to the obſervation of it: Oh, the ten Commandements are ten ſtrict rules: his diſpoſition is quite contrary to thoſe Canons. As it was Satyrically ſpoken of old; that the law, *Thou ſhall not kill*, troubles the Phyſitian: and that other, *Thou ſhall not ſteale*, angers the Lawyer: ſo we may truly ſay, that the law not to offend, offends the corrupt nature of us all. It is ſo much the more harſh to us, as it goes againſt the graine of our affections. Beſides, it is a glaſſe, which preſents to us our owne deformities; which though we will not forgoe, we cannot endure to ſee. He thinkes this vertue no better than manicles to his hands, and ſhackles to his feete, farre too heavie for him. Then *Simplicitie* preſents herſelfe to him; a virgin faire without arte, rich without a dowrie: not more modeſt than amiable. He cannot but like her complexion, but her condition is the rubbe he ſtickes at. He conſiders that he is to live in this cunning world, where words and deeds are cut out of ſeverall pieces; where not to diſſemble, is to invite a coozſenage. Therfore in this he deales plainely, by telling that plaine dealing is not for his turne. She would keepe from him much gaine, and expoſe him to much loſſe; ſhe is too heavie for him. Laſtly, having ballanced and refuſed all the reſt, he lights upon *Repentance*: She ſittes at the very doore of his egreſſe; and ſeeing him to under-valve her elder ſiſters, ſhe ſollicites him to make choice of her. This Grace if he could affect, it would alſo make him in love with all the reſt. He would wooe them all, if he were once wonne with repentance. But alas, he does not like her countenance: ſhe is alwayes weeping, and what ſhould he doe with ſo ſad a conſort, with ſo melancholy a miſtreſſe? He loves faire weather, and would not have every day raine. A merry heart is health and life: why ſhould his jollitie be ſlibberd with teares? She would ever and anon be calling him to mourning and lamentation; and of all leſſons, he hath no mind to madrigalls. Songs, not ſighes, are for him. If the Lord ſayes, *Turne*; he turnes. Unto ſinne: ſo he makes a *Metatheſis*, whiles he keeps the word, and turnes the meaning: But God will make a fearfull *Metatheſis* upon him; turning both the words and the meaning; *Vertentur & confundentur*; he ſhall be *confounded and turned backe*: All theſe are too heavie for him. Pſal. 129. 5.

After he was departed from the royall Preſence of thoſe heavenly Graces, peculiar to the elect, and the pledges of ſalvation; he paſſeth through the common hall, where ſate abundance of vertues, but of a lower degree, and leſſe honour than the former: gifts, which God communicates to men of all ſortes, even to reprobates. He alſo weighes theſe in his hand, and many of them ſeemed too heavie for him. Amongſt theſe he happens upon *knowledge*; and finding her ſo portable, and eaſy to be borne away, without trouble; he makes his election of her, and ſettles his heart upon her: This is his love. Indeed we vſe to ſpeake ſo proverbially; that *knowledge is no burden*. Could a man know never ſo much, it would be no trouble to him. To plot, deviſe, project, ſtudy, and invent, may be weariſome to the Phantaſie: Excogitation is a trouble. To call to mind ſtories of old, actions and accidents forepaſſed, with all their circumſtances; may be weariſome to the Memorie: Recollection is a trouble. To arbitrate, reſolve, and decide doubts and difficulties, queſtions and controverſies, problemes and diſputable Tenents; may be weariſome to the Iudgment: Determination is a trouble. But to know, is no trouble: could we comprehend a world of learning, all the learning in the world, we ſhould find no trouble in that. There may be trouble in the meanes of getting *knowledge*, none in the poſſeſſion of it. If it could be infuſed into us; either the ſame way that *Adam's* was, by creation; or that *Solomon's* was by Inſpiration; we ſhould never thinke it a trouble: no man grones under this weight, no man complaines of this burden. To apply it.

Knowledge we all ſtrive to get, but who labours for vertue? *Knowledge* is light, e Mat.11.30. and if we rightly weigh it, vertue is not heavie. [e] *My yoke is eaſy, and my burden light*, ſaith our bleſſed Saviour. You never heard *Abraham* complaine of his faith, nor *David* of his obedience, nor *Iob* of his patience; no more than *Solomon* did of his wiſdome. The end is allwayes more noble than the meanes: the end of *knowledge* is to doe well: the meanes to doe well, is to know how. If we onely ſeeke to know, and there ſtoppe: we ſhall come ſo farre as to ſee heaven, but never enjoy it: as *Dives* ſaw *Abrahams boſome*, but could not come at it. *Knowledge* is laudable, while he is in celibate: but never happy till he be married. Vertue is ordained a wiſe for *knowledge:* where theſe two joyne, there will proceed from them a noble progenie, a generation of good workes. He that ſpends his time onely in the accumulation of *knowledge*, and contemplation of vertue, without the fruition and exerciſe of it; is like a curious limner, that having betrothed himſelfe to a faire and chaſt maiden, buſieth himſelfe onely in drawing her picture, and is exquiſitely punctuall in every dimenſion and lineament: no colours are held good enough, no poſture expreſſive enough, no arte ſufficient to ſet foorth her beautie: whith this picture and dead counterfeit he is ſo taken, that he forgets the living principall, and the fruition of her to whom he is contracted: So the other can paint you vertue to the life, but he hath no mind to marry her, nor to beget a poſteritie of good workes by her. Thus *knowledge* loſeth his conſort: together with her beautie, which is fairen than the skies; with her ſocietie, which is as pleaſant as the Angels; with her dowrie, which is no leſſe rich and ample than the kingdome of heaven. Thou pretendeſt that thou haſt *knowledge*, and haſt poſſeſſed it a long time: thou haſt knowne Chriſt, as *Timothie* knew the Scriptures, from a child: But ſtill thy *knowledge* is a Bachelar: it is high time to marry him: God hath appointed a wife for him, *Grace:* marry thy *knowledge* to Grace: no creature ſhall forbid, or hinder thoſe happy nuptialls: there is no precontract with ſinne, but may be diſanulled, and made void by repentance. Grace is willing: let the ſame forwardnes and alacritie be in thy *knowledge*. At this wedding, heaven and earth, Saints and Angels will rejoyce. Frſt then let us know, without which there can be no trueth of goodnes: and then let us doe good, without which there can be no hope of bleſſednes. f Ioh.13.17. [f] *Theſe things if ye know, happy are ye if you doe them.* This couple are married on earth, but both they and their iſſue ſhall be crowned in Heaven.

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f Ioh. 13.17.

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[m] 2 Sam. 14.17.

[n] Gen. 3.5.

O the mellifluous ſweetneſſe of *knowledge*! How doth it inchaunt the ſonnes of men? He that left all the Graces behinde him, yet would take *knowledge* along with him. It is ſo indeed; many men neglect Grace, that would faine have *knowledge*. But to ſee the unluckineſſe of it! They refuſe what they might have with eaſe; and chuſe what after much difficulty they cannot obtaine. They would bee wiſe, and cannot: they might bee holy, and will not. [o] A man may love *knowledge* very much, and yet want it: but if ſo heartily he love goodneſſe, hee ſhall be ſure of it. Indeed hee that is groſſely ignorant, does not affect *knowledge*: nor does hee that is notoriouſly impious, affect goodneſſe. But here is the difference: many a one deſires *knowledge*, that proves none of the wiſeſt: but a man is made good by the very deſire of goodneſſe. *Quantò amplius Iuſtitiam dilexeris, tanto juſtior eris.* Yet as wee cannot ſee the light but by the light; ſo if it were not for *knowledge*, we would not be ſo deſirous of *knowledge*. It was *Solomons* option; [p] *Give thy ſervant an underſtanding heart*: his requeſt in a dreame, but his wiſh in moſt ſerious deliberation. The night followes the temper of the day: and as our hearts are waking, ſo they uſe to be diſpoſed in our ſleepe. If the thoughts of *Solomon* had not been intent upon wiſedome by day, hee had not made it his ſuite in the night: Now without any competition, hee faſtens on that Grace which hee longed for: *Give me an underſtanding heart*. If *Solomon* had not been wiſe before, hee had not knowne the worth of wiſedome, nor preferred it in his deſires. It is the love and admiration of *knowledge*, foreſtalling our hearts, that makes us ſo thirſty of this Spring; which thouſands paſſe by, and never drinke of. The dunghill Cockes of this world know not the price of this Pearle, the worth of this Iewell: They that have it, know that all other excellencies are but traſh and rubbiſh to it. That famous Queene of the South comes a great journey to that more famous King of the Eaſt; the Queene of *Sheba*, to the King of *Iſrael*. What was her errand? To learne Wiſedome. She had what ſhee came for: and in a ſhort time, ſo well had this ſtudious Lady profited by the Lectures of that exquiſite Maſter, that ſhee envies none, ſhee magnifies none, but them that live within the aire of *Solomons* wiſedome: [q] *Happy are they that ſtand continually before thee.* O then how great a bleſſing is it to live within the Orbe of the Goſpell; and to heare a wiſer, a nobler, [r] a greater than *Solomon*? She was a woman, moſt of you here be of a ſtronger ſexe: ſhe came from farre, you have Chriſt at home: ſhee left her kingdome, you are in your owne country: ſhe onely heard of wiſedome by report, you have continuall experience of it: ſhe brought rich gifts, you will ſcarce give thankes: ſhe deſired to purchaſe it, you will hardly accept of it: ſhee came to a meere man, you to Him that is God and Man: So farre as Chriſt is *greater than Solomon*, ſhall her holy care judge our neglect with juſt condemnation. For Application.

It cannot be denyed, but we live under the Sun-ſhine of *knowledge*: the ſaving beames, and comfortable influence of that heavenly bleſſing repleniſheth our Orbe: It is perpetuall day with us, and there is no night, unles it be in our owne breaſts. If our tree of *knowledge* does not *grow* for all this, what will become of us? Yes, wee flatter our ſelves with a *Creſcimus*; but then God replies, *Vbi fructus?* Where be our workes? The Egyptians in their palpable darkneſſe could doe nothing but ſit ſtill: it were a ſhame for the Iſraelites, in the light of *Goſhen*, to doe ſo. They could ſee to follow their buſineſſe, the other could ſee no buſineſſe to follow. Wee have worke to doe, and day-light to doe it in: [ſ] Let us beware leaſt night come upon us before it bee done. Common *knowledge* will not ſerve for the diſpatch of this worke: they muſt have a cleare light, and a cleare ſight too, that can ſee to worke up their ſalvation. Maſons or Carpenters can ſee to worke by a candle: the contexture of their labours is eaſily diſcernible. But to cut a Signet, or make a Watch, or doe ſuch curious manufactures, there needs a cleare light: they cannot worke but by day. For the diſpatch of our ſecular

[o] *Richard. de Contemplat. cap. 1.*

[p] 1 King 3.9.

[q] 1 King. 10.

[r] Luk. 11.31.

[ſ] Ioh. 9.4.

affaires, an eaſy portion of *Knowledge* will ſerve the turne: a rationall man, eſpecially helped with experience, will goe roundly through with them. But our Salvation is ſpunne up of a finer threed; and will aske a greater meaſure of Illumination to perfect it. There may come a time of darknes, or we may be removed to a place of darknes, or (for our neglect of the light) we may be oppreſſed with the power of darknes. Now the Sunne ſhines, the Goſpell flouriſhes; the word of Grace is preached, the Seales of grace are adminiſtred, all the treaſures of heaven, and comforts of mercie are offered to us: Now let Salvation be our worke on earth, and then Salvation ſhall be our reward in heaven.

In the knowledge of our Lord.] The ſecond ſound of this heavenly Trumpet ſummons us to an encreaſe in *knowledge*: for there muſt be no dead or barren trees in Gods garden: all fruitfull, all *growing*. But heere 3. queſtions may be moved.

1. Why *Grace* is ſet before *Knowledge*, when as in order, *Knowledge* is before *grace*: Illumination properly precedes ſanctification: we muſt be wiſe, ere we can be holy: Among all the Vertues, *Wiſdome* hath the firſt place. Why then firſt *Grow in grace*, and then *in knowledge?* We anſwere. 1. That they are infuſed together: In the act of our conuerſion, all graces (in their meaſure) are wrought in us. There is not a *Prius* and *Poſterius* in their donation: as Princes give preferments, raiſing up their favourites by degrees. We have not patience put into us to day, and temperance to morrow, and repentance next weeke, and charitie at another time: but they are given all at once: Our eyes are opened, our hearts ſoftened, our affections rectified, all our faculties changed and ſanctified at once. Indeed this renovation is not perfect at the firſt; that is left to our *growing*: but it hath at firſt a perfect being. The ſeeds of all graces are then ſowne in our hearts: not one left out. As *Ioſephs* advancement was entire, and his honours came all together: For *Pharaoh* did ſet him[t] *Super horrea totius Ægipti*, made him warden of his granaries: *Super domum Regis*, made him Lord Controller of his houſe: *Super milites*, made him Lord Martiall and Lieutenant over his armies in the time of warre: *Super totum populum*, Lord Preſident over all his ſubjects. So our graces come at once, *quod eſſentiam*; by degrees, *quoad incrementum*. Holy *knowledge* therefore could have no prioritie of *Grace*. 2. *Grace* is the generall favour of God, *Knowledge* but a particular grace: *Grace* the maine river, *Knowledge* but a creeke: *Grace* the tree, *Knowledge* but the fruite: *Grace* the Miſtreſſe, *Knowledge* but the waiting woman, the attendant: *Grace* the mother, the honour of *knowledge* is to be the daughter: *Grace* hath many children, *knowledge* can be but one of them. Now it is fitte, that the tree ſhould be ſet before the fruite; the Lady before her ſervant, the mother before the daughter, *Grace* before *Knowledge*. Thirdly, *Grace* can ſave us without *Knowledge*, but what will become of *Knowledge* without *Grace?* Little Infants, the children of the faithfull, die waſhed in the holy Laver, the bloud of Chriſt, and are eternally ſaved: yet what *Knowledge* had they? They know not what others doe unto them, what God hath done for them: they know not that they are baptized, they know not that they are borne: yet they are ſaved by *Grace*, without *Knowledge*. But who was ever ſaved by *Knowledge*, without *Grace*. It is orderly then, that *Grace* ſhould be preferred before *Knowledge*; which gives life unto it, and without which it would periſh. For *Knowledge* without *Grace*, will but ſinke men lower into hell: but *Grace*, without the helpe of *Knowledge*, will advance us to heaven, and crowne us with glory.

2. The object of this *Knowledge* is *Ieſus Chriſt*: why is the Second Perſon onely mentioned? Why not the other two, the Father and the holy Spirit? Is it enough to know Chriſt without the reſt? No; but we had never knowne the reſt to our comfort, without Chriſt. If you object that, [u] *This is eternall life, to know God, and Ieſus Chriſt*: firſt the Father, and then the Sonne, by no meanes leaving out the holy Ghoſt: for [x] *Know you not that the Spirit of God dwelleth in you?*

Knowledge

[t] Gen. 41. 41.

[u] Ioh. 17. 3.

[x] 1. Cor, 3. 16.

a Ioh. 14. 7, 9.
b Hebr. 1. 3.
c 1. Cor. 12. 3.
1. Ioh. 4. 2.
e 1. Cor. 2. 2.

Knowledge is wrought in us by the Spirit, and ſhall not we know the Spirit that workes it? Yes, God forbid otherwiſe: But in knowing Chriſt, we know them both. Firſt the Father: a *If you know me, you know the Father alſo. He that hath ſeene mee, hath ſeene the Father alſo.* The Sonne is b *the expreſſe Image of his Fathers Perſon:* therefore they that know the one, cannot but know the other. And for the holy Spirit; c *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.* It is then the gracious worke of the holy Spirit, to teach us to know Chriſt. Thus in knowing *Chriſt* to be our *Saviour*, we know the firſt Perſon to be our *Father*, and the third Perſon to be our *Comforter*. Chriſt is all in all: we cannot know the Sunne, but withall we muſt know his light that illuminates us, and his heate that cheriſheth us. It was *Pauls* determination, e *not to know any thing*, but what concerned *Ieſus Chriſt*. That is enough; we need no more *Knowledge* to the completion of our happynes. Therfore it might well be decreed by the learned of the Chriſtian world, that none ſhould take their degrees in the Schoole of learning, unles they could firſt read and underſtand the Title of *Chriſt crucified.*

f Ioh. 1. 17.
Rom. 5. 17.
1. Pet. 5. 5.
Eph. 2. 8.
Pſal. 84. 11.
g Rom. 5. 2.
h Pſal. 45. 9.
Verſ. 14.

3. Why are theſe two coupled together; *Grace* and *knowledge? Grace* had wont to have other companions: f *Grace and trueth came by Ieſus: Grace* and *Trueth*; there was a fitte match. Rom. 5. *Grace and righteouſnes by one Ieſus* another convenient paire. 1. Pet. 5. *God reſiſteth the proud, and giveth grace to the humble: Grace* and *Humilitie*; theſe two well conſorted. Eph. 2. *By grace ye are ſaved through faith: Grace* and *Faith*; there alſo it is nobly accompanyed. Pſal. 84. *The Lord will give Grace and Glory*; O there is a bleſſed couple. g *We have acceſſe by faith, into grace, rejoycing in hope of glory:* There, is *Grace* in honour and State: ſhe ſittes on her Throne, waited upon by *Faith* on her right hand, by *Hope* on her left: neither is ſhe without her crowne, *The hope of Glory.* Indeed it is not yet placed on her head, for the day of her coronation is not come: but *Faith* ſees it, and *Hope* expects it, and *Grace* ſhall have it. This is a ſocietie fit for *Grace:* Trueth, Righteouſnes, Humilitie, Faith, Hope, Glory: there ſhe is among her noble Ladies, attended by virgins of Honour. h *Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queene in Gold of Ophir.* All the other vertues are of the bloud royall, yet but ſervants to *Grace:* She is the Queene that ſtands upon the right hand of God himſelfe, in a veſture of gold, wrought about with diverſe colours. She hath change of ſuites: ſometimes ſhe weares *rayment of needle worke.* but ſtill the *virgins that be her fellowes*, or *followers,* are with her. But who gave *Knowledge* this priviledge? How came ſhe by this honour? That faith, charitie, patience, obedience, and thoſe Princely vertues ſhould be left out, while ſhe is put in? Thoſe are all neere the Perſon of the Queene, continually in the Preſence: *Knowledge*, if it be a courtier, is of a lower ranke, and more remote.

It may be anſwered, that 1. *Grace*, in one word, comprehends all the other: and where the *Genus* is named, what needs any mention of the *Species*. Faith is *grace*, and Charitie is *grace:* repentance, patience, humilitie, and all the reſt are *graces:* their particular honours are involved in the generall. So that when we are called upon to *grow in grace*, we are not ſtinted to this or that *grace*, to one or more *graces*: but we are charged with all: *grow in grace*, in every grace: So the honour done to the mother, redounds to the whole familie. *Knowledge* is not preferred to any *grace*, but every ſaving grace is preferred to *Knowledge*. 2. *Grace* and *Knowledge* are joyned together, becauſe the one helpes to maintaine the other. *Knowledge* is like a ſtarre, the darkeſt part of the orbe, till it be enlightened by the ſunne; a meere darke lantorne, till *grace* put a light into it. It may ſee much into nature before, and be cunning in this world: but it is *grace* that gives it eyes to ſee into Heaven: Thus *grace* maintaines *knowledge*. Againe, the more we know Chriſt, the better we love him: the farther we looke into the joyes above, the more we are raviſhed with them: the more comfort ſort we find in the fruites of *grace*, the more growth we wiſh to the tree of *grace*, in our owne hearts: Thus *knowledge* maintaines *grace*. We know the way to Heaven, becauſe *Grace* hath informed our *Knowledge*: we goe the faſter to Heaven, becauſe *Knowledge* hath inflamed our *Grace*. Fill the lampe with oile, and put no fire to it, and it will not keepe us from darknes. *Lucerna non ex oleo accenditur, ſed per oleum nutritur.* Let the head be never ſo full of *Knowledge*, till the fire of *grace* comes to it, it gives us no light: put to that holy ſparke, and then we ſee clearly. On the other ſide, *Grace* is not kindled by *Knowledge*, but by *Knowledge* it is cheriſhed. *Grace* directs *Knowledge* how to contemplate, and *Knowledge* ſtirres up *grace* to practiſe. *Grace* will not ſuffer *Knowledge* to want Illumination: nor will *Knowledge* ſuffer *Grace* to want operation. Thus doe they mutually helpe one another, and both helpe us to ſalvation in *Ieſus Chriſt*.

Theſe queſtions being cleared, let us come to the Diſtribution. *Grow in the knowledge of our Lord and Saviour Ieſus Chriſt.* Heere is the Tree, the Life, and the Growth: The tree is *Knowledge*, the life of the tree is *Ieſus Chriſt*, and the growth of it is not limited, *Grow in this knowledge*. The thing commended to us is no common chaffer, but *Knowledge*: no common knowledge, but the knowledge *of Chriſt*: no common or ſparing meaſure of knowing Chriſt, but a *growth* in his *Knowledge*. To begin with the Tree it ſelfe; ſome fruite let me gather from that: one thing would be noted both for inſtruction, and caution; what the kinds of *Knowledge* be, and how it may be diſtinguiſhed. Nor let this be cenſured for a Topicall diſcourſe, as if I meant to common-place upon *Knowledge* in generall, or at large: For you ſhall perceive that I reduce all to this head, and onely aime at this end, to ſhew how unworthy all knowledge is to be compared with the *knowledge of Chriſt*. Together with the unprofitablenes of humane ſcience, without Divine; How vaine it is, how fruitleſſe it ſhall be, how ſinfull it will be, and how pernicious it may be, to the ſoule of man.

The kindes of *Knowledge* may three waies bee diſtinguiſhed. Firſt, *ſecundum originem*, in their ſpring and beginning. Secondly, *ſecundum ordinem*, in their order and proceeding. Thirdly, *ſecundum efficaciam*, in their vertue and operation.

1. *In origine*; every *Knowledge* is from God, that [i] onely Giver of all good and perfect gifts: but every *Knowledge* is not alike: one may bee more noble than another. All good in their kinde, not all equally good in the ſame meaſure. Every perfect is good, but every good is not perfect: let us not thinke that all our gifts are of one ſize. Some of that *Noble mans goods* are called [k] *Pounds*, and ſome [l] *Talents*: now a Talent is more than a Pound. *Cæſars Penny* more than the Widdowes *two Mites*: yet good mony all, in their ſeverall values. [m] *The Law is good*, yet it [n] could bring nothing to perfection. Nature, in it own ſelfe, is good, yet not perfect. Neither nature, nor the Law are taken away, for they are both good: but Grace is added to both, to perfect both. Wealth is called this [o] *Worlds good*: and thoſe temporall things we give to our children, as bread, meat, nouriſhment, are called by Chriſt [p] *good Gifts*: yet wee cannot deny, but the gifts of Heaven are better. So one *Knowledge* may bee more excellent than another; yet both good, and both from the ſame Authour. There is a *Knowledge* common to all, and another peculiar to ſome. *Knowledge* in Trades, whereby men become skilfull artificers, knowledge in arts, whereby they become famous Scholars; are both good: but not comparable to the *knowledge* of Grace and holineſſe, whereby they become good Chriſtians. For common *Knowledge*;

1. Such is that wee call wit and cunning. [q] *The children of this world are in their generation wiſer than the children of light.* Wiſer in their generation, not wiſer for regeneration. [r] The wiſedome of this world is *Folly*; yea, [ſ] *Death*, and *enmity to God*. Owles ſee better in the night than men; yet men have a better ſight than Owles. Cattes may have clearer eyes; but it is to kill Miſe, not to read letters.

[i] Iam.1.17.

[k] Luk.19.13.

[l] Mat.25.15.

[m] 1.Tim.1.8.

[n] Heb.7.19.

[o] 1.Ioh.3.17.

[p] Mat.7.11.

[q] Luk.16.8.

[r] 1 Cor.1.20.

[ſ] Rom.8.6.

The wiſdome of Worldlings is but cunning: they ſtudy men more than bookes; which makes them good in their owne alley: but turne them to new grounds, and they have loſt their aime. They are farre ſhort of wiſedome; not onely in point of honeſty, but in point of abilitie: For cunning is but a ſiniſter *knowledge:* it may be [t] *earthly, ſenſuall, devilliſh, not deſcending from above.* There is a wiſedome that deſcendeth not from above: how then is all *knowledge* from God? The facultie of knowing is from God: the defect or depravation of it is from man. Shall God be blamed for giving us eyes, becauſe we turne them after vanitie? Or eares, becauſe we open them to ſcurrilitie? Or feete, becauſe we make them ſwift to ſhed bloud? No more is he to be blamed for giving us underſtanding, though we employ it to miſchiefe. *Grace* and *knowledge* are coupled together in my Text, they are not ſo in every man.

2. Such is that we call Policie: *Achitophel* had witte enough to give ſhrewd counſell to a traitor; he had not grace enough to ſave himſelfe from the gal-houſe. How great a Polititian was that Counſeller of *David*? How oraculous in his good, how devilliſh in his bad advices? Two proiects he had to ſecure the treaſon: there was a damnable deale of cunning in them both. Firſt, For feare that *Abſolon* ſhould relent, and *David* remit, and ſo that breach be pieced; he counſells him to ſecond his unnaturall conſpiracie, with as unnaturall Inceſt: not onely to violate his Fathers Throne, but his Fathers bedde: and not to doe this villanie in ſecret, the argument of feare or modeſtie; but ſo that all Iſrael might be witneſſes of the ſonnes ſinne, and the fathers ſhame. If they two be reconciled, thinkes *Achitophel*, what ſhall become of us? But this act is ſo deſperate and unpardonable, that he muſt needs goe on in rebellion. Secondly, That this treaſon may end in victorie, he hath another plot ready. Protraction may be an advantage to *David*: therefore [u] *I will purſue him to night, and come upon him while he is weary.* How pernicious was this advice? For beſides the wearynes and unreadynes of *Davids* armie, the ſpirits of that holy King were daunted: ſo that the field had bene wonne, ere any blow was ſtricken. Celeritie had gotten the conqueſt: there had ſcarce bene any reſiſtance of a ſuddaine aſſault. Here was witte enough: *Achitophel* wanted not the *knowledge* to diſcerne of times, and ſeaſons. He that obſerves every wind, ſhall never ſow: but he that obſerves no wind at all, ſhall never reape. If you aske from whence this *knowledge* comes, from Heaven, or from hell? I anſwere, from both, in a diverſe manner. The facultie is from Heaven, the pravitie from hell. That he had a deepe wiſedome, he was beholding to God: that he diverted it to ſinfull purpoſes, he might thanke the devill.

Let our obſervation be here, how dangerous a preſumption it is to be wiſe without God: this is the way to come ſhort home. How cunningly doe politicke naturians contrive their plottes, as if there was no power to croſſe their projects, or revenge their wickednes. They conſpire on earth, [x] *God laughes in heaven.* So farre indeed he gives way to their ſinnes, as their ſinnes may proves plague to themſelves. So he diſpoſeth of wicked men and ſpirits; *Vt dum nolunt implere patefactam, adimplent arcanam Dei voluntatem.* Whiles they thinke moſt to pleaſe their owne fancies, they overthrow their owne ſoules. This way ſaith the wiſedome of allmighty God: Tut, we know a better way, of our ſelves. There was a King of *Arragon, Alfonſus*; who becauſe he was a King, and a Philoſopher, imperious over his ſubjects, and expert in they motion of the heavenly bodies, grew to ſuch an height of inſolencie, that he blaſphemouſly boaſted; That if he had been of councell with God in the making of the heavens, the heavens ſhould have been diſpoſed in a better order than th are. This man would not onely be as wiſe as God, but wiſer than God. There was one among the heathen, that went for wiſe, who ſaid; That to become rich, he would pray and ſacrifice to *Hercules*: but to be wiſe, he would doe neither: not a bend of his knee, not a whiffe of ſmoke, would he afford: For for wiſedome, he could helpe himſelfe to

[t] Iam.3.15.

[u] 2. Sam. 17.2.

[x] Pſal. 22·4.

to it well enough, and bee beholden to never a god of them all. Rich, if they would make him well and good; he might perhaps thanke them for it: But of his owne head, he could be wiſe enough. *Nunquid ſapientior Daniele?* yes, hee will be *Sapientior Deo.* The Apoſtle ſayes, that every good gift [a] *Comes downe from the Father of lights.* We have ſome Aſtrologers, (called judiciall, but indeed without any ſound judgement at all) that have found out another derivation for theſe gifts: *De luminibus*, and ſo would have us looke no further. Such a conjunction or aſpect of the luminary bodies, ſuch a conſtellation or horoſcope, ſuch a poſition of planets, produce you theſe good effects. This is according to their Aſtrology, not according to our Theology. Not *De luminibus, from the hoaſt of Heaven:* but *De Patre luminum,* from the God of Heaven, from the Lord of hoaſts. Thoſe wiſards are, of all men, the arranteſt fooles: they leave God, to goe for *knowledge* to the Devill.

Oh the miſerable end of wicked Polititians; what became of *Achitophel* for all his deepe *knowledge?* He had great witte for the publike, none for his privat ſelfe: he, could governe a State, not rule his owne paſſions. What a ſtrange mixture of wiſedome and folly doe wee finde in that man? Hee will needes hang himſelfe; that was an act of folly: yet firſt hee will ſet his houſe in order; there was an act of wiſedome. Who would thinke it poſſible, but for the truth of this example; that a man ſhould be at once ſo wiſe as to put his houſe in order, and yet ſo mad as to breake his owne necke with a halter? That he ſhould remember to order his houſe, that forgot to order himſelfe? Yet there are ſuch ſubtile worldlings, who are carefull to provide their children portions and provide no portion of comfort for their owne ſoules. They have witte and knowledge, but it lies wholly without them; in their riches. They mind the diſpoſing of what they have in their coffers, and forget what they have in their hearts: as *Achitophel* tooke care for his family, that tooke none for his owne body and ſoule. Marke the end of theſe cunning rookes: and if they doe not make away themſelves with their owne hands, yet they make way for the fiends of Hell to doe it. He that with the deepeſt reach contrives his owne ſinnefull pleaſure, does but ſtudy to provide his owne halter. For uſe.

1. It concernes all Chriſtian ſtates, to exclude ſuch men from their counſell-tables. [b] That holy king of Iſrael would admit no Stateſman, ſo farre as hee could diſcerne, but ſuch as were after his owne heart; and he himſelfe was a man after Gods heart. Be he never ſo politicke, be his wiſedome more than any mans: yet if his heart be not right, he will not be faithful. I know that where the breſt-plate is nought, yet ſome uſe may be made of the head-piece: uſe, I ſay, not truſt. If men come to councell, and leave the God of wiſedome behinde them: there is rather a curſe to be feared, than any expectation of a bleſſing. [c] *Into their counſell let not my ſoule come:* nor ever let their counſell come into my ſoule. Looke for no good of thoſe deſignes, whereof God was not at the making. If he be locked out of the counſell chamber, errour fills all the roome. Where a politicke head ſowes, and a falſe heart waters, God will give no good encreaſe. One ſparke of religion is worth a whole flame of ſecular wiſedome.

2. It concernes all private men. Carnall *knowledge* is a Peripateticke, and loves to be walking: wickedneſſe ſets it the bounderies: it ſhall walke but within ſuch a compaſſe. A compaſſe indeede; for *Impii in circuitu.* Miſchiefe it may ſtudy, but no goodneſſe. There is an earthy knowledge, which lies in bed, and deviſeth trickes of lucre, projects of oppreſſion. The ungodly are not without their counſell; but [d] *bleſſed is he that hath not walked in their counſell.* What is the event of this counſell, whether taken of their fellowes, or of their pillowes? In the day, they inquire, [e] *Who will ſhew us any good?* In the night, [f] *They meditate miſchiefe on their beds.* [g] *They conſult ſhame to their houſe:* ſhame, is this all? No, ruine too: for *the ſtones ſhall cry out of the wall,* againſt them. Is not this a goodly *knowledge,* that

[a] Iames 1.17.

[b] Pſal.101.7.

[c] Gen.49.6.

[d] Pſal.1.1.

[e] Pſal.4.6.

[f] Mic.2.11

[g] Hab.2.10.11.

brings with it ſhame and ruine? Such men have the witte to undoe others, and doe themſelves no good. One might be wiſe in *Macedon*, and a very foole at *Athens*: as *Paul* before his converſion was eminent among the Phariſees, but h 1 Cor.3.19. an Idiot among the Apoſtles. [h] *The wiſedome of this world is fooliſhneſſe with God*: and a man famous for *knowledge* in the opinion of the Earth, may be a meere ſotte i ver.18. in the judgement of Heaven. [i] *He that ſeemeth to be wiſe, let him become a foole, that he may be wiſe.* As we muſt be humble, that we may be exalted; and dead, that we may live; ſo fooles, that we may be wiſe. Let us know that we know nothing, till wee know the Goſpell: and know that wee know enough, when wee once rightly know *Ieſus Chriſt*.

3. There is a kinde of *knowledge* above all theſe; whether that naturall *knowledge*, granted to all men; or that artificiall *Knowledge*, granted to mechanickes: or that politicall *Knowledge* granted to Statiſts: there is alſo a higher, even a Propheticall *Knowledge*, and this may be granted to reprobates. Such a *Knowledge* had *Balaam* in his extaſies: ſcarce ever any of the holieſt Prophets had ſo cleare a Revelation of the *Meſſias* to come. The very beaſt he rode on, had both her eyes and her mouth miraculouſly opened; ſo that ſhe could both ſee an Angell, k 1 King.13.11. and expoſtulate with her Maſter. [k] There was ſuch an old Prophet in *Bethel*; of whom, conſidering all, a man knowes not well what to thinke. He abode within the aire of *Ieroboams* Idol, within the noiſe of his ſacrifices, and permitted his ſonnes to be preſent at thoſe Idolatrous ſervices. If hee were a Prophet of God, what did hee in *Bethel*? Why did hee winke at the ſinnes of *Ieroboam*? What needed a Prophet to come from *Iudah*, to reprove that ſinne which was acted under his noſe? Why did he lye, and betray his fellow Prophet to deſtruction? Did theſe abominations become a Prophet of God? If hee were not a Prophet of God, how had he true viſions? How had he direct meſſages from God? ver.20. How did he confirme the Word of that Prophet whom he ſeduced? ver.32. ver.31. Why did he deſire, that his owne bones might bee honoured with his ſepulcher? Wee may conclude then, that he was a Prophet of God; but a corrupt, reſty, vicious ver.26. one. When the other was ſlaine by the Lion, he had ſo much truth as to give a right commentary upon Gods intention in that act: ſo much hoſpitality, as to ſend away his gueſt, better provided for the eaſe of his journey than hee came: ver.23. Though this were but a poore amends; when hee had betrayed the life, and wronged the ſoule, to caſt away ſome courteſies upon the body. Hee had ſo much faith and courage, as to fetch his carcaſſe from the Lyon: ſo much piety and compaſſion, as to weepe over him: ſo much love, as to wiſh himſelfe ioyned in death to that body, which he had haſtened to death. There was ſome goodneſſe in him: he was not abſolutely wicked. But all this cannot excuſe his ſinfulneſſe: hee was a *Seer*, yet did not ſee his owne way.

l Iohn 11.51. Such another was *Caiaphas*: [l] *This ſpake he not of himſelfe; but being high Prieſt that yeere, he propheſied that Ieſus ſhould die for that Nation.* He ſpake not himſelfe, but God ſpake through him, as through a trunke; *Caiaphas* in the meane time never the wiſer for it. That old riddle is appliable to him; Of a man and no man, (which was an Eunuch) who with a ſtone and no ſtone, (which is the Pumice) killed a bird and no bird, (which is the Batte) upon a tree and no tree, (which is the Fennell:) So *Caiaphas* was a Prophet, and no Prophet: a Prophet in that particular prediction, otherwiſe and at other times a Prieſt onely, not a Prophet. He ſpake, and he ſpake not: he ſpake not of himſelfe, and of his owne excogitation; but God ſpake by him, in a ſuddaine inſpiration. It was not *Sermo natus in pectore*: it paſſed out of his mouth, but never came in his heart: the words were his, and not his. That *Ieſus ſhould die for that Nation, and not for that Nation*: for the Iewes principally, but not for the Iewes onely. Thus it pleaſeth the wiſedome of God, to expreſſe himſelfe even by the tongues of faulty inſtruments. Yea Satan himſelfe ſometimes receives notice from God of his future actions:

which otherwiſe that evill Spirit could neither foretell nor foreſee. Such, in all likelyhood, was his information concerning the end of *Saul:* [m] *To morrow ſhalt thou and thy ſonnes be with mee.* How could Satan tell this? Is the Divell become a Prophet? No. But as he was once a good Angell, ſo he can ſtill act what he was. Well may lewd men be good Preachers, when Satan himſelfe can play the Prophet. What Prophet could ſpeake better words, than this foule ſpirit in *Samuels* mantle? *Wherefore doeſt thou aske of mee, ſeeing the Lord is departed from thee, and is become thine enemie? Samuel* himſelfe while he was alive, could not have ſpoken more gravely, more ſeverely, more divinely, than this helliſh counterfeit. Good words are no rule, to diſtinguiſh a Prophet from a Divell. This kinde of *Knowledge* is both rare and common: rare, in that it is ſeldome given to any: common, in that it is indifferently given to the good and bad. Prophecie doth not alwayes preſuppoſe ſanctification. Many have had viſions from God, that ſhall never enjoy the viſion of *God.* One beame of holineſſe is worth a noon-day of Illumination. Give me grace, what ſhift ſoever I make for *knowledge.*

[m] 1 Sam. 28. 19.

ver. 16.

Wee perceive now that there is a *Knowledge* common to all conditions of men: there muſt then bee a *Knowledge* ſpeciall and peculiar to ſome, or what diſtinction have wee? No beame of this is denied to the Saints; they may have it as well as the wicked: but there is a *Knowledge* denied to the wicked; they cannot have it as well as the Saints. To know not onely the Hiſtory, but the Myſtery of the Goſpell: to know God in Chriſt, Chriſt in faith, and faith in good workes: to know his ſufferings our ſatisfaction, his merits our righteouſneſſe; and that wee haue our part in his Redemption: to know that God is reconciled to us, the Law ſatisfied, our ſinnes pardoned, our ſoules acquitted, and that we are in the favour of the Almighty: to know and feele the ſweete peace of conſcience, the inexpreſſible comforts of the holy Ghoſt: to know that mercie ſhall keepe us on Earth, and that eternall joyes are prepared for us in Heaven: to [n] *Know the riches of the glory of Gods inheritance in the Saints:* [o] *To know the love of Chriſt which paſſeth knowledge:* This is indeede a *Knowledge* worth our ambition, worth our ſeeking. But it is too high for the reach of carnall braines: as *David* ſpeaketh in another ſenſe, [p] *Such Knowledge is too wonderfull for them: it is too high, they cannot attaine unto it:* The refulgent Glory of it would ſtrike them blinde. [q] *The naturall Man receiveth not the things of* GODS *Spirit.* In the other *Knowledges,* the Righteous have part with ſinners: but in this the ſinners have no part with the Righteous. Let me be weake in policy, ſo I may be wiſe to ſalvation. For application.

[n] Eph. 1. 18.
[o] 3. 19.

[p] Pſal. 139. 6.

[q] 1 Cor. 2. 14.

1. It reprooves them that know much, and will doe a little: that have full braines, and empty hearts: a library of Divinity in their heads, and not ſo much as the leaſt Catechiſme in their Conſciences. Nor does this onely touch the coppy-hold of Preachers, but it concernes the capitall Tenure of all Chriſtians. [r] *Thou which teacheſt another, teacheſt thou not thy ſelfe?* It is no impoſſible thing: the candle that lights others to ſee by, ſees nothing it ſelfe. Yeeld that the candle hath no ſenſe; yet may not an ill favoured Painter draw a faire picture? Though himſelfe have none of the moſt pleaſing countenances, yet he may counterfeit an amiable face. The praiſes of vertue may bee extolled and magnified in the mouth, where vertue it ſelfe cannot get into the heart: *Laudatur, non admittitur.* The Carpenter may ſquare other mens tymber by the rule, his owne at a venture. The ſervant may draw wine for all the family, and yet drinke water himſelfe. There is no neceſſity that every one ſhould be good, which teaches it. When an orator, with great ſtore of wiſedome, had bitterly declaimed againſt folly, and ſomewhat abuſed his auditors: it was afterwards replied upon him by one of them; Sir, your diſcourſe of folly, may well bee divided into three parts: One part you have declaimed againſt in all men, one part you have beſtowed upon us, and the other part you have kept to your ſelfe.

[r] Rom. 2. 21.

But when a man ſhall commend wiſedome to all his hearers, and keepe no part of it to himſelfe, for his owne exerciſe, is it not madneſſe? This is as if he were ſet to tell heads, and to number the company, and ſhould forget to reckon himſelfe. When an inheritance is to be divided among many children, will any coheire ſet out the portions of the reſt, and forget his owne? We ſay for temporall things, when a man ſpends all, or gives away all: It was but his kinde heart: But in the diſtribution of ſpirituall things, to leave our ſelves none, argues not a kinde, but a ſtupid heart. Heavenly *knowledge* is not loſt by communicating: we may both give all, and keepe all. Lord enable me to give ſo much as may make others rich in grace, and yet to keepe ſo much as may make my ſelfe rich in glory.

ſ Iohn 4.22. 2. For us all; Let us keepe our *knowledge* from ranging: It will hunt counter, if it purſues any other game but ſalvation. ſ *Ye worſhip ye know not what.* That is a wilde and rambling devotion, which knowes not what it worſhips; whether t 1 Sam.28.14. God or an Idol: as t *Saul*, in ſtead of *Samuel*, worſhipped the Devill; *Stooping with his face to the ground, and bowing himſelfe. Knowledge* is apt to flie out, unleſſe u Pſal 95.10. it be kept in *coram* by goodneſſe. n *It is a people that doe erre in their hearts, for they have not knowne my waies.* Soone muſt they erre, that wander from the waies of God. Many hearbes thaat are wholeſome and uſefull in the garden, grow wilde in the deſart or common field. So there is the wilde Roſe, and the wilde Sage, and the wilde Thyme, wilde Succory, and wilde Tanſey. Theſe may have ſome vertue in the Forreſt, where they ſpring naturally; but much more in the garden where they are ſet carefully. Wiſe men are called Sages; but our wiſedome will grow wilde Sage, if it bee not kept within the garden of grace. Our Roſes will wither, our time change colour, our ſuccours be to ſeeke; all will turne wilde in the wilderneſſe of ſinne. Our *knowledge* it ſelfe may ſo become wilde, and ſo loſe all the vertue. Fire is good and neceſſary, while it is kept upon the harth within the chimney: it ſerves to warme our hands, to dreſſe our meate, indeede for innumerable uſes: but let it breake out into the houſe, and the rage is moſt violent, the miſchiefe unrepairable. If our *knowledge* have got a gadding humour, a tricke of playing truant; if it will ſteale out of ſchoole, to chatte with Satan; and to enquire how the market of the world goes; how fleſh and blood may be ſatisfied, in their appetite, in their addiction, in their curioſity, in their ſenſuality; it ſoone becomes wilde, and flies out into rebellion. But keepe it *In* x 2 King.12.2. *orbe pietatis*, within the liſts of godlineſſe, and then it is a window to the Arke, an eye to the ſoule, a guide to the affections, x a *Ieboida* to *Iehoaſh, to doe right.*

There are two daughters of the underſtanding; *Scientia, Conſcientia*: they muſt be ſiſters, both for their names and natures. *Con* (we know) is ever in compoſition: ſo that *Conſcientia* is but *Scientia cum alis*: a couple of them there muſt be at leſt. *Science* travells abroad, Conſcience keeps home: it is internall and domeſticall. *Knowledge* is the Intelligencer, and brings in newes; whereof conſcience determines. It may be ſometimes a-ſleepe, but is never abſent. *Nec fugere, nec fugare poteris.* It is bred and borne within us, it will live and die with us. When *Adam* by his ſinne had brought ruine upon himſelfe, and deaded the powers of his ſoule to goodnes; this facultie had the moſt life remaining in it, and was a Iob.1.15. left like *Iobs* menſſengers to bring him newes of the great loſſe; a *I alone am eſcaped to tell thee.* This little ſparke was left freſh, to ſhew what great lights were extinguiſhed. The office of *knowledge* is to informe conſcience: the office of conſcience is to reforme *knowledge*, *Knowledge* is the eye of the ſoule, and conſcience the glaſſe: (for it is but reflection of the ſoule upon it ſelfe) now our eyes cannot ſee themſelves but by the reflection of a glaſſe: nor doth *knowledge* rightly know it ſelfe but by the repreſentation of conſcience. In knowing of other things conſiſts the excerciſe of Science: in *knowledge* of our ſelves, the ex- Bern. cerciſe of Conſcience. *Cùm alia ſcit animus, Scientia dicitur: quum ſeipſum, Conſcientia.*

tia. All the artes, and trades, and policies, and myſteries we know, are but cyphers: Conſcience is the figure; put this to them, and they will amount to ſomething. From hence come ſo many errours in our life, when one ſiſter leaves the other; when Science will not take conſcience with it, walking abroad; nor looke in the glaſſe of conſcience, comming home. I know that Conſcience is as *Zeno* ſaid of a wife: *Aut perpetuale refugium, aut perenne tormentum*: ſometime ſhe will be chiding, but it is becauſe we haue bene rambling. What the Scripture ſpeakes of *Dinah*, and the Poets fayned of *Diana*, experience finds true of *knowledge*. Whiles *Dina* would be ſtraggling from her fathers houſe, ſhe was raviſhed by *Shechem*. Whiles *Diana* or *Proſerpine* would be roving from her mothers houſe, ſhe was rapt away by *Pluto*. So when *Science* leaves Conſcience her miſtreſſes houſe, ſhe will be defiled with ſinne. Goodnes is the ſeaſoning of *knowledge*: if humane wiſedome be not powdred with Divine grace, it will ſtinke: that onely can keepe it, and make it keepe. It is not unlike that petitioners ſonne in the Goſpell, in a maner lunaticke; it will *fall into the fire, and into the water* too: the Diſciples could not cure him, ſo nothing in nature will helpe this: Onely as *Ieſus* ſpake there, [b] *Bring him hither to mee*: ſo if he will be pleaſed to ſpeake here of our *knowledge*, *Bring her hither to me*; ſhe ſhall be healed, her ſiſter conſcience comforted, and their mother the ſoule ſaved.

[b] Mat. 17. 17.

2. *In ordine*; ſome *knowledge* is more honourable than other; *Deſiderabilius auro*, [c] *more to be deſired than gold.* Gold hath the precedencie of all metalls; more noble than ſilver; but Gods word is more noble than gold. The Apoſtles counſell is nniverſally to be embraced, [d] *Covet the beſt gifts.* *Solomon* tooke *knowledge* and wiſedome for the beſt; and without any leiſure of deliberation, faſtens upon that: [e] *Give me a wiſe and underſtanding heart.* That ſoile could not have borne ſuch fruite alone: if God had not ſowne this ſeed, the deſire of *knowledge* in his heart, *Solomon* would not ſo much as have dreamed of it. Yet this choiſe being made, God likes the ſuite ſo well, as if he were beholding to his creature for wiſhing good to it ſelfe. So doth he eſteeme a good election, that he recompenſeth it with advantage. If riches had bene his requeſt, he had never knowne wiſedome, nor (it may be) riches, neither: Now he askes the beſt, and ſpeeds of all. Riches and honour come into the match. Becauſe he asked what he ſhould, he ſhall receive both what hee asked, and what he asked not. Of that which was promiſed him ſleeping, he found the performance waking: even ſuch an Illumination in all the roomes of his heart, as if God had given him a new ſoule. We ſay of temporall things, The beſt is beſt cheape: but of ſpiritualls, the beſt is moſt precious: how deare ſo ever they coſt us, they ſhould be moſt dear unto us. [f] *Chriſt* doth not diſpraiſe *Martha's* hoſpitalitie, in preferring *Maries* pietie. Though ſhe had *choſen the better part*, Yet this doth not deny the other to be good. Many things are neceſſary to ſalvation, but the *knowledge* of the Goſpell is the chiefe. [g] It is neceſſary *antonomaticè, præ cæteris; Simpliciter & propter ſe, neceſſitate finis*: others *in ordine ad finem, & propter ejus conſequutionem.* As ſuſtenance is neceſſary to maintaine life; yet phyſicke and excerciſe are neceſſary too in their times and places. *Bonum* is not excluded by *Melius*: [h] water out of the tankard ſhall not loſe the reward, but meate out of the cupbord ſhall find a greater. [i] *Let the dead bury their dead, follow thou mee.* It is a good worke, *Mortuos ſepelire*: but *Evangelium nunciare*, better. St. *Paul* more extolls *Evangelizandi, quàm baptizandi functionem*: [k] *Chriſt ſent me not to baptize, but to preach the Goſpell.* The miniſterie of the word, is more noble than the miniſterie of the boord. [l] *It is not reaſon that we ſhould leave the word of God to ſerve tables*: therfore the Apoſtles choſe Deacons to that purpoſe, and *gave themſelves to prayer and preaching of the word.*

[c] Pſal. 19. 10.

[d] 1 Cor. 12. 31.

[e] 1 King. 3. 9.

[f] Luke 10. 42.

[g] *Stell. in Luc.* 10.

[h] Mat. 10 42.

[i] Mat. 8. 22.

[k] 1 Cor. 1. 17.

[l] Act. 6. 2.

There be ſome things not worth the knowing, becauſe they are not worth the having. [m] *Set your affection on things above, not on things on earth.* Not on earth,for that is the place from whence Chriſt is riſen; [n] *He is not heere.* It is but a folly to ſeeke him where we are ſure he is not. [o] Not on the mountaines, where the beaſts ſeeke their food: not among the cloudes, whither the fowles of the aire ſeeme to aſpire: not among the ſtarres, that *Summum Aſtrologia*, the higheſt of naturians. But in a higher place, above all theſe, in heaven. Heaven is a great circle; where there? In the higheſt place of heaven; at the right hand of God. As nature would have us no moules, ſo grace would have us eagles, to mount up [p] *where the body is.* There be upon earth, ſome things higher in eſtimation than others; which the world takes for *Superna, things above.* To be above others in wealth and abundance; the richer, the higher; this is one *Supra:* To be above others in honour; the nobler, the higher; is another *Supra:* To exceed the common ſort in pleaſure, and the varietie of carnall joyes, is a great *Supra* with them. But alas, all theſe are *inferiora*; and (without repentance) will ſinke downe to *inferna:* Thoſe have but baſe minds that admire them, and but leane ſoules that are ſatisfied with them. There is a *Supra* farre above all theſe; a glory and immortalitie to be knowne: we are *ad altiora geniti*, and ſhould have a holy ambition of them. [q] *To know the love of Chriſt,* [r] *here is wiſedome* indeed: to know the way of ſalvation, is the *Supra* of all knowledge. When we are ſtudying that let us thinke wee are about a high point of wiſedome; and that to performe it well, is the wiſeſt action of all our life.

[n] Luk.24.6.
[o] Pſal.50.10.
[p] Luk.17.37.
[q] Eph.3.19.
[r] Rev.13.18.

This *knowledge* does not onely bring grounds for Iudgement, but rules for practice; and gives reaſons why we doe things, or leave them undone, It argues thus; I am now about a worke, what will God thinke of it? May I offer it to him? Will he allow it? Will he helpe me forward with it? Will he in the end reward me for it? This is indeed a happy *knowledge*; as if it had beene rapt up with *Paul* into Paradiſe: or if it be not taken up into heaven, yet heaven is let downe into it. As the legend ſpeakes hiſtorically (which is only true Symbolically) of S. *Chriſtopher*; that before he was converted to the faith, he would ſerve none but the ſtrongeſt: ſo this knowledge aimes at none but the higheſt. He had for his firſt maſter a man of great ſtrength and puiſſance, but a king ſubdued him: him he forſooke for that king, but finding him to be overcome by a neighbour, he betooke himſelfe to that other Pagan conquerour: This conquerour was alſo tyrannized over by the devill, to whom he was a meere ſlave, doing all his baſe commands: This hee could not endure, but entred into ſervice with the devill. For a while he admired the power of his new maſter, and what a dominion he exerciſed over the ſonnes of men; but in a ſhort ſpace he found out his weakneſſe alſo: ſo feeble and fearefull was he of a piece of wood, hee durſt not paſſe by the Croſſe; but when that ſtood in his way, he muſt backe againe. Now that weary ſervant longed to know what this Croſſe meant, and how he might finde out a more potent Lord. It was told him that Chriſt was the Lord of that Enſigne; and that the Croſſe was his Banner. Thither then he flies, and there he found out a moſt mighty, an almighty Maſter. So let our *knowledge* climbe; from ſtrength to ſtrength, from height to height, till it [ſ] *appeare before God in Sion.* Let it mount higher than riches in their Treaſurie, higher than Princes in their Throne, higher than ſtarres in the Firmament, and fetch all her light and comfort from God in *Ieſus Chriſt.*

[ſ] Pſal.84.7.

There is a double uſe to be made of this point. Firſt, deſpiſe not the leaſt. Secondly, but ſeeke the beſt *knowledge*.

1. There is no good *knowledge*, but it comes from the Grace of God, and tends to the glory of God. As *Salomon* deſpiſed not to know the hyſop on the wall, no more than the Cedar in *Lebanon*, ſo though thy *knowledge* bee like the Sunne, yet contemne not the leaſt ſtarre. [t] *There are diverſities of gifts, but the ſame Spirit:* all light comes from the ſame Father of lights. Hee that made the Elephant, made the Ant; as well the Flie, as the Eagle: the pooreſt worme

[t] 1 Cor.12.4.

that creepes on the earth, as the moſt glorious Angell in heaven. Hee that gives us the Kingdome of heaven, and thoſe eternall joyes; gives alſo every piece of bread we eate, and commands us to acknowledge it. In one and the ſame prayer, which is the exemplar and precedent of all prayers, he teacheth us to ſue for both ***Regnum tuum***, and ***Panem noſtrum.*** If it were but a little ſparke got into the flax, Chriſt would not quench it. Deſpiſe not the meane knowledge of thy brethren, though thy owne ſoule have a clearer underſtanding. There may be Divine wiſedome in the heart of a man, though it want utterance. Full many have proved holy Martyrs, that never were profound ſcholars: As that ſimple woman anſwered the perſecuting Prelate in Queene *Maries* dayes, when he queſtioned her about the ſubtleties of learning: ***My Lord, I cannot diſpute for the truth, but I can dye for the truth.*** Thou haſt a more reaching braine, another may have as honeſt a heart. Honour the leaſt Grace of God, whereſoever thou finde it. Say the gifts in ſome Chriſtians be ſmall: yet reverence the Giver for theſe: and then thy happineſſe ſhall bee like *Nathaniels*; [u] ***Thou ſhalt ſee greater things than theſe.*** [x] ***Who hath deſpiſed the day of ſmall things?*** The day of ſmall things may beget a day of great and glorious things. They that would not acknowledge God in the greater judgements, were driven to doe it in the leſſe. [a] ***This is the finger of God.*** God is called the ***Father of lights: Luminum,*** in the plurall, becauſe of the degrees and diverſities of his gifts: otherwiſe ***Pater luminis*** would have ſerved. But we muſt reſpect the number, as well as the nature of his gifts; and the ſeverall degrees of this gift, ***knowledge***; which is light indeede, and fitte to come from the Father of lights. [b] ***There is one light of the Sunne, another of the Moone, and another of the Starres***; and among the Starres, ***one differeth from another in glory.*** Though one bee not ſo bright as another, yet they are good all. Now God made the dimmeſt ſtarre as well as the Sunne in all his ſplendor. The humble Dayſ-eye would faine grow, though it cannot ſhoote up ſo high as the Marigold. Let us learne to know and glorifie God even in his leaſt workes; as *Ceſars* image is not onely ſeene in his coine of gold, but even upon the poore penny. Bleſſe him in all, for all.

2. Chuſe the beſt: refuſe not ***knowledge*** in lower things, but aime at the higheſt. The ſerpent is the embleme of wiſedome: ***Pharaohs*** inchanters wrought wonders, when they turned their rodds into ſerpents; but ***Moſes*** his ſerpent devoured all theirs: all ſciences are ſwallowed up in the ***knowledge*** of God. There is no true ***knowledge***, which knowes not [c] ***Quo ordine, quo ſtudio, quo fine,*** all things are to be done. For order, ***Id prius, quod maturius movet ad ſalutem.*** For deſire, ***Id ardentius, quod vehementius ad charitatem.*** For the end; to the edification of others, not oſtentation of our ſelves. That noble queene of the South came farre to learne ***knowledge***: in ***Solomon*** ſhee found the mine, and ſtored her ſoule with that invaluable treaſure. [d] ***She gave him ſixeſcore talents of gold***; that was a royall gift of a queene to a king: ***Solomon gave her whatſoever ſhe asked***; and that was a more royall gift of a king to a queene. Hers was temporary riches, his eternall: Hers might comfort the body, his could ſave the ſoule: hers aroſe out of the Earth, his came downe from Heaven: her gift could not make ***Solomon*** happy, his gift made the queene of ***Sheba*** bleſſed: She came rich, ſhe went away wiſe: ſhe came a queene, ſhe went away a Saint. There was not more freedome in her gift, than in her receit: her owne will was the meaſure of both. She gave what ſhe would, and ſhe received whatſoever ſhe would aske: and ſurely ſhee would aske the beſt. She was not ſuch a truant in the ſchoole of wiſedome, nor had ſo little profited by ***Solomon***, but that ſhe learned to crave the beſt. She returnes therefore more richly laden than ſhe came: ſhe gave to ***Solomon***, as a thankefull client of wiſedome, ***Solomon*** returnes to her as a munificent Patron, according to the liberality of a king. Seeing there is one ***knowledge*** higher and better than another, let us chuſe the beſt, the higheſt.

Give

[u] John 1.50.

[x] Zach.4.10.

[a] Exo 8.19.

[b] 1 Cor.15.41.

[c] *Bern. in Cant.* 36.

[d] 1 King.10.10 ver.13.

Give a naturall man his choiſe of any dignity or honour in this world, and where will he fixe? Would he content himſelfe with a meane office, and hold it a credite to bee choſen Churchwarden or Conſtable? Offices which not a few are proud of. Or would his ambition be no more, than to flie Iuſtice-height, and be in commiſſion of the peace? Or would would he be pleaſed with the Majority of a city, or with ſome eminent place of judicature on the Bench? Or would the Nobility of a Peere, or to be a Generall of the army, or a Stateſman at the Counſell-table ſatisfie him? Or were it enough for him to marry with a Princeſſe, the daughter of a king, which *David* tooke for ſo great an advancement? Or would he be content with *Ioſephs* place, to ride in the ſecond charret of Egypt, and to be Lord lievetenant over the kingdome? No, but ſo long as there was a *Pharaoh* to ſay, [e] *Tantum in ſolio te major ero, onely in the throne I will be above thee*, he is not pleaſed. *Aut Cæſar, aut nihil*: the king he muſt be, or nothing. His aſpiring thoughts would never reſt, till his head were encompaſſed with a crowne. O where is our holy ambition of ſuch a ſpirituall honour? why *knowledge* is a crowne: [f] *The prudent are crowned with knowledge.* Not every knowledge; the Gardiners to plant: the Carpenters to frame: the Lawyers to plead: the Sophiſters to diſpute; theſe cannot be called crownes. Men may have skill in theſe, and the like, and yet never deſerve the glory of a crowne, much leſſe the crowne of glory. It is not the Philoſophers *knowledge*, but the Chriſtians, that is truely a crowne. To know God in Chriſt, this crownes us. To the crown we would be as neare as poſſible we can: if we may not bee kings, yet at leſt the kings Favourites. When it was phanſied that Chriſt ſhould be a great King upon earth, there was ſuing ſtraight to be neare his Throne. [g] Not ſomuch as goodwife *Zebedees* two ſonnes, that ſmelt of the fiſher-boate, but meanes was made for them to bee next the King. Earles are *comites Regis*, and have their Coronets: ſo are the Saints, having [h] *a fellowſhip with Chriſt*. Yea they are *Reges*; Chriſt hath *made us kings to his Father*. Not that they may doe what they liſt: Spirituall kings may not bee lawleſſe; for they are *facti à Chriſto*, and *Reges Deo*. One crowne they have, *Corona ſapientia*: another they ſhall have, *Corona gloria*. Why then doe we ſticke upon theſe lower objects, as if the *knowledge* how to bee rich or potent, were ſuch a worthy matter. They bee but *Lutulenta corona*, dirty crownes, that are made of ſuch ſtuffe: Higher muſt our *knowledge* mount, or no crowne is to be had.

There is a ſawcy *knowledge*; when the Aſtrologer will offer to picke Gods Counſell out of the Starres, and derive his honour upon conſtellations. That ſpeculation is high enough, too high, but withall too preſumptuous: the Aſtrologer ſhall never make himſelfe a crowne of Starres. There is a wanton *knowledge*, a fictitious poeſie, tranſported not only from modeſty, but from morality: which multiplies the one Deity into the plurality of gods: preferres *Pernaſſus* to Mount *Olivet*: faignes and commends an *Elyſium*, for the Heavenly kingdome: placeth Metamorphoſis in ſtead of miracles: to whom a neat pleaſing fable is more delightfull than the true and ſaving Goſpell: and in whoſe mouth the figments of a petulant braine, are more frequent than the Word of the eternall God. Their ſoules are taken with a ſmooth poeme: they uſe to call it a Rapture, and ſticke not to adde the attribute of *Divine*. But when a Poet courts his Miſtreſſe in a laſcivious rime, is this a divine Rapture? To defame the reputation of men, of States, of Saints, in railing Satyres; is this a divine Rapture? I cenſure not the art of Poeſie: it is excellent; a *Knowlegde* that may both *prodeſſe, & delectare*: I doe not flowt Poets, that they are the beſt Writers, next to them that write in proſe. But it is the looſeneſſe of luxuriant wits, and ſpurious fancies, full of the venime of the Serpent, that makes it odious. A higher and nobler *Knowledge* belongs to Chriſtians: in Pſalmes Hymnes and Spirituall ſongs, to ſing the prayſes of God *Surſum corda*, yea and *Surſum cerebra* too: thither upwards

[e] Gen.41.40.

[f] Prov.14.18.

[g] Mat.20.21.

[h] 1 Iohn 1.3.

[i] Revi.6.

wards all. As our bodily eies ſee not the aire that is next them, nor the fire, nor the ſpheres, nor ſtop upon any thing till they come to the ſtarres: So let the eyes of our ſoules, wiſedome and knowledge, ſee nothing of this world, though it be never ſo neare us; but paſſe through all, and only fixe themſelves upon the peace, and joy, and glory in heaven. So will the Lord bleſſe our *knowledge*, and crowne our heads with a Crowne of honour heere; and then crowne that Crowne with the Head of all, which is *Ieſus Chriſt*, hereafter.

3. *In Efficacia*; ſome *knowledge* is more effectuall than other. There is a Theoricall, and a Practicall *knowledge*: the former whereof may bee without the latter, but the latter cannot be without the former. Men may have *knowledge*, and yet not doe well: but no man can doe well, unleſſe he have *knowledge*. So divers Interpreters by *knowledge* here underſtand obedience; the fruits, and effects, and conſequents of *knowledge*, which are good workes. As if the Apoſtle had ſaid, *Grow in grace*, and in the workes of grace. It is no newes to have *knowledge* taken for obedience, or obedience for knowledge. [k] *He judged the cauſe of the poore and needy, was not this to know me, ſaith the Lord?* If they bee two, yet they are ſuch two, as would never be parted, never found aſunder: like *Mary* and *Martha*, both ſiſters, and both buſie about Chriſt. *Mary* liſtens to his Word, that ſhee may know what to doe: *Martha* lookes to her hoſpitable office, that ſhe may doe what ſhe knowes. *Martha* prepares to feaſt him, *Mary* prepares to bee feaſted by him. And thoſe lazy admirers of the Contemplative life, have yet aſcribed a greater reward to the Active: as to relieve the poore and comfort them, is better than to ſay onely, God helpe them. [l] Every *Cherub had the forme of a mans hand under his wing*. There is not onely the wing of *Knowledge* to flie aloft; but the hand of practice, to doe good below. The one doth not croſſe, but aſſiſt the other: as the hands fetch their direction from the eyes, and the eyes looke to the operation of the hands. As *Simeon* and *Levi* were *brothers in evill*: ſo *Mary* and *Martha* were ſiſters in good. The union of theſe two is much commended both in the Scriptures, and by the Fathers.

Lorin. in loc.

[k] Ier.22.16.

[l] Ezek.10.8.

For the Scriptures: *Hoſ.6. I deſired the Knowledge of God more than burnt offerings.* If this were onely a ſpeculative *knowledge*, certainely then there was more worth in burnt offerings: for what is God the better for our wiſdome? He is honoured by our ſacrifice. But obedience hath there gotten the Name of *Knowledge*, and then it is fully expounded. [m] *To obey is better than ſacrifice.* So *Deut.4. Keepe the Commandements of God, and doe them, for this is your wiſedome and underſtanding* before God and men. Not a ſigne of wiſedome, nor an effect of wiſedome, nor the companion of wiſedome; but *Ipſa ſapientia*, wiſedome it ſelfe. There alſo hath obedience got the Name of Wiſedome. So *Iam. 3. Who is a wiſe man among you, and endued with knowledge? Let him ſhew his workes out of a good converſation with meekeneſſe.* There if they be not *ſub eodem nomine*, yet they are *in eodem homine*: if diſtinguiſhable in their nature, yet inſeparable in their ſubject. For that mans *good Converſation* is wiſedome, his *good workes* wiſedome, his *meekneſſe* wiſedome, and the diſcreet *ſhewing* or manifeſtation of all, wiſdome, 1 *Ioh.2. He that ſaith, I know God, and keepeth not his Commandements, is a lier, and the truth is not in him.* There is no terme ſo odious with us as a lyer: yet *David* was very round and homely with us, when he ſaies, [n] *All men are liers:* without queſtion, all ſinners are liers. Some had their Sirnames from *Greatneſſe*; as *Alexander* the *great*, *Pompey* the *great*, *Conſtantine* the *great*, *Charles* the *great*: Others from *Pietie*, as *Metellus Pius*, *Antonius Pius*, *Æneas Pius*: The conſcionable and obedient Chriſtian takes one Name from *Wiſdom*: He is *Vir Sapiens* as well as *Vir Bonus*.

Hoſ.6.6.

[m] 1 Sam.15.22.
Deut.4.6.

Iam.3.13.

1 Ioh.2.4.

[n] Pſal.116.11.

For the Fathers; [a] *Nazian.* He is the wiſe man *qui pauca de virtute loquitur, ſed propter virtutem multa facit. Sapientia illa clara eſt, non quæ verbis volat, ſed quæ virtutibus conſtat.* [b] Bernar. *Sol non omnes, quibus lucet, etiam calefacit*: ſo wiſdome gives men light, to know what they ſhould doe: but does not inflame their affecti-

[a] *In Apolog.*

[b] *Bern. in Cant. ſer.23*

[c] *Iſidor. de ſum.bon.l.2*
[d] *Hug.de vanit.mundi.*
[c] *Aug.de ſcala Paradiſi.*
Mark.1.8.

ons, to doe what they know. It is one thing to know wealth, another thing to poſſeſſe it: *Nec divitem facit cognitio, ſed poſſeſſio.* Let mee adde, *Nec divitem facit poſſeſſio, ſed fruitio: uſus, non habitus.* [c] *Iſidor.* It makes to the accumulation, and aggravation of a mans ſinnes, *Scire quod ſequi debeat, & ſequi nolle quod ſciat.* [d] *Hugo. Fruſtra divina cognitionis abundantia creſcit, niſi divina dilectionis flammam augeſcat.* [c] *Auguſtine.* As God hath given the office and Miniſterie of Baptiſme to many, but the power of remitting ſinnes in Baptiſme he keepes to himſelfe: So *knowledge* is a common gift; one man may teach another: but holineſſe is a peculiar grace, which hee gives by none but himſelfe: There may be a ſubſtance without an odour: but there can be no odour without a ſubſtance: So there may bee *knowledge* without good workes, but good workes without *knowledge* never. A diſtinction of them we may conceive in our braines, God forbid there ſhould be a diviſion of them in our hearts. This conſideration affords us a threefold uſe.

[f] Chap.1.5.

1. It is our Apoſtles charge, [f] *Adde to your vertue knowledge:* my exhortation here muſt be, Adde to your *knowledge* vertue. If your wiſedome be not operative, it had better not be at all: For we muſt give account of our knowledge, and that account muſt bee according to the fruites of our knowledge. As *Gregory* ſpeakes of the Feaſt of Reſurrection; wee keepe *Eaſter* but ill, *niſi quod de more celebratur, etiam quoad mores exprimatur:* unleſſe we expreſſe the matter of the feaſt, in the manner and forme of our life. So we ſhall give but a ſorry account of our knowledge, without a Catalogue of good workes: an Inventory, not of our owne counterfeiting, but upon record in heaven. [g] *The Spirit moved upon the face of the waters,* in the Creation: He did not lie, nor ſit, nor ſtand upon them, but he *moved:* he inſtantly fell to worke. [h] *An Angell troubled the waters;* not onely looked on them, but moved them. We are no ſooner put into the ſpring of ſpirituall *knowledge,* but at once we both perceive our owne fowleneſſe, and in that holy Laver begin to waſh our ſoules. As *Naaman* did not ſtand to view *Iordan,* but dipped himſelfe ſeven times in it, to get off his leproſie. [i] *They looked,* or had an eye *to him, and were lightened.* Light and heat are inſeparable: [k] the nights are hoter *in Plenilunio,* becauſe then there is more light. If the Lord doth enlighten us with *knowledge,* he doth alſo warme us with charitie: and charitie will be doing good workes.

[g] Gen.1.2.
[h] Ioh.5.4.
[i] Pſal.34.5.
[k] *Stell. in Luc.16.*

2. The purpoſe and end of our *knowledge* muſt bee directed to goodneſſe. Many learne much, that they may be *Docti,* not *Boni;* and reputed *in Sapientum, non in Sanctorum numero.* So ſome Lawyers ſtudy to be cunning in the Lawes; not with an intent to helpe their poore oppreſſed Clients, but by intricate quirkes, windings, and diſtortions, to ſqueaſe their purſes. They would be rich by their *knowledge,* not honeſt: as their Heires would bee made noble by their riches, not hoſpitable: and the third generation leaves neither honour, nor honeſty, no nor riches behinde them, to their poſterity. The Prieſts and Scribes could plainely have informed *Herod* concerning Chriſt; and clearely have expounded the [l] Prophet *Micah;* that hee was to be a ſpirituall King, and not to take upon him any earthly Principality: ſo that *Herod* needed not to feare the loſſe of his kingdome by him. Thus might they have kept that Tyrant from bloud, and prevented the murder of ſo many Innocents. But ſuch was their pride, that they would not. [m] They had the keyes, but they ſcorned to open the doore. So you have *Herod* turning over the Bible, ſearching the Scriptures, examining the Prophets; but to what purpoſe? Hee ſayes, *Vt Chriſtum adoraret:* but hee lied, for it was *Vt Chriſtum devoraret.* Know, to bee better, as well as to be wiſer. There is no comfort in any *knowledge,* the ſcope whereof is not Divine goodneſſe.

[l] Mic.5.2.
[m] Mat.23.13.

3. Let no *knowledge* ſatisfie us, but that which referres us, prefers us to Chriſt. There be common gifts, wherein naturall men take their full acquieſcence: yet

we know, the diſpenſation of them extends to very Reprobates. *Balaam* had the gift of Prophecy, yet he *loved the wages of iniquity.* [n] *Saul* had *another heart given him:* a kingly heart, not an holy heart. *Achitophels* counſell was oraculous, yet his end deſperate. *Iudas* happily [o] could preach like an Angell: yet in practiſe, [p] a very Divell. [q] Baptiſme is a gracious gift of God, yet many after the water of Baptiſme, goe to the fire of Hell. Prophecy, an eminent gift: yet *Saul inter Prophetas.* Faith, neceſſary: yet *The Divels beleeve and tremble.* Doe wee not ſee in the world, a great Stateſman, yet a meere Atheiſt? A deepe Divine, yet too covetous? An expert Lawyer, yet a corrupt Iudge? An experienced Phyſician, yet a meere Naturian? A rare Scholar, yet a great Drinker? [r] *Chryſoſtome* hath a fearefull ſaying; Hee that knowes good, and lives in evill, is no better than a Devill in the ſhape of a man, or no better than a man in the nature of a Devill. Theſe may have good parts, but they are not good men. The Divels know and beleeve, beleeve and tremble: but they can doe no good. Let us turne to God with repentance, which the Devils cannot doe: and bee ingraffed to Chriſt by faith, which the Divels cannot bee: and poſſeſſe the Spirit of ſanctification, which the Divels cannot have. So ſhall wee both *in grace and knowledge,* reſemble the bleſſed Angels, and bee Partakers of their glory in the Heavens. As no place can content the Fire, but the uppermoſt: ſtill it riſeth up toward the owne Region: ſo let no *knowledge* ſatisfie us, but the *knowledge* of Chriſt. The other Elements, Earth, Water, and Aire, are pleaſed with lower roomes. There is an Earthy *Knowledge*; which lives like a moule in the mould, in the warme bowels of wealth; and cries, Let them take higher happineſſe, that have a mind to it. Earth will to earth; an earthly deſire, to an earthly Center; ſo they live: till earth be turned into earth; ſo they die: yea, till earth be turned out of earth, their earthy ſoules into helliſh torments. This is a baſe and brutiſh life. There is a *knowledge* one ſtory higher; a watry *knowledge,* that ſeekes onely after pleaſure, and the ſenſuall delights of the fleſh. Give it luſty wines, beautifull Strumpets, muſicke, and banquets, ſport and merriments; this is all it cares to know. Where is the beſt liquour? Where lyes the handſomeſt Whore? Where meets the joviall Companion? This is a fluid *knowledge,* that turnes the bloud into water, the very ſoule into water, and ſo runs it into the dead ſea. There is a *knowledge* yet a ſtory higher than this; an airy *knowledge,* that ſeeks for nothing but glory. Advance it into the Princes favour, make it an admiration to the vulgar, blow it up with encreaſe of honor: ſuch empty, airy, windy ſtuffe will fill this vain bladder. Theſe Elements of our fleſh ſit quietly in lower rooms: but divine *knowledge,* like the noble fire, mounts aloft, & finds no reſt but in the region of Immortality.

[n] 1 Sam. 10. 9.
[o] Matth. 10. 4.
[p] Iohn 6. 70.
[q] *Auguſt. in Frag. num. 7. Ex ſerm. de mirac. 5. pan.*
Serm. Davidica. Cantica. &c. Tom. 1.

In the knowledge of our Lord and Saviour Ieſus Chriſt] All this while wee have beene getting up *Iacobs* Ladder, and climbing by certaine ſtaires and degrees to the *Knowledge of Chriſt.* Now our meditations are come to the toppe; let us view the beauty of *Sion,* and with our intellectuall eyes behold the *Face of Him whom our ſoule loveth.* [ſ] *Thou art fairer than the children of men.* Firſt, generally.

1. The Sun and the Sea are the 2 great receptacles; the Sun of light the Sea of waters. For the former; God made the light before the Sun: but when he had made the Sun, he reduced all that diſperſed light into this one luminary: not locking it up in that body, as *Aeolus* the winds in a cave: but ſo diſpoſing it for the better cōmunication to the world. Chriſt is the Sun of righteouſnes: in him is treaſured up all wiſdome and *knowledge:* not under locke and key, for the doore ſtands continually open to all humble Clients. It is but [t] *Aske and have:* it cannot come upon eaſier tearms. [u] *In Him are hid all the treaſures of wiſdome and knowledge:* not for his own uſe only: as the Sun hath not light for it ſelf; but for our more convenient participation. *Hee is made to us wiſdome:* 1 *Cor.* 1. 30. to us. In himſelfe he is the wiſdome of God, not created, but creating all things. But what were this to us, if wee might not partake of his wiſedome? If Hee did hoord up his *Know-*

[ſ] Pſal. 45. 2.
[t] Iam. 1. 5.
[u] Col. 2. 3.

ledge, as a Miſer doth his corne, or a Philargyriſt his coine, wee might ſtill bee poore and beggarly for want of K*nowledge*. But as [a] *it pleaſed the Father that in Him ſhould dwell all fulneſſe:* [b] ſo *of his fulneſſe have we all received*. And as wee receive, ſo we muſt returne: as our knowledge comes from his Grace, ſo it muſt returne to his Glory. Without Chriſt wee could not attaine to *knowledge*, and without *knowledge* wee cannot attaine to Chriſt. It came from Him, and it muſt never reſt till it come backe unto Him. *Grow in this knowledge*.

For the other; the Sea is that great ciſterne, to receive the confluence of all waters. Firſt, From that large and vaſt pond, water is derived into all parts of the earth by veines and ſprings: thoſe ſprings run into rivers, and thoſe rivers empty themſelves againe into the ſea. So all good *Knowledge* flowes from the fulneſſe of Chriſt, and is conveyed to us in certaine pipes and chanells, the miniſterie of the word and Sacraments. This living water ſhould returne to the firſt fountaine, all our knowledge muſt have recourſe unto Chriſt. Secondly, Rivers run by diverſe countryes, and every where doe them good as they goe: and according to thoſe ſeverall coaſts, they have ſeverall names: but ſtill they paſſe along, and keepe their current: They make many grounds fruitfull, but tarry with none of them: to the maine they make a-maine, and there they loſe their names. *Knowledge* is a faire ſtreame, and runs by many artes and myſteries; and does good at all times, in all places, to all perſons. According to the ſeverall objects it hath ſeverall names: as knowledge in medicines makes phyſicians, in the Statutes makes lawyers, in the artes makes ſcholars: But it ſtickes in none of theſe: ſtill doth all good knowledge goe forward, reaching at the *Summum bonnm*, till it be quite ſwallowed up in the comforts of Ieſus Chriſt. Thirdly, when rivers come neare the ſea, the ſea ſends forth the tyde to meete them, as it were a harbinger to entertaine them. So when our knowledge is heavenly affected, and inflamed with the love of Chriſt, as the Queene of *Sheba* was with the wiſedome of *Solomon*; then Chriſt ſpreads out his armes to meete us, [c] as the Father mette his returning ſonne. He prevents us with his favour, and graceth us with an extraordinary honour. Onely this difference there is: the rivers are ſweet, the ſea is brackiſh: but our waters are brackiſh, and this ſea is ſweet. Other ſtreames loſe their freſh and pleaſant taſt, when they come into the ſea: ours never gets any pleaſant or wholeſome taſt, till they come thither. All our knowledge is briniſh and unſavoury by nature, and onely obtaineth ſweetneſſe by flowing into this Ocean of goodnes. O Lord, [d] *all our freſh ſprings are in thee*. We have waters of our owne, but they are bitter: Like the waters of *Marah*, whereof the Iſraelites could not drinke; bitter waters. In the fountaines of our hearts are the waters of manifold corpuptions; ſo harſh that they will not downe with our thirſty conſciences: or unwholſome, like the waters of *Iericho*; they [e] *make the ground barren*. Either all our fruites are wild, or our trees fruitleſſe. Yet Chriſt can ſweeten the one, and ſeaſon the other, and cure all; by giving us the knowledge of his mercie, and the aſſurance of our owne ſalvation.

2. Thus generally: Now this *Knowledge* is ſo ſweet, that if we have once taſted it, we will exceedingly thirſt after it. [f] *The eye is not ſatisfied with ſeeing nor the eare with hearing*, nor the heart with knowing: we are never content, [g] till *we ſee face to face, and know as we are knowne*. As nothing could quiet *Abſolon*, but [h] *ſeeing the face of the King*: ſo we long to know how we may know Chriſt. And but reaſon; for there be many that meete him, and yet doe not know him, ſome that ſeeke him, and yet are ignorant of him when they ſee him. [i] *Ieſus ſtood by Mary, ſhe ſaw him, and yet ſhe knew him not*. The two Diſciples were walking and talking with him; yet [k] *their eyes were holden that they ſhould not know him*. [l] *Ioſeph* had done much for his brethren, yet *they knew him not*. Chriſt at his Reſurrection was ſo changed, that they knew him not: *Quis iſte*, [m] *who is this that commeth Edom?* They might

[a] Col.1.19.
[b] Iohn 1.16.
[c] Luke 15.20.
[d] Pſalm.87.7.
[e] 2 Kings 2.19.
[f] Eccleſ.1.8.
[g] 1 Cor.13.12.
[h] 2 Sam.14.32.
[i] Iohn 20.14.
[k] Luke 24.16.
[l] Gen.42.8.
[m] Eſay 63.1.

might have ſome reaſons why it ſhould not be Hee. Firſt, Chriſt was put to death, put into the grave, and a great ſtone upon him, but three dayes ſince: this man (wee ſee) is alive and alives like. Secondly, Chriſts apparell was ſhared among the ſouldiers, and he was left naked: this man hath on glorious apparell. Thirdly, Chriſt was wrapped in linnen, and ſo layd in the earth: ſo that if he appeare, it muſt be in white: this man comes quite in another colour all in red. So many diſputes we ſtill make about his preſence: Not onely about his reall preſence in the Sacrament, wherof there be large volumes of controverſies: But alſo about his ſpirituall preſence in our hearts, wherein there is a world of doubts. If ſome unuſuall croſſes diſturbe our peace, or trouble our affections, preſently there breakes out a voice, mixt with murmuring and deſpaire, *God hath forſaken us.* No talke of his preſence of his abſence we complaine: our cowardly ſpirits give him gone quite: yet *non longe abeſt,* [n] *he is not farre from every one of us.* [o] The Angell went before *Peter,* though he ſaw him not: and Chriſt is within us, even whiles we feele him not. [p] *The Lord is in this place, and I knew it not. Iacob* ſaw him, both aſleepe, and awake: ſome are awake, and doe not perceive him: others ſleepe, and doe not dreame of him. [q] *He goeth by me, and I ſee him not.* He is nearer us many times than we thinke him: even cloſe by us, though we be not aware of it. And indeed when is he more neere us, than in our afflictions? *Ero tecum in tribulationibus:* is his promiſe. If at other times he remove, yet then he will not faile us. Then commonly we ſeeke him, and he is ſoone found. *Nunquam ab eis abeſt, a quibus quaeritur.* [r] He is *found of them that ſeeke him not:* but of them that ſeeke him, never but found. [ſ] *Thou Lord, haſt not forſaken them that ſeeke thee.* Thus Chriſt may meete us, as he did *Saul* in the way to *Damaſcus*: or accompany us, as he did the two Diſciples to *Emmaus*: or ſtand by us, as he did by *Mary* in the garden: and yet we not know him. Yea, he may be before us, within us, and yet we not know him. To know him therfore is our deſire, and how to know him is our demand. Two wayes is he knowne heere: *Per charitatem, Per fidem.*

1. By love: I cannot ſay which is firſt; love or knowledge: whether we firſt love him and ſo come to know him: or firſt know him, and ſo come to love him. But this I dare ſay, we doe not know him, unleſſe we love him: as in reaſon, we cannot love him, unleſſe we know him. And this I dare ſay, that the more wee know him, the better we love him: and the more wee love him, the better wee know him. I deny not, but there may be a knowledge without love. Did you never know any ſo cunning in the ſtory of the Goſpell, that they could tell you the manner of Chriſts life and death, from point to point: and yet have no more love of Chriſt in them, than there is fire in a fiſh-pond? The ſeate of knowledge is the head: of love, the heart. The Sunne may ſhine cleare in a froſty day: yet for all his light, it may be bitter cold, and [t] the face of the deepe frozen. Our eyes may ſee, when our bones ſhake. The beames of knowledge may fill our heads, and yet winter lye cold at our hearts; till they bee even dead with uncharitableneſſe. If Chriſt were beloved ſo farre, and ſo well as hee is knowne, it would be a merry world in Chriſtendome. The Divell would have little to doe: wee ſhould goe to Heaven in troupes. But it is not ſo happy: the knowledge of Chriſt, and the love of Chriſt, have both one Father, but they have not both one Mother: they come not both from the ſame *venter.* God is the Father of them both: from him all good gifts are derived: he gives both love and knowledge. But the difference is on the mothers ſide: the mother of love is Grace: the mother of knowledge, Nature. God ſo created the ſoule, that it ſhould have an underſtanding capable of knowledge: which is ſtill bettered by ſtudy and experience. So though it proceeds *à Deo patre, yet per naturam matrem.* The Divell did not loſe his knowledge, when he loſt his innocency: nor did man by his fall loſe his underſtanding: thoſe faculties were depraved and corrupted, not

[n] Act. 17.27.

[o] Act. 12.8.

[p] Gen. 28.16.

[q] Iob. 9.11.

Auguſt.

[r] Eſa. 65.1.

[ſ] Pſal. 9.10.

[t] Iob. 38.30.

aboliſhed. So that by nature, eſpecially improved with arte, there is in the reaſon of man, a capacity of much knowledge. Thus they may know Chriſt, in knowing the Hiſtory of Chriſt; what he did, what hee ſuffered, of whom, and for whom, without loving him. But the love of Chriſt, is the daughter of grace, and ſo royall both by Fathers and Mothers ſide. Many a wiſe Stateſman is beholding to a farre leſſe wiſe (but much more loved) favourite, to helpe him to the ſpeech of the king. Love is Chriſts favourite, alwaies in his gracious preſence: knowledge is not ſo; but muſt be faine to waite at the doore, and thanke love for having admiſſion. Love then is that friend at Court, which helpes us to the ſight of the Prince: by love wee come to know the Lord *Ieſus*.

Deſire we therefore to know Chriſt? This is the way: Let us love him.[u] *Every one that loveth, knoweth God*, ſaith ſaint *Iohn*. We cannot put it into convertible termes; Every one that knoweth, loveth God; yea more: *God dwelleth in him that loveth; and he that loveth, dwelleth in God.* Now God cannot dwell in us, but we muſt know our inhabitant: we cannot dwell in God, but we muſt know our Land-lord. *Maries* beſt knowledge of Chriſt, was her love: ſhe did not know him when ſhee ſaw him, but ſtill ſhe loved him. [x] *Many ſinnes are forgiven her, for ſhee loved much.* Not becauſe ſhee knew much, but becauſe ſhee loved much. Love does not waite upon knowledge for a reaſon of loving, but knowledge waites upon love for a meanes of knowing. Love ſtands not upon a *quare*, why ſhould I love him? what good ſhall I have by him? Such a mercenary baſeneſſe cannot enter into the noble breſt of charity. Let knowledge examine that, and knowledge ſhall finde, that if the whole Heaven were turned to a booke, and all the Angels deputed writers, they could not ſet downe all the good Chriſt hath done us. But charity loves, becauſe it is beloved: it is his *Dilexit me*, that ſets mee on fire: our love is inflamed by his: His love to us is infinite: it is not onely a [a] *Majorem nemo habet*, but a *Majorem nemo concepit*. Saint *Paul* chargeth us to [b] *Know this love:* yet withall, in the very ſame place, hee tells us that *it paſſeth knowledge*. Though we cannot know it, *ſecundum ejus menſuram*, according to the immenſity of the thing: yet we may, *ſecundum modulum noſtrum*, according to our capacity. We cannot tell whether we love him firſt, and then know him: or know him firſt, and then love him. Certainely, regenerate love, and regenerate knowledge, were infuſed both at once: we can aſſigne no *Prius* or *Poſterius* to them. But what doubt ſo ever there is of the priority, the meliority is cleare: for [c] *the greateſt of theſe is charity.* Love is greater than faith, therefore certainely greater than knowledge. Let us then know Chriſt, that wee may love him: and never thinke to finde him in our heads, unleſſe we firſt finde him in our hearts.

u Ioh 4.7.
ver. 16.
x Luk.7.47.
a Iohn 15.13.
b Eph.3.19.
c 1 Cor. 13.13.

2. By Faith: *Qui credit, intelligit*; as ſome render the words of the Prophet. This is the wedding-ring, wherewith we are married to Chriſt: now the husband cannot be unknowne to his Spouſe. [d] *Bleſſed is ſhe that beleeved:* and that by good conſequence: For *cognitio per fidem, inchoatio cognitionis per viſum.* Faith below, is a beame of that beatificall viſion above. *Credere eſt fælicitas viæ, ſicut videre eſt fælicitas patriæ.* The former beginnes our happineſſe, the other conſummates it. *We live by faith, not by ſight.* Faith could not give us this life without Chriſt, nor will Chriſt give it vs without faith. [e] *He liveth in us, we live in him:* both by faith. He can neither live in us, nor we in him, but we muſt needs know him. Faith is a taſte of the joyes of Heaven, ſight the fruition: wee may know the ſweetneſſe and delicacie of the feaſt, by a little taſte. From the ſeede comes the tree, from the tree the fruites, and of the fruites pleaſant foode. Faith is the ſeede, that ſprings up into holineſſe the tree, which yeelds the fruites of good works, which pleaſe the palate of the King of kings. *Meliora ſunt vbera tua vino:* there is great difference betwixt the milke which children ſucke from their mothers breſts, and wine. When we drinke wine, wee know the colour of it; whether it bee white

d Luk.1.45.
e Gal.2.20.
Cant.7.

white or red, or browne; we can diſtinguiſh it: But the Infant cannot tell what colour the milke is of which it ſuckes. All humane knowledge is like wine, whereof we judge by experience: as if the Philoſopher tell us, that the leaſt ſtarre exceeds the Earth in quantity, or that *nihil vacuum in natura*; without plaine reaſon or demonſtration we will not beleeve it: and when we have demonſtration, our beleefe ceaſeth; for then we know it. But when the Chriſtian tells us of a Trinity in unity, and unity in Trinity; that *Chriſt* is God and Man, yet but one Perſon; ſhall we ſuſpend our perſwaſion till he prove it by naturall reaſon? we ſhall then live and die infidels, than which we had better have lived and died beaſts. Secular propoſitions are left to the taſte of our reaſon: divine myſteries are to bee digeſted by faith. Of the other we may diſpute like men, this wee [f] muſt receive like *babes*. That is for the exerciſe of wit, this for the trial of faith. There is uſe of arguments, here is nothing but a promiſe. In that we are ſcholars, in this Chriſtians.

Faith is a repreſentative glaſſe, which ſhewes me Chriſt; and what he did on Earth, and what he does now in Heaven. What hee did and ſuffered on Earth: Faith goes along with him all his journey, from the cradle to the croſſe. It ſees him doing good, and ſuffering evill. It ſees him in ſuch an agony under the weight of ſinne, that the burden makes him even ſweat blood. Never was garden ſo watered before: *Adam* might moiſten the ground with the ſweate of his browes, but now it is wetted with a ſweat of blood. His paſſion beganne with blood and ſweat, and with water and blood it ended. It ſees him betrayed with a kiſſe: [g] collaterally hee had upbraided *Simon*, for not entertaining him with a kiſſe: from *Iudas* he hath it: that traitor kiſſed him to death. It ſees him ſcourged, and that by his command; who with one breath pronounced him innocent; and yet condemned him to the laſh. It ſees him ſpitte upon, and ſcorned: the glory of all was ſpitte upon, the honour of all ſcorned, and the life of all crucified. He was whipped like a beggar, crucified like a malefactor: in all his ſufferings, beſides paine, there was infamy. Hee cured the blinde man with ſpittle, with ſpittle his owne eyes were blinded. It ſees him not onely defiled with excrements, but buffetted with blowes. That face which the Prophets and Fathers ſo wiſhed to ſee, is thus abuſed. It ſees him crowned with thornes: a crown for mockery, thornes for ſharpe infamy. The firſt *Adams* ſinne brought forth thornes on the Earth, and now it is the ſecond *Adams* turne to weare them. It ſees him nailed to the croſſe, forſaken of God and Men. For Men; there was not a *Reuben*, to ſay, *Let us ſpare him, for he is our brother.* For God hee might ſay of his Fathers abſence, as *Mary* did when ſhe miſſed him in the Sepulcher, *Abſtulerunt Dominum, they have taken away the Lord, and I know not where they have laid him.* For God; he gave leave to all his enemies, as to the winds, *vires effundite veſtras.* All this faith ſees; nor does it leave him in the grave, where wee uſe to relinquiſh our friends: but watcheth his riſing farre better than the ſouldiers did his ſleeping. Yea, it followes him up into Heaven, and ſees him ſet at the right hand of his Father in glory; there continually interceding for us. Nor is this onely by way of imagination: for all that read his ſtory, may have ſuch an apprehenſion. But my faith ſees all this done for mine owne ſoule: thus he died for my ſinnes, thus he roſe againe for my juſtification.

To the unbeleever all this truth is but a dreame. If thou haſt not faith; *Non tibi natus eſt Chriſtus, non tibi crucifixus, non tibi ſurrexit, nec pro te intercedit.* Faith is the ſight, and the light, and the eye of our ſoules; whereby wee can read our owne names in the Booke of Life. It makes us not onely acquainted with God, but familiar: ſo like him, that it transformes us into his Image, into holineſſe. As a droppe of water infuſed into a cuppe of wine, looſeth its owne nature, and is changed into wine both in colour and taſte. The metall caſt into the fire, puts off the owne forme, and becomes fire. The aire enlightned by the Sunne, becomes light; and ſeemes rather *Ipſum lumen, quam il-*

[f] 1 Pet. 2. 2.

[g] Luk. 7. 45.

luminatum: So faith transformes us into the likeneſſe of God. Of all the Virgins preſented to *Ahaſuerus*, none was ſo pleaſing as *Eſther*.[h] *Let the maiden that pleaſeth the king, be Queene in ſtead of* Vaſhti. When that decree was publiſhed, what ſtrife, what emulation (may we thinke) was among the Perſian Damoſels; that either were, or thought themſelves faire? Every one hopes to be a queen: but ſo incomparable was the beauty of that Ieweſſe, that ſhee is not onely taken into the Perſian court, as one of the ſelected Virgines; but hath the moſt honourable place in the *Seraglio* allotted to her. The other virgins paſſe their probation unregarded: when *Eſthers* turne came, though ſhee brought the ſame face and demeanour that nature had caſt upon her, no eye ſees her without admiration. The king is ſo delighted with her beauty, that contemning all the other vulgar formes, his choice is fully fixed upon her. Our Heavenly King is pleaſed with all our graces: hot zeale, and coole patience pleaſeth him: chearefull thankefulneſſe, and weeping repentance pleaſeth him: Charity in the height, and humility in the duſt pleaſeth him. But none of them are welcome to him without faith, as nothing can pleaſe him without Chriſt. There is none that dares venture into his preſence, without faith: She is that *Eſther* to which God holds out his golden Scepter. Adorne thy ſoule with this grace; [i] *So ſhall the King greatly deſire thy beauty*. Chriſt loved all his Diſciples well; onely *Iohn* leaned on his boſome: Faith reſteth in the boſome of Chriſt, and Chriſt reſteth in the boſome of faith: it were ſtrange therefore if ſhe ſhould not know. [k] *Hereby we know that we know him, if we keepe his commandements*. Keepe them; who is able? Though we cannot keepe them all, yet there is one we can: [l] *This is his commandement, that we ſhould beleeve on his Sonne Ieſus Chriſt:* This is light added to light, an aſſurance upon an aſſurance: wee know him, and we know that wee know him, if our faith be ſtedfaſt in him.

h Eſth. 2.4.
i Pſal. 45.11.
k 1 Iohn 2.3.
l 1 Iohn 3.23.

By this time wee know the way how to know Chriſt, by Charity and Faith: But now here followes another *quære*: How ſhall we know whether wee have this Faith and Charity or not? A little would bee ſaid to ſatisfie us in this point.

1. Faith hath a ready way of knowledge. [m] *Shew mee thy faith by thy workes*. There can bee no ſtronger or more evident argument than demonſtration. *The tree is knowne by the fruites*; is an infallible rule. Whiles we are in health, the naturall heate within us turnes all our nouriſhment into good blood, and makes us active and able for the proſecution of our affairs: So if we be in the faith, or have the faith in us; all accidents ſhall be turned by it *in materiam virtutis*. [n] *Cooperantur in bonum*, yea and *cooperantur in bonitatem:* as *all things ſhall worke together to our good*, ſo to our goodneſſe. Wealth ſhall be the inſtrument of our mercy, poverty the cauſe of our humiliation: Health ſhall miniſter chearefulneſſe to our labours, and ſickeneſſe exerciſe our patience. Man is borne to worke and labor: *Si ad hoc natus, quanto magis renatus?* Thou ſayeſt, thou beleeveſt: *Fac quod dicis, & hoc eſt fides:* as ſaint *Auguſtine* gives the etymoligie of faith. The roote of a tree is a ragged and jagged thing; no ſhape, no comelineſſe, no proportion in it: and therefore keepes in the Earth, as if it would not be ſeene: Yet all the beauty that is in the tree; the ſtraightneſſe of the bulke and body, the ſpreading faireneſſe of the branches, the glory of the leaves and flowers, the commodity of the fruites; proceede from the roote: by that it ſubſiſteth. So faith ſeemes to be but a ſorry grace, a vertue of no regard: Devotion is acceptable, for it honours God: Charity is noble, for it does good to men: Holineſſe is the Image of Heaven, therefore beauteous: Thankefulneſſe is the tune of Angels, therefore melodious: But *ad quid fides?* What is faith good for? Yes, it is good for every good purpoſe: the foundation and roote of all thoſe graces: All the prayers made by devotion, all the good workes done by charity, all the actuall expreſſions of holineſſe, all the praiſes ſounded forth by thankefulneſſe, come from

m Iam. 2.18.
n Rom. 8.28.

the roote of faith : that is the life of them all. As [o] *Faith without workes is dead:* ſo indeede workes without faith are dead. To have no good workes, is the argument of a dead faith: as to have no breath, is the ſigne of a dead body : but this argument is *à conſequente.* But to have no faith, is an argument of dead works; an argument *à Præcedente*, or *abſentia cauſæ :* as that body muſt needs bee dead, which hath no ſoule. Faith doth animate workes, as the body lives by the ſoule: Doubtleſſe, faith hath ſaved ſome, without workes : but I never read that works hath ſaved any, without faith.

Bernard compares Chriſtian religion to a vine ; whereof faith is the roote, vertues the branches, good workes the grapes, and devotion the wine. Thy faith then is knowne by thy workes. [p] *Thou art good, and doeſt good, O Lord* ; ſaith the Pſalmiſt. If we be good, we will doe good certainely : Faith can no more bee idle, than it can be incredulous. By faith we know our God, and by workes we know our faith. [q] *Noli intelligere ut credas, ſed crede ut intelligas.* That man is moſt welcome to God, *Qui non plus attulit argumenti, ſed fidei.* By way of apologue, conceive a ſtrife betweene foure faculties, which of them ſhould bring a man neareſt to God : Majeſty, Strength, Knowledge and Faith. Knowledge pretends that ſhe is the eye of the Soule, and to finde out the way is her proper office : ſhe forbids all other to undertake it, or to arrogate that honour, for it is her right. Strength juſtles knowledge out of the way, and comes in like a *Sampſon*, or an *Alexander*, with a *viam vel inveniam, vel faciam :* as if ſhee were the champion, or guard of the ſoule, to bring her into the preſence. Majeſty challengeth this priviledge from them both; as if that royall dignity belonged to her onely : kings are gods on Earth, and neareſt in place to the God of Heaven. Fortitude pleads that ſhee is the eldeſt daughter of God, the Image of his *Power :* No leſſe doth knowledge, that ſhe is the Image of his *Wiſedome.* And the ſame doth Majeſty ſay, that ſhe is the Image of his *Glory.* Every one claimes ſuperiority : but they all deſpiſe poore *Faith*, and doe not ſo much as ſay, [r] *Wee have a little ſiſter, what ſhall we doe for her, in the day when ſhe ſhall be ſpoken for ?* But let us tarry, and heare what the King himſelfe ſayes ; [ſ] *The Lord will ſhew whom hee hath choſen.* They all waite at the doore of the Preſence, as the courtiers did upon the call of *Ahaſuerus.* None but *Eſther* is admitted : Faith hath the honour of the firſt call : ſhee enters, and brings in the reſt: all pleaſe in faith. [t] *Not many wiſe men after the fleſh, not many mighty, not many noble are called.* Knowledge is not in this favour, for *not many wiſe are called :* nor Strength, for *not many mighty are called :* nor Majeſty, for *not many Noble are called.* Before, they had faith in no regard : alas, what can ſhe doe? Nay, what can ſhe not doe? She can ſtrengthen the weake, illuminate the blinde, animate the dead, comfort the ſorrowfull, crowne the patient, juſtifie ſinners, ſave ſoules, and give them an inheritance among the Angels. [u] *Quid non? Attingit in acceſſa, deprehendit ignota ; comprehendit immania, apprehendit noviſſima,* and is a bed for Infiniteneſſe to lie on. There is a kinde of omnipotency in faith : What is there that God can doe, and faith cannot doe? Strength is weake, compared with faith: what ſtrength of man can remove mountaines? Faith can, and that with a word. Celſitude of honour is a meere dwarfe to faith : that can but command mortalls, Faith is attended by Angels. Wiſedome is but folly to faith: that knowes there is a God of comfort, this enjoyes all the comforts of God.

2. Charity hath meanes to bee knowne too. Although the fervour of love cannot be expreſſed ; for *Tepidè amat, qui poteſt exprimere quantum amat :* yet love will finde waies to declare it ſelfe. [x] *Love is ſtrong as death.* What is ſtronger than death? It devoures all: and when it hath eaten up all, it will eate up it ſelfe ; for death it ſelfe ſhall die : yet Chriſts love to us was ſtronger. The effect of death is to ſeparate the ſoule from the body : and ſuch was the extremity of Chriſts love. Hee ſpared not Himſelfe, that his Father might ſpare us : his Love ever-

[o] Iam. 2. 26.

[p] Pſal. 119. 68.

[q] *Aug. de ſpir. & Lit.*

[r] Cant. 8. 8.

[ſ] Numb. 16. 5.

[t] 1 Cor. 1. 26.

[u] *Aug. de verb. Dom.*

Bern.

[x] Cant. 8. 6.

more ſhewed it ſelfe in doing good. Hee did empty Himſelfe, but it was to fill us: Hee did goe out of Himſelfe, but it was to dwell in us: Hee died Himſelfe once, but it was that we might live for ever. If ſuch a ſpring of love be in us, the waters of beneficence will be flowing from us. It can doe Chriſt no good, but He hath his *Minimos* to whom it may. *Chriſte tuos; tua, te, gratis accepimus à te: Ergo meos, mea, me, meritò nunc exigis à me.* Dying men often ſend tokens of remembrance to their friends: the beſt tokens of love that wee can leave behinde us, is mercie to the poore. If a man profeſſes love to mee, and will doe mee no good; I will requeſt no more of his love, than that he doe me no harme. *Vnus amor*, but *duplex objectum*. The love wherewith we love God for Himſelfe, and man, his Image, for his ſake, is but one: as there bee two eyes, yet but one viſuall faculty. But the triall of our love to God, is doing good to man. The Lord hath taught us to make clothes; not onely to clothe our ſelves, but to clothe Him in his poore and naked members. Hee hath taught us to build houſes; not onely to houſe our ſelves, but to houſe Him in erecting Churches to his glory: Taught us to make ſhippes; not onely to tranſport our ſelves, but to tranſport Him, in his holy Goſpell, to Unbeleevers: Taught us to make bread, and to dreſſe meate; not onely to feed our ſelves, but to feed Him in his neceſſitous ſervants. There is no *Dives* among us, but thinkes ſcorne to be charged with the want of love: what not love God? But aske his conſcience the next queſtion, What good haſt thou done for his ſake? Nay, he can remember none of that: no goodneſſe hath come from him all his life long. Perhaps once, at an extraordinary collection, the Church-Wardens ſkrewed a groat from him: but hee was ſorry for it two dayes after, and pinched his familie and his owne belly the whole weeke following. Such men doe not honour Chriſt, and therefore doe not love Him: they doe not love Him, and therefore to their comfort they ſhall never know Him.

1 Ioh. 3. 17.

Not to ſuffer this high, ſweet, and excellent Point of *Knowing Chriſt* to paſſe without ſome uſefull Application. Five particular Duties it will require of us.

1. Let us deſire this *knowledge:* they are in a faire way of finding, that ſet themſelves to ſeeke. When God intends to open the fountaine of Grace, and to give us the water of life, he firſt prepares us with a holy thirſt. If a man bee ſo created, ſaith Saint *Auguſtine, ut per id quod in eo præcellit, attingat illud quod cuncta præcellit*; that by his heart, the beſt thing he ha's, hee may finde Chriſt, the beſt thing that is: then with neglect of theſe lower ſciences, *Ipſe quæratur, ubi nobis ſecura ſunt omnia: ipſe cernatur, ubi nobis certa ſunt omnia: ipſe diligatur, ubi nobis recta ſunt omnia.* There is a promiſe of obtaining, like a ſparke from Heaven, to kindle in our cold hearts this flame of deſire. [a] *Seeke and you ſhall finde.* [b] *Facilius eſt cœlum & terram tranſire, quàm ut ſic quærens non inveniat, ſic petens non accipiat, & ſic pulſanti non aperiatur.* There bee ſome things which wee may deſire, and yet want: but if we want deſire, there is no hope of any good. Deſire to the ſoule, is like the winde to the ſhippe, that keepes it in motion. If deſire failes, if the winde bee downe, preſently the ſayles flagge, our ſoules are becalmed. If thou wouldſt fill thy purſe with gold out of a bounteous Treaſury, thou doeſt not onely open the mouth to receive it, but extend the plates and folds of it: *Extendis ſinum, & extendendo facis capaciorem. Sic Deus differendo extendit deſiderium, & deſiderando extendit animam, & extendendo facit capaciorem Sui.* There is a deſire of worldly things, which is not [c] *Sitis, ſed morbus: nec ex inopia oritur, ſed ex æſtuatione:* Give it never ſo much wealth, *Non finis erit cupiditatis, ſed gradus.* But the regulated and ſanctified deſire of the ſoule; as it comes from a better cauſe, and aimes at an higher end; ſo it is of a nobler temper. It faine would know Chriſt, that it might love Him: and love Him, that it might enjoy Him, and by that fruition be ſatisfied with Him. [d] *Thou haſt given him his hearts deſire, and haſt not withholden*

[a] Matth. 7. 7.

[b] *Bernard. ſerm. 24.*

[c] *Sen. ad Albin. matrem. ca. 11.*

[d] Pſal. 21. 2.

holden the requeſt of his lippes. The hearts deſire firſt, then the requeſt of the lips: the affection of the one, the expreſſion of the other: both are ſatisfied. *Petite & dabitur*, Speake and ſpeed: that ſatisfies the lippes: *Ave & habe*, wiſh and have; that ſatisfies the heart. [e] *Open thy Mouth*, yea, enlarge thine heart never ſo *wide*, and Chriſt *will fill it*. This ſatisfies *David*, and makes him ſing there, *Selah*; which is their *Diapaſon*. [f] *When the deſire commeth, it is a tree of life:* [g] the Tree of life was in the middeſt of the Garden; the very Center of Paradiſe: ſo doth it joy the heart. Seeke Chriſt then in thy deſires, and ſeeke Him whiles He may be found. [h] *Iam non videtur Dominus, & prope eſt: in Iudicio videbitur, & prope non erit:* After a ſtrange manner in that laſt appearance; *Et videri poteſt, & inveniri non poteſt.* We make much of an early flower, the firſt that ſprings in our garden: ſo let us cheriſh this deſire, the firſt flower of grace.

2. When we know Chriſt, let us acknowledge him. So *Iunius* renders γνώσει, *In agnitione.* If it be not the principall, it muſt needs be an infallible conſequent of true *Knowledge*: *Cognitio agnitionem parit, agnitio cognitionem perficit.* [i] *If thou confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thy heart that God raiſed him from the dead, thou ſhalt be ſaved.* We had need to looke to it, when as our ſalvation lyes upon it. There be foure ſorts of men: Some beleeve and confeſſe not, ſome confeſſe and beleeve not, ſome doe neither, and the beſt doe both. Firſt, Some neither beleeve nor confeſſe Chriſt: neither tongue nor heart ſhall be given to him that made both. Atheiſts in this are ſhort of the very devills, for they beleeve and confeſſe too: [k] The proſelytes of the Phariſees proved twofold more the children of hell than their maſters. But that men ſhould be twofold more the children of hell than devills, is moſt prodigious. Yet doubtleſſe, if the devills had had a Redeemer, they would have beleeved and confeſſed alſo. Secondly, Some beleeve and confeſſe not: ſuch are timorous Chriſtians: So *Peter* had it within him, but out of him it could not be gotten, that Chriſt was his Lord. As Saint *Iohn* ſpeakes of [l] *Love*, ſo we may ſay of faith; *Perfect faith caſteth out feare.* [m] *Why are ye fearfull, O ye of little faith?* It fares with confeſſion, in this caſe, as with a vapour: which heate would faine expell, and cold reſiſts the expulſion of it. So faith in the heart, like a kindly heate, labours to ſend forth the acknowledgment of Chriſt, and feare ſtands at the doore of the lippes to keepe it in. Thirdly, Some confeſſe and beleeve not: ſuch are hypocrites. The heart of the former cannot get the tongue forwards, but in theſe the tongue runnes without the heart. The other have more goodnes than they ſhew: theſe ſhew more goodnes than they have. Their ſhop is continually open, but their ware is nought. The former like *Ioſeph* of *Arimathea*, *Nicodemus*, and many more, were Chriſts *Diſciples*, but durſt not openly confeſſe him [n] *for feare of the Iewes*, Theſe openly confeſſe him, but are none of his *Diſciples.* Fourthly, True Chriſtians both beleeve and confeſſe: their heart is the ſpring, which being wound up by the hand of grace, ſets all the wheeles of their affections a going; and thoſe cauſe the clocke to ſtrike, the tongue to ſpeake, and ſound forth the praiſes of Chriſt. If we know him then, let us acknowledge him: and that both in regard of the honour if we doe; and of the danger if we doe not. [o] *He that denyeth me before men, ſhall be denyed before the Angels of God:* there is the danger. But *whoſoever confeſſeth me before men, him will I confeſſe before the Angels of God:* there is the honour. Many a one knowes Chriſt, but does not rightly acknowledge him; [p] *ſicut ſervus Dominum, ſicut factura factorem:* Such a man Chriſt knowes, but he will not acknowledge, *quaſi factor facturam, quaſi Dominus ſervum.* But how ſmall a thing it is for us to acknowledge him before Atheiſts, tyrants, perſecutors; in regard of his acknowledgment and owning of us before the glorious God and his holy Angels?

3. If we know Chriſt, let us live like him, and [q] *be conformed to his Image.* That is the effect of Gods knowing us, let the ſame be the effect of our knowing him.

[e] Pſal. 81.10.

[f] Prov. 13. 12.

[g] Gen. 2. 9.

[h] *Greg. lib.* 27. *cap.* 10.

[i] Rom. 10. 9.

[k] Mat. 23. 15.

[l] 1. Ioh. 4. 18.

[m] Mat. 8. 26.

[n] Ioh. 19. 38.

[o] Luk. 12. 8. 9.

[p] *Chryſ. Hom.* 19. *in Matth. c.* 7.

[q] Rom. 8. 29.

r Ioh.10.4. him. r *I know mine, and I am knowne of mine. Cognoſco meos*; that is onr ſecuritie
ſ 1.Cor.2.8. *Cognoſcor a meis*; that ſetheth in our dutie. ſ *If the Princes of the world had knowne*
him, they would not have crucified the Lord of glory. Our ſinnes are a continuall cru-
cifying of Chriſt: and if we did truely know him, we would abhorre thus to re-
t Col. 4. 5. crucifie him. t If we weare the livery of that moſt holy Lord, and lead an unholy
u 2. Tim. 3.5. life, what is this but to ſhame our Maſter? u *Some have a forme of godlynes, but*
deny the power thereof. Such men may be reputed Saints on earth, but they have
no part among the Saints in heaven. They have a rule to diſcerne of life or death
in a ſicke man: If they looke upon his eyes, and find them ſo cleare as to returne
the image of their owne eyes, they conclude that he ſhall ſcape: but if there be
no reflection, they make it a ſigne of death. Our underſtanding and knowledge
are the eyes of our ſoules: upon which when God lookes, and finds the repre-
ſentation of his owne Image, which is holyneſſe and righteouſneſſe, there is life:
but if that be wanting, we are dead. *Quid prodeſt Deum noſcere, & ſine Deo vi-*
vere? The Romiſh Schoolmen ſpoile many a faire piece of trueth by cutting it
out into diſtinctions: but profane and licentious livers have one diſtinction worſe
then all the reſt: For they ſo diſtinguiſh, that they extinguiſh the law of their
Maker. It is commanded from above, that as every one profeſſeth, ſo he ſhould
practiſe: as he ſeeth, ſo he ſhould judge, as he readeth, ſo he ſhould underſtand:
That according as he knoweth, ſo he ſhould inſtruct: as he hath, ſo he ſhould give:
as he thinketh, ſo he ſhould ſpeake: as he beleeveth, ſo he ſhould acknowledge: as
he loveth, ſo he ſhould embrace: and in a word, do to all men, as he would have all
men to deale with him. This plaine juſt, and moſt ſacred law is thus eluded by ſin-
ners: they affirme that all theſe things are done *ad eundē finem*, though not *ad eundē*
modum, or *ad idem præſcriptum*: For there be ſome that profeſſe, and ſome that pra-
ctiſe: ſome that teach, and ſome that learne: ſome that beleeve, and ſome that con-
feſſe: ſome that love, aud ſome that give: So they pretend that all theſe duties are
performed ſeverally, which are required joyntly, and in compoſition: done of
diverſe men, that ſhould be done of every man. But curſed are they that put
thoſe things aſunder, which God hath joyned together. Shall the magiſtrate,
if hee rules well; or the Miniſter, if hee preach well; or the houſholder, if he
lookes to his familie, thinke that hee hath done all his dutie? Nay, ſhall wee
thinke it one mans worke to beleeve, and anothers to doe? One mans office to
profeſſe, and anothers to practiſe? Is one onely charged with patience, and
another with temperance, and a third with charitie? Am I onely bidden to teach,
and you to heare, and none of us all to doe? What would become of religion,
if way were given to ſuch a diſtinction? No, but every man is charged with
every good worke: all holy duties are required of all men: and God will have
x 1.King. 18.21. no reſpect to him, that hath not *reſpect to all his commandements.* x *How long will ye*
halt betweene two opinions? Yea, how long will ye halt betweene two practiſes?
If we know Chriſt, we will imitate him: for that infinite goodnes cannot but
a Act. 1.1. draw all wiſe hearts after him. Chriſt did not onely a *teach*, but *doe*: our tongues
run, but our hands are lame: we can talke well, but doing well is an arte we are
yet to learne. But alas, *benè loqui, & male vivere, nihil aliud eſt quam ſe ſua voce dam-*
dare. The phyſician that keepes an ill dyet, loſeth his credite: if he undertake to
b *Chryſ. in Mat.* 7. *Hom.* 17. cure others of the dropſy, and be hydropicall himſelfe, b *teſtimonium imperitiæ*
ſuæ in corpore ſuo portat. For it cannot be but ſuppoſed, that he would, if he could,
ſooneſt of all heale himſelfe. c *Lord we have propheſied in thy Name*: very well, I
c Mat. 7. 22. grant it: you taught others, that ſinne would bring to deſtruction and venge-
ance: out of your owne mouth take your ſentence. Chriſt was without ſinne:
to live like him, this ſhall be your *knowledge*.

d Ier. 9.24. 4. Let us rejoyce in this honour, that we know him. d *Let him that rejoyceth,*
rejoyce in this, that he knoweth mee, ſaith the Lord. This is a *knowledge*, which who-
ſoever ſeeketh, is wiſe; whoſoever getteth, is rich; whoſoever keepeth, is
ſtrong:

ſtrong; and whoſoever enjoyeth, is for ever bleſſed. [e] *Ieſus rejoyced in Spirit, and ſaid, Father I thanke thee, that thou haſt revealed theſe things unto babes.* That his Fathers bounty had given us this knowledge, Chriſt himſelfe rejoyced for us; and ſhall not we rejoyce for our ſelves? Saint *Paul* was a profound ſcholar, and had aboundance of humane learning in him: yet in compariſon of the knowledge of Chriſt, he is very homely with it all. [f] *Detrimentum & ſterquilinium*, are the beſt termes he gives it: ſo was he enamoured and tranſported with the love of Chriſt. It was a true and juſt reprehenſion, wherewith the high-Prieſt ſnibbed the Councell, as they were ſet to condemne Chriſt; and a great deale better than he meant it: [g] *Ye know nothing at all.* He ſpake right, for if we know not the Lord *Ieſus*, we know nothing at all: our knowledge is nothing, or nothing worth. This brings *knowledge* out of the hall, into the parlour; ſtrippes it of the old rags, and puts upon it a robe of honour and immortalitie. Wee may ſay of ſecular knowledge, as *Antigonus* did of his garment; *O nobilem, magis quam fælicem pannum!* But of divine knowledge, *O fælicem, magis quam nobilem veſtem!* The world diſ-reſpects it: to the Iewes it appeares [h] *madneſſe, fooliſhneſſe* to the Gentiles. The politician takes it to bee a comely ornament, the gallant uſeth it for a complement, the worldling admits it for table-talke; as if all diſcourſe of piety were but a pretty recreation after buſineſſe. [i] *But to them that are called; it is the power of God, and the wiſedome of God.* This knowledge of Chriſt is our life and comfort: which the Lord ingraffe in them that want it, and increaſe in them that have it: till from the contemplation of him in grace below, wee be taken up to ſee him in his glory above.

Grow in the knowledge of our Lord and Saviour Ieſus Chriſt.] Nature rejoyceth in a mediocrity, and is afflicted with extremes: As the ſight is pleaſed with a greene colour, which is *color medius inter album & nigrum.* Too much light is no leſſe offenſive to our eyes, than meere darkeneſſe. Exceſſive diet is no leſſe pernicious than famine; and more die of repletion, than of emptineſſe. Idleneſſe fills the body with foule diſeaſes, as over-laboriouſneſſe waſteth the ſpirits: Both are extremes; moderate exerciſe is the meane betweene them. In the paſſions of the minde there be dangerous extremes. Very feare and cowardlineſſe kills ſome, and ſome periſh in a bold over-venturouſneſſe. There be ſome that weepe out their ſoules at their eyes; whoſe heart is eaten up with ſorrowes: as our weekly bills tell us of thoſe that die of *griefe.* [k] *Worldly ſorrow cauſeth death.* Others have died of joy: and ſcarce given leave to the beholders to weepe for them, whom they have ſeene die laughing. *Dionyſius* the Tyrant fell from a high fortune; even from the royall Throne to a wretched condition; from a king to a beggar. Yet the ſorrow of loſing his crowne did not kill him: But he died of joy, and that ſo poore a joy, as to bee applauded and commended of the people at a Theater, that he was a good Poet: of this extreme hee died. Ioy is our beſt antidote againſt death: yet even that can kill: the beſt cordiall hath beene deadly poyſon. Thus nature is content with a mediocretie. So a competence of earthly things is the beſt eſtate in this world: if wee could know when wee are well. [l] *Give me neither riches nor poverty.* Poverty may precipitate us to baſe and deſperate ſhifts: and riches may puffe us up with pride and vaine-glory. [m] *Give us this day our dayly bread:* We are never ſo happily fed, as when we waite upon God for our daily bread: and are therewith content, as Sea-men with their allowance. In our actions there is a golden meane; and wee may either neglect, or overdoe them. To beſiege our patience, the Divell hath a ſtupidity, as well as impatience. Againſt our devotion, he raiſeth diffidence on the one ſide, and over-boldnes on the other. In Iuſtices way, there lies rigour and partiality: For Charity, a prodigall and a pinching hand. Thus for the ſatisfaction of nature, for the felicity of eſtate, for order and rule to the actions of our body, and paſſions of our minde, without queſtion, mediocrity is the beſt.

But

[e] Luk.10.21

[f] Phil.3. 8.

[g] Iohn 11.49.

[h] 1 Cor. 1. 23.

[i] Cor.1.24.

[k] 2 Cor.7.10.

[l] Prov.30.8.

[m] Mat.6. 11.

But for the *grace* of God, for the *knowledge of Chriſt*, no meane muſt content us, here. In theſe we muſt ſtill be *growing*, like fruitfull trees: and never thinke our ſelves high enough, till we are in Heaven. The ſtate of that ſoule is doubtfull, that can ſatisfie it ſelfe with a ſmall meaſure of holineſſe. *Virtus in medio:* but then we muſt underſtand what that *Medium* is. It is not in the midſt betwixt two degrees, but betwixt two kindes. As liberality is *in medio*, betweene gripulouſneſſe and profuſeneſſe: which both are ſeverall kindes and contraries. So humility is *in medio*, betwixt pride and a baſe dejection: And faith is *in medio*, betwixt preſumption and deſpaire. Here vertue is betweene two extremes: but wee cannot properly aſſigne it a place betweene two degrees; becauſe both are the degrees of vertue. As betweene a weake faith, and a full aſſurance; both which are degrees of goodneſſe: Or betweene the love of the Saints, the love of our ſelves, and the love of God; all which are degrees of charity. In other things a mediocritie will ſerve well enough, beſt of all: but not in righteouſneſſe, not in grace: No competencie to be talked of here; as much meaſure of this, as poſſibly we can, and all little enough. He is an *Eſau*, that ſaies in reſpect of ſpirituall things, [n] *I have enough my brother.* Not a childe in Gods family leaves off *growing in grace*, till he bee growne up into glory. Let us *grow* therefore *in the knowledge of our Saviour*, as wee would die in the aſſurance of ſalvation.

It is true that the ſame God gives the encreaſe, that gives the knowledge: yet we muſt labour both for the *knowledge*, and for the *encreaſe*.

1. For the knowledge: Hee that would come to the rich Mine, muſt digge and throw away the baſe and barren earth that hides it. [o] There muſt be a depoſition of all worldly deſires, before wee can bee fitted for the diſquiſition of Heavenly knowledge. Every one that fights, does not overcome: but no man can overcome, unleſſe he fights. [p] All that heare the word of Divine wiſedome, doe not preſently underſtand it: but none can underſtand it, unleſſe they heare it. *Faith comes by hearing*; and what wiſedome doth excell it? Doubt joyned with ſober and modeſt queſtions, is the ready way to knowledge. Not every wrangling interrogatory; as the lawyers queſtion was, [q] *What ſhall I doe to inherite eternall Life?* He asked, not to gaine himſelfe any knowledge, but with a vaine hope that Chriſt would bewray ſome ignorance: Therefore, *Vocat Magiſtrum, ut irrideret Magiſterium.* [r] So *Ahab* queſtioned *Micaiah. Shall we goe up to Ramoth Gilead to battell, or forbeare?* Not for ſatisfaction of himſelfe, but of *Iehoſaphat.* There are not a few that trouble a Divine at the table with many queſtions; *Non ut ſciant, ſed tantum ut quærant. Qui aliud in ore, aliud in corde habent:* [ſ] *Linum & lanam texunt.*

But there bee holy and wholſome queſtions: the minde that never doubts, ſhall learne nothing: the minde that alwaies doubts, ſhall never profit by learning. [t] *Without controverſie, great is the myſterie of godlineſſe!* The myſtery of godlineſſe ſhould be without controverſie; yet what a world of controverſies hath riſen about it. Indeed the arguing points of controverſie, *pro & contra*, is like the whetting of a knife: which wee move too and againe, backward and forward; this gets it an edge, and makes it ſharpe: ſo the other makes the Truth appeare bright and manifeſt: *Nihil tam certum, quàm quod ex dubio certum.* Our doubts onely ſtirre us up to ſeeke the truth: our reſolutions ſettle us in the truth we have found. There were no pleaſure in reſolutions, if wee had not beene formerly troubled with doubts: There were nothing but diſquietneſſe and diſcomfort in doubts, if it was not for the hope of reſolution. It is not ſafe to ſuffer doubts to dwell long in the heart: there may bee good uſe of them as paſſengers, they are dangerous as Inmates. The treaſure of much inſtruction had beene lock'd up, and enriched none but the owner, if the doore had not beene opened by the key of queſtion. [u] *Chriſt ſate amongſt the Doctors, both hearing them, and asking them queſtions.*

[n] Gen. 33. 9.

[o] *Ierom. gloſ. in Prov.* 2.

[p] *Chryſ. in mat.* 7. *Hom.* 18.

[q] Luk. 10. 25.

[r] 1 King. 22. 15

[ſ] Deut. 22. 11.

[t] 1 Tim. 3. 16.

[u] Luk. 2. 46.

queſtions. He, who as God, gave them all the wiſedome they had, as man hearkens to the wiſedome he had given them. He, who ſate in their hearts, as the Author of all knowledge, ſits in their Schooles, as an humble Diſciple. When hee had heard, he askes: and after that, he anſwers. Thoſe very queſtions were inſtructions: thereby he meant to teach, more than to learne. Firſt hee heares, then he askes: much more doth it concerne us to be hearers, ere we be teachers. He gathers that heares: he ſpends that teaches: If wee ſpend ere we gather, wee ſhall ſoone prove bankerouts.[x] *The queene of Sheba came to Solomon, to prove him with hard queſtions.* She that was ſuch a faithfull lover of knowledge, could not want great Scholars at home: them ſhe had apposed with her enigmaticall *quare's*, but ſtill ſhe was unſatisfied. Now ſhe betakes herſelfe to *Solomon*, that Oracle of God: to him ſhe empties her heart of doubts, and fills it with reſolutions. Shee had her deſire, and that was no ſmall pittance. When wee come to a rich treaſure, we will carry away what we can. This potent queene, as ſhe came farre for knowledge, ſo ſurely ſhe would not depart without her full lode. She knew that ſhe could not every day meete with a *Solomon*: and therefore makes the beſt uſe of her time, and ſo divine a Teacher. Let it be ſo with us; doubting, that we may aske; and asking, that we may learne; and learning, that wee may practiſe. It is a good thing to doubt, better to bee reſolved. There is much wiſedome in moving a queſtion well, though there bee more in aſſoiling it. Wee have no patent of life; therefore let us not neglect the opportunity of furniſhing our ſoules with the knowledge of Chriſt. To what end doe we frequent Gods houſe, and give his Word the hearing, if wee keepe our hearts ſtill in ignorance or uncertaintie? O let not this bleſſed light ſhine in vaine upon our ſoules.

x 1 King.10.1.

2. The *growth* is in the next place requirable. [a] *Deſire the milke of the Goſpell, that you may grow thereby.* Children *grow* by their milke; and when they are weaned from their dugges, they [b] *grow* by ſtronger meate. Whether by milke, or meate, ſtill wee muſt be *growing*. [c] That ſmall muſtard ſeede *groweth to a great tree*. The wiſeſt that are, were not ſo at firſt: they were not borne wiſe. [d] *When I was a childe, I ſpake as a childe, I underſtood as a childe.* Saint *Paul* himſelfe was once a childe: why ſhould we deſpaire of getting knowledge, when wee ſee thoſe now to bee wiſe men, whom wee once remember to have beene little Children. It is a happy thing to beginne well: the entrance is ever the hardeſt. The firſt liquour ſeaſons the veſſell for a long time after. [e] *It is good for a man to beare Gods yoke even from his infancy.* It is but a politicke tricke of the Divell to diſcourage early holineſſe: he that goes out betimes in the morning, is more like to diſpatch his journey, than he that lingers till the day be ſpent. [f] Chriſt even in his childehood frequented the Temple: while children of that age were playing in the ſtreets, he was found in Gods houſe: not to gaze on the glorious building, or golden candleſtickes, but to heare the Doctors. In all his examples hee meant our inſtruction: this pious act of his minority, intended to lead our firſt yeeres into a timely devotion. Having begunne well, let us continue: [g] *Timothy from a childe knew the holy Scriptures:* yet Saint *Paul* chargeth him to [h] *give attendance to reading*. We muſt not looke to be perfect at once: *non naſcimur ſenes*. Wee may be hopefull ſprigges at our planting, we cannot bee tall trees without growing. But the Spring ſhewes what we may hope for in Summer: and if the proofe of the latter doe not anſwere the hope of the former, there is a fault ſomewhere. Our moſt bleſſed Saviour ſubmitted himſelfe to this condition of nature: hee would [i] *grow* by degrees. If his perfection had at firſt ſhewed it ſelfe without warning to the world, it might have beene entertained with more wonder, than beleefe: now he gives them a taſte, and prepares their faith with a fore-expectation. If the Sunne in the morning ſhould riſe in his full ſtrength and glory, hee would dazzle our eyes: But having the day-ſtarre to goe before him, and the lively

a 1 Pet.2.2.
b Heb.5.14.
c Luk.13.19.
d 1 Cor.13.11.
Ierom.
e Lam.3.27.
f Luk.2.46.
g 2 Tim 3.15.
h 1 Tim.4.13.
i Luk.2.52.

lively colours of the dawning day to publiſh his approch; the eye is comforted, not hurt by his appearance. Before he was called to the publike function of a teacher, he contents himſelfe to be a diligent hearer: He askes queſtions, that could have taught the greateſt Rabbins divine myſteries. Yet ſo did his wiſedome conceale it ſelfe, that withall it would be knowne to be there. O that our yong ſtudents would fixe their eyes upon Chriſt in his nonage; and behold him in the lowly ſphere of the auditors; not in the eminent Pulpits of the Doctors. He that could have taught the Angells, liſtens to the voice of mortalls. We have thoſe that will needs runne as ſoone as they can goe; and dare venture upon ſome myſticall probleme, before they have learnt their Catechiſme. The wiſer Athenians were of another minde; for the more they knew, the leſſe opinion they had of their owne knowledge: Inſomuch that they fell from that honourable name of *Philoſophi*, given them in the beginning, downe to *Idiotæ*: contenting themſelves with the title of meere Idiots.

And indeede the more knowledge wee have, the more wee feele the want of it: and where there is a conceit of ſufficiency, wee may have a ſhrewd miſtruſt of emptineſſe. There is a baſe and ignoble knowledge, whoſe object is onely wealth and honour. Not that but I would have Chriſtians, together with the ſimplicity of the Dove, to get ſo much of the wiſedome of the Serpent, as to keepe themſelves from being coozened. But *iſta non oportet diſcere, ſed didiciſſe*. No matter for encreaſing this knowledge: it will *grow* faſt enough. There is a more baſe and brutiſh knowledge, which is cunning onely in the ſatisfying our ſenſuall deſires. But as one ſaid of rimers; hee is a foole that cannot make a ballad, and hee is a more foole that does make a ballad. So is hee no wiſe man that knowes not how to feede his owne carnall appetite; but he is more unwiſe and wicked too, that does feede it. This is a knowledge that would bee unlearned: Theſe ſciences *grow* in us too faſt: and if theſe weedes bee not rooted up, they will hinder the growth of that knowledge which can onely ſave us. But in the knowledge of Chriſt let us ſtill bee *growing*: Let every judgement wee ſee, make us wiſer in the feare of God: and every mercy wee feele, wiſer in the love of God: and let us depart from every Sermon, wiſer in the Grace of God than wee came. This is to *grow in the knowledge of Chriſt*: and as hee [k] *By his knowledge doth juſtifie many*, ſo wee by our knowledge ſhall get aſſurance, that wee are juſtified by him: To make ſome profitable uſe of all this to our ſelves.

[k] Eſa.53.11.

1. It teacheth us to content our hearts with no common meaſure of ſaving knowledge, but to labour for a fulneſſe. And indeede it were a ſhame for us, that have ſo long and often brought our veſſels to the living Fountaine of GODS Word, if they ſhould not bee full. Let us, *Coloſſians* 1. 9. *Bee filled with the knowledge of his Will, in all wiſedome and ſpirituall underſtanding.* Doe wee live in the Sunne-ſhine, and yet remaine in darkeneſſe? If wee were not glutted with this holy foode, how could wee finde any relliſh in worldly fruites? But *Hee that is full, deſpiſeth an honey-combe.* And what are wee full of? An opinion of knowledge, like bladders with winde, or ſome veſſells with barme. There is a great deale of windy, barmy, frothy curioſities that fill us: but in reſpect of any noble, precious, and ſoveraigne liquour, wee are emptie caskes. And wee have all the properties of emptye veſſells.

1 Veſſells are made to keepe good and uſefull moyſture: For want of which repletion, they ſucke in Aire, which will ſoone corrupt and putrifie. Our hearts are caskes for the water of Life; If that precious liquour doe not fill them, vanity will: and what is vanity, but emptineſſe.

Empty veſſells are deceitfull: men come thinking to draw ſome good out of them, and there is no good in them. [m] *Fontes ſine aqua.* Such houſes we have

[m] 2.Pet.2.17.

in England, which in juſt deriſion we call Mocke-beggars. The poore come to their gates for releefe, and there is neither food nor charitie at home. Emptynes is the furniture of all the roomes. Nay, doe we not find full pockets, and empty hearts? Rich churles as dry as kexes; out of whom no prayers or teares of widowes and orphans can wring one droppell of comfort?

3. Empty veſſells will never ſincke to the bottome: caſt them upon the waters, and they ſwimme on the toppe; ſuch is the lightnes of their bodies. The word of Grace, the Goſpell, is compared to a [n] River, and that of the water of life: our common hearts are like empty veſſells throwne into this comfortable ſtreame: but not one drop of water gets into them. They lie ſwimming on the face of the waters, and ſo let in ſome ſwimming notions into their braines: but down to the bottome they dive not, whereby they might be filled with ſaving knowledge.

4. Empty veſſells make alwayes the lowdeſt ſound: the leſſe vertue, the greater report. Deepe rivers paſſe away in ſilence: profound knowledge ſayes little: But what a murmur and bubbling, yea ſomtimes what a roaring doe they make in the ſhallowes? The full veſſell gives you a ſoft anſwere, but ſound liquour. *Samſon* ſlew a Lyon, but he made no words of it: the greateſt talkers are the leaſt doers. As when a Rabbi, little learned, and leſſe modeſt, uſurped all the diſcourſe at table; one much admiring him, asked his friend in private, whether he did not take ſuch a man for great ſcholar: to whom he plainely anſwered, For ought I know he may be learned, but I never heard learning make ſuch a noiſe, Religion is much heard of in our words, but it is little ſeene in our workes. We have buſy tongues, but lazy hands: and this argues but vaine hearts: we may bee ſtill empty veſſells. When a modeſt man gave thankes to God with a ſubmiſſe and low voice, and impudent criticall gallant found fault with him that hee ſaid grace no lowder: but hee gave him a bitter replye: Make mee but a foole, and I ſhall ſpeake as lowd as you; but that will marre the grace quite. By their unſeaſonable noiſe, men are knowne for empty veſſells.

5. Empty veſſels will dry apace, and ſo fall to pieces. Whiles there wants moiſture within, to reſiſt the heate without, they will rive and cracke and cleave aſunder, and be unracable to hold any water. This miſchiefe befalls us through the emptynes of our hearts, that we cannot containe the heavenly moiſture powred into us. When they were able to hold grace, we would not receive it: now we receive grace, but cannot hold it. Wee are falſe at the bottome: a Sermon runnes out as faſt as it came in. Wee have two doores, as wee have two eares: the one is a fore doore, whereat the word enters; and the other is a backe-doore, at which it departs. Let us beſeech the Spirit of grace to make up the breaches of our hearts, that they may be able to hold the water of life.

6. Empty veſſells, by their long vacuitie, become ſo dry and ſere, that they are good for nothing but the fire: when they can ſerve for no other vſe, their end is to be burned. This would be a wofull end for us, if the Divine Iuſtice ſhould make ſuch an end with us: yet ſuch is the reward of emptynes. The word preached hath a filling facultie: it [o] *filled all the houſe where they were ſitting:* all ſound from heaven is repleniſhing: and *they were all filled with the holy Ghoſt.* Wee have many ſounds from heaven, but where is our fulneſſe. Wee have empty braines, we underſtand nothing; emptie memories, we retaine nothing: and empty hearts, for we practiſe nothing. But if we be not filled with deſire, and filled with delight, and filled with the love of *grace* and *knowledge*, we ſhall never be filled with the reward of glory. There is nothing ſo hinders us from mature knowledge, as the opinion of a competencie; the conceit that we have enough to ſerve our owne turnes. But [p] *bleſſed are they which doe hunger and thirſt*

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[n] Reu. 22. 1.

[o] Act. 2. 2. Verſ. 4.

[p] Mat. 5 6.

q Luk. 1. 53. *after righteouſnes*; q for *the hungry ſhall be filled with good things.* Let us humbly
confeſſe our owne emptynes, that Christ may mercifully fill us. Lord, we are
ignorant, doe thou fill us with knowledge: we are empty, doe thou fill us with
grace: our heads are empty, fill them with illumination: our hearts are empty,
fill them with ſanctification: fill us here with the *knowledge*, and hereafter with
the glory of *Ieſus Chriſt.*

2. There muſt be no ſtop of this encreaſe. *Growing* implies a continued act:
if we once yeild to an intermiſſion, preſently there followes a ceſſation, and a
recidivation upon that. Firſt fall off the fruites, then the leaves, after them the
branches, and laſt of all comes downe the tree it ſelfe. Many trees doe not take
r Pſal. 92. 12. every yeare: but all Gods plants fructifie every day. r *The righteous ſhall flouriſh
like a Palme tree, he ſhall grow like a cedar in Lebanon.* The palme tree is alwayes in
the flouriſh: *æſtate vireſcit, nec areſcit hyeme.* What tree is comparable to the Ce-
verſ. 13. dar, for ſtraightnes and ſtature. *They that be planted in the houſe of the Lord, ſhall
flouriſh.* Naturall trees are planted abroad, ſpirituall ones within doores. The
other are either in the wide and wild forreſt, or encloſed in our gardens and
orchiards: Theſe *grow* in the houſe; but it is in Gods houſe, *in domicilio Sanctorum,
And they flouriſh in his Court:* many are ambitious of honour in the Kings court;
verſ. 14. theſe flouriſh in the court of the king of kings. *They ſhall bring forth fruit in old
age.* Materiall trees wither with age, and ceaſe to beare: theſe are ſtill *growing,*
ſtill flouriſhing, ſtill fructifying: as *Abraham* and *Sara* had that promiſed Sonne
in their old age. Yea, toward their end, they moſt abound with good workes:
they droppe from them in abundance; like ripe and mellow fruite from a boun-
ſ Ioh. 20. 12. teous tree, Read Hoſ. 14. 5. 6. 7. ſ *Two Angels ſate in Chriſts Sepulcher, one at the
head, and the other at the feete.* The head ever ſtands for the beginning, the feete
for the end: As the beginning of a river is called the Head, and the end of a
ſong the Foote. An Angel there ſhould be both at our head and feet: Let us be
carefull, not onely to have our beginnings glorious, like an Angel at the head:
but our endings alſo gracious, our concluſion comfortable, an Angel alſo at the
feete. Not a *Virgo formoſa ſupernè,* with a *Deſinat in turpiter atrum:* let not that
t King. 17. 9. end with a blacke Angel, which began with a white. t *The ravens brought Elias
bread and fleſh in the morning, and bread and fleſh in the evening.* Let us not onely take
our breakfaſt on this heavenly food, but our ſupper too: as wee deſire to goe to
bed in peace, and riſe againe with comfort. In the morning let us feed on it, all
day make it our repaſt, and in the evening of our dayes let it fill our ſoules. What
though this ſacred *knowledge* be brought us by a raven; by a Miniſter uncleane
in himſelfe, and fowle with carnall aſperſions; a bird of prey, given to rapine: yet
the food is cleane and holy; no *Elias* will refuſe it.

u Reu. 1. 8. Let Chriſt be u the *Alpha* of our youth, and the *Omega* of our old age: who
hath both protected our tables, and perfumed our coffins; that we may live with
confidence, and die with comfort: *He is, and was, and is to come*; and ours in all
theſe reſpects. He *was* our God, in a free and gracious election of us: *Is* our Re-
deemer, in dying for us, in ſanctifying us to himſelfe: *Is to come* our Saviour, in
crowning us with an immortall diadem of glory. The ſtate of grace is the per-
fiction of this life; to *grow* ſtill from grace to grace, and to profite in it: as to
goe on forwards is the perfection of a traveller, till he comes neerer and neerer
x Luk. 13. 32. to his journeys end. x *Behold, I doe workes to day, and to morrow, and the third day I
ſhall be perfected.* As *God bleſſed the latter end of Iob more than his beginning,* ſo Iob
doubtleſſe in his latter end did more bleſſe God than in his beginning. Common-
ly God reſerves his beſt comforts to our latter end; to try us whether we will
hold out to our latter end, or not. We are apt to expect a reward for our pati-
ence, repentance, and obedience, before it be done: we thinke it long ere the
bleſſing fall. But But let us know, that as there is no reward due; ſo (if there
were) it is not due yet: we are in our non-age, not comne to be capable of the In-
heritance.

heritance. [a] *I have fought a good fight, and finiſhed my courſe; now is layd up for me the crowne of righteouſnes*; That was the right time: in the end of his victorious combate, to expect a glorious Crowne. So we muſt prolong our patience, and eke out our repentance, and renew the vigour and ſpirits of our obedience; awaiting the Lords goodnes unto the latter end: and then there is no doubt of the bleſſing. [b] ***The end of that man is peace.*** As the Iſraelites dealt with the Moabites, [c] ***ſmiting them in their countrey*** : ſtill they went forward in that execution: ſo let us goe forwards, ſmiting our ſinnes with the ſword of repentance. As there is nothing but our ſinning, that keepes off Gods bleſſing: ſo there is nothing but a ſerious repentance, that can breake off our ſinning. [d] ***Let us feare, leſt any of us ſhould ſeeme to come ſhort.*** Our obedience and righteouſnes muſt be of ſome length; ſuch as will reach out, as farre as the reward: which falls not upon the beginning of any grace or vertue, but ſtill upon the latter end. What ſhall become of them then, that leave off *growing*, before they come to the end of perfection, the perfection of their end? As [e] ***many of Chriſts Diſciples went backe, and walked no more with him. Lots*** wife did but looke backe, and ſhe periſhed! how worthy are they to periſh, that goe backe from Chriſt? For them there is a wofull *Diſcedite* in ſtore: [f] ***Depart ye curſed*** : ſince you would needs goe, get you gone. They would needs depart, when Chriſt would have them tarry with him: now they would faine tarry with him, but he commands them to depart. But bleſſed are they that goe with him, and *grow* in him, for they ſhall be called to him; ***Come ye bleſſed of my Father.***

3. If we know Chriſt, let us make vſe of him, to his glory, and our owne benefite. He takes it for an honour, when our humble confidence will enrich it ſelfe out of his treaſure. *Knowledge* breeds ſocietie, and ſocietie binds faſter than beneficence. There be that have a giving hand, but a denying face: and their ſullen looke diſcredites their bountie. Like one that flings his almes at the beggars head, or throwes his charitie in the dirte. Such a man hath recompence enough, if his benefites be pardoned, though they be not praiſed. But Chriſt both is, and loves a cheerfull giver. If we truely know him, and his love to us, we will (in a due regard) be familiar with him: And familiaritie makes a friends boſome our cloſſet, to lay up both our joyes and ſorrowes; for the better enlargement of the one, and mitigation of the other. If in our ſufferings there may be helpe had, there we find remedie: if not, yet we find eaſe. Do we know him to be [g] ***The Counſeller***; why then doe we not goe to him for counſell? If he be be a [h] ***Comforter, to comfort all them that mourne in Sion,*** why goe we not to him for comfort?

We know him to be the beſt Counſeller, why then doe we undertake any matter of importance without conſulting his oracle? Hence it is that ſo many dote on a falſe religion, becauſe for their choiſe they have not enquired at Chriſt. Chriſtianitie is become the footſtoole to policie: ſome have made a bargaine with the world for an univerſall monarchie; and religion is but the labell to that Indenture. Thoſe reſpects have filled Poperie with more clients, than either devotion or conſcience. If a man attempt ſome great deſigne, without the adviſe of his knowne friend, ſhall he not heare him juſtly expoſtulate: You neglect me: have you ever found me unfaithfull? Did we ever find Chriſt, either not wiſe enough to direct us, or not ready enough to helpe us, that his counſell prevents not our reſolution? He tells us [i] *all his counſell*, that may concerne us, ſhall we make daintie to let him know ours? His is a bottomleſſe depth of wiſedome, ours a ſhallow puddle. His counſell prevailes for good, ours like *Achitophels*, is often turned into folly. He knowes our thoughts, without our revealing them: ſhall we ſticke to tell him what he knowes? He lookes to have it from our owne lippes; not for his ſatisfaction, but for the tryall of our loves. He is patient to heare us open our cauſe, and takes no fee but our prayers. He

[a] 2. Tim. 4. 7.

[b] Pſal. 37. 37.

[c] 2. King. 3. 24.

[d] Heb. 4. 1.

[e] Ioh. 6. 66.

[f] Mat. 25. 41.

[g] Eſa. 9. 6.

[h] Eſa. 61. 3.

[i] Act. 2. 20. 27.

counſells us without flatterie, and rules us without ambiguitie. He is ready to
adviſe us in all our doubts, and to reſolve us in all our deliberations. We
chuſe a Counſeller that is gracious with the Iudge: how deare is that counſeller
who is the Iudge? This is to make ſome vſe of our *knowledge* ,of Chriſt.

2. We know him to be a ſweet Comforter: therfore as the patient diſcloſeth his
grieſe to the phyſician in hope of cure; ſo let us confeſſe our ſinnes and ſorrowes
to Chriſt, in aſſurance of comfort. Men may reveale our ſhamefull ſecrets, and
ſo make the ſcarres worſe than the wounds: Chriſt will not faile to cover them
from others, that are humbly diſcovered to him. How many Pſalmes did *David*
begin in feare, which he ended in joy? You ſhall ſee terrible anguiſh ſitting
in the doore, irremediable ſorrow looking in at the window, deſpaire bordering
in the margine, and offering to creepe into the Text: yet after a ſharpe conflict,
nothing appeares but joy and comfort. So that you would thinke them two ſeverall
Pſalmes; one of perplexitie, and another of reliefe. Or if but one Pſalme,
yet compoſed by two men, of contrary diſpoſitions: Yet is it but one Pſalme,
and made by one man. What, did there a meſſenger of good newes come in, as
k 2,King.5.8. he was writing his Odes? As [k] *Eliſha* ſent to the king of Iſrael, whiles he was
rending his clothes? No, but as his ſoule grew ſtill more inward with God, it
became lighter and lighter; riſing from under the burden with comfort. Shall
we ſtill hold our hand on the paine, and pine away with an obſtinate ſullennes;
that may by cured even by ſaying, we are ſicke? Suppreſſed teares are a double
ſmart: though otherwiſe they may be unprofitably ſpent, yet they give aire to
the grieſe, and diſcharge us of ſome lode. Bnt when they are ſpent in the boſome
of Chriſt, as *Maries* were on his feete, we ſhall be ſure of comfort. *Much is
forgiven us*, yea even all the ſinnes that we weepe for. Our ſighes and teares are
vapours and moiſture, which Chriſt drawes up to returne them backe upon us
l Pſal.32.5. in ſhowers of mercie. [l] *I ſaid, I will confeſſe my ſinnes*; he had not yet done it:
m Pſal.38.9. God gave him a pardon; even as ſoone as he had a will to aske it. [m] *Lord all my
deſire is before thee, and my groning is not hid from thee*: Even that was a powerfull
oratory. Mercie often prevents repentance, but repentance never failes of
mercie. Therfore he required our humble acknowledgment; not becauſe he
hath need of our confeſſion, but becauſe we have need of his pardon. And why
ſhould he in Iuſtice grant it, to them that will not vouchſafe to crave it? Wicked
men afflicted, are like franticke men wounded; who finding ingredients
prepared to dreſſe them, teare them all in pieces; But if we know the ſoveraigne
cordialls, that Chriſt hath in ſtore for us; we will ſeeke to none but him and
his holy Spirit for comfort.

3. We know the ſweetneſſe and excellencie of Chriſt; therefore wee cannot
but love Him: and if wee love Him, how grievous will it bee to loſe Him? To
n Cant.3.1. loſe [n] *her ſoules love*, might well nettle the ſpouſe. This cauſed *Maries* teares to
o Ioh.20.13. ſtreame forth; [o] *Suſtulerunt Dominum*; her Lord was gone; how ſhould ſhe be
quiet? This, had it beene true, was cauſe enough of teares. Shee wept to ſee
Him ſuffer death; there ſhe knew that He was taken away. But though his ſoule
were gone, his body was left her; that dead Object of her love and pitie. For
his Death ſhee had wept her fill; yet his body remained, a cold Corpſe: one
would thinke cold comfort for her. But this was all ſhe had now left of Him; and
Suſtulerunt? Have they taken away that too? This ſet her a weeping. *Sublatus de monumento*,
grieved her more, then *occiſus in ligno*. There ſhe had ſomething left her,
now nothing at all, taken away quite and cleane, this was not all, but *I know not
where they have laid Him*: ſhe had wept a-maine for his Death, this taking away renewed
Auguſt. her tears: but *Neſcio ubi*, was the extreme aſtoniſhment. To loſe Chriſt, and
ſo to loſe him, as not to know where to finde him, is moſt fearefull to them that
know him. Though hee be taken from us, it is ſome comfort if we can tell where
to fetch him againe: but to loſe him at home, to miſſe him in our hearts, withont

knowledge where to finde Him abroad, may well put both the [p] *Maries* to their teares. [q] *They*, ſhe knew not who: *had taken Him away*, ſhe knew not how: and *carried Him*, ſhee knew not whither: *and laid Him*, ſhe knew not where: there to doe with Him, ſhee knew not what: and to finde Him againe, ſhee knew not when: no need to aske her *why ſhe weepes.*

They that have ſuch a loſſe, and have not withall loſt themſelves in inſenſibleneſſe, cannot bee without great cauſe of mourning. *Sapiens miſer, magis miſer*: they that know not Chriſt, thinke it no ſuch great matter to loſe Him. What cares a ſtupid Worldling for the removall of our *Candleſticke*? What is it to him, if the ſuperſtition and blindeneſſe of Popery did over-ſhadow the Land, and turne day into night? It is nothing to him, if he can ſee to get money. Light or darkeneſſe, Scripture or tradition, the King or the Pope, Chriſt or Antichriſt, are all one to him. To heare a Sermon, or ſee a Maſſe; he likes them both alike. But to them that know Chriſt, the loſſe of Him is terrible: and doth not that Nation loſe Him, that loſeth his Goſpell? As *Mary* would not bee comforted with the ſight and ſpeech of Angels, not with the ſight and ſpeech of *Ieſus* Himſelfe, till Hee made her know that Hee was *Ieſus*. So there is nothing in men or Angels, nothing in earth or heaven that can quiet the troubled heart, till Chriſt be found. Till He that is taken away, be reſtored to us; though it ſhould come from Heaven, from the Angels themſelves, *our ſoules would refuſe all maner of comfort.* Such was her ſorrow for a ſuppoſed loſſe of Him; what ſhould bee ours then, that loſe Him, not dead but living; not once, but often: not in ſuppoſall, but in very deed: and that by ſinne, the worſt way of loſing Him: and that not by others taking Him away, but by our owne wilfull defaults? Shall not we be moved, nor grieved, nor breake any of our ſleepes or ſports for the matter? Doe wee reckon Him as good loſt, as found? When Chriſt, and the holy Ghoſt, and the favour of God, and all is gone, by our obſtinacy; wee can ſoone be comforted againe for all this. There needs none to ſay unto us, *Why weepe you?* But rather, Why weepe you not? If we know the ſweetneſſe, the joy, the Heaven that is in his Preſence, and finde Him departed from us; let our teares runne downe in abundance: let us allow our ſelves no reſt, till Chriſt be found; till Hee be reconciled to us by faith and repentance, and have reconciled us to God by mercy and forgiveneſſe.

4. Let us encourage our *growing* unto the end, [r] by the recompence wee ſhall finde in the end. For though God bee good unto us all the way, yet hee will bee beſt at laſt. As hee did bleſſe *Iob* temporally, ſo hee will bleſſe all his Saints eternally; him on Earth, all the reſt in Heaven; that [ſ] their latter end ſhall bee happier than their beginning. And if our vertue, like to his patience, doe not hold out to the end, if we be not beſt at laſt, wee cannot looke for ſuch a reward. How was *Iob* thus bleſſed? Firſt, in the duplication of his children: If you object, that both at firſt and laſt he had an equall number of them: ſeven ſonnes and three daughters; tenne in all: yet know in faire probability, that the former tenne were in Heaven, encreaſing the number of the Saints triumphant; and the latter tenne on Earth, to encreaſe the number of the Saints militant. Tenne he had with God, and tenne God had with him: ſo that they were doubled. Secondly, in the duplication of his ſubſtance: for if we compare the firſt chapter of that booke with the laſt, we ſhall finde that God doubled his wealth: and that to a good man is a bleſſing. Thirdly, the bleſſings hee had in the beginning, hee had in common with other Princes of the Eaſt: they made him but *unum ex multis*, one of Gods Children at large: [t] being bleſſings given to the good and bad. But this long chaſtiſement, and a patience full as long as that, made him Gods ſpeciall darling: for [u] *God ſcourgeth the ſonne* which he tenders and cockers, above the reſt of his Children. Fourthly, his fame and renown is much enlarged by it: which is a bleſſing to Perſons no leſſe religious than honourable.

[p] Luke 2.48.
[q] Iohn 20.13.
[r] Heb.11.26.
[ſ] Iob 42.12.
Iob 1.2.
42,13.
[t] Matth.5.45.
[u] Heb.12.6.

nourable. He was in the beginning *Notus Deo:* hee knew what he would doe, and how he would hold out: Now he is become *Notus nobis*; [x] *Yee have heard of the patience of Iob.* Heard of him? we cannot chuſe. [a] The Divell in his beginning was faine *Perambulare*, to compaſſe the Earth, before hee could finde him: [b] now he cannot tempt any of Gods children in their afflictions to impatience, but preſently he heares of him. One *Iupiter* ſet out by *Homer* the Poet, was worth tenne *Iupiters* ſet out by *Phydias* the carver, ſayes *Philoſtratus:* Becauſe the former flew abroad throughout all the world, whereas the other never ſtirred from his pediſtall at *Athens*. So at firſt the honour of *Iob* was confined to *Vz*, a little corner of *Arabia:* now it is ſpred as farre, as the Sunne can extend his beames, or the Moone her influence. His booke beganne with *Erat vir*, there was ſuch a man: but before it ends, it ſhewes that *Erat ſanctus*, there was ſuch a ſaint: there was ſuch a favourite of Heaven, ſuch a mirrour of the Earth, ſuch a wonder of the world. Fifthly, he was a good man before: they that knew him, might well acknowledge it, for [c] God himſelfe does confeſſe it, and the Divell could not deny it; But yet he was not tried: put him to the teſt, and ſee what hee will prove then. Many a man goes for good and honeſt; ſo others thinke him, ſo he thinks himſelfe; and hee findes not in his owne heart any cauſe to the contrary, but ſo he ſhould continue; but let him bee had to the triall, furniſh him with ſpirituall weapons, put him into the liſts, charge him with a combatant: let temptation, tribulation, and miſery be champions againſt him: ſee how he will behave himſelfe againſt theſe Antagoniſts: If now he comes off with victory, record his name in the Chronicle of the Saints, and enroll him for one of Chriſts conquerors, So did *Iob* fight, and ſo did he overcome: proving himſelfe to bee *Miles Domini*, one of Gods worthies. He was a rich and good man before; but this advanced him to his honour of knighthood: He was made a knight of Chriſts owne order; a knight of the croſſe: and in the laſt day, when that great Generall comes to his glorious triumph over his enemies, *Iob* ſhall not be without his honorable equipage: but adorned with the rich collar of his ſufferings, and covered with his afflictions like the robes of the Martyrs, and crowned with his patience, which is ſupercrowned with everlaſting bleſſedneſſe.

In all theſe reſpects God bleſſed the latter end of *Iob* more than his beginning: which hee would never have done, if his beginning had beene as perfect as his latter end. What an encouragement is this to us? Who would not bee ſtill *growing in knowledge* and goodneſſe, that is ſure of ſo happy a recompenſe? What though we be not like *Iob*, rewarded with honour, children, friends, proſperity, power and riches, and ſuch temporary moveables, in the end of our daies? Yet we ſhall be filled with peace, joy, glory, and eternall life at the end of our daies. If we be not made lords of the Earth, yet we ſhall bee kings in Heaven. Beſides, even for the preſent, [d] *Quamvis arca exinanita ſit auro, cor tamen eſt plenum fide.* We may come to be poorer in earthly things toward our end, than wee were in the beginning: yet we may *grow in grace and knowledge* more than many others, that grow in place and preferment above us. But what wee want in the riches of the fleſh, we have in the riches of the Spirit: we have it in the one, or the other balance. The peace of conſcience, and the comforts of the holy Ghoſt, are our happineſſe here: and the Kingdome of Heaven ſhall be our inheritance hereafter.

5. Laſtly, for caution; every vertue hath a profeſt enemy: Darkeneſſe is not more contrary to light, nor ſickeneſſe to health, nor death to life, than vice to goodneſſe. Humility hath a profeſt enemy, which is pride: Charity, a profeſt enemy, which is malice: Hope a profeſt enemy, which is deſpaire: Mercy hath a profeſt enemy, which is cruelty: Faith a profeſt enemy, which is infidelity: Liberality a profeſt enemy, which is covetouſneſſe: So obſtinacy is a profeſt enemy to obedience: apoſtacy, to perſeverance: Atheiſme, to

[x] Iam.5.11.

[a] Iob.1.7.

[b] *Greg. in Ezek. lib.2. Hom.20. Chryſ. Serm.3. de Patient. Iob*

[c] Iob.1.8.9.

[d] *Aug. in Pſal.66.*

to religion: hard-heartedneſſe, to compaſſion. If theſe bee not alwaies in the field, they are alwaies in feud: a continuall warre is proclaimed by them, one againſt another; no reconciliation, no peace, no truce is to bee admitted. They are ſworne enemies, and will never give over the combate, till one ſide lie in the duſt. So the profeſt enemy of *knowledge* is ignorance. Darkeneſſe is raiſed up by the prince of darkeneſſe out of Hell, to oppoſe the light which comes downe from the Father of lights out of Heaven. When Chriſt diſplayes his banners, the Divell will muſter up his forces. [e] He hath an army of rebels, to wage warre with *Michael* and his Angels. But beſides theſe publike and open foes, that profeſſe hoſtility; every vertue hath a [f] ſecret enemy, that does her the moſt miſchiefe. It is damnable policy, *per amici fallere nomen*. *Abſolon* ſo upbraided *Huſhai* with a pleaſant ſcoffe of his profeſſed friendſhip to *David*, [g] *Is this thy kindeneſſe to thy friend?* So hope beſides her profeſt enemy, deſpaire; hath a ſecret one, Preſumption: this ſeemes to be but an improvement of her ſelfe: at worſt but an exceſſe, an extreeme, an over-weening hope. So liberality beſides her profeſt enemy, gripulouſneſſe; hath a ſecret one, prodigality: this ſeemes to be nothing elſe but an aduancement of her worth, and al for her honor; to ſcatter abrod her riches with a blinde and open hand. Religion beſides her profeſt enemy, Atheiſme, hath a ſecret one, a ſuperſtitious miſ-devotion. In the glorious temples of Idolatry, this may ſeeme to exalt her into Heaven: whereas indeed it corrupts her upon Earth, and precipitates her to Hell. So *knowledge*, beſides her common enemy ignorance, hath ſecret ones: which howſoever they may ſeeme her friends, betray her to ruine: theſe are ſloth and pride. As profuſeneſſe cuts the throte of liberality, and preſumption breakes the necke of hope, and ſuperſtition is a plague to infect religion, ſo theſe are the bane of *knowledge*. Sloth in the diſuſe, and pride in the abuſe: The former ſtarves her to death for want of food, the other tickles her to death with ſelfe-conceit. Theſe be not Satans bandogs, but lurchers: not violent robbers, but privy theeves: indeed his cheaters, which cuſſen our ſoules, and filch away our *knowledge of Ieſus Chriſt*: or rather hinder the *growth* of this knowledge, which is my preſent argument. Let it not ſeeme tedious to you, for me to remove theſe two blockes out of the way of our ſpirituall *knowledge*.

1. Slothfulneſſe and neglect is the former: When we ceaſe to vſe our *knowledge*, we loſe it. God did not give us this ground, that we ſhould let it lie fallow: if we doe, it will bring forth nothing but weeds and nettles; which will both ſtinke to God, and ſting our owne conſciences. [h] *Chriſt by his knowledge doth juſtifie many*, and we by our knowledge muſt ſatisfie many. [i] *Pauls growth* in the knowledge of Chriſt, was ſeene in confuting the Iewes which denyed Chriſt. What is a man the better for his land, if he let it lye untilled? Bad huſbandry will find but a thinne croppe: no tillage, no harveſt. [k] The *talent* that lies uſeleſſe by us, ſhall be taken from us. The Schoolemen and Caſuiſts run out the metall of their knowledge, into tinkling bels and cymballs; and languiſh into a thouſand needleſſe and endlis queſtions: thinking to magnifie it, and themſelves by it, by ſpending and venting it in unprofitable, cold, and bloudleſſe ſubtleties. But what is the notionall ſweetnes of honey, to the experimentall taſt of it? If we be not the better for our knowledge, we were better never to have had knowledge. Otherwiſe, it is but a faire eſtate in the hands of a foole; or like the pencill of an exquiſite painter, in the hand of a cobler. It is ſtoried of an ancient and reverend Rabby, who that he might by ſome demonſtration, winne the people to make vſe of their knowledge, and to reduce it to practiſe; put himſelfe into the habite of a Mountebanke, or travelling Aqua-vitæ-man: and in the market made proclamation of a ſoveraigne cordiall, or water of life that he had to ſell: Divers call him in, and deſire him to ſhew it: wherupon he opens the Bible, and directs them to ſeverall places of comfort in it: Intimating that as they

[e] Rev. 12.7.

[f] Pſal. 41.9.

[g] 2 Sam. 16. 17.

[h] Eſa. 53. 11.

[i] Act. 9. 22.

[k] Mat. 26. 26.

they had the knowledge of the Scriptures, ſo if they would make uſe of it, they
it, they ſhould both live holy, and die happy; for that indeed was the water of
life. It is not Gods meaning that any grace ſhould lie dead in us, much leſſe
[l] *Hugo. de clauſtro animæ.lib.2* ***knowledge***. It is never out of excerciſe, though the labours if it be different, accor-
ding to the ſeaſons. [l] In childhood we are ſubjected to the labour of diſcipline;
in age to the labour of doctrine: in the time betwixt theſe to the labour of pra-
ctiſe. *Quæ quis neſcit, in pueritia diſcat: quæ didicit, in juventute ad uſum ducat:*
quod ad uſum ducit, in ſenio doceat: ſo that knowledge hath no time to be idle.

No ſooner had God given the king of Iſrael wiſedome, but all Iſrael ſhall be
[m] 1.King.3.16. witneſſe to the wiſdome of their king. [m] The deciſion of that controverſie be-
tweene the two harlots, ſhall make him talked of. Our all-wiſe maker will find
occaſiens to draw foorth his graces to uſe. *Dan* and *Beerſheba* were too narrow
bounds for the fame of *Solomon*: it flies over all lands and ſeas, and tranſports
[n] 1King.4.34. the whole world with an admiration of his more then humane knowledge.
Kings ſend their Ambaſſadors, and a [n] great Queene comes in perſon, to heare
the wiſedome of *Solomon*: thire is ſtill more worke for him. *Aer detentus cor-*
rumpitur: via non tritæ ſilveſcant. Muſicall Inſtruments, without handling, will
warpe and become nothing worth. A ſprightly horſe will loſe his mettle, by
ſtanding unbreath'd in a ſtable. Ruſt will take the ſwords that hang by the walls.
The Cynicke, rather than want worke, would ſtill be removing his Tubbe. It
was a law of *Solon*, that if the father had taught his ſonne no trade in his youth,
whereby he might get his living; that ſonne ſhould yeeld no reliefe to his father
in his age. In that day wherein we doe no good how can we without ſhame
pray for our daily bread? All vertues have their ſeverall employments, and ſo
hath knowledge. God hath no vſe of the darke lantornes of ſecret and reſerved
perfections. We our ſelves doe not light up candles, to put them under buſhells.
The great lights, whether of heaven or earth, are not intended to obſcuritie:
but as to give light to others, ſo to be ſeene themſelves. How did *Pomponius* in
Plutarch, pull his ſonne *Numa* out of private obſcuritie, and put him upon pu-
blicke artions fitte for his abilities? We are not a little beholding to *Creſiption*,
for ſturring up St. *Ierome* in the eaſterne countreys: and to *Hilary*, for rowſing
up St. *Auguſtine* in the weſterne countreys; to withſtand the ſpreading infection
of *Pelagius*. There is a *Honeſtum* in every vertue, which is proper to the poſſeſ-
ſors: but Withall there ſhould be an *Vtile*, which is common and beneficiall to
their neighbours.

There is a ſhamefaſt modeſtie, which ſlackens the bridle: and there is a pre-
poſterous zeale, too hote on the ſpurre. Some will hardly come forth, when
they be called: as others will run, before they are bidden. I cannot tell which is
worſe in the time of need: for the learned to hide themſelves with *Vliſſes*, or
for the unlearned to thruſt themſelves forward with *Thirſites*: certainly neither
is excuſable. As the latter overſhootes by boldnes, ſo the former falls ſhort by
baſhfulnes: both are to blame. *Socrates* tooke no leſſe care to perſuade *Char-*
mides, *Plato's* uncle, to undertake the publicke buſineſſe of State, than to diſſuade
Glaucos, *Plato's* brother, from it. The former of theſe was a man of much worth,
but too litle boldnes: the latter was a man of very much boldnes, but too little
worth. The fault of the latter was more odious, but the fault of the former was
more noxious: *Glaucos* was ſicke of impudence, *Charmides* faint with diffidence.
There was more reaſon to blame the former, but more need to blame the latter.
Glaucos by too much undervaluing of others, and arrogating to his owne wiſe-
dome, made himſelfe contemptible: But *Charmides* by too much admiring the
worth of others, and deſpiſing his owne, made himſelfe unprofitable. The
former by his audaciouſnes, fell into the contempt which he might have avoided:
the other by his timorouſnes, loſt the honour which he might have gained. As
the one needed the bitte, ſo the other the ſpurre: He bold one for his owne

ſake, to eſcape a private loſſe: the other for the common wealths ſake, to performe a publike good.

The ruſt and diſuſe of *knowledge*, in men fitted and called to the ſervice of God, is a ſinne almoſt unpardonable. Silence is the daughter of ſhamefaſtneſſe: both which, as they are excuſes for mediocrity, ſo they are prejudices to excellency. They are alwaies the wiſedome of fooles; and ſometimes the folly of the wiſe. The labours of the learned are *Theſaurus Eccleſiæ*: not by way of indulgence, to profit the dead: but by way of inſtruction, to comfort the living. [o] The holy Ghoſt came downe upon the Apoſtles, in the forme of Tongues. Why like Tongues? In regard of themſelves it was enough to receive the Spirit of wiſedome: the receiving Him in the ſhape of Tongues, reſpects us. They have not only a ſupernaturall knowledge given them, for the illumination of themſelves: but alſo Tongues, for the communication of this knowledge to us. This conveyes it from man to man: Reaſon is impreſſed in the ſoule, expreſſed by the tongue: therefore the Latines call *Oratio, quaſi oris ratio*. The ſoule is the fountaine of knowledge, and the tongue a chanell from that fountaine. As *Holophernes* ſtopped the fountaines of *Bethulia*, ſo Preachers that uſe not their tongues, ſtoppe the current of the holy Ghoſt. Indeed there be ſome that preach, as *Nabal* did feaſt; once in a yeare, and that muſt bee a ſheepe-ſhearing too; when they receive the benefits of their flocke, the rents of their Rectories. Some are tongue-tyed from their birth, as was *Crœſus* his ſonne: they cannot vent their knowledge, it may be they have no knowledge to vent. Some are tongue-tyed by riches, as *Demoſthenes* was by the *Mileſians*: they ſay to their tongues, as that Epicure did to his ſoule: [p] Your have enough; e'en take your eaſe: theſe men have a fee to be ſilent. Others are tongue-tyed by Greatneſſe: rather than to ſpeake againſt the ſtreame of the times, they muſt forbeare to ſpeake againſt the ſinnes of the times. Theſe doe know that matters goe amiſſe; yet for quietnes ſake, they even ſit ſtill and let them alone. Alas, if they ſhould touch upon their Lords delirement, what hope have they of their Lords preferment? The limbes after long ſitting, are ſcarce able to walke: ſluggiſh reſt will make our gifts ruſt. Idleneſſe ingenders unableneſſe: they will not preach at the firſt, they ſhall finde that they cannot preach at the laſt. It was the Souldiers lie, [q] *His Diſciples came by nigh and ſtole Him away*. But it is too true here; by night, when we put our ſelves into the darkeneſſe of workes, into the workes of darkeneſſe, this privie Theefe comes, and ſteales away from us the knowledge of Chriſt, while wee ſleepe in ſupine careleſneſſe. Therefore let us uſe it, and doe good with it, and then it ſhall doe good unto us.

2. Pride and Vaineglory is the other hindrance. We need not be told againe, that knowledge is one of the faireſt flowers in our garland: let us not then blaſt it with the unwholeſome winde of Vaineglory. Saint *Gregory* gives us this memorable caution concerning our knowledge; *Ne dum ignorantiæ tenebras illuminat, lumen humilitatis tollat.* When Pride comes upon the ſtage, *Exit Sapientia.* The one doth not more enlighten the head, than the other doth darken the heart. He goes on: By this we may diſcerne of our ſpirituall knowledge: if it workes more upon the heart, than upon the head, it is right. The firſt operation of proud knowledge, is to make the head light: the firſt worke of this divine knowledge, is to make the heart heavie. Not that it deprives us of joy, but prepares us for joy. It does not make us proud, but humble; nor ſet our fancies a running, but our eyes a weeping. The firſt eradiation of this light, like ſome flaſh of lightening, breakes the ſtone in the heart. [r] The Schoolemen, when they ſuite the Beatitudes with the gifts of the Spirit, joyne ſorrow with ſcience; weeping for ſinne with knowledge: and they give this reaſon for it: That ſorrow for ſinne can iſſue from no other fountaine but the knowledge of God; nor doth this couple ever part. They are not therefore miſ-matched: for there

is

[o] Acts 2.3.

[p] Luke 12.19.

[q] Matth. 28.13.

[r] *Aquin. 2a. 2a. qu. 69. art. 3.*

is no clearer way of ſeeing God upon earth, than through teares. [s] *He that encreaſeth knowledge, encreaſeth ſorrow.* Hee that encreaſeth the knowledge of Chriſt, ſhall ever encreaſe the ſorrow for his ſinnes. [t] So *Auguſtine* applies it: and *E converſo:* Hee that encreaſeth his ſorrow for ſinne, ſhall prove a great Clerke in the Schoole of Chriſt. The gall and bitterneſſe of ſinne being throughly felt, reſtoreth a Chriſtian to his perfect underſtanding; as the gall of the fiſh did [u] *Tobit*, to ſight. *Multum crucis, multum lucis*, we are beſt inſtructed, when we are moſt afflicted. [x] Before the ſonnes of *Iacob* ſhall know *Ioſeph* for their brother, they ſhall feele his diſpleaſure. When God hath exerciſed his children with roughneſſe, then He will be perfectly knowne to them. Chriſts Croſſe begins our learning: that reall Alphabet of true Chriſtianity is ſpell'd out by ſuffering, not by reading. Thus the knowledge of Chriſt breeds humility, not vaineglory: not arrogance, but repentance. They that are puffed up with their knowledge, never ſought it for Chriſts, but their owne honour. Hence it comes, that [a] *Ibi peccant, ubi peccata emendare debuerunt.* But above all; God ſaith, [b] *Let not the wiſe man glory in his wiſedome:* yet many doe ſo, and bleſſe themſelves in ſo doing. [c] *Tully* could ſay, *Deforme eſt de ſeipſo prædicare.* Yet this man, ſo qualified, that nothing but the eloquence of a *Tully* could ſufficiently praiſe *Tullies* eloquence; is taxed even by thoſe friends, that would have concealed his ſmall blemiſhes: That the ſpeech which flowed from him as ſweet as honey, was made to taſte as bitter as gall, by the enterlacing of his owne praiſes. *Cato* the elder had a faire commendation given him by conſent, to be *Optimus Orator, optimus Senator, optimus Imperator:* a prime Orator, a better Senator, and a moſt excellent Commander: yet he was ſo given to boaſt himſelfe, that his beſt friends were aſhamed of him.

There bee three Corroſives, which well applied, may eat out this Ulcer and Impoſtume of Vaineglory, and purge the aire of our *knowledge* from the killing infection of Pride.

1. The uncertainty of our knowledge in ſecular and politicall buſineſſes. The moſt wiſe God hath hidden from us the event of things: *Caliginoſa nocte premit Deus.* Future contingents may fall out otherwiſe than wee imagine. The Chirurgion that deales with an outward wound, can tell whither he can cure it, and gueſſe in what time: but the Phyſician that undertakes the cure of a Fever, can neither ſet the time of his Patients recovery, nor aſſure him that hee ſhall be recovered at all. The Artiſan with his convenient ſhoppe and tooles, can make up his dayes worke if hee bee not hindered. But the Merchant Venturer can promiſe himſefe no ſuch matter: hee muſt have one winde to bring him out of the Haven, another to carry him about to the lands end, and perhaps another to drive him unto the place of traffique: ſo that he can promiſe nothing; neither for the time of his returne, nor the venting of his commodity: but as the winde, and the weather, and the Marriners, and the ſeas, and the time of trade will give him leave. All politicke ſucceſſes are conjecturall, not demonſtrative: they ſtand in need of the concurrence of many cauſes, which are caſuall; and of many mens mindes, which are mutable; and of many opportunities, which are accidentall: ſo that we cannot build upon them. In ſtratagems of warre, much hope is grounded on the negligence of our enemies: wee may thinke them aſleepe, who bee as waking as our ſelves. *Antigonus* made full account to ſet upon *Eumenes* unawares: but hee found *Eumenes* as vigilant as himſelfe; and ſo was faine to retire with a flea in his eare, as wiſe as he came. So for warre; and the like we finde in the paſſages of peace. *Solomon*, that wonder of wiſedome, might thinke by joyning in affinity with his neighbour Princes, and marrying their daughters, to ſtrengthen his owne kingdome; yea more, to winne thoſe Heathen to the Kingdome of God. Why ſhould not they be brought to worſhippe the God of Iſrael, that were ſo allyed to the King of Iſrael? Hee was deceived in both; for this turned to the ruine of his kingdome, and well neere of himſelfe.

[s] Eccleſ. 1.18.
[t] Pſal. 3.4.
[u] Tob. 11.8.
Luther.
[x] Gen. 45.1.
Iob 42.5.
[a] *Iſidor. de ſum. Bon. lib.* 3.
[b] Ier. 9.23.
[c] *Offic.* 10.
Plin.
Horat.

ſelfe. For the ſecret Underminers of his State and ſucceſſion, where were they entertained, but among his Allies ? *Hadad* with [d] *Pharaoh*, probably *Solomons* owne father in Law : *Ieroboam* too was harboured in Egypt. And for his wives, *They turned away his heart after other gods :* he could doe no good upon them, they wrought him to much evill. So *Conſtantine*, that religious Chriſtian, and famous Polititian, thought that by building a City in the confines of Europe and Aſia, which might bee *Æmula Romæ*, a match for Rome; and by placing one of his ſonnes to keepe his Court there, he ſhould impregnably fortifie the Empire. But the building of new Rome, was the decay of old Rome: and the diviſion of the Empire, was the deſtruction of the Empire. So *Phocas* thought by dignifying the Prelate of Rome, with that extravagant Title of *Vniverſall Biſhop :* and *Pipinus* by endowing the Church of Rome with large Revenues and Principalities; thought they had done wondrous well. But the lifting up of the man of Rome, was the lifting up of the man of Sinne; and the encreaſe of his eſtate, was the diminution of his pietie. So croſſe oftentimes are the events to our purpoſes: [e] *the way of man is not in himſelfe.* There is no policie ſo provident, no providence ſo circumſpect, but it is ſubject to errors : therfore not to be truſted on, much leſſe to be gloried in. That which is ſo full of uncertentie, can be no cauſe of glory.

2. The imperfection of our knowledge many wayes may well abate our pride. In Divinitie it may get moſt: becauſe toward the furniſhing of our ſelves with that knowledge we have moſt helpes. Yet the moſt acute and judicious Divines have acknowledged their ignorance, and deplored their errors, in diverſe points. [f] *We know but in part :* If he that learned his Divinitie among the Angels, yea to whom the holy Ghoſt was an immediate Tutor did know but in part; it is well for us, if we know but a part of that part. That which an Egiptian Prieſt ſaid to a Grecian, *Ye Grecians are alwayes children*; will be found true; not onely of the Grecians, but even of the Egiptians, yea and of Chriſtians too; that for underſtanding we are children, all of us. I deny not, but among the Romanes, *Noſica* was called *Corculum*, for his pregnancie of witte. Among the Grecians, *Democritus Abderita* was called, not σοφὸς, but σοφία, wiſedome it ſelfe. Among the Britaines, *Gildas* was called *Gildas Sapiens*, *Gildas* the Sage. Among the Iewes, *Aben Ezra* was called *Hechachan :* they ſaid of him, that if knowledge had put out her candle, at his braine ſhe might light it againe: and that his head was the Throne of wiſedome. Before him, among the Iſraelites, *Achitophel* was the man; his counſell called an oracle : [g] yet becauſe anothers adviſe was once preferred to his, he falls into a deſperate diſcontent. So proud was he of wiſedome, that it went to his heart to heare of any wiſer than himſelfe. This cauſed him to miſ-interpret a poore diſgrace, and to over-rate it. What if he were not the wiſeſt man of all Iſrael; muſt he needs therfore goe hang himſelfe? What if his counſell were deſpiſed? A wiſe man knowes how to live happy, in ſpight of an unjuſt contempt. What if another mans counſell was held better? Was it not madnes in him, to revenge another mans reputation upon himſelfe? Worldly wiſedome is no protection from ſhame and ruine. We talke of wiſedome, but where is it? Why ſhould *Nilus* overflow onely in the ſummer, when waters are at the loweſt? Who could ever ſatiſfie others or himſelfe, by delivering a cauſe of that? Why ſhould the Loadſtone draw yron, or incline to the Poleſtarre? Who hath knowledge to give a reaſon of that? We all pretend to it, but where is it? [h] *The depth ſaith, It is not in me, &c.* This wiſedome is not in the depth, but the depth is in this wiſedome. [i] *O the depth of the wiſedome and knowledge of God!* Our beſt knowledge is repentance: [k] *The feare of the Lord is wiſedome, and to depart from evill is underſtanding.* All our other knowledge is unperfect, and who will brag of his imperfections? Indeed ſtories report, that *Ageſilaus* bragged of his ſtumpe foote, and *Sertorius* of his one eye; and played upon their

d 1 King.11.18. 40.

e Ier. 10. 23.

f 1.Cor.13.9.

g 2.Sam.17.14.

h Iob. 28. 12.

i Rom.11.33.

k Iob. 28.28.

owne defects whereſoever they came. But I beleene, this was *Sardinius riſus*: a
tricke to prevent the jeering of others, rather than any delight they tooke in it
themſelves: for naturally men doe not boaſt of their deformities. This defect in
our knowledge may well nippe our glory.

3. It is not our owne, nor of our ſelves; and why ſhould we glory in that
which is anothers? The ape is proud of his maſters Iacket, the dog of his gorgeous
collar: the aſſe jettes it in the lyons skinne: and the crow braved it *furtivis
coloribus*, in her ſtollen feathers. We ſcorne to be ſampled with ſuch irrational
creatures, we take all theſe for ridiculous fopperies: yet we cannot reflect
l 1. Cor. 4. 7. upon our ſelves, nor conſider our owne priding it in anothers riches. [l] *What
m Ioh. 3. 27. haſt thou, which thou haſt not received?* [m] *A man can receive nothing, except it be
n Act. 2. 4. given him from Heaven:* eſpecially not wiſedome. [n] The Spirit of wiſedome,
o Iam. 1. 17. and the *Tongue* to expreſſe it; all *Deſuper*, from on high. [o] *Every good and perfect
gift is from above:* they grow not in us, we ſpinne them not out of our ſelves, but
they come from above. Therfore *Quid gloriaris?* If it be given, why forget we
the giver? Let him be had in memorie; he is well worthy to be thought on: yea
p 1. Tim. 2. 6. let him have all the glory, for it is his. [p] He that payd our ranſome for us, when
q Ezek. 16. 6. we were not worth a groate: [q] He that caſt his owne garment upon us, when
r Luk. 1. 79. we lay naked; and healed us, when we lay wallowing in our owne bloud: [r] He
that redeemed us from all our enemies: will he take it well at our hands to glory
in theſe his bounties, as if we were beholding to none but our ſelves! Yet foolish
man will be wiſe, naked man will be brave, filthy man will be pure. Though
for all the coſt and charges that God is at upon us, we remaine poore beggars;
ſ Gal. 6. 14. yet in the midſt of this beggery we can find in our hearts to glory: [ſ] not *in the
croſſe of Chriſt*, which he endured for us; but in the gifts of Chriſt, for which we
are beholding to him.

Theſe three corroſives well layd on, may eate out the cancer of pride and
vainglory, which ſo cleaves to our knowledge: to which I might adde a fourth
for concluſion: That this is a ſecret theefe which ſteales away our knowledge.
It is like the *Albugo*, or white ſpot in the eye, which dimmeth our understanding;
and makes fooles of *Cato's* and *Plato's*, and *Tullies*, and *Achitophels*; leaving
them at laſt never an eye to ſee withall: That we cannot know our owne defects,
nor the ſumme of our debts, nor the depth of our miſerie: That we cannot
know Gods infinite riches, nor the worth of his pardon, nor the height of
t Eccl. 10. 1. his mercie; what may we thanke but pride? [t] Theſe be thoſe dead flies that
corrupt the ointment. As famiſhed bodies that have nothing to feed on, will fall
to their owne fleſh: ſo vainglorious men, for want of paraſites, will be their
owne trumpeters; though they diſpleaſe God and man. For God, he will find
meanes to meanes to manifeſt thy knowledge when it may make for his owne
u Iob. 11: 12. glory. Thy knowledge is a colt, a wild aſſes colt: [u] *vaine man would be wiſe, though
he be borne like a wild aſſes colt.* Tie up this colt till God calls for him. If thou find
x Luk. 19. 31. that [x] *the the Lord hath need of him, then loſe him and let him goe.* And for men;
whiles thou art ſilent, they will ſpeake thy praiſe: but if thou ſpeake thine owne
a *Clem. Alexan. lib. 5. Strom.* proiſe they will be ſilent. [a] There was a Temple in *Dioſpolis*, a citie of Egypt,
wherein were pictured a little boy, an old man, an eagle, a fiſh, and a crocodile.
For the deviſe of this Hieroglyphicke; there was a boy painted, to ſignifie generation:
an old man, to ſignifie corruption: an eagle, which for the quicknes
and clearnes of ſight, was meant to ſymbolize God, who ſeeth all things: a fiſh,
b *Herodo. lib. 2.* to inſinuate hatred, [b] for fiſhes were abomination to the prieſts of Egypt: and
laſtly a crocodile, which they preſent as the embleme of inſolencie. The whole
ſenſe being layd together, imports this: O ye that are young, and comming on:
O ye that are ould, and going out of the world; to you, and to all be it knowen,
that God doth hate pride and inſolencie. The Saints, when they would magnifie
Gods mercies to them, vſed firſt to declare their owne former conditions.

[c] *With my ſtaffe came I over this Iordan, and now I am become two bands,* ſaith *Iacob.* I walked alone with my ſtaffe, like a poore private ſouldier; now I am become the Generall of two Regiments. [d] *He choſe David from the ſheepfolds, and ſet him to feed Iacob his people.* I was a meane ſheepheard, that tended my Fathers flocks in the deſart: Thou haſt made mee a King, and that over thine owne people, and ſet mee in the Throne of Majeſtie. To this purpoſe *Amos*; [e] *I was an heardman,* Thou haſt made mee a Prophet; In ſtead of feeding beaſts upon earth, I am honoured to know and teach the ſecrets of heaven. Yet in the height of theſe Dignities, they all kept lowly mindes: no pride crept into the honour of the one, or knowledge of the other. So doth the Lord hate pride, that they two could not endure to dwell together in one wide Heaven, how ſhould they endure to dwell together in one narrow breſt? One heart can never containe them, if one Heaven could not hold them. CHRIST will know none but the humble, and none but the humble ſoules truely know CHRIST.

c Gen.32.10.
d Pſal.78.71.
e Am.7.15.

Thus long and late I am come to a Period of this Argument, concerning *the growth of the knowledge of Chriſt.* All they will pardon the prolixitie, that have had any relliſh of the ſweetneſſe. It could be tedious to none, but thoſe that either doe not, or will not know him to their comforts. I begge not their favourable conſtruction, but [f] I pray for their happy illumination. Carnall mindes are ſo farre from learning how to know Chriſt, that they doe not know how to learne him. They thinke they can as well learne him at home, as at Church; by following their Profeſſion, as by going to a Sermon. And this learning of theirs diſcovers it ſelfe in their actions. For they have learned to ſweare by him, they have learned to teare his holy Name in peeces with lewd blaſphemies; they have learned to crucifie him againe by their malicious ſinnes. Of this learning they have ſtore in their hearts; and this learning they derive to their children; who can ſweare as ſoone as they can ſpeake: they learned that of their parents: it was one of the firſt leſſons that ever they taught them; if not by precept, yet by practice and example. [g] But *non ita didiciſtis Chriſtum:* the Divell taught them that kinde of learning; it came not downe from Heaven, but up from hell. Some ſinne comes to us by kinde, it coſt us nothing: other by cuſtome, and that is not very chargeable, neither. But they both did coſt our Saviour Chriſt deare, even his owne precious bloud: And if they bee not unlearned againe, and quite broken off from us by Repentance, they will coſt us deare too, even our owne precious ſoules. But there is another manner of learning, another way of knowing Chriſt: which conſiſts in [h] putting off the corruption wee have by nature, and putting on the holineſſe of Grace. This is a good learning, and happy thus it is to know Chriſt. Without this, it is with us in our ſinnes, as it was with *Peter* in his extaſie; [i] *We know not what we ſpeake.* But with that Direction, we may uſe the words of Chriſt; [k] *We ſpeake that we doe know.* Without it we are *fooliſh,* [l] *and know not the way of the Lord*: with it wiſe, even to Salvation. Suffer but two Meditations more, and I have done.

f Eph.1.16,17,18.
g Eph.4.20.
h Eph.4.22.
i Luk.9.33.
k Ioh.3.11.
l Ier.5.4.

1. Knowledge hath a difference from all other virtues, though it bee a virtue it ſelfe. Some virtues are onely converſant about good; and ſome onely abſtaine or reſtraine from evill; Knowledge hath reſpect to both good and evill. Some vertues are onely and properly fixed upon good; albeit collaterally, or by way of conſequence, they keepe us from evill. So the Object of Charity is goodneſſe; the Orbe wherein it moves, is goodneſſe. It loves God above all, who is the chiefeſt good: next the Saints, who in their degrees and meaſure are good. With the heart it loves good, with the hand it does good. *Paul* indeed gives it ſome negative attributes, and that rightly: [m] *It vaunteth not it ſelfe, ſeeketh not her owne.* But theſe are not the walke of charity: they

m 1 Cor.13.4.

may be aſſaults and ambuſhes to trouble her in her walke, which ſhe ſpurnes out of her way as ſhe goes: but her way is good, and her walke is good, and her end is good. So the object of faith is good; the promiſe of God, which is ſure and good: the merites of Chriſt, which are precious and good: the Inheritance of Heaven, which is firme and good, It is true that ſhe is often put to it; to remove doubts, to cleare difficulties, and to diſpell ſorrowes: but her eye is not faſtned upon them. Her object is the Sunne of righteouſneſſe: theſe are but cloudes betwixt her and the Sunne. It is not the purpoſe and ſcope of her journey to meddle with theſe, but theſe will meddle with her. They are not her way, but enemies in her way. So are all ſinnes, and the father and mother of ſinnes, the devill and the world. [n] She does not onely braine thoſe Babyloniſh litle ones againſt the ſtones, and kill the young whelpes and curres of that curſed litter; bnt even confounds the Sire and the Damme. The Sire, [o] *Faith reſiſts the devill:* The Damme, [p] *Faith overcomes the world.* Still her object is good, yea God. No leſſe may be ſaid for hope; it lookes onely for good: no man hopes for evill. The beginning of it is good, for it is rooted in comfort: the progreſſe good, for it goes on in cheerfulnes: and the end is good, for it is onely bleſſedneſſe. Evill is the object of feare, good of hope. It may have ſome conflicts by the way: feare, and deſpaire, and preſumption are three ſhrewd adverſaries: but hope evercomes the evill, and purſues the good, and ſaves the ſoule. No leſſe might be ſaid of meekneſſe, which is onely pitched upon a quiet good, and Mercifullnes, which minds onely a beneficent good: and of pureneſſe of heart, which conſiſts in an innocent good.

[n] Pſal. 1. 37. 9.

[o] 1. Pet. 5, 9.

[p] 1. Ioh. 5. 4.

Rom. 8. 24.

Againe, ſome vertues are principally excerciſed with evill, and all their ſtrength is employed in the victorie of that. *Eſt virtus abſtinentia.* What is Sobrietie, but an abſtinence from drunkenneſſe? What is chaſtitie, but an abſtinence from uncleannes, whether in thought or act? What is temperance, but an abſtinence from exceſſe? So St. *Auguſtine* defines it; [q] *Munus temperanti eſt in coercendis & ſedandis cupiditatibus.* Wherein conſiſts the honour of patience, but in the quiet and unmoved ſuffering of evills? [r] *Nunquam eſt patientia virtus in proſperis.* Where there is no evill, patience hath nothing to doe. And what is repentance, but a ſorrowing for evill? Wherein doth it properly conſiſt, but in griefe for ſinne? Theſe latter vertues are not properly poſitive; *Nil ponunt in eſſe* but privative: their excerciſe is not ſeene but in the conqueſt of evill. Uncleannes is evill; to avoid that is chaſtitie: Drunkenneſſe is evill; to ſhunne that is ſobrietie: Exceſſe in dyet, apparell, pleaſure, is evill: to preclude that is temperance. Contempt and injurie are evills; to beare them meekely is patience: All ſinnes are evill, to waſh them off with teares is repentance. Theſe vertues, like the ſtarres, ſhine brighteſt in the night. To abſtaine, not onely from evill, but from ſome good, is a vertue: *Eſt virtus placitis abſtinuiſſe bonis.*

[q] *Lib. de mor. Eccl.*

[r] *Greg. in Ezek. Hom. 7.*

Knowledge is of a middle nature betweene both theſe; and yet participates whith them both. It is not wholly excerciſed with good nor wholly taken up with evill; but it knowes both good and evill. Before man fell from his Innocencie, he knew nothing but good: but as his ambition was to know evill with it, ſo to know evill was his puniſhment. In this he thought to have become like God, and he became indeed, like the Devill. It hath coſt the elect part of mankind many a ſigh, many a grone, and many a teare; this knowledge of evill: for the refuſed part, it coſts them their eternall ſoules. But here comes in the bleſſed remedie, brought by *Ieſus Chriſt* to his choſen, that they cannot but know both good and evill; yet the good they know, ſhall doe them good: but the evill they know, ſhall not bring evill upon them. For they know the evill, to avoid it; and the good, to embrace it, and ſo come to be ſaved by it.

2. There can be no full ſatisfaction, or conſolation of the mind in any know-

ledge, but *the Knowledge of* IESVS CHRIST. The Ancient Poets had a ſtrange Fable of their *Sphinx*, which they fained to bee a Monſter of divers formes: with the face of a Virgin, the wings of a Bird, and the tallons of a Griphin. This thing did ſet upon all travellers that paſſed by, and propounded to them certaine Riddles, which hee received of the Muſes. Theſe, if the miſerable captives could not reſolve and interpret, hee would preſently teare them in pieces. The Countrey being a long time thus plagued with him, proffered their Kingdome of *Thebes* to that man that could expound his Riddles; for if one of them were anſwered, the Monſter had no more power, but forfeited his life. *Oedipus*, a man of lame feet, but of an ingenious head, accepted the condition, undertooke the challenger, and got the Kingdome. Hee reſolved the Riddle, ſlew the Monſter, and laid his body upon an Aſſe for triumph.

To make ſome profitable uſe of this fiction, conceive here, firſt, by *Sphinx*, mans naturall *knowledge*: this is a Monſter of diverſe ſhapes, being ſo metamorphoſed and transformed by ſinne. It hath the talons of a griphin; catching and tenacious hookes, that will take hold of any thing. It hath the wings of a bird: for knowledge flies from man to man by diſcourſe, a bird cuts the aire from place to place: The communication of ſcience, is as the kindling of one light at another. It hath the face of a virgin, ſo beautifull and amiable that every man is in love with it. *Sphinx* had his riddles from the Muſes: and the ſententious axiomes of a ſublime knowledge are wrought out with much ſtudie and contemplation. That Monſter devoured thoſe that could not unfold his riddles: ſo humane knowledge hath made a prey of fooles. It was more policie than power, whereby diverſe men got a Principalitie among the heathens: They that could get a dominion over mens mindes by their wits, might ſoone prevaile to acquire a ſoveraignty over their bodies. A twofold condition was propounded with *Sphinx* his *ænigma's*: to him that could not expound them, death: to him that could, a Kingdome. Secondly, the *Oedipus* that undertakes to cleare theſe Riddles, invented by the witte of man, is the Chriſtian.

Man hath his knowledge from Nature, the Chriſtian his from Grace: the one is from earth, the other from Heaven. Religion is the Science of Soules, whereof God is the Teacher. *Oedipus* had lame feete, but an intelligent head: The Chriſtian is ſlow in the purſuit of worldly things, but for ſpirituall things hee hath a cleare underſtanding. What can the Naturian aske him, which hee cannot anſwere? What is the moſt glorious thing of the world? Humilitie. What is the richeſt? Charitie. What is the wiſeſt? Seaſonable Silence. What is the ſubtileſt? Simplicitie. What is the ſtrongeſt? Patience. What is the freeſt? The Service of God. What is the beſt Builder? Faith: for that layes the Foundation in Heaven. What is that which can reduce things to nothing? Repentance; for that can take away ſinne; as if it had never beene. As *Oedipus* overcame *Sphinx*, put him to death, and laid his carcaſſe upon the backe of an Aſſe: *So the knowledge of Chriſt vanquiſheth* all naturall Wiſedome, reſolving all her ſubtle queſtions with Divine anſweres: then puts her to death, nailes her to the Croſſe of Chriſt, mortifies her by Repentance, laies her carcaſſe upon an Aſſe, ſhewes her the folly of her former condition, expoſeth her to her owne contempt: So ſhee willingly yeeldes her ſelfe captive to the conquering *knowledge of Chriſt*.

But all this while what was *Sphinx* his Riddle to *Oedipus*? What is that Creature, which immediately, after his birth, goes upon foure legges, next upon two, then upon three, and laſt of all upon foure legges againe? Hee anſwered, *Man*: which in his very infancie crawles upon all foure, not long after ſtands upright upon two feet; growing old, hee leanes upon a ſtaffe, and with it ſupports himſelfe, ſo that hee may ſeeme to have three feet: at laſt in his decrepite yeares, his ſtrength ſo failes him, that he fals groveling againe upon all foure, and lyes bed-rid. There might be another riddle propounded to us, and that a more myſticall one. What is that Creature, which was condemned ere it was borne? Which muſt bee twice borne, ere it can live? Which gets life by dying? Which lives by the life of another, not by it owne? Which cures all his owne diſeaſes, with his owne teares? Which is of meane and poore parentage, yet Heire to a Crowne? Which hath the body on earth, and the head in heaven? Which can ſee an object that is inviſible? Which though he be duſt and aſhes, is partaker of an Nature that cannot die, even God of Himſelfe? As the former was a *Man*, ſo this is a *Chriſtian*. Firſt, condemned ere He was borne; becauſe He was [ſ] *conceived in ſinne:* Nor onely ſo; but Hee ſinned in *Adam*, and for that was juſtly condemned in the beginning of the world, though hee dye not till toward the end of the world. Secondly, borne twice ere hee can live: for [t] *Except a man bee borne againe, hee cannot enter into the Kingdome of Heaven.* If he be not regenerate, he does not live in grace, without which there is nothing but death: for otherwiſe he is *dead in ſinnes and treſpaſſes.* Thirdly, he gets life by dying: By mortification and dying unto ſinne, he gets vivification and living unto grace: yea, and by the death of his body, hee gets the life of glory. Fourthly, hee lives by anothers life, not by his owne. [u] *Now live not I, but Chriſt liveth in me: and the life I live in the fleſh, I live by the faith of the Sonne of God.* Fifthly, he cures all his diſeaſes, by his owne teares; ſinnes are our ſickeneſſes; and the medicine that heales us of them, is the teares of repentance. Sixthly, he is of poore parentage, yet Heire to a Crowne. We are the children of ſinfull Progenitors by nature, yet by *Adoption* in grace the Inheritors of a Kingdome. [x] *Being Ioint-heires with Chriſt,* [a] *It is his Fathers will to give us the Kingdome.* Seventhly, hee is a member of that body on earth, whoſe Head is in heaven: So we are members of the Church militant below, yet Chriſt is our Head triumphant above. Eightly, hee can ſee an object that is inviſible: ſo it is expreſſely teſtified of [b] *Moſes*. Ninthly, he is made partaker of a Nature that cannot dye, though hee be duſt and aſhes. Wee are mortall in the condition of our bodies, yet [c] *Partakers of the divine Nature* by union with Chriſt. This is indeed a riddle to fleſh and bloud, a paradox to meere humane capacity: the beſt candle in the Philoſophers ſtudy could not give light enough to reſolve it. Onely the Chriſtian knowes it, and feeles it, and really verefies it. Such bleſſednes comes by *the knowledge of Ieſus Chriſt.*

Of our Lord and Saviour Ieſus Chriſt.] Thus farre I have ſpoken generally, now particularly. The Object of our *knowledge* is the Sonne of God; who is here ſet forth by foure attributes. Firſt, *Lord*. Secondly, *Saviour*. Thirdly, *Ieſus*. Fourthly, *Chriſt*. The firſt a Name of Dominion and Greatneſſe: the next, of Compaſſion and Goodneſſe: the third, the Name of his Nature, *Ieſus*: the laſt, the Name of his Office, *Chriſt*. For the two latter, becauſe I have elſewhere treated of them, and they may ſeeme to bee compriſed under the two former: (For what is *Ieſus*, but a *Saviour?* And what is *Chriſt*, but *Anointed?* Now Hee was anointed to bee a Prieſt, a Prophet, and a King; to all which, *Lord*, is appliable. *Aaron* was no leſſe, though a Prieſt. *My Lord Elias*, ſayes *Eliſha* to him; yet *Elias* was but a Prophet. That it is aſcribed to the King, no queſtion; *Our Lord the King*. Every Lord is not a King; but every King is a Lord.) Therefore I reduce the foure into two; *Lord* and *Saviour*: and in both theſe relations wee muſt know Him, or not looke to be ſaved by Him. Not *Lord* onely, without *Saviour*; there is no comfort in that: Not *Saviour* onely without *Lord*; there is no manners in that. In the ſevering of them, we ſhall either forget his dignity, or our owne duety. There is a Pronoune that waits upon each of theſe Titles; an emphaticall

[ſ] Pſal.51.5.

[t] Ioh.3.3.

[u] Gal.2.20.

[x] Rom.8.17.

[a] Luk.12.32.

[b] Heb.11.27.

[c] 2 Pet.1.4.

phaticall one, and by no meanes to be omitted; *Our.* It is this *Noſter* that does all the good, both in reſpect of Gods honour, and our owne happineſſe. We acknowledge Him *Our Lord*; this tends to Gods glory: We beleeve Him to be *Our Saniour*; this tends to our owne felicity. A *Lord* ungodly ſinners confeſſe Him: A *Saviour*, the very Divels cannot deny Him. Yea, they goe farther; *The Lord*, and *The Saviour*; they both acknowledge Him: The Lord, the Lord of Lords; an abſolute and independant Lord; that hath a dominion over the Princes of the earth, and principalities of hell: Kings and Emperours are his ſubjects: at hls frowne they all tremble: Others doe not more feare them, than they doe feare Him. With his breath He can diſſolve them to duſt: and with one word, *Diſcedite*, caſt them downe to torment. By Him they hold their Crownes, and muſt put them off when Hee cals for them. Crownes and heads too, are at his command. [d] *The Lord ſaid unto my Lord.* The *Lord*; ſo farre a Reprobate may goe in his confeſſion. So much honour hee will give unto Chriſt, as to call Him The Lord. But not, *My Lord:* this hee ſtickes at: for then his obedience and voluntary ſubjection muſt come in. *The Lord* let Him bee, but not *My Lord* at any hand. Many ſhall cry at the laſt day, [e] *Lord, Lord*; but there is no *Noſter* put to it. The Lord He muſt needs be, but their Lord they cannot ſay He hath been. So *The Saviour* goes eaſily downe with them: [f] *For there is no other Name under Heaven whereby wee muſt be ſaved, than Ieſus.* This the Divels know to their vexation; that Hee hath, and doth, and will ſave millions, though they bee none of that number themſelves. *Salvator*, they muſt acknowledge: but *Noſter*, they deſpaire of. Indeed profane tranſgreſſors would faine, with the ſubſtantive Noune, joyne the poſſeſſive Pronoune; and with *Salvator*, couple *Noſter*: Their *Saviour* they call Him, and theirs they would have Him. But they ſeparate *Dominus* from *Salvator*, and ſo have right to neither. Both theſe Titles belong to the ſame Perſon: *Dominus* and *Salvator* is but one *Chriſt*. Thoſe that God hath joyned together, let no man put aſunder. Before I come to ſpeake of theſe Titles in ſpeciall, let me conſider two obſervable things in them. Firſt, the poſition or order. Secondly, the compoſition or juncture of them.

1. For order of placing them; *Lord* is ſet before *Saviour*; and with good reaſon. Let us not thinke him a Titular *Lord*, that hath ſome under him, and others above him: But one that commands in chiefe; *Lord* Paramount certainly. Now ſuch a *Lord* is a Prince; and a Prince gives lawes, and thoſe lawes muſt bee kept. Here let us pawſe a while, and conſider have wee kept the lawes of this *Lord?* We are his vaſſells; have we done what hee commanded vs? No ſuch matter: nay, we have done the contrary: not onely paſſing by *obſervantiam legis*, but running into *contemptum regis*; yea into *crimen læſæ majeſtatis*. We have left undone thoſe things which we ought to have done, and wee have done thoſe things which we ought not to have done. But what? Be the lawes of this *Lord irrita Iura?* Are they not obligatory? yes, as there be rewards promiſed to the obſervation, ſo there be puniſhments threatned to the tranſgreſſion of them. [g] *Doe this and live:* Do it not, and periſh. Theſe lawes we have not kept; not a man of us: What then ſhould keepe us from periſhing? If the law-giver were flexible, and might be wonne to remitte offences, either by mans intreaty, or his owne partiality, there were ſome hope of eſcaping that diſmall ſentence, But this *Lord* is juſt, even Iuſtice it ſelfe; and in juſtice can bate nothing of the penalty, but will ſee it executed to the full rigour. In what caſe are we now? Die we muſt, who ſhould ſave us from it? Yes, yet there is comfort; for this *Lord* is alſo a *Saviour*. And well is it for us, that he is a *Saviour*: How deſperate were our eſtate otherwiſe? But *Lord* firſt, that we may know ovr ſinnes, and what we have deſerved by them: This is no ſlight puniſhment, not a cenſure to bee bought out with money, nor an impriſonment to be worne out in time: But death, and this not a ſhort one, where a man is not ſixe minutes a dying: but an everlaſting one,

where

[d] *P*ſal.110.1.

[e] Matth.7.22.

[f] Act.4.12.

[g] Gal.3.12. Gen.2.17.

where a ſinner lives a dying for ever: A death not of the body onely by ſome painefull violence, but of body and ſoule too by fiery torments. This is our doome for the breach of the law of our *Lord*: it is time now to ſeeke about for a *Saviour*; and bleſſed be God, we have one whom we looke for.

Therefore is *Lord* placed firſt, that wee might ſee in what neede we ſtand of a *Saviour*: And it is a right method, that humiliation ſhould goe before comfort, and ſorrow prepare us for joy. Among all Chriſts converts, none loved him dearer than *Mary*, the more bitter her penance, the ſweeter her forgiveneſſe: h Luk. 7.47. and the greater her pardon, the ſtronger [h] her affection. Thus the law of our *Lord*, prepares us for the Coſpell of our *Saviour*. The law is a glaſſe that ſhewes us our ſinne, and the Goſpell is a glaſſe that ſhewes us our remedy. There wee finde Chriſt a *Lord*, here wee finde him a *Saviour*: There pronouncing death againſt us, here ſuffering death for us: there preſenting himſelfe in his glorious Majeſty, here in his gracious mercy. There as a *Lion* condemning the world for i Ioh. 1.29. ſinne, here [i] *The Lambe of God taking away the ſinnes of the world.* [k] *Heare this ye that* k Pſal. 50.22. *forget God, leſt I teare you in peeces, and there be none to deliver you:* There a terri- l 1.Tim. 1.15. ble *Lord.* [l] *This is a true ſaying, that Ieſus came into the world to ſave ſinners:* there a mercifull *Saviour*.

Thus this Title, *Lord*, calls upon us for repentance; as we call upon this *Saviour* for forgivenes. Me thinkes I ſee Sorrow ſitting in the ſoule, deſtitute of all comforts; like a ſicke man, given over by his phyſicians: They have miniſtred diverſe medicines to him, and made many experiments upon him; and finding all to faile of wiſhed effect, they even leave him to nature, to live or die at her pleaſure. Such is the caſe of an humble and broken-hearted ſoule; that hath received the ſentence of death in herſelfe, and is condemned by the verdict of her owne conſcience: She lookes to her riches, and finds that thoſe bribes will not be taken: to her friends, and perceives them to be in as much danger as herſelfe: to her old companions, carnall delights, the common refuge of melancholy ſinners; and ſees them running from her affrighted, like rattes from a houſe on fire. Pleaſure, like *Orpah*, kiſſes indeed, but parts: onely griefe like *Ruth*, weepes for her, and tarries with her. No joy will downe, till there be hope of a pardon. During all this humiliation, and mourning, and running downe of teares, Chriſt ſhewes himſelfe a ſevere Lord, exacting his debts to the full. But when ſhe is througly mortified, then he changeth his forme and preſents himſelfe a *Saviour* to her: bids her looke upon his Croſſe, and there find all her debts diſcharged, and her ſelfe acquited for ever. Woe to them that come to the ſight of their ſinnes without this *Saviour*: for that is as if a man ſhould waken out of a melancholy dreame m Ioh. 16.22. in the darke: there is no ſparke of comfort. [m] But *I will ſee you againe, and your heart ſhall rejoyce, and your joy no man can take from you.* In the comming of *Ieſus* there is joy, unſpeakable joy; which neither the world can give, nor can the world take away.

2. For the union or conjunction of them; both are combined in one Perſon. In *Lord*, Greatnes: in *Saviour*, Goodnes: both make but one Chriſt. Will to ſave, *quia Salvator*: Power to ſave, *quia Dominus*; both are concentred in one *Ieſus*: There may be a *Lord*, which is no *Saviour*: but there can be no *Saviour*, which is not *Lord. Power* without will, is an unkind ablenes: will without power, is an unable kindnes. Both together in one man, is for the honour of him that hath them, and for the good of ſuch as need them. If Chriſt had not bene *Lord*, he could not: if not a *Saviour*, he would not have ſatisfied for our ſinnes. If not *Lord*, and ſuch a Lord as was *Dominus dominantium*, even the infinite God; he could not have payed a ranſome that muſt be of infinite value, or els not, paſſe currant for our redemption. If not a mercifull *Saviour*, he would never have ſubmitted himſelfe to ſuch a condition, as to take on him our nature; and in that nature to ſuffer ſuch torments as meere man could not have

endured. It was a wonder that he made us: more, that he made himſelfe for us: but moſt of all, that he unmade himſelfe, that he dyed to ſave us. He not onely made man for himſelfe, but he made himſelfe man for man. The maker was *Lord*, the creature man: two natures are united in one Perſon: ſo the Sonne of God is *Lord* and *Saviour*. In the one nature, we contemplate his Dominion: in aſſuming the other, his Compaſſion: in both we find our Salvation.

As *Lord*, he could not die for us; as man he might: As man, he could not ſatiſfie for us; as God he might: He muſt be both, or no *Saviour*. In his death, his *Lordſhip* concealed it ſelfe: Many of his ſervants, the Martyrs, ſeemed to have more chearfulnes in their death, than their Lord had in his. They were knowen to be men, therfore had the ſtrength of God: Chriſt was God, therfore left like a man. They did more than men, becauſe they were filled with the power and Spirit of God: Chriſt declared himſelfe to be God, in doing the workes of omnipotent God: therfore he was alſo declared to be man, in the weakneſſes of men. Thoſe *fluenta gratiæ* were alwayes at high tyde in him: yet he ſeemed both partly to his owne ſenſe, and to the ſenſes of the beholders, a forlorne creature. This cauſed him to cry, *My God, why haſt thou forſaken me?* Naturall affection in him cryed, *My God*: ſenſible, *Why haſt thou forſaken me?* Not that theſe two, *Lord* and *Saviour*, could then part: God and man could not bee ſundred. In the extremity of all his ſorrowes, his manhood did not loſe the union, but the viſion of his Godhead. His ſoule, by the union of the Deity, had a glorious ſtate: though by the union with his body, it was full of anguiſh. As there is no contrariety betweene the hate of one thing, and love of another: betweene the ignorance of one thing, and knowledge of another: ſo nor between the ſorrow of Chriſts ſoule for our ſinne, and the joy of that ſoule in the viſion of God. Our ſinnes upon Chriſt, were not in their proper element; therefore He felt them in their weight and heavineſſe: for *Suo loco nullum elementum ponderat.* But as the ſhadow of the earth obſcures the Moone, ſo did the worlds ſinne darken Chriſts ſoule.

Matth.26.38.

When He was to act the *Saviours* part, Hee did not lay by the *Lord* quite: for the Manhood could never have borne thoſe unſpeakeable torments, but for the ſupportation of the Deity. But the *Lord* did hide Himſelfe from the Manhood, during the ſad time of that expiation: ſo that it might ſay with *Mary*, [n] *They have taken away my Lord, and I know not where they laid Him*, nor what is become of Him. They were then, and are ſtill, united in one Perſon: diſtinguiſh them we may, divided they can never bee. Neither muſt wee fixe our mindes upon *Lord* onely, without *Saviour*; which is the way to deſperation: Nor upon *Saviour* onely, without *Lord*; which is the way to preſumption. Dejected ſinners thinke upon *Lord* onely, and leave out *Saviour*: Profane ſinners thinke upon *Saviour* onely, and forget their *Lord*. The one without the other, is but halfe a *Ieſus*: and wee muſt rely upon a whole one, that is both *Lord* and *Saviour*. [o] *I am hee that for mine owne ſake will blotte out thy tranſgreſſions. Cum propter neminem, cum propter nihil*, as thou art a juſt *Lord*; yet *propter teipſum dimittis peccata*; as thou art a mercifull *Saviour*. This *Lord* as He is God, ſatisfied Himſelfe in that capacity as Hee is man, for the ſinnes of all Beleevers. Therefore *Lord*, *Noli ita attendere peccatum meum, ut propterea obliviſcaris nomen tuum.* Doe not ſo remember thy ſelfe to be a *Lord* over me, as to forget to be a *Saviour* unto me: Nor let me ſo remember thee to be a *Saviour* unto me, as to forget that thou art *Lord* over me. But as thou art both theſe in one infinite Perſon; ſo bee thou both to my ſoule, in thy mighty power, and mercifull ſalvation. I come to the Particulars.

1. Hee is *Lord*, not onely as God, *Quatenus Chriſtus*. [p] *All power is given unto Him in heaven and earth.* Kings may talke of their large Territories, but what command have they in heaven? Chriſt is *Lord* of heaven too. In heaven and earth He is *Lord*, but hath He no power on the ſea? Is that priviledged or exempted from

[n] Iohn 20.13.

[o] Eſay 43.25.

[p] Matth.28.18.

from his dominion? No, [q] *he doeth what he pleaſeth in heaven, earth, in the ſeas and all deepe places.* Princes are potent, but yet they cannot doe all they would: this *Lord* can. Heaven, earth, and ſea are his; but is Hell or the grave excluded? No, [r] *he hath the keyes of hell and of death:* even thither his Lordſhip reaches. To [ſ] *Him muſt all knees bow, and all tongues confeſſe that he is the Lord.* All muſt confeſſe it, either from the depth of their heart, or from the heart of the deepe. Saints and Angels doe, *in excelſis:* devills and reprobates doe, *in profundis:* and ſhall mortall ſinners in the middle way deny it? No, acknowledged he will be, either on earth with comfort, or in hell with torments: Here chearfully, or there upon the racke: Either they ſhall joyfully ſing out, or painefully rore out this confeſſion. He is the lambe of God, the *Saviour* of the world, yet take heed of [t] *angring him: for if his wrath be kindled, yea but a litle,* how ſoone doe men *periſh?* But *bleſſed are they that truſt in him.* If he be angred, there is no eſcaping his hands as he is a *Lord*; but by running into his armes as he is a *Saviour.* [u] *Our God is a conſuming fire:* as he is a wall of fire about them that ſerve him, ſo a conſuming fire againſt thoſe that provoke him. [x] *When he is angry, all our dayes are gone.* With one word, *let there be a world:* nay with one thought of this *Lord* caſt toward it, (for his ſpeaking in the creation was but a thinking) he made all of nothing: and can he not reduce all to nothing, if he will? Is not the recalling of that word, the withdrawing of that thought, in the ſequeſtring of his providence, enough to annihilate them? Shall ants, and bees, or lyons conteſt with their maker? Shall any one rationall ant, (the wiſeſt philoſopher is no more) or any roring lyon, (the moſt ambitious and devouring Prince is no more) or any hive of bees, (the moſt politicke Counſells and Parliaments are no more, in reſpect of him) preſume to ſtand without him? What are armies on the land, if this *Lord* be not their Generall? What are navies on the ſea; if he bee not their Pilot?

When this *Lord* is angry, he ſhall but need *Sibilare muſcam,* to hiſſe or whiſper for the flie, for the waſpe or hornet. Nay he ſhall not need to whiſper for them abroad, or to call in forraine enemies: for we have locuſts enow at home; ſwarmes of conkers and caterpillars to devoure us. Nay, we will devoure one another, when he ſets us together by the aares. As this *Lord* is impartiall, ſo are his Iudgments: there is no reſpect of perſons with him, whether in his favour or his anger. [a] *He will wound the hairy ſcalpe of him that goeth on in his wickedneſſe.* Be it bald or hairy, it is no defenſe againſt the blowes of the Almighty. No head-piece, but [b] *the helmet of ſalvation,* can ward his blowes. He can breake the covered, as well as the naked head; wound the armed, as eaſily as the bare breſt. The mitred, and the Turband, and the crowned head, that lifts up it ſelfe againſt Chriſt, lies as open to his Iudgments, as his that muſt not put on his hatte, as his that hath not a hatte to put on. We know by wofull and bleeding experience, that he can call up dampes and vapours from below, and powre downe putrid defluxions from above, and bid them meete and condenſe into a plague: And that ſuch a plague, as ſhall not onely be uncurable, but unqueſtionable: both inexorable, and indiſputable: It ſhall not onely not admit a remedie when it is come, but not give a reaſon how it did come. The cauſe could not be found out by the moſt learned phyſicians, the effect was felt by the labouring patients. O happy they that found him their *Saviour*; that though their bodies were cut off by burning fevers from the earth, yet their ſoules might eſcape the the burning flames of hell.

Lord therefore let us acknowledge him; for it will goe wrong with us, when we ſhall be driven to complaine, [c] *Other Lords have had dominion over us.* Tyrans are cruell Lords, and woe to the people under ſuch an authoritie: For there it is crime enough to be innocent, where the Tyran is pleaſed to interpret innocencie for a crime. Sinnes are worſe *Lords* within us, than thoſe tyrans without

[q] Pſal. 135. 6.

[r] Reu. 1. 18.

[ſ] Phil. 2. 11.

[t] Pſal. 2. 12.

[u] Heb. 12. 29.

[x] Pſal. 90 11.

[a] Pſal. 68. 21.

[b] Eph. 6. 17.

[c] Eſa. 26. 13.

us: Our goods, poſſeſſions, and lives are under the command of thoſe oppreſſors; but ſinne is an uſurper over our ſoules. Satan is a bloudy Lord: he is ſo farre from mercie in killing, that he would not give a man leave to pray for mercie ere he muſt die. Theſe be curſed dominions: from ſuch Lords this *Lord* of heaven and earth evermore deliver us.

2. *Saviour*; this comes well after *Lord*: there is ſmall comfort in that Title, till *Saviour* be put to it. [d] There is no *Saviour* but Hee: no Name but *Ieſus* carries any ſalvation in it. The Prophets foretold it, the Evangeliſts demonſtrate it, the Apoſtles preached it, the better part of the world received it, and all they beleeve it, that ſhall be ſaved. He came to ſave, and what did he refuſe to doe or ſuffer, that he might ſave? [e] *Omnibus omnia factus*, was more true of the Maſter, than of the ſervant: *Pauper pauperibus, divitibus dives. Lazarus* ſo poore that he begged crummes; Chriſt then in his povertie, ſent him to heaven by his Angels. *Zaccheus* rich, and gave the poore a large contribution: Chriſt was richer than hee, and gave him [f] *ſalvation. Eſurientibus eſuriens ſitientibus ſitiens.* The Diſciples were hungry in the field, their Lord in the wildernes. The Samaritan woman thirſts, and Chriſt thirſts too: they both meete at *Iacobs* well. The Apoſtles feaſt, and he feaſts with them: *Mary* weepes for the loſſe of her brother, and *Ieſus* weepes too. Hee is the *doore* to them that would enter, the *way* to them that would walke, a *light* to them that would come out of darknes; bread to the hungry ſoule, and wine to the thirſty. All his actions ſhewed him to be a *Saviour*, his paſſion proved it. When he firſt ſhone forth into the world, like the Sunne at his firſt riſing, he drew all eyes afther him: His miraculous cures drew patients, his Divine oracles drew auditors: both together drew the admiring multitude after him by troupes. They followed him as a *Saviour*, through deſarts and mountaines, over land and ſeas. All his actions were ſo many characters, out of which the ſimpleſt capacitie might ſpell a *Saviour*. But at his death, he wrote a letter of love to us in his owne bloud: the Croſſe being the paper, the ſpeare his penne, his bloud the inke, and the contents, [g] *Ieſus Chriſt came into the world to ſave ſinners.* Hee came into the world to ſave ſinners, yea and he went out of the world to ſave ſinners. His comming in was but the purpoſe, his going out, and ſo going out was the performance. Hee meant it when he came in, but hee diſpatched it as he went out. All his life was a furtherance, but his death did the deed: that ſaved us. His reſurrection crowned the deed; [h] *He was raiſed againe for our juſtification.* His aſcenſion crowned that; for then [i] *he led captivitie captive:* His glory and Seſſion in Heaven crownes all: and ſo crownes him, that [k] *all crownes are caſt downe before him.* Thus his death was the crowne of his enterpriſe, his reſurrection the crowne of his death, his Aſcenſion the crowne of his reſurrection, his ſitting at the right hand of his Father, the crowne of his aſcenſion; and all theſe make up a crowne for us: Through all theſe Iournals we may read him a *Ieſus*, and that.

3. *Our* Saviour; which is the next point. *Our, both* Lord and Saviour, and both together. It was not ſo *Stylo veteri:* in the law it was *Dominus Deus*, [l] *the Lord our God:* but Chriſt hath changed it, and made it *Stylo novo, Dominus Salvator, The Lord our Saviour. Salvator* ſtands in ſtead of *Deus*; to ſhew that in Chriſt *Deus* is become *Salvator*. It mends the terme, and it mends the matter much; that a juſt God is become a mercifull Saviour. We are bound to Chriſt, for making ſuch an alteration in God Style, to our unſpeakable comfort. Yet were all this nothing (ſomething indeed in it ſelfe, but nothing) to us, without this *Noſter*. This is that pronoune, which like a pipe derives the water of life out of that infinite fountaine, into our particular ciſternes; that appropriates both Lord and Saviour to us. That hand of faith, which with a holy violence ſeiſeth upon Chriſt, as he lies in the boſome of his Father, and chalengeth him for *Our* owne: He is *My Saviour*. Without this *Noſter*, *Dominus* and *Salvator*, and all were loſt

[d] Eſa. 45. 21. Hoſ. 13. 4.

[e] 1. Cor. 9. 22.

[f] Luk. 19. 9.

[g] 1. Tim. 1. 15.

[h] Rom. 4. 25.

[i] Eph. 4. 8.

[k] Reu. 4. 10.

[l] Exod. 20. 2.

from his dominion? No, [q] *he doeth what he pleaſeth in heaven, earth, in the ſeas and all deepe places.* Princes are potent, but yet they cannot doe all they would: this *Lord* can. Heaven, earth, and ſea are his; but is Hell or the grave excluded? No, [r] *he hath the keyes of hell and of death:* even thither his Lordſhip reaches. To [s] *Him muſt all knees bow, and all tongues confeſſe that he is the Lord.* All muſt confeſſe it, either from the depth of their heart, or from the heart of the deepe. Saints and Angels doe, *in excelſis:* devills and reprobates doe, *in profundis:* and ſhall mortall ſinners in the middle way deny it? No, acknowledged he will be, either on earth with comfort, or in hell with torments: Here chearfully, or there upon the racke: Either they ſhall joyfully ſing out, or painefully rore out this confeſſion. He is the lambe of God, the *Saviour* of the world, yet take heed of [t] *angring him: for if his wrath be kindled, yea but a litle,* how ſoone doe men *periſh?* But *bleſſed are they that truſt in him.* If he be angred, there is no eſcaping his hands as he is a *Lord*; but by running into his armes as he is a *Saviour.* [u] *Our God is a conſuming fire:* as he is a wall of fire about them that ſerve him, ſo a conſuming fire againſt thoſe that provoke him. [x] *When he is angry, all our dayes are gone.* With one word, *let there be a world:* nay with one thought of this *Lord* caſt toward it, (for his ſpeaking in the creation was but a thinking) he made all of nothing: and can he not reduce all to nothing, if he will? Is not the recalling of that word, the withdrawing of that thought, in the ſequeſtring of his providence, enough to annihilate them? Shall ants, and bees, or lyons conteſt with their maker? Shall any one rationall ant, (the wiſeſt philoſopher is no more) or any roring lyon, (the moſt ambitious and devouring Prince is no more) or any hive of bees, (the moſt politicke Counſells and Parliaments are no more, in reſpect of him) preſume to ſtand without him? What are armies on the land, if this *Lord* be not their Generall? What are navies on the ſea; if he bee not their Pilot?

[q] Pſal. 135.6.
[r] Reu. 1. 18.
[s] Phil. 2. 11.
[t] Pſal. 2.12.
[u] Heb. 12.29.
[x] Pſal. 90.11.

When this *Lord* is angry, he ſhall but need *Sibilare muſcam,* to hiſſe or whiſper for the flie, for the waſpe or hornet. Nay he ſhall not need to whiſper for them abroad, or to call in forraine enemies: for we have locuſts enow at home; ſwarmes of conkers and caterpillars to devoure us. Nay, we will devoure one another, when he ſets us together by the eares. As this *Lord* is impartiall, ſo are his Iudgments: there is no reſpect of perſons with him, whether in his favour or his anger. [a] *He will wound the hairy ſcalpe of him that goeth on in his wickedneſſe.* Be it bald or hairy, it is no defenſe againſt the blowes of the Almighty. No head-piece, but [b] *the helmet of ſalvation,* can ward his blowes. He can breake the covered, as well as the naked head; wound the armed, as eaſily as the bare breſt. The mitred, and the Turband, and the crowned head, that lifts up it ſelfe againſt Chriſt, lies as open to his Iudgments, as his that muſt not put on his hatte, as his that hath not a hatte to put on. We know by wofull and bleeding experience, that he can call up dampes and vapours from below, and powre downe putrid defluxions from above, and bid them meete and condenſe into a plague: And that ſuch a plague, as ſhall not onely be uncurable, but unqueſtionable: both inexorable, and indiſputable: It ſhall not onely not admit a remedie when it is come, but not give a reaſon how it did come. The cauſe could not be found out by the moſt learned phyſicians, the effect was felt by the labouring patients. O happy they that found him their *Saviour*; that though their bodies were cut off by burning fevers from the earth, yet their ſoules might eſcape the the burning flames of hell.

[a] Pſal. 68. 21.
[b] Eph. 6. 17.

Lord therefore let us acknowledge him; for it will goe wrong with us, when we ſhall be driven to complaine, [c] *Other Lords have had dominion over us.* Tyrans are cruell Lords, and woe to the people under ſuch an authoritie: For there it is crime enough to be innocent, where the Tyran is pleaſed to interpret innocencie for a crime. Sinnes are worſe *Lords* within us, than thoſe tyrans without

[c] Eſa. 26. 13.

us: Our goods, poſſeſſions, and lives are under the command of thoſe oppreſſors; but ſinne is an uſurper over our ſoules. Satan is a bloudy Lord: he is ſo farre from mercie in killing, that he would not give a man leave to pray for mercie ere he muſt die. Theſe be curſed dominions: from ſuch Lords this *Lord* of heaven and earth evermore deliver us.

2. *Saviour*; this comes well after *Lord*: there is ſmall comfort in that Title, till *Saviour* be put to it. [d] There is no *Saviour* but Hee: no Name but *Ieſus* carries any ſalvation in it. The Prophets foretold it, the Evangeliſts demonſtrate it, the Apoſtles preached it, the better part of the world received it, and all they beleeve it, that ſhall be ſaved. He came to ſave, and what did he refuſe to doe or ſuffer, that he might ſave? [e] *Omnibus omnia factus*, was more true of the Maſter, than of the ſervant: *Pauper pauperibus, divitibus dives. Lazarus* ſo poore that he begged crummes; Chriſt then in his povertie, ſent him to heaven by his Angels. *Zaccheus* rich, and gave the poore a large contribution: Chriſt was richer than hee, and gave him [f] *ſalvation. Eſurientibus eſuriens ſitientibus ſitiens.* The Diſciples were hungry in the field, their Lord in the wildernes. The Samaritan woman thirſts, and Chriſt thirſts too: they both meete at *Iacobs* well. The Apoſtles feaſt, and he feaſts with them: *Mary* weepes for the loſſe of her brother, and *Ieſus* weepes too. Hee is the *doore* to them that would enter, the *way* to them that would walke, a *light* to them that would come out of darknes; bread to the hungry ſoule, and wine to the thirſty. All his actions ſhewed him to be a *Saviour*, his paſſion proved it. When he firſt ſhone forth into the world, like the Sunne at his firſt riſing, he drew all eyes afther him: His miraculous cures drew patients, his Divine oracles drew auditors: both together drew the admiring multitude after him by troupes. They followed him as a *Saviour*, through deſarts and mountaines, over land and ſeas. All his actions were ſo many characters, out of which the ſimpleſt capacitie might ſpell a *Saviour*. But at his death, he wrote a letter of love to us in his owne bloud: the Croſſe being the paper, the ſpeare his penne, his bloud the inke, and the contents, [g] *Ieſus Chriſt came into the world to ſave ſinners.* Hee came into the world to ſave ſinners; yea and he went out of the world to ſave ſinners. His comming in was but the purpoſe, his going out, and ſo going out was the performance. Hee meant it when he came in, but hee diſpatched it as he went out. All his life was a furtherance, but his death did the deed: that ſaved us. His reſurrection crowned the deed; [h] *He was raiſed againe for our juſtification.* His aſcenſion crowned that; for then [i] *he led captivitie captive:* His glory and Seſſion in Heaven crownes all: and ſo crownes him, that [k] *all crownes are caſt downe before him.* Thus his death was the crowne of his enterpriſe, his reſurrection the crowne of his death, his Aſcenſion the crowne of his reſurrection, his ſitting at the right hand of his Father, the crowne of his aſcenſion; and all theſe make up a crowne for us: Through all theſe Iournals we may read him a *Ieſus*, and that.

3. *Our* Saviour; which is the next point. *Our, both* Lord and Saviour, and both together. It was not ſo *Stylo veteri*: in the law it was *Dominus Deus*, [l] *the Lord our God*: but Chriſt hath changed it, and made it *Stylo novo, Dominus Salvator, The Lord our Saviour. Salvator* ſtands in ſtead of *Deus*; to ſhew that in Chriſt *Deus* is become *Salvator*. It mends the terme, and it mends the matter much; that a juſt God is become a mercifull Saviour. We are bound to Chriſt, for making ſuch an alteration in God Style, to our unſpeakable comfort. Yet were all this nothing (ſomething indeed in it ſelfe, but nothing) to us, without this *Noſter*. This is that pronoune, which like a pipe derives the water of life out of that infinite fountaine, into our particular ciſternes; that appropriates both Lord and Saviour to us. That hand of faith, which with a holy violence ſeiſeth upon Chriſt, as he lies in the boſome of his Father, and chalengeth him for *Our* owne: He is *My Saviour*. Without this *Noſter*, *Dominus* and *Salvator*, and all were loſt

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[d] Eſa. 45.21. Hoſ. 13.4.

[e] 1.Cor. 9.22.

[f] Luk. 19.9.

[g] 1.Tim. 1.15.

[h] Rom. 4.25.

[i] Eph. 4.8.

[k] Reu. 4.10.

[l] Exod. 20.2.

to us; and we no better than if they had never bene. There in no true and full comfort but in heaven, no comfort in heaven without God, no comfort in God without a Saviour, no comfort in a Saviour without *Noſter*: if he be not *our* Saviour, comfort is farre from us. This gives us a proprietie and intereſt in them all; and not onely in them, but in all theirs. For if this *Lord* and *Saviour* be *ours*, he is our Brother: if ſo, then are we the ſonnes of his Father: and if that, his Fathers eſtate cannot be kept from us: Every one muſt have a childs part: and this part we ſhall have, yea and more than a part: [m] *Sonne all that I have is thine.* If he be *ours*, all that he hath is ours; and what can we wiſh more, than all that God hath, all that ever he is worth? The moſt vaſt deſire wlll be ſatisfied with this. If he be a *Lord*, and a *Saviour* too, then what the *Saviour* hath got, the *Lord* will keepe. [n] *No man can plucke my ſheepe out of my hands. David* redeemed a ſheepe out of the paw of the Lion; yet that ſheepe might be loſt againe: there was a time, when *David* might be abſent, when *David* muſt be a-ſleepe. But Chriſt is never abſent from us; [o] (*I am with you alway, to the worlds end*) never aſleepe; [p] (*the keeper of Iſrael never ſlumbers.* That roaring Lion may goe about, and ſeeke: but he can never find either time or place, when Chriſt is abſent from his: *Vt nec ſuperare Chriſtum, ſic nec ſeparare a Chriſto, unquam poteſt.* Which may well raiſe up our dejected ſpirits from the deepeſt conſternation, to a holy chearfulneſſe and peacefull alacritie; that [q] *nothing can ſeparate us from the love of God in Ieſus Chriſt our Lord.* As he is *Ieſus*, to ſave what was loſt: ſo he is *Lord* alſo, to keepe what is ſaved.

4. This makes to our everlaſting comfort: for as *Lord* and *Saviour* are united in one Perſon, ſo in no action they are divided. So that the *Lord* does nothing to his Church without *the Saviour*, nor *the Saviour* without *the Lord.* We are not put upon the law whereof the *Lord* is Iudge, without libertie to appeale unto the Chancerie, where the *Saviour* ſittes Iudge. We may fall into bitter afflictions, and into the ſorrow of all ſorrowes, the perturbation of conſcience; and thinke that this is the *Lords* doing onely, as if the *Saviour* had no hand in it: but theſe two never part. Diverſe men may doe diverſe things, but one Perſon can doe no action without himſelfe. Chriſt is *Lord* of all that thou haſt or art; and the Proprietary may doe what hee will with his owne: Give, or let, or ſet, or ſell. So thy diſconſolate heart may ſuſpect, that hee hath ſold thee to ſinne, to ſadneſſe, to ſickneſſe, to error; which be the Midianite merchants that buy up our *Ioſephs*, our ſoules. But this *Saviour* will never ſo deveſt his dominion, or deface his Lordſhip, as not to reſerve a power and will in himſelfe to redeeme thee, if thou wouldſt be redeemed. Our *Lord* may lend us out, and that even to Satan for a while: who will put us to drudgerie enough, and preſſe us to his owne warres, to fight againſt our friends and allies: as he hires ſouldiers out of England unto the Romiſh partie, to fight againſt their owne countrey, and (which is worſe) ſometime againſt their owne conſcience. Thus *Paul* was lent out to the Scribes and Phariſees, to ſerve them in their perſecutions: wherein he purſued thoſe members of Chriſt to the death, for whom afterwards he willingly loſt his life: So our *Lord* may lend us out. He may let us out for a time, to thoſe that will uſe us as farmers doe their grounds; plough us, and harrow us, and get the heart out of us, by their injuries and oppreſſions; and reſerve himſelfe but a little rent, a little glory in our patience. Thus he did let out *Iob*, to all the loſſes and croſſes, to all the ſores and ſorrowes, that the devill could bring upon him: So our *Lord* may let us out. He may mortgage us to a long ſickneſſe, that will drinke up our bloud, and waſt our marrow; or to a ſhorter but ſharper extremitie. Either to a three yeares famine, or to a three moneths invaſive hoſtilitie, or to a three dayes peſtilence: thus he mortgaged *David* and *Hezekiah*, two Kings and Saints: So he may mortgage us out. Our *Lord* may leaſe us out for certaine yeares, almoſt all the time we have in this world, and reſerve himſelfe onely a laſt yeare, a laſt day,

[m] Luk. 15. 31.

[n] Ioh. 10. 28.

[o] Mat. 28. 20.

[p] Pſal. 121. 4.

[q] Rom. 8. 39.

day, a laſt houre; ſuffer us to continue in unrepented ſinnes, till we come to our death-beds, and then reclaime us. Thus Hee did leaſe out that Theefe till hee came to the very Croſſe: and then Satans time in him was expired, and Chriſts reverſion came in: So our *Lord* may leaſe us out. But howſoever He may ſeeme to make over his preſent eſtate, Hee will not ſell reverſions: Though wee have long been ſinners, He will not ſell his future Title to us. Whenſoever wee ſhall grow due to Him, by a new and true repentance, Hee will challenge his owne, and re-aſſume us into his favour, and re-enter us into his revenue. Our *Lord* will not part with us, our *Saviour* will not loſe us, nor ſhall we loſe Him for ever.

This Hee hath done for us, but now is there nothing to bee done for Him? Doth He require no duty at our hands? Yes, if Hee be our *Lord*, we have cauſe [r] to feare Him: if our *Saviour*, we are bound to [s] love Him. Yea, we muſt doe both, and in both reſpects; [t] Love Him as our *Lord*, and feare Him as our *Saviour*. So *Peter* profeſſed to love Him, and by that very Name; [u] *Lord thou knoweſt that I love thee.* He is to be feared, even as a *Saviour*; [x] *With thee there is forgiveneſſe that thou mayeſt be feared.* Though thy friend be never ſo kind and loving, and apt to remit offences; yet thou haſt no ingenuous nature in thee, if thou doeſt not feare to diſpleaſe Him. There is a love that caſteth out feare, and there is a feare that caſteth out love. Hearty love baniſheth all baſe feare, and ſervile feare will be without hearty love. Theſe duetyes I might more liberally commend to your practiſe, but I come to that which I take to bee more appoſite. Theſe two Titles more eſpecially exact two other offices from us; Service and Faith. If He be our *Lord*, we are bound to ſerve Him: if our *Saviour*, to beleeve in Him. Whom will a man ſerve ſooner than a gracious *Lord* and Maſter? Whom will he truſt ſooner, than a mighty Friend and *Saviour*? As He is our *Lord* then, He lookes for our obedience: as our *Saviour*, Hee deſerves our confidence. Hee is both our *Saviour*, *Clementia*, mercifull to ſave us: and our *Lord*, *Diſciplina*, juſt to rule us.

1. Obedience muſt bee given to this *Lord*; which He reſpects more than Sacrifice: [a] *Quia in victimis caro aliena, per obedientiam voluntas propria mactatur. Bethanie* is ſaid to ſignifie *the houſe of obedience*: there dwelt *Mary*, and *Martha*, and *Lazarus*; the brother and his two ſiſters. By *Lazarus* wee may underſtand humble devotion, by *Martha* charitable workes, and by *Mary* penitent teares: but all theſe muſt dwell in *Bethanie*, in obedience, or elſe Chriſt will not come unto them, nor ſhall they come unto Chriſt. Humility, diligence, and repentance muſt keepe in *Bethanie*, and not looke to bee accepted without obedience. There Chriſt [b] *loves* them all: out of that place it is to be doubted that they ſhall not finde ſuch a gracious reſpect from Him. Right obedience doth not regard *Quale ſit quod præcipitur*; but contents it ſelfe with this; *Quia præcipitur.* [c] *David was dumbe, becauſe the Lord did it*: ſo let there be no diſpute, becauſe the Lord bad it. No grumbling at hard precepts, when we know the Commander. Hee that would rather have the command ſuted to the pleaſure of his obedience, than conforme his obedience to the pleaſure of the Commander, ſhewes himſelfe more a Lord than a ſervant. So *Solon* being asked whether he had given the Athenians the beſt lawes; anſwered, yea, the beſt of them that they would admitte. When wee looke that the Lord ſhould obſerve our humours in his Injunctions, rather than we yeeld to his Will in our pliableneſſe, doe we call this obedience? No, but *My heart is ready*, ſaies *David*: he is the better ſervant, [d] *Qui paratum ſe exhibet ante mandatum, quàm qui obedire ſatagit poſt mandatum.* The ſame Father ſets downe this for a rule: In difficult precepts, the obedience is more acceptable, than the neglect is damnable: but in light commands, the omiſſion is more damnable, than the performance could be acceptable. We have a ſaying; He is unfit to be a Maſter, that hath not firſt learned to ſerve. Some thinke they know the art of obedience without any direction, and will undertake to teach, rather

[r] Mal.1.6.

[s] 1 Cor.16.22.

[t] Pſal.116.1.

[u] Iohn 21.15.

[x] Pſal.130.4.

[a] *Greg.mor. Lib.35.*

[b] Iohn 11.5.

[c] Pſal.39.9.

[d] *Bern. de præcept. & diſpenſ.*

than to learne: *Nec ſe egere putant magiſtro, nec idonei ſunt magiſterio.* But Chriſt Himſelfe was [e] *factus obediens*, before He was advanced to the honour of exaltation. [f] Though He were a Sonne, He became a Servant.

Our ſervice is required; for if there be none to ſerve Him, where is his *Lordſhip?* But Hee hath many: even Kings and Princes have thought it there greateſt honour, to be this *Lords* ſervants: and valued this Title above their Crownes. *Chriſtianus tertius, Rex Chriſtianiſſimus*, King of Denmarke, did alwayes uſe to confeſſe his ſinnes to one of Chriſts Miniſters on his bended knees: and without regard to matter of State or Soveraignty, deſired abſolution in all humility: at which the preciſer ſpirits of that reformed Church ſtormed: What, no difference betwixt a King and a Subject? Will he bring in Popery againe by his owne example? Hee unmoved replies, that hee ought this honour to God, and hee would duely pay it: that he muſt forget himſelfe to be a King, when he comes before the King of Kings: that hee preſented himſelfe, not as a princely Commander, but as a miſerable ſinner: and was abſolved, not of man, but of God. The feare of Popery muſt not ſupplant piety: wee plie our prayers, though wee doe it without beads: In ſtead of a ſuperſtitious bead, we let fall a teare. Wee relieve the poore with our goods, though wee abhorre the opinion of merits. Wee come into the temple with reverence and devotion, though not with a ridiculous geſture and ſuperſtition. Wee have our publike, and perſonall faſts; wherein wee abſtaine from all ſuſtenance: not as they, who refraine from fleſh, and feed on junkets; wherewith their owne fleſh is more pamper'd: what is this, but (as it were) to coozen God almighty? We preſerve Chaſtity, though wee honour Matrimony. They are likely to bee more honeſt men, that have wives; than they that without wedlocke have their choice of Strumpets. Bleſſed be God, we are freed from the papall tyranny, but not from the excerciſe of vertue. They that live among us otherwiſe, *Exuerunt quidem Antichriſti lora, ſed induerunt Satanæ compedes*: have ſhaken off the Popes cords and put on the Divels fetters. Our *Saviour* then hath not priviledged us from obedience to our *Lord*: nay, by this we know Him to be our *Saviour*. if as to our *Lord*, wee give Him all our ſervice.

2. Our *Saviour* requires faith; He was therefore ſent, that we ſhould [g] *beleeve in Him*. As *Alexander* uſed to ſay of his two friends, *Craterus* and *Hepheſtion*; that *Hepheſtion* loved *Alexander*, and *Craterus* loved the King: yet they were both but one man: So obedience gives reſpect to our *Lord*, and faith gives reſpect to our *Saviour*; yet both looke to one and the ſame Ghriſt. This is the tenure we hold Him by, Faith: and without this tenure, He is no *Saviour* of ours. His tenure of us is manifold, ours of Him but ſingle. We are his divers waies; by Creation, his Workemanſhip, becauſe Hee made us: by Redemption, his Purchaſe, becauſe He bought us: by Vocation, his Family, becauſe He hath admitted us: by Sanctification, his Inheritance, becauſe Hee poſſeſſeth us: by Glorification, we ſhall be of his Court, becauſe He will crowne us: every way his. He is but one way ours, onely by Faith. This being then our Tenure, and (as Saint *Paul* cals it) our [h] *Evidence*; it behooves us to looke well unto it. What doth our bleſſed *Saviour* require of us, for all his infinite favour to us? For all his bloud, and pangs, and torment, to redeeme us? For all his merits to enrich us? For all his graces, to adorne and honour us? For all his glory, wherewith He purpoſeth to crowne us? What does He aske at our hands? No more but to beleeve on Him: It is a very eaſie requeſt: wee can doe little, if wee cannot put our truſt in Him, whom we have found ſo good unto us. It is a duety, [i] *Quod nuda paupertas, deſpecta mediocritas, indocta ſimplicitas facile implere poteſt.* Here is no wearying of the bones with labour, nor breaking of the braines with ſtudy, nor diſtraction of the minde with difficulty, nor emptying the purſe of money: no more but onely beleeve. Thou needeſt not ſpend thy dayes in travell by land or

[e] Phil 2.9.

[f] Heb.5.8.

[g] Iohn 3.16.

[h] Heb.11.1.

[i] *Chryſ. in Matth.25.*

or ſea;as men doe to the Weſt Indies for Gold,and to the Eaſt for Spices. *Quod à te, & pro te repoſcitur, intra te eſt: with the heart a man beleeves.* God hath laid up the meanes of thy ſalvation within thine owne boſome: *Vt undè peccatum egreditur, indè & peccati medicina peteretur.*

There be ſome that ſeeke it without them,in their good workes: theſe thinke, they can keepe the Lawes of the *Lord*, and never bee beholding to this *Saviour.* They would goe the old and naturall way to worke, *Quid faciam?* [k] *What ſhall I doe to inherite eternall life?* They would walke, and worke, before they bee alive. They ſuppoſe, they ſhall not bee welcome, except they come with their coſt. They would accept of a pardon, if they might pay for it. But Chriſt ſcornes a mercinary beneficence: his gifts are free: He bids thee come and buy without money; or elſe He ſayes, *Thou and thy money periſh.* Did Chriſt indent with *Zaccheus* for reſtitution and almes? Or *Paul* bid the Iaylor firſt repent, and doe good workes, and then beleeve? I deny not that good workes are neceſſary; as being *Fructus fidei, Effectus gratiæ, & præcurſores gloriæ*; the followers of grace, and the forerunners of glory. But when the ſtrict Iuſtice of the *Lord* ſhall putte them in the ballance,they will be found too light: put in faith to them, and that makes them up full weight: for faiths ſake they are accepted, not for themſelves. It is reported that in times of blinde Popery, they uſed to paint Doomeſday on Church-wals, and God ſitting in Iudgement, and Saint *Michael* by Him, with a paire of ſcales in his hand, to weigh the ſoules as they came up. The ſoule, and her good deeds were put in one ballance: her ſinnes and evill deeds in the other; but the ſoule proved farre too light. Then was our Lady painted with a great paire of beads, caſting them into the light ballance, to make up the weight. That was a blaſphemous fiction: but indeed, if our good workes bee put in one ſcale, and our evill deeds in the other; this latter will much overpoiſe the former: but heere put in faith, and this makes it up: Not by it owne worth or weight, but becauſe it brings with it Chriſt, and all his righteouſneſſe: and puts in, not the mothers beads, but the Sonnes merits. This is that faith which makes Him our *Saviour*; and this that *Ieſus* which makes us all acceptable to God the Father, through the Sanctification of the holy Ghoſt our Comforter.

[k] Matth. 19.16.

To whom be glory both now and for ever.] Chriſt is the Center: *Grace* from Him, *Glory* to Him. Bleſſings come from Him, like ſo many lines from the Center to the Circumference: Praiſes returne to Him, like ſo many lines from the Circumference to the Center. The former part of the Verſe was a Benediction from heaven to the earth: this latter, a benediction from earth to heaven. That was a gracious diſcent, this a glorious aſcent: *Grace* comes downe, *Glory* goes up. That was a contribution of benefits, this a retribution of thankes. In that appeared Chriſts bounty, in this mans duety. *Creſcite in gratia*; that is Gods good will to us; *Tibi ſit Gloria*; that is our good will to God. Hee hath given us all the happineſſe we have, and wee will give Him all the honour we can. They are unworthy of any favour, that doe not thanke their Benefactor. So our Apoſtle begins, and ends: hee begins with *Grace from Him:* he concludes with *Glory to Him.* As He is *Alpha*, the Fountaine from which our Grace ſprings: ſo *Omega*, the ſea to which all Glory runnes. *Primus*, in the courſe of our bleſſedneſſe: and *Noviſſimus*, in the recourſe of our thankefulneſſe. Wee could never have been, much leſſe have been happy, but by Him: Hee can bee never the more *glorious* for us: yet Hee takes our gratitude in good part when wee give it, becauſe Hee ſees we would give more if we had it.

Chap. 1. 2.

To him be glory: ſo S^t^. *Peter* ſhuts up his Epiſtle: *to him*, and him onely. Who can but wonder at the ſuperſtitious impietie, and audacious preſumption of the Romaniſts, in joyning another with him? So *Bellarmine* ſhuts up his controverſiall diſputes; and *Tolet* his commentary upon the Epiſtle to the Romanes, with *Laus Deo omnipotenti, & glorioſiſſimæ ejus Matri.* So *Pererius* concludes, *Laus Deo, &*

Dei Genetrici, Mariæ ſemper virgini: If we ſhould argue with them in cold bloud.
Firſt, Did any of the Apoſtles thus conclude their Epiſtles! Doubtleſſe, they
all honoured the virgin *Mary*; yet they durſt not give her the Divine glorie.
d 1. Pet. 4.11. Our Apoſtles doctrine is, [d] *If any man ſpeake, let him ſpeake as the oracles of God.* To
joyne the Mother with the Sonne, in our prayers and praiſes, is not to ſpeake
like the oracles of God. The Apoſtles did not ſpeake ſo, and yet they ſpake the
oracles of God. They ſpake by the Spirit: but by what ſpirit doe they ſpeake,
and according to what oracle of God, that divide his glory with another?
Secondly, Though ſhe were the moſt excellent and moſt bleſſed creature on
earth; yet ſhe is but a creature: and no creature muſt ſhare the glory of the crea-
tor. *My glory*, ſaith God, *I will not give to another:* and if to no other, then not to
his owne mother. And if he will not give it, nor allow it; how dare we give it;
without his allowance? When Chriſt was borne, the Angels ſung, *Gloria
in altiſſimis*; to his Father above, not to his Mother below. Our bleſſed
Saviour, as foreſeeing this ſuperſtition, and on purpoſe to prevent this in-
e Luk. 2.49. convenience, thrice ſpake home againſt it. [e] *How is it that you ſought me?* round-
ly telling her, that ſhe hath forgot herſelfe in preſcribing him. To the woman
f Luk. 11.27. that ſayd, [f] *Bleſſed is the wombe that bare thee,* he anſwered, *Yea rather bleſſed are they
that heare the word of God and keepe it.* As if he would anticipate her conceit of that
externall priviledge. She is ſtill a bleſſed creature, but not a Goddeſſe in being
g Mat. 12.50. Mother of the Creator. [g] *He that doth my Fathers will, is my brother, and mother:*
There he ranketh her with other beleevers: His brother in the faith is as deare
to him as his mother in the fleſh. Thirdly, Did the virgin *Marie* indict the mat-
ter they wrote? Did ſhe inſpire their minds, or direct their pennes? Why
then, to her the *glory*? We never read that Chriſt did make her a partner in the
h Mar. 6.23. Deitie: or proffer her, as *Ahaſuerus* did *Heſter*, or [h] *Herod* his daughter in law,
the halfe of his kingdome. The whole kingdome of glory is hers, and the
whole glory of the kingdome: for that is *Tantum ſingulis, quantum omnibus*: But
Chriſt hath another glory, proper to himſelfe, and not communicable to any
creature: no Saint, nor Angel muſt be partner with him in this. Let this ſhew
them, how they incurre the wrath of the Sonne, by the rivalitie of the mother:
and therfore leave deifying the mother, and cleave onely to the Sonne;

To him be glory.] In the words, which are generally a retribution of praiſe, there be ſixe particulars; *Quid, Cui, Vnde, Quomodo, Quando,* and *Quouſque.*

1. *Quid*, what muſt be given; *Glory:* not a ſlight acknowledgement, but a ſranke and full payment: the beſt thing that man can give, and God can receive, *Glory*.

2. *Cui*, to whom this *glory* is due; *To him*, that is Chriſt: Not to the holyeſt or higheſt creature, but to the *Lord* and *Saviour*: and good reaſon. Firſt in regard of his bountie: he gives *grace*, and all good things; therfore deſerves thankes and *glory*. Next, in regard of his former humilitie: he that ſtooped ſo low for us, ſhould be highly advanced by us: ſo he deſerves *glory*.

3. *Vnde*, from whom muſt it come? This, though it be not expreſſed, is implyed: they that receive his *grace*, ſhould returne him *glory*. Wee have the one, therfore muſt not deny the other.

4. *Quomodo*, how muſt we give it? Firſt, by thankfulneſſe in our hearts; there hee ſees it: next by chanting it in our mouthes, that men may heare it: and laſtly by expreſſing it in our lives, that all may behold it.

5. *Quando*, when muſt it be rendred to him? *Now*, inſtantly, upon every occaſion offered. No action of his muſt paſſe us, without ſtirring up our hearts to give him the *glory*.

6. *Quouſque*, how long muſt this endure? *For ever:* This Incenſe muſt alwaies burne; to the end of the world, and world without end. *In diem æternitatis. For ever.*

1\.

Firſt, what is this *glory*? Some reſolve it thus: [i] *Gloria eſt frequens de aliquo fama cum laude*: Other ſay it is *Claro cum lauda lætitia*. It is due onely to vertue; and when it is caſt away upon unworthyneſſe, it is but like ſunne-ſhine upon a dunghill. It is another life to man: *Secundam vitam dat gloria*. The honour of good men overlives them, as bad men over live their honour. [k] *Praiſe is unſeemely in the mouth of fooles*; and as ill doth it become the backe of fooles. There be ſome that overvalve commendable acts; *Qui de magnis majora loquuntur*: a fault of exceſſe. Others under-rate them, and ſpeake of mountaines as of hillockes: a fault of diſparagement. It is a good rule, *Parce laudare, vituperare parcius*. There may be a commendation as much guilty of malice, as another is of flatterie. We ſay of the vulgar or popular mouth, that it is a doore without either locke or key: ſoone opened, but not ſo eaſily ſhut. *Quicunque vult, intrat in ſtabulum, & ſolvit aſinum*. Their tongue is a continuall pumpe, to fetch up the depth of their heart. I deny not, but all vertue is to be praiſed, and yet it is dangerous for a man to over-heare his owne praiſe. He that could have bene well contented without it, may yet be tranſported with it. [l] *Facile eſt laude carere, dum negatur: difficile non delectari, cum offertur*. If goodnes deſerves praiſe whereſoever it is, in any creature; then much more in Chriſt, who had it above meaſure, who is goodnes it ſelfe. If we ſo honour a beame, how much more the Sunne? If we ſo eſteeme of water in the ciſterne, in what account doe we hold the fountaine? There may be error, or danger, in praiſing of men: there can be neither in giving *glory* to God.

[i] *Aug. de definit.*

[k] Eccle. 15.9.

[l] *Aug. ad Dioſcor.*

1. A man may be proud of praiſes; like the ſailes of a ſhippe, when they are puffed up with the winds. Many had bene better men, if they had never heard of their owne goodnes. Therfore the figtree would not be advanced above the trees, leſt it ſhould loſe the ſweetnes. But Chriſt can never be proud of his *glory*: all our praiſes come more ſhort of his merites, than earth can be from heaven in diſtance. To give him due honour, *quomodo ſufficit loquens lingua, cum non ſufficiat obſtupeſcens conſcientia?*

Greg. Mor.

2. Men may be praiſed without juſt cauſe: the report of worthy acts breeds an admiration in common breſts, and admiration breakes foorth into praiſes. Many a gallant Commander hath bene famous for brave atchievements, by the report of his friends at home, that did ſervice little enough abroad. We have knowen ſome reputed very rich, that (every creditor being payed) have not bene worth a groat. The pure hypocrite is praiſed for an honeſt man: but they that once throughly try him, will never againe truſt him. But in Chriſt there is cauſe enough to be praiſed: *He is fairer than all the ſonnes of men*, than all the ſons of God. He is never the better for our honour; we are the better for his. *Securitas laudis in laude Dei eſt: Vbi laudator ſecurus eſt? Vbi non timet, ne de laudato erubeſcat.* Our praiſes may ſhew bad men good, or make good men bad. They that are wicked ſinners, may paſſe for honeſt Saints, through our commendation: And through our commendation, they that have good parts in them, may be puffed up with pride. We may magnifie men that are deſertleſſe; or extol others till they become deſertleſſe: And ſo by the one occaſion their ſhame, and by the other our owne ſinne. There is no feare of either, in giving *glory* to Chriſt.

Auguſt.

3. We may praiſe men in flatterie: ſo the applauding of the hoſpitable houſholder, is the paraſites grace before dinner. Some have their common places of adulation; which they ſtudy over in ſtead of their prayers. Some obſerve the inclination and humour of their Patron, and flatter him in that moſt, wherein he thinkes himſelfe beſt. The arch-flatterer of a man is his owne ſelfe: him they follow as cloſe, as the ſhadow does the body. This is the way to catch rich fooles, not much unlike that odde deviſe of catching dotterells: Others will flatter a man in that, wherein he is moſt conſcious of his owne defect: As to perſuade a prodigall to the opinion of his thriftyneſſe: which is as if they ſhould tell a creeple, that he goes very ſtraite. They intitle him to that he knowes he hath not, *ſpretâ conſcientiâ*. Yet there bee others that praiſe men to their ruine: ſo unſeaſonably doe they honour them, that they irritate contradiction, and procure ſcorne: for ſuch is the nature of envie, to fret and ſtorme at anothers glory. *He that praiſeth his friend aloud, it ſhall bee to him no beeter than a curſe*; ſaies the Proverbe. Thus you ſee, that in the praiſes of men there may be flatterie, or malice: which is *laudanti peccatum, laudato præjudicium*. None of theſe are incident to Chriſt: hee cannot bee flattered: No praiſes are hyperbole's, where infinite goodneſſe is the ſubject. For all the *glorie* wee give him, hee cannot thinke the better of himſelfe, he may thinke the better of us. Nor can our praiſes doe him any prejudice, for he feares no rivalls. [m] *Alij laudant, & falſi ſunt: alij laudantur, & ficti ſunt: alij credant, & vani ſunt.* None of theſe weakeneſſes can occurre to God: therefore let us praiſe him, and ſpare not. Our mouth may run over with the praiſes of men, of Chriſts it can never be full enough.

4. Man may be praiſed for that which is not his: as if wee ſhould honour the groome for a lord, becauſe he rides upon his Lords horſe. Nothing is commendable in any man, but that which is given him, and ſo given that it cannot be taken away. Our noble blood which we had from our progenitors, may bee attainted in our ſelves. Our riches are called the goods of Fortune; and it is a ſtrange fortune, if they tarry with us. Beautie is a ſpoile for ſickneſſe, ſtrength for old age, life it ſelfe for death. Thou haſt faire lands; yet the earth thou treadeſt upon, ſhall tread upon thee. [n] *Him that eſcapeth the ſword of Hazael, ſhall Iehu ſlay; and him that eſcapeth the ſword of Iehu, ſhall Eliſha ſlay*: but him that eſcapeth them all, ſhall death ſlay. *Quid ſtultius quàm in homine aliena laudare?* wee have nothing which wee can call our owne, but our ſinnes: and who will commend us for that, wherein we juſtly condemne our ſelves? But wee need not feare to praiſe Chriſt; for he hath nothing but that which is properly his owne. [o] *Who hath given him ought? For of him, and through him, are all things: to him bee glory.* That very *glory* we give him, was his owne before: he hath it, we doe but acknowledge it. The heart that wiſheth it, is his: the lips that ſpeake it, are his: the ſoule and body that expreſſe it, are his: [p] *Ye are not your owne: but glorifie God in your body and ſpirit, for they are Gods.* Wee doe but bring him Cluſters of his owne Vine. Indeed, time was when hee received ſomething from us, which never was his owne; but moſt certaine, hee was little beholden to us for it. [q] *Hee tooke our griefes, and bore our ſorrowes*: Hee tooke them, but wee know they were not worth the taking. He accepted our burden, but the bearing of it coſt him his life. Thus he did both *take the ſinnes*, [r] and *take away the ſinnes of the world*. When we transferre them upon his Croſſe, he ownes them ſtill: and to acquit us, interpoſeth himſelfe to that infinite Iuſtice: As if hee ſaid unto his Father, Theſe ſinnes are not theirs now, but mine. Thus he hath ſomething of ours, which was not his owne, for he had no ſinne of his owne: if he had had, what ſhould he have done with ours? But there is no good thing, which is not his owne: and wee give him but his owne, when we give him *glory*. *Glory* therefore *bee to him: to Him*, as our *Lord*, the Higheſt: to *Him*, as our *Saviour*, the ſweeteſt. *Glory* is onely fit for Him, and he onely is fit for *glory*. If wee place this Divine *glory* any where elſe, we place it amiſſe; in Peere or Prince, wee are wrong: in Saint or Angell, we are not right: It does not like the *ubi*, and will not tarry. *Glory* and *honour* know him for their owne Center; and will never bee quiet, till they come to the Throne of *Chriſt*.

This makes to their juſt condemnation, that deſpiſe Chriſt; that in ſtead of *Glory*, returne him contempt. [s] *Them that honour me, I will honour: and they that deſpiſe me, ſhall be lightly eſteemed.* But be there any ſuch deſpiſe-Chriſts? Too many; not onely the whole world of Pagans, but even ſome that beare the Name of Chriſtians. Wherein ſtands this contempt, that we may avoid it?

1. In

[m] *Aug. in quadam Epiſt.*

[n] 1 King. 19 17.

[o] Rom. 11. 36.

[p] 1 Cor. 6. 19, 20.

[q] Eſai. 53. 4.

[r] Ioh. 1. 29.

[s] 1 Sam. 2. 30.

1. In not regarding the knowledge of Chriſt, nor beleeving his Word. *If I tell you, yet ye will not beleeve me.* Is it not ſo ſtill? Our hearers ſeeme attentive all the Sermon, till the Preacher lights on a point that trenches upon their commoditie: then I have obſerved them to hang downe their heads in diſcontent, to pull their hattes in their eyes, to turne over the leaves of their unminded Bibles, or to talke with their pew-fellowes: As if the Preachers tongue on a ſudden was become a *Meduſa's* head, to turne them all into ſtones. Then they whiſper, or perhaps, jeere: is not this to deſpiſe Chriſt? [t] *Hee that deſpiſeth you, deſpiſeth mee: and he that deſpiſeth me, deſpiſeth him that ſent me.* Is there any *glory* to him, without honour to his Word? Does any man amongſt you, thinke the Company honours him, when they will not beleeve him? Out upon that ſame golden devill, that *Diana* of the Epheſians; for it deſtroies many ſoules! So we cannot preach againſt ſacriledge, this Cities Copy-hold; but as if the Booke of God had no ſuch Text in it, you ſcorne the Preacher. [u] *You have robbed me in tithes and offerings,* ſaith God by his Prophet *Malachi.* A Text then it hath in evidence, and guilty men are in their owne Conſcience: but here is the reſolution of it; Though Chriſt tell you ſo, yet you will not beleeve him. And there is a ſly ſchiſmaticke, a corrupt collapſed lawyer, to counſell you, like that unjuſt ſteward to his lords debters; [x] *for an hundred to write downe fifty.* But you will finde in that dreadfull day, when you ſtand naked and trembling before the great Tribunall, that this was to coozen Chriſt of his proprietie, not to give him *glory.* This is one contempt.

t Luk. 10. 16.
u Mal. 3. 8.
x Luk. 16. 6.

2. Another is, to forget his benefits. The thought of his bleſſings is out of our minde, as ſoone as the taſte is out of our mouth. The firſt thing that the devill ſtole from *Eve* was her memory. [a] *Of every tree of the garden thou maieſt freely eate:* this freedome ſhe forgat. *But of the tree of Knowledge thou ſhalt not eate:* this prohibition ſhe would not remember. [b] *Bleſſe the Lord, O my ſoule, and forget not all his benefits.* Can wee move, and forget him in whom wee move? The lepers were no ſooner clenſed, but gone: onely [c] one of the ten returned with his mite of *glory:* the reſt turned their backes, and away, without bidding Chriſt farewell. Such men, when they are hungry, may thinke themſelves beholden to God for victuals: but once full, they forget to give him thankes. This is contempt, for *glory.*

a Gen. 2. 16.
b Pſal. 103. 2.
c Luk. 17. 18.

3. In perceiving Chriſt diſhonoured, without once being moved. As the chiefe Prieſts anſwered *Iudas*; [d] *What is that to us?* So wee heare Blaſphemers teare Chriſt, and more than betray, even ſhed his innocent bloud, digging into his ſide with oathes; yet we ſay, *What is that to us?* We might as well ſay, what is Chriſt to us? What is heaven to us? Or what is ſalvation to us? Indeed, to us the one cannot bee, without the other. Wee ſhall never have part of his *glory* in heauen, if we doe not take his *glories* part upon earth. [e] *Curſe yee Meroz, becauſe they helped not the Lord in the day of battell.* They did not maintaine his honour here below, they are curſed and excluded from his honour there above. [f] *So Gallio; If it be a queſtion of words, and names, and of your law, looke yee to it: for I will be no Iudge of ſuch matters.* If the buſines concerne words, that concernes Chriſt, what does it concerne us? Wee will not meddle with it. It is good ſleeping in a whole skinne: yet hee that hath an ulcer, thinkes it better ſleeping in a broken. [g] *Doe not I hate them, O Lord, that hate thee?* Shall I heare my Saviour abuſed, and hold my peace? No Lord, if we doe not now ſtand for thee, we ſhall never be able at the laſt day to ſtand before thee. This is another contempt.

d Mat. 27. 4.
e Iudg. 5. 23.
f Act. 18. 15.
g Pſa. 139. 21.

4. Not to be affected with the injuries of his Church. [h] *O Lord, let them that hate thee, flee before thee: let thine enemies be ſcattered.* Why, be there any profeſt enemies to God? Yes, [i] *The kings of the earth ſet themſelves againſt the Lord.* If they bee enemies to his Church, they are ſo to him. *Quod vobis mihi*; holds with Chriſt, whether in good or evill done to his members. He that wilfully

h Pſal. 68. 1.
i Pſal. 2. 2.

wounds my finger, is my foe. If the miſeries of our brethren doe not move us,
k Iudg. 21.3. we have not all one Head, nor be members of the ſame Body. [k] *Why is this come
to paſſe, that there ſhould be to day one Tribe lacking in Iſrael?* We have been cut off by
whole Tribes, and the bloud of Chriſts members hath runne about the ſtreets,
and fallen like deaw upon the fields: if our hearts were not ſet a bleeding for it,
Chriſt takes it as a contempt done to Himſelfe.

5. In vilipending his ſervants. Is it not a contempt done to Princes, the miſ-
l Exod. 16.8. uſing of their Ambaſſadors? [l] *Who are we? Your murmurings are not againſt us, but
againſt the Lord.* In which expoſtulation, *Moſes* both condemnes them of inju-
ſtice; for it was not he, but the Lord that afflicted them: and of preſumption,
in murmuring againſt Him that was able to confound them. In the one, he would
have them ſee their wrong: in the other, their danger. As the act came not
from Him, but from God: ſo he puts it off to God; from himſelfe: *Why mur-
mur yee againſt the Lord?* The oppoſition which is made to the Inſtruments of
God, redounds ever to his Perſon. Hee holds Himſelfe ſmitten through the
ſides of his Miniſters. So hath God incorporated theſe reſpects, that our ſub-
tlety cannot divide them. O how hath this Nation loſt her glory, in denying
of honour to the Miniſters of Chriſt? It ſtinkes even to them, that are the
ſtench of the Chriſtian world: of whom God might ſay with holy *Iob*, that
m Iob 30.1. [m] *He ſcorned to ſet them with the Dogges of his flocke.* Downe goes the Goſpell, that
the Law may riſe: the pride of that numerous generation is built upon the ru-
ines of the Church. Firſt, thoſe ſacrilegious ſinners make us poore, and then
wonder that we are not rich. I hope they have ſo much Latine, as to underſtand
that *Neceſſitas cogit ad turpia:* Learning would have maintenance, or elſe it is in
danger to be miſchievous. Where witte and poverty meet, they ſeldome make
up an honeſt man. This was the ground of that ſcandalous Bill, put up againſt
Miniſters: by conſequence they force us to a ſcandalous life, and then for a ſcan-
dalous life they cenſure us. They throw us into the Lions denne, and have not ſo
n Dan. 6.16. much mercy, like *Darius* to *Daniel*, as to ſay, [n] *God helpe us.* This is to turne Chriſts
Glory into contempt. There is no Citie that more prides it ſelfe in bounty to
Miniſters, than this: you hold your ſelves the beſt Benefactors: but no man of
underſtanding will beleeve you: eſpecially that obſerves how you have robbed
the Churches neſt, and ſtollen away her birds by ſacriledge, and then ſtucke
downe a feather of your Benevolence.

6. Not to flie unto God in our diſtreſſe: this Hee takes for a great indignity.
Indeed, what can bee worſe, than to forſake God for *Baal*, God for *Belial*, Chriſt
o Ier. 2.13. for the world? [o] *They forſake the living Fountaine, for broken ciſternes.* Carnall men
will make any ſhift, rather than trouble God: in their ſorrowes they never
looke ſo high as Chriſt: ſome lower reſpects take up their thoughts. They com-
plaine that the wind hath ſpoiled their fruits, the raine hath drowned their fields,
a Surfet hath made them ſicke, the Oppreſſor hath undone them. This is all they
regard; to blame fortune, or curſe their enemies, or perhaps to taxe themſelves
p Exod. 16 3. of overſight: as if there could be *any evill in the city, and God had not done it.* [p] The
Iſraelites want bread in the wilderneſſe, and repine, *Would to God we had dyed by the
hand of the Lord in Egypt.* And if they muſt die by famine, whoſe hand was this?
Was it not God, that reſtrained his Creatures from them? We can ſee God in his
immediate Iudgements, but not in thoſe whoſe ſecond cauſes are ſenſible: yet he
holds himſelfe equally intereſſed in all. It is but one hand, though divers inſtru-
ments, wherewith wee are ſmitten. The water may not loſe the name, though it
come by chanels and pipes from the ſpring. It is the want of Faith, that in viſible
meanes, keepes us from ſeeing Him that is inviſible. *Iob* does not cry out on the
Sabeans, Chaldeans, on the winde or fire, that they had undone him: he lookes
q Iob 1.21. higher, and ſees another hand above theirs: [q] *The Lord hath taken away: bleſſed be the
Name of the Lord.* Affliction is a Meſſenger ſent on purpoſe, to remember us of
our

our Maker: then to forget Him, is a manifeſt contempt. Now every contempt is examined according to the degree of the Perſon againſt whom it is done. To Parents, unnaturall: to Princes, rebellious: to God, moſt hainous: this is the higheſt degree of contempt that can bee. In all theſe reſpects wee ſinne: the world is full of the contempt of God and his Chriſt; where then is his *Glory*? If wee will not be ſo kinde to Him, as to honour his Name with *Glory*: yet let us not bee ſo unkinde to Him, as to ſoile it with ignominy. The Lord hath contempt too, in ſtore for ſuch: [r] *He that ſits in heaven, will laugh them to ſcorne*; [ſ] *and mocke at their calamity*. Were they no leſſe than Princes, that deſpiſe Him; *Hee will powre contempt upon Princes*, 1 *Sam.* 2.30. Hee firſt offers honour: to inflict ſhame, He is driven to it. It is, [t] *Come yee Bleſſed of my Father*: but *Goe yee Curſed*, not by my Father, but by your owne ſinnes. O, let us give Him all *Glory* upon earth, that He may give us his *Glory* in Heaven.

[r] Pſal. 2.4.
[ſ] Prov. 1.26.
[t] Mat. 25.34.41.

2. Next, *Cui, to Him*. Chriſt is the beſt good to us, therefore Hee requires the beſt good from us. God could give no better thing to us than Chriſt, nor can we returne a better gift to Chriſt than *Glory*. It is the reflection of his owne beauty; the glaſſe wherein He ſees his owne face. Though from us it be dimme, dull, and imperfect, like the ſmall pieces of a broken looking-glaſſe: yet it is all the repreſentation of his divine Excellencie, which our love and thankefulneſſe can finde out: the higheſt honour, that either Chriſt can receive, or man can give, is *Glory*. This is no ſlight or common acknowledgement: not a *Glory Inter*, among the ſonnes of men; but *Super*, above all, men and Angels. [u] *God hath given him a Name above all names;* ſo Hee exalted him; good reaſon, ſo ſhould we. He expects it; let not us fruſtrate his expectation. Not that he hungers for it: his beames are not the leſſe bright, becauſe we doe not commend their ſhining. No interpoſition of our neglect, can put that glorious Sunne into an ecclypſe. Our praiſing of him is but holding of a candle to the Sunne, in reſpect of any addition of light. [x] *Bonum laudare, non laudato, ſed laudantibus prodeſt.* Not Hee, but we are the better by it. It were a ſilly Conceit to imagine of God, that he is *Auidior gloria*: for what good can it doe him? But this is all we have to give him, and we muſt give him this or nothing. [a] *What can we render him for all his benefites, but praiſes to his Name? David* could find nothing els: if he could, he would not have grudged it. Chriſt hath deſerved this *glory* at our hands in many deare reſpects.

[u] Phil. 2.9.
[x] *Auguſt. in Iob.*
[a] Pſal. 116.13.

1. He gives us all our temporall bleſſings: what good thing have we, which came not from him? Children, thoſe deare pieces of our ſelves, thoſe living and ſurviving relicts of our bodies and names when we are dead: [b] *they are the heritage of the Lord, and the fruit of the wombe is his reward.* Honour: that advancing of our heads above the vulgar, is his gift: [c] *I gave thee thy Maſters houſe* and crowne. Thou ſitteſt in a high place; who lifted thee up thither? Who promoted thee to this honour? *Promotion comes not from the eaſt, nor from the weſt, but from the Lord.* Riches are alſo his gift: Nature reaches out her hand, and gives us corne, and wine, and oile, and milke; but Chriſt doth fill the hand of nature, and then doth open the hand of nature, that ſhe may raine downe her ſhowers upon us. Induſtrie reaches out her hand to us, and gives us the fruite of our labours; an eſtate raiſed by our endevours, to our ſelves and our poſteritie after us: but Chriſts hand doth guide the hand of induſtrie, as a maſter directs a child to write. Hee governes our hand when it ſowes, and when it waters, and ſtill all the encreaſe is from him. Friends reach out their hands to preferre us; but the hand of Chriſt ſupports their hands, that ſupport us. [d] *God gave Ioſeph favour in the eyes of his keeper:* and [e] *Iacob* prayed for his ſonnes, that *they might find favour in the eyes of Ioſeph*. As we cannot ſee God heere, but in a glaſſe: ſo we cannot receive from him but by reflection, and by inſtruments. Even caſuall things come from him: and that which we call *Fortune* here, hath another name above. Friends uſe to give one

[b] Pſal. 127.3.
[c] 2. Sam. 12.8.
[d] Gen. 39.21.
[e] Gen. 43.14.

another tokens of love, for the renewing of their memories in abſence; as a ring with a poeſy in it; When this you ſee, remember mee: All the bleſſings of Chriſt are ſo many tokens of his love to us: we cannot open our eyes, but we muſt ſee thoſe tokens: nay we cannot ſhut our eyes, but even the ſleepe and reſt that followes, is a token of his favour: [f] *So he giveth his beloved ſleepe.* Have we ſo many tokens, that we forget them all? Or rather, Chriſt in them all? When the charitable man gave his poore God-ſon a Lambe for a Cade, he was thankfull to him, and would duely aske him bleſſing: but when his ſtocke began to encreaſe, and he had gotten a numerous flocke of ſheepe, hee grew ſo rich and proud, that hee ſcorned to aske his God-father bleſſing any more. He that could remember his Benefactor in one favour, in many ſlighted him. As wee wiſh there was one Statute more, to enforce the keeping of all the reſt: ſo would to God, Chriſt would conferre upon us one grace more, which might move us to give him *glory* for all the other. If we can ſo paſſe over theſe common tokens of his favour, yet there is a Ring by which we muſt needs remember him; a wedding ring, and that with a poeſie in it; [g] *Doe this in remembrance of me.* Let us never ſee this ring, without remembring the charge that goes with it: It is the ſeale-ring of our marriage: for ſhame let us not forget our husband.

2. He gives us all grace, therefore he merites all *glory*. *Grace* in the former part of the verſe, that is his donation: *Glory* in the latter part, that is our retribution. What can Chriſt give us here better than *grace?* And what can we render him better than *glory?* The former doth require the latter, but the latter cannot requite the former. All our praiſes, could we ſing them in the voice of Angels, could not make amends for his leaſt bountie to us. Yea this very aſcription of *glory*, is but the effect of *grace*: we could not ſo much as praiſe him for our bleſſings unles he did bleſſe us with thankfull hearts. [h] *Let your light ſhine*: yet the candle cannot ſhine, except it be lighted. Our hearts muſt firſt take fire at his grace, before our workes can ſhine to his glory. The one is inſeparable from the other: if Chriſt have not *glory* by us, the grace of Chriſt is not in us. In the ſame meaſure are we gracious, that wee deſire to make him *glorious.* If wee doe but honour him as the world doth we have no more grace than the world hath. But then have we the grace of Saints, when wee deſire and endevour to magnifie him as doe the Saints. It is his goodneſſe to ſanctifie us, and it is our office to *glorifie* him. As the ſappe in the roote maintaines the tree, and the tree brings forth and ſuſtaines the fruite, and the fruite acknowledges the ſappe in the roote. It is the honour of his *grace* to us, that gives us the grace to honour him.

3. He gives us glory, therefore it is fitte that wee ſhould give *glory* to him. I doe not meane onely the honour of this world, which is alſo his gift. [i] As *Herod* had not onely the glory of a kingdome, but alſo of great wiſedome. A king they knew him before, now they take him for a Philoſopher, or ſome excellent Orator. Sitting on his Throne, they onely ſaw *vultum regis*: but when he had ended his ſpeech, they thought they heard *vocem Dei.* Neither had *Pharaoh* ſo advanced *Ioſeph*, nor *Ahaſuerus* ſo honoured *Mordecai*, if they had not bene deſtined to this by the purpoſe of God. Whoſoever be the inſtrument, it is Chriſt that giveth the advancement. But this is a glory which he communicates even to reprobates: there is a higher glory reſerved for the Saints. It is ſome glory to be a man: his very dominion over the creatures is called an [k] *honour*, More glory to be a king: and yet more ſtill, to be a Chriſtian, and ſuch a Chriſtian as is a Saint. A man hath command over the irrationall creatures: [l] *the whole nature of them is tamed by him.* [m] A king hath command over men, all thoſe rationall creatures that be his ſubjects. A Saint hath command over his owne luſts and paſſions; a higher ſoveraignetie than all the reſt. Men may have the ſervice of the creatures, kings the ſervice of men, Saints have the attendance of Angels

[f] Pſal. 127. 1.

[g] 1. Cor. 11. 25.

[h] Mat. 5. 16.

[i] Act. 12. 21.

[k] Pſal. 8. 6.

[l] Iam. 3. 7.

[m] Rom. 13. 1.

gels. [n] *Angelis mandavit*; [o] *Such honour have all his Saints.* All this glorie doth Chriſt give us in this world: good reaſon therefore that wee ſhould returne glory to him. One good turne askes another: *glory* requires *glory:* wee cannot in equitie doe leſſe.

But Chriſt hath another manner of *glory* in ſtore for us: [p] *It is his pleaſure to give us a Kingdome.* [q] *And the glory which thou gaveſt me, I have given them.* Wee have a great glory here, but it is *ab intus:* [r] *The kings daughter is all glorious within.* There above, it ſhall be alſo externall and viſible: for they [ſ] *ſhall ſhine as the ſtarres.* Our very bodies ſhall be made glorious: *they are* [t] *ſowne in corruption, but raiſed in glory:* [u] *faſhioned like Chriſts owne glorious body.* Hee that will give all this glory to us, may well looke for *glory* from us. Alas, what is the *glory* we give him, in compariſon of that he gives us? The glory hee gives us is reall: that we give him, is but votall: He gives us as great glory as we can wiſh: wee can but wiſh him the *glory* which hee hath. Hee gives us as much glory as wee are capable of: wee cannot bee ſo bountifull to him, for hee is infinite. Our wiſh cannot make him glorious, his will makes us ſo. His is operative, ours but optative. Ours is *Cum affectu*, in deſire: his *cum effectu*, in performance. The *glory* wee give him, is *ex merito*; he hath deſerved it: wee cannot deſerve the glory he gives us, but it is onely *ex beneplacito*, of his owne free favour. He needs not give it unto us, we are bound to returne it unto him. His is voluntary, ours neceſſary: wee can challenge no *glorie* from him, hee may challenge all *glory* from us. If he gives us none, we cannot blame him of unkindneſſe: if we give him not all, we are guilty of unthankfulneſſe. There is obligation enough in his bountie to us, to binde us to give all *glorie* to him. [a] *It becommeth well the juſt to be thankfull:* it becomes receivers to praiſe their benefactors. Our humilitie and dependance upon God ſhewes it ſelfe in this gratefull acknowledgement, that to Chriſt we are beholden for all things. [b] *It is good to ſing praiſes unto the Lord: it is pleaſant, and praiſe is comely.* It is pleaſant to God, and it is good to us: both for procurement of the good we want, and for the continuance of the good we have.

Wee almoſt deifie the Artiſt, that hath made ſome curious and admirable piece: and if any man hath delivered his countrey from great dangers, his name is honoured in our Chronicles. Chriſt hath made the world, that magnificent ſtructure: and made man (as it were) the Worlds lord and maſter; and does he not deſerve *glorie?* Can wee conſider the heavens, and not ſay, [c] *O Lord, how excellent is thy Name in all the earth?* Chriſt hath delivered us from all our enemies, ſinne, death, hell, the devill; and made us [d] *more than Conquerours over them*, that were no leſſe than tyrants over us; and does hee not deſerve *glorie?* *Paul* could not ſpeake of this mercie without the [e] ſubjunction of *glorie.* When wee conſider how little good, and how much evill wee deſerve at his hands: When wee conſider how little evill, and how much good wee receive at his hands; can wee doe leſſe than give him *glorie?* Chriſts benefits are good ſeed, but they fall upon barren ground, if they doe not proſper to his glory. [f] *I gave them corne, wine, and oile, multiplied their ſilver and gold: but they prepared it for Baal:* There was God and Iſrael; God the Founder, and Iſrael the confounder: as ſhe gives his glory to Baal, ſo will he give away her plentie to famine. Such is our caſe: Chriſt raines downe Manna; wee gather it, and eate it, and ſcarce ever thinke from whence we had it. We can eaſily remember to wiſh for what we want, but we forget to give thankes for what we have. But one of thoſe ten lepers clenſed, [g] returned with thankes: it is ten to one, if any give glory to God. Lucke, or wit, or friend; one thing or other ſtill lies in our way, and takes up Chriſts *glorie* ere it can come at him. *Iob* was ſo poore, that he had not a Lambe left to offer in ſacrifice: yet even then was he rich, becauſe God had taken them all away in one entire oblation, one holocauſt or burnt ſacrifice: For the fire

that

[n] Pſal.91.11.

[o] Pſal.149.9.

[p] Luk.12.32.

[q] Ioh.17.22.

[r] Pſa.43.13.

[ſ] Dan.12.3.

[t] 1 Cor.15.43.

[u] Phil.3.21.

[a] Pſal.33.1.

[b] Pſal.147.1.

[c] Pſal.8.9.

[d] Rom.8.37.

[e] Gal.1.5. Eph.3.21.

[f] Hoſ.2.9.

[g] Luk.17.17.

h Iob 1.16. that burnt up his ſheepe, is ſaid to come from Heaven, and it is called the [h] *fire of God.* Yet after all was gone, and *Iob* had nothing left to offer him, hee offered up himſelfe, he did *glorifie* God; *Bleſſed be his Name.* It is not ſo with us; we are not ſo poore: *Nondum ad ſterquilinium redacti ſumus*, we are not brought to the dunghill: *Nondum verſa eſt in cineres Troia*, our ſtate does not lie in duſt and aſhes: we have wherewithall to *glorifie* Chriſt. Onely there bee three letters wanting in our Alphabet, which ſpell the beſt part of us, COR: theſe hath the world torne out, or obliterated: If we could put them into their place againe, all would be right: the *glorie* of Chriſt ſhould ſhine forth moſt brightly, and i Rom. 11.36. in all things ſhould he be honoured. [i] For *of him are all things*, and for all things *to him be glorie.*

k Pſal. 45.2. 4. Chriſt is moſt lovely, and therefore deſerves *glory. Omne pulchrum glorioſum.* He is [k] *fairer than the ſonnes of men:* Not as carnall hearts eſteeme of beautie, by their ſenſe and fancie: So the covetous may thinke him lovely, becauſe he is rich and bountifull: they wiſh not the *riches of his grace*, but to be graced l Mat. 5.6. with his riches; as if he were Mammon, the god of gold. [l] If hee did proffer riches, when he proffers righteouſneſſe, they would bring good ſtomackes, hunger and thirſt enough. So the Epicure may thinke him lovely, becauſe he alwaies Sen. keepes pleaſant cheare in his houſe: *Sectator Epularum, non de bene vivente, ſed de bene paſcente, laudabilem profert ſententiam.* If the wine he ſpeaks of were the juyce of the grape, he could not want cuſtomers. It is the brutiſh errour of men, to thinke the incomprehenſible God like that thing, which beſt pleaſeth their ſenſuall appetite. So it is thought, that if the irrationall creatures could draw a picture of the Divine Nature, they would make their owne ſhape the copy. The Lacedemonians, becauſe they were of a warlike diſpoſition, and given to martiall affaires, preſented all the ſtatues of their gods armed, like Commanders and Souldiers. The Egyptians did worſe; for they painted the Angels blacke, and the devils white: but it was in favour of their owne complexion, becauſe themſelves were blacke. So wealthy worldlings may praiſe Chriſt for his riches, and ſecular kings admire him for his Soveraigntie, and voluptuous men magnifie him for his pleaſures. But thoſe be groſſe and muddy conceptions: a Sen. good man would not be ſo commended. *Sit tibi tam triſte, laudari a turpibus, quàm ſi lauderis ob turpia.* I dare not altogether conſent with the Philoſopher in that: for men may be good, and yet praiſed of the evill. *Bonum eſt laudari, ſed præſtantius eſſe laudabilem.* But the children of faith ſee Chriſts beautie with other eies: they behold him as the Lord and Giver of life, as the Fountaine of all Grace, as the Perfection of all Happineſſe, as a mercifull King that ſmiles upon humble ſuters, as a Lambe that ſhed his owne bloud to redeeme us, as a glorious Sunne of favour and pitie, that dries up all the teares of Repentance, as the God of Peace and Comfort, that protects us on earth, and will for ever crowne us in heaven. This is another motive to inflame our hearts, with a deſire to exalt his *glory*, and to *praiſe his Name, becauſe he is lovely.*

5. Laſtly, his low humiliation deſerves *glory.* It is the Promiſe of Chriſt; *Every one that humbleth himſelfe, ſhall bee exalted:* and ſhall not He himſelfe ſpeed ſo? m Phil. 2.9. [m] This was a ſufficient cauſe of his exaltation: *Humilitas gloriæ meritum, gloria* n 2 Cor. 4.6. *humilitatis præmium.* [n] As, by CHRIST, GOD brought light out of darkeneſſe at the firſt: ſo hee will bring *glory* out of humilitie at the laſt. Let us looke downe a little to his deſcent, that his riſe may appeare the more glorious. Firſt, o Phil. 2.6. [o] The Perſon was God; and there is firſt mention of that high Majeſtie, to give the more luſtre to this low humilitie. For a man of meane condition to be humble, is no ſuch hard matter, no great praiſe, if he be: a great fault, if he bee not. p 2 Sam. 6.22. [p] But for a king thus to ſtoope, to riſe from the royall Throne, and fall upon his knees; this was great humilitie. Secondly, the freedome of the action; he was q Mat. 27.32. not forced to it, but *humiliavit ſe.* [q] *Simon* of *Cyrene* was *compelled to beare his croſſe*,

his necke was humbled under it by conſtraint: Chriſt willingly ſubmitted himſelfe to it. The willingneſſe makes it acceptable, to have done it by compulſion, had beene miſerable. Thirdly, the depth of his humiliation, *uſque ad naturam hominis:* in his very aſſuming of humanitie, there was great humilitie. But more, [r] *uſque ad formam ſervi:* as [ſ] *Abigail* to *David*, ſo Chriſt to his Apoſtles, even to the waſhing of the feet of his ſervants. Yea, [t] *uſque ad mortem*, which is more. This would ſtagger the beſt of us: wee love humilitie in a whole ſkinne. Indeed there was no reaſon in the world, [u] that obedience ſhould bee put to death; for death is the wages of diſobedience: obedience, in juſtice, is rewarded with life. Adde to all this, that it was *mors crucis*, to which hee humbled himſelfe. It was the fowleſt death of all other; the death of Malefactors, and of the worſt ſort of Malefactors. So it was not onely *uſque formam ſervi*, but *uſque mortem malefici.* Nor did hee onely ſuffer without pitie, but not without ſcorne: his paine was their ſport. This were worſe than death to a generous and noble ſpirit: for if it be ſo miſerable to live with infamie, what is it with infamie to die? This was low enough; yet his body muſt bee laied in the grave; one ſtory lower. Yea, he deſcended into hell, and lower he could not goe. All this for us; *Deſcendit ad inferos, quò nos oportuit, ne nos deſcendamus unquam.* Wee have him now at the loweſt; and have kept him all this while in the Preſſe; it is now high time that he ſhould come forth in Print.

For his *Humiliavit*, let him have his *Exaltavit:* for *mortem crucis, gloriam Patris.* [x] See how God doth advance him, from death to life, from ſhame to *glorie*, from a death of ſhame to a life of *glorie*. He was not raiſed up like *Lazarus*, to die againe: but being raiſed up, [a] *Hee dieth no more; death hath no more dominion over him*; nay, he hath full dominion over death. Neither did hee riſe onely to the upper face of the earth, but from the earth: from *De profundis*, to *in excelſis:* above the clouds, above the ſtarres, above the heavens, and the heavens of heavens. As he deſcended into hell, that we might never come thither: ſo *aſcendit in cœlum, ut præparet locum nobis, ubi nos nihil juris.*

This *glorie* hath God given him, but have we no *glorie* to give him for all this? We, for whom he ſuffered all thoſe torments, can we bee emptie of his praiſes? The Angels ſang, *Glorie to God on high*; when the God of all glory lay low enough. He was then in the Cratch; afterwards on the Croſſe, but now is advanced to the Crowne. Shall they more honour him in his Humility, than we doe now in his Majeſtie? They *in infimis*, than we *in altiſſimis?* [b] *He remembred us in our low eſtate:* and ſhall not wee remember him in his glory? Hee hath it there, though wee ſhould never give it him heere. Yet this moſt royall Prince lookes downe from his Throne to his footſtoole; to ſee which of his Servants give him moſt honour, and what requitall they make of his favour. Chriſt ſeemed to loſe his glory, by hanging on the Croſſe; therefore let us make him a Coronet of our praiſes. Wee tooke ſome from him, ſhall wee not wiſh ſome to him againe for it? That was his *Ignominia in infimis*, and ſhall wee not give him *gloria in altiſſimis* in lieu of it? Yes, as it was ſaid of *Babylon*, [c] *How much ſhee hath glorified her ſelfe, give her ſo much torment and ſorrow:* ſo looke how much torment Chriſt felt, if it were poſſible, let us give him ſo much *glorie*. As there was no ſorrow like to his ſorrow, ſo let there be no *glorie* like to his *glorie*. It is hee which gives us beautie for aſhes, and joy for heavineſſe; that lifts us up from the dunghill, and ſets us among Princes; that changeth all our teares into comforts; and at laſt advanceth us from a vale of miſeries, to the Mount Royall of eternall Bleſſedneſſe: Thus hee exalts us, and ſhall not wee exalt him? As hee was humbled to the loweſt, ſo let our praiſes lift him up to the higheſt. [d] Let us ſing his praiſe on earth, ſo as our ſongs may pierce the clouds, and enter into the heavens, and become a pleaſant incenſe to the Lord of hoſts. That ſo the *glory* which we give him below, may make for our ſoules to his *glory* above.

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[r] Phil.2.7.

[ſ] 1 Sam.25.41.

[t] Iohn 13.5.

[u] Phil.2.8.

[x] Phil.2.9.

[a] Rom.6.9.

[b] Pſal.136.23.

[c] Rev.18.7.

[d] Pſal.128 1.

e Rev.5.12.

3. *A quibus*, from whom muſt this *Glory* come? But here ariſeth a doubt, what Verbe is to be put here; for there is never a Verbe in the originall: whether *Eſt*, or *Eſto*: whether an Indicative, that ſo it is: or an Optative, that ſo it may be. The former is by way of gratulation, the other by way of exoptation. Chriſt now hath *Glory*, ſaith the one: let Chriſt have *Glory*, ſaith the other. That is *Vox confitentium*; they acknowledge that all *Glory* is his: this *Vox petentium*; they deſire that it may ſtill be given unto Him: either is *Vox laudantium*; they praiſe Chriſt, and ſhew that Hee is moſt worthy to bee praiſed. *Ipſi ſit Gloria*, which is *per modum voti*, doth well beſitte the Church militant: [e] *Eſt Gloria*, which is *per conceſſum facti*, is more fit for the Church triumphant. It is either a praiſe, or a wiſh; Gratulatory, or Apprecatory: and conſiſts *in demonſtrando*, that this *Glory* is his; or *in exoptando*, that it may be, and daily more and more be given Him. Either is well; but both are beſt, for both are moſt true.

f Iob 38.7.
g Eſay 6.3.
h Luke 2.13.
i Heb.2.16.
k Luke 2.10.
l Heb.1.6.
m Luke 15.7.
n Marke 1.24.

1. This *Glory* then muſt have an *Vndè*; As there is *Terminus in quo*, on whom this *Glory* reflects, and in whom it reſides: ſo there muſt be *Terminus à quo*, from whence it comes: without an emiſſive terme, there can bee no receptive terme. Who then ſhould give this *Glory* to Chriſt? For the Angels to doe it, is no new thing. From the beginning, it was their occupation ſo to doe. [f] *The morning ſtars ſang together*: and what is their ſong, but [g] *Holy, holy, holy, the whole earth is full of his Glory?* Nor doe they ſing this onely to God in his his owne Nature, but even to GOD incarnate. So when the Angell had done his Sermon, [h] the whole Queere begunne their Antheme. They gave Him *Glory*, when Hee was in great humility: the *Cratch* was the laſt word of the Sermon, and yet *Glory* the firſt word of the Song. To ſhew that all that externall baſeneſſe, which ſeemed to tend to his diſgrace, was but the *Auſpicium* of his *Glory*. All that appeared beneath, *Ignominia in imis*, is pronounced *Gloria in excelſis*, and ſo celebrated by the holy Angels. No ſooner was the Speech ended, but as if the word *Cratch* had been their reſt, immediately the Hymne beganne. It was an Antheme that did properly belong to the Sermon, and it was a Sermon that did properly require ſuch an Antheme. And all this to a Babe in the manger; *In infimis puero, in altiſſimus Deo*: for He was both. Such Hymnes and Anthemes they ſtill continue in heaven: good cauſe have they to praiſe the Lord; but why this honour to Chriſt? Why doe they ſo rejoyce at his Birth? *Quid illis concio, vel cantio?* [i] *He tooke not on Him the nature of Angels*: Why doe they make ſuch a doe about it, when it concernes them not at all? [k] *I bring you tydings of joy; To you is borne a Saviour*: he does not ſay, *To us*. Yet they doe it; not only upon command; [l] *Let all the Angels of God worſhip Him*; let the whole Hoaſt of heaven doe Him honour: but chearefully and willingly, in relation to us. [m] *They rejoyce at our converſion*; *hoc angelicum eſt*. The Divels maner is to grieve at the good of others. If Chriſt come to ſave us, they cry out that [n] *He torments them*: *hoc eſt Diabolicum*. They, in whoſe owne particular this concernes not, rejoyce: they for us, and not we (by good inference) for our ſelves? The Queere of heaven begane the ſong, but to ſet us in: we are to beare a part, and the chiefe part, becauſe the beſt part of it is ours. They tooke it up, we are to keepe it up, and never to let it goe downe, or die on our hands: but to ſing it after the Angels below, that wee may ſing it with the Angels above.

o Prov.16.4.
x Pſal.19.1.
q Pſal.148.7.

2. Thus wee have found out the Parties, to whom this duety belongs: wee are they that muſt give *Glory* to Chriſt. As for us men and for our ſalvation, Hee expoſed Himſelfe to ignominy: ſo from us men, for our ſalvation, Hee expects *Glory*. The *Vndè* is from the earth, and men the *A quibus* from whom this *Glory* is looked for. I deny but [o] that God made all things for his *Glory*: and *Glory* He will have in all things that He hath made. [p] *The Heavens declare the Glory of God*: and [q] *Praiſe the Lord, O ye Heavens, &c.* How ſhould theſe praiſe Him? The Heavens and Starres, the Earth and Seas, Fire and Vapours, Trees and Mountaines,

have no tongues. Dragons and Lions, Whales and Fiſhes, Ravens and Fowles, are called upon to praiſe God: yet they cannot ſpeake. The former cannot ſpeake, becauſe they have no tongues: the latter have tongues, but they cannot ſpeake. Why are all theſe Creatures ſaid to praiſe God, and bidden to praiſe Him? They cannot doe it but by the apprehenſion and expreſſion of man: it is he that carries the tongue for them all. Therefore after the catalogue and liſt of the Creatures, muſtered up to Gods praiſes, man is inſtantly mentioned; and that in all the kindes and conditions of men; Kings, Iudges, old, young. So in the Song of thoſe three holy ſervants of God, after that copious enumeration of the Creatures, ſummoned to this retribution of *Glory*, Man is plentifully brought in: *O yee children of men, O yee Prieſts, &c.* As if all the reſt could doe nothing without man: and he were not onely their Interpreter and vocall Orator, to tell their meaning; but (as it were) their Prieſt, to offer up their ſacrifice of thankefulneſſe to God: and their Lord and Maſter, to whom they owe and doe ſervice: by which ſervice of theirs to him, they put him in minde of the ſervice hee owes to his Maker. If the Heavens declare the *Glory* of God, how doe they it, but to the eyes of man, and by the tongue of man, for whom they were made? For what end hath man thoſe two priviledges above his fellow-Creatures; Reaſon and Speech, but that as by the one he may conceive of the great workes of God, which the reſt cannot: ſo by the other hee may expreſſe what hee conceives, to the honour of his Creator, which the other doe not? *He that hath eares, let him heare:* and ſo hee that hath a tongue, let him ſpeake. With his owne precious bloud He hath redeemed us, wee have cauſe to doe it: He hath furniſhed us with Reaſon and Language, we have meanes to doe it: and if wee doe it not, the worſt will bee our owne. For Chriſt will have it done: if wee will not, others ſhall: yea, wee our ſelves ſhall, whether we will or no: If not with *Iacob*, under a ſhowre of bleſſings; yet with *Achan*, under a ſhowre of ſtones. If not with *Mary*, in a floud of penitent teares; yet with *Iulian*, in a deſperate ſtreame of bloud. It is wofull, when *Balaams* beaſt muſt come to ſpeake to her maſter: when the very Sunne that ſhines upon us, and the earth that beares us, ſhall condemne our ſilence: and all the Creatures ſhall be called to give in their teſtimony, that we have not given Chriſt the *Glorie*.

This is no new exprobration of our unthankefulneſſe,[r] by ſummoning heaven and earth, rockes and mountaines. When the Trumpet ſounds for the publication of Gods *Glory*, even they are called in for Auditors. They would expreſſe, if they could; what we can expreſſe, if we would; even the *Glory* we owe to our Maker. [ſ] They ſhall all bee Witneſſes of Gods juſt quarrell againſt us, for our prodigious ingratitude. The ſenſleſſe Creatures ſhall have a voice to cry out againſt ſinne; whether it be the [t] oppreſſion of man, or ſuppreſſion of the *Glory* of God. [u] The Phariſees murmure; what was the cauſe of their quarrell? The people would give *Glory* to Chriſt: this they grudge at; this they could not endure. But Chriſt chokes their clamorous cavils; that if the people ſhould hold their peace, *The very ſtones would ſpeake.* And indeed at his delivery into the hand of his enemyes; when all his Diſciples fled away for feare, and his deareſt friends durſt not acknowledge Him; the very ſtones did then confeſſe Him: and that in a language not onely [x] extraordinary, but contrary to their ſolid conſtitutions. His *Glory* then ſhall not be hid: for if men hold their peace, the very ſtones ſhall ſpeake it. *Ex ore Infantum* He will have it: yea, *Ex ore Lapidum:* As God is able to raiſe *Teſtes veritatis, ex lapidibus fluminis,* [a] children to *Abraham*, of the ſtones of *Iordan*. In the body there bee ſeverall members, and they have all their offices: the eye ſees for all, the eare heares for all, the hand workes for all, the foot walkes for all: So man is the Tongue of the the world, whoſe office is to ſpeake for all. The Sunne doth his office in giving light, the Starres doe theirs in giving influence, the ſea his in ſending abroad ſprings, the earth hers in yielding fruits:

[r] Deut.32.1,3. Eſay 1.2.

[ſ] Mic.6.2.

[t] Hab.2.11.

[u] Luke 19.39.

[x] Matth.27.51.

[a] Matth.3.9.

if man doe not diſcharge his office, in glorifying God for all theſe benefits; all ſhall ſpeake againſt him, becauſe he did not ſpeake for all.

3. The Saints have ever been moſt carefull of this dutie. *Eliſha* to heale the waters of *Iericho*, calls for a new cruſe, and ſalt in it, and ſayes, [b] *Thus ſaith the Lord, I have healed theſe waters*. The cruſe ſhall be theirs, the act his, the power the Lords. Farre was it from the Prophet, to challenge ought to himſelfe. In dividing the waters of *Iordan*, he does not ſay, where is the power of *Eliſha*? but, *where is the Lord God of Elijah?* In curing the waters of *Iericho*, he ſayes not, Thus ſaith *Eliſha*, but *thus ſaith the Lord*. He profeſſes that he can doe no more of himſelfe, than that ſalt, than that cruſe: onely God workes by him. *Iericho* ſhall know to whom they owe the bleſſing, that to him they may returne the thankes. [c] Thus carefull was S^t^. *Peter*, when he had cured the creeple, that none of Chriſts *glory* might cleave to his fingers. There be thoſe that would ſtill be filching Gods honour: [d] like *Herod*, that was ſmitten with wormes for his labour. He had a worme of pride within him, which engendred the wormes that devoured him. There is nothing that the devill can worſe abide, than that *Glory* ſhould be given to Chriſt: he would faine have it himſelſe. [e] How large a proffer does hee make for a little worſhip. The Angels ſing, *Glory to God on high*: but it is the devills ſtudie, to marre the Angels melodie, and to bring in his blacke *Sanctus*; to pull downe *Glory* from on high, quite out of heaven; and to confine it to himſelfe in his owne hell. But if he cannot have it himſelfe, yet let man take it: Any where he is content to ſee it beſtowed, rather than upon Chriſt. [f] His firſt incantation was the falſe promiſe of a higher *glory*: that ſame *Eritis ſicut Dii*, is not yet gotten out of the ambitious hearts of men. The Popiſh gloſſe is not reformed yet: that *Dominus Deus noſter Papa* will not be left out. It is a common Text in Kings Courts, [g] *I have ſaid ye are gods*: but if the next verſe be read by the Preacher, *ye ſhall die like men*; yet the glaſſe muſt firſt be out, and the Sermon done before he comes at it. There will be havocke made of peace, religion, and pietie, and all to atchive glory. [h] That which the Apoſtles rent their clothes to put from them, we would rend our very skinnes to plucke to us. Let Gods *glory* ſhift for it ſelfe, our honour muſt be preſerved. Nay we are not content with our owne allowance, but wee muſt invade Gods proprietie: Out of our owne commons, we breake into his Severall: no *glory* muſt ſerve our turnes, but His: As if no honour could ſatisfie the ambitious ſubject, but the kingdome: It is nothing to be great at Court, hee muſt have the Crowne. But of all breaches of the eight Commandement, there is none like theft: all of thefts, none like Sacriledge: of all ſacriledges none like robbing God of his *glory*. As his *glory* is a treaſure, *which hee will not give to another*: ſo the very attempt to robbe him of that, is a ſinne to which he hath ſeldome granted a pardon.

[b] 2 King. 2. 20.

[c] Act. 3. 12.

[d] Act. 12. 23.

[e] Mat. 4. 9.

[f] Gen. 3. 5.

[g] Pſal. 82. 6.

[h] Act. 14. 14.

4. Men are commanded to give this *glory*: but how can they give it? Giving preſuppoſeth having: we have no *glory*, how then ſhould we give it? We may as well find fire in the bottome of the ſea, or a well of water in the body of the Sunne, as *glory* in man. Beſides, if honour be *in honorante*; than as *the leſſe is bleſſed of the greater*, ſo here the giver of *glory* ſhould be more excellent than the receiver. But properly, neither can we give it, nor can God receive it: For both he is ſo infinitely full of *glory*, that no more can be added unto him: and we are quite empty, and have not one droppe to give him. Yet both wee are ſaid to give, and he to receive: We to give what hee hath firſt given us: and hee to receive, what before he had in himſelfe. It is his grace planted in our hearts, that brings forth the fruit of *glory* to his Name: and if we have the former, we cannot but give the latter. *Suum Simile*; it is naturall to grace, to beget the like: for *beneplacitum Dei*, to beget *beneplacitum Deo*. If we thinke to ſpinne this *glory* out of our owne bowells; and thereof to make a garment of honour for Chriſt, wee are groſſely deceived: for he will not accept it, he ſcornes to weare it. So here-

tickes will undertake to blaſon Chriſts armes; but the Device muſt be their owne. Theſe are falſe Heralds; let them keepe their honour to themſelves. But if out of thoſe innumerable graces, which his holy Spirit hath ſet in our hearts, we ſhall ranſacke our garden for flowers, and thereof make a garland of thankfulneſſe; this he will accept, and account it a honour to weare. Thoſe coronation flowers of humble gratitude, and hearty love, he will ſticke in his owne Crowne. If we could make a happy marriage betweene a perfect Red (ſuppoſe the Prince of the land of Roſes) and a perfect white, (ſuppoſe the Lady of the nation of Lillies) betweene the zeale of a religious profeſſion, and the innocencie of a ſpotleſſe life; they would beget the beſt colour: the Lord would be well pleaſed with us, if we could preſent him ſuch a *glory*. But to talke of any *glory* of our owne, or to offer that; were as if the darkneſſe ſhould proffer light to the day, or the dry pitte to lend water to the ſpring. The Lord found us [i] *polluted in our bloud*; there was all our beautie. [k] *We come up, and are cut downe like a flower*; there was all our *glory*: And were not this rich ſtuffe, to offer unto Chriſt? Once we did ſo, and he was contented with it: Our ſinne was all the favour, and our death all the honour, and our condemnation all the glory we gave him. We lodged him in a ſtable at his birth, and houſed him with contempt all his life, and for a farewell nailed him to the croſſe at his death: and there we left him. From under all theſe clouds of abuſe, our Sunne roſe glorious, to his owne orbe in heaven: Have wee no better thing to preſent him with now? Will no *glory* yet come from us?

From ſome, too many, it will not. We have our irreligious Polititians, that thinke on their owne glory, not his. All happy ſucceſſes they aſcribe to their owne heads, not to the Head of the Church. Perhaps if any thing fall out croſſe, Chriſt may be blamed for it. Theſe men doe that in earneſt, which we have ſeene boyes doe in ſport; ſtand on their heads, and ſhake their heeles againſt heaven. We have our impious blaſphemers, that pierce his ſide with oathes, and ſweare all his wounds open againe. The Iewes did but crucifie him below, on the earth, when hee came to ſuffer: theſe crucifie him above, in heaven, where hee ſittes on his throne. From ſuch men Chriſt hath injurie and infamie enough, but not one ſparke of *glory*. From us yet let him ſpeed better: ſome *glory*, yea all *glory* we muſt give him on earth, or he will give us none in heaven. If we locke up his *glory*, he will locke us out of his *glory*. He askes for our glory, and we beg his; *Petimúſque damúſque viciſſim*: Let us give, and we ſhall receive: as below, *Grace for grace*: ſo above *Glory for glory*. You have glorified me by your good workes, in the day of thraldome: [l] *Come now ye bleſſed*, and I will *glorifie* you by my mercies in my eternall kingdome.

But wherein can we *glorifie* him? Not in giving him what he hath not, but in making knowne what he hath. [m] To publiſh his *glory*, is all that wee can doe for him: or [n] *to magnifie his workes*. To magnifie him, is not *Magnum facere, ſed Magnum dicere*. His *glory* by our praiſes, is not made *Major*, but *Notior*. Nothing is added to the latitude or extent of it; but to the appearance and manifeſtation of it. We magnifie him, not by encreaſing the luſtre of his *glory*, but by plucking off the vaile of darknes from the faces of ſinners. As it is a kind of honour to the Sunne, when by opening the eyes of the blind, or bringing priſoners out of an obſcure dungeon, we enable them to take knowledge of his light. Nor hath the Sunne ſo much cauſe to thanke us for this, as they that by this helpe come to behold the Sunne. Yet he that is ever infinite, is pleaſed to enlarge himſelfe by the number of our prayers; and takes our frequent petitions as it were an augmentation of his Greatneſſe: as Princes are made famous by the multitude of clients. Still for all this, we are beholden to him, not he to us. That he will ſuffer us to take his glorious Name in our mouths, is a great honour: That he will take his Name any wayes dignified by our mouthes, is a greater

[i] Ezek. 16. 6.
[k] Iob. 14. 2.
[l] Mat. 35. 34.
[m] Eph. 3. 10.
[n] Iob. 36. 24.

honour. O what an honour hath God given to men, that they may either ſpeake to him, or ſpeake of him? We are wormes, yea, worſe by nature: why are we ſuffered to crawle on his earth? We are ſerpents, in reſpect of the venemous corruption of our ſinnes: why are we ſuffered to hiſſe?

o 1 Sam. 14.14.
p 2 Sam. 9.8.

David profeſſeth himſelfe [o] *a dead dog*, to his king *Saul:* and ſo doth [p] *Mephiboſheth* to his king *David*. Yet *David* ſpeakes to *Saul*, and *Mephiboſheth* ſpeakes to *David*. We have no meaſure to trie any compariſon with God: proportion is no meaſure for infinitenſſe. Yet let it ſuffice to our comfort, that God doth not eſteeme us ſo little to himſelfe, as a dead dog is to a King. Whatſoever we are indeed, yet his mercie doth make more account of us. The man that hath but a torne cottage to hide his head in; he that hath no cottage, no harbour, but is faine to reſt his weary limbes on the cold earth; he that hath no more of this world but a grave: he that hath his grave but lent him, till a better man muſt be buried in the ſame grave: hee that hath no grave but a dunghill: he that hath no more earth but that which hee carries, but that which he is: he that hath not that earth which he is, but even in that is anothers ſlave: yet hath as much proportion to God, as if all *Davids* worthies, all the monarchs of the world, and all thoſe imaginary gyants, were kneaded and incorporated into one; and as though that one were the ſurviver of all the ſonnes of men, to whom God had given the earth. Therfore how little ſoever we be, though we are as if we were not: yet he that calls things that are not, as though they were; gives us leave both to call upon him, and to call upon others to honour him; and puts the promulgation of his *glory* into our unworthy lippes. If wee were but meere duſt and aſhes, wee might ſpeake unto the Lord: For the Lords hand made us of this duſt, and the Lords hand ſhall recollect theſe aſhes. The Lords hand was the wheele, upon which theſe veſſells of clay were framed: and the Lords hand is the vrne, in which theſe aſhes ſhall be preſerved. We are the duſt and aſhes of the Temple of the holy Ghoſt; and what marble is ſo precious? Yea, we are more than duſt and aſhes: we are our beſt part: every man is his ſoule: and being ſo, the very breath of God, he may breath backe the praiſes of God. Yea, for this cauſe he hath his breath given him: and when he failes in that dutie, he deſerves to have his breath taken from him. It is mans greateſt honour, that hee may ſet forth the *glory* of his Maker as it was a high credite to him, *Cujus dignatur ab ore Cæſar in orbe loqui*. In this reſpect every man is a Preacher, every creature a Text, every occaſion a doctrine, every bleſſing a reaſon, every thankſgiving an uſe, men and Angels the auditors, and the whole Sermon is Gods *Glory*.

Quomodo: To him, but *How?* Since we muſt all give *glory* to him; all *glory*, by all meanes, and at all times; it is requiſite that we know *How*.

q Rev. 7. 14.
r Luk. 12.9.
ſ Rom. 1. 21.

1. Iuſtly; for we may not thinke that we are at any coſt with God, or do beſtow ought upon him out of our own bounty: we owe it to him, & Iuſtice requires that we pay our debts. If it be *Benevolentia*, yet it is *Debita:* well taken, when it is freely given: but if not given, ſtrictly to be accounted for. There is nothing for which Chriſt wil reward us, but that wherby his *glory* is the greater for us. [q] *Theſe are they which came out of great tribulation:* in tribulation they confeſſed Chriſt: in the midſt of that firy tryall they honoured his Name: therfore they ſtand with joy *before his Throne*. Such is the mercie of our good God, that he gives us a reward for doing that, which without any thanks we are bound to do. As a Father gives his obedient ſon the Inheritance; becauſe he is his ſonne, not for his obedience. But the omiſſion of this duty ſhal be called to a wofull reckoning. [r] *He that denieth me before men, ſhall be denied before the Angels of God*. His refuſall of us, for our neglect of him, is both juſt and grievous. [ſ] *Becauſe they knew God, and did not glorifie him as God*, what ſhall become of them? To be caſt out from his preſence, and debarred of thoſe infinite joyes that accompany it, is the extremity of ſorrow. But there is more in it than ſo: *Depart from me ye curſed:* there is torment upon torment:

ment: [t] *Caſt that unprofitable ſervant into utter darkneſſe, where is weeping and gnaſhing of teeth*; becauſe he did not glorifie God with his talent. It is not then left arbitrary, but impoſed as neceſſarie: No indifferent matter, whether wee render him *glory*, or not: but if we doe not, we ſhall die for it. He is a ſelfe-willed foole, that will not open his mouth, to ſave his life: but more ſottiſh hee, that will not open it to ſave his ſoule. This is not therefore matter of courteſie, but of dutie: nor a free largeſſe, but a juſt debt. [u] *Render unto God the things that are Gods:* Not *Date*, but *Reddite*; what is Gods; and *glorie* is his without all queſtion. They are miſtaken that thinke their gratitude a gratuitie: as if God were beholden to us for rendring him his owne. Indeed it is often called a gift, though it be a debt: a gift in reſpect of our liberall minde, a debt in its owne nature. In our common ſpeech we ſay, What is more due than debt? And againe, What is more free than gift? The one doth not deſtroy the other. Indeed what wee frankely pay as a debt, God will graciouſly accept as a gift. Not that he uſeth us as we doe deſperate debters; glad to take this or nothing: for our Creditor can pay himſelfe at his pleaſure. If we doe not render him *glory* with all our hearts, he will fetch it out of our carcaſſes. Have it of us he will; either in the libertie of this earth, or in the priſon of hell: Either our pleaſure, or our paine muſt pay him. Yet ſuch is his goodneſſe, to accept kindly, what we pay heartily: and to take that as a courteſie, which is indeed our dutie. [x] *His wrath is revealed from heaven, againſt thoſe that with-hold the truth in unrighteouſneſſe?* If we with-hold the truth of his glory, it is great injuſtice.

2. Freely: that is but a ſowre praiſe, which is preſſed or wringed out, like Verjuyce from a Crabbe. [a] *I will get me honour upon Pharaoh*; but no thankes to *Pharaoh:* he ſhall get little by it, unleſſe we call plagues and death a commodity. Forced praiſe may be for the honour *laudatorum*, but it is nothing to the comfort *laudantium*. The very devils were driven to acknowledge Chriſt: their ſcholars, the Sorcerers of Egypt were compelled to ſay, *This is the finger of God*: yet they are all of them in hell. This is to give Chriſt the *glory*, becauſe wee cannot doe the contrary; to praiſe him againſt our wils. There is a confeſſion upon the racke: but commonly execution followes it: and ſuch malefactors have no more favour, than to be had from the racke to the Gibbet: God hath *vim coactivam*. [b] *Hophni* with his fleſh-hooke could ſay, *Da vel auferam*. So to part with it, as one delivers his purſe, or as a Porter beares his load, groning under it, is little to our comfort. [c] *Whatſoever ye doe, doe it heartily*: ſo voluntarily, as if God had neither rackes nor skrewes to force it out of you. [d] *God loves a cheerefull giver:* if he lookes for this in our charity to the poore, much more in our pietie to his honour. Wee call upon you for this tribute, and you put us off [e] till *To morrow*. Favours that come with grudging, are *viſcata beneficia:* they ſticke to the fingers like birdlime, and will not come off. We are all put into that holy office: Chriſt hath made us Prieſts to himſelfe, and ſent us into the world to preach his *glory*. If we doe it, there is no merit to be talked of, for a [f] *neceſſitie is laid upon us:* but if we doe it not, there is a *woe* to be thought of, for a curſe will befall us.

Doe it then, but doe it chearefully, even with love and good will: let it bee the offering of a free heart. The willingneſſe of the minde, is ever the fat of the ſacrifice: and without that, all is leane and dry. [g] *Suſtuli quod ſanctum eſt è domo mea:* I had an holy portion due to God among my goods, I have ſevered it from the reſt, I have brought and laid it upon his Altar. I have taken my beſt goods the love and fidelity of mine heart, and conſecrated them to God in chearefull praiſes? [h] *God had touched the harts of them that honoured the King:* ſo all thoſe that give *glory* to Chriſt, have Gods ſtamp upon their hearts. But for thoſe *men of Belial, that deſpiſe him, and bring him no preſents* of praiſes; there is the print of the Divels clawes upon them. Praiſed hee ought to be, and that freely: not fainedly, [i] *Quemadmodum ad hypocritis*; not by cuſtome, *ſicut à ſecularibus:* not according

to

[t] Mat.25.30.

[u] Mat.22.21.

[x] Rom.1.18.

[a] Exod.14.4.

[b] 1 Sam.2.16.

[c] Col.3.23.

[d] 2 Cor.9.7.

[e] Prov.3.28.

[f] 1 Cor.9.16.

[g] Deut.26.13.

[h] 1 Sam.10.26. ver.27.

[i] Bern. in Cant.

to our owne imagination, *ſicut ad hæreticis :* not by bodily repreſentations, *ſicut à ſuperſtitioſis :* not by compulſion, *ſicut à mancipiis :* but with all ſincerity and chearefulneſſe, as it becommeth Chriſtians. We need not grudge it, for wee are no loſers by it. It does not diminiſh our flockes, nor diſ-furniſh our houſes, nor diſquantitie our ſummes, nor diſparage our Credites, nor empaire our healths: nay, it is the onely way to conſerve all unto us. We are not the poorer, but the richer by this gift. Though we doe not condition for the praiſing of Chriſt, as *Iudas* did for the ſelling of Chriſt, *Quid dabis ?* yet we are ſure of a reward, *good ſervant*, the glory of thy Lord hath entred into thee; thou haſt loved it in thy heart, and publiſhed it with thy lippes: now, [k] *Enter thou into the joy of thy Lord.* As it was before in the charge, *Freely you have received, freely give :* ſo it is now for the reward, Freely you have given, freely receive: As my *glory* was advanced by you, ſo be you advanced into my *glory*.

[k] Matth.25.21.

3. Fervently: there is no thankes to a cold commendation: it is well if it may have a pardon. *Laus in ore invido, parùm differt à vituperio.* The praiſe that ſtickes in our teeth, and is loth to come forth; that pincheth God of his right, as *Pharaoh* higgled with him about the releaſe of Iſrael: ſome he ſhall have, not all: the glory of ſuch a deliverance, another came another wayes; is *fraus*, rather than *laus*, a ſecret coozenage, rather than an act of Iuſtice. When we write to great perſons, wee rather make their Titles exceſſive, than defective: they take it for a diſhonour, if we ſpeake them ſhort: they would not loſe one inch of their height. *Hyperbole's* doe well; but *Apoſiopeſes* are intolerable. The new Lady ſnuffes to be called Miſtreſſe. Set up the ſtring of honour as high as you may, as high as the Inſtrument will beare, till it even crackes againe; and that ſounds well, the muſicke pleaſeth us. And ſhall we bate God of his Celſitude? Is any praiſe too high for him? [l] *His glory is above the earth and heaven.* Above the earth it may well be; for the earth is but the Cellar or Vault of the world. Indeed here be *Excelſa*, and *Excelſi*, high places, and high perſons, both: the higheſt places are mountaines, and the higheſt perſons kings. [m] *I will aſcend above the height of the clouds, I will be like the moſt High*; ſaid one of them. Babylon was the high place, and the King of Bablyon the high Perſon: yet he was ſo modeſt as to challenge no more, but *Similis Altiſſimo*, not *Altiſſimus*. But as high as they are, [n] *There be higher than they*. The *Glory* of Chriſt is higher than theirs, for it is above the earth: yea, above heaven too.

[l] Pſal.148.13.
[m] Eſay 14 14.
[n] Eccleſ.5.7.

Altiſſimus was the ancient ſtile of God: [o] *Melchiſedech* ſo termed him firſt. Therefore let us give him the higheſt *Glory :* [p] *Laudate Deum in excelſis :* ſo the Angels ſung, [q] *Glory to God on high.* All *glory* is high; yet there is one *glory* higher than another: and [r] *One ſtarre differeth from another in glory.* Glory, like Fame; *Ingreditur ſolo, & caput nubila condit.* If any bee higher, let us give Chriſt that; *Praiſe Him in the heights*, as high as we can goe. *Glory* it ſelfe is an altitude; higher than wealth, higher than pleaſure: the higheſt pitch that man can flie; an Eagle for the King. Good reaſon that we ſhould wiſh him that is higheſt the higheſt thing wee have. [ſ] *Praiſe him upon the high ſounding Cymbals*; that our voices, and applauſes, and thanks may be heard up to the very heavens, and ſo be *in altiſſimis* indeed. To ſhorten the *glory* of God, is not *laus*, but *ſacrilegium.* To call him onely, Great, happy, wiſe, good, is but a poſitive: not enough, if there bee a greater, better, wiſer, happier, in the comparative. *Parva laus, tantum miſeris anteferri.* No, give it him in the ſuperlative, in the higheſt; [t] *Be thou exalted, O God, above the heavens.* With our higheſt wiſhes, and higheſt affections, and higheſt expreſſions, and higheſt endeavours, let us ſet forth the praiſe and *glory* of the moſt high God, *Ieſus Chriſt.*

[o] Gen.14.18.
[p] Pſal.148.1.
[q] Luke 2.14.
[r] 1 Cor.15.41.
[ſ] Pſal.150.5.
Sen.
[t] Pſal.108.5.

4. Intentively, and with an earneſt deſire to *glorifie* him. Though we cannot goe ſo high as we would, yet let us goe as high as we can. I know it is impoſſible to ſhoot home to the marke, and to give Chriſt condigne praiſes: he is worthy

of all praiſe,but no praiſe can be worthy of Him. As his humility was ſo deepe, that we cannot ſound it : ſo his ſublimity is ſo high, that we cannot reach it. Yet let us draw to our utmoſt ſtrength, and looſe the arrowes of our praiſes, ſo that they may come as neare heaven,as the arme of fleſh can ſend them : and even that ſhall be accepted.He does not looke for ſuch *Glory* from us,as He is worthy to receive, but as we are able to give. Our praiſes of Him are not ſinnes, yet they are not without ſome touch of ſinne : praiſes and infirmities come from us together, but Chriſt parts them ; forgiving the infirmities, and receiving the praiſes. They are full of weakneſſes, yet doth He not except againſt them for their imperfections.He takes them well in worth,though there be no worth in them: and vouchſafes them a reward,which had been ſufficiently honoured with a pardon.Chriſt ſaies of *Maries* annointing Him, [u] *Quod potuit fecit :* yet this was ſomewhat, for the Ointment coſt a round ſumme: and of the Widowes charity, [x] *Quod habuit dedit* ; and that (God wot) was but two Mites : yet well taken though. *Actionis infirmitas* ſhall not hinder, if *Voluntatis integritas* be ready. There may bee weakneſſe in the act of rendring *Glory* ; but if there bee goodneſſe in the deſire, the Mercy of Chriſt will looke graciouſly upon it. Gods good will towards us,will accept of our good will toward Him. [a] He is attentive to their praiers, that deſire to feare his Name : and even for *David,* whom God commended for a [b] man after his owne Heart ; his honeſt true heart was the faireſt flower in his garden. Every action is meaſured according to the proportion of the Agent : Deſire in them that cannot ſpeake, ſpeech in them that cannot doe, doing good in them that lacke ſtrength to ſuffer evill, findes favour at the hands of Chriſt. As in extreme ſickeneſſe ; when the tongue cannot utter words, yet the heart venting grones, receives compaſſion. Though the *Totum hominis* bee but *Votum mentis* ; that will is taken for the deed. Great acts from weake perſons, are entertained with wonder. The Leper was not praiſed, [c] *Quia in lege doctus :* the Centurion was wondred at, *Quia legis ignarus :* yet they both had faith. *In modico ſermone ſapientiæ plus laudatur ruſticus, quàm in magno Philoſophus.* The witty ſpeech of a childe is admired : the ſame falling from the mouth of a man would not bee regarded. [d] None returned with thankes but the Samaritan : if Chriſt have his Tythe out of a ſtrange field, when his owne Pariſh paies Him none, Hee may well take notice of it. Faithfull obſervance is moſt accepted, where it is leaſt expected. If they offer Gold to the Tabernacle, whom wee deemed ſcarce worth Goats haire : If *Mary* that was ſo great a ſinner, ſpend more teares upon Chriſts feet, than *Simon* that thought himſelfe ſo righteous a Saint ; ſhall ſhee not bee more rewarded ? But as there may bee a deſire without ability, ſo commonly there is an ability without a deſire. Some few would doe much for Chriſts *Glory*, and cannot : thouſands of us can doe much for his *Glory*, and will not. Theſe latter rejoyce for what they can doe, and are in danger of hell : the former mourne for what they cannot doe, and are accepted in heaven. God will give *Glory* to that very willingneſſe, which deſires to *glorifie* his Sonne *Ieſus.*

5. Principally ; before all others, and above all others. *Principaliter,* is not onely a numerall, but an ordinall terme : ſignifying both Firſt in number, and Chiefe in order. For Precedencie,let Chriſt be the Firſt : and for Supremacie, let him be the chiefeſt. Both ; for we know that in civill equipage, ſome goe before who are not the chiefe, nay, furtheſt off from the Chiefe : as the fore ranke are fartheſt from the Perſon of the Prince, though they goe before the Prince. [e] And Saint *Paul* in placing thoſe three Divine graces, ſets the greateſt laſt ; *Vltima charitas, ſed maxima charitas.* [f] So the ſonne is ſet after the brother, yet is dearer than brother : wife after childe, yet dearer than childe ; and friend after all, who is the deareſt of all. But let Chriſt be both *Primus in Ordine,* and *Primus in Dignitate.* Begin thy workes with his *glory*, and ſo let him bee the firſt of all : reduce all thy workes to his *glory*, and ſo let him bee the chiefe of all.

There

[u] Marke 14.8.

[x] Marke 12.44.

[a] Nehem. 1.11.

[b] 1 Sam. 13.14.

[c] *Chryſoſt. in Mat.* 8.10.

[d] Luke 17.18.

[e] 1 Cor. 13.13.

[f] Deut. 13.6.

There be many others to whom wee owe honour: but Chriſts *glory* muſt bee ſet before all, and kept above all. Men have their glory, and with his allowance: [g] *Honour to whom honour belongeth.* There be diſtinctions of men upon earth; ſome higher than others: why have wee elſe ſuch diverſity of Titles? Worſhip, Lordſhip, Honour, Grace, Excellencie, Majeſtie, are ſtiles of honour; every one tranſcending another. There are degrees of *glory* in the celeſtiall bodies, among the ſtarres. Parents we are commanded to honour: and ſpirituall parents, good Paſtors are *worthy of double honour:* above all men, *honour the King*. The politike Atheiſt would have all *glory* given to the King, and let God ſtand for a bare Name. The ſottiſh Anabaptiſt would have all glory given to God, and the king to ſtand for a cypher. Theſe thinke that God hath not his due honour, unleſſe the king lay downe his Scepter, that God and Ceſar, Chriſt and the Chriſtian Magiſtrate, are the whole heaven aſunder: and will not come neere one another. But Chriſt ſaies, [h] *Give Ceſar that which is Ceſars, and to God that which is Gods.* He joynes them both arme in arme, in one verſe; and feares not the loſſe of his owne honour, by the honour of the Prince. This is one difference betweene the Court-paraſite, and the Anabaptiſticall hypocrite: The former is hot for *Quæ Cæſaris*, and quite skips over *Quæ Dei:* the other ſtands upon *Quæ Dei*, and would annihilate *Quæ Cæſaris*. But both have their due places; for *God is the God of order, not of confuſion.* O yee ſonnes of men, Chriſt doth not grudge you your honours, why ſhould you deny him his? You may enjoy your Lordſhips, and Worſhips, and all your ſeverall Titles, without his envie: yea more, hee commands men to give you all your due reſpects: not out of courteſie, for love; nor out of ſlavery, for feare; nor out of flattery, for gaine; but out of dutie, [i] for conſcience. He upholds your names, you may doe well to uphold his. The factious Sectary, that would bring all things to a paritie, thinkes that Gods glory is not entire, unleſſe *Ceſars* Image be quite blotted out. The profane polititian, that would flatter the king into a God, thinkes that *Ceſar* hath never enough, till God hath nothing left. As if both could not bee preſerved in their ſeverall rights: as if wee muſt needs ſo looke upon the one, as to loſe the ſight of the other; and ſo give eare to the one, as if we never cared for hearing of the other. But *Ceſar* may have his honour, without Gods prejudice: and God may have his *glory* without any impeachment to *Ceſar*. Yea, *Ceſar* holds all his honour *in Capite:* and as hee is the head of his ſubjects, ſo Chriſt is the head of *Ceſar*. [k] *By mee Kings raigne:* It is Chriſts Prerogative royall, to be the King of kings. [l] *Glory and honour*, both are in his *hand*, and at his diſpoſing.

To ſpeake to us all; God is a carefull Preſerver of our honours: he hath made a ſtrong fence about our good names; hedged them in with a precept, a precept delivered in thunder, and to be required with rigour; the breach whereof is puniſhable with quenchleſſe fire: He hath beſtowed a whole Commandement upon them. Hee gave but ten in all, and one of the ten hee hath ſet to guard [m] our honours. Wee are not onely forbidden to ſpeake evill of the Ruler, but even of our neighbour. So provident hath the Lord beene to preſerve our honour. To the conviction of them that ſtand upon pietie to God, and forget civilitie to men: that thinke it enough to doe ſome homage to Chriſt on the Sabboth, though they diſhonour their brethren all the weeke. By reaſon of a ſinfull cuſtome crept into the world, it is uſuall for one dutie of godlineſſe to devoure all her fellowes. We cannot raiſe the price of one vertue, but wee muſt cry downe all the reſt. Not extoll Preaching, but Prayer muſt grow out of requeſt: not bring up almes, and the workes of mercie, but preſently the workes of devotion muſt be laid downe. No way but by the ſale of Chriſts ointment, to provide for the poore. No way to honour God, but by the deſpiſing of men. If we bee ſo pious, as to give Chriſt the *glorie:* then ſo impious as to be fowle the good names of his ſervants with ignominie. [n] *I am not as other men, extortioners, adulterers.*

[g] Rom.13.7.
[h] Mat.22.21.
[i] Rom.13.5.
[k] Prov.8.15.
[l] Prov.3.16.
[m] Exod.20.16.
[n] Luk.18.11.

rers, unjuſt. Too many of the pure brotherhood are of the Phariſes opinion right. No extortioner, no adulterer, as if there was no other way to hell, but by theſe enormities: as if God could be diſpleaſed with nothing, but adulterie and extortion. But as the Phariſie left out of his Catalogue, Pride: hee ſaies, No extortioner, no unjuſt man; he ſayes not, No proud man: So the preciſe arrogant diſſembler brags, that he is no adulterer, no blaſphemer; but hee ſaies not, I am no ſlanderer. No tongue ſo bitter as theirs, when they light upon a name that is not in their owne Regiſter: none makes ſo deepe an inciſion into the credit of their neighbours. They complaine of the profane ones, (as they call them) that they make drunken catches of them in the Tavernes: I excuſe it not: but by their leaves, they make worſe libels of good men in their private conventicles. If it be a fault in the other, to cenſure men in their drinke: is it no fault in theſe, to ſpeake worſe of men at their meat? Why ſhould *Ceres* have a greater priviledge than *Bacchus*? Why ſhould our names bee the fiddles, to draw downe their morſels? Why doe they blame the Papiſts for ſlighting the ſecond commandement, when they make no reckoning of the ninth? As they take it ill for others to ſcandalize them under the name of hypocrites, ſo let them take heed of ſcandalizing others with the name of diſſolutes. God is tender of all our reputations, why are not we ſo one of anothers? This honour he affords us in our ſeverall ſtations: we have it, and much good doe us with it. His *glory* doth not ſo ſwallow up ours, but that we are honoured in him, by him, and for him. But then our honour goes beyond the bounds, when it encroacheth upon his *glory*. It is the preſumption, and the ruine of it, to invade Chriſts propriety. All our *glory* is but a beame of his: and ſhall a poore and ſmall ray brave it out, as if it were the body of the Sunne? The *glory* of making all good, the *glory* of repairing what we had made evill, the *glory* of diſpoſing all to good, the *glory* of giving all good, the *glory* of doing all good; this *glory hee will not give to another.* And he that preſumes to take it, when as God denies to give it; ſhall finde it too hot, or too heavie for him: hee ſhall never carry it to his grave. All the glory we have, is the reſultance of his: all our honour conſiſts in being his inſtruments: We have the glory that belongs to the inſtruments, let him have the *glory* that belongs to the Agent. This is one ſtrong motive to preſerve his honour, becauſe he preſerves ours. Wee deſerve to live with ſhame, and die with infamie, if both in life and death we doe not give Chriſt the *glory*.

6. Entirely; and that two wayes. Firſt, *Ex parte Chriſti*, that hee have it all to himſelfe. Secondly, *Ex parte noſtrâ*, that wee give it to him with all the powers we have. *Totum illi, & ex toto noſtri:* hee muſt have all the *glorie* which can bee rendred by all our abilitie.

1. It muſt be entirely his: *To him,* and none but him. Not to another above him, not to another beneath him, not to another for him, not to another with him, not to another beſides him; but onely to himſelfe. *Gloria* is not enough, nor *gloria Deo*, without *Soli*. [o] *To the onely wiſe God bee honour.* [p] *Not unto us*; as if the Saints were afraid to touch any part of it. So we are taught to acknowledge in our Prayer, and to pray for that acknowledgement; *Thine is the glory*. Thine, and no Creatures elſe. Some Creatures may have ſome glory, but none of Chriſts *glorie:* that ſame *Gloria in Altiſſimis* is onely his. The Angels ſung it to Him; and if we ſing it to any but Him, wee ſing a falſe note. This was their muſicke to Him, when hee lay in the Cratch: much more now hee weares his Crowne: *To Chriſt*, and none but Chriſt the *glorie*. No ſharers; hee will have all, or none. Let petty lords content themſelves with a mediocritie of honour: they that have right to none, will take any. Satan was never ſo audacious, as when he would perſwade his Maker to a [q] geniculation, to an adoration of his Creature, of his profeſt enemie. Never did Chriſt ſay, *Avoid Satan*, till then. It is a juſt indignation, that is conceived at the motion of a rivality with God. Certainely,

[o] 1 Tim. 1. 17. Iud. ver. 25.

[p] Pſal. 115. 1.

[q] Mat. 4. 10.

tainely, Idolatry is a moſt deare ſinne to the devill, or elſe hee would not bee ſo importunate to compaſſe it. How are the Papiſts ſure, that they doe not make a rivall with Chriſt, when they ſet an Image before their eies at the time of their worſhip? Why may not the Saint repreſented in that picture, yea, why may not the picture it ſelfe goe halves with Chriſt in the *glorie?* How is it to him entirely, if either a Saint in heaven, or an Image on earth, be his partner? And how are they ſo certaine of the conſtancy of their mindes, that no thought of theirs ſhall ever ſticke upon the picture? There is fleſh in the holieſt of them, as well as ſpirit: and when the Spirit would give all the *glory* to Chriſt, will not the fleſh ſteale away ſome, to beſtow upon the image?

The philoſophicall opinion of our ſoules, that they are made of harmony, is little better than a poeticall fiction: But the poeticall fiction, that the Thebans ſprang of the ſeede of the Serpent, and ſo became warring brethren, is more than a Philoſophicall opinion. For ſince the Serpent beguiled our firſt parents, [r] *The fleſh fighteth againſt the ſpirit, and the ſpirit fighteth againſt the fleſh: Et cum hac controverſia nati ſumus.* Theſe twinnes make a perpetuall warre within us, and that warre makes many wounds, and thoſe wounds will never perfectly bee cured, till wee are advanced to Heaven. Chriſt may now cover them with his owne garment of righteouſneſſe, as that king bound up the wounds of his ſouldiers with his owne robe: but they are never throughly healed, till wee come to that Heavenly *Jeruſalem*, which ſignifies *the viſion of peace*, the beatificall viſion of *God.* And ſo long as this fleſh, this corruption of our nature ſtickes to us, wee are in danger of making ſome rivall with Chriſt. Though our grace, the better part, the *Iſrael* within us, would give all glory to him; yet within us there is a Philiſtine faction too, corrupt nature, that will ſet up their *Dagon.* [ſ] Though they cannot agree together, yet they muſt dwell together. [t] And *Paul* does forbid the dominion of the worſe, not the cohabitation of both. *David* thought it a great woe, [u] *To dwell in Meſech:* but it is a farre greater woe, for *Meſech* to dwell in us. Yet there it will dwell, till death turnes them both out of doores: and ſendeth our ſinne downe to Hell, to the Divell that begot it; and our ſoule up into Heaven, to our Redeemer that bought it. Good cauſe have wee therefore to take heed, leaſt that our ſinne betray our grace, and like a ſlie theefe filch away ſome of that honour we intended to Chriſt.

Entirely Chriſt is to have his *Glory,* and intirely He cannot have it if with a Partner; and there is no way to ſet Him up a Partner, but by Idolatry. When S. *Iohn* had told us, that Chriſt is the true God, hee immediately chargeth [x] *to keepe our ſelves from Idols.* Me thinkes this ſhould ſtagger all thoſe Romiſts, that have any reſpect to their conſcience, leaſt in their invocations they ſhould make Saints and Angels, yea, even dead pictures, Corrivals with Chriſt. It is a vaine helpe, to be told that they ſhould not doe ſo: It were a farre better courſe to remove the picture, and ſo to prevent all danger. As *Apelles* when hee had drawne a picture, would ſtand cloſe behinde the curtaines, to liſten how the paſſengers did cenſure it; and according as they found juſt faults, to amend them. I would to God our ſuperſtitious neighbours, the Papiſts, hearing our juſt cenſures of their Idols, Images, and pictures, would even make a cleare riddance of them. It is not ſafe enough to charge thoſe clients, that they never aſcribe any honour to ſuch dead repreſentations, but for better ſecurity to caſt them for ever out of their devotions.

For our ſelves, we are not free from idolatry: It is miſerable to ſee, how Satan drawes the world inſenſibly into this ſinne, which they profeſſe to deteſt. Thoſe that would rather hazard the furnace, than worſhip gold in a Statue; yet doe adore it in the ſtampe, and finde no fault with themſelves. They that would not endure to worſhip the virgin *Maries* image, though it were in gold: yet having *Ceſars* image in gold, they fondly worſhip it. *Facilius eſt Idola à Templis,*

quàm

[r] Gal. 5.17.

[ſ] 2 Cor. 6.14.

[t] Rom. 6.12.

[u] Pſal. 120.5.

[x] 1 Iohn 5. 21.

quàm à cordibus ſeparare. And what difference is there upon the matter, whether we worſhip the workemanſhip of the carver, or of the coiner? Whether the Painters pencill, or the Minters ſtampe, moſt take our hearts? The Papiſt worſhips it as it is hangd up in his chamber, the Worldling worſhips it as it is laid up in his coffer: both are evill, which is worſe? If our hearts bee drawne to an over-high reſpect of any creature, wee are idolaters: *and idolatrie (wee know) ſets up a rivall with Chriſt: and if rivalls be admitted, how does hee ſit alone in the throne? how is the glory entirely his?

All the titles of Gods Power have beene attributed to potent men by their ſubjects, ſaving onely his glory. As his Greatneſſe, his Grace, his Highneſſe, his Excellency, his Majeſty, his Omnipotency, but never his *Glory*. To ſome wee ſay, your Honour: to ſome, your Grace: to a Superiour, your Highneſſe: to a Prince, your excellency: to the King, your Majeſty: and the paraſiticall Ieſuites flatter the Pope with his Omnipotency: but never hath it beene ſaid to any of them, your *Glory*: This no Prince hath taken, no ſycophant hath given: As if God on purpoſe had preſerved that ſtyle to himſelfe, and not ſuffered any creature to uſurpe it: *My Glory I will not give to another*.

Let the application of this be brought home to our owne hearts. Chriſt hath appropriated divine *glory* to himſelfe, yet ſtill we are catching at it: we ſilly and ſinnefull wormes will be proffering to pilfer it, they that [a] *Seeke their owne glory*, will never ſeeke Chriſts. Whereas all ſhould be referred to the honor of Chriſt, they will referre even his honour to themſelves. There is no practiſe ſtirring, but ſuch a man muſt be at the one end of it: and ſome line of it, how crooked ſoever, muſt be drawne to his Center. But Chriſt will take *glory* from no hands but the humble: like ſome mighty Prince, that lookes for lowlineſſe in his attendants, and will not be ſerved but upon their knees. Our prayers are a part of Chriſts *glory*, and our poſture to preſent them in is kneeling. *Haman* was proud to his fellow-peeres, yet humble to *Ahaſuerus*: but it muſt be an humble *Mordecay*, from whom Chriſt will accept *glory*. He accepted water from a Samaritan, and kiſſes from a *Mary Magdalen*: humble ſinners doe him more honour than proud Saints. There can be no greater folly, than the arrogation of *glory* to our ſelves: what is it that we can *glory* in?

1. In our wealth, *Dives ſum?* [b] Saint *Auguſtine* anſweres him, *Sarcinam tuam commemoras*. Will any Aſſe praiſe his burden? *Tace laudes tuas, & conſidera miſerationes*. The ſafeſt time to prayſe a rich man, is when he is dead: [c] *Quando nec laudantem movet adulatio, nec laudatum tentat elatio*. *Dionyſius* fell from a tyran over men, to be a tutor over boyes, and ſo to get his living. *Perſes* ſonne and heire was faine to learne an occupation, the blacke ſmiths trade, to relieve his neceſſity. *Henry* the fourth, that victorious Emperour, after hee had fought two and fiftie pitched battailes, became a petitioner for a prebend, to maintaine him in his old age. *Geliner*, that potent king of the Vandales, was ſo low brought that he intreated his friend, to ſend him a harpe a ſpung and a loafe of bread: a harpe to conſort with his miſery, a ſpunge to dry up his teares, and a loafe to ſatisfie his hunger. Yet this is the winde that blowes up the worlds bladder: wealth is the foundation of ſecular glory. *Evagrius* makes it the high praiſe of the Emperour *Mauritius*, that in the height of all his majeſty, he retained his ancient pietie. And *Thucydides* reports it for a ſtrange thing in the men of *Chius*, that for all their proſperity they were ſober. Scarce one of a thouſand, [d] *Cui præſens fælicitas ſi arriſit, non irriſit*. Be not theſe goodly things to *glory* in? Let the rich man tremble to heare of his owne praiſes; *Qui de præterito meminit ſe habere quod doleat, & de futuro videt ſibi ſupereſſe quod timeat*. *Honour God with thy ſubſtance*: If thou takeſt this honour to thy ſelfe, thou playeſt the theefe with thine owne goods.

[a] Ioh. 7. 18.

[b] *De Doct. Chriſtiana.*

[c] *Amb. in Natali Sti. Euſebii.*

Procop.

[d] *Bern. 2. de Conſider.*

Ambr.

2. In our ſtrength? Alas, it is vanity: *Morbi ludibriam:* a ſorry fever will fillip downe an *Alexander*. I know that much wrong is built on the preſumption of power: *Id in ſumma fortuna æquius, quod validius.* Let them have might, and they have right enough. [e] *Sua retinere privata domus: de alienis certare, regia laus eſt.* [f] They devoure a man and his heritage. *Quia in poteſtate manus.* Would you have mee bee contented with mine owne, ſayes the oppreſſour? That is for peaſants and baſe ſpirits: but to get that by force, which belongs to others, that is gentleman-like. You would have me uſe my ſervant well: *O demens, ita ſervus homo eſt?* Is my man a man? Is my tenant my neighbour? Is my neighbour my brother? Doth the Senate deny my maſter the Conſul-ſhip? *Hic enſis dabit*, ſayes *Ceſars* ſouldier. Will not *Nabaoth* ſell *Ahab* his vineyard for money? *Ieſabell* will helpe him to it for nothing. A counterfeit hand, with *Ahabs* ſeale, ſhall doe it. Theſe men will have the law in their owne hands: *Nec leges metuunt, ſed cedit viribus æquum: Maſtaque victriei jura ſub enſe jacent:* their right hand ſhall right them. [g] *They eate up Gods people as bread:* but it is not ſo ſoone digeſted, as eaten: in the end it will choke them. This nettles God, and makes him an enemie. [h] *For the oppreſſion of the poore, I will riſe, ſaith the Lord.* [i] And *woe to thee that ſpoileſt, for thou ſhalt be ſpoiled.* Where will the mighty appeare, when the Almighty comes to Iudgement? They call to the rockes and mountaines for ſhelter: and yet theſe were no babes, but [k] *great, rich, mighty men*, no leſſe than *Captaines and Kings*. God takes pleaſure to [l] *caſt downe the mighty:* not out of envie to their greatnes: alas, the greateſt potentates be to him no more than the bigger ſize of wormes. But this is the ground of his juſt quarrell: they rob him of his *glory*, and therfore ſhall taſt of his fury. Men may be ſtrong: as when *Germanicus* had beſieged a towne, one *Pulio* in his army, by throwing a ſtone at a battelement, and overturning it, with all the men upon it, ſo amazed them with his ſtrength, that they gave up the towne. It is reported of *Marius*, one of the 30. Tyrans, that he could turne over a loden waine with one of his fingers. *Plinie* writes of one *Ariſtomenes*, who in a battell, ſlew 300. Lacedemonians in one day. It was a ſong made of *Aurelian* the Emperor, *Mille mille vivat, qui mille mille occidit.* Theſe were all famous men in their generations; yet their ſtrength was but the ſtrength of fleſh, vincible at their beſt. The ſtrongeſt man upon earth is but the puſh of a pike, or the clappe of a piſtoll. Or if they eſcape theſe violences, an ague can make them as weake as water, age will ſhrinke their nerves, and dry up their blouds, and conſume their ſpirits: death is ſtronger than they all. *Abimelech* was killed by the hand of a woman: ſo was *Pyrrhus*. *Totilas*, that had vanquiſhed Rome, which had vanquiſhed the world, ſlaine by *Narſes*, a *Semi-vir*, an eunuch. It is recorded of *Solomon*, that having a great German brought priſoner to him, of very envie to the German nation, he cauſed him to be bound hand and foote, and then ſet his dwarfe upon him, like a child with a knife to hacke a tree in ſunder; who with many courſes and careers, at laſt diſpatched him. [m] Such is the mockery of puiſſance, when God will give it over into the hand of weakneſſe. Take heed ye potentates, leaſt whiles you boaſt of what you can doe if you will, you provoke God to doe what he can; to lay you, and your principalitie in the duſt. Woe worth that mightyneſſe, which ſhall offer to robbe Chriſt of his *glory*.

[e] *Tacit. l.* 15
[f] Mic. 2. 1.
Iuven. ſat. 6.
Ovid. 1.
[g] Pſal. 14. 4.
[h] Pſal. 12. 5.
[i] Pſal. 33. 1.
[k] Reu. 6. 15.
[l] Luk. 1. 52.
[m] 1 Cor. 1, 27.

3. Of our wiſedome? Alas, that is a fooliſh *glory*: there is no wiſedome in it. [n] *Let not the wiſe man glory in his wiſedome.* As by way of conceſſion, every greater includes the leſſe: he that can lift a talent, can eaſily lift a pound: So by way of denyall, every greater excludes the leſſe: if nobles may not be let into thy counſell, much leſſe groomes. Wiſedome it ſelfe is debarred any corrivality with Chriſt, in matter of *glory*: what place then is there for ſtrength, or riches? Wealth is not comparable to ſtrength: wealth tolles in enemies; but ſtrength can both repell them from entring, and expell them if they be entred. Riches will

[n] Ier. 9. 23.

make the theefe more venturous, but ſeldom doe they make the true man more hardy. Therfore doth the Prophet exclude the better at firſt, that the worſe might with leſſe adoe be removed. If the more excellent cannot be allowed this libertie, the inferior may not by any reaſon challenge it. Wealth comes not more ſhort of ſtrength, than ſtrength does of wiſedome. [o] *The poore wiſe man by his wiſedome delivered the citty*; that was the wiſe *Solomons* obſervation. *Then ſaid I, wiſedome is better than ſtrength*: that was his concluſion upon it. *Sertorius* commanded to bee brought forth two horſes; the one fatte and luſty, the other a ſpittle, a poore leane Iade; both of them to be broken. He picked out two of his ſouldiers, the one ſtrong and hearty, the other weake and ſickly: to his leane horſe hee puts the ſtrong ſouldier, the weake ſouldier to the pampered horſe. The ſtrong man went roughly to worke, and thought to doe the feat with dead ſtrength; but he both tired himſelfe, and became a mockery to the beholders: the weaker fellow by his ſleight and cunning, did the deed, and went away with the applauſe. Strength therefore cannot boaſt, where wiſedome is denied: and where ſtrength cannot prevaile, riches hath no hope. The beſt wiſedome is to give all *glory* to Chriſt. *Pharaoh* aſcribed great wiſedome to *Ioſeph*, but *Ioſeph* quickly takes it off from himſelfe, and ſends it away to rhe right owner; [p] *Abſque me, Deus reſpondebit proſpera Pharaoni.* So *Daniel* to *Nebuchadnezzar*; [q] *There is a God in Heaven that revealeth ſecrets.* Hee bleſſeth God for the knowledge hee had, and ſo does not deny it; but he returnes the praiſe to him that gave it. [r] It is written of Saint *Bernard*, that having done many wonders in France, hee did thus put off all *glory* from himſelfe: I have learned in the Scripture, that ſignes are done *Vel per fictos, vel per perfectos: Ego nec fictionis, nec perfectionis mihi conſcius ſum*: Let them have a good opinion of mee, but give all the praiſe to God. in that holy man, *Vincebat ſublimitatem nominis, humilitas cordis: Nec poterat univerſus mundus tantum eum erigere, quantum ſe ipſe dejicere ſolus.* Hypocrites labour to ſeeme ſaints, not to bee ſo; but the Holy labour to bee, more than to ſeeme Saints. The Kite may flie aloft, but her eye and minde is to the Earth: Shee ſeemes to bee a gallant Bird at her pitch, till ſhee falles downe upon a carrion. O how the diſſembling Zelot makes a ſhew to honour Chriſt with his lofty profeſſion, as if he were altogether a man of Heaven: tarry but a little, throw the baite of *glory* in his way, and hee will ſtoope to a carrion, and bee taken with the pride of his owne commendation. They ſay, there ſtands a Globe of the World at one end of a famous Library, and at the other end a *Sceleton*: Wee neede not ſearch long for a good leſſon in this Library: for though a man were learned in all that hee ſees in the Mappe of this World, yet hee muſt dye, and ſo himſelfe become a Mappe of mortality. Nothing a man hath wherein hee can glory, but Chriſt will indict him for it, and that of a Sacrilegious fellonie.

To conclude with ſome Uſe. All the Prophets and Fathers of the Primitive Church, uſed to crye out againſt thoſe particular ſinnes, wherewith their times were peſtered: If I were to touch the ſore of the daughter of this people; (wee have many ſores, from the crowne of the head, to the ſole of the foote) that which doth moſt rankle and apoſtemate, it ſhould bee this robbing of Chriſt of his *Glory*, by the proud affectation of our owne. And if I ſhould further inſiſt upon it, my Argument and Text here would beare it well enough. It is an epidemicall infection: [ſ] *Every Man will proclaime his owne goodneſſe.* In a concourſe of ſeverall companies in this or any other citie, ſtill they onely that are called, appeare and anſwere. If Stationers bee called, none anſwere but Stationers: at the call of Mercers, Embroyderers doe not ſtand up: nor if Goldſmiths bee named, doe Habberdaſhers preſent themſelves. But to the Proclamation of, *O all ye that are good and honeſt men, approach*, we ſtand up every man of us, none diſappeares. Wee are all ſo proud, that wee

[o] Eccl. 9.16.

[p] Gen. 41.16.

[q] Dan. 2.28.

ver. 23.

[r] In vita ejus. Lib. 3. cap. 6.

Eſa. 1. 6.

[ſ] Prov. 20.6.

would be accounted ſuch, though we are not ſo conſcionable as to be ſuch. But
if we cloth our ſelves with Chriſts Glory, hee will uncloth us of his favour, and
then what will become of our honour? Suppoſe the King ſhould ſet a Subject
in his chaire of State, give him royall attendants, and ſumptuous cheare, but
withall hang him a naked Sword over his head in a twine threed, with the
point downewards: would that honour make him merry? Would hee deſire
to bee thus ſeated? Suppoſe that GOD ſhould give thee this liberty,
Wiſd.2.7. and ſuffer thee to ruffle it in the royall Robes of his *Glory*, Crowne thy head
with Roſe buddes, and waſh thy pathes with butter: or ſay unto thee, wrappe
thy ſelfe up in Purple and Scarlet, and fare deliciouſly every day: *Open thy
mouth wide, and I will fill it* with pleaſures: Onely, *Faciem meam nunquam videbis*,
you ſhall never come at mee, never ſee my Face; Would wee thinke
t Pſal.4.6. wee had a good offer? Would wee accept the condition? No, [t] *Lord, lift
up the light of thy countenance upon us*. Rather let my abode bee a Priſon, a
Dungeon, a kinde of Hell; but let the light of thy Countenance, O ſweete
Saviour, ſhine in at ſome little cranny; and that ſhall make it a Pallace, a
Court, a very Heaven. Let our bread bee the bread of affliction, and let our
teares bee our drinke: but let the Light of thy Countenance ſhine upon us,
and then our bread ſhall bee tranſubſtantiated into Manna, the foode of Angells;
and our Water bee turned into Wine, our Teares congealed into
Pearles, to enrich our Conſciences with ſo many Heavenly joyes. For all
this felicity, hee askes no more but his *Glory*. When *Thales Mileſius* had imparted
to another Philoſopher ſome admirable diſcourſe of Heaven, hee freeed
his Schollar from all reward but this; That whenſoever hee divulged this
ſecret; *Tibi non aſcripſeris, ſed me ejus repertorem prædicaveris.* The invention
it ſelfe hee was willing to communicate unto others, but the honour of the invention
hee would keepe to himſelfe; *Vbi mea legis, me agnoſce.* Wee have received
all our Wiſedome, Strength, Honour, and Wealth from Chriſt: hee
requires no more, but that wee acknowledge the Author; *Vbi meis uteris, me
agnoſce:* Take thou the comfort of them, but give mee the *Glory*. To doe this,
Summa ratio docet, & Chriſtianos decet. Lord, the whole World is a great Booke
of thy mercy; every benefit is a leſſon, and whereſoever wee read it, wee will
give thee the *Glory*.

u 1 Cor.6.20. 2. It muſt bee entirely his, *ex parte noſtra.* [u] Wee owe both body and ſoule
to His *Glory* for our Creation, and might have paid it: God did not ſet us up
without a ſufficient ſtocke to doe it. But wee muſt needs bee trading with the
Serpent, for the commodity of forbidden Knowledge, and ſo take in ſinne for
an Apprentice: and hee cuſſened us of all, and ſo quite undid us. So that the
Statute of Bankerout was ſued out againſt us, for our Creditour would not bee
compounded withall: and if wee had beene ſold to our skinnes, wee were not
x Mat.18.25. able to ſatisfie him. [x] *Non habuimus unde*, no payment could bee made. At laſt
there was a rich and mercifull Prince in Heaven, that tooke pitty on us: Hee
bought out our bondage, paid our debts with His owne Blood, and once againe
did ſet us up with the wealthy ſtocke of his owne Righteouſneſſe. Thus are
wee re-enabled to pay him the debt of *Glory*: if wee doe not, wee are worthy
a Hebr.10.26. to periſh: [a] If wee breake once againe, let us never looke to bee ſoaldred up.
Our bodies and ſoules are his by a double right; therefore, in both let us *glorifie*
b Pſal.104.1. Him: In our ſoules, [b] *Bleſſe the Lord O my Soule:* With our bodies; giving
c Rom.12. 1. up them [c] *A living ſacrifice.* With both entirely; the whole ſoule; [d] *I will praiſe
d Pſal. 111.1. the Lord with my whole heart:* with the whole body, even all our members, not
Pſal.139.14. e Pſal.103.1. one left out, [e] *All that is within us. Quoad intra*, and *quoad extra* too. With our
hearts, with our lippes, and with our hands. The lippes without the heart,
prooves us Hypocrites: the heart without the lippes prooves us cowards: the
heart and lippes without the hand, prooves us niggards. The heart is the leader,
but

but what *glory* will there be without followers? Secrecie deſtroyes the nature of *glory*, for it is *quiddam conſpicuum : Celata gloria non eſt gloria.* Therefore the mouth is made to interpret the meaning of the heart : the lippes are the Trumpet, but it is the heart that gives it breath, and makes it ſound forth Gods *glory*. The hands muſt come in with their part, or the ſong is marred : neither a thinking *glory*, nor a ſpeaking *glory*, will pleaſe God without a working *glory*. The praiſe of God is thus bred, and borne, and brought up: Conceived in the heart, borne in the lips, and brought up with the hand. [f] *Paratum cor*; there it is conceived. [g] *Parata lingua*; there it is borne : [h] *Parata manus*; there it is nurſed and brought up. As good deſires breed it, ſo good workes feed it. If the young and tender grace of thankfulneſſe, do not fall into the hands of uberous and fruitfull obedience, it will languiſh and pine away, even to death : and we may ſay of it, that it was ſtarved at nurſe. It is too common for good reſolutions, borne in our hearts, to die in our hands : And not ſeldome, the *glory* of Chriſt ſpeeds ſo with us; we have our well wiſhes to it, but no workes to nouriſh it: it dies in our hands. So that it is not enough to pray for honeſt hearts; [i] *Create in me a cleane heart :* nor for gracious lippes, [k] *Open thou my lippes :* but alſo for working hands; [l] *Proſper thou the worke of our hands.* For wee may ſay of too many, [m] *full of grace are their lippes*; but you ſee none of it in their lives. Let us conſider them all apart, and marke whether, like courtiers in their ſeverall offices, they *glorifie* God in their proper places.

[f] Pſal. 108. 1.
[g] Pſal. 45. 1.
[h] Pſal. 141. 2.
[i] Pſal. 51. 10.
[k] ver. 15.
[l] Pſal. 90. 17.
[m] Pſal. 45. 2.

1. The heart muſt begin this holy ſong. [n] *Bleſſe the Lord from the ground of the heart :* [o] *Make melodie in your hearts to the Lord.* Otherwiſe we ſhall but ſet forth his prayſes, as ignorant Papiſts ſay their Latine prayers; their hearts not knowing what their tongue utters. [p] *Sing ye praiſes with underſtanding.* The heart beares the inner part, and if that be left out, [q] it diſgraceth the muſicke. There may be *parata cithara*, and *parata lingua*, and *parata manus*, and *paratum canticum :* but if there be not *Paratum Cor*, no harmonie. The heart is a little man within: therfore *Peter* calls it, [r] *the man of the heart.* There is the hidden heart of a man, and the hidden man of the heart. The former is ſo hidden, that it cannot be ſeene : the other will be ſeene, though it be hidden. The heart lies cloſe in the body, there is no window into it. It may profeſſe holyneſſe, and be beleeved, becauſe it cannot be diſcerned : but the man that is the Maſter of his owne heart, will make demonſtration of his integritie, by good actions. [s] *The heart of man is deceitfull*, but the man of the heart ſcornes to diſſemble. It is not *Cor hominis*, but *homo cordis*, that does the deed, in giving Chriſt his *glory*. Indeed, grace is the heart of the heart : and a heart without grace is no better than a man without a heart. Nature hath given us an heart, but grace gives a heart to that heart, which makes it a heart indeed. It is *Cor cordis*, and *anima animæ.* Therfore *Surſum corda*; that is ever the cliffe, or firſt note in the ſong of praiſe. [t] *My ſoule doth magnifie the Lord :* the ſoule ever leads. The tongue is not enough, that organ would ſound but harſhly, unles the affection of the ſoule doe give it breath, and the underſtanding of the ſoule keepe it in tune. [u] *They honour God with their lippes, but their heart is farre from him* : but no heart, no harmonie. The lippes, hands, and feete may be in motion : but if the heart be not amongſt them, to regulate their motion, there will be nothing but diſcord and confuſion. Let a deafe ſtranger, who never ſaw that ſportive excerciſe before, paſſe by men as they are a dancing; and becauſe, he heares none of their muſicke, he will thinke them mad. When Chriſt heares us talking of him, or ſpending our diſcourſe upon his creatures, without a heart deſirous of his *glory*, he knowes us for meere hypocrites. The Virgins that preſſe to the wedding, and leave the bride behind them, ſhall never be welcome to the Bridegroome : *Ubi ſponſa mea?* will be his firſt queſtion. If the bride of Chriſt, our heart or ſoule be abſent in his ſolemne ſervices, there is no entertainement for us. Devotion that hath no deeper roote than the lippes, is

[n] Pſal. 68. 26.
[o] Eph. 5. 19.
[p] Pſal. 47. 7.
[q] 1. Cor. 14. 14.
[r] 1. Pet. 3. 4.
[s] Ier. 17. 9.
[t] Luk. 1. 46.
[u] Mark. 7. 6.

like that unproſperous corne ſowne in the high wayes. Diverſe great warriours, dying in forraine countreys, have yet ſent their hearts home to be buried: Let us ſend our hearts up into heaven, whatſoever becomes of our bodies.

2. The tongue followes with her part; the onely vocall Inſtrument in the conſort of man. The heart is *primum mobile,* and that ſets this wheele a going. [x] *I beleeved, and therfore I ſpake:* if the heart beleeves, preſently the tongue confeſſes. [a] *My heart is inditing of a good matter, my tongue is the pen of a ready writer.* To ſing the praiſes of the heavenly king, is a good matter indeed: the ditty is honourable; no ſooner can the heart pricke the notes, than the tongue is ready to ſing them. It can ſing at firſt ſight, yea it can ſing by heart. The heart is the moſt noble part, but not the moſt able part of man: it hath an affective, not an effective power. Yet as a king, whoſe bodily conſtitution is but weake, can move great armies by his authoritie: ſo the heart hath command over the ſtrongeſt members of the body. And as a king cannot ſubſiſt, but by his ſubjects: ſo nor can the heart doe any thing, but by thoſe inſtruments. The heart then hath need of the tongue for an Interpreter: looſe that colt, and let it goe for the Lord hath need of it: but let it not goe without a bridle. God will not heare the tongue, but by the heart: as man cannot heare the heart, but by the tongue. The praiſes of Chriſt conceived in the heart, without the utterance of the tongue, are ſtillborne; they never live to ſpeake. Why is our tongue called our [b] *Glory*, but for the ſetting forth of Gods *glory?* It doth not ſervice enough by calling upon God in our private praiers: [c] *Open thou my lippes and my mouth ſhall ſhew forth thy praiſe:* Hee hath not opened our lippes, that our mouth might ſhew Him his praiſe, but that it might ſhew forth his praiſe. Solitude is not much better than a grave: *Lord, in the grave no man ſhall praiſe thee:* and in a wall, in an Hermitage, in a ſeparation from all ſociety, no man ſhall heare us praiſe thee. What holy uſe is there of our tongues, but to confeſſe our ſinnes, to informe our brethren, and in all to praiſe our Maker? [d] But there is a dumbe Devill that poſſeſſeth the world, and ſtoppes the mouthes of men from thoſe uſefull and neceſſary ſervices. It is no ſmall honour, whereof that malicious Spirit ſhall robbe his Maker, if he can cloſe up the mouth of his onely rationall and vocall Creature: and turne the beſt of his workemanſhip into a dumbe Idoll, that hath a mouth and ſpeakes not.

Praiſe is not more neceſſary than complaint; praiſe of God, than complaint of our ſelves: yea, in complaining of our ſelves, we doe no leſſe than give praiſe to God. [e] There needed no other evidence againſt *Achan*, when God had accuſed him: yet as the ſinne was hatched in his heart, ſo *Ioſhua* will have it out of his mouth: *Give Glory to God.* As his honour is blemiſhed by our ſinne, ſo the humble confeſſion of our ſinne makes to his *Glory*. The onely amends wee can make to God, when wee have not had the grace to avoid ſinne, is to confeſſe the ſinne we have not avoided. [f] *I am mercifull*, ſaith the Lord: *Onely acknowledge thine iniquity:* as if Hee asked no more. This is the ſpunge that wipes out all the blurres of our lives. [g] *If we confeſſe, Hee is faithfull to forgive.* There is no way to purge the ſicke ſoule, but upwards; by caſting up the vicious humours wherewith it is clogged. Therefore the Divell ſtrives to hold the lippes cloſe, that the ſoule may not diſburden it ſelfe by confeſſion. We have a tongue for God, when wee praiſe his Name; a tongue for our ſelves, when wee pray and confeſſe our ſinnes: a tongue for our brethren, when wee informe them in the truth. To faile in theſe dueties, is to yeeld to the dumbe Divell. Where doe we not finde that accurſed Spirit? He is in the converſation of men, when the tongue belies the heart, flatters the guilty, and forbeares reproofes even in the fouleſt crimes. When the partiall Iudge determines not for trueth and innocency, that dumbe Devill is on the bench. When the Preacher ſhall humour the times, and adulterate the meſſage of God, that dumbe Divell is in the Pulpit. When the irre-

ligious

[x] Pſal. 116. 10.

[a] Pſal. 45. 1.

[b] Pſal. 108. 1.

[c] Pſal. 51. 15.

[d] Luke 11. 14.

[e] Ioſh. 7. 19.

[f] Ier. 3. 13.

[g] 1 Iohn 1. 9.

Pſal. 32. 3, 4, 5.

ligious furor dares lend an oath to feare, to hope, to gaine, he is at the Barre. When the conſcienceleſſe Chapman ſhall for his penny, ſell his trueth and his ſoule, he is in the market. Where is the *Glory* of Chriſt all this while? In that wee are dumbe; but take us to any thing elſe, and wee have winde at will, and tongue enough. Chriſt opened his mouth for us, *Father forgive them*: yea, He opened his ſide for us, his very bloud did ſpeake, *Father forgive them*: and ſhall wee be dumbe in his praiſe? It is an eaſie labour to ſpeake: for our ſelves wee can talke faſt enough: and are wee tongue-tyed when it comes to the point of Chriſts *Glory*? No, [h] *My lippes ſhall rejoyce when I ſing of thee, my tongue ſhall talke of thy righteouſneſſe all the day long.*

3. The hand muſt not bee left out; in our words men heare his *Glory*, but in our good workes they ſee it. Then doth our *Light ſhine* indeed, when [i] *Men ſee our good workes*, and thereby *glorifie our heavenly Father*. This is a full evidence: all the Sermons of Chriſt did not move the people ſo much, as his miraculous workes. Healing diſeaſes, ejecting divels, over-ruling elements, raiſing the dead; theſe workes convinced them, and they went away *glorifying God: Wee never ſaw it on this faſhion.* [k] And when He forbids us the doing of ſuch workes *to be ſeene of men*; *Non prohibet videri, ut Deus laudetur; ſed videri, ut nos laudemur*; as Saint *Auguſtine* expounds it. And as our lippes muſt not bee *labra muta*, ſo nor our workes *opera mutila*; lame and defective. [l] *Shall I accept this of your hand*, ſaith the Lord. The beſt teſtimony that can be given to Chriſt, is our holy converſation. *Inutilis & mortuus aquiparantur in jure*: Our hands are counted dead in Law, becauſe they give nothing. If wee doe not *glorifie* Chriſt in our actions, men will never beleeve our words. Such men are like diſſolute Choriſters, that ſing *Gloria Patri* in the Queere, but chant *Carmina Bacchi* in the Taverne. Let us doe ſomething to his *Glory*, yea, [m] *Doe all things to his Glory*. Defend wee the honour of Chriſt, not onely with our ſpeeches; (though they may not be left out, like parentheſes) but with our goods, with our blouds, when juſt occaſion calls for them. Thus did the Matyrs give Him *Glory*, by dying for the witneſſe of his Goſpell. *Potiùs quàm Chriſtus perderet gloriam, Chriſtianus perdidit vitam.* This makes his praiſe beautifull; white and red, and in both moſt lovely: White, *in innocentia viventium*; and Red, *in ſanguine morientium.* If a blow be comming, the arme naturally lifts up it ſelfe to receive it, and to defend the head, whereof it is a member. What injury ſoever is meant to our Head, the Lord *Ieſus*, if wee bee Chriſtians, we ſtrive to intercept it; and had rather be wounded to death, than the leaſt finger of his honour ſhould be ſcratched.

Yes, we all pretend a forwardneſſe to this interpoſition; and ſay, wee would rather loſe our life, than the leaſt part of our glory. This is a good ſaying, but all this while where is the doing? Let us heare the bells of *Aaron* ſtrike on both ſides; with a holy profeſſion, which is one ſtroke, that other ſtroke of a holy converſation. As wee have commonly ſeene upon thoſe bells that hang out for ſignes; upon the one ſide is written, *Feare God*: on the other, *Honour the King.* Whiles we onely ſay, we feare God, and *glorifie* Chriſt, all this while the bell doth but toule, it ſtrikes but on one ſide; But when wee come to honour the King, to doe good to all men, which is the practiſe and exerciſe of holy workes, then the bell rings out to Gods *glory*, it ſounds forth his prayſes on every ſide. It is true that our well doing extends not to God: not immediately, but mediately it does, or at leaſt he ſo takes it. [n] *What you have done to theſe little ones, you have done to me.* If we defend not his Church, how doe we glorifie him? They meane ſmall honour to the Head, that doe not their beſt to ſave the Body. We have and enjoy plentifull bleſſings: bleſſed be his Name that gives them to us: But let us eate our ſweete Paſſeover with ſowre herbes, and bee *mindefull of the affliction of Ioſeph.* Some tribes of the Lords Iſrael doe not fare ſo well: ſhall we doe nothing for them, for Chriſt in them? If *Herod* was ſo taken with *Hero-*

[h] Pſal. 71.24.

[i] Mat. 5.16.

[k] Mat. 6.1.

[l] Mal. 1.13.

[m] 1 Cor. 10.31.

[n] Mat. 25.40.

dias dauncing, that hee promiſed her a boone to the one halfe of his kingdome. Shall not we be moved with *Rachel* weeping, weeping for her children becauſe they are not; and they are not, becauſe bloody *Herod* hath taken them away? Can we ſee the Churches teares, and not doe our utmoſt endeavours to comfort her? *Ephorus* an Hiſtorian, and ſcholar to *Iſocrates*, had no remarkeable thing to write of his countrey, and yet was willing to inſert the name of it in his Hiſtory: and therefore brings it in with a cold parentheſis: *Athens* did this famous thing and *Sparta* did that; and at that time my countrey men, the *Cumins* did nothing. God forbid that England ſhould be ſo recorded in the Eccleſiaſticall Hiſtory, as to have her name put in with a blanke: Such a Church did thus nobly, and ſuch a Church ſuffered thus pittifully; and at that time my countrey men of England did nothing. I thinke it would be no more honour for us, ſo to bee put into the Chronicle, than it was for *Pilate* to have his name mentioned in the Creed. To be more particular; we abound with riches, our brethren are neceſſitous: we feaſt upon delicates, they want bread: we are ſtrong and healthy, they feeble and ſickly: yet we are ſo farre from relieving them with charitable deeds, that wee ſcarce vouchſafe them our hearty prayers. Thinke of it thou rich churle, from whoſe iron hands no perſwaſion can skrew a poore almes: if thou wilt not be moved with the compaſſion of thine owne bowels, yet vouchſafe to learne charity by faire examples. There bee not onely walls upon Earth, but a booke in Heaven, wherein the names of pious benefactours are written. Wouldeſt thou not bee glad at the laſt day, to finde thine owne name there? Such a man did ſo much, and ſuch a man gave ſo much, for the *glory* of Chriſt and ſuccour of poore Chriſtians: and at that time thou didſt nothing, thou gaveſt nothing. Something thou haſt done to the griefe of others, nothing to their comfort: So nothing ſhalt thou receive to thy comfort, enough to thy everlaſting ſorrow.

To conclude; let us ſacrifice all we have, all we are, to the *glory* of Chriſt. If our lives be not called for, yet our goods may: if we have no goods to give, yet our hearts and lippes we have, the pooreſt among us may give prayſes to God. And the more hee ſpares us in our blood and eſtates, the more our tongues are obliged to thankefulneſſe. When tribute was to bee paid to *Ceſar*, and Chriſt himſelfe was to pay it; rather than faile, the fiſh ſhall bring it in his mouth. There is not a fiſh that ſwimmes in our waters ſo dumbe, not a beggar amongſt us ſo poore but he hath gold in his mouth to pay this tribute: to give praiſe and *Glory* to *Ieſus Chriſt*. Gratitude can give eloquence, even where nature hath commanded ſilence: They are more mute than fiſhes, that doe not pay this tribute of thankefulneſſe. Bee we never ſo rich, wee are ſtill begging for more comforts: Bleſſings we receive, but what bleſſings doe we reſtore? God lookes to be bleſſed of us, as well as we looke to be bleſſed of God. One of *Philips* ſouldiers, being courteouſly and plenteouſly entertained by his Hoſt, where for a good ſpace he was billeted, did yet at his going away begge ſome of his Hoſtes lands: but king *Philip* branded him with *Ingratus hoſpes*; he ſet that marke on his forehead. If we be ſtill praying for new favours, without praiſing God for the old, wee deſerve to be branded with the ignominious title of unthankefull Clients. Indeed God would have us pray, hee commands us to pray, hee teaches us to pray, hee holds himſelfe honoured by our prayers, hee grants the bleſſings for which wee pray: but withall, hee would have us pay ſtill as wee take up; and cleare the old skore, before we run farther in debt. In a word, hee lookes that wee ſhould pay him the rent of thankes, for all his favours to us in *Ieſus Chriſt*.

5. *Quando*, when muſt this *Glory* be rendred? *Nunc*, *Now*, without any delay. All time is Gods: *Antiquus dierum*: though ſome be more ſpecially his, as the Sabath is called *Dies Domini*. *The day is thine, and the night is thine*: therefore at all times we are bound to prayſe him: If we can find a time, which is not Gods

owne proprietie, we may take that time wherein to give him no *Glory*.[o] Every worke hath the owne ſeaſon; onely Gods worke requires every ſeaſon: eſpecially this worke of praiſing his Name. Some actions of Gods ſervice may vary according to their occaſions: when hee frownes upon us, that is a *time of mourning*; when hee ſmiles, then our hearts are ſet a *dancing*. *Their is a time to get, and a time to loſe*; a time to get his favour; and alas, there may be a time to loſe it. *There is a time to rent* our hearts with repentance, and *a time to ſew* them up againe with faithfull aſſurance. Theſe acts have their ſeverall times: but for the promulgation of Gods *glory*, no time is excluded. There is *a time to keepe it*, but no time *to caſt it away: a time to ſpeake*, but no time to *keepe ſilence*. What, not in adverſe fortunes? when the hand of God hath undone us, by loſſes on ſea or land; when he hurles us downe from a rich ſtate to beggarie; ſhall we then praiſe him? then give him *glory?* Yes, *Iob* did ſo;[p] *Bleſſed be his name*, not onely for *giving*, but even for *taking away*. I confeſſe, this is a hard taske put upon fleſh and bloud; to be ſmitten, and yet to bleſſe; to give thankes for miſerie. *Iobs* wife could hardly be got to do ſo, though ſhe dwelt in a familie where religion was ſo truely obſerved by morning and evening ſacrifice, and by a conſtant devotion: yet her husbands extreme calamitie made her ſo farre forget herſelfe, as to ſay to him,[q] *Doeſt thou ſtill retaine thine integritie? Curſe God and die.* To curſe God, was the way to die indeed, even to be ſtoned to death; and to end all his miſeries with a worſe beginning. I know there are ſome ſo favourable interpreters of her weaknes, that they would faine excuſe her; and that from the doubtfull acception of the word, which ſignifies to bleſſe, as well as to curſe: *Bleſſe God and die*; pray for thy diſſolution, and ceſſation of this trouble. But why then does *Iob* reply; *Loqueris ut ſtulta* calling her foole for her counſell? Yes, for even that was a fooliſh advice: though a *Cupio diſſolvi*, onely to be with Chriſt, be a good deſire: yet wearyneſſe under the croſſe is baſe and degenerate cowardice, farre from the valour of a Chriſtian. They alledge farther, that if Satan had power to deſtroy all that *Iob* had, his goods, his ſervants, his children, why not alſo his wife? They anſwere that ſhe was out of his commiſſion:[r] *Onely upon himſelfe put not forth thy hand:* onely himſelfe was exempted, and his wife was himſelfe: *una caro*. Beſides, of her body were the other ſeven ſonnes and three daughters begotten; for we doe not read that *Iob* had a ſecond wife. And laſtly, when *Iob* offered ſacrifice, to expiate the ſinnes of his friends, he offered none for his wife: therfore in all likelyhood ſhe was holy. Yet againſt all this it might be ſaid, that ſhe was *una caro* with him, not *unus ſpiritus*: many a religious husband is knitte to an ungodly wife: And it is the opinion of the Fathers, that the Divell ſpared her, on purpoſe to vexe him: what tempter could hee finde more fit, than her that lay in his boſome? Nor did her ſpeech a little trouble him: for during all his triall, not one other ſo haſty a word dropt from him, as to call any body foole. Beſides, which ſtrikes it home, ſhe expoſtulates with him about his integrity: as if ſhe tooke it ill that he tooke it no worſe: his patience made her impatient. O how rare a grace is it in men, to bleſſe God for their croſſes, to kiſſe the hand that ſtrikes them?[ſ] *Behold this evill is of the Lord*, ſayes that mad-braind king of Iſrael, *What ſhould I waite for the Lord any longer?* We are ſoone weary of our attendance: we can waite at the gates of the Divine bountie, ſo long as we feele benefites a comming, like inſatiate beggars for more almes: but if we be corrected for our unrulineſſe, then *why ſhould we waite on the Lord any longer? This evill is of the Lord:* this evill, this one evill: None of his mercies or good turnes are thought on, but this one evill ſtickes in our ſtomachs. In unthankfull hearts, one of Gods afflictions marres the *glory* of all his bleſſings. *Now* therfore we muſt praiſe him: *now*, even in the time of our adverſitie:[t] *For ſhall we receive good things of God, and not evill? Nullam tempus occurrit Regi:* none muſt prevent Chriſt of his right, which is his *glory*.

We have three conſiderations here: or this *Nunc* may be conſidered in three relations:

[o] Eccl. 3.2.

ver. 4.

ver. 6.

ver. 7.

[p] Iob. 1.21.

[q] Iob. 2. 9.

[r] Iob. 1, 12.

[ſ] 2. King. 6. 33.

[t] Iob. 2. 10.

relations: By way of Poſition, by way of Oppoſition, and by way of Compoſition. Firſt, Poſitively, in the right and true nature of it: what it ſignifies in it ſelfe. Secondly, Oppoſitively, as it is oppoſed to that externall duration after this world, when time ſhall be no more. *Now, and for ever*: this ſhort *Now*, compared with that long *For ever*. Thirdly, Compoſitively, as it reſpects all times, and all occaſions: every opportunity is a *Nunc*, and this *Nunc* is nothing elſe but opportunity.

1. All the terme we have in this world, is but a *Nunc*: that which was in the morning, is paſt: what may bee in the evening, is not yet come: the former may be already loſt, and the future we are not ſure of; we can onely make much of our *Nunc*. The time paſt is irrecoverable, the future to us is contingent, and the very *Nunc* is ſlippery and tranſient; And yet this is all the terme we have: wee muſt enjoy this or nothing. *Aut nunc, aut nunquam*, is a frequent offer. To call backe the the elapſed time, is a fooliſh imagination: to bid the Sunne, when it is full South, to goe backe to the Eaſt; or when it is noone, to make it but the third houre of the day: who would attempt this but a mad man? And as we cannot *revocare præteritum*, ſo nor *accelerare futurum*: wee have planted trees, but wee muſt ſtay for the fruite untill the Seaſon comes. When it is ripened of it ſelfe, wee may reach out our hand, and gather it before it fall off: but wee cannot haſten the ripening of it: wee cannot make the Winter-fruite mellow in Iune. In the curing of a Fever, till there be ſome concoction of the diſeaſe, the Phyſicians themſelves muſt be Patients. Any diſorder of the Patient, any pretermiſſion of the Phyſician, may exalt the diſeaſe, and encreaſe the violences of it: no diligence can haſten the maturity; they muſt all tarry the ſeaſon. And why ſhould we looke for that in a diſeaſe, which is the diſorder, the irregularity, and rebellion of the body, which we cannot finde in nature it ſelfe? It were ſcarce a diſeaſe, if it could be ordered, and made obedient to our times. The great Lady, in matter of childebirth, cannot put off her nineth moneth to a tenth; nor haſten it to a ſixth, without bearing an abortive iſſue. Men in authority will not be put to change their ſeaſons: wee muſt take them in their *Nunc*, or faile of our purpoſe. We cannot looke for this indulgence in time: there is an opportunity, which is the *Nunc* of time: let ſlippe that, and time will not be at our becke. O that ſuch and ſuch ſinnes were to doe againe; wee then would never admit them: this is *Vox lugentium in infernis*. O that the time of doing ſuch and ſuch things were come: this is *Vox inſipientium in terris*. [u] *O that I were made a Iudge in the land*: What an excellent Iudge would *Abſolon* be? But when by offering violence to time, hee had skrew'd out a *Nunc* for his affected Magiſtracy, he proved an unnaturall Traitor. Take therefore thy *Nunc*, the opportunity that God ſends thee: uſe it, and be thankfull.

The Scripture is very liberall, when it cals our life a *day*: for in the day there be twelve houres, ſaith our Saviour. It is too much to call it an houre, which is but the twelfth part of a day; for in the houre there be ſixty minutes: Nay, call it a minute, the ſixtieth part of an houre. *Minutum* is little, yet not little enough: we muſt come to *Punctum*, and take that for all the certainty of our allowance: we can be ſure of no more than our very *Nunc*. [x] *I will bleſſe the Lord while I live*: and no certaine tenure of life more than for a *Nunc*. The wicked are [a] *brought into deſolation as in a moment*: *In momento*, let that bee our *Memento*: within the compaſſe of a *Nunc*, we may be gone. That ſame [b] *dies ſalutis* is called but a *Nunc*: the *day of ſalvation* may be longer to the world, no particular man can challenge more than his *Nunc*. When was the longeſt *Nunc* in the world? [c] In the daies of *Ioſhua*, when the Sunne ſtood ſtill in *Gibeon*. Why was this extention of time? Why this ſtoppage in the wheeles of nature, as if the plummet had been downe? It was for that purpoſe, for which our *Nunc* is here given us, that God might have the *Glory*. Iſrael was then in purſuit of their enemies; it was the time of exe-

[u] 2.Sam.15.4.

[x] Pſal.63.4.

[a] Pſal.73.19.

[b] 2 Cor.6.2.

[c] Ioſh.10.13.

execution: they cut them off with the ſword, God with haileſtones. Had *Ioſhua* onely reſpected the ſlaughter; he knew that Gods Ordnance from Heaven could have done that ſufficiently: the Sunne needed not ſtand ſtill to direct the ſhot. God can as well hitte as ſhoote; kill, as hitte. But that all Nations might know, that the ſame hand commands in Earth, in the Cloudes, in Heaven; the Sunne and Moone ſhall ſtand ſtill in Heaven, whiles volleyes of ſhotte play upon them from the Cloudes. The whole Earth could not ſee that Cloude of haile, which becauſe of the heavy burden flew but low: all the Earth might ſee the Sunne and Moone. All the world muſt needs be witneſſes of that, which the eye of the world ſtood ſtill to ſee. Who would not inquire the reaſon why the Sunne reſted from motion? Or what wonderfull buſineſſe was in hand, that hee ſtayed his courſe to behold it? All was for the *glory* of God: he never had got himſelfe ſo much honour among thoſe Heathen by one dayes worke, as hee did by that, when the [d] Sunne and Moone ſuſpended their courſes, to become ſpectatours. That was a long *Nunc* indeede; never any like it. A *Nunc* of twelve houres long, for ſo it appeared to be; becauſe the Sunne which is the meaſure of Time, ſtood ſtill about a *whole day*. We cannot looke for ſuch a favour, to have our *Nunc* ſtretched out to twelve houres; that the Sunne ſhould ſtand ſtill in Heaven, whiles we are killing up our enemies, and by the ſword of repentance doing execution upon our ſinnes. Bnt *Now*, while the word is ſounding, let us fall a repenting: and at every *Nunc*, upon every occaſion, let us give *glory* to Chriſt.

This eaſily ſolves that riddle; what is the longeſt, and the ſhorteſt? the oldeſt, and the yongeſt thing in the world? Time: It is the longeſt, for it reacheth from the beginning of the world to the end: the ſhorteſt for it is but a *Nunc*; gone in the turning of a hand, in the twinkling of an eye: it laſts but for a moment. The oldeſt thing, for it is juſt as old as the Creation, as the beginning of the world: it is five dayes older than man. As Time is the regiſter of all things below, ſo the world is the regiſter of time: it was borne on the firſt day, the firſt moment of the firſt morning; older than the Sunne and Starres, Death is grown a very old man, though he hath yet ſtrength enough to kill: ſinne is older than death, man is older than ſinne, time is older than man. Yet ſtill is time the yongeſt thing: it is borne, and dies within the compaſſe of a *Nunc*. It makes all things aged, yet is it ſelfe never above a minute old. That which was heretofore is not: that which ſhall be hereafter, is not: that which is, was not heretofore, nor ſhall be hereafter. We ſtand by a river: the preſent water that is now paſſing by, was never there before, nor ſhall it ever returne againe. *Nunc* is all we have; this onely is our certaine tenure.

2. In reſpect of oppoſition to *for ever*: *Now* let us *glorifie* Chriſt, as we hope to doe it *for ever*. For this we pray; that his will may be done in Earth *now* as it is in Heaven *for ever*. His Will is his *Glory*; and muſt have the *nunc temporis* heere, as it hath the *Diem æternitatis* there. *Punctum* may bee ſomething *ad lineam*, becauſe continued points make a line: *Nunc* may be ſomething *ad diem*; though there bee many *Nunc's* in a minute, and many minutes in an houre, and twelve houres in one day: yet ſtill there is a proportion betweene *Now* and *Day*; becauſe *Nunc* is a part of the whole. Points enough will make up a line; and ſtore of *Nunc's* will run out to a full dayes length: But there is no proportion betweene time and eternity: for eternity is not a duration of time, nor an extention of time, nor can time be any part of eternity. *Now* therefore wee muſt *glorifie* him, or not *for ever*: here below, or not there above. Nay, if wee doe not glorifie him, *Nunc, in æterno noſtro*: he will not glorifie us *Tunc*, *in æterno ſuo*. Our ſureſt courſe is to doe it now, whileſt we may: leſt we unhappily wiſh that we had done it, when we may not. We acknowledge in our prayer, *Thine is the Kingdome*: that it is a powerfull kingdome, for *Thine is the Power*: that it is a glorious kingdome, for *Thine is the glory*: that it is an everlaſting kingdome,

For

[d] Ioſh. 10,13,14

For ever and ever. God, as he is three Perſons, hath three Kingdomes. There is *Regnum potentiæ*, the kingdome of power and providence: and this we attribute to the Father. There is *Regnum gloriæ*, the kingdome of peace in Heaven: and this we attribute to the Sonne, and to his purchaſe: [e] *Come yee bleſſed, inherit the Kingdome:* He gives it. Betweene them two, there is *Regnum gratiæ*, the kingdome of grace, which wee attribute to the Holy Ghoſt: Becauſe he takes them, whom the King of Power hath preſerved, and the King of Glory hath redeemed; and brings them along through the Kingdome of Grace to the Kingdom of *Glorie*. The two former Kingdomes, of Power and of Grace, are in this World; but neither of them is of this World, becauſe they both referre to the Kingdome of *Glorie*. The Kingdome of the Father, which is the Providence of God, doth preſerve us. The Kingdome of the Holy Ghoſt, which is the Grace of God, doth ſanctifie us. And the Kingdome of the Sonne, which is the Glory of God, doth crowne us. Power and Grace are exerciſed on Earth, Glory is exhibited in Heaven. Though to the Saints, this World bee the way to their Kingdome; yet their Kingdome is not of this World. [f] *My Kingdome is not of this World*, ſaith the King of all: if not his, much leſſe ours. In two of theſe Kingdomes wee have our *Nunc: For ever*, belongs to the Kingdome of *Glorie*. All the Kings in Heaven ſhall *glorifie* Chriſt *for ever* there; we that hope for that Kingdome, muſt doe it in our *Nunc* heere. The Goſpell is our *Nunc*; and this (wee know) is called a Kingdome, the very Kingdome of Heaven. Firſt, Becauſe it [g] revealeth a Kingdome; diſcovers a Kingdome before it bee utterly unknowne to the World. Secondly, Becauſe it prepares us for a Kingdome: for onely grace can make us [h] fitte for glory. Thirdly, becauſe it [i] promiſeth a Kingdome, and makes good that Promiſe. Fourthly, Becauſe it rules us as a Kingdome, ſubduing our wills and affections to the obedience of Chriſt. [k] Our *Nunc* lies in this Kingdome, during the raigne of the Goſpell. As *Daniel proſpered in the raigne of Darius, and of Cyrus the Perſian:* ſo let our goodneſſe proſper under the raigne of both theſe Kingdomes: of God the Father, over us in his Providence, and of God the Holy Ghoſt, over us in his Grace; that ſo God the Sonne may advance us to his *glory*. Out of this flower *Nunc*, wee may ſucke a double ſweetneſſe; both encouragement, and inſtruction.

1. For our Encouragement, it is but a ſhort time that we have to ſerve: our apprentiſhip will ſoone run out. They that mind their worke, and ply their buſines with delight, never thinke the time long; [l] as *Iacobs* ſervice *of ſeven yeares, for Rachel ſeemed but a few dayes.* O God, [m] *our age is nothing unto thee:* and if wee be men after *Davids* heart, as hee was a man after Gods heart, our ſixty yeares ſpent in his ſervice, is but like a Saint *Lucies* day; nay, but as a pleaſant dreame when one awaketh; a very *Nunc*, the next degree to nothing. A hackney jade, that knowes the ſhortnes of his journey, will ſcowre it away. The hope of a reward in the evening, and reſt at night, will make a hireling accompliſh his day: How baſe are we, if we goe groning under our *Nunc*, and cannot carry our burden one ſtride? [n] *Yet a little while, and hee will not tarry.* A very little while indeed: wee cannot imagine a leſſe ſpace in time, than a *Nunc:* as wee cannot find a leſſe place in the mathematickes, than a point: Put them together, and it is but *Punctum temporis.* Two things ſhew time to be exceeding precious. Firſt, Becauſe they that have loſt time, that are ſwallowed up into the eternitie of hell, had rather be owners of one *Nunc*, of one moment to repent in, than to be Lords of the whole world. Secondly, Becauſe a very *Nunc* made uſe of, a ſhort time employed in the worke of ſalvation, ſhall gaine us an everlaſting kingdome. In the doing of evill, *Breve eſt quod delectat, æternum quod cruciat:* But in the doing of good, *breve eſt quod laborat, æternum quod coronat.* The husbandman lies to all the yeare, for one ſhort harveſt: Eleven moneths labour, for one moneths profite; and yet that hoped for profite may miſcarry too: either by ill weather abroad, or

e Mat. 25.34.
f Ioh. 18.36.
g Rom. 16.25.
h Col. 1.12.
i Luk. 12.32.
k 2. Cor. 10.5.
l Gen. 29.20.
m Pſal. 39.5.
n Hebr. 10.37.

or by vermine in the barne. God hath ſet us but one moneths taske, for a whole yeares harveſt: Nay, the labour laſts but for a *Nunc*, the fruite for ever. [o] And it is ſuch fruite as cannot miſcarry; joy and glory layd up for us in heaven. o Mat. 6. 20. Therfore hath he made our life of labour ſo ſhort, and our life of reſt ſo long; that we might not grudge to worke out our *Nunc*, for that reward of peace whereof there is no end. [p] *I will run the way of thy commandements*, ſaith holy *David* p Pſal. 119. 32. It were folly to aske him why hee makes ſuch haſt, when wee know he would faine be at home.

2. For our Inſtruction: ſo muſt we *glorifie* Chriſt *Nunc* in our militant eſtate, as we deſire to doe *in æternum*, in our triumphant eſtate. The draught and abridgment of heaven is in every ſanctified heart upon earth: As it is ſaid of the good Prince, that hee carries the patterne of his governing the people alwayes about him; and ſo rules himſelfe, as hee would have them ruled by him: So the Chriſtian hath ever the patterne of heaven in his conſcience, and ſo lives heere, as the Saints doe there. It is true that the glory of heaven is not viſible to mortall eyes: [q] *Eye hath not ſeene*: q 1. Cor. 2. 9. yet a man may have the mappe of a citie which hee never ſaw. All *Homers* Iliades have been drawne into a ſmall volume: we have ſeene the counterfet, the image of a king in a little tablet. When a pitched field is to be painted or printed, with in the compaſſe of a ſheete of paper, but a few ſouldiers can be preſented intire; not many ſtations or poſtures whole and complete: but the greater number appeare to us onely by their heads or helmets; and the ſeverall troupes or companies by their colours. Yet by this pourtraiture we may gueſſe at the battell, and conceive the module or platforme of it in our imaginations. So though heaven be too immenſe to be meaſured by an humane line, and none but the Angel with his golden reed can mete out the [r] *new Ieruſalem*: r Reu. 21. 15. Yet the juſt man hath the *compendium* of it in his breſt: the holynes and peace of his ſoule is a briefe of it: and his ſounding foorth of Gods praiſes here, is an Eccho of the muſicke above. As the joy or triumph for the kings coronation begins at the Court, and from thence ſpreads into the countrey: ſo the hymnes of praiſe harmoniouſly ſung to Chriſt in heaven, have a reverberation upon earth. St. *Paul* tells us, that [ſ] *the foundation* of that high building is *layd* here below: ſ 1. Tim. 6. 19. if no holynes heere, no bleſſednes there. Let us never looke for a houſe above the ſtarres, if we doe not feele the groundworke of it in our owne hearts. It is a vaine fancie, to expect a houſe without a foundation. The heire apparant of a kingdome, during his minoritie, may be brought up in a forraine countrey: yet even there, hee may have the figure of his kingdome in his hand, and the copy of it in his heart. Who doth not pretend to the kingdome of heaven? Many a one that wants his patterne. Preſumptuous hypocrite, doeſt thou lay title to a kingdome, whereof thou haſt no forme? What royall bloud runs in thy veines? What grace and holynes is in they heart? Where be thoſe noble actions that become a Prince? There is fullnes of joy above: is thy laughing and ſinging in a taverne the patterne of it? There is honour and glory above: is thy couetous and baſe drudgerie, to ſcrape together the mucke of worldly riches which ſhould rather be ſpred abroad to dung the land; is this any patterne of it. There is muſicke and harmonie above: be thy wanton ſonnets and drunken catches any patternes of it?

There is peace and reſt above: is thine idle ſecuritie and ſlepy neglect, any patterne of it? There is beautie and claritie above: is they piecing up the defects of nature with arte, the laying of vermilion upon duſt, or dreſſing up of mortall limbes in rich and curious attires; any Image of it? There is light above: be thy workes of darknes any reflection of it? Will a man draw the Sunne with a coale? There is perfect obedience above: is thy rebellion any module of it? There is pure innocencie above: be thy rapes and rapines, thy rage and bloudyneſſe, any reſemblance of it? The language above, is the praiſes of Chriſt: be thy oathes, curſes, and blaſphemies, of a like ſound to it? Theſe ſinnes be rather the Image of hell, than of heaven. Shall we like thoſe Sun-burnt pagans, that painted the Angels blacke, in favour of their owne complexion? Shall we meaſure the joyes of heaven by our owne corrupt and ſenſuall pleaſures upon earth? Or thinke that the Saints there ſtand affected, as we doe here? This were to meaſure things that be unmeaſurable, by things that be meaſurable, by things that be miſerable. This were for heaven to take a patterne from us, not we to take a patterne from heaven, and to imagine the Saints (though in a higher degree) to be of like diſpoſition with us; not we ſtriving to be of like diſpoſition with them. Will the covetous aske, what money there is in heaven? The purchaſer, what land there is to be ſold in heaven? The voluptuous, what dainties there be in heaven? Or the ambitious, what place hee may get in the court of heaven? Theſe be baſe and brutiſh thoughts. The module of heaven is within a mans heart: [t] *it is not meate and drinke, but righteouſneſſe, and peace, and joy in the holy Ghoſt.* There is nothing that I can thinke of upon earth, that beares any reſemblance of heaven; but Peace: there is no warre in heaven: and Muſicke; there is an everlaſtingneſſe of that in heaven. Holynes, obedience, joy, peace, concentred in the praiſe and glory of Chriſt; this is the patterne and picture of heaven. This if we have in our *Nunc* of grace, it ſhall make us bleſſed in the *For ever* of glory.

3. In reſpect of Compoſition: for *Now*, like the eye of a well drawne picture, lookes upon all times, upon all occaſions. There is no action but challengeth a *Nunc:* no accident but hath the *Nunc. Now* ſuch a thing is done: *now* ſuch an event happened. The good tree brings forth fruite [u] *Tempore ſuo, in her ſeaſon*; that is the *Nunc* of it. [x] *My houre is not yet come:* Chriſt himſelfe tarries for his *Nunc.* Preſently after, hee changed the water into wine; then his *Nunc* came. *Tempus à temperando*; becauſe it diſtinguiſheth things in order. [a] *To every thing there is a ſeaſon.* It is taken both ſtrictly, and more at large: in the one ſenſe, it is *filia unius momenti:* in the other, *Soror totius vitæ.* And thus muſt it be underſtood here: let us be giving *glory* to Chriſt *Now*; that is, all our life long. So *Dies mortalitatis* it oppoſed to *Dies æternitatis, Now,* in this life; that *For ever*, in the life to come. *Now* therefore, is in effect, *Alwayes:* we have no time, which cannot be called *Nunc.* When we are young, that is our *Nunc:* when we are old; that is alſo our *Nunc:* the age betwixt theſe, is our *Nunc* too. *David* tooke in all times and ſeaſons to the praiſe of his Maker. In the morning; [b] *I will ſing of thy mercie in the morning:* yea hee prevented the morning; waiting for the Lord, *more than they that watch for the morning.* In the night: [c] *at midnight I will riſe to give thankes unto thee.* All the day; [d] *My tongue ſhall talke of thy righteouſneſſe all the day long. Seven times a day doe I praiſe thee*; very frequently. [e] *I will bleſſe the Lord at all times, his prayſe ſhall continually be in my mouth. Omni tempore*, no houre excluded: *Semper laus ejus in ore meo*, no occaſion excepted. *I will ſing praiſe unto thy Name for ever,* This is the end of our redemption, to [f] *ſerve him all the dayes of our life:* If all our dayes, then our dayes of ſadnes too: [g] *daily ſhall he bee praiſed.* It is vſuall, when God crowneth the yeare with his goodnes, and drops fatneſſe upon the paſtures, for [h] *the little hils to rejoyce on every ſide:* therfore is great joy compared to *the joy of harveſt.* But when God reſtraines theſe heavenly influences, then the little hilles droope on euery ſide: no fatneſſe, no more rejoycing then. There be too many, that never thinke of God till dinner time; that they are put in mind of it by the Chaplaines ſaying grace: and it is ſomewhat if they mind him then. Theſe are farre from *Davids per totum diem:* [i] *From the riſing of the Sun to the going downe of the ſame, the Lords Name is to be praiſed.* But what if they ſhould want a dinner, and know not where to get it? Not ſo much food, as would keepe life and ſoule together? How would they praiſe him then? But for a *Nunc dare,* where would be the *Nunc laudare?* Such irreligious ſoules know not how to

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[t] Rom. 14. 17.

[u] Pſal. 1. 3.

[x] Ioh. 2. 4.

[a] Eccl. 3. 1.

[b] Pſal. 59. 16.

[c] Pſal. 119. 62.

[d] Pſal. 71. 24.

[e] Pſal. 34. 1.

[f] Luk. 1. 75.

[g] Pſal. 72. 15.

[h] Pſal. 65. 12.

[i] Pſal. 113. 3.

bleſſe the Lord faſting: No devotion with them, but upon a full ſtomach. Like to thoſe baſer inſtruments, they can yield no muſicke till you have filled their paunches and even then, the ſound that comes from them, is harſh to all holy eares. *Divites laudantes* you have ſtore: but ſhew me a *miſerum laudantem.* For a *Dominus dedit*, you have a world of *Benedicite's*: but one *Benedicite* for a [k] *Dominus abſtulit* is worth them all.

The Lord lookes for *Glory*, not onely in faire weather, but even in ſtormes and tempeſts: not onely in high fortunes, but even out of the duſt hee ordaineth praiſes. The worldling caſt upon his ſicke bed, and hopeleſſe of remedie, askes what he ſhould praiſe God for? O ingratefull wretch, how innumerable be the bleſſings he hath received of him; and yet does he aske for what he ſhould praiſe him? That he hath life, and the uſe of reaſon, is a bleſſing. How juſtly might *God* have bereaved his body of a ſoule, his ſoule of underſtanding, his underſtanding of all poſſibilitie of comfort? That he hath ſpace to repent, a tongue and time to call upon God for mercie, is a bleſſing and farre more than God owes him. There be naturall medicines for his body: that is a bleſſing: there is ſpiritual phyſicke for his ſoule; a rich bleſſing. Beſides all the former bleſſings, theſe he hath in preſent. As Chriſt once ſaid to the Iewes, *For which of my good workes doe you ſtone me?* So now, for which of my good bleſſings doe you deſpiſe me? If hee ſhould give us no more, yet reaſon would make us thankfull for what we have received. But to ſee him give, that does not for the preſent receive: one that will plead Chriſts cauſe without a fee: one that can ſay with *Iob*, *Though hee kill me, I will truſt in him*: or with thoſe three Saints, [l] *Though the fire conſume us, we will ſerve him*: whatſoever good I want, whatſoever evill I ſuffer, I will ever give *Glory* to the Lord: heere is the heart and voice of a Saint. Thus every condition, rich or poore: every ſtate, whether of health or ſicknes: every place, at home or abroad: every time, proſperous or adverſe: every temper, of joy or ſorrow: every occaſion, of peace or warre: every acceſſe, of friend or foe: every event, of life or death, is our *Nunc* to celebrate the *glory* of Chriſt. This circumſtance further affords us three Inſtructions.

1. *Glorifie* him for the preſent; that is thy *Nunc.* Delay is not onely *Periculum*, but *Peccatum.* [m] *As wee have opportunitie, let us doe good to all men*, Perhaps that is not a mans will, which is his Teſtament: he would keepe that by his will, which he is faine to give away by his teſtament. We read of one man that did *Cunctando reſtituere rem*: it was but *unus homo*, very rare: Thouſands for that one, doe *Cunctando perdere rem*, and that a *Rem* ſo precious, that the whole world is not worth it. He that makes haſt to be rich, ſhall not be innocent: but he that makes haſt to be innocent ſhall be rich: in the favour and bleſſings of God. When I read that Chriſtianitie is compared to a race, how can I but wonder at them that ſit ſtill? Hee that hath a long journey to goe, and but a ſhort time allowed him, cannot well ſtay to take every acquaintance that hee meetes, by the hand. [n] *He that beleeveth, will not make haſt*: not haſt to mend the pace of Gods purpoſes: but he that beleeveth, will make haſt to ſet foorth Gods praiſed. We are diſcontented if God deferres the grant of our prayers: and will he be pleaſed when we put off the publication of his praiſes? Shall we ſay, wee will bleſſe God to morrow, for what he gives us to day, and thinke that time enough? Things are acceptable, when they be ſeaſonable. Is this all thy ſuccours to the poore beggar, [o] *come againe to morrow?* Alas, his body may die for want of meate, and thy ſoule may die for want of mercie, before the morrow. *Miſerum in miſeris mora.* Chriſt condemnes the Iudge that was long ere hee did Iuſtice, though hee did it. Eſa.16.5.

If Gods favours were onely meere futurities, naturall men would cry; we will thanke him for them when we have them: As they tarry for his bleſſings, ſo hee ſhould tarry for their praiſes. But that the mouth of all wickedneſſe might be

ſtopped,

[k] Iob.1.21.

[l] Dan.3.18.

[m] Gal.6.10.

[n] Eſa.28.16.

[o] Prov.3.28.

ſtopped, they are enriched with his preſent benefites, to incite their preſent thankfulneſſe. *Vbique decurrit beneficium, vbique recurrat vox laudum:* Let the ſame place that is witneſſe of his mercies, be alſo witneſſe of our thankfulneſſe. [q] *My ſoule doth magnifie the Lord:* it is *Magnificat*, in the preſent: not *Magnificabit*, in the future. *Minus ex craſtino pendet, qui hodierno manum injicit.* Be ſure to doe that good to day, which thou art not ſure to doe to morrow. They that received the word, were [r] *the ſame day* added to the Church: the ſame day. [ſ] *Zaccheus made haſt to receive Chriſt:* the ſame houre. [t] *Lord, now letteſt thou thy ſervant depart in peace:* the ſame moment, that was *Simeons Nunc.* This ſame day let us joyne our ſelves with the Church in the praiſes of Chriſt: This ſame houre let us receive him joyfully into our hearts: this ſame moment, in our very *Nunc*, let us depart from ſinne, and fall to repentance. Let us be ſuddaine in our turning to Chriſt, for hee will be ſuddaine in his comming upon us. [u] *The day of the Lord commeth as a theefe in the night.* O how ſhould this menate thunder-ſtrike the ſecure ſinner; that the dreadfull Iudge ſhall ſurpriſe him ſuddenly? Let the ſwearer tremble; for whiles hee is rapping out a volley of oathes, Gods hand may ſtop his blaſphemous mouth, with thoſe wicked ſpeeches in it: he may die blaſphening: God may ſmite him ſuddenly. The intoxicated body may ſpew out a drunken ſoule, into the boſome of the Prince of darkneſſe, when he diſgorgeth his ſurfeted ſtomach: as the Poet deſcribes one bleeding to death; *Purpuream vomit ille animam*, hee ſends forth his purple ſoule: The Lord may ſmite him ſuddenly. The vaine-glorious boaſter, ſo ambitious of titles, that like *Herod*, he hath not the modeſty to refuſe *vox Dei*, when it is put upon him; may immediately bee ſmitten by [x] an Angell; and feele both his honour and life worme-eaten: The Lord may ſmite him ſuddenly. The ſacrilegious with-holders of Gods dues, and defrauders of their Paſtors, to the horrour of many in this City, may ſpeede like [a] *Ananias* and his wife: The Lord may ſmite them ſuddenly. The covetous Worldling, while both his hands are raking in Mammon, may fall into the hands of fatall deſtruction: the Lord may take him away ſuddenly. All impenitent ſinners may ſhare in this one phraſe of wretchedneſſe; God may ſmite them ſuddenly. Hee will make his [b] Name *glorious:* If thou refuſe to honour him with a graicous life, he will honour himſelfe upon thee by a fearefull death. Wee have heard of ſome dying with curſes in their mouthes, in ſtead of prayers: What was the reaſon, but that they were more uſed to curſing, than to praying? Bee carefull therefore of thy *Nunc: Glorify* God while thou haſt time: For as it is uſuall with him, *Tarditatem ſupplicii gravitate penſare:* ſo not rare, *Tarditatem pœnitendi impœnitentiâ punire.* Our nature is dull to goodneſſe: but wherefore ſerve the ſpurres of diligence? [c] *Naturam nobis formare non poſſumus, poſſumus diligentiam.* As *Paul* being ſent into the Church to preach Chriſt, ſo wee being ſent into the world to praiſe Chriſt, [d] had need of an *Ananias* to excite us: *Why tarrieſt thou?* Let us never [e] *Conferre with fleſh and blood* about the conveniencie, when we are called to celebrate Gods *Glory*.

2. Being entred into this holy courſe, let us follow it. The ecclipticke line of his praiſe muſt run quite through the Zodiacke of our life: our whole *Nunc* muſt be ſpent in his holy Service: our *Nunc* in the full latitude of it. So long as wee have any bleſſings on Earth, Let the Earth ring with the praiſes of the Founder. Shall wee thinke any *Nunc* ſufficient? Wee have not done it before, wee never minde it hereafter: onely *Nunc*, *now* for a gird wee will bee hotte upon the buſineſſe. Muſt all our thankefulneſſe bee diſpatched in a moment? That which is but for a moment, is indeede of no moment. [f] But *bleſſed is hee that doth righteouſneſſe at all times.* [g] *Every day will I bleſſe him, and praiſe thy Name for ever and ever.* The day will have an evening: If his praiſe ſhould laſt no longer, the night would bring in ſilence: nay but *For ever and ever:* the glorious day of eternity hath no night. [h] *While I live will I praiſe the Lord: I will ſing praiſes* unto

[q] Luk. 1. 46.
Sen.
[r] Act. 2. 41.
[ſ] Luk. 19. 6.
[t] Luk. 2. 29.
[u] 1 Theſſ. 5. 2.
Virg. Æne. 9
[x] Act. 12. 23.
[a] Act. 5. 5.
[b] Pſal. 102. 21.
[c] *Ambr. in Lib. de Ioſeph.*
[d] Act. 22. 16.
[e] Gal. 1. 16.
[f] Pſal. 106. 3.
[g] Pſal. 145. 2.
[h] Pſal. 146. 2.

unto my God, while I have any being: Not onely while I live, for this life will have and end: but while I have any being; that can never have an end. To continue in giving *Glory* to Chriſt, is no leſſe requiſite than to beginne: though the beginning be more than halfe, yet the end is more than all. The God of all perfection lookes, that our *ultimum vitæ*, ſhould be his *optimum gloriæ*. The Philoſopher being asked in his old age, why he did not give over his practiſe, and take his eaſe, anſwered; when a man is to runne a race of forty furlongs, would you have him ſit downe at the nine and thirtieth, and ſo loſe the prize? We doe not keepe a good fire all day, and let it goe out in the evening when it is coldeſt: but then rather lay on more fewell, that wee may goe warme to bed. Hee that ſlakes the heate of his zeale in his age, will goe cold to bed, and in a worſe caſe to his Grave. Wary travellers ride fare and ſoftly when they come neere their journeyes end: but if wee lagge ſo in the way of godlineſſe, wee ſhall never come to the expected end of our journey. The eternall God, though hee paſſed over infinite millions of Generations, before he came to a Creation of the world; yet when he began, did never intermit his worke, but continued it day to day, till he had perfited the whole: and then he reſted, depoſing it in the hands of a Sabbath. It ſhould not be long before we enter into the Vineyard; (no houre preſcribes unto God, yet God preſcribes an houre to us, and that the firſt houre of our day) the ſooner the better: but being once entred, wee muſt intermit no labour, never give over workeing till our Sabbath comes, that Eternall reſt in Heaven.

In the inſtitution and bringing on of his Church, God proceeded by degrees: Firſt, he began with the law of nature, a rule engraffed in our mindes: But the characters of that being almoſt worne out by the cuſtome of ſinne, he wrote his Law in Tables; legible to their eyes, and durable to time, uncapable of alteration: But becauſe this law could not ſave them, hee promiſed a *Meſſias*: and yet perceiving that men would not ſufficiently rely upon his promiſe, hee gave them types, and ceremonies, and ſacrifices, prefiguring their expected *Meſſias*. This was not yet enough, therefore [i] when *the fulneſſe of time was come, he ſent his Sonne:* which was ſo much the more perfect than all the reſt, as the ſubſtance is more than the ſhadow: ſtill the moſt perfect came at the laſt. So what degrees of goodnes ſoever we have paſt through, God lookes (after his owne example) that our beſt ſhall come at laſt. [k] *Cleave unto him, that thou mayeſt bee encreaſed at thy laſt end. Decrementum vitæ*, muſt have *incrementum juſtitiæ*. [l] Other men *ſet foorth the good wine at firſt, but thou haſt kept the beſt wine till the laſt*. Hypocrites, *Ex fervidis tepidi, ex tepidis frigidi fiunt:* Their wine turneth into vinegar: for at firſt, it was mingled with water; and no more wine in it, than would give it a colour. But the right Chriſtian vents his beſt wine at laſt; the ſtarres of his graces ſhine brighteſt in the evening of his life. *Samſon* ſlew aboundance of Philiſtines in his life time, [m] but more at his death. Daily are the faithfull killing up the Philiſtines, mortifying their ſinnes all their life: but on their death-bed they kill them all; farre more dying, than they did living. Let us frame the deſires of our hearts, all our ſpeeches and actions, to give *Glory* to Chriſt, ſo long as our *Nunc* laſts, till our mortall dayes be ended. And when we have no more *Nunc* left to doe it in here, wee ſhall bee bleſſed to doe it in that *Aeternum* hereafter.

3. That wee may the better performe it, *durante Nunc*, God hath wrapt up His *glory* in every Creature: Not as fire in flint, which appeares not without ſome violence: but as light in the Sunne, which is not onely viſible it ſelfe, but making all other objects viſible. So eaſily may we ſee his *glory* in every creature, that we cannot ſee the Creature but through his *glory*, as we can ſee nothing but by the light. Hee hath ſo folded up his *glory* in them, that wee muſt annihilate them before we can deſtroy his *glory*: Nay when the Creatures ſhall bee diſſol-

[i] Gal. 4.4.

[k] Ecclus. 2.3.

[l] Iohn 2.10.

[m] Iudg. 16.30.

ved, yet his *glory* will remaine cleare and entire. Heaven and Earth ſhall paſſe away, but his *glory* ſhall never paſſe away. As the Artificer wrought his owne name ſo cunningly in the ſhield of *Minerva,* that it could not be picked out, unleſſe there were a diſſolution of the whole frame. More inviolably is the Name of God wrought in all things, in our bodies, in our ſoules: and thoſe bodies and ſoules muſt be reduced to nothing, before his Name can ſuffer diminution. Nay, when thoſe bodies are turned to duſt, and thoſe ſoules ſent to their owne place, His moſt honourable Name will ſtill ſticke upon them: Either the Name of Saviour in their ſalvation, or the Name Iudge in their juſt confuſion. It is an obſervation in Philoſophy, that if the motion of the Heavens ſhould ceaſe, there would be no generation of things upon earth. The flowers which wee ſee here below, are begotten of thoſe flowers of light, the Starres wee ſee above. The Earth the lower Milſtone, that lies ſtill: The Sunne that higher Milſtone, that runnes round, and keepes the other in heate: both muſt concurre to the preparing of bread for us. The Earth is as the wife, the Sunne as the Husband; ſhee cold, hee of a power to give heate: the wife without the Husband, the Husband without the wife, cannot beget children: by the marriage and uniting of this couple, wee have our fruites. The Sunne, the Father of them is more noble: but the Earth cannot bee left out for procreation. God that made both the Earth, the Sunne and Starres, is of more powerfull operation than they all: our naturall hearts are as the cold and barren Earth: from that Sunne of Righteouſneſſe comes all the influence of grace: the cauſe of fructifying is in him; hee gives the whole operation of being, or doing good. If wee doe not returne him all the *glory*, the wife is worthy to loſe her Husband, the Earth to want her Sunne, the Soule to be deprived of her Saviour. As when the king removes, the Court followes: and when the Court is gone, the hangings and ſtately furniture is taken downe: So if through our unthankefulneſſe, God remooves from our heart, where hee once kept his Court, His Graces will not ſtay behinde; and if they be once departed, downe goe the hangings and ornaments of peace and proſperity: all the noble vertues leave us: it may bee our ſinnes, the blacke guard will tarry with us. Our Apoſtle beginnes this Epiſtle with a Salutation, wherein hee wiſheth *Grace* and *Peace* unto us: ſo *Paul* continually joynes them together. As Grace and Peace ſalute together, ſo Grace and Peace bid farewell together. Grace and Peace will take no pleaſure to ſtay after *Glory:* and *Glory* will not ſtay when ſinne is placed in the chaire. At the birth of *Ichabod*, away goes Glory. If ſinne bee once borne, cockered, and dandled, and made the darling; our ſoule, the woefull mother, may weepe, crie, and complaine; [n] *The glory is departed from Iſrael.* Shee ſhall not onely cry in this ſorrow, but die in this ſorrow: the childe to which ſhe gave life, ſhall be her death: her lying in ſhall prepare for her laying out: from the bed of her delivery, ſhee is delivered over to the bed of the Grave. Such an unhappy iſſue is ſinne, and above all ſinne the robbing Chriſt of his Honour, that it deſtroyes the owne mother. At the nativity of unthankefulneſſe, the ſoule is left forlorne of comfort and ſuccour; for grace, and peace, and glory forſake her altogether.

But let the *Glory* of Chriſt be our delight: let us more rejoyce in doing Him honour, than in our owne ſalvation. Let the covetous repaire to their riches, like birds to their neſts: and the luſtfull to their brothels, like fleſh-flies to the larder: the ambitious to their honours, like butterflies to a poppy: the ſtrong to their holds, as Snailes creepe into their ſhels: the learned to their arts, as Bees to their hives: Atheiſts to their ſenſuall refuges, as Dogges to their kennels: and Politicians to their wittes, as Foxes to their holes: the holy ſoule will know no other Sanctuary but *Ieſus Chriſt*. I met with an apologue, and it is this. A Stationer hung up in a mart, the pictures or ſmall printed counterfeits of men famous in their kinds: among which, he had alſo the picture of Chriſt. Divers men

[n] Sam.4.22.

men bought according to their ſeverall fancies. The Souldier buyes his *Caſar*, the Lawyer his *Iuſtinian*, the Phyſician his *Galen*, the Philoſopher his *Ariſtotle*, the Poet his *Virgil*, the Orator his *Cicero*, and the Divine his *Auguſtine*: every man after the addiction of his owne heart. The picture of Chriſt hung by ſtill, of leſſe price than the reſt. A poore Chapman, that had no more money than would purchaſe that, bought it ſaying; *Quando quiſque Deum abſtulit ſuum, da mihi, bone vir, meum Chriſtum.* I ſpeake not for his Picture painted to the eyes, but for his lively Image to bee placed in our hearts. The affianced Virgine hath the picture of her Beloved, drawne a in little tablet, which ſhe weares in her boſome, next to her heart. There let us have the Image of Chriſt; not limmed in our chambers, but fixed in the inner chamber of our hearts. She makes much of every token ſent her from her Beloved, and rejoyceth in the ſight of them; and memorie of him, upon all occaſions: every bleſſing is a token of Chriſts love to us: in the fruition of any of them, let us remember Him whom our ſoule loveth, and ſet forth his *Glorie*.

6. Laſtly, *Quouſque*, how long muſt this reddition of *glory* laſt? *For ever.* So farre is eternity beyond the capacity of man in his militant eſtate, that wee want language to expreſſe it, and a name how to call it. Various are the interpretations of this εἰς ἡμέραν αἰῶνος. *Iunius* renders it, *Ad tempus ſempiternum*: there is indeed a *Sempiternum* above, but no *Tempus*: time is ſwallowed up in everlaſtingneſſe. Some ſay, *In ſecula*: and to make it more complete, others adde to it, and make it up *In ſecula ſeculorum.* Indeed they had no reaſon to pinch it of meaſure, when as it is *For ever.* Divers phraſes doe abbreviate it, none can make it too long. *Seculum* ſome derive *à ſequendo*; as if it ſignified onely *Series temporum.* Others more probably, *à ſecando*, becauſe it cuts off: as *Secula*, (which comes from the ſame roote) ſignifies a Sythe or Sickle, to cut downe the graſſe and graine of the earth. It is generally taken for an age: but of what dimenſion, there is difference of opinions. But whether we take it for thirty, or for an hundred, or for a thouſand yeares; ſtill it is but a time, and what is time to eternity? *Hierome* and *Montanus* read, *In diem aeternitatis*; which is both *ſtrictiùs ad literam vel ſonum*, and *pleniùs ad ſenſum.* Eternity is without time, and day excludes night: there is no night in heaven, but altogether day: no time is there, but altogether eternity. Nor is it onely, *In diem aeternam*; but *In diem aeternitatis*, for the fuller expoſition of it. I know that, *For ever*, is divers waies taken in the Scripture.

1. For the life of man: [o] *Samuel* a Prieſt to the Lord *for ever*: yet this Miniſtery was but during his life: death determined his Prieſthood.

2. For the yeare of *Iubile*: The ſervant whoſe eare was bored, [p] *Shall ſerve his maſter for ever*: yet at the yeare of [q] *Iubile* hee was to returne to his owne family, and to be free.

3. To the firſt comming of Chriſt. [r] *My Covenant ſhall bee in your fleſh, a Covenant for ever.* [ſ] *You ſhall keepe the Feaſt of the Paſſeover by an Ordnance for ever.* The garments of *Aaron* are ſaid to bee a [t] *Statute to him for ever.* Circumciſion, the Paſſeover, *Aarons* Prieſthood, the Sacrifices and Ceremonies, were all ſaid to be a Law and an Ordinance *for ever*: yet wee know that Chriſt did put an end to them all. For [u] Circumciſion, and the [x] Paſſeover, the [a] Sacrifices, and [b] Ordinances, they are all taken away by Chriſt. They could not laſt *for ever*; for they were at firſt *moritura*, and now they are *mortifera.*

4. To the ſecond comming of Chriſt; that is the end of the world. [c] *Thou art a Prieſt for ever*: And [d] *Hee ſhall raigne over the houſe of Iacob for ever.* Yet of that Prieſthood, and of that kingdome, there ſhall be an end; when [e] *Chriſt hath delivered up the Kingdome to God the Father.* His ſacerdotall Office ſhall ceaſe, when there be none left to intercede for; all his members being in heaven. *Ionas* in the deepe complained, that the earth with her barres [f] *ſhall cover him for ever*: yet that could but have reached to the Reſurrection: then earth and ſea muſt give up their

[o] 1 Sam. 1. 22.
[p] Exod. 21. 6.
[q] Levit. 25. 10.
[r] Gen. 17. 13.
[ſ] Exod. 12. 14.
[t] Exod. 28. 43.
[u] Gal. 5. 2.
[x] 1 Cor. 5. 7.
[a] Heb. 10. 9.
[b] Col. 2. 14.
[c] Luke 1. 33.
[d] Pſal. 110. 4.
[e] 1 Cor. 15. 24.
[f] Ion. 2. 6.

dead. *For ever*, in all theſe places, is taken *pro longo temporis intervallo*: but this *for ever*, here, is a duration without end. Obſerve;

1. The difference betweene the King of heaven, and the Kingdome of heaven: Either of them hath an eternity, but the Kings eternity exceeds. Gods *Æternum* is the duration of an uncreated being: our *æternum* is but the duration of a created being. God was King, when there was no heaven, for He made heaven: and of neceſſity the Maker muſt be before the worke. Heaven, and the Angels and Saints who dwell in that Court, had a beginning, though they ſhall have no end: but God hath neither end nor beginning. The heavens containe us, they cannot containe Him: nay, He containes the heavens. Time was but a little breath of his mouth, and all the wheeles of time, but the motion of his finger. Eternity is his Nature: He is perfect eternity it ſelfe: and the continuance of the world is but a ſhadow or abridgement of it; farre ſhorter than Himſelfe. He laies his hands upon both ends of everlaſtingneſſe, comprehending it within his infinite eternity, and eternall infiniteneſſe.

2. The difference betwixt this *Now*, and *for ever*. *Nunc* hath both a beginning, and an end: *for ever*, hath a beginning, no end. *Nunc* is ſpunne out by degrees: *for ever*, is perfect at once. Of nothing wee become children, of children men, of men aged, and in age (if not before) wee muſt die: one *Nunc* brings us into this world, another *Nunc* carries us out. In the Orbe of this *for ever*, there is no encreaſe and decreaſe, no infancy and age, no growth and death: all are perfect at once, all ſhall continue perfect *for ever*. As for death, hee may here ramble abroad, and deale about his bloudy and fatall blowes; and heaven is quite out of his reach. In that upper world, death hath nothing to doe; his power, his credite is loſt there: above they laugh at his fury. Our *Nunc* here hath many alterations: it is ſubject to changes and chances. Stay but a *Nunc*, and the greateſt man of the Eaſt is become a Beggar: but another *Nunc*, and the healthieſt man droupes: this minute he was well, and he is ill this minute. He feeles a ſudden change and alteration to worſe, and cannot tell the cauſe, nor call it by any name. This variable, and therefore miſerable condition of man, was not imprinted by God: for as Himſelfe is immortall, ſo He did put a beame, a coale of immortality into us. This by our obedience wee might have blowne into a flame, but by our ſinne we blew it out. We beggar'd our ſelves, by hearkning after falſe riches: wee infatuated our ſelves, by liſtening after falſe knowledge. So that now wee doe not onely die, but die upon the racke, die by the torment of ſickeneſſe: And becauſe we feare ſickeneſſe and death, we are even ſicke before ſickeneſſe comes, and die before death comes. For the very jealouſie; and pre-apprehenſion of ſickeneſſe and death, is an antedating of ſickeneſſe and death. We make our ſelves ſicke, before wee are ſo; and are ready to die, ere death comes at us. Wee are not ſure we are ill; but by feeling of our pulſe, one hand askes the other how wee doe: and our eye askes our owne urine, how it is with us. We die, and cannot enjoy death, becauſe wee die in the torment of ſickeneſſe: wee are tormented with ſickeneſſe, and cannot ſtay till the torment comes: but make our ſelves ſicke with preſages, and even die of ſuſpition. Theſe mutations and miſeries are involved in our *Nunc*: none ſuch belongs to *for ever*. In heaven there is no ſinne, therefore no ſickneſſe: no ſickeneſſe, therefore no death: but for thoſe three incidents of our *Nunc*, three beatitudes in *for ever*: For Sinne, Grace: for Sickeneſſe, Glory: and for Death, Life and Immortality.

3. The difference betweene the Saints militant, and thoſe triumphant: betweene us in our *Nunc*, and them in their *for ever*. We have the battell to fight: they have fought it, and are Conquerors. Wee are troubled with temptations, they tread the Tempter under their feet. We have the bitter cuppe of affliction to drinke, they are paſt it, and filled with comfort. We have our degrees to take in the rough Schoole of the Croſſe: they are perfect and complete Doctors.

We

Wee have but the Grace, they have the Glory of Saints. Wee have an apprentiſhip to ſerve, under our good Maſter Chriſt: They are free men of the new *Ieruſalem*. Wee are heires of the ſame Kingdome, but yet in our minority: they are poſſeſſed of the Inheritance. Wee live below in the vaile of miſeries: They above, in the Mount of bleſſedneſſe. Wee have the earneſt of Heaven, they are ſtated in the whole bargaine. Wee are upon the way, they at their journeyes end. Our race is to runne, they have got the Prize. Wee are Pilgrimmes in this world, they are at home in their owne Countrie. [g] Wee ſeeke *For a Citty which hath a foundation*, they have found it. Wee are in blacke, our mourning-garments: they [h] *In white*, the habite of rejoycing. And which is worſt, wee are haunted with ſinnes; thoſe pernicious Heathens cannot bee quite expelled out of our Canaan. Too often doe they draw us into the offenſe of our Maker: for which our hearts ſmite us with remorſe, and wee goe heavily all the day long: They above, are ridde of all theſe ſollicitations; and thinke this the happieſt of all their deliverances, that they are ſafely delivered from their ſinnes. Wee ſinne againſt the Lord for trifles, they would not offend Him for a thouſand Heavensr This is the ſoreſt inconvenience of our *Nunc*: not ſo much that it is a vale of miſeries, as a vault of ſinnes. The good ſoule had rather ſuffer the evill that diſpleaſeth her ſenſe, than doe the evill that diſpleaſeth her Maker. Here wee have continuall worke for repentance: O how much of our time is ſpent in undoing that by ſorrow, which we have done up amiſſe by ſinne? In our houſe ſinne continually makes duſt, and repentance muſt bee the Beeſome to ſweepe it. In Heaven there is nothing but purity and perfection. Here wee give Chriſt ſome *Glory*, but it is with the intermiſſion of ſleepe, and interruption of ſinne: and too often wee diſhonour Him, which coſts us many bitter teares. In that Orbe of Eternity, His prayſes are perpetually ſung, and there is no ſtay of his *Glory*.

4. There is yet a Communion betwixt this *Now*, and *For ever*: the Saints that are gone before us, [i] are not perfect without us. There is an aſſociation of both, them above, and us below; a communion of Saints. For the militant and triumphant Church make but one Pariſh: Though this world bee ſcarce the Bellfrey in reſpect of that upper Quire. When Chriſt was upon the Earth, hee was not out of his Dioceſſe; nor out of his Temple, when hee was in our fleſh. They ſing not the prayſes of Chriſt alone; wee anſwere them. As when the Angells began; [k] *Glory to God on high*; the ſheepheards followed, *glorifying and prayſing God for all the things that they had heard and ſeene.* The militant Church, in this joynes with the Church triumphant: *Therefore with Angels, and Archangels, and with all the company of Heaven, wee laud and magnifie thy glorious Name: Evermore prayſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſtes: Heaven and and Earth are full of thy glory: Glory bee to thee, O Lord moſt High.* The goodly fellowſhip of the Prophets *praiſe thee*: The glorious company of the Apoſtles *praiſe thee*: The noble armie of Martyrs *praiſe thee*: And not onely ſo, but *The Holy Church throughout all the World doth acknowledge thee.* Wee have our part, and this himne muſt not bee ſung without us. The *Epithalamium* of that happy marriage of Chriſt to our nature, was begunne by Angels: yet there were men on Earth that did ſecond them: The ſong was not let fall, but as it came from Heaven to the Earth, ſo was it ſent up againe from the Earth to Heaven. The exaltation of our Nature in the Sonne of God, was entertained with Angelicall anthemes. His Seſſion at the right hand of his Father, is lauded by the whole quire of Heaven: yea and it is rebounded, reſounded by the Saints below. They from the battlements of Glory, we from the Earth, the pavement of this Temple anſwers them: [l] *Bleſſed bee the Name of the Lord, from this time forth and for evermore.* This ſong ſhall never ceaſe: *Nunc* and *Aeternum*, ſhall both inceſſantly give him *Glory*. [m] *They ceaſe not day and night, ſaying, Holy, Holy, Holy, Lord God Almighty*:

[g] Heb.11.10.

[h] Rev.7.14.

[i] Heb.11.40.

[k] Luk.2.20.

[l] Pſal.113.2.

[m] Rev.4.8.

No interruption of that muſicke; but ſtill *Glory be to the Father, to the Son, and to the holy Ghoſt.* How for a *Nunc* only? Once, and no more? At this houre, and ſo have done? No, but *As it was in the beginning, is now, and ever ſhall be world without end: Gloria in altiſſimis*, is the ſong of my ſoule *in the houſe of my pilgrimage:* I ſing it *Per modum voti*, yea *per modum devoti*; my heart is devoted to his praiſe, and my tongue ſhall ſpeake of his righteouſneſſe. We have no Angels to ſing this *Gloria in excelſis*, and it is muſicke for an Angell: But they are well pleaſed to take us into the Conſort, to make up the fuller Harmoney. Yet let us take heede that wee doe not marre the muſicke: If our breſts bee hoarſe, and ſtuffed with the crudities of unrepented ſinnes, our voyces will yeelde but a harſh ſound: and Gods prayſes would bee ſung with a cleare breſt. As wee deſire to ſing with the Saints in Heaven, let us live like thoſe Saints upon Earth. When wee have cleanſed our hearts from all unrighteouſneſſe, and made them Temples of the Holy Ghoſt; then doe wee riſe above our ſelves, and approach ſomewhat neere to thoſe bleſſed Spirits. Then are wee in ſtate with Saints and Angells, to magnifie the glorious Name of Chriſt. There is joy among thoſe Angells in Heaven, to heare their ſongs kept alive upon Earth. When the Sonne of God came downe from Heaven to Earth, and when hee went up from Earth to Heaven, ſtill Hee was entertained with ſongs of prayſe. Let us prayſe Him both for the one, and the other, here; till wee come to ſing it in that glorious Quire above: No more of wiſh then, but of fruition, and ſo of gratulation *For ever*.

5. This is one ſympathie of the Church, triumphant and militant: wee all agree in this one harmony, of giving *Glory* to Chriſt. *To Him bee Glory* in our *Nunc:* and *To Him bee Glory* in their *For ever*. Howſoever there may bee diſtance in place; they on high, wee below: and difference in Grace; theirs perfect, ours inchoate: and difference in Glory; they have it *in Re*, wee but *in Spe*; and difference in the effects of Faith: Wee beleeve what wee ſhall have, they have what they beleeved: yet in this there is concord and conſent; and without much difference, Chriſt hath his *Glory* both here, and there. Though there bee a locall and ceremoniall difference betweene us, in place and honor: Wee Souldiers in His warrefare, they at peace in His Pallace, like Princes in his Court: Yet ſtill there is a Communion of Saints, and wee are all members of the ſame Head. Though wee bee like the feete of the Body, neareſt to the Earth, yet wee are parts of the ſame Body; and all of us have but one Head, *Ieſus Chriſt*. So inſeparably are they in Heaven, united to us on Earth; that the Church upon Earth is called the very Kingdome of Heaven. [n] *There was warre in Heaven.* Is not that the place of peace? Was not the Dragon long ſince caſt out of Heaven? Can hee get in thither, to worke their diſturbance? What, any warre in Heaven? No certainely, there is all welfare, no warrefare. But this Heaven is the Church militant; and it is honoured with the name of Heaven for ſeven reſemblances. Firſt, [o] It ſhines bright as Heaven. *Fulget Eccleſia Doctoribus, ut cœlum ſyderibus.* Secondly, In Heaven, one Starre differs from another Starre in Glory: ſo here bee different meaſures and degrees of Grace. Thirdly, Heaven is inceſſant in motion, ſo the Church continually mooves toward *God*. Fourthly, Heaven gives influence to all lower things. So all good to the World is conveighed through the Church. Fifthly, Heaven hath none but pure inhabitants; and all the Churches Children are Heavenly: Their *Treaſure is in Heaven, Matth. 6.26.* Their deſires *in Heaven. Coloſſ.3.2.* Their *converſation in Heaven. Philip. 3.20.* The Lord of Heaven *dwells in them. Epheſ. 3. 17.* And whereſoever Hee is, His very preſence makes a Heaven. Sixthly, Heaven covers all ſublunary things: So the Church hath the Moone under her feete, ſhee treads upon the World. *Revelation.12.1.* Shee is (as it were) ſhod with the Moone, and crowned with the Starres.

Seventhly,

[n] Rev.12.7.

[o] Dan.12.3. *Auguſt.*

Seventhly, as Satan is caſt out of Heaven, ſo alſo throwne out of the Church: *His place was no more found in Heaven. Revelation.* 12 8. But you will ſay hee rangeth in the World, how then hath hee no place? Hee hath none *ad nocendum*: If hee cannot hurt, hee hath no place? Hee may ſtill have power to tempt, not to hurt: Even the Divell himſelfe ſhall worke to our good. * *The Prince of this World hath nothing in me: Nec quicquam in me nec quicquam meis.* Thus the Name of Heaven is communicated to us upon Earth: ſo certaine are wee in our *Nunc*, to be conſtated in their *For ever*.

* Iohn 14.30.

Sixthly, This *For ever*, is the perfection of the Glory of Heaven. It were a Glory ſcarce worth glorying in, if it did not laſt *For ever*. This conſummates the joy, that it cannot be loſt: It would droupe and languiſh at the very height, if the head of it were not borne up with this *For ever*. This is the Crowne of the Crowne of Life; that the kings there ſhall weare their Crownes *For ever*. The very hope of this, is the beſt inheritance of the greateſt Prince upon Gods Earth: After a kingdome which hee muſt leave, to enjoy a Kingdome which ſhall never leave him: To change a crowne of gold, for a Crowne of Glorie: To change the glory of a Crowne which muſt vaniſh, for the Crowne of Glorie which can never bee taken from him. *Alexander* gave away all, and left himſelfe nothing but hope: but it was not this hope: Hee wept when hee heard of another World: Hee had waſted ſome time in winning this: and now to heare of another, when hee had not gotten all this; it melted his great heart into teares. Hee thought one World indeede too little for him: *Vnus Pellæo Iuveni non ſufficit Orbis*: This hee made account to have wholly his; yet ſtill hee wanted a part. But now there was another World, wherein hee had no part at all: this made him weepe; but hee wept as one *That had no hope*. 1 *Theſ.* 4.13. No earthly greatneſſe can ſecure us from treachery and violence: * Two of the Kings Chamberlaines conſpire againſt *Ahaſuerus*. Hee that ruled over millions of Men, through a hundreth twenty and ſeven Provinces, cannot aſſure himſelfe from the hand of a villaine. Hee that had the power of other Mens lives, is in danger of his owne. O bleſſed they that are poſſeſſed of a Crowne incorruptible, unfadeable; of a Kingdome in Heaven. No force, no Treaſon can reach thither: there can bee no perill of either violence, or forfeiture. What a-doe there is in the World for Annuities, for Leaſes of life, of three lives, for Free-holds and Perpetuities? So undeterminable is the love of this World which determines every minute. Wee are very earneſt and induſtrious about the continuance of our *Nunc*: O that wee were halfe ſo carefull about the aſſurance of our *For ever*. * *Soule, thou haſt much goods laid up for many yeeres, eate, drinke, and bee merry*: Hee was but a foole. But when we have Peace, Happineſſe, and Glory, (which are the true goods indeede) laid up for us, not for many yeeres, nor for many ages, but *For ever*, wee may then bee merry indeede. The beſt joyes of our ſoules here, though they bee the beames of Gods favour, are often clouded. In our faireſt day, it often raines before night; and our jollity concludes in teares. If wee eſcape outward croſſes, yet wee cannot avoide ſinnes, and they doe (and nothing but they ſhould) ſet us a weeping. There is neither Cloudes nor Raine in that Eternall day above: They have nothing to weepe for, therefore no place for teares. The Lord ſometimes ſmiles upon us, and then wee ſay in our proſperity: *We ſhall never bee mooved, thou haſt made our hill ſo ſtrong. Pſalm.* 30. 6. But *abſcondiſti faciem*; and then wee hang downe the head, like Bul-ruſhes in a ſhower. In Heaven the Face of God is never hidden; The Saints and Angells behold it contiuually. *Matth.* 18. 10. This *In æternum* crowne, all their crownes, rejoyceth their joyes, and even glorifies their glories, by confirming them in bleſſedneſſe: the aſſurance that they ſhall be crowned *For ever*, bleſſed *For ever*, joyous and glorious *For ever and ever*.

* Eſth.2.21.
* Luk.12.19.

For application of all; wee muſt doe what wee can, to make the *glory* of Chriſt laſt ***For ever :*** Not onely ***In aterno ſuo,*** for that ſhall be done without us: but ***In aterno noſtro,*** which is to be done by us, So let us honour him while wee live, that our very memorie may occaſion his honour when wee are dead. [f] ***This ſhall be written for the generation to come, and the people yet unborne ſhall praiſe the Lord.*** O happy men that doe ſuch good workes, for which the future ages ſhall praiſe him. Nature is pregnant in this office: ***The outgoings of the morning and evening praiſe thee :*** to teach us, neither to lie downe, nor riſe up, without remembring of our Maker. [g] ***Day unto day, and night unto night,*** doth publiſh it: their ***Language*** is heard every where: How much more ſhould we be diligent in the celebration of his praiſes? [h] ***One generation ſhall praiſe thy workes to another.*** The faith of ***Abraham,*** in not ſparing his onely ſonne, *glorifies* God even to this day. The patience of ***Iob,*** proclaimes to all the world his honour. The gracious lives of the Saints departed, doe ſtill magnifie him: in every place we heare of them, and are moved to *glorifie* God for them: As if his Name had bene leſſe famous, if theſe men had not bene, or not bene ſo holy. Not that they could adde renowne to God, but God renouned himſelfe by them. For if his Iuſtice gets honour by a ***Pharaoh,*** much more doth his mercie by a ***Moſes.*** We cannot looke upon an Hoſpitall or almes-houſe, but we are occaſioned to *glorifie* God, for giving men the grace to doe ſuch good workes. [i] ***Their workes follow them;*** yea, and (in another ſenſe) tarry behind them too: The reward goes with them, that their ſoules may be ſaved: but the worke it ſelfe ſtayes behind, that God may be *glorified.* For this cauſe we remember in our thankes to God, the ***Wickams,*** and the ***Suttons,*** and the benefactors of formes ages: bleſſing him that raiſed them up, and reflecting all to his honour. Doe good therfore, ye rich men, with your goods: and thinke it not enough to *glorifie* God with your profeſſions whiles you live; but that God through your occaſions may be *glorified* when you are dead. Theſe are better monuments than your alabaſter or marble ſepulchers; better than all the elegies of poets, and Inſcriptions upon your tombes: your laſting good deeds, which be the viſible trophees of your goodnes: That is your ***Æternum*** in this world and by this you ſhall give glory to Chriſt *for ever.* This is that praiſe of God, which ſhewes that hee was [k] ***the God of your praiſe.*** Build refectories for his members, and Temples to his ſervice: you ſhall die, but ***Non norant hac monumenta mori.*** If Iſrael builds houſes to his praiſe, hee will dwell in them, and ſo is ſaid to ***inhabite the praiſes of Iſrael.*** In our ſeverall ſtations. Let us endevour all wayes to *glorifie* him, and in heaven hee will glorifie us ***for ever.***

Amen. This is the concluſion of all. Concerning which, ſome things are obſerveable in the word it ſelfe, and ſome in the ſenſe of the word.

1. It is a word ***Omnium Linguarum,*** of all Languages. Originally it is Hebrew; the Greeks tooke it up, the Latines followed them, all other nations entertaine it, and it ſhall never bee layd downe. There be many Hebrew words, which wee retaine in their proper dialect, without tranſlation of them: as ***Halleluiah, Immanuel, Hoſanna, Maranatha, Racha, Manna, Mammona, Abba, Cherubim, Seraphim:*** but the moſt frequent and familiar of them all is ***Amen.*** It is kept in the originall, and not tranſlated; firſt to preſerve the honour of the Hebrew tongue. As that was the firſt language of the world, and thought to bee ſtill the language of heaven; ſo it ſhall have honour in the midſt betweene both theſe: for all nations ſhall [l] ***ſpeake the language of Canaan:*** In time the conſent of all nations ſhall come in, to teſtifie the trueth of the Goſpell. And howſoever it be now ***a ſtumbling blocke to the Iewes,*** and an ***offenſe to the Gentiles;*** yet the day will come, when both Iewes and Gentiles ſhall receive it, and to the word of Chriſt, they ſhall ſay ***Amen.*** Next, it is a pledge to the Gentiles, that there ſhall be a re-ingraffing of the Iewes: Chriſtians call God; [m] ***Abba, Father,*** in the tongue of the Iewes, implying that the Iewes ſhall become Chriſtians. As we received our firſt faith

from

[f] Pſal.102.18.

[g] Pſal.19.2.

[h] Pſal.145.4.

[i] Rev.14.13.

[k] Pſal.109.1.

[l] Eſa.19.18.

[m] Rom.8.15.

from them, ſo they ſhall receive their laſt faith from us. It is not then unlawfull to uſe Greeke or Latine words in our Sermons, when as we are allowed to uſe Hebrew words in our prayers. But as we refuſe no meate that conduceth to the nouriſhment of our bodies, ſo all wordes are good that tend to the edification of our ſoules.

2. It is a word *omnium Idiomatum*; ſignifying a Noune, a verbe, an adverbe. Firſt, It is taken for a Noune; reall and ſubſtantiall trueth: [n] *Theſe things ſaith Amen, the faithfull witneſſe.* [o] *All the promiſes of God are Tea and Amen.* So every Evangeliſt ſhuts up his Goſpell; *Amen.* So *Paul*, *Peter*, and *Iohn* conclude their Epiſtles *Amen.* So the holy Ghoſt ſeales us the Scripture: the laſt word of the Bible is *Amen.* To ſhew that whatſoever therein is contained, is perfect and abſolute trueth. Secondly, It is taken for an Adverbe: ſo frequently, it is uſed by Chriſt; *Amen, Amen, dico vobis; verely, verely I ſay unto you.* It is ſometimes uſed in the old Teſtament: [p] *The woman ſhall ſay, Amen, Amen.* In diverſe places of the Pſalmes: by which ſome would diſtinguiſh them into five bookes, in imitation of *Moſes* his *Pentateuch*; every booke containing thirty Pſalmes, and the number diſtinguiſhed by *Amens.* It is thus taken, an aſſeveration, ſome call it *Iuramentum.* But that Chriſt, when hee ſaid *Amen, Amen*, did ſo often ſweare or take an oath were hard to affirme. Thirdly, It is taken for a verbe: wherein we wiſh ſomething to bee. Deut. 27. 15. Neh. 5. 13. Pſal. 89. 52. Thus it is a note of confirmation, *tam aſſerendo, quàm optando.* It is every way a Seale to the trueth of that which is delivered: [q] *The promiſes of God are Amen in Chriſt; In ipſo ſunt Ipſum.* And to the trueth of our receiving and beleeving it; ſo wee ſhut up our Creed with *Amen.*

n Rev.3.14.
o 2 Cor. 1.10.
p Num.5.22.
Refert Hierom.
Haymo.
Calvin.
q 2.Cor.1.20.

3. It is a word *Omnium locorum*; placed in the beginning, in the midſt, in the end. In the beginning to expreſſe the Trueth of that which followes: In the end to witneſſe the Trueth of what went before: In the midſt, it is *Ipſa veritas.* Chriſt commonly uſed it in the beginning of his ſpeech: ſo hee begunne his Sermon to [r] *Nicodemus.* And *Paul* ſo beginnes his Epiſtle to the [ſ] *Galathians.* So the Spirit begunne his letter to the [t] *Laodiceans.* In the midſt it hath a place alſo. Romans 9. 5. Like a *Selah* in the midſt of a Pſalme. And in the Lords prayer, though it be but once mentioned or uttered, and that in the end; yet is it implyed in the midſt, and belongs to every petition: as well to *Fiat voluntas tua*, as to *Dimitte debita noſtra:* to *Adveniat regnum tuum*, as to *Da panem noſtrum.* To them all generally wee ſay, and to every one particularly we intend *Amen.* In the end, it is never to be omitted: whether we pray alone, or with the congregation, we muſt conclude with *Amen.* Every where then it chalengeth a roome: Eſpecially St. *Iohn*, repeating the words of our Saviour, ever doubles it; *Amen, Amen.* Some would ſtrangely allude it to the age of *Iohn*: that as in the Greeke elements of the word *Amen*, the numericall letters amount to ninety nine: ſo they ſay, St. *Iohn* lived ninety nine yeares. As thoſe that collect, becauſe the [x] *Beaſts* name, and [u] *Solomons* yearely *talents* of gold, were both of a number, each of them ſixehundreth ſixetie and ſixe: that therfore Antichriſt at that time muſt be as rich, as ever was *Solomon*: they doe but invent fantaſticall dreames, and groundleſſe curioſities. *Amen* is a word of honour, the voice of faith, and faith preſuppoſeth underſtanding; not to bee uſed upon every triviall circumſtance, with unadviſed lippes: for through a cuſtome or habite of ſpeaking it, they blunder out *Amen* at a ventures, and not ſeldome ſeale a curſe to themſelves. It cannot bee uſed with too much reverence.

r Ioh.3.3.
ſ Gal.1.5.
t Rev.3.14.
1 King.1.36.
u 1 King.10.14.
x Rev.13.18.

[a] It was a complaint of the Iewiſh Teachers; wee may too juſtly transferre it upon our ſelves: that the *Amen* of Gods Clients in the Church is very defective: there is a fault in it, that would bee amended. One *Amen* they called *Pupillum:* when a man ſayes *Amen* to hee knowes not what: hee underſtands not

a *Lorin. ex Caminio.*

not the prayer. Another they called *Subreptitium*; when one ſayes *Amen* before the time comes: he is loth to tarry till the prayers be done. The laſt they called *Sectile:* when a man cuts off his devotion, and divides it into two parts. Hee ſleepes out the firſt part, and his minde is wandring in the laſt part; onely hee awakes in the middeſt, inopportunely ſayes *Amen* to that. But a perfunctory and careleſſe *Amen*, to thy private, or the publike prayers, will procure thee none of the required bleſſings: it will bring but ſorry comfort to thy conſcience. [b] Saint *Hierome* ſaith, That in the Primitive Church, the peoples *Amen*, at the end of publike prayer, was like thunder; above the ſhout of an army in a triumph: that it would almoſt aſtoniſh a man to heare, *Populum reboantem Amen.* With ſo ſubmiſſe a voice doe wee anſwere the Miniſter in our ſuffrages, as if we were afraid that men ſhould heare us: wee doe but whiſper, whereas they did thunder: Out of the abundance of the heart, the mouth ſpeaketh: our praiſing God with ſo low a voice, argues a poverty of devotion in our hearts. If we knew what a ſeale our hearty *Amen* were to all our petitions, wee would ſooner rend the cloudes, than whiſper to our pewes ſo neceſſary a *Fiat*.

Nor muſt this onely conclude our ſupplications, but even our gratulations: as well our thankes for what wee have received, as our ſutes for what wee would receive. God will not accept of an *Hoſanna*, without an *Hallelujah*: *Amen* muſt ſeale up both. Be this then the concluſion of our prayers, wherewith God concludes his Scriptures. The firſt word is *In principio:* the laſt word *Amen*. A ſtately beginning, and a powerfull ending. What is more ſtately than Antiquity? *Id verum, quod primum.* The Doctrine of *Moſes* and the Prophets concerning the true Worſhip of God, was firſt: Idolatry and Baaliſme came in afterwards. The Doctrine of Chriſt and his Apoſtles, touching Iuſtification by faith, was firſt: the Popiſh Doctrine of Merites and Satisfactions came in afterwards. What more powerfull than the Trueth? At laſt it will prevaile: all will bee *Amen*, Trueth in the end. So the Scriptures have both *Vetera* and *Vera*; which are not joyned together in any other writings. In humane learning, many things are uncertainely true, and more certainely untrue: onely the Word of God is ſealed with *Amen*. *Amen* is the end of it; and let us all ſay *Amen* unto it.

To ſet ſome method in my diſcourſe; *Amen* is but one word; and it was hard to divide a word. It is an unwarrantable boldneſſe to teare any word in peeces; much more to rend this word *Amen*, which is the ſeale to all the reſt. Who but a mad man would teare the ſeale of his Evidence? Yet though a word may not bee divided, it may bee diſtinguiſhed, and that without injury. One word may have divers ſignifications: and though it have but *Vnicum ſonum*, may beare *Multiplicem ſenſum*. It is like *Manna*, which relliſhed to all, according to the delight of every ſeverall palate. Many vertues lay claime to this *Amen*. Deſire challengeth *Amen*, and ſayes, It is mine. Faith laies title to *Amen*, and ſaies, It is onely mine. Thankefulneſſe would engroſſe *Amen*, as properly belonging to her. We will let them all have it, rather than teare it in peeces, that ſo none might have it. The roote of it is in the heart, and it hath foure ſeverall Branches in the mouth. Firſt, as it comes from a Deſire of the heart, it is *Vox Petentis*, the word of a Petitioner. Secondly, as it comes from a Perſwaſion of the heart, it is *Vox Credentis*, the word of a Beleever. Thirdly, as it comes from the Ioy of the heart, it is *Vox Gratulantis*, the word of a Thankeſgiver. Fourthly, as it comes from the Reſolution of the heart, it is *Vox Perſeverantis*, the word of a Continuer. Firſt, a Deſire that ſo may it be. Secondly, a Beleefe, that ſo it ſhall be. Thirdly, a Rejoycing, that it is ſo. Fourthly, a Reſolution, that ſo it ſhall continue. Of theſe in order.

1. *Amen* ſignifies an earneſt Deſire of the heart, to obtaine ſome good. *Geminata precatio:* when wee have expreſſed with our mouthes, what wee deſire in

[b] *Præfat. in 2. Lib. Ep. ad Gal.*

[c] Rev. 22. 20.

in our mindes, wee adde *Amen*: So let it be unto me, O Lord. c *I come quickely. Amen.* And leaſt that *Amen* ſhould not ſeeme earneſt enough, it is ſeconded by an exegeticall inſtance; *Even ſo, come Lord Ieſus.* The foregoing prayer is a petition, and *Amen* is a ſhort repetition of it: a briefe and abridgement of all that hath been asked. All the requeſts of an humble Client, are thus ſummed up in a word; *Amen.* It is a Seale put to the end of a conveyance: Prayer is the conveyance of our hearty deſires to Heaven: this is not authenticall without a ſeale. As God hath regard to all the termes of the conveyance, and ponders all our requeſts; ſo in the bottome of the Inſtrument Hee lookes for our ſeale. If *Amen* bee not ſet to it, it is but a cold conveyance, and will hardly bring us a good aſſurance. *Duplicatum verbum, ardens deſiderium.* So *Eſay* 37.17. *Dan.* 9.19. *Matth.* 7.7. The evils bee ſo hurtfull, whereof wee begge a removall: the Graces ſo excellent, whereof wee pray for a fruition; that wee have good cauſe to bee urgent with God, and to put Him in minde of that wee have asked, by the concluſion with which our prayers are ſealed, *Amen.* Wee ſay *Amen,* O LORD to our ſupplications, doe thou ſay *Amen* to the conceſſions of them. This is to ſeale our ſeale; to ſet the ſeale of his mercifull grant, to the ſeale of our humble ſuit. *Amen* on earth, is ſealed and ratified by the *Amen* in Heaven.

c Rev. 22.20.

2. *Amen* ſignifies a perſwaſion of the heart: not onely a deſire to have it ſo, but a beleefe that it ſhall bee ſo. And though option and expectation bee different acts of the Soule; yet they may bee at one inſtant in the Heart, and therefore expreſſed in one word by the mouth: The *Amen* of Prayer, which is a *Fiat*: and the *Amen* of Faith, which is a *Fiet*; doe not deſtroy, but rather aſſiſt one another. Faith rowſeth up Prayer, Prayer cheeres up Faith. *Credidi & ideò locutus ſum*; *Pſalme* 116.10. Faith opens the lippes of Prayer. *I have prayed, that thy Faith might not faile*; *Luke* 22.32. ſo Prayer keepes Faith in heart. Beleeve then, that you may pray heartily: Pray, that you may beleeve firmely. *Amen* anſweres to both; as one beame of the Sunne yeeldeth both light and heate: light to our Faith, heate and fervency to our Prayer. *Whatſoever yee ſhall aske the Father in my Name, Hee will give it you*: *Iohn* 16.23. This is the foundation of our *Amen.* It muſt riſe from a beleeving heart, and that muſt needs bee an underſtanding heart. No man will put his ſeale to a writing, till hee underſtands the contents. Our Prayer, without the *Amen* of Faith, is an Evidence without a Seale. The *Amen* of our lippes, without the intention of what is prayed for in our hearts, is a Seale without an Evidence. The Suffrage of the whole congregation, crying *Amen* to the publike Prayers, hath ever beene, and is the laudable cuſtome of all Churches. But if the common Prayer be not in a common tongue, how ſhall the people ſay * *Amen*? When the Prieſt ſayes Prayers in Latine, it is at his courteſie, whether hee will bleſſe or brand the Aſſembly; and ſo ignorant Perſons may ſay *Amen* to their owne curſe. Say his Charity is better, yet the unlearned Papiſt is never the wiſer. It was a ridiculous obſervation of the *Carnotenſian* Canons, that forbore to ſhut up Prayers with *Amen* in their Churches, becauſe they underſtood Saint *Paul* to make it belong onely to Idiots: whereas their Aſſembly conſiſted of none but noble and learned Perſons. But *Hugo* ſaith well of them, that they have now juſt cauſe, *Illud reſumere per contrarium*; and all to ſay *Amen*, becauſe there are none but Idiots and unlearned amongſt them. *Cæca devotio, rara benedictio.* The Romiſh Prieſts may conjure, as well as pray, for ought that the Vulgar know. And their *Amen* to the Oriſons, is but like a ſong of one tune, and the burden of another: or like the ringing of the Saints-bell, after much jangling in the ſteeple. For though God underſtands Latine, yet their Latine does not underſtand God. So wee have too many, that huddle up their prayers in a morning, and then thinke they

* 1 Cor. 14.16.

they have ſerved God very well, and are bleſt for all day. Their mindes are buſie about one thing, and their tongues talke of another thing: they neither ſay what they conſider, nor conſider what they ſay. So that heere is neither hand nor ſeale, but a meere blanke: or a paper ſcribbled over with nonſenſe: No man can tell what to make of it. If praying were not an Action of the heart, more than of the lippes, you have many Birds that might be taught to ſay their prayers.

But when *The heart hath indited a good matter, and the tongue hath ſet it downe like the penne of a ready writer*; *Pſalme* 45. 1. Then is the ſeale opportunely put to them both; *Amen.* Some preproperous devotions are delivered, as Sermons are taken, in Brachigraphie: They love to bee ſhort with GOD, as if it were enough that hee knew their meaning. Others are long and tedious, like the prayers of the Phariſees, full of ſuperfluous repetitions, and idle miſplacings. Like Anagrammes; for as there is a tranſpoſition of letters, ſo here is a miſpoſition of requeſts: The beginning is where the end ſhould be, and the end where the beginning: ſo that in the wrong *Vbi*, there is ſkrewed in *Amen.*

3. *Amen* ſignifies the joy of the heart, and ſo it is a gratulation for ſome good received. Thus moſt properly, and according to the genuine nature of it, it is taken here. *To GOD bee glory for ever*; *Amen.* Wee doe not onely deſire that ſo it may bee, and beleeve that ſo it ſhall bee, but alſo rejoyce that ſo it is. Saint *Chryſoſtome* tells us, that the People in the Primitive times, ſo ſoone as ever they heard theſe words uttered, *To whom bee Glory for ever*, they preſently thundered out *Amen.* It is *Vox gratulantium*; as when the Magiſtrate hath pronounced, GOD ſave the King; The whole multitude ſhowteth foorth *Amen.* Whenſoever wee heare any man bleſſing the Name of God, it is a key to open our lippes, and a motive to affixe our Seale to His Prayſes with *Amen.* The beſt way to pledge the Kings health, is by our hearty prayers for him: And it is not the leaſt way of honouring Chriſt, when others have begunne his Holy Prayſes, to pledge them in our conſents, to anſwere them in our eccho's, of *Amen.* *O that men would praiſe the LORD for His goodneſſe, and for His wonderfull workes to the Children of Men.* Pſalm. 107. 8. and Pſalm. 116. 13. Though wee cannot make a long Oration of His worthy Prayſes, nor a narration of His great and glorious acts; yet when wee heare the Preacher declare what Hee hath done for us, and aſcribe all honour to His Name, Wee cannot but know how to ſay *Amen.* It is a word neither hard to learne, nor troubleſome to remember, nor difficult to pronounce; *Amen.* All Plants receive influence from the Sunne: onely the thankefull *Heliotropium* turnes it ſelfe to the Sunne, and would faine follow it. If the beames of Chriſts Graces have throughly warmed our hearts, wee ſtill looke towardes Him, wee rejoyce in His Bleſſings, and cloſe up all our prayſes of Him with *Amen.* All the Tribe of *Manaſſeh* went not over *Iordan*, ſome ſtayed behinde: *Manaſſeh* is ſaid to ſignifie forgetfulneſſe: though wee forget many of GOD'S mercies and benefits, yet let ſome tarry behinde in our memories, and not paſſe away without our thankefulneſſe. Wee have dull hearts, if wee can taſte the ſweetneſſe, and digeſt the fatneſſe of his bleſſings, without returning Him continuall thankes, ſealed with *Amen.*

4. It ſignifies the reſolution of the heart; that as the glory of GOD ſhall continue for ever in it ſelfe, ſo wee with all our beſt endeavours will maintaine it. And that as His favours towards us are not mutable, ſo wee will bee no changelings in ſetting foorth His Prayſes. *Amen* is Trueth, and Trueth is firme: implying that neither Chriſts Honour, nor our thankefulneſſe are fa-

dable things: but of a durable ſubſiſtence, and ſuch as will laſt for ever. In witneſſe of which perpetuity, wee ſet to our Seale of *Amen.* There is no queſtion of His Glory; all the doubt lies in the perſeverance of our Grace. The Apoſtles *Were continually in the Temple, praiſing and bleſsing* GOD. *Luke* 24. 53. If wee bee not alwayes in the Temple of GOD, made by the hand of Man; yet wee are never out of this Temple of Man, made by the Hand of GOD. So long therefore as our Soules are the Prieſts, and our Bodies the Temples; and theſe mortall Temples containe thoſe immortall Prieſts; Let there bee offered to Chriſt the continuall ſacrifice of thankefulneſſe. Let us draw out *Amen* to the full length, and evermore ſing his Prayſes. When the old Man had entertained the gods, and they ſo liked of his Hoſpitality, that they bade him aske what hee would, and it ſhould bee granted him: Hee onely begged that his little Tenement might bee turned into a Temple, and himſelfe bee accepted as the Prieſt, to offer ſacrifice to them. Much like to *Davids unum petii, & hoc requiram*; even to *dwell in the houſe of* GOD *for ever. Pſalme* 27. 4. They ſay, happy are the Stones whereof Temples are made: GOD made the whole World a ſtately Temple, wherein Hee will bee worſhipped: And to doe that, is the perfection of the world. The inferiour Orbes have their ſeverall motions; ſome are turned this way, and others that way: but the Empyreall, the higheſt Heaven is never mooved: the reſt of that cannot bee diſturbed: Immobility and immortalitie belongs to that. So the lower Sphearcs of our Soule, our ſenſitive affections and paſſions may bee whirled up and downe: But let our heart continue firme, and ſticke faſt to the honour of Chriſt: There let our *Amen* bee laid up for ever. The *Amen* of Mercy, the Sonne of GOD, when Hee undertooke the worke of our Redemption, never gave it over till hee came to his *Conſummatum eſt*. The tentations of Satan, the perſecutions of the Iewes, the afflictions of his body, the paſſions of his ſoule; could not call him downe from the Croſſe, till he could triumph in his *Conſummatum eſt*: then Hee gave up the Ghoſt, with *Father, into thy hands I commend my Spirit.* So when wee have continued in His Service to the laſt, ſpeaking and doing, beleeving and living to His Glory; then may wee with comfortable aſſurance breath forth our ſpirits into his boſome; *Lord into thy hands I commend my ſoule.* This is our *Amen*, and Himſelfe ſay *Amen* unto it.

To conclude; *Hugo Cardinalis* hath a pretty obſervation: That *Amen*, under the Law, was anſwered to the curſes, but not to the bleſſings: But *Amen*, under the Goſpell, is anſwered to the bleſſings, not to the curſes. For the Law, it is plaine that there was an *Amen* enjoyned to bee ſaid to the curſes; and that not in generall, one *Amen* for all. But in particular, every curſe muſt have the ſeverall *Amen*: Which wee ſhall finde by peruſing theſe places. *Numbers*, 5. 22. The woman ſhall double her *Amen. Deuteronomie*, 27. from Verſe 15. to 26. *All the People ſhall ſay Amen.* But in the next Chapter, where the bleſſings follow; there is no *Amen* affixed, nor commanded to bee affixed to them. *Deuteronomie.* 28. from Uerſe 2. to 12. No *Amen* ſpoken of there. Contrarily in the Goſpell, to all the bleſſings there is an *Amen*, but none to the curſes. *If any Man love not the Lord* IESVS CHRIST, *let him bee Anathema Maranatha: 1 Corinthians*, 16. 22. A fearefull curſe, but no *Amen* to that. But *Grace bee with all them that love the Lord* IESVS CHRIST *in ſincerity: Epheſians, 6.* 24. There is *an Amen* to that. Thus doth Chriſts *Amen* ſeale up mercy to us: Thus let our *Amen* ſeale up Glory to him for ever.

To ſhutte up all with this *Amen. Now the* GOD *of Peace that brought againe from the dead our Lord* IESVS *that great Sheapheard of the ſheepe, through the blood of* *of the everlaſting Covenant: Make you perfect in every good worke, to doe that which is well pleaſing in his ſight, Amen.* To GOD the *Father*, that made mee after His owne bleſſed Image: To GOD the *Sonne*, that redeemed me by His owne precious Blood, and called mee to bee a Miniſter of his Holy Goſpell: To GOD the *Holy Ghoſt*, who hath inſpired and enabled mee to beginne and finiſh this Expoſition: To thoſe three glorious Perſons, One onely infinite and Eternall GOD, bee all Praiſe, all Honour, all Glory, now and for ever. *Amen.*

FINIS.

28 SE 60

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AN ALPHABETICALL DIRECTION TO THE PRINCIPALL points of Doctrine contained in this *EXPOSITION*.

BRITISH MUSEUM

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FINIS.

28 SE 60

Errata

PAge 16. line vlt. read *Et.* p. 17. l. 26. r. *Timorous.* p. 32. l. 27. r. *Peace.* p. 47. l. 50. r. *Stocke.* p. 97. l. 29. r. *Heaven.* p. 114. l. 30. r. *Ierome.* p. 156. line vlt. r. *Me nothing.* p. 159. l. 27. r. *Not.* p. 162. l. 10. r. *Elements of God.* p. 175. l. 44. r. *This Name.* p. 179. l. 51. r. *Truſt our.* p. 186. l. 22. r. *Beleeve not.* p. 227. l. 14. r. *Over.* p. 229. line vlt. r. *Iuſtitiary.* p. 240. l. 37. r. *Everlaſting.* p. 271. line vlt. r. *The day.* p. 282. l. 52. r. *Weary.* p. 289. l. 39. r. *Is infidelity.* p. 284. l. 34. r. *Likeneſſe.* p. 297. l. 47. r. *Apprecate,* p. 333. l. 14. r. *Cimpaſſe us,* p. 389. l. 30. r. *Let me grone.* p. 387. l. 2. r. *Cloſure.* p. 372. l. 2. r. *Maimed.* p. 392. l. 52. r. *Treaſures.* And l. 54. blot out *Shuts heaven where Chriſt ſhuts it;* p. 403. l. 18. r. *Panted.* p. 415. l. 32. r. *Fame.* p. 456. l. 35. r. *And ſilkes.* p. 479. l. 35. r. *Averte* And l. 41. r. *One that ſhuts.* p. 483. l. 6. r. *Though.* And l. 38. r. *Impietie.* p. 486. l. 1. r. *Wakens my.* p. 493. l. 46. God! *How.* p. 542. l. 6. r. *Tells.* 543. l. 15. r. *Foure.* p. 545. l. 29. *It was.* p. 546. l. 23. r. *Willing.* p. 550. l. 7. r. *Aſceud.* And l. 20. r. *Ejus.* p. 552. l. 5. r. *Planets* And l. 12. r. *Curtains.* p. 557. l. 11. r. *Groſſe.* p. 559. l. 53. r. *be proud.* And l. 54. r. *rich.* p. 564. l. 15. r. *Ocnus.* p. 618 l. 17. r. *Should we not as.* p. 744. l. 30. r. *On.* p. 745. l. 9. r. *No.* p. 1147. l. 26. r. *This was not the.*

There be diverſe other miſplacings, miſpointings, and miſtakings of words, with which no ingenious and ingenous Reader will charge the Author: who had neither leiſure to overlooke the Preſſes in the printing, nor to review the coppy after it was finiſhed. Theſe which I tranſiently found, by reading ſome few lines of a point, as I was to make up the Index, I have ſet downe. By which you may gheſſe at the reſt, and in your faire charity pardon all.

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